

THE
NEVV TESTAMENT
OF IESVS CHRIST, TRANS-
LATED FAITHFULLY INTO ENGLISH,

out of the authentical Latin, according to the best corrected copies of the same, diligently conferred vwith the Greeke and other editions in diuers languages: Vwith ARGVMENTS of bookes and chapters, ANNOTATIONS, and other necessarie helps, for the better vnderstanding of the text, and specially for the discouerie of the CORRUPTIONS of diuers late translations, and for clearing the CONTROVERSIES in religion, of these daies:
IN THE ENGLISH COLLEGE OF RHEMES.

Pfal. 118.

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

That is,

Giue me vnderstanding, and I vvill searche thy lawv, and vvill keepe it vvith my vvhole hart.

S. Aug. tract. 2. in Epist. Ioan.

Omnia qua leguntur in Scripturis sanctis, ad instructionem & salutem nostram intenti oportet audire: maxime tamen memoria commendanda sunt, qua aduersus Hæreticos valent plurimum: quorum insidia infirmiores quosque & negligentiores circumuenire non cessant.

That is,


All things that are readde in holy Scriptures, vve must heare vvith great attention, to our instruction and saluation: but those things specially must be commended to memorie, vvich make most against Hæretikes: vvhoſe deceites crafe not to circumuent and beguile al the vv weaker sort and the more negligent persons.

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1582.

CVM PRIVILEGIO.

THE CENSURE AND
APPROBATION.

 VM huius versionis ac æditionis autho-
res, nobis de fide & eruditione sint probe
cogniti, aliq̄ue S. Theologiæ & linguæ
Anglicanæ peritissimi viri contestati sint, nihil in
hoc opere reperiri, quod non sit Catholicę Ecclesię
doctrinæ, & pietati consentaneum, vel quod vilo
modo potestati ac paci ciuili repugnet, sed omnia
potius veram fidem, Reip. bonum, vitæque ac mo-
rum probitatem promouere: ex ipsorum fide cen-
semus ista vtiliter exçudi & publicari posse.

PETRVS REMIGIVS *Archidiaconus maior Metropolitana insignis
Ecclesię Rhemenfis, Iuris Canonici Doctor, Archiepiscopatus Rhemenfis
generalis Vicarius.*

HVBERTVS MORVS, *Rhemenfis Ecclesię Decanus, & Ecclesiasticus
& in sacratissima Theologia sacraliter Doctor.*

IOANNES LE BESGVE, *Canonicus Rhemenfis, Doctor Theologiæ,
& Cancellarius Academia Rhemenfis.*

GVLIELMVVS BALBVS, *Theologiæ professor, Collegij Rhemenfis
Archimagister.*

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

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

*I've come to the understanding of Scriptures through povertie of spirit: where
a man must serue him self meeke-minded, lest by stubbornne conceits, he become
incapable and vnapt to 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 causes vvhy this nevv Testament is translated according to the auncient vulgar Latin text: & of the maner of translating the same.



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

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

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

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

The Churches vvvisodom and moderatiō con-

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cerning vulgar translation.

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

Act. 14.
45. 1 Cor.
414.

The Scriptures in the vulgar languages of diuers nations.

The Armenians say they haue the Psalter and some other peeces translated by S. Chrysostom into their language, when he was banished among them, and George the Patriarch, in writing his life, signifieth no lesse. The Sclauians asirme they haue the Scriptures in their vulgar tongue, turned by S. Hierom, and some would gather so much by his owne wordes in his epistle to Sophronius, but the place in deede proueth it not. Vulpilus surely gaue the Scriptures to the Gothes in their owne tongue, and that before he was an Arrian. It is almost three hundred yeres, since Iames Archbishop of Genoa, is said to haue translated the Bible into Italian. More then two hundred yeres agoe, in the daies of Charles the fifth, the Frenche king, was it put forth faithfully in Frenche, the sooner to shake out of the deceiued peoples hide, the false heretical translations of a secte called *Waldenses*. In our owne countie, notwithstanding the Latin tongue was euer (to vse Venerable Bedes wordes) common to all the prouinces of the same for meditation or studie of scriptures, and no vulgar translation commonly vsed or occupied of the multitude, yet they were extant in English euen before the troubles that Vicleffe and his folowverstraised in our Church, as appeareth, as well by some peeces yet remaining, as by a prouincial Constitution of Thomas Arundel Archbishop of Canturburie, in a Council holden at Oxford. where strait prouision was made, that no heretical version set forth by Vicleffe, or his adherentes, should be suffered, nor any other in or after his time be published or permitted to be readde, being not approued and allowed by the Diocesan before: alleaging S. Hierom for the difficultie and danger of interpreting the holy Scripture out of one tongue into another, though by leaured and Catholike men. So also it is there insinuated, that neither the Translations set forth before that Heretikes time, nor other after ward being approued by the lawfull Ordinaries, were euer in our countie wholly forbidden, though they were not (to say the truth) in quiet and better times (much lesse when the people were prone to alteration, heresie, or noueltie; either hastily aduoced, or ordinarily readde of the vulgar, but vsed onely, or specially, of some deuout religious and contemplatiues persons, in reuerence, secrecie, and silence, for their spiritual comforte.

2ib. 228.
li. 4.

Hier. ep.
134.

2ib. 228.
lib. 4.

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

Li. 1. hist.
Engl. 1. 1.

An auncient prouincial constitution in England concerning English translations. See *Lincolne lib. 1. tit. de Magistris.*

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

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

being

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

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

Ind. lib. prohibet. regu' 4.

The Churches order & determination concerning the reading of Catholike translations of the Bible in vulgar tongues.

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

The holy Scriptures neuer read of all persons indiscretly, at their pleasure.

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

vwhere and in whose handes the Scriptures were in the primitiue Church.

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How the laetle of those daies did read them, with what humilitie and religion, and enformation of life and maners.

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

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

Then the scholer taught not his maister, the sheepe controuled not the Pastor, the yong student set not the Doctor to schoole, not reprobued their fathers of error & ignorance. Or if any were in those better daies (as in al times of heresie such must needes be) that had itching eares, tickling tonges and wittes, curious and contentious disputers, hearers, and talkers rather then doers of Gods word: such the Fathers did euer sharply reprehend, counting them vnworthy and vnprofitable readers of the holy Scriptures. S. Hierom in his Epistle to Paulinus, after declaration that no handy craft is so base, nor liberall science so easy, that can be had without a maister (which S. Augustine also affirmeth, *De uilitate cred. cap. 7.*) not that men presume in any occupation to teach that they neuer learned, *Only (saith he) the art of Scripture is that which euery man chalengeit: this the chasting old wife, this the dotting old man, this the bragging sophister, this on euery hand, men presume to teach before they learne it.* Againe, *Some with poise of lofty wordes deuise of scripture matters among women: other some (phy vpon it) learne of women, what to teach men, and lest that be not ynough, by facultie of tong, or rather audacitie, teach that to others, which they vnderstand neuer a whit them selues. to say nothing of such as be of my facultie: who stepping from secular learning to holy scriptures, and able to tickle the eares of the multitude with a smothe tale, thinke all they speake, to be the Law of God.* This he wrote then, when this maladic of arrogancie and presumption in diuine matters, vvas nothing so outrageous as now it is.

Hiero. ep. 123 c. 6.

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

In orat. de moderat. in disputa. seruanda.

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greedines of appetit or vvilfulnes, but as is most meete for eche ones necessitie and capacitie: that as it is a shame for a Bishop or Priest to be vncarned in Gods mysteries, so for the common people it is often times profitable to saluation, not to be curious, but to solovv their Pastors in sinceritie & simplicitie: vvhereof excellently saith S. Augustine, *Fidei simplicitate & sinceritate lactari,*

The Scriptures must be delivered in measure and discretion, according to eche mans neede and capacite.

De apud Christ. c. 31.

nutriamur in Christo: & cum parvi sumus, maiorum cibos non appetamus. that is, Being fed vvith the simplicitie and sinceritie of faith, as it vvere vvith milke, so let vs be nourished in Christ: and vvhen vve are litle ones, let vs not count the meates of

De bono perfum. c. 16.

the elder sort. Vvho * in another place testifieth, that the vvord of God can not be preached nor certaine mysteries vttered to all men alike, but are to be deli-

1 Cor. 3. 12, 16.

uered according to the capacitie of the hearers: as he proueth both * by S. Pauls example, vvho gaue not to euery sort strong meate, but milke to many, as being not spiritual, but carnal and not capable: and * by our lordes also, vvho spake to some plainely, and to others in parables, & affirmed that he had many things to vtter vvhich the hearers vvere not able to beare.

How much more may vve gather, that all things that be vvritten, are not for the capacitie and diet of euery of the simple readers, but that very many mysteries of holy vvritte, be very far about their reach, & may and ought to be (by as great reason) delivered them in measure & meane most meete for them:

1a. 2a. de modis. in disp. sermo. in fine.

vvhich in deede can hardly be done, vvhen the vvhole booke of the Bible lieth before euery man in his mother tonge, to make choise of vvhat he list,

The Iewes law for not reading certaine booke of holy Scripture vault a time.

Hier. in proem. c. 1.

For vvhich cause the said Gregorie Nazianzen vvisheth the Christians had as good a law as the Hebrues of old had: vvho (as S. Hierom also vvitneseth) tooke order among them selues that none should read the *Cantica Canticorum*

Ex lib. 1.

nor certaine other pieces of hardest Scriptures, till they vvere thirte yeres of age.

And truly there is no cause vvhy men should be more loth to be ordered and moderated in this point by Gods Church and their Pastors, then they are in the vse of holy Sacraments: for vvhich as Christ hath appointed Priestes and ministers, at vvhose handes vve must receiue them, and not be our owne car-

Eph. 4.

uers: so hath he giuen * vs doctores, prophetes, expouiders, interpreters, teachers and preachers, to take the law and our faith at their mouthes: because our faith and religion commeth not to vs properly or principally by reading of Scrip-

Re. 10. 17.

tures, but (as the Apostle saith) by hearing of the preachers lawfully sent: though reading in order and humilitie, much confirmeth and aduanceth the same. Therefore this holy booke of the Scriptures, is called of S. Ambrose, *liber sacerdotalis, the booke of priestes,* at vvhose handes and disposition vve must take and vse it. *Li. 1. ad Grat.*

The vvise vvill not here regard vvhat some vvilful people do mutter, that the Scriptures are made for all men, and that it is of enuie that the Priestes do keepe the holy booke from them. Vvch suggestion commeth of the same serpent * that seduced our first parents, vvho persuaded them, that God had forbidden them that tree of knowlledge, lest they should be as cunning as him self, and like vnto the Highest. No, no, the church doth it to keepe them from blind ignorant presumption, and from that vvhich the Apostle calleth *falsi nominis scientiam knowlledge falsely so called:* and not to embarre them from the true knowlledge, of Christ. She vvould haue all vvise, but *vique ad sobrietatem,*

Gm. 3.

vvnto sobrietie, as the Apostle speaketh: if he knoweth the Scriptures be ordained for euery state, as meates, elements, fire, vvater, candie, kniues, svvord, & the like: vvch

The popular obiections of vvainly ouiting the Scriptures from the people, answered.

1 Tim. 4. 10.

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

Re. 12. 3.

vvch

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

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

Mal. 7, 6.

*Li. de proscripti-
onibus.*

*Orig. in
2 ad Ro.*

Lucas 24.

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

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

*In vita
Athanasij.*

** Ha. 2 in
Deat. &
ho. 3 de
Lazaris. et
ho. 3 in 2
ad Tim. off.
et alibi
sape.*

S. Chrysoftom make:h no hig for the popular and licent: us reading. f Sci p'uies vied among the Pro- testants now a daies.

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

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

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

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

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

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

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

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

1. Tim. 4.
2 Tim. 3.

1 Pet. 3.

Apoc. 1. 4.
Mat. 8.
Cant. 1.
lib. 11.
cap. 14.

2 Cor. 3.
Aug.

Hier. ep.
13. r. 4.

Ruff. Ec.
hist. li. 2.
c. 2.

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Scriptures as profanely cited as heathen poetes.

Scriptures erroneously expounded according to euery wicked mans priuate fantasie.

All Heretikes pretend Scriptures.

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

All this their dealing is noted (as occasion serueth) in the Annotations vpon this Testament: and shew at large in a booke lately made purposely of that matter, called, A DISCOVERY

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

This fall of good life & prophaning the diuine mysteries, euery body seeth: but the great corruption & decay of faith hereby, none see but vvise men, who onely know, that, vvhere the Scriptures neuer so truly translated, yet Heretikes and all men that follow their ovne spirit and know nothing, but their priuate fantasie, 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, vvhich haue no tast of the things that be of the Spirit of God, may of infinite places take occasion of pernicious errors. for though the letter or text haue no error, yet (saith S. Ambrose) the Arrian, or (as vve may nowv speake) the Calvinian interpretation hath errors. lib. 2. ad Gratianum ca. 1. and Tertullian saith, *The sense adulterated is as perilous as the style corrupted. De Praescript. 3.* Hilarie also speaketh thus: *Heretic vijeth about the vnderstanding, not about the vvriting: the fault is in the sense, not in the vvord. lib. 2. de Trinit. in principio.* and S. Augustine saith, that many hold the Scriptures as they doe the Sacraments, *ad speciem, & non ad salutem: to the outward shew, and not to saluation. de Baptis. cont. Donat. lib. 3. ca. 19.* Finally all Sect-masters and rauening vvolumes, yea * the diuels them selues pretend Scriptures, alleage Scriptures, and vvholly shroud them selues in Scriptures, as in the wooll and fleefe of the simple sheepe. Vvhereby the vulgar, in these daies of generall disputes, can not but be in extreme danger of error, though their booke vvere truly translated, and vvere truly in them selues Gods ovne vvord in deede.

But the case nowv is more lamentable: for the Protestants and such as S. Paul calleth *ambulantes in tenebris, vvalking in deceitfulness*, haue so abused the people and many other in the vvorld, not vvise, that by their false translations they haue in steede of Gods Law and Testament, & for Christes vvritten vvill and vvord, giuen them their ovne vvicked vvriting 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 meanes: specially vvhere it serueth for the aduantage of their priuate opinions. for vvhich, they are bold also, partly to disauthorise quite, partly to make doubtful, diuers vvhole booke allowed for Canonical Scripture by the vniuersal Church of God this thousand yeres and vpward: to alter all the authentical and Ecclesiastical vvordes vsed sithence our Christianitic, into nevv prophane nouelties of speeches agreable to their doctrine: to change the titles of vvorkes, to put out the names of the authors, * to charge the very Euangelist vvith following vntrue translation, to adde vvhole sentences proper to their sect, into their psalmes in meter, * euen into the very Creede in rime. al vvhich the poore deceiued people say and sing as though they vvere Gods ovne vvord, being in deede through such sacrilegious treacherie, made the Diuels vvord.

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

Cor. 2.

Cor. 4.

Cor. 8.

* See also not. in c. 1. l. 1. v. 78. * see the same article of their Creede in merr.

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

Vve therefore hauing compafsion to see our beloued countrie men, vvith extreme danger of their soules, to vse onely such prophane translations, and erroneous mens mere phantasies, for the pure and blessed vvord of truth, much also moued therevnto by the desires of many deuout persons: haue set forth, for you (benigne readers) the nevv Testament to begin vvithal, trusting that it may giue occasion to you, after diligent perusing thereof, to lay away at lest such their impure versions as hitherto you haue ben forced to occupie. How vvell vve haue done it, vve must not be iudges, but referre all to Gods Church and our superiors in the same. to them vve submit our selues, and this, and all other our labours, to be in part or in the vvhole, reformed, corrected, altered, or quite abolished: most humbly desiring pardon if through our ignorance, temeritie, or other humane infirmitie, vve haue any vvhere mistaken the sense of the holy Ghost. further promising, that if hereafter we espie any of our ovvne errors, or if any other, either frende of good vvil, or aduersarie for desire of reprehension, shal open vnto vs the same: vve vvil not (as Protestants doe) for defense of our estimation, or of pride and contention, by vvran- gling vvordes vvilfully persist in them, but be most glad to heare of them, and in the next edition or othervvise to correct them: for it is truth that vve seeke for, and Gods honour: which being had either by good intention, or by occasion, al is vvell. This vve professe onely, that vve haue done our endcuour vvith praier, much feare and trembling, lest vve should dangerously erre in so sacred, high, and diuine a vvork: that vve haue done it vvith all faith, diligence, and sinceritie: that vve haue vsed no partialitie for the disadvantage of our aduer- saries, nor no more licence then is sufferable in translating of holy Scriptures: continually keeping our selues as neere as is possible, to our text & to the very vvordes and phrases vvwhich 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 vvritings it is ynough to giue in translation sense for sense, but that in Scriptures, lest vve misse the sense, vve must keepe the very

Caluin cōplai-
neth of the
new delicat tra-
slators, namely
Castalion: him
self & Beza be-
ing as bad or
vvorse.

* See the 4 arti-
cle of their
Creede in me-
ter, vvhere they
professe that
Christ descended
to deliuer the
fathers, & after-
ward in their
cōfession of thei
faith, they deny
Limbus patrum.

The purpose &
commoditie of
setting forth
this Catholike
edition.

The religious
care & sinceri-
tie obserued in
this translation.

Prof in no-
mū Testa-
Gal. 1557

Testas Sim-
lous in vi-
to Bullin-
geri.

1 Cor. 1.
17.

See S. Au-
gust. li. 1.
capit. c. 5.

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

vvordes. *Ad Pammach. epistola 101. ca. 2. in princip.* Vve must, saith S. Augustine, speake according to a set rule, lest licence of vvordes breede some vvicked opinion concerning the thinges contained vnder the vvordes. *De ciuitate lib. 10. cap. 11.* Vvhercof our holy forefathers and auncient Doctores had such a religious care, that they vvould not change the very barbarismes or incongruities of speech vvwhich by long vse had preuailed in the old readings or recitings of scriptures. as, *Neque nubent neque nubentur*, in Tertullian li. 4. in Marcion. *Mat. 11.* in S. Hilarie in c. 11. Mat. and in al the fathers. *Qui me confusus fueris, confundar et ego eum*, in S. Cyprian ep. 63. nu. 7. *Talis enim nobis decebat sacerdos* (vvwhich vvvas an elder translation then the vulgar Latin that nowv is) in S. Ambrose c. 3. *de fuga seculi.* and S. Hierom him self, vvwho othervvise corrected the Latin translation that vvvas vsed before his time, yet keepeth religiously (as him self professeth *Prasat. in 4. Euang. ad Damasum*) these and the like speeches, *Nonne vos magis pleris essis illius?* and, *filius hominis non venit ministrari, sed ministrare:* and, *Neque nubent neque nubentur*: in his commentaries vpon these places. and, *Non lapis propheta perire extra Hierusalem*, in his commentaries in c. 1. *Ioel. sub finem.* And S. Augustine, vvwho is most religious in al these phrases, counteth it a special pride and infirmitie in those that haue a litle learning in tonges, & none in thinges, that they easily take offense of the simple speeches or solecismes in the scriptures. *de doctrina Christi. li. 2. cap. 13.* See also the same holy father *li. 3. de doct. Christi. c. 3. and tract. 2. in Euang. Ioan.* But of the maner of our translation more anon.

Of the ANNOTATIONS, vvwhy they vvvere made, & vvwhat matter they concerne.

Now, though the text thus truly translated, might sufficiently, in the sight of the learned and al indifferent men, both controule the aduersaries corruptions, and proue that the holy Scripture vvhercof they haue made so great vauntes, make nothing for their nevv opinions, but vvholly for the Catholike Churches beleefe and doctrine, in all the pointes of difference betvvixt vs: yet knowving that the good and simple may easily be seduced by some sevvv obstinate persons of perdition (vvwhom vve see giuen ouer into a reprobate sense, to whom the Gospel, vvwhich in it self is the odour of life to saluation, is made the odour of death to damnation, ouer vvwhose eies for sinne & disobedience God suffereth a veile or couer to lie, vvwhiles they read the nevv Testamēt, euen as the Apostle saith the Ievves haue til this day, in reading of the old, that as the one sort can not finde Christ in the Scriptures, reade they nevv so much, so the other can not finde the Catholike Church nor her doctrine there neither) and finding by experience this saying of S. Augustine to be most true, *If the prejudice of any erroneous persuasion preoccupate the mind, vvwhatsoever the Scripture hath to the contrarie, men take it for a figurative speech:* for these causes, and somevvwhat to help the faithful reader in the difficulties of diuers places, vve haue also set forth reasonable large ANNOTATIONS, thereby to shevv the studious reader in most places pertaining to the controuersies of this time, both the heretical corruptions and false deductions, & also the Apostolike tradition, the expositions of the holy fathers, the decrees of the Catholike Church and most auncient Coucels: vvwhich meanes vvwhosoeuer trusteth not, for the sense of holy Scriptures, but had rather solow his priuate iudgemēt or the arrogāt spirit of these Sectaries, he shal vvworthily through his owne vvwilfulness be deceiued. beseeching all men to looke vvwith diligence, sinceritie, and indifferencie, into the case that concerneth no lesse then every ones eternal saluation or damnation.

Vvwhich if he doe, vve doubt not but he shal to his great contentment, finde the holy Scriptures most clerely and inuincibly to proue the articles of Catholike

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like doctrine against our aduersaries; vvhich perhaps he had thought before this diligent search, either not to be consonant to Gods vvord, or at least not contained in the same, and finally he shal proue this saying of S. Augustine to be most true. *Multi sensus etc. Many senses of holy Scriptures lie hidden, and are known to some few of greater understanding: neither are they at any time auouched more commodiously and acceptably then at such times, vvhhen the care to answer heretikes doth force men there ynto. For then, euen they that be negligent in matters of studie and learning, shaking of sluggishnes, are stirred vp to diligent bearing, that the Aduersaries may be refilled. Againe, how many senses of holy Scriptures, concerning Christes Godhead, haue been auouched against Pbotinus: how many, of his Manhod, against Manichaeus: how many, of the Trinitie, against Sabellius: how many, of the vnitie in Trinitie, against the Arrians, Eunomians, Macedonians: how many, of the Catholike Church dispersed through out the vvhole vvorld, and of the mixture of good and bad in the same vntil the end of the vvorld, against the Donatistes and Luciferians and other of the like error: how many against al other heretikes, vvhich it were to long to rehearse? Of vvhich senses and expositions of holy Scripture the approued authors and auouchers, should obseruise either not be knowen at al, or not so vvell knowen, as the contradictions of proud heretikes haue made them.*

In Psal. 47. propi. sum.

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

Thus he saith of such thinges as not seeming to be in holy Scriptures to the ignorant or heretikes, yet in deede be there. But in other pointes doubted of, that in deede are not decided by Scripture, he giueth vs this goodly rule to be folovved in all, as he exemplifeth in one. *Then doe vve hold (saith he) the veritie of the Scriptures, vvhhen vve doe that vvhich now hath seemed good to the vniuersal Church, vvhich the authoritie of the Scriptures them selues doth commend: for that, forasmuch as the holy Scripture can not deceiue, vvhosoever is afraid to be deceiued vvvith the obscuritie of questions, let him therein aske counsel of the same COUNCIL, vvhich the holy Scripture most certainly and evidently sheweth and pointeth vnto.* Aug. li. ii. Cont. Crescon. c. 13.

Many causes vvhv this new Testament is translated according to the auncient vulgar Latin text.

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

1. It is so auncient, that it vvas vsed in the Church of God about 1300 yeres agoe, as appeareth by the fathers of those times. *It is most auncient.*
2. It is that (by the common receiued opinion and by al probabilitie) vvhich S. Hierom aftervvard corrected according to the Greeke, by the appointment of Damasus then Pope, as he maketh mention in his preface before the foure Euangelistes, vnto the said Damasus: and in *Catalogo in fine*, and *ep. 102.* *Corrected by S. Hierom.*
3. Consequently it is the same vvhich S. Augustine so commendeth and alloweth in an Epistle to S. Hierom. *Commended by S. Augustine.*
4. It is that, vvhich for the most part euer since hath been vsed in the Churches seruice, expounded in sermons, alleged and interpreted in the Commentaries and vvritings of the auncient fathers of the Latin Church. *Vsed and expounded by the fathers.*
5. The holy Council of Trent, for these and many other important considerations, hath declared and defined this onely of al other latin translations to be authentical, and so onely to be vsed and taken in publike lessons, disputations, preachings, and expositions, and that no man presume vpon any pretence to reiect or refuse the same. *Only authentical by the holy Council of Trent.*
6. It is the grauet, sincerest, of greatest maiestie, least partialitie, as being vvithout al respect of controuerxies and contentions; specially these of our *Most graue, least partial.*

Ep. 10.

Self. 4.

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

Precise in following the Greeke.

7. It is so exact and precise according to the Greeke, both the phrase and the word, that delicate Heretikes therefore reprehend it of rudenes. And that it followeth the Greeke far more exactly then the Protestants translations, beside infinite other places, we appeale to these. Tit. 3. 14. Cumens bonis operibus praesse. *ἡμῶν ἀβρῆα*. Engl. bib. 1577, to mainstaine good vvorkes, and Hebr. 10. 10. *Viam nobis inuiauist*, *ἰναιαίτων*. English Bib. *be prepared*. So in these vvordes, *Iustificaciones, Traditiones, Idola &c.* In al vvich they come not neere the Greeke, but auoid it of purpose.

Preferred by Beza him self.

8. The Aduersaries them selues, namely Beza, preferre it before al the rest. *In praefat. no. Test. an. 1596.* And againe he saith, that the old Interpreter translated very religiously. *Annot. in 1. Luc. 7. 1.*

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

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

* Cuthla. c. 11 de Ca. no. Scriba. authorita. 16.

The new Test. printed the year 1582. in the title.

It is truer then the vulgar Greeke text it self.

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

The auncient fathers for prooffe thereof, and the Aduersaries them selues.

The prooffe hereof is euident, because most of the auncient Heretikes were Grecians, & therefore the Scriptures in Greeke were more corrupted by them, as the auncient fathers often complaine. Tertullian noteth the Greeke text which is at this day (*1 Cor. 15. 47*) to be an old corruption of Marcion the Heretike, and the truth to be as in our vulgar latin, *Secundus homo de caela caelestis*, *The second man from heauen beauenly.* So reade other * auncient fathers, and Erasmus thinketh it must needs be so, and Caluin him self folovveth it *Instit. li. 2. c. 13. parag. 2.* Againe S. Hierom noteth that the Greeke text (*1 Cor. 7. 33*) which is at this day, is not the *Apostolical veritie* or the true text of the Apostle: but that which is in the vulgar Latin, *Qui cum vxore est. sollicitus est qua sunt mundi, quomodo placeat vxori, & diuisus est.* He that is *vvith a vvife*, is careful of vvorkilly things, how he may please his vvife, and is denided or diutracted. The Ecclesiastical historie called the Tripartite, noteth the Greeke text that now is (*1 Jo. 4. 3*) to be an old corruption of the auncient Greeke copies, by the Nestorian Heretikes, & the true reading to be as in our vulgar Latin, *Omnis spiritus qui soluit I n s v m, ex Deo non est.* Euery spirit that dissoluet *I n s v s*, is not of God: and Beza confesseth that Socrates in his Ecclesiastical historie readeth so in the Greeke, *πᾶν πνεῦμα ἢ λόγον τῶν θεῶν οὐκ ἔχει* &c.

Li. 5. cont. Marcionis. Ambros. Hierom.

Li. 1. omni. i. 7.

Li. 11. c. 4.

Li. 7. c. 12.

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

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

The Calvinistes them selues oft forsake the Greeke as corrupt, and translate according to the ancient vulgar latin text.

Againe, Erasmus the best translatour of al the later, by Bezas iudgement, saith, that the Greeke sometime hath superfluities corruptly added to the text of holy Scripture. as *Mat. 6.* to the end of the *Pater noster*, these vvordes, *Because thine is the kingdom, the power, and the glorie, for ever more.* Vvhich he calleth, *nugas*, trifles rashly added to our Lords praier, and reprehendeth Valla for blaming the old vulgar Latin because it hath it not. likewise *Ro. 11, 6.* these vvordes in the Greeke, and not in the vulgar latin: *But if of vvordes, it is not novv grace: other vvise the vvorde is no more a vvorde.* and *Mar. 10, 19.* these vvordes, *or vvise*, and such like. Yea the Greeke text in these superfluities condemneth it self, and iustifieth the vulgar Latin exceedingly: as being marked through out in a number of places, that such and such vvordes or sentences are superfluous. in al which places our vulgar Latin hath no such thing, but is agreable to the Greeke vvhich remaineth after the superfluities be taken avvay. For example, that before mentioned in the end of the *Pater noster*, hath a marke of superfluitie in the Greeke text thus: and *Mar. 6, 11* these vvordes, *Amen I say to you, it shal be more tolerable for the land of Sodom and Gomorrhe in the day of iudgement, then for that citie.* and *Mat. 20, 22.* these vvordes, *And be baptized vvhith the baptisme that I am baptized vvhith?* Vvhich is also superfluously repeated againe *vers. 23.* and such like places exceeding many: which being noted superfluous in the Greeke, and being not in the vulgar Latin, proue the Latin in those places to be better, truer and more sincere then the Greeke.

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

Vvherevpon vve conclude of these premisses, that it is no derogation to the vulgar Latin text, which we translate, to disagree from the Greeke text, wheras it may notwithstanding be not onely as good, but also better. and this the Aduersarie him self, their greatest and latest translatour of the Greeke, doth auouch against Erasmus in behalfe of the old vulgar Latin translation, in these notorious vvordes. *Novv vvorthely and vvhithout cause (saith he) doth Erasmus blame the old Interpreter as dissenting from the Greeke: he dissenteth, & vvraunt, from those Greeke copies vvhich he had gotten: but vve haue found, not in one place, that the same in- terpretation*

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

See No. Toff. Graec. Reb. Sir. plani in folio, and Crispini.

Beza pro. fol. No. Toff. 1556 In him also Anno. in 11. 4th. w. 10.

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

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

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

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

First, if it agree with the Greeke text (as commonly it doth, and in the greatest places concerning the controuersies of our time, it doth most certainly) so far the Aduersaries haue not to complaine: vnles they wil complaine of the Greeke also, as they doe Ia. 4. v. 2. and 1 Pet. 3. v. 11. where the vulgar Latin foloweth exactly the Greeke text, saying, Occidite: and Quod vos similia forma, &c But Beza in both places correcteth the Greeke text also as false.

2 If it disagree here and there from the Greeke text, it agreeth with an other Greeke copie set in the margent, whereof see examples in the foresaid Greeke Testaments of Robert Stevens and Crispin through out. namely 1 Pet. 1. 10. Satagite vs per bona opera certam vestram uocationem faciatu. Δία τῷ αγαθῶν ἔργων. and Marc. 8. v. 7. Et ipsos benedixit, ἐὼ λῆγόντες αὐτῶν.

3 If these marginal Greeke copies be thought, lesse authenticall then the Greeke text, the Aduersaries them selues tel vs the cōtrarie, vvho in their translations often folow the marginal copies, and forsake the Greeke text. as in the examples about mentioned Ro. 11. Apoc. 11. 1 Tim. 2. Iac. 5. &c. it is euident.

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

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

Like wise

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Like wise Io. 10, 29. *Pater meus quod mihi dedit manus omnibus est.* so readeth S. Cyril and expoundeth it li. 7 in Io. c. 10. like wise I Io. 4, 3. *Omnis spiritus qui solus* The Greeke fathers. *est, ex Deo non est.* so readeth S. Irenæus li. 3 c. 18. S. Augustine tract. 6. in Io. S. Leo epist. 10. c. 5. beside Socrates in his Ecclesiastical historie, li. 7. c. 22. and the Tripartite li. 12. c. 4. vvhho say plainly, that this was the old and the true reading of this place in the Greeke. And in what Greeke copie extant at this day is there this text Io. 5, 2. *Est autē Hierosolymis probatica piscina* and yet S. Chrysofom, S. Cyril, and Theophylacte read so in the Creeke, and Beza saith it is the better reading, and so is the Latin text of the Romane Masse booke iustified, and eight other Latin copies, that reade so. for our vulgar Latin here, is according to the Greeke text, *Super probatica.* & Ro. 5. v. 17. *Donationis & iustitia.* so readeth Theodoret in Greeke. & Lu. 2. v. 14. Origen & S. Chrysofom reade, *Hominibus bona voluntatis,* and Beza liketh it better then the Greeke text that nowv is.

lati
calisq

6. Vvhere there is no such signe or token of any auncient Greeke copie in the fathers, yet these later Interpretors tel vs, that the old Interpreter did followv some other Greeke copie. as Marc. 7, 3. *Nisi crebro lauerint.* Erasmus thinkeoth that he did read in the Greeke *ωνυχῶν, often:* and Beza and others commend his coniecture, yea and the English Bibles are so translated. vvhereas nowv it is *ωνυχῶν* vvhich signifieth the length of the arme vp to the elbowv. And vvho vvould not thinke that the Euangelist should say, The Pharisees vvash often, because otherwise they eate not, rather then thus, *υαλεισθε υνασθῆναι ὑπο τὸν ἄλβουρον, they eate not*

See An-
not. La-
nan. in
Dea. Test.
and An-
not. Luca
Brogem
in biblia.

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

Præfat. in
4. Euang.
ad Dama-
sum.

8. And lastly, if some other Latin fathers of auncient time, reade othervvise, either here or in other places, not al agreing vvith the text of our vulgar Latin, the cause is, the great diuersitie and multitude that vvvas then of Latin copies, (vvhereof S. Hierom complaineth) til this one vulgar Latin grevv onely into vse. Neither doth their diuers reading make more for the Greeke, then for the vulgar Latin, differing oftentimes from both. as vvhen S. Hierom in this last place readeth, *Sic enim volo manere,* li. 1. adu. Iouin. it is according to no Greeke copie nowv extant. And if yet there be some doubt, that the readings of some Greeke or Latin fathers, differing from the vulgar Latin, be a checke or condemnation to the same: let Beza, that is, let the Aduersarie him self, tel vs his opinion in this case also.

Præfat.
in nota.

Vvhosoener, saith he, *shall take vpon him to correct these things.* speaking of the vulgar Latin translation: *out of the auncient fathers vvritings; either Greeke or Latin, vnles he doe it very circumspectly and advisedly, he shall surely corrupt al rather then amend it, because it is not to be thought, that as often as they cited any place, they did alvvayes looke into the booke, or number euery vvord.* As if he should say, Vve may not by and ov thinke that the vulgar Latin is faultie and to be corrected vvhen vve read othervvise in the fathers: either Greeke or Latin, because they did not alvvayes exactly cite the vvordes, but solovved some

THE PREFACE

commodious and godly sense thereof.

The few and
small faultes ne-
gligently crept
into the vulgar
Latin transla-
tion.

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

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

And if vve vwould here stand to recite the places in the Greeke vvwhich Beza
pronounceth to be corrupted, vve should make the Reader to vvonder, howv
they can either so plead othervvise for the Greeke text, as though there vvwere
no other truth of the nev v Testament but that: or howv they translate onely
that (to deface, as they thinke, the old vulgar Latin) vvwhich them selues so
shamfully disgrace, more then the vulgar Latin, inuening corruptions
vvwhere none are, nor can be, in such vniuersal consent of al both Greeke and
Latin copies. For example, Mat. 10. *The first Simon, Vrbo is called Peter*. I thinke
(saith Beza) this vvord *πρωτος*, *first*, hath been added to the text of some that
vvould establish Peters Primacie. Againe *Luc. 22*. The Chalice, *that is shed for*
you. It is most likely (saith he) that these vvordes being sometime but a mar-
ginal note, came by corruption out of the margent into the text. Againe *Act. 7*.
Figures vvwhich they made, *to adore them*. It may be suspected (saith he) that these
vvordes, as many other, haue crept by corruption into the text out of the
margent. And *1 Cor. 13*. He thinketh the Apostle said not *vincis*, *victorie*, as it is
in al Greeke copies, but *vincis*, *contentionis*. And *Act. 13*. he calleth it a manifest
errour, that in the Greeke it is, *400 yeres*, for, *300*. And *Act. 7. v. 16*. he recke-
neth vp a vvhole catalogue of corruptions, namely *Marc. 12. v. 42*. *διδωκεν*
μαρμαρινον, *Vvwhich is a farthing*: and *Act. 8. v. 26*. *αυτου εστιν ονομα*, *This is desert*,
and *Act. 7. v. 16* the name of Abraham, & such like. Al vvniche he thinketh to
haue been added or altered into the Greeke text by corruption.

In An-
not. No.
T. 11. an.
1556.

They standing
precisely vpon
the Hebrue of
the Old, and
Greeke text of
the nev v Testa-
ment, must of
force denie toe
one of them.

But among other places, he laboureth exceedingly to proue a great corrup-
tion *Act. 7. v. 14*. vvwhere it is said (according to the *Septuaginta*, that is, the
Greeke text of the old Testament) that Iacob vvvent dovvne into *Agypt* vvwith
75 soules. And *Luc. 3. v. 36*. he thinketh these vvordes *επι καϊναν*, *Vvwhich vvvas*
of Caïnan, to be so false, that he leaucth them cleane out in *both his editions of
the nev v Testament: saying, that he is bold so to doe, by the authoritie of
Moyfes. Vvwhereby he vvvil signifie, that it is not in the Hebrue text of Moyfes
or of the old Testament, and therefore it is false in the Greeke of the nev v Testa-
ment. Vvwhich consequence of theirs (for it is common among them and con-
cerneth al Scriptures) if it vvwere true, al places of the Greeke text of the nev v
Testament, cited out of the old according to the *Septuaginta*, and not accord-
ding

An. Do.
1556. and
1561.

TO THE READER.

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

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

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

If yet there remaine one thing which perhaps they wil say, when they can not answer our reasons afore said: to wit, that we preferre the vulgar Latin before the Greeke text, because the Greeke maketh more against vs: we protest that as for other causes we preferre the Latin, so in this respect of making for vs or against vs, we allow the Greeke as much as the Latin, yea in sundrie places more then the Latin, being assured that they haue not one, and that we haue many aduantages in the Greeke more then in the Latin, as by the Annotations of this new Testament shal euidently appeare: namely in al such places where they dare not translate the Greeke, because it is for vs & against them. as when they translate, *ἀναστάσεις*, ordinances, and not, *ιστιφικασιον*, and that of purpose as Beza confesseth *Luc. 1, 6. παραδειγμα*, ordinances or instructions, and not traditions, in the better part. *2 Thess. 2, 15. ἡλικιοι*, Elders, and not Priests: *ἰδωλα*, images rather then idols. and especially when *3. Luke* in the Greeke so maketh for vs (the vulgar Latin being indifferent for them and vs) that Beza

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

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

Luc. 21. v. 10.

saith it is a corruption crept out of the margin into the text. Vvhat neede these absurd diuises and false dealings with the Greeke text, if it made for them more then for vs, yea if it made not for vs against them? But that the Greeke maketh more for vs, see *1 Cor. 7.* In the Latin, *De fraude non one an other, but for a time, that you giue your selues to prayer.* in the Greeke, *to fasting and prayer.* *Act. 10, 30.* in the Latin Cornelius saith, *from the fourth day past until this houre I vvvas praying in my house and behold a man & c.* in the Greeke, *I vvvas fasting, and praying.* *1 Io. 5, 18.* in the Latin, *I ve knowv that every one vvwhich is borne of God, sinneth not, but the generation of God preserueh him & c.* in the Greeke, *but he that is borne of God preserueh him self.* *Apo. 12, 14.* in the Latin, *Blessed are they that vvash their garments in the blood of the lambe & c.* in the Greeke, *Blessed are they that doe his commandements.* *Rom. 8, 18.* *Certus sum & c.* I am sure that neither death nor life, nor other creature is able to separate vs from the charitie of God. as though he vvvere assured, or we might and should assure our selues of our predestination. in the Greeke, *ἀλυσωμ*, I am probably persuaded that neither death nor life & c. In the Euangelists about the sacrifice and B. Sacrament, in the Latin thus: *This is my blood that shal be shed for you:* and in S. Paul, *This is my body vvwhich shal be betrayed or deliuered for you:* both being referred to the time to come and to the sacrifice on the crosse. in the Greeke, *This is my blood vvwhich is shed for you:* and, *my body vvwhich is broken for you:* both being referred to that present time when Christ gaue his body and blood at his supper, then, sheading the one and breaking the other, that is sacrificing it sacramentaliy and mystically. Loe these and the like our aduantages in the Greeke, more then in the Latin.

For the real presence.

For fasting.

For free vvil.

Against only faith.

Against special assurance of saluation.

For the sacrifice of Christs body and blood.

THE PREFACE

The Protestants
condemning
the old vulgar
translation as
making for vs.
condemne them
selues.

It is void of al
partialitie.

The Papistrie
thereof (as they
terme it) is in
the very sen-
tences of the
Holy Ghost,
more then in
the translation.

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

Againe, was he a Papist in these kinde of wordes onely, and was he not in whole sentences? as, *Tibi dabo clauis, &c. Quicquid solueris in terra, erit solutum & in caelis.* and, *Quorum remisseris peccata, remittuntur eis.* and, *Tunc redet unicuique secundum opera sua.* and, *Nunquid poterit fides saluare eum? Ex operibus iustificatur homo & non ex fide tantum.* and, *Nubere volumus damnationem habentes, quia primam fidem irritam fecerunt.* and, *Mandata eius gratia non sunt.* and, *Aspexit in remunerationem.* Are al these and such like, Papistical translations, because they are most plaine for the Catholike faith which they call Papistrie? Are they not word for word as in the Greeke, and the very wordes of the holy Ghost? And if in these there be no accusatio of Papistical partiality, vwhy in the other? Lastly, are the auncient fathers, General Councils, the Churches of al the west part, that vse al these speeches & phrases now so many hundred yeres, are they al Papistical? Be it so, and let vs in the name of God follow them, speake as they spake, translate as they translated, interprete 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 al others: Now of the maner of translating the same.

I N

Against
D. Sand.
Recke pag.
147. See
Kymisim
exam. Co.
Trid. sess.
4.
Dec. 1. &
11. Eph. 5.
Luc. 1.
Heb. 13.
Mar. 1.
Kixxi.
Iu. 11.
i. Num. 1.
16. v. 20.
No. 1. 11.
1180.
in 17. ad
Hebr.
Ep. 14 &
18.
Dec. 16.
Dec. 16.
1. Tim. 5.
1. Tim. 5.
1. Tim. 5.
Heb. 12.

TO THE READER.

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

The manner of this translation and the words therein.

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

For example, we translate often thus, *Amen, amen, I say vnto you.* Vvhich as yet seemeth strange, but after a while it wil be as familiar, as *Amen* in the end of al praies and Psalms, and euen as when we end with, *Amen*, it soundeth far better then, *So be it:* so in the beginning, *Amen Amen*, must needs by vse and custom sound far better, then, *Verily verily.* Vvhich in deede doth not expresse the asseueration and assurance signified in this Hebrue word, besides that it is the solemne and vsual word of our Sautour * to expresse a vehement asseueration,

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

See annot. Jo. 8. 5. v. 34. Apoc. 2. 12. v. 4.

and therefore is not changed, neither in the Syriack nor Greeke, nor vulgar Latin Testament, but is preserued and vsed of the Euangelistes and Apostles them selues, euen as Christ spake it, *proprie sanctorum auctoritate*, as S. Augustino saith of this and of *Alleluia*, for the more holy and sacred auctoritie thereof, li. 1. Doct. Christ. c. 11. And therefore do we keepe the word *Alleluia*. Apoc. 19. as it is both in Greeke and Latin yea and in al the English translations, though in their bookes of common praier they translate it, *Praise ye the Lord.* Againe, if *Hosanna*, *Raca*, *Belial*, and such like be yet vntranslated in the English Bibles,

Amen.

Alleluia.

No. 7. of an. 1580. 2nd. an. 1577.

why may not we say, *Corbana*, and *Parascene*: specially when they Englishing this later thus, *the preparation of the Sabbath*, put three wordes more into the text, then the Greeke word doth signifie. *Mat. 27. 62.* And others saying thus, After the day of *preparing*, make a cold translation and short of the sense: as if they should translate, *Sabbath, the vesting*, for, * *Parascene* is as solemne a word for the Sabbath eue, as *Sabbath* is for the Iewes seuenth day, and now among Christians much more solemner, taken for Good-friday onely. These wordes then we thought it far better to keepe in the text, and to tel their signification in the margent or in a table for that purpose, then to disgrace bothe the text & them with translating them. Such are also these wordes, *The Pasche*, *The feast of*

Parascene.

Pasche.

2ib. 1577. Mat. 26. 17.

Azymes, *The bread of Propositiō*, vvhich they translate *The Pasceouer*, *The feast of* *svete bread*, *The sberry bread*. But if *Pentecost* A. 2. be yet vntranslated in their bibles, and seemeth not strange: why should not *Pasche* and *Azymes* so remaine also, being solemne feastes, as *Pentecost* was? or why should they English one rather then the other? specially whereas *Pasceouer* at the first was as strange, as *Pasche* may seeme now, and perhaps as many now vnderstand *Pasche*, as *Rasseouer*. and as for *Azymes*, when they English it, *the feast of svete bread*, it is a false interpretatiō of the word, & nothing expresseth that which belongeth to the feast, concerning vnleavened bread. And as for their terme of *sberry bread*, it is very strange and ridiculous. Againe, if *Profelyte* be a receiued word in the English bibles *Mat. 23. A. 2.*: why may not we be bold to say, *Neophyte*. 1 Tim. 3. specially when they translating it into English, do falsely expresse the signifi-

Azymes.

Neophyte.

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*, signifieth the newly instructed in faith not yet baptized, who is also a *yong scholer* rather then the other, and many that haue been old scholars, may be *Neophytes* by differing baptisme. And if *Phylacteries* be allowed for English *Mat. 23*, we hope that *Diademes* also, *Prepuce*, *Paraclete*, and such like, will easily grow to be currant and familiar. And in good sooth there is in al these such necessitie, that they can not conueniently be translated. as when S. Paul saith, *conciso, non circumciso. Phil. 3.* how can we but follow his very wordes and allusion? And how is it possible

Vvhy vve say, our Lord, not the Lord (but in certaine cases) see the Annotations: *Tim. 6. pag. 185.*

Catholike termes proceeding from the very text of Scripture.

Certaine hard speeches and phrases.

The Protestants presumptuous boldnes and liberie in translating.

to expresse *Euangelizo*, but as vve do, *Euangelize*? for *Euangelium* being the Gospel, what is, *Euangelizo* or *to Euangelize*, but to shew the glad tydings of the Gospel, of the time of grace, of al Christs benefites? Al which signification is lost, by translating as the English bibles do, *I bring you good tydings. Luc. 2. 10.* Therefore we say *Depositum*, *1 Tim. 6.* and, He *exmanit* him self, *Philip. 2.* and, You haue *restorished*, *Philip. 4.* and, *to exhaust*, *Hebr. 9. 28.* because vve can not possibly attaine to expresse these vvordes fully in English, and vve thinke much better, that the reader staying at the difficultie of them, should take an occasion to looke in the table following, or otherwise to aske the full meaning of them, then by putting some vsual English vvordes that expresse them not, so to deceiue the reader. Sometime also vve doe it for an other cause. as vven vve say, *The aduent of our Lord*, and, *Imposing of bandes*. because one is a solemne time, the other a solemne action in the Catholike Church: to signifie to the people, that these and such like names come out of the very Latin text of the Scripture. So did *Penance*, *doing penance*, *Chalice*, *Priest*, *Deacon*, *Traditions*, *altar*, *host*, and the like (vvhich vve exactly keepe as Catholike termes) procede euen from the very vvordes of Scripture.

Moreouer, we presume not in hard places to mollifie the speeches or phrases, but religiously keepe them vvord for vvord, and point for point, for feare of misling, or restraining the sense of the holy Ghost to our phantasie. as *Eph. 6. Against the spirituals of wickednes in the celestials.* and, *Vvhat to me and thee woman? 1a. 2.* whereof see the Annotation vpon this place. and *1 Pet. 2. As infants euen now borne, reasonable, milke vvithout guile desire ye.* Vve do so place, *reasonable*, of purpose, that it may be indifferēt both to infants going before, as in our Latin text: or to milke that followeth after, as in other Latin copies and in the Greeke. *1a. 3.* vve translate, *The spirit breatheth vvhere he vvil &c.* leauing it indifferēt to signifie either the holy Ghost, or vvinde: vvhich the Protestants translating, *vvinde*, take avvay the other sense more common and vsual in the auncient fathers. Vve translate *Luc. 8. 23. They vvere filled*, not adding of our ovvne, *vvith vvater*, to mollifie the sentence, as the Protestants doe. and *c. 21. This is the chalice, the newv Testament &c.* not, *This chalice is the newv Testament.* likewise, *Mar. 13. Those daies shal be such tribulation &c.* not as the Aduersaries, *In those daies.* both our text and theirs being othervvise. likewise *Iac. 4. 6. And giueth greater grace*, leauing it indifferēt to the *Scripture*, or to the *holy Ghost*, both going before. Vvhereas the Aduersaries to to boldly & presumptuously adde, saying *The Scripture giueth*, taking avvay the other sense, which is the more probable likewise *Hebr. 12. 21* vve translate, *So terrible vv as it vvich vv as seen, Moyses said &c.* neither doth Greeke or Latin permit vs to adde, *that Moyses said*. as the Protestants presume to doe. So vve say, *Men brethren*, *A vvido vv woman*, *A vvoman a sister*, *Iames of Alphaum*, and the like. Sometime also we follow of purpose the Scriptures phrase, as *The bel of fire*, according to Greeke and Latin

TO THE READER.

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

Vve adde the Greeke in the margent for diuers causes. Sometime vvhen the sense is hard, that the learned reader may consider of it and see if he can helpe him self better then by our translation, as *Luc 11. Nolite extolla. μὴ μισήσῃς. &c.* and againe, *Quod superest date elemosynam. τὰ ὑπόλοιπα*. Sometime to take away the ambiguity of the Latin or English, as *Luc. 11. Et domus supra domum cadet*. Vvwhich we must needs English, *and house vpon house, shal fall*. by the Greeke, the sense is not, one house shal fall vpon another, but, if one house rise vpon it self, that is, against it self, it shal perish, according as he speaketh of a kingdom deuided against it self, in the wordes before. And *Act. 14. Sacerdos iouis qui erat*. in the Greeke, *quis*, is referred to iupiter. Sometime to satisfie the reader, that might otherwise conceiue the translation to be false, as *Philip. 4. 7. 6. But in every thing by prayer, &c. ἐν παντί προσεύχῃ*, not, *in al prayer*, as in the Latin it may seeme. Sometime vvhen the Latin neither doth, nor can, reache to the signification of the Greeke word, we adde the Greeke also as more significant. *Illis soli seruiet, him only shal serue*, *λατρεύουσιν*. And *Act. 6. Nicolas a stranger of Antioche, προσέλυτος*, and, *Ro. 9. The seruice, ἡ λατρεία*. and *Eph. 1. to perfire, instaurare omnia in Christo, ἀνακατασκευάζειν πάντα ἐν Χριστῷ*, vvhich can be best translated *vs, ἰσχυρίσων*. & *Eph. 6. Put on the armour, ἀσπασαίτω*. and a number the like. Sometime, vvhen the Greeke hath two senses, and the Latin but one, we adde the Greeke. *1. Cor. 1. By the exhortation vvherevvith vve also are exhorted*, the Greeke signifieth also *consolation &c.* and *1. Cor. 10. But hauing hope of your faith increasing, to be &c.* vvhere the Greeke may also signifie, *as or vvhen your faith increaseth*. Sometime for aduantage of the Catholike cause, vvhen the Greeke maketh for vs more then the Latin, as, *Seniores, προσβύβητοι. Vt digni habeamini. ἵνα ἀξιωθῆτε. Qui effundetur, τὸ βλάσφημοῦ*, *Præcepta, παραδόσεις*. & *Io. 21. νίσσαν, Pasce & rege*. And sometime to shew the false translation of the Heretike, as vvhen Beza saith, *Hoc poculum in meo sanguine qui τὸ ποτήριον ἐν τῷ ἰμοῦ ἀμαρτῆ τὸ βλάσφημοῦ*, *Luc. 22, &c. Quæ oportet celo cōsumeri. ἢ ἀξιοῦν ἀιχμῶν*, *Act. 3*. Thus we vse the Greeke diuers waies, & esteeme of it as it is worthie, & take al comodities thereof for the better vnderstāding of the Latin, vvhich being a translation, can not al waies attaine to the full sense of the principal tonge, as vve see in al translations.

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

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

The Greeke added often in the margent for many causes.

The Latin text sometime noted in the margent.

Galat. 2. igni.

Act. 4.

Act. 11. 2 Thes. 2. 1 Cor. 11.

THE PREFACE TO THE READER.

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

they, S. Paul: because it is so neither in Greeke nor Latin. though in the topes of the leaues folowing, where vve may be bolder, we adde, S. Mattheu & c. to satisfie the reader. Much vnlike to the Protestants our Aduersaries, vvhich make no scruple to leaue out the name of Paul in the title of the Epistle to the Hebrues, though it be in euery Greeke booke vvhich they translate. And their most authoris'd English Bibles leaue out (Catholike) in the title of S. James Epistle and the rest, vvhich were famously knowen 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 giue the Reader in places of some importance, an other reading in the margent, specially vvhien the Greeke is agreeable to the same. as *10. 4. transit de morte ad vitam*. Other Latin copies haue, *transit*, and so it is in the Greeke.

The pointing sometime altered.

Vve binde not our selues to the pointes of any one copie, print, or edition of the vulgar Latin, in places of no controuersie, but folow the pointing most agreeable to the Greeke and to the fathers commentaries. As Col. 1. 10. *Ambulantes dignè Deo, per omnia placentes*. *Walking worthy of God, in all things pleasing.* *ἀμῖνος τοῦ κυρίου ἡμῶν ἀπολαύοντες*. Eph. 1. 17. Vve point thus, *Dei Domini nostri Iesu Christi, pater gloria*. as in the Greeke, and S. Chrysostom, & S. Hierom both in text and commentaries. Vvhich the Catholike reader specially must marke, lest he finde fault, vvhien he seeth our translation disagree in such places from the pointing of his Latin Testament.

The margent reading sometime preferred before the text.

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

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



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

TH E numbers in the inner margent 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, signifie, that the Annotation is vpon such a verse of the text.

The numbers in the inner margent, or els vvhich, ioyned to the citations of Scripture, if they be vwritten 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, and the rest, the verses. If thus, Gen. 4. 16. 5. 7. it signifieth, chap. 4. vers. 16. and chap. 5. vers. 7.

† This crosse signifieth the beginning of every verse.

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

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

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

:: ˘ This note in the text, referre the reader to the self same in the margent.

Mt. for Matthevv.

Mr. for Marke.

¶ This marke signifieth the ending of Gospels and Epistles.

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

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

4 GOSPELS.

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

S. PAVLES EPIST. 14.

The Epistle to the Romanes.
The 1 Epistle to the Corinthians.
The 2 Epistle to the Corinthians.
The Epistle to the Galatians.
The Epistle to the Ephesians.
The Epistle to the Philippians.
The Epistle to the Colossians.
The 1 Epist. to the Thessalonians.

The 2 Epistle to the Thessalonians.
The 1 Epistle to Timothee.
The 2 Epistle to Timothee.
The Epistle to Titus.
The Epistle to Philemon.
The Epistle to the Hebrevvcs.

THE 7 CATHOL. EPISTLES.

The Epistle of S. James.
The 1 Epistle of S. Peter.
The 2 Epistle of S. Peter.
The 1 Epistle of S. Iohn.
The 2 Epistle of S. Iohn.
The 3 Epistle of S. Iohn.
The Epistle of S. Iude.
The APOCALYPSE of S. Iohn.

1 The infallible authoritie and excellencie of them above al other writings.

S. Augustine li. 11. cont. Faustum. cap. 5.

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

2 The discerning of Canonical from not Canonical, and of their infallible truth, and sense, commeth vnto vs, only by the credite vve giue vnto the CATHOLIKES CHURCHE: through vvhose comendation vve beleeue both the Gospel and Christ him self. Vvhereas the Sectaries measure the matter by their fantasies and opinion.

S. Augustine cons. Epist. fundamenti cap. 5.

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

Luther,
Caluin.

ued the Gospel it self by the preaching of Catholikes.

Againe li. de vtilis. credend. cap. 14.

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

Againe cons. Faustum li. 11. cap. 1.

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

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

Tertullian li. De praescriptionibus, bringeth in the CATHOLIKE CHURCH speaking thus to all Heretikes.

I Luther, Zuinglius, Caluin.
** Their scholars & followers.*
Vvho are you, vvhen, and from vvhence came you? vvhat doe you in my possession, that are none of mine? by vvhat right (Marcion) doest thou cut dovvne my wood? vvho gaue the licence (o Valentine) to turne the course of my fountaines? by vvhat authoritie (Apelles) doest thou remoue my boundes? and * you the rest, vvhy do you vv sov and feede for these companions at your pleasure? It is my possession, I possesse it of old, I haue assured origins thereof, euen from those authors vvwhose the thing vvvas. I am the heire of the Apostles. As they prouided by their Testament, as they committed it to my credite, as they adiuured me, so doe I hold it. You surely they disherited alvvvaies and haue cast you of, as forainers, as enemies.

Againe in the same booke.

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

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

S. Hierom aduersus Luciferianos in fine.

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

Vincentium Livinensis li. cont. prophanas haresum Nouationes.

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

* Of Caluin, of Iuel, of the rest.

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

Vincentium Livinensis in his golden booke before cited, aduersus prophanas haresum Nouationes.

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

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

* Othervvise wicelffe, Luther, Caluin, Puritanes.

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

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

THE



THE SUMME OF THE
NEW TESTAMENT.

THAT which was the summe of the Old Testament, to wit, Christ and his Church, as S. Augustine saith catechizing the ignorant: the very same is the summe of the New Testament also. For (as the same S. Augustine saith againe) In the Old Testament there is the occultation of the New: and in the New Testament there is the manifestation of the Old. And in another place: In the Old doth the New lye hidden, and in the New doth the Old lye open. And thereupon 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 heauen and earth passe, one iote or one tittle shall not passe of the Law, till all be fulfilled. In which wordes he sheweth plainely, that the new Testament is nothing els but the fulfilling of the old.

Aug. de cat. rud. cap. 3. 4.
Super Exod. q. 73.
Mar. 5.

Therefore to come to the partes: The Gospels doe tell of Christ him selfe (of whom the Old Testament did foretell) and that euen from his coming into the world, vnto his going out thereof againe. The Actes of the Apostles doe tell of his Church beginning at Hierusalem the headcittie of the Iewes, and of the propagation thereof to the Gentiles and their headcittie Rome. And the Apocalypic doth prophesse of it, euen 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 moued, partly of good life and good order.

The Summe of the 4 Gospels.

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

Io. 10, 11.
Eze. 1.
Apoc. 4.

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

The

The first three do report at large what Christ did in Galilee, after the imprisonment of S. Iohn Baptist. Wherefore S. Iohn the Evangelist writing after them all, doth omit his doings in Galilee (save onely one, which they had not written of, the wonderful bread which he told the Capernautes he could and would give, Io. 6.) and reporteth first, what he did while Iohn Baptist as yet was preaching and baptizing: then, after Iohns imprisoning, what he did in Iurie every yere about Easter. But of his Passion all foure do write at large.

Where it is to be noted, that from his baptizing (which is thought to have been upon Twelfthday, what time he was beginning to be about 30 yere old, Luk. 3.) unto his passion, are numbred thre monethes and thre yeres, in which there were also 4 Easters.



The argument of S. Matthewes Gospel.

S Matthewes Gospel may be well divided into five partes. The first parte, as touching the Infancie of our Lord Iesum: 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 him selfe by preaching and miracles, and that in Galilee: the other piece of the 4. chap. unto the 19.
 The fourth, of his comming into Iurie, toward his Passion: chap. 19. and 20.
 The fifth, of the Holy weeke of his Passion in Hierusalem: chap. 21 unto the end of the booke.

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 out of them againe he was chosen (and none but he and S. Iohn) to be one of the foure Evangelistes. Among which foure also, he was the first that wrote, about 8 or 10 yeres after Christes Ascension.

THE



THE HOLY GOSPEL
OF IESVS CHRIST ACCOR-
DING TO MATTHEW.

CHAP. I.

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

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



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

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

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

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

This Gospel is most solemnly sung in holy Church at Matins vpo Christmas day.

As also it is the Gospel of the Conception and Nativity of our B. Lady: because here is declared the pedigree of her also.

4 begat Ioseph the husband of MARI E: of vvhom vvas borne I E S V S, vvhho is called C H R I S T. 1

† Therefore al the generations from Abraham vnto Dauid, 17 fourtene generations. And from Dauid to the Transmigration of Babylon, fourtene generations. And from the Transmigration of Babylon vnto C H R I S T, fourtene generations.

† And the generation of C H R I S T vvas in this vvise. 18

When his mother MARI E vvas spoused to Ioseph, before they came together, she vvas found to be vvith childe by the Holy Ghost. † Wherevpon Ioseph, for that he vvas a iust man, 19 & vwould not * put her to open shame: vvas minded secretly to dimisse her. † But as he vvas thus thinking, behold the 20 Angel of our Lord appeared to him in sleepe saying: Ioseph sonne of Dauid, feare not to take MARI E thy vvife. for that vvwhich is borne in her, is of the Holy Ghost. † And she shal 21

bring forth a sonne: and thou shalt call his name I E S V S. For he shal saue his people from their sinnes. † † And 22 al this vvas done that it might be fulfilled vvwhich our Lord spake by the Prophet saying. † Behold a Virgin shal be vvith childe, 23

and bring forth a sonne, and they shal call his name Emmanuel, vvwhich being interpreted is, God vvith vs. † And Ioseph rising vp from sleepe, 24 did as the Angel of our Lord comaunded him, and tooke his vvife. † And he knew her not til she brought forth her first 25 borne sonne: and called his name I E S V S.

The Gospel vp6
Christmas eue.
and Vpon S. Iosephs day the
19 of Marche.

IESVS an
Hebraic word,
in English S A-
VIOVA.

de qua

Dem. 24.

Esa. 7.
14.

ANNOTATIONS

CHA P. I.

1. Thamar.] Christ abhorred not to take flesh of some that were ill, as he chose Judas among his Apostles: Let not vs disdain to receiue our spiriual birth and sustenance of such as be not alwayes good.

18. Ioseph.] Ioseph marrying our Lady as neere of kinne (for so was the law) by his pedigree sheweth hers, and consequently Christs pedigree from Dauid.

19. Husband.] True and perfect marriage, and continual liuing in the same, without carnal copulation. Aug. lib. 2. Conser. Euang. c. 1.

20. Borne in her.] The triple good or perfection of marriage accomplished in the parents of Christ, to wit, Issue, Fidelitic, Sacrament. Aug. de sup. & con. li. 1. c. 11.

Virginite preferred.

21. A Virgin.] Our Sauour borne in marriage, but yet of a Virgin, would honour both states: and withal, teacheth vs agaynst Iouinian the old Heretike and these of our time, that virginity and the continent life are preferred before marriage that hath carnal copulation. See S. Hieron. adu. Iouin. and S. Greg. Nazianz. Ser. 20. de studio in superi. in initio.

22. A Virgin.] As our Ladie both 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 spiri-
tually. Aug. li. de Virg. ca. 2.

Our B. Ladies
perpetual virgi-
nity.

23. And bring forth.] The Heretike Iouinian is here refuted, holding that her virginity was corrupted in bringing forth Christ. Aug. her. 22. Li. 1. cont. Iulian. c. 2.

25. Til

CHA. II. ACCORDING TO S. MATTHEW. 5

1. Tit, First borne.] Heluidius of old abused these wordes, tit, and, first-borne, agaynst the perpetual virginity of our B. Ladie, Hiero. cont. Helu. which truth though not expressed in Scripture, yet our Aduersaries also do graunt, and Heluidius for denial thereof was condemned for an heretike by tradition only. Aug. bar. 24. Tradition.

CHAP. II.

The Gentils come vnto Christ with their offerings, and that so openly, that the Iewes can not pretend ignorance. 2 The Iewes with Herode conspire against him. 11 He therupon fleeth from them into Egypt. 18 They afterward, seeing their subtiltie prevailed not, imagined to oppresse him by open persecution. 19 But they at length dyed, and he returneth to the land of Israel according to the Scriptures.

Lnc. 2,
7.

Mch. 5,
2.

Psa. 71,
101

1 **W**HEN IESVS therefore vvas * borne in Beth-
 2 lehem of Iuda in the dayes of Herod the King,
 3 behold, there came Sages from the East to Hieru-
 4 salem, † saying, vvhether is he that is borne King of
 5 the Ievves? For vve haue seene his "starre in the East, and " are
 6 come to adore him. † And Herod the King hearing this, vvas
 7 troubled, & al Hierusalem vwith him. † And assembling toge-
 8 ther al the high Priestes & the Scribes of the people, he inqui-
 9 red of them vvhether Christ should be borne. † But they sayd to
 10 him, In Bethlehẽ of Iuda. For so it is vwritten by the Prophet:
 11 † And thou Bethlehem the land of Iuda, art not the least among the Princes of Iuda:
 12 for out of thee shal come forth the Capitaine that shal rule my people Israel.
 13 † Then Herod secretly calling the Sages, learned diligently of
 14 them the time of the starre which appeared to them: † and sen-
 15 ding them into Bethlehem, sayd, Goe, and inquire diligently
 16 of the childe: and when you shal finde him, make reporte to
 17 me, that I also may come and adore him.
 18 † Who hauing heard the king, went their way: and behold
 19 the starre which they had seen in the East, went before them,
 20 vntil it came & stode ouer, where the childe was. † And seing
 21 the starre, they reioyced vwith exceeding great ioy. † And en-
 22 tring into the house, they found the childe vwith M A R I E
 23 his mother, & falling dovne "adored him: and opening their
 24 "treasures, they offered to him " giftes: gold, frankincense, &
 25 myrrhe. † And hauing receiued an answer in sleepe that they
 26 should not returne to Herod, they vvent backe an other vway
 27 into their countrey. †
 28 † And after they vvere departed, behold an Angel of our
 29 Lord appeared in sleepe to Ioseph, saying: Arise, & take the
 30 childe & his mother, & flee into Egypt: and be there vntil
 31 I shal tel the. For it vvil come to passe that Herod vvil seeke
 32 the childe to destroy him. † Who arose, & tooke the childe

The holy fraff
 of the Epiphany
 called Twelfth-
 day the 6 of
 Ianuarie, vpon
 which day this
 is the Gospel.

The Gospel of
 Childermas day.

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

The Martyrdo
 of the holy In-
 nocent, whole
 holy day is kept
 the 18 of De-
 cembre.

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

Of. 11, 2.

The Gospel on
 Twelfth eue.

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

Iere. 31,
 15.

ANNO TATIONS
 CHAP. II.

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

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

3. Come to adore.] This coming so far of deuotion to visite and adore Christ in the place of his birth, was properly a Pilgrimage to his person: and warranthe the faithful in the like kind of external wor- ship done to ho. y pectons, places, and things.

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

5. Adored him.] This body (saith S. Chrysostom.) the Sages adored in the cribbe. Let vs at the least imitate them: thou seest him not now in the cribbe, but on the altar: not a woman holding him, but the Priest present, and the Holy Ghost powred out abundantly vpon the sacrifice. Ho. 10. in 1. Cor. Ho. 7. in Mt. Ho. de sancto Philegonio.

6. Treasures.] These treasures are as it were the first fruites of those riches and gifts, which Psal. 71. (according to the Prophecies of Dauid and Esay) Gentilitie should offer to Christ and his Church. Esa. 60. che, and now haue offered, specially from the time of Constantine the Great. As also these three Sages, being principal men of their Countie, represent the whole state of Princes, kings, and Emperours, that were (according to the said Prophecies) to beleue in Christ, to humble them Chryf. selues to his crosse, to foster, enrich, adorne and defend his Church. Wherevpon it is al o a very Theophyl. conuenient and agreable tradition of antiquite, and a received opinion among the faithful, * not Cie. de Di- lacking testimonies of ancient Writers, and much for the honour of our Sauiour, that these three minar. also were king: to witte, either according to the state of those Counties, * what the Princes Plin. li. 2. 2. were.

The three
 kings.

CHA. III. ACCORDING TO S. MATTHEW. 7

Elther 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 dwelt within a small compass: or as * lobes three freendes are called kings. These are commonly called the three kings of Colen, because their bodies are thre, translated thither from the East Countrie: their names are said to haue been *Of. c. 12.* Gaspar, Melchior, Baltazar.

11. Gifts.] These Sages were three, and their gifts three, and eche one offered euerie of the three, to expresse our faith of the Trinitie. The Gold, to signifie that he was a King: the frankincense, that he was God: the myrrhe, that he was to be buried as man. *Aug. ser. 1. de Epiph.*

12. Out of Aegypt.] This place of the Prophete (and the like in the new Testament) here applied to Christ, whereas in the letter it might seeme otherwise, teacheth vs how to interpret the old Testament, and that the principal sense is of Christ and his Church.

14. Murdered.] By this example we learne 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 haue been honoured for Martyrs, and their holy day kept euer since the Apostles time, although they died not voluntarily, nor al perhaps circumsised, and some the children of Pagans. *Aug. ep. 21. Orig. ho. 1. in diuersis.* Canonizing of Saints.

CHAP. III.

John Baptist by his Eremitic life, by his preaching and baptisme, calleth al vnto penance, to prepare them to Christ. 10. He proueth to the Pharisees and Sadducees, threatening to them (vnles they truly doe penance) reprobation here and damnation hereafter: and for saluation sendeth them to Christ and his baptisme. Which being far more excellent then Iohns, yet Christ him self among those penitents vouchsafeth to come vnto Iohns baptisme. Where he beare testimony from heauen also.

THE SE-
cond part of
this Gospel,
Of the 1^{re}-
paratio that
was made to
the manife-
station of
Christ.

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



* *Mr. 1, 8*

Luc. 3, 16.
Jo. 1, 26.
Mat. 11,
16. 19, 4.

1 **A**ND in those dayes * cometh Iohn the Baptist
2 preaching in the desert of Ievvie, † & saying,
3 " Doe penance: for the Kingdom of heauen is at
4 hand. † For this is he that vvas spoken of by Esay
5 the Prophet, saying, *A voyce of one crying in the desert,*
6 *prepare ye the way of our Lord, make straight his pathes.* † And the sayd Iohn
7 had his garment of camels heare, & a girdle of a skinne about
8 his loynes: and his meate was locustes & vvilde honie.
9 † Then vvent forth to him Hierusalem & al Ievvie, and
10 al the countrey about Iordan: † & vvere baptized of him in
11 Iordan, * confessing their sinnes. † And seeing many of the
12 Pharisees & Sadducees coming to his baptisme, he sayd vnto
13 them,

Ye vipers brood, vvho hath shevved you to flee from the
14 vvrauth to come? † Yeld therefore * fruite vvorthie of penance.
15 † And delite not to say vvithin your selues, vve haue Abra-
16 ham to our father. for I tel you that God is able of these
17 stones to raise vp children to Abraham. † For novv the * axe
18 is put to the roote of the trees. Euerie tree therefore that doth
19 not yeld good fruite, shal be cut downe, & cast into the fyre.

20 † * I in deede baptize you * in vvater vnto penance. but he
21 that shal come after me, is stronger then I, vvwhose shoes I am
22 not vvorthie to beare, he shal baptize you in the Holy Ghost
23 & fyre

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

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

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

ANNOTATIONS
CHAP. III.

Eremites. *1. Desert.* Of this word *desert* (in Greeke *eremw*) cometh the name *Eremitage*, and *Eremit*, that liue a religious and austere life in deserts and solitarie places, by the example of S. Iohn Baptist, whom the holy Doctors therefore call the Prince and as it were the author of such protection. *S. Chryf. ho. 1 in Marcum & ho. de lo. Baptista. Hiero. ad Eustoch. de custod. virg. l. 1. c. 17 de dia off. Bernardus de excel. lo. Baptista.* Wherewith the Protestants are so offended that they say, S. Chrysolom spake rashly and vtruelly. And no maruel, for whereas the Euangelist him self in this place maketh him a perfect paterne of penance and Eremitical life, for desert or wildernes, for his rough and rude apparel, for abstayning from al delicate meates (according to our Sauiours testimonie also of him Mt. 11. 8. Luc. 7. 33) they are not ashamed to peruert all vvith this strange commentarie, that it was a desert full of towne and villages, his garment was chamice, his meate such as the countrey gaue and the people there vsed to make him thereby but a common man like to the rest, in his manner of life: cleane against Scriptures, fathers, and reason.

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

Penance. *2. Doe penance.* So is the Latin word for word, so readeth al antiquitie, namely S. Cyprian ep. 52 often, and S. Augustine li. 13 Confes. c. 12. and it is a very vsual speache in the New Testament, specially in the preaching of S. Iohn Baptist, Christ him self, and the Apostles: to signifie perfect repentance, which hath not onely confession and amendment, but contrition or sorrow for the offense, and painefull satisfaction: such as S. Cyprian speaketh of in al the foresaid epistle. But the Aduersaries of purpose (as namely Beza protesteth) mislike that interpretation, because it fauourez satisfaction for sinne, which they cannot abide. Where if they pretend the Greeke word, we send them to these places Mar. 11. 25. Lu. 10. 11. 1 Cor. 7. 9. Where it must needs signifie, sorrowfull, paynefull, and satisfactorie repentance. We tel them also that S. Basil a Greeke Doctor calleth the Niniuites repentance vvith fasting and hearecloth and ashes, by the same Greeke word *μετάνοια*. And more we vvill tell them in other places.

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

4. Fruite worthy. He preacheth satisfaction by doing worthy fruites or workes of penance, which are (as S. Hierom saith in 1. Ioel) fasting, praying, almes and the like.

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

6. In Water. Iohns baptisme did not remitte sinnes, nor was comparable to Christs Baptisme, as here it is playne and in manie other places. *Hiero. adu. Lucifer. Aug. de Bapt. cont. Donat. li. 1. c. 9. 10. 11.* Yet is it an article of our Adu. that thone is no better then the other. Which they say not to extol Iohns, but to derogate from Christs baptisme, so far, that they make it of no more value or efficacie for remission of sinnes, and grace, and iustification, then was Iohns: thereby to mainteine their manifold heresies, that Baptisme taketh not away sinnes, that a man is no cleaner nor iuster by the Sacrament of Baptisme then before, that it is not necessarie for children vnto saluation.

Magdeb. Cent. 1. c. 6. pag. 111. Cent. 1. li. 1. c. 10. Cyprianus in 1. cap. Mac. Bucerus libid.

Act. 4. 17. Lu. 11. 1. Lu. 24. 47. Act. 1. 18. 25. 26. Annot. in hunc locū. Serm. in sam. & sicut.

Iohns baptisme and Christs.

CHA. III. ACCORDING TO S. MATTHEW. 9

saluation, but it is ynough to be borne of Christian parents, and such like erroneous positions Wel known among the Caluinists.

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

14. *Opened.*) To signifie that heauen was shut in the old law, til Christ by his Passion opened it, and so by his Ascension was the first that entered into it: contrarie to the doctrine of the Heretikes. See *Hebr. 9. 1. and 11. 40.*

CHAP. III.

Christ going into the desert to prepare him self before his Manifestation, ouercometh the Devils tentations. 12 Beginning in Galilee, as the Prophet said he should: 13 he collecteth foure Disciples: and with his preaching and miracles draweth vnto him innumerable followers.

Mr. 1, 12
Luk. 4, 1.



1 **T**HEN * I E S V S was ledde of the Spirit into the " desert, to be tempted of the Deuil. † And vwhen he had " fasted fourtie daies and fourtie nightes, aftervvard he vvas hungrie. † And the tempter approached & sayd to him, If thou be the sonne of God, commaund that these stones be

The Gospel vp6
the first Sunday
in Lent.

Deu. 8, 3

4 made bread. † Who answered & said, It is vwritten, *Not in bread alone doth man liue, but in every word that procedeth from the mouth of God.*

Pf. 90,
12.

5 † Then the Deuil tooke him vp into the holy citie, and set
6 him vpon the pinnacle of the Tēple, † and sayd to him, If thou be the sonne of God, cast thy self dovvne, for " it is vwritten. *That he wil giue his Angels charge of thee, & in their hands shal they hold thee vp, lest perhaps thou knocke they foote agaynst a stone.* † I E S V S sayd to him

Deu. 6,
16.

7 againe, It is vwritten, *Thou shalt not tempt the Lord thy God.*

Deu. 6,
13.

8 † Againe the Deuil tooke him vp into a very high mountaine: and he shewed him al the Kingdoms of the vworld, and the glorie of them, † and sayd to him, Al these vvil I giue thee, if
9 falling dovvne thou vvilt adore me. † Then I E S V S sayth to him, Auant Satan: for it is vwritten, *The Lord thy God shalt thou*
10 *adore, & him onely shalt thou serue.* † Then the Deuil left him: and behold Angels came, and ministrd to him. †

Mr. 1, 14
Luk. 4,
14.

12 † And * vwhen I E S V S had heard that Iohn vvas deliuered
13 vp, he retyred into Galilee: † and leaning the citie Nazareth,

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

Esa. 5, 1

14 Zabulon & Nephthali, † that it might be fulfilled vvich vvas
15 sayd by Esay the Prophet. † *Land of Zabulon & land of Nephthali, the*
16 *way of the sea beyond Iordan of Galilee, of the Gentils: † the people that sat in*
17 *darknesse, hath seen great light: and to them that sat in a countrey of the shadow*
17 *of death, light is risen to them.* † From that time I E S V S began to

B preach

preach, and to say, ¹⁸* Doe penance, for the Kingdom of heaven is at hand.

The Gospel vps
S. Andrewes
day.

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

† And I E S V S vvvent round about all Galilee, teaching in ²³ their Synagogs, & preaching the Gospel of the Kingdom: and healing euery maladie and euery infirmitie in the people. † And the bruite of him vvvent into al Syria, and they presented ²⁴ to him al that vvvere il at ease, diuersly taken vvith diseases and torments, and such as vvvere posselt, and lunatikes, and sicke of the palsey, and he cured them: † And much people folovved ²⁵ him from Galilee and Decapolis, and Hierusalem, and from beyond Iordan.

Mr. 1, 15.

Lk. 5, 1.

Mar. 1,
19.
Luk. 5,
10.

ANNOTATIONS

CHAP. IIII.

Eremites. ^{1. Desert.]} As Iohn the Baptist, so our Saviour by going into the desert and there living in contemplation euen among brute beasts, and subiect to the assaults of the Diuel for our sinnes, geueth a warrant and example to such holy men as haue liued in wilderness for penance and contemplation, called Eremites.

The Lent-fast. ^{2. Fastus quatuor dais.]} Elias and Moytes (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 leaue vnto vs the solemne daies of fast. (that is, Lent.) *Hier. in c. 18 Esa.* S. Augustine also hath the very like wordes ep. 119. And generally al the ancient fathers that by occasion or of purpose speake of the Lent-fast, make it not onely an imitation of our Saviours fast, but also an Apostollicall tradition, and of necessitie to be kept. *Contaminat Lent* (saith S. Ignatius) *for it containeth the imitation of our Lordes conversation.* And S. Ambrose saith plainly, that it *was not ordained by men, but consecrated by God: not increased by any earthly cogitation, but commanded by the heavenly Decretis.* And againe, that it is sinne not to fast al the Lent. S. Hieroms wordes also be most plaine: We (saith he) *fast fourtie daies, or, make one Lent in a yere, according to the tradition of the Apostles, in time annuuntis.* This time most conuenient is (as S. Augustine saith ep. 119) immediately before Easter, thereby to communicate with our Saviours Passion: and (as other writers do adde) thereby to come the better prepared and more worthily, to the great solemnitie of Christes Resurrection: beside many other goodly reasons in the ancient fathers which for breuitie we omitte. See (good Christian Reader) 11 notable sermons of S. Leo the Great *de Quadragesima*, of Lent: namely Ser. 6 and 9. where he calleth it the Apostles ordinance by the doctrine of the Holy Ghost. See S. Ambrose from the 23 sermon forward: in S. Bernard 7 sermons, and in many other fathers the like. Last of al, note well the saying of S. Augustine, who affirmeth that by due obseruation thereof, the wicked be separated from the good, infidels from Christians, Heretikes from faithful Catholikes.

Ignat. ep. 1.
Ambros. de
Quadrages.
ser. 14. 16.
Hier. ep. 14
ad Marc.
ser. adu.
de Conta-
num.

Aug. Ser.
49. de stip.

CHA. V. ACCORDING TO S. MATTHEW. II

6. *It is written.*] Heretikes alleage scriptures, as here the Deuil doeth, in the false sense: the Church useth them, as Christ doeth, in the true sense, and to confute their falsehood. *Aug. cont. lit. Petil. li. 2. c. 31. 10. 7.*
 11. *Him only serve.*] It was not sayd, sayth S. Augustine, The Lord thy God only shalt thou adore, as it was said, Him onely shalt thou serve: In Greeke, *καταύσανς*. *Aug. sup. Gen. q. 81. Latine.* Whereupon the Catholike Church hath alwayes vsed this most true and necessarie distinction: that there is an honour deu to God only, which to giue vnto any creature, were idolatrie: and there is an honour deu to creatures also according to their dignitie, as to Saints, holy things, and holy places. See Euseb. *Hist. Ec. li. 4. c. 10. S. Hieron. cont. Vigil. ep. 11. Aug. li. 10. Cimit. c. 1. Li. 1. Trin. c. 4. Conc. Nic. 2. Damasc. li. 1. de Imag. Bud. in c. Luc.*
 17. *Doe penance.*] That penance is necessarie also before baptisme, for such as be of age: as Johns, so our Saviours preaching declareth, both beginning with penance.
 21. *Healing every maladie.*] Christ (sayth S. Augustine) by miracles gat authoritie, by authoritie found credit, by credit drew together a multitude, by a multitude obtayned antiquitie, by antiquitie fortified a Religion, which not only the most fond new ryling of Heretikes vsing deceitful wiles, but neither the drowlie old error of the very Heathen with violence setting agaynst it, might in any part shake and cast downe. *Aug. de util. cred. c. 14.*

CHAP. V.

First. he promisseth rewardes, 11 and he layeth before the Apostles their office. 17 Secondly, he protesteth vnto vs that we must keepe the commandments, and that more exactly then the Scribes and Pharisees, whose iustice was counted most perfit: but yet that it was vn sufficient, he sheweth in the precepts of 11 Murder, 22 Aduentrie, 11 Diuorce, 11 Swearing, 11 Reuenge, 22 Usurie, 22 Enemies.

THE SERMON OF CHRIST vpon the Mount: conteyning the paterne of a Christian life, in these three chapters following. Wherof S. Augustine hath two goodly bookes to. 4.

LUC. 6, 40.

1 **A**ND seeing the multitudes, he* vvent vp
 2 into a mountaine: and vwhen he vvas set, his
 3 Disciples came vnto him, † and opening his
 4 mouth he taught them, saying.
 5 † Blessed are the poore in Spirit: for theirs
 6 is the Kingdom of heauen. † Blessed are the
 7 meecke: for they shal possesse the land. † Blessed are they that
 8 moune: for they shal be comforted. † Blessed are they that
 9 hunger & thirst after iustice: for they shal haue their fil.
 10 † Blessed are the merciful: for they shal obtrayne mercie.
 11 † Blessed are the cleane of hart: for they shal see God. † Blessed
 12 are the peace-makers: for they shal be called the children of
 13 God. † Blessed are they that suffer persecutionⁿ for iustice: for
 14 theirs is the Kingdom of heauen. † Blessed are ye vwhen they
 15 shal reuile you, and persecute you, & speake al that naught is
 16 agaynst you, vntreuely, for my sake: † be glad & reioyce, for
 yourⁿ reuward is very great in heauen. † For so they persecuted
 the Prophets, that vvere before you.
 17 † You are the * salt of the earth. † But if the salt leese
 18 his vertue, vwherevwith shal it be salted? It is good for no
 19 thing any more but to be cast forth, and to be troden of
 20 men. † You are theⁿ light of the vworld. A citie cannot
 21 be hid, situated on a mountaine. † Neither do men light a
 22 candle

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

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

The Gospel on the feasts of Do. 1000.

B ij candle

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

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

† You haue heard that it vvas sayd to them of old. * Thou 22 shalt not kil. and vvhoso killeth, (shal be in danger of iudgement. † But I say to you, that vvhoso euer is angrie vvith his 23 brother, shal be in danger of iudgment. And vvhoso euer shal say to his brother, Raca : shal be in danger of a coun- cel. And vvhoso euer shal say, Thou foole: shal be guilty of the hel of fyre. † If therefore thou offer thy " gift at the altar, and 24 there thou remember that thy brother hath ought agaynst the : † leaue there thy offering before the altar, and goe first 25 to be reconciled to thy brother : and then coming thou shalt offer thy gift. † * Be at agreement vvith thy aduersarie be- 26 times vvhiles thou art in the vvay vvith him : lest perhaps the aduersarie deliuer thee to the iudge, and the iudge deliuer thee to the officer, and thou be cast into " prison. † Amen I say to 27 thee, thou shalt not goe out from thence til thou repay the last farthing.

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

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

MT. 4, 21
LN. 8, 16
11, 33

Luc. 16,
17,
14, 2, 10.

Exo. 20,
13.
Deut. 5,
17.

Luc. 12,
18.

Exo. 20,
14.

Deut. 24,
1.
Mt. 19,
7.

The Gospel vpo
the fifth Sun-
day after Pen-
tecost.

∴ This Prison
is taken of very
ancient fathers,
for Purgatorie:
namely S. Cypri-
an. ep. 12. ad Anton.
nu. 6.

33 him giue her a bil of diuorcement. † But I say to you, vvhofoeuer shal dimisse his vvife, " excepting the cause offornication, maketh her to committe aduoutrie: And he that shal marie her that is dimissed, " committeth aduoutrie.

34 † Agayne you haue heard that it vvas sayd to them of old,
 Exo. 20, 7.
 Lev. 19, 11.
 35 * Thou shalt not committe periurie: but thou shalt performe thy othes to our Lord. † But I say to you " not to svveare at all: neither by heaven, because it is the throne of God: † neither by the earth, because it is the foote-stole of his feete: neither by Hierusalē, because it is the citie of the great King. † Neither shalt thou svveare by thy head, because thou canst not make
 36 one heare vvwhite or blacke. † Let your talke be, yea, yea: no, no: and that vvwhich is ouer & about these, is of euil.

37 † You haue heard that it vvas sayd, * An eye for an eye, and
 Exo. 21, 24.
 38 a tooth for a tooth. † But I say to you " not to resist euil: but if one strike thee on thy right cheeke, turne to him also the
 39 other: † and to him that vvil contend vvith thee in iudgment, and take away thy cote, let goe thy cloke also vnto him. † and vvhofoeuer vvil force thee one mile, goe vvith him other
 40 twayne. † He that asketh of thee, giue to him: and * to him that vvould borovv of thee, turne not avvay.

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

The Gospel vpon the Friday after Ashwensday.
 :: So taught the Pharisees, not the Law.
 :: We see then that the temporal prosperitie of persons and countries is no signe of better men or truer religion.

ANNOTATIONS
 CHAP. V.

10. For iustice. Heretikes and other malefactours sometime suffer willingly and stoutly: but they are not blessed, because they suffer not for iustice. For (saith S. Aug.) they can not suffer for iustice, that haue deuided the Church. and, vvhere sound fayth or charitie is not, there cannot be iustice. Cont. ep. Parm. li. 1. 7. 8. Ep. 18. Psal. 78. Cant. 2. And so by this scripture are excluded all false Martyrs. S. Augustine often declareth, and S. Cyr. de Unit. Eccl. m. 1.
 11. For vvages. In Latin and Greeke the word signifieth very vvages and hire dewe for vvorkes, and so presupposeth a meritorious deede.
 False Martyrs.
 Merces.
 Myster.

- The Church visible.** 11. *The light.*] This light of the world, and cite on a mountayne, and candel vpon a candlestick, signifie the Clergie, and the whole Church, so built vpon Christ the mountayne, that it must needs be visible, and can not be hid nor vnknown. *Aug. cont. Fulg. Donat. c. 18. Li. 16. cont. Faust. c. 17.* And therefore, the Church being a candle not vnder a bushel, but shining to all in the house (that is) in the world, what shall I say more (sayth S. Augustine) then that they are blind which shut their eyes agaynst the candel that is set on the candlestick! *Trall. 1. in ep. 10.*
12. *Your light.*] The good life of the Clergie edifieth much, and is Gods great honour: whereas the contrarie dishonoureth him.
- True inherent iustice.** 13. *One of these.*] Behold how necessarie it is, not only to beleue, but to keepe all the commandments, euen the very least.
14. *Your iustice.*] It is our iustice, when it is geuen vs of God, *Aug. in Ps. 118. Cantic. 1. De Sp. et lit. c. 9.* So that Christians are truly iust, and haue in them selues inherent iustice, by doing Gods commandments. Without which iustice of workes no man of age can be saued. *Aug. de fid. et oper. c. 16.* Whereby we see saluation, iustice, and iustification, not to come of only sayth, or imputation of Christs iustice.
- Venial finnes.** 15. *Hel of fyre.*] Here is a playne difference of finnes, some mortal that bring to Hel, some lesse, and lesse punished, called venial.
16. *Gift at the altar.*] Beware of coming to the holy altar or any Sacrament out of charitie. But be first reconciled to thy brother, and much more to the Catholike Church, which is the whole brotherhood of Christian men, *Hab. 11. 7.*
- Marriage a Sacrament, and is not dissolved by diuorce.** 17. *Excepting the cause of fornication.*] This exception is onely to shew, that for this one cause a man may put away his wife for euer: but not that he may marrie another: as it is most plaine in S. Marke and S. Luke, who leaue out this exception saying? *Who soeuer dimitteth his wife and marieth another, committeth aduourie.* See the Annot. Luc. 19. 9. But if both parties be in one and the same fault, then can neither of them not so much as diuorce or put away the other. *26. 10. 11. Lu. 16. 18.*
18. *Committeth aduourie.*] The knot of Marriage is a thing of so great a Sacrament, that not by separation it self of the parties it can be loosed, being not lawfull neither for the one part nor the other, to marie agayne vpon diuorce. *Aug. de bo. Coniug. c. 7.*
19. *Not to sweare.*] The Anabaptists here not following the Churches iudgement, but the bare letter (as other Heretikes in other cases) hold that there is no othe lawfull, no not before a iudge. Whereas Christ speaketh agaynst rashe and vsual swearing in common talke, when there is no cause.
20. *Not to resist euil.*] Here also the Anabaptists gather of the letter, that it is not lawfull to goe to law for our right. as Luther also vpon this place held, that Christians might not resist the Turke. Whereas by this, as by that which followeth, patience only is signified and a wil to suffer more, rather then to reuenge. For neither did Christ nor S. Paule follow the letter by turning the other cheek. *10. 11. Mt. 23.*

CHAP. VI.

In this second chapter of his Sermon, he Centreweth the Pharisees iustice (that is, their almes, prayer, and fasting) for the scope and intention thereof, which was vaine glorie. 19 Their end also was to be rich, but ours must not be so much as in necessaries.



AKE good heede that you doe not your iustice before men, to be seen of them: other wise reward you shall not haue with your father which is in heauen.

THE first worke of iustice.

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

- 5 † And vwhen ye pray, you shal not be as the hypocrites, that loue to stand & pray in the Synagogs and corners of the streetes, that they may be seen of men: Amen I say to you, they haue receiued their reppard. † But thou vwhen thou shalt pray, enter into thy chamber, & hauing shut the doore, pray to thy father in secrete: and thy father vvhich seeth in secrete, vvill repay thee. † And vwhen you are praying, speake not much, as the heathen. For they thinke that in their much-speaking they may be heard. † Be not you therefore like to them, for your father knowveth vvhat is needefull for you, before you aske him.
- 9 † Thus therefore shal you pray. * OVR FATHER which art in hea- ven, sanctified be thy name. † Let thy Kingdom come. Thy w^{ill} be done, as in heauen, as in earth also. † Giue vs to day our supersubstantial bread. † And forgiue vs our dettes, as we also forgiue our detters. † And leade vs not into temptation. But deliuer vs from euil. Amen. † For if you vvill forgiue men their offenses, your heauenly father vvill forgiue you also your offenses. † But if you vvill not forgiue men, neither vvill your father forgiue you your offenses.
- 16 † And vwhen you fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appeare vnto men to fast. Amen I say to you, that they haue receiued their reppard.
- 17 † But thou vwhen thou doest fast, anoynte thy head, and vvalh thy face: † that thou appeare not to men to fast, but to thy father vvhich is in secrete: and thy father vvhich seeth in secrete, vvill repay thee.
- 19 † Heape not vp to your selues treasures on the earth: vvhere the rust & mothe do corrupt, & vvhere theeuces digge through & steale. † But heape vp to your selues treasures in heauen: vvhere neither the rust nor mothe doth corrupt, and vvhere theeuces do not digge through nor steale. † For vvhere thy treasure is, there is thy hart also. † The candel of thy body is thine eye. If thine eye be simple, thy vvhole body shal be lightsome. † But if thine eye be naught: thy vvhole body shal be darke to me. If then the light that is in thee, be darkened: the darkenes it self howv great thal it be?
- 24 † No man can serue two masters. For either he vvill hate the one, and loue the other: or he vvill sustayne the one, and contemne the other. You cannot serue God and Mamm^{on}.
- 25 † Therefore I say to you, be not careful for your life vvhat you shal eate, neither for your body vvhat rayment you shal put on.

THE SE-
COND WORKE
OF IUSTICE.

THE PATER
NOSTER.

In S. Luke,
the Latin is,
Panem quoti-
dianum, daily
bread, the Gree-
ke being indif-
ferent to both,
ἄρτον ἡμετέ-
ρον.

The third
worke of
iustice.

The Gospel vps
Aithwensday.

The Gospel on
the 14 Sunday
after Pentecost.

LUC. 11,
20.

Mr. 11,
21.

LUC. 12,
33.

LUC. 11,
34.

LUC. 16,
13.

LUC. 12,
22.

put on. Is not the life more then the meate: and the body more then the rayment? † Behold the foules of the ayre, that they lovv not, neither reape, 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 adde to his stature one cubite? † And for rayment vvhich are you careful? Consider the lilies of the field howv they grovv: they labour not, neither do they spinne. † But I say to you, that neither Salomon in al his glorie vvas arayed as one of these. † And if the grasse of the field, vvhich to day is, and to morovv is cast into the ouē, God doth so clothe: howv much more you O ye of very smal sayth? † Be not careful therefore, saying, vvhich shal vve eate, or vvhich shal vve drinke, or vvhich shal vve be couered? † for al these things the Heathen do seeke after. For your father knowveth that you neede al these things. † Seeke therefore first the Kingdom of God, & the iustice of him: and al these things shal be giuen you besides. † Be not careful therefore for the morovv. For the morovv day shal be careful for it self. sufficient for the day is the euil thereof.

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

ANNOTATIONS
CHAP. VI.

- Good Workes iustice.** 1. *Iustice.* Hereby it is playne that good workes be iustice, and that man doing them doeth iustice, and is thereby iust and iustificed, and not by sayth only. Al which iustice of a Christian man our Sauiour here compriseth in these three workes, in Almes, fasting, and prayers. *Aug. li. perf. iust. c. 2.* So that to giue almes, is to doe iustice, and the workes of mercie are iustice. *Aug. in Ps. 49, v. 1.*
- Merites.** 2. *Repay.* This repaying and rewarding of good workes in heauen, often mentioned here by our Sauiour, declareth that the sayd workes are meritorious, and that we may doe them in respect of that reward.
- Hypocrisis.** 3. *Hypocrite.* Hypocrisis is forbidden in al these three workes of iustice, and not the doing of them openly to the glorie of God and the profit of our neighbour and our owne saluatiō: for Christ before (c. 5.) biddeth, saying: *Let your light so shine before men &c.* And in al such workes S. Gregories rule is to be folowēd, *The Workes so to be in publick, that the intention remaine in secreta.* *Ho. 11. in Euang. c. 10.*
- The B. Sacrament.** 4. *Much speaking.* Long prayer is not forbid, for Christ * him self spent whole nights in prayer, and he sayth, * we must pray alwayes, and * the Apostle exhorteth to pray without intermission, and the holy Church * from the beginning hath had her Canonical houres of prayer: but idle and voluntarv babling, either of the heathens to their goddes, or of Heretikes, that by long Rhetorical prayers thinke to persuade God: whereas the Collects of the Church are most breete and most effectual. *See S. Augustine ep. 121, c. 1, p. 10.*
- Venial finnes.** 5. *Supersubstantial bread.* By this bread so called here according to the Latin word and the Greeke, we aske not only al necessarie sustenance for the body, but much more al spiritual foode, namely, the blessed Sacrament it self, which is Christ the true bread that came from heauen, and the bread of life to vs that eate his bodie. *Cypr. de orat. Do. Aug. ep. 121 c. 11.* And therefore it is called here Supersubstantial, that is, the bread that passeth and excelleth al creatures. *Hiero. in 2. Tit. in 8. Mat. Amb. li. 1. de Sacr. c. 2. Aug. ser. 27. de verb. Do. Ho. 3. Germanus in Theoria.*
6. *Detra.* These detraes doe signifie not only mortal finnes, but also venial, as S. Augustine often teacheth: and therefore every man, be he neuer so iust, yet because he can not liue without venial finnes, may very truly and ought to say this prayer. *Aug. cont. dnu ep. Pelag. li. 1. c. 10. li. 21 de Ciuit. c. 27.*

CHA. VII. ACCORDING TO S. MATTHEW. 17

In Expos. *11. Leads vs not.*] S. Cypr. readeth, *Ne patiarū nos induci.* Suffer vs not to be led, as S. Augu-
orat. Do. stine noteth *li. de bo. person. c. 9.* and so the holy Church vnderstandeth it, because God (as S. 12.
1ac. 1. mes sayth) tempteth no man: though for our finnes, or for our probation and crowne, he per-
mitte vs to be tempted. Beware then of Bezaes exposition vpon this place, who (according to
the Caluinists opinion) saith, that God leadeth them into tentation, into whom him self bringeth
in Satan for to fill their harts: so making God the author of sinne.
12. If you forgiue.] This poyn, of forgiuing our brother, when we aske forgiuenesse of God,
our Sauour repeateth agayne, as a thing much to be considered: and therefore commended in the
parable also of the seruant that would not forgiue his felow seruant, *Mat. 18.*
13. Fast.] He forbiddeth not open and publike fasts, which in the Scriptures were commaun-
14. 20, 26. ded and proclaimed to the people of God, and the Niniuites by such fasting appeased Gods wrath: Publike fast.
15. Eij. 9. but to fast for vaine glorie and praise of men, and to be desirous by the very face and looke to be
16. 17. taken for a faster, that is forbidden, and that is hypocrisie.
18. 1. *19. Treasures in heauen.*] Treasures layd vp in heauen, must needes signifie, not sayth only, but
plentiful almes and deedes of mercie and other good workes, which God keeping as in a booke, Meritorious
will reward them accordingly: as of the contrarie the Apostle sayth, *He that soweth sparingly, shal*
reape sparingly. 2. Cor. 9. workes.
20. Two Masters.] Two religions, God and Baal, Christ and Caluin, Masse and Communion,
the Catholike Church and Heretical Conuenticles. Let them marke this lesson of our Sauour,
that thinke they may serue al matters, al times, al religions. Agayne, these two matters doe signifie,
God and the World, the fleshe and the spirit, iustice and sinne.
21. Careful.] Prudent prouision is not prohibited, but to much doubtfulness and feare of Gods
prouision for vs: to whom we ought with patience to committe the rest, when we haue done
sufficiently for our part.

CHAP. VII.

*In this third and last Chapter of his Sermon, because we know not mens ends, he biddeth vs
be ware of iudging: 6 and neuertheless to take open dogges (so he calleth them) as they be,
7 if these workes of iustice seeme to hard, we must pray instantly to him that giueth
them. 12 In the conclusion, he giueth one short rule of al iustice. 13 and then he exhorteth
with al vehemencie to the strait way both of the Catholike sayth, 11 and also of good
life: because only sayth wil not suffice.*

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



Luc. 11, 9

1 **I**VDGE not, that you be not iud-
2 ged. 1For *in what iudgment you iudge,
3 you shal be iudged: and in what measure
4 you mete, it shal be measured to you
5 agayne. † And why seest thou the mote
6 that is in thy brothers eye: and the beame
7 that is in thine ovvne eye thou seest not?
8 † Or how sayest thou to thy brother, Let me cast out the
mote of thine eye: and behold a beame is in thine owne eye?
† Hypocrite, cast out first the beame out of thine owne eye,
and then shalt thou see to cast out the mote out of thy bro-
thers eye.
† Giue not that which is holy to dogges: neither cast ye
your pearles before swine, lest perhaps they treade them with
their feete, and turning, al to teare you.
† * Aske, and it shal be giuen you: seeke, and you shal
finde, knocke, and it shal be opened to you. † For every one
that asketh, receiueh: and that seeketh, findeth: and to him
C that

that knocketh, it shal be opened. † Or vvhom if his childe shal aske bread, vvil he reach him a stone? † Or if he shal aske him fish, vvil he reach him a ser- pent? † If you then being naught, knowv hovv to giue good giftes to your children: hovv much more vvil your father vvhich is in heauen, giue good things to them that aske him? † * Al things therfore vvhatsouer you vvil that men doe to you doe you also to them. For this is the Lavv and the Prophets.

These good things are grace and al spiritual gifts, and what soever pertaineth to the health of the soule.

The Gospel on the 7 Sunday after Pentecost.

* † Enter ye by the narrowv gate: because brode is the gate, and large is the vvvay that leadeth to perdition, and many there be that enter by it. † Hovv narrowv is the gate, and strait is the vvvay that leadeth to life: and fevv there are that finde it!

† Take ye great heede of false Prophets, vvhich come to you in the clothing of sheepe, but inwardly are rauening vvulues. † By their fruites you shal knowv them. Do men gather grapes of thornes, or figges of thistels? † Euen so euery good tree yeldeth good fruites, and the euil tree yeldeth euil fruites. † A good tree can not yeld euil fruites, neither an euil tree yeld good fruites. † Euery tree that yeldeth not good fruites, shal be cut dovvne, and shal be cast into fyre. † Therfore by their fruites you shal knowv them.

† Not euery one that sayth to me, "Lord, Lord," shal enter into the Kingdom of heauen: but he that doeth the vvil of my father vvhich is in heauen, he shal enter into the Kingdom of heauen. † Many shal say to me in that day, Lord, Lord, haue not vve prophesied in thy name, and in thy name cast out diuels, and in thy name vvrought many miracles? † And then I vvil cōfesse vnto them, That I neuer knewv you. depart from me you that vvorkte iniquitie. † Euery one therfore that heareth these my vvordes, and doeth them: shal be likened to a vvise man that built his house vpon a rocke, † and the rayne fel, and the fluddes came, & the vvindes blewve, and they beate agaynst that house, and it fel not, for it vvas founded vpon a rocke. † And euery one that heareth these my vvordes, & doeth them not, shal be like a foolish man that built his house vpon the sand, † and the rayne fel, and the fluddes came, and the vvindes blewve, and they beate agaynst that house, and it fel, & the fall therof vvas great.

† And it came to passe, vvhenn Iesus had fully ended these vvordes, the multitude vvere in admiration vpon his doctrine

Luc. 6,
31.

Luc. 13,
24.

Luc. 6,
44.

Luc. 6,
47.

Mat. 1,
22.
Luc. 4,
32.

ANNOTATIONS
 CHAP. VII.

1. *Judge not.* It is no Christian part to iudge of mens actes which be in them selues good and may procede of good meaning, or of mans inward meanings and intentions which we can not see: of which fault they must beware that are to suspicious and giuen to deeme alwayes the worst of other men. But to say, that Iudas, or an Heretike evidently knowen to die obstinately in heresie, is damned, and in al other playne and manifest cases to iudge, is not forbidden.

2. *Holy to dogges.* No holy Sacrament and specially that of our sauours blessed body, must be giuen wittingly to the vnworthy, that is, to them that haue not by confession of al mortal finnes examined and proued them selues. See the Annot. 1. Cor. 11, 27, 28, 29. worthy receiuing.

3. *Every one that asketh.* Al things that we aske necessarie to saluation with humilitie, attention, continuance, and other dewe circumstances, God wil vndoubtedly graunt when it is best for vs.

11. *Clothing of sheepe.* Extraordinary apparence of zeale and holines is the sheepes cote in some Heretikes: but these of this time wease not that garment much, being men of vnvariable sinne. This is rather their garment, common to them with al other Heretikes, to craike much of the word of the Lord, and by pretended allegations and sweete wordes of benediction, and specially by promise of knowledge, light and libertie of the Gospel, to seduce the simple and the sinful. Heretikes Wolues in sheepes skinnes.

12. *Fruites.* These are the fruities which Heretikes are knowen by, diuision from the whole Church, diuision among them selues, taking to them selues new names and new matters, inconstancie in doctrine, disobedience both to orators and namely to spiritual officers, loue and liking of them selues, pride and intolerable vaunting of their owne knowledge aboute al the holy Doctores, corruption, falsification, and quite denying of th: parts of Scriptures that specially make agaynst them, and these be common to al Heretikes lightly. Other some are more peculiar to these of our time, as Incestuous mariages of vowed persons, Spoile of Churches, Sacrilege and profanation of al holy things, and many other special poynts of doctrine, directly tending to the corruption of good life in al states. Heretikes knowen by their fruities.

13. *Lord, Lord.* These men haue faith, otherwise they could not inuocate, *Lord, Lord:* *Rg. 10.* But here we see that to beleue is not ynough, and that not only infidelitie is sinne, as Luther teacheth. Yea Catholikes also that worke true miracle in the name of our Lord, and by neuer so great fayth, yet without the workes of iustice shal not be saued. 1. Cor. 13. Agayne, consider here who they are that haue so often in their mouth, *The Lord, the Lord,* and how little it shal auaille them, that set so little by good workes, and contemne Christian iustice. Not only faith.

CHAP. VIII.

Immediately after his Sermon (to confirme his doctrine with a miracle) he curth a Leper. But about him and al other Iewes, he comendeth the faith of the Centurion, who was a Gentile: and forsooth by that occasion, the vocation of the Gentiles, and reprobation of the Iewes. In Peters house he sheweth great grace. In the way to the sea he speaketh with Iwes, of following him: and vpon the sea commendeth the tempest: and beyond the sea he manifesteth the devils malice agaynst man in an heard of swine.

Mr. 1,
40.
Lu. 5, 22.



1 **A**ND vwhen he vvas come dovne from the mountaine, great multitudes folovved him: The Gospel on the 3. Sunday after the Epiphanie.
 2 † And * behold a leper came and adored him
 3 saying, Lord, if thou vvilt, thou canst make me
 4 cleane. † And I I E S U S stretching forth his
 hand, touched him, saying. I vvil. be thou made cleane. And
 forthvvith, his leprosy vvas made cleane. † And I I S S V S sayth to
 C ij him

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

Leu. 14,
2.

THE GOS-
PEL vpon the
thursd.ay after
Aithwenfd.ay.
And also in
Matte for the
sicke.

† And * vvhhen he vvas entred into Capharnaum, there
came to him a Centurion, beseeching him, † & saying, Lord
my boy lieth at home sicke of the palsey, & is sore torméted.

Lu. 7, 1.

† And I E S V S sayth to him, I vvil come, & cure him. † And
the Centurion making ansvver, sayd, Lord I am not vvorthie
that thou shouldest enter vnder my rooffe: but only say the
vvord, and my boy shal be healed. † For I also am a man
subiect to authoritie, hauing vnder me souldiars: and I say to
this, goe, and he goeth: and to an other, come, & he cometh:
and to my seruant, doe this, & he doeth it. † And I E S V S
hearing this, marueiled: and sayd to them that solovved him,
Amen I say to you, I haue not found so great faith in Israel.
† And I say to you, that many shal come from the East and
West, and shal sitte dovvn vvith Abraham & Isaac & Iacob
in the kingdom of heauen: † but the children of the kingdom
shal be cast out into the exteriour darkenessse: there shal be
vweeping & gnashing of teeth. † And I E S V S said to the
Centurion, Goe: and as thou hast beleued, be it done to thee.
And the boy vvas healed in the same houre. †

† And * vvhhen I E S V S Was come into Peters house, he savv
his vvives mother layde, & in a fitte of a feuer: † and he tou-
ched her hand, and the feuer left her, and she arose, and mini-
stred to him. † And vvhhen euening vvas come, they brought
to him many that had diuels: and he cast out the spirites vvith
a vvord: and al that vvete il at ease he cured: † that it might
be fulfilled vvich vvas spoken by Esay the Prophete saying,
He tooké our infirmities, and bare our diseases.

Mr. 7, 29
Lu. 4, 38

† And I E S V S seeing great multitudes about him, com-
maunded to goe beyond the vvater. † And a * certaine Scribe
came, and sayd to him, Master, I vvil solovv thee vvitherso-
uer thou shalt goe. † And I E S V S sayth to him, the foxes haue
holes, and the foules of the ayre nestes: but the sonne of man
hath not vvhere to lay his head. † And * an other of his Di-
sciples sayd to him, Lord, permit me first to goe & burie my
father. † But I E S V S sayd to him, Folovv me, and * let the dead
burie their dead.

Esa. 53,
4.
1. Pet. 2,
24.
Lu. 9, 57

THE GOS-
PEL on the 4
Sunday after
the Epiphany.

† And * vvhhen he entered into the boate, his Disciples fo-
lovved him: † and loe a great tempest arose in the sea, so
that

Luc. 9,
59.

Mar. 4,
36.
Lu. 8, 22

25 that the boate vvas couered vvith vvaues, but he slept. † And they came to him, and raised him, saying, Lord, saue vs, vve
 26 peris h. † And he saith to them, Why are you fearful O ye of litle faith? Then rising vpⁿ he commaunded the vvindes &
 27 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? †
 28 † And * vvhen he vvas come beyond the vvater into the country of the Gerasens, there mette him tvvvo that had diuels, coming forth out of the sepulcres, exceding fierce, so that
 29 none could passe by that vvay. † And behold they cried saying, What is betvvene vs and thee I E S V the sonne of God?
 30 art thou come hither to torment vs before the time? † And there vvas not farre from them an heard of svvine feeding. † And the diuels besought him saying, If thou cast vs
 31 out, send vs into the heard of svvine. † And he said to the, Goe. But they going forth vvent into the svvine, and behold the whole heard vvent vvith a violence headlong into the sea:
 32 and they dyed in the vvaters. † And the svvinehardes fled: and comming into the citie, told al, and of them that had been
 33 possessed of diuels. † And behold the vvhole citie vvent out to meete I E S V's, and vvhen they savv him, they besought him that he vvould passe from their quarters.

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

ANNOTATIONS
 CHAP. VIII.

* *Priest.* The Priests of the old law (saith S. Chrysostome) had authoritie and privilege only to discern who were healed of leprosie, and to denounce the same to the people: but the Priests of the new law haue power to purge in very deepe the filth of the soule. Therefore who-
 Priest forgie
 sinnes.
 S. Chryso. li. 1. de Sacerd.

* *Gift.* Our Saviour willeth him to goe and offer his gift or sacrifice according as Moyses prescribed in that case, because the other sacrifice being the holiest of al holies, which is his body, was not yet begonne. So saith S. Aug. li. 2. q. Enang. q. 1. & Cont. Advers. Ies. & Proph. li. 1. c. 19. 22.

* *Liturg.* * *Not worthy.* Orig. ho. 1. in dimerf. When thou eatest (saith he) and drinkest the body and
 DOMINE,
 non sum di-
 gnus.
 S. Chryso. bloud of our Lord, he entereth vnder thy rooffe. Thou also therefore humbling thy self, say: Lord
 I am not worthy. &c. So said * S. Chrysostom in his Masse. and so doeth the Cath. Church vse
 at this day in every Masse. See S. Augustine ep. 111 ad Iann.

* *His Wives mother.* Of Peter specially among the rest it is euident that he had a wife, but
 Priests mari-
 ag.
 Lib. 1. adu. (as S. Hierom sayth) after they were called to be Apostles, they had no more carnal companie
 with their wiuers, as he proueth there by the very wordes of our Saviour, * He thus hath left
 Mt. 19. 10. wife &c. And so in the Latin Church hath been alwayes vsed, that married men may be and are
 Epiph. ba. daily made Priests, either after the death of the wife, or with her consent to liue in perpetual con-
 tinencie. And if the Greekes haue Priests that doe otherwise, S. Epiphanius a Greeke Doctor
 19. telleth them that they doe it against the ancient Canons, and * Paphnutius plainly signifieth
 the same in the first Council of Nice. But this is most playne, that there was neuer either in the
 Greeke Church or the Latin, authentical example of any that married after holy Orders.
 Socrat. li. 1
 6. 1. 21. Let the dead.) By this we see that not only no wordly or carnal respect, but no other laudable
 C iij
 dutie

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

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

CHA. IX.

The Maisters of the lawes he confuteth both with reasons and miracles: 2 defending his remitting of sinnes, 9 his eating with sinners, 14 and his condescending to his weak Disciples until he haue made them stronger. 18 shewing also in two miracles the order of his providence about the lawes and Gentils, leaving the one when he called the other. 27 he cureth two blind men, and one possessed. 31 And hauing with so many miracles together confuted his enemies, and yet they worse and worse, upon pittie toward the people, he thinketh of sending true pastors unto them.

The Gospel vpon the 18 Sunday after Pentecost.

¶ We see that the sayth of one helpeth to obtaine for another.

The Gospel vpon 5. Matthewes day.



AND entring into a boate, he passed ouer 1
the vwater, and came into his ovvne citie. 2
† And * behold they brought to him one 2
sicke of the palsey lying in bedde. And 3
I E S V S ¶ seeing their faith, said to the sicke 3
of the palsey, Haue a good hart sonne, 4
thy sinnes are forgiuen thee. † And behold certaine of the 3
Scribes sayd vwithin them selues, He blasphemeth. † And I E 4
S V S ¶ seeing their thoughtes, said. Whether thinke you euil in 4
your hartes? † Whether is easier, to say, thy sinnes are forgi- 5
uen thee: or to say, Arise and vvalke? † But that you may 6
knowv that the Sonne of man hath povver in earth to forgi- 6
ue sinnes, (then sayd he to the sicke of the palsey,) Arise, take 7
vp thy bedde, and goe into thy house. † And he arose, and 7
vvent into his house. † And the multitudes seeing it, vvere 8
afraid, and glorified God that gaue such povver to men. 8
† And * vwhen I E S V S passed forth from thence, he savv a 9
man sitting in the custome-house, named Matthevv: And he 9
sayth to him, Folovv me. And he arose vp, and folovved him. 10
† And it came to passe as he vvas sitting at meate in the house, 10
behold many Publicans and sinners came, and sate dovne 11
vwith I E S V S and his Disciples. † And the Pharisees seeing it, 11
sayd to his Disciples: vwhy doth your Master eate vwith Pu- 12
blicans & sinners? † But I E S V S hearing it, sayd: They that are 12
in health, neede not a physicion, but they that are il at ease. 13
† But go your vvayes and learne vwhat it is, I vvill mercie, & not 13
sacrifice. For I am not come to cal the iust, but sinners. 13
† Then * came to him the Disciples of Iohn, saying, vwhy 14
do vve and the Pharisees fast often, but thy Disciples do not 14
fast?

Mr. 2, 3
Luc. 5,
18.

Mar. 2,
14.
Luc. 5,
27.

Ose. 6, 6.

Mar. 2,
18.
Lu. 11, 33.

15 fast? † And I E S V S sayd to them, Can the children of the
 bridegrome mourne, as long as the bridegrome is vvith them?
 But the dayes vvil come vvhen the bridegrome shal be ta-
 16 ken avvay from them, and then they shal fast. † And no
 body putteth a peece of ravy cloth to an old garment. For he
 taketh avvay the peece thereof from the garment, and there
 17 is made a greater rent. † Neither do they put nevv vvine
 into old bottels. Othervvise the bottels breake, and the
 vvine runneth out, and the bottels perish. But nevv vvine
 they put into nevv bottels: and both are preferued toge-
 ther.

∴ Christ signi-
 feth that the
 Churche shal
 vse fasting daies
 after his Ascen-
 sion. Epiph. in
 Comp. f. d. Cash.
 Aug. 17. 20.

Mat. 5.
 22.
 Luc. 8,
 41.

18 † * As he vvvas speaking this vvnto them, behold a certaine
 Gouvernour approched, and adored him, saying, Lord, my
 daughter is euen novv dead: but come, lay thy hand vpon
 19 her, and she shal liue. † And I E S V S ryng vp folovved
 20 him, and his Disciples. † And behold a vvoman vvwhich vvvas
 troubled vvith an issue of bloud twelve yeres, came behind
 21 him, and touched the hemme of his garment. † For she sayd
 vvithin her self, If I shal touch only his garment: I shal be
 22 safe. † But I E S V S turning and seeing her, sayd, Haue a good
 hart daughter, thy faith hath made thee safe. And the vv-
 23 man became vvhole from that houre. † And vvhen I E S V S
 vvvas come into the house of the Gouvernour, & savv minstrels
 24 and the multitude keeping a sturre, † he sayd, Depart: for the
 vvenche is not dead, but sleepeth. And they laughed him to
 25 skorne. † And vvhen the multitude vvvas put forth, he entred
 26 in, and held her hand. And the mayde arose. † And this brute
 vvvent forth into al that countrie.

The Gospel vvvas
 the 23 Sunday
 after Pentecost.

∴ Loe, her de-
 uotion to the
 hemme of his
 garment, vvvas
 not superstitious,
 but a token of
 greater faith: so
 is the deuour
 touching of ho-
 ly reliques.

Mat. 12,
 22.

27 † And as I E S V S passed forth from thence, there folovved
 him vvvo blinde men crying and saying, Haue mercie on vs,
 28 O sonne of Dauid. † And vvhen he vvvas come to the house,
 the blinde came to him. And I E S V S sayth to them, Do you
 beleeue, that I can doe this vvnto you? They say to him, Yea
 29 Lord. † Then he touched their eyes, saying, According to your
 30 faith, be it done to you. † And their eyes vvvere opened, and
 I E S V S threatened them, saying, See that no man know vv it.
 31 † But they vvvent forth, & bruite him in al that countrey.
 32 † And vvhen they vvvere gone forth, behold they brought
 33 him a dumme man, possessed vvith a diuel. † And after the
 diuel vvvas cast out, the dumme man spake, and the multitu-
 des marueled saying, Neuer vvvas the like scene in Israell.
 † But

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

But * the Pharisees sayd, In the prince of diuels he casteth out diuels.

And Iesus went about al the cities, and roovnes, teaching in their synagogs, and preaching the Gospel of the kingdome, and curing euery disease, and euery infirmitie.

And seing the multitudes, he pitied them because they were vexed, and lay like sheepe that haue not a shepheard. Then he sayth to his Disciples, The haruest surely is great, but the vorkemen are fevv. Pray therfore the Lord of the haruest, that he send forth vorkemen into his haruest.

Mt. 12, 24.

ANNOTATIONS
CHAP. IX.

Men haue power to forgive sinnes.

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

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

3. The sonne of man in earth.) Christ had power to remitte 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 Church and our cheefe Bishop and Priest according to his manhood, in respect whereof al power was geuen him in heauen and earth. Mat. 28, v. 18.

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

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

External Sacrifice.

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

Fasting.

7. Fast often.) By the often fasting of his disciples, we may easely gather that he appointed them a prescript maner of fasting: as it is certaine he taught them a forme of prayer. Lu. 11. and 12.

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

9. Twelve yeres.) This woman a Gentil had her disease twelue yeres, and the Gouerners daughter a Iewe (which is here rayfed to life) was twelue yeres old, Luc. 8. Marke then the allegorie hereof in the Iewes and Gentils. As that woman fel sicke when the wenche was borne, so the Gentils went their owne wayes into idolatrie, when the Iewes in Abraham beleued. Agayne, as Christ here went to rayse the wenche, and by the way the woman was first healed, and then the wenche reuiuied; so Christ came to the Iewes, but the Gentils beleued first and were lauded, and in the end the Iewes shal beleue also. Hieron. in Mat.

Reliques and Images.

10. Touches only.) Not only Christes wordes, but his garment and touche thereof or any thing to him belonging, might doe and did miracles, force proceeding from his holy person to them. Yea this woman returning home set vp an Image of Christ for memorie of this benefite, and the hemme of the same Image did also miracles. This image Iulian the Apostata threw downe, and set vp his owne in steede thereof, which was immediatly destroyed by fyre from heauen. But the image of Christ broken in peeces by the heathen, the Christians afterward gathering the peeces together, placed it in the Church: where it was (as Sozomenus writeth) vnto his time.

Eu. 12. li. 1. 16. li. 1. 6. 20. 21. 20.

21. Do you believe that I can.] We see here that to the corporal healing of these men he requireth onely this faith, that he is able. Which faith is not sufficient to iustifie them. How then doe the Heretikes by this and the like places pleade for their onely iustifying faith? See the Annot. Mar. 1. 16.

22. Pray therefore.) Therefore doth the Church pray and fast in the Ember dayes, when holy Orders are geuen, that is, when workemen are prepared to be sent into the harvest. See AB. 11. 2.

CHAP. X.

He giueth to the Twelue the powver of Miracles, and so sendeth them to the last sheepe of the Iewes, with instructions accordingly: 10 and by occasion of the sending, foretelleth of the persecutions after his Ascension, arming them and al other against the same, 20 and also exhorting the people to harbour his seruants in such times of persecution.

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

1 **A**ND hauing called his twelue Disciples together, * he gaue them powver ouer vncleane spirites, that they should cast them out, and should cure al maner of disease, and al maner of infirmitie.

2 † And the names of the twelue Apostles be these: the first, Simon vwho is called Peter, and Andrevv his brother,
3 † James of Zebedee, and Iohn his brother, Philip and Barthle-
mevv, Thomas and Matthevv the publican, and James of Al-
4 phzus, & Thaddæus, † Simon Cananzus, and Iudas Iscariote,
vwho also betrayed him.

5 † These twelue did I E S V S send: commanding them,
saying, Into the vvay of the Gentiles goe ye not, and into
6 the cities of the Samaritans enter ye not: † but goe rather
7 to the sheepe that are perished of the house of Israel. † And
going preache, saying, That the kingdom of heauē is at hand.
8 † Cure the sicke, raise the dead, cleanse the lepers, cast out
9 diuels: gratis you haue receiued, gratis giue ye. † Do not
10 possesse gold, nor siluer, nor money in your purses: † not a
skrippe for the vvay, neither two coates, neither shoes, nei-
11 ther rodde. for the vvorkeman is vvorthie of his meate. † And
into vvhatsoeuer citie or tovvne you shal enter, inquire vvho
12 in it is vvorthie: and there tarie til you goe forth. † And vvhen
ye enter into the house, salute it, saying, peace be to this hou-
13 se. † And if so be that house be vvorthie, your peace shal come
vpon it. but if it be not vvorthie: your peace shal returne to
14 you. † And vvhosoeuer shal not receiue you, nor heare your
vvordes: going forth out of the house or the citie † I hake of
15 the dust from your feete. † Amen I say to you, it shal be more
tolerable for the land of the Sodomites and Gomorrhians in
the day of iudgement, then for that citie.

∴ They haue here commif- sion to preach only in Israel: the time being not yet come to call the Gen- tiles.

D Behold

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

Wifedom and
simplicitie both
be necessarie in
preachers, Bil-
hops and Pri-
ests.

The Gospel vpo
S. Athanasius
day. Maij 1.

A goodly co-
fort for Chri-
stians and Ca-
tholikes and al
good men, in
the persecutib
of Turke, of he-
retikes, of al
wicked men.

The Gospel vpo
a Martyrs day
that is not a
Bishop.

† Behold I send you as sheepe in the middes of vvoules. 16
Be ye therefore vvise as serpents, and simple as dooues. † And 17
take heede of men. For they vvil deliuer you vp in Councils,
and in their synagogs they vvil scourge you. † And to Presi- 18
dents and to Kings shal you be ledde for my sake, in testi-
monie to them and the Gentiles. † But vvhen they shal de- 19
liuer you vp, * take no thought hovv or vvhat to speake: for
it shal be giuen you in that houre vvhat to speake. † For it 20
is not you that speake, but the spirit of your father that spea-
keth in you. † * The brother also shal deliuer vp the bro- 21
ther to death, and the father the sonne: and the children shal
rise vp agaynst the parents, and shal vvorke their death,
† and you shal be odious to al men for my name. but he that 22
shal perseuere vnto the end, he shal be saued. †

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

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

† Are not tvvo sparovves sold for a farthing: and not one 29
of them shal fall vpon the ground vvithout your father? 30
† But your very heares of the head are al numbered. † Feare 31
not therefore: better are you then many sparovves. † * Euery 32
one therefore that shal confesse me before men, I also vvil
confesse him before my father vvhich is in heauen. † But he 33
that shal denie me before men, I also vvil denie him before
my father vvhich is in heauen. † Do not ye thinke * that I 34
came to send peace into the earth: I came not to send peace,
but the svvord. † For I came to separate * man agaynst his 35
father, and the daughter agaynst her mother, and the daugh-
ter in lavv agaynst her mother in lavv. † And a mans ene- 36
mies, they of his ovvne hous hold. † He that loueth father or 37
mother

Mat. 13,
11.

Luc. 12,
11.

Luc. 21,
16.

Luc. 6,
40

Mat. 8,
38.

Luc. 9,
26, 12,
8.

Luc. 12,
51.
Micb. 7,
6.

mother more then me, is not vvorthy of me: and he that
 38 loueth sonne or daughter aboue me, is not vvorthy of me.
 39 † And he that taketh not his crosse, and folovveth me, is not
 vvorthy of me. † He that hath found his life, shal lose it: and
 he that hath lost his life for me, shal finde it.
 40 † * He that receiueth you, receiueth me: and he that recei-
 41 ueth me, receiueth him that sent me. † He that receiueth a
 Prophet in the name of a Prophet, shal receiue the revvard
 of a Prophet. and he that receiueth a iust man in the name
 42 of a iust man, shal receiue the revvard of a iust man. † And
 * vvhosocuer shal giue drinke to one of these litle ones a
 cuppe of cold v̄water, only in the name of a discipule, amen I
 say to you, he shal not lose his revvard. †

Luc. 10,
16.

Mat. 9,
41.

The reward
for harbouring
& helping any
blessed iust per-
son suffering
for his iustice
and conscience.

ANNOTATIONS
CHAP. X.

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

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

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

4. Peace to this house. As Christ him self vsed these wordes or this blessing often, Peace be to
 you, so here he biddeth his Apostles say the like to the house where they come: And so hath it
 been alwaies a most godly vse of Bishops to geue their blessing where they come. Which blessing
 must needs be of great grace and profite, when none but worthy persons (as here we read) might
 take good thereof: and when it is neuer lost, but returneth to the geuer, when the other part is
 not worthy of it. Among other spiritual benefites it taketh away venial sinnes. Amb. in 9. l. 1. c.

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

6. More tolerable. Hereby it is euident that there be degrees and differences of damnation in
 Hel fyre according to mens delicts. Aug. li. 2. de Bapt. c. 19.

7. Kings. In the beginning Kings and Emperours persecuted the Church, that by the very
 death and blood of Martyrs it should grow more miraculously. after ward when the Emperours
 and kings were them selues become Christian, they vsed their power for the Church, agaynst
 Infidels and Heretikes. Aug. op. 41.

8. It shal be giuen. This is verified euen at this present also, when many good Catholics,
 that haue no great learning, by their answers confound the Aduerisaries.

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

10. Confesse me. See how Christ esteemeth the open confessing of him, that is, of his truth in
 the Catholike Church. for as whē Saul persecuted the Church, he said "him self was persecuted":
 so to confesse him, and his Church, is al one. Contrariwise, see how he abhorreth them that deny
 him before men. which is not only to deny any one litle article of the Catholike fayth commended
 to vs by the Church: but also to allow or consent to heretise by any meanes, as by subscribing.

Peters Prima-
cie.

Bishops blef-
sing.

It remitteth ve-
nial sinnes.

Confessing of
Christ and his
truth.

coming to their seruice and sermons. furthering them any way agaynst Catholikes, and such like.

14. *Not peace but sword.* Christ came to breake the peace of worldlings and sinners: as when the sonne beleueth in him, and the father doth not: the wife is a Catholike, and the husband is not. For to agree together in infidelitie, heresie, or any other sinne, is a naughty peace. This being the true meaning of Christes wordes, marke that the Heretikes interpret this to mainteine their rebellions and troubles which their new gospel breedeth. *Text in no. T. eff. an. 1585.*

17. *More then.* No earthly thing, nor duty to Parents, wife, children, countre, or to a mans owne body and life, can be any iust excuse why a man should doe, or feyne him self to doe or beleue any thing, agaynst Christ or the vnitie and faith of his Church.

21. *In the name.* Reward for hospitality, and specially for receiuing an holy person, as Prophet, Apostle, Bisshop, or Priest persecuted for Christes sake. For by receiuing of him in that respect as he is such an one, he shal be partaker of his merites, and be rewarded as for such an one. Whereas on the contrarie side, he that receiuet an Heretike into his house and a false preacher, doth communicate with his wicked workes. *Ep. 1. 10.*

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 declareth how worthy of credite Johns testimonie was: 16 and inuiceth agaynst the leues, who wish neither of their manners of life could be vaine: 20 no nor wish Christes infinite miracles: 21 praying Gods vniuersal in this behalfe, 27 and calling to him self as such as feele their vaine burdens.



The Gospel on
the 1. Sunday
in Aduent.

AND it came to passe: vwhen I E S V S had
done comaunding his twelue Disciples,
he passed from thence, to teach & preach
in their cities.

†* And vwhen Iohn had heard in prison
the vvorkes 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 I E S V S
making ansvver said to them, Goe and report to Iohn vwhat
you haue heard and seen. †* The blinde see, the lame vvalke,
the lepers are made cleane, the deafe heare, the dead rise
again, to the poore the Gospel is preached: † and blessed is
he that shal not be scandalized in me.

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

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

LUC. 7
18.

ESA. 35.
5. 6. 1.

Mal. 3. 1.

12 lesser in the kingdom of heauen, is greater then he. † And
Luc. 16, 16. * from the dayes of Iohn the Baptist vntil now, the king-
 13 dom of heauen suffereth violence, and the violent beare it
 14 avway. † For al the Prophets and the Law prophesied vnto
Mal. 4, 5. Iohn: † and if you vvil receiue it, he is * Elias that is for to
Luc. 7, 31. come. † He that hath eares to heare, let him heare.
 16 † And * vvhervnto shal I esteeme this generation to
 17 be like? It is like to children sitting in the market-place:
 18 vvhich crying to their companions, † say, We haue piped to
Mt. 3, 4. you, and you haue not daunced: vve haue lamented, and
 19 you haue not mourned. † For * Iohn came neither eating
 20 nor drinking: and they say, He hath a diuel. † The Sonne of
Luc. 10, 23. man came eating and drinking, and they say, Behold a man
 that is a glotton and a vvinedrinker, a frende of Publicans and
 sinners. And vvifedom is iustified of her children.
 21 † Then * began he to vvpbraide the cities, vvherein vvere
 22 done the most of his miracles, for that they had not done pe-
 23 nance. † Wo be to thee Corozain, vvo be to thee Beth-saida:
 for if in Tyre & Sidon had been vvrought the miracles that
 haue been vvrought in you, they had done penance in heare-
 cloth and ashes long agoe. † But neuerthelesse, I say to
 you, it shal be more tolerable for Tyre and Sidon in the
 24 day of iudgement, then for you. † And thou Capharnaum,
 shalt thou be exalted vp to heauen? thou shalt come dovvne
 euen vnto hel. for if in Sodom had been vvrought the mira-
 cles that haue been vvrought in thee, perhaps it had remained
 vnto this day. † But notwithstanding I say to you, that it shal
 be more tolerable for the land of Sodom in the day of iudge-
 ment, then for thee.
 25 † At that time Iesus answered and said. * I confesse
Luc. 10, 21. to thee O Father lord of heauen and earth, because thou hast
 hid these things from the vvise and prudent, and hast reuealed
 26 the to little ones. † Yea Father: for so hath it vvell pleased thee.
 27 † Al things are deliuered me of my Father. And no man
 knoweth the Sonne but the Father: neither doth any know
 the Father, but the Sonne, and to vvhom it shal please the
 28 Sonne to reueale. † Come ye to me al that labour, and are
 29 burdened, and I vvill refresh you. † Take vp my yoke vpon
 30 ybu, and learne of me, because I am meeke, and humble of
 hart: and you shal finde rest to your soules. † For my yoke
 is svveete, and my burden light. -†

The Gospel
 vpon S. Mathias
 day Feb. 24. and
 vpon S. Francis
 day Octob. 4.
 and for many
 Martyrs.

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

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

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

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

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

Penance. *21. Penance in sackcloth.*] By this sackcloth and ashes added here and in other places, wee see euidently that Penance is not only leauing of former sinnes, and chaunge or amendement of life past, no nor bare sorrowfulness or recounting of our offenses already committed, but requireth punishment and chastisement of our persons by these and such other meanes as the Scriptures do els where set forth. and therefore concerning the worde also, it is rather to be called Penance, as in our translation: then (as the Aduersaries of purpose auoyding the word) Repentance or Amendement of life: and that according to the very vusual signification of the Greeke word in the most ancient Ecclesiastical Greeke Writers: who for Penitentes (which in the Primitiue Church did publike penance) say, *οἱ ἐν σάκκῳ καὶ σποδίᾳ ὄντες*, that is, *Men that are doing penance.* And concerning that part of penance which is Confession, the Ecclesiastical historie calleth it by the same Greeke word, and the penitents comming to confession, *τῆς μετάνοιαν*. See *am. li. 7 c. 16. Socrat. li. 3 c. 19.*

Misgiving. *25. Litle ones.*] These litle ones doe not signifie here only the vnlearned, as though Coblers and weauers and women and girles had this reuelation, and therefore do vnderstand al Scriptures and are able to expound them: but here are signified the humble, whether they be learned or vnlearned: as when he sayth, *Unless you become as litle ones, you shal not enter into the Kingdom of heauen.* And so also the greatest Doctors (who as they were most learned, so most humbled them selues to the iudgement of the Catholike Church) are these litle ones: and Heretikes, who although vnlearned, yet vaunt their knowledge and their spirit of vnderstanding about al ancient fathers and the whole Church, can not be of these litle and humble ones.

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

CHAP. XII.

The blindness of the Pharisees about the Sabbath he reproveth by Scriptures, by reason, and by a miracle. 10 and his death being therefore sought by them, he meekely goeth out of the way, according as Esay had prophesied of him. 22 He casting out of devils also he defendeth agaynst them, 25 and setteth forth the danger they stand in for their horrible blasphemie. 28 And because they aske yet for a signe, he sheweth howe they shal be damned, 29 foretelling howe the devil shal possesse their Nation, 26 and testifying that although he be of their blood, yet not they for this, but such as keepe his commaundements are doere vnto him.



AT that time * IESVS went through the corne
on the Sabbath: and his Disciples being hun-
grie, began to plucke the eares, and to eate.
† And the Pharisees seeing them, said to him.
Loe, thy Disciples doe that vvhich is not law-
ful

Mr. 2.
23.
Lu. 6, 1.

3 ful for them to doe on the Sabboth-dayes. † But he sayd to
 1. Ks. 21, 4 them, Haue you not read vvhhat * Dauid did vvhhen he vvas
 4 an hungred, and they that vvere vwith him : † hovv he entred
 into the house of God, and did eate the loaves of propo-
 sition, vvhich it vvas not lawvful for him to eate, nor for them
 5 that vvere vwith him, * but for priestes only? † Or haue ye
 not read in the * Lawv, that on Sabboth-dayes the priestes
 6 in the temple do breake the Sabboth, and are vwithour
 blame? † but I tel you that there is here a greater then the tēple.
 7 † And if you did knowv vvhhat it is, *I wil mercie, and not sacrifice*: ^{See the anno-}
 8 you vwould neuer haue condemned the innocentes. † For ^{tatio chap. 9, 13.}
 the Sonne of man is lord of the Sabboth also.
 9 † And vvhhen he had passed from thence, he came into their
 10 synagoge. † And * behold there vvas a man vvhich had a vvi-
 11 rthered hand, and they asked him saying, Whether is it lawvful
 to cure on the Sabboth? that they might accuse him. † But
 he sayd to them, what man shal there be of you, that shal haue
 one sheepe: and if the same fall into a ditche on the Sabboth,
 12 vvil he not take hold and lift it vp? † Hovv much better is a
 man more then a sheepe? therefore it is lawvful on the Sab-
 13 boths to doe a good deede. † Then he sayth to the man,
 Stretch forth thy hand. and he stretched it forth, and it vvas
 restored to health euen as the other.
 14 † And the Pharisees going forth made a cōsultation agaynst
 15 him, hovv they might destroy him. † But I E S V S knowving
 it, retired from thence: and many folovved him, and he cured
 16 them all. † and he charged them that they shold not dis-
 17 close him. † That it might be fulfilled vvhich vvas spoken by
 18 Esay the Prophete, saying. † *Behold my seruant vvhom I haue chosen,*
my beloued in vvhom my soul hath vvel liked. I vvil put my spirit vpon him, and
indgement to the Gentiles shal be sbe w. † He shal not contend, nor cris out, neither
shal any man heare in the stretes his voyce. † The reede bruised he shal not
breake, and smoking flaxe he shal not extinguishe: til he cast forth indgement vnto
victorie. † And in his name the Gentiles shal hope.
 19
 20
 21
 22 † Then * vvas offered to him one possessed vwith a deuil,
 blinde and dumme: and he cured him, so that he spake & saw.
 23 † And al the multitudes vvere amased, and sayd, Whether this
 24 be the Sonne of Dauid? † But the Pharisees hearing it, sayd.
 This selovv casteth not out diuels but^e in Beelzebub the Prin-
 25 ce of the diuels. † And I E S V S knowving their cogira-
 tions, said to them.
 Every kingdom ^{Therefore the} deuided against it self shal be made
 deso

1. Ks. 21,
4

Leu. 24,
9.
Nu. 18,
9

Ofc. 6, 6.

Mr. 5, 1,
Lu. 6, 6.

Es. 42, 1

Luc. 11,
14.
Mar. 3,
22

kingdom of Heretikes can not possibly stand, because it is alwayes full of diuision and dissension.

desolate: and euery citie or house deuided agaynst it self, shal not stand. † And if Satan cast out Satan, he is deuided. 26
 agaynst him self: how then shal his kingdom stand? † And 27
 if I in Beelzebub cast out devils: your children in vvhom do they cast out? Therefore they shal be your iudges. † But if I in 28
 the Spirit of God do cast out devils, then is the kingdom of God come vpon you. † Or how can a man enter into the 29
 house of the strong, and raffe his vessel, vnles he first binde the strong: and then he vvil raffe his house. † He that is not vwith 30
 me, is agaynst me: and he that gathereth not vwith me, scattereth. † 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 vvhosoeuer shal speake a 32
 vvord agaynst the Sonne of man, it shal be forgiuen him: but he that shal speake agaynst the Holy Ghost, it shal not be forgiuen him neither in this vvorld, nor in the 33
 vvorld to come. † Either make the tree good, and his fruite good: or make the tree euil, and his fruite euil. for of the fruite 34
 the tree is knowen. † You vipers broodes, how can you speake good things, vvhereas you are euil? for of the aboundance of 35
 the hart the mouth speaketh. † A good man out of a good treasure bringeth forth good things: and an euil man out of 36
 an euil treasure bringeth forth euil things. † But I say vnto you, that euery idle vvord that men shal speake, they shal 37
 render an account for it in the day of iudgement. † For of thy wordes thou shalt be iustified, and of thy vvordes thou shalt be condemned.

THE GOSPEL vpon vvenesday the first weeke of Lent. † Then answered him certaine of the Scribes and Pharisees, saying, Maister, vve vvould see a signe from thee. 38
 † who answered, and said to them, 39

The vvicked and aduouterous generation seeketh a signe: and a signe shal not be giuen it, but the signe of Ionas the Prophet. † For as * Ionas vvvas 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 Niniuee shal rise in the iudgement vwith this generatiō, 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 rise in the iudgement vwith this generation, and shal condemne it: because she came from the endes of the earth to heare the vvisedom of Salomō, and behold more then

It is a mans owne free Wil and election, to be a good tree or an il tree: to bring forth good frutes or bad. S. Augustine vpon this place. li. 2. c. 4. de actu cum Felice Manichaeo.

Ion. 2, 2.

Ion. 3, 5.

3. Reg. 10, 1.

Luc. 11, 24. 43 then Salomon here. † And * vvhhen an vncleane spirit shal
 44 goe out of a man, he vvalketh through dry places, seeking
 rest, and findeth not. † Then he saith, I vvil returne into
 my house vvhence I came out. And coming he findeth it va-
 45 cant, svvept vvith besoms, and trimmed. † Then goeth he,
 and taketh vvith him seuen other spirites more vvicked then
 him self, and they enter in and dvel there: and * the last of
 2. Pet. 2, 20. that man be made vvorse then the first. So shal it be also to
 this vvicked generation.
 Mar. 3, 31. 46 † As he vvvas yet speaking to the multitudes, * behold his
 mother and his brethren stooode vvithout, seeking to speake
 Luc. 8, 20. 47 to him. † And one said vnto him, Behold thy mother and
 48 thy brethren stand vvithout, seeking thee. † But he ansvvering
 him that told him, said, * Who is my mother, and vvho are
 49 my brethren? † And stretching forth his hand vpon his Disci-
 50 ples, he said, Behold my mother and my brethren. † For
 vvhosoeuer shal doe the vvil of my father, that is in heauen:
 he is my brother, and sister, and mother. †

The Gospel vv^o
the day of the
Seuen Brethren
&c. Tulij 10.

ANNOTATIONS
CHAP. XII.

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

26. *Not vvith me.*] They that are indifferēt to al religions, commonly and fitly called Neuters, by vvining them selves to neither part, let them marke these vvordes vvell, and they shal see, that Christ accounted al them to be agaynst him and his Church, that are not plainly and flatly vvith him and it.

Neuters in religion.

20. *Gathereth not vvith me.*] He speaketh not only of his owne person, but of al to whom he hath committed the gouernement of his Church, and specially of the chiefe Pastours succeeding Peter in the gouernement of the vvhole. As S. Hierom vvriting to Damasus Pope of Rome, applicth these vvordes vnto him, saying of al Heretikes, *He that gathereth not vvith thee, scattereth: that is to say, He that is not vvith Christ, is vvith Antichrist.*

Ep. 18.

31. *The blasphemie of the Spirit.*] He meaneth not that there is any sinne so great, which God vvill not forgiue, or vvhereof a man may not repēt in this life, as some Heretikes at this day affirme: but that soing heinous sinnes (as namely this blasphemie of the Iewes agaynst the euident vvorkes of the Holy Ghost, and likewise Archeheretikes vvho vvilfully resist the knowē vvith and vvorkes of the Holy Ghost in Gods Church) are hardly forgiuen, and seldom haue such men grace to repent. Othervvise among al the sinnes agaynst the Holy Ghost (which are commonly reckened fixe) one only shal neuer be forgiuen, that is, dying vvithout repentance vvilfully, called Final impenitence. Which sinne he committeth that dieth vvith contempt of the Sacrament of Penance, obstinately refusing absolution, by the Churches ministerie: as S. Augustine plainly declareth in these vvordes. *Whosoeuer he be that beleueth not mans sinnes to be remitted in Gods Church, and therefore despiseth the beneficence of God in so vvise, by a vvork, if he in that obstinate minde continue til he liues and, he is guilty of sinne agaynst the Holy Ghost, in vvich Holy Ghost Christ remitteth sinnes.* *Enchir. 2: Ep. 10 in fine.*

Final impenitence.

Remission of sinnes in the Church.

32. *Sonne of man.*] The Iewes in their vvordes sinned agaynst the sonne of man, vvhen they reprehended those things which he did as a man, to vvitte, calling him therfore, a glutton, a great drinker of vvine, a friend of the Publicans, and taking offense because he kept company vvith sinners, brake the Sabbath, and such like: and this sinne might more easely be forgiuen them, because they iudged of him as they vvould haue done of any other man: but they sinned

E and

and blasphemed against the Holy Ghost (called here the finger of God whereby he wrought miracles) when of malice they attributed the euident workes of God in casting out diuels, to the diuel him self: and this sinne shal not be remitted, because it shal hardly be remitted, as we see by the plague of their pbsentie vntil this day.

Purgatorie.

11. *Not in the World to come.* S. Augustine and other Holy Doctors gather herevpon, that some sinnes may be remitted in the next life, and consequently prooue Purgatorie thereby, *De Ciu. Dei li. 21 c. 11. D. Gregor. Dial. li. 4 c. 19.*

12. *Idle word.* If of euery idle word we must make account before God in Iudgement, and yet shal not for euery such word be damned euerlastingly: then there must needs be some temporal punishment in the next life.

Al Heresies allege Scriptura.

13. *Who is my mother.* The dutiful affection toward our parents and kinsfolke is not blamed, but the inordinate loue of them to the hinderance of our seruice and duty toward God. Vpon this place some old Heretikes denied Christ to haue any mother. *Aug. li. de Fid. & Symb. c. 6.* Neither euer was there any heresie so absurd, but it would seeme to haue Scripture for it.

CHAP. XIII.

Speaking in parables (as the Scripture ferret'd of him, and as meets vvas for the reprobare Iewes:) he sheweth by the parable of the Sowver, 1. as in the labours of his Church, three partes of Iesus do perishe through the fault of the hearers. 2. and yet, by the parable of good seede and cockle (as also of the Netts) that his seruants must not for al that, neuer while the world lasteth, make any Schisme or Separation. 3. And by parables of the little mustard, sede and leuene, that notwithstanding the three partes perishing, and ouerjuring of cockles, yet that fourth part of the good seede shal spredde ouer al the world. 4. And vntill, what a treasure, and perle it is. 5. After al which, yet his owne countrie will not loue him.



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

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

Behold the tovvver vvent forth to sovv. † And vvhiles he 4
sovveth, some fell by the vvay side, and the foules of the aire
did come and ate it. † Other some also fell vpon rockie pla- 5
ces, where they had not much earth: and they thot vp in con-
tinent, because they had not deepenes of earth, † and after the 6
sunne vvas vp, they parched: and because they had not roote,
they vvithered. † And other fell among thornes: and the 7
thornes grevve and choked them. † And other some fell vpon 8
good ground: and they yelded fruite, the * one an hundred-
fold, the other threescore, and an other thittie. † He that 9
hath eares to heare, let him heare.

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

he that hath, to him shall be giuen, and he shall abound: but he that hath not, from him shall be taken away that also which he hath. † Therefore in parables I speake to them: because seeing they see not, and hearing they hear not, neither do they vnderstand: † and the prophetic of Esay is fulfilled in them, which saith, *With hearing shall you heare, and you shall not vnderstand: and seeing shall you see, and you shall not see.* † For the hart of this people is waxed grosse, and with their eares they haue heavily heard, and their eyes they haue shut: lest at any time they may see with their eies, and heare with their eares, and vnderstand with their harts: and be conuerted, and I may heale them.

13 he hath. † Therefore in parables I speake to them: because
 14 they vnderstand: † and the prophetic of Esay is fulfilled in
 15 them, which saith, *With hearing shall you heare, and you shall not vnder-*
stand: and seeing shall you see, and you shall not see. † For the hart of this people is
 16 waxed grosse, and with their eares they haue heavily heard, and their eyes they
 17 haue shut: lest at any time they may see with their eies, and heare with their eares,
 18 and vnderstand with their harts: and be conuerted, and I may heale them.

When Gods word is preached, they properly haue eares to heare, that haue hartes to obey: and they hearing do not heare, which heare by sense of their body, and obey not by consent of their hartes.

Aug. de dono p[er]f[ec]t. c. 10.

LUC. 10.
23.

† But blessed are your eyes because they doe see, and your eares because they doe heare. † For amen I say to you, that many Prophets and iust men haue desired to see the things that you see, and haue not seen them: and to heare the things that you heare, and haue not heard them. † Heare you therefore the parable of the sover.

19 † Euery one that heareth the vword of the kingdom and vnderstandeth not, there cometh the vicked one, and catcheth away that which was sown in his hart: this is he that was sown by the vway side. † And he that was sown vpon rockie places: this is he that heareth the vword, and incontinent receiueth it with ioy, † yet hath he not roote in himself, but is for a time: and when there falleth tribulation and persecution for the vword, he is by and by scandalized. † And he that was sown among thornes, this is he that heareth the vword, and the carefulnes of this vworld and the deceitfulnes of riches choketh vp the vword, and he becometh fruitles. † But he that was sown vpon good ground: this is he that heareth the vword, and vnderstandeth, and bringeth fruite, and yeldeth some an hundred-fold, and other threescore, and an other thirtie.

† An other parable he proposed to them, saying, The kingdom of heauen is resembled to a man that sowed good seede in his field. † But when men were a sleepe, his enemy came and ouersowed cockle among the vvheate, and went his vway. † And when the blade was shot vp, and had brought forth fruite, then appeared also the cockle. † And the seruants of the goodman of the house comming said to him, Sir, didst thou not sow good seede in thy field? Whence then hath it cockle? † And he said to them, The enemy man hath done this. And the seruants said to him, Wilt thou vve goe and gather it vp? † And he said, No: lest perhaps

The Gospel v[er]g the 5 Sunday after the Epi phanie.

gathering vp the cockle, you may roote vp the vvheate also together vvith it. † Suffer both to grovv vntil the har-³⁰ uest, and in the time of haruest I vvil say to the reapers, Gather vp first the cockle, and binde it into bundels to burne, but the vvheate gather ye into my barne. †

The Gospel vp⁶
the 6 Sunday
after the Epi-
phanie.

† An other parable he proposed vnto them, saying, * The³¹ kingdom of heauen is like to a mustard-seede, vvich a man tooke and soved in his field. † Which is the "least surely of³² al seedes: but vvhen it is grovvèn, it is greater then al herbes, and is made a tree, so that the foules of the aire come, and dvvel in the branches thereof. † An other parable he spake³³ to them, The kingdom of heauen is like to leauen, vvich a vvoman tooke and hid in three measures of meale, vntil the vvhole vvas leauened.

Mat. 4.
30.
Luc. 13.
18.

† Al these things I esvs spake in parables to the multitu-³⁴ des, and vvithout parables he did not speake to them: † that³⁵ it might be fulfilled vvich vvas spoken by the Prophet saying, *I wil open my mouth in parables, I wil vtter things bidden from the foundation of the vvorld.* †

Psa. 77.
2.

† Then hauing dimissed the multitudes, he came into³⁶ the house, and his Disciples came vnto him, saying, Expound vs the parable of the cockle of the field. † Who made answer³⁷ and said to them, He that soweth the good seede, is the Sonne of man. † And the field, is the vvorld. And the good seede:³⁸ these are the childre of the kingdom. And the cockle: are the children of the vvicked one. † And theemie that soved³⁹ them, is "the deuil. But the haruest, is the ende of the vvorld. And the reapers, are the Angels. † Euen as cockle therfore is⁴⁰ gathered vp, and burnt vvith fire: so shal it be in the ende of the vvorld. † The Sonne of man shal send his Angels, and⁴¹ they shal gather out of his kingdom al scandals, and them that vvorke iniquitie: † and shal cast them into the furnace of⁴² fire, There shal be vweeping and gnashing of teeth. † Then⁴³ shal the iust shine as the sunne, in the kingdom of their father. He that hath eares to heare, let him heare.

∴ Not God
then, but the
Diuel is the au-
thor of all euil.

† The kingdom of heauen is like a treasure hidden in a⁴⁴ field. vvich a man hauing found, did hide it, and for ioy there- of goeth, and selleth al that he hath, and byeth that field. † Againe the kingdom of heauen is like to a marchant man,⁴⁵ seeking good pearles. † And hauing found one precious⁴⁶ pearle, he vvent his vvay, and sold al that he had, and bought

The Gospel for
Virgins & other
holy women.

bought it.
 47 † Againe the kingdom of heauen is like to a nette cast in-
 to the sea, and gathering together of al kind of fishes.
 48 † Which, vwhen it vvas filled, dravving it forth, and sitting by
 the shore, they chose out the¹¹ good into vessels, but the
 49 bad they did cast out. † So shal it be in the consummation
 of the vworld. The Angels shal goe forth, and shal separate
 50 the euil from among the iust, † and shal cast them into the
 furnace of fire. there shal be vweeping and gnashing of teeth.
 51 † Haue ye vnderstoode al these things? They say to him, Yea.
 52 † He said vnto them, Therefore every Scribe instructed in the
 kingdom of heauen, is like to a man that is an housholder,
 vvhich bringeth forth out of his treasure nev things and
 old. †
 53 † And it came to passe: vwhen I E S V S had ended these pa-
 54 rables, he passed from thence. † And * coming into his ovvne
 countrie, he taught them in their synagogues, so that they
 marueled, and said, Howv came this fellowv by this vvifedom
 55 and vertues? † Is not this the¹² carpenters sonne? Is not his
 mother called M A R I E, and his brethren, Iames and Ioseph,
 56 and Simon and Iude: † and his sisters, are they not al vvith
 57 vs? Whence therefore hath he al these things? † And they vvere
 scandalized in him. But I E S V S said to them, There is not a
 Prophet vvithout honour but in his ovvne countrie, and in
 58 his ovvne house. † And he vvrought not many miracles there
 because of their incredulity.

¹¹ Here also are
 signified good
 and bad in the
 Church.

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

ANNOTATIONS
 CHAP. XIII.

8. *One an hundred.*] This difference of frutes is the difference of merites in this life, and Difference of
 rewarde for them in the next life, according to the diuersities of states, or other Differences of
 states, as that the hundred fold agreeth to virgins professed, threescore fold to religious widowes, merites and
 thirtie fold to the married. *Aug. li. de S. Virginit. c. 11 & seq.* Which truth the old Heretike Iouinian rewarde.
 denied (as ours doe at this day) affirming that there is no difference of merites or rewarde.
Hier. li. 2 adu. Iouin. Ambros. ep. 22. Aug. bar. 22.

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

12. *They haue shut.*] In saying that they shut their owne eyes, which S. Paul also repeareth
Act. 18: he teacheth vs the true vnderstanding of al other places, where it might seeme by the bare
 wordes that God is the very author and worker of this induration, and blindness, and of other
 God is not the
 author of euil.

Item. apud Iunnes: * which was an old condemned blasphemie, and is now the Heresie of * Caluin: whereas
 our Saniour here teacheth vs, that they shut their owne eyes and are the cause of their owne sinnes
 and damnation, God not doing, but permitting it, and suffering them to fall further because of
 Calu. li. 2 these former sinnes, as S. Paul declareth of the reprobate Gentiles. *Rom. 1.*

Iustit. c. 6. 17. *Overflowed.*] First by Christ and his Apostles was planted the truth, and fals hood came
 afterward, and was overflowen by the enemy the Diuel, and not by Christ, who is not the
 author

author of euil. *Tertul. de praescript.*

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

Good and euil in the Church.

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

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

22. *Carpenters sonne.*] Herevpon Iulian the Apostata and his flatterer Libanius tooke their scoffe against our Sauour, saying (at his going against the Persians) to the Christians, What doeth the Carpenters sonne now? and threatening that after his returne the Carpenters sonne should not be able to save them from his furie. Wherevnto a godly man answered by the Spirit of Prophecie, *He whom Iulian calleth the Carpenter's sonne, making a Woodden coffin for him against his death.* And in deede not long after there came newes that in that battaile he dyed miserably. *Sone. li. c. 2. Theodo. li. 1 c. 12.* The very like scoffe vse Heretikes that call the body of Christ in the B. Sacrament, bakers bread. It seemeth in deede to the senses to be so, as Christ seemed to be Iosephs natural sonne, but saith telleth vs the contrarie as wel in the one as in the other.

CHAP. XIII.

Hearing the unworthy decollation of Iohn Baptist by Herode, 11 he breaketh him to his usual solitarines in the desert, and there feedeth 5000 with five loaves. 22 And then after the night spent in the mountains in prayer, he walketh upon the sea (signifying the wide world) 28 300 and Peter also: wherevpon they adore him as the sonne of God. 33 And with the very touche of his garments became he healed innumerable.



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

Mar. 6,
14.
Lu. 9, 7.
3, 19.

brother
Philips

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

and it was giuen to the damsel, and she brought it to her mother. † And his Disciples came and tooke the body, and buried it: and came and told I E S V S.

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

13 † Which when I E S V S had heard, * he retired from thence by boate, into a desert place apart, and the multitudes hauing heard of it, folovved him on foote out of the cities.

† S. Johns disciples at this time had well learned their duty toward Christ.

14 † And he coming forth saw a great multitude, and pitied them, and cured their diseased. † And when it was euening, his Disciples came vnto him, saying, It is a desert place, and the houre is now past: dimisse the multitudes that going in-

16 to the towne, they may buye them selues victuals. † But I E S V S laid to them, They haue no neede to goe: giue ye them

17 to eate. † They answered him, We haue not here, but five

18 loaves, and two fishes. † Who said to them, Bring them hither to me. † And when he had commaunded the multitude

to sitte downe vpon the grasse, he tooke the five loaves and the two fishes, and looking vp vnto heauen he blessed and brake, and gaue the loaves to his Disciples, and the Disciples

20 to the multitudes. † And they did all eate, and had their fill. And they tooke the leauings, twelve full baskettes of the frag-

21 ments. † And the number of them that did eate was, five thousand men, beside women and children.

22 † And forth with I E S V S commaunded his Disciples to goe vp into the boate, and to goe before him ouer the water,

23 til he dimissed the multitudes. † And hauing dimissed the multitude, he * ascended into a mountaine alone to praye. And

Mr. 6,
46.
Jo. 6, 16.

24 when it was euening, he was there alone. † But the boate in the middes of the sea was tossed with waues. for the winde

25 was contrarie. † And in the fourth watch of the night, he

26 came vnto them walking vpon the sea. † And seeing him vpon the sea walking, they were troubled saying, That

27 it is a ghost. and for feare they cried out. † And immediatly I E S V S spake vnto them, saying, Haue confidence: it is I, feare

28 ye not. † And Peter making answer said, Lord if it be thou, bid me come to thee vpon the waters. † And he said, Come.

And Peter descending out of the boate, walked vpon the

30 water to come to I E S V S. † But seeing the winde rough, he was afraid: and when he began to be drowned, he cried

31 out saying, Lord, saue me. † And incontinently I E S V S stretching forth his hand tooke hold of him, and said vnto him,

32 O thou of litle faith, why didst thou doubt? † And when they

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

† Notwithstanding the infirmities of them that gouerne

the Church, yet Christ sustaine them, and holdeth them vp. yea and by them, whatsoeuer they are, he vp-holdeth and preferueth his Church.

See before, chap. 9, 10.

they were gone vp into the boate, the vvinde ceased. † And 33 they that were in the boate, came and adored him, saying, In deede thou art the sonne of God. † And hauing passed the vvater, they came into the coun- 34 trie of Genesat. † And vvhen the men of that place vnder- 35 stood of him, they sent into al that countrie, and brought vnto him al that were ill at ease: † and they besought him 36 that they might touche but the hemme of his garment, and vwhosoever did touche, were made hole.

ANNOTATIONS

CHAP. XIII.

1. *Because of Herodius.* It is to ordinary in Princes to put them to death that freely tel them such faultes: Women, whom they fanfic, specially inciting them to such mischeete.

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

Sacrilege against holy Relikes.

3. *Retired.* Christ much esteemed Iohn, and withdrewe him self aside, to give example of moderate mourning for the departed, and to shew the horrour of that execrable murder, as in the Primitiue Church many good men seeing the miserable state of the world in the time of persecution, and the finnes that abounded withal: tooke an occasion to forsake those tumults, and to giue them selues to contemplation: and for that purpose retired into the deserts of Egypt and els where, to doe penance for their owne finnes and the finnes of the world, wherevpon partly rose that infinite number of Monkes and Eremites, of whom the fathers and Ecclesiastical histories make mention. *Hiero. 20. 2 in vit. Pauli Eremita. Sozo. li. 2. c. 17. 18.*

Eremites.

4. *The Disciples to the multitude.* A figure of the ministerie of the Apostles, who as they here had the distribution and ordering of these miraculous loaves, so had they alio to bestow and dispense al the foode of our soules in ministering of the vvord and Sacraments, neither may lay men challenge the same.

5. *Walking.* When not only Christ, but by his power Peter also walketh vpon the vvaters, it is euident that he can dispose of his owne body aboue nature and contrary to the natural conditions thereof, as to goe through a doore. *Io. 10. to be in the compasse of a lide bread. Epiphanius in Ancherato.*

Peters Primacie.

6. *Walked.* Peter (saith S. Bernard) walking vpon the vvaters, as Christ did, declared him self the only Vicar of Christ, which should be ruler not ouer one people, but ouer al. For many vvaters, are many peoples. *Bernard. li. 2. de consid. c. 1.* See the place, how he deduceth from Peter the like authoritie and iurisdiction to his successor the Bishop of Rome.

CHAP. XV.

The Pharisees of Hierusalem comming so farre to carpe him, he chargeth vnto a tradition contrarie to Gods commaundement. 10 And to the people he yeldeth the reason of that which they reposed: 11 and againe to his Disciples, shewing the ground of the Pharisaical washing (to witte, that moates otherwise defile the soule) to be false. 12 then he goeth aside to hide him self among the Gentiles: where, in a woman he findeth such faith, that he is faine, lest the Gentils should before the time extort the whole bread, as she had a crumme, to returne to the Iewes. 13 where (al contrarie to those Pharisees) the common people sucke vnderfully vnto him, and he after he hath cured their diseases, feedeth 4000 of them with seven loaves.

Mr. 7, 1.

Exo. 20,
12.
Leu. 20,
9.Esa. 29,
13.

1 **T**HEN came to him from Hierusalem
2 Scribes and Pharisees, saying, † Why do thy
3 Disciples transgresse the tradition of the
4 Auncientes? For they wash not their hands
5 when they eate bread. † But he answering
6 said to them: Why do you also transgresse
7 the commaundement of God for your tra-
8 dition? For God said, † Honour father and mother. and, He that shal curse
9 father or mother, dying let him dye. † But you say, Whosoeuer shal say to
10 father or mother, The gift vvhatsoeuer procedeth from me,
11 shal profite the: and shal not honour his father or his mo-
12 ther: and you haue made frustrate the commaundement of God
13 for your ovvne tradition. † Hypocrites, vvel hath Esay Pro-
14 phesied of you, saying, † This people honoureth me vwith their lippes:
15 but their hart is farre from me. † And in vaine do they vvorshippe me, teaching
16 doctrynes and commaundements of men.
17 † And hauing called together the multitudes vnto him, he
18 said to them, Heare ye and vnderstand. † Not that vvhich
19 entreth into the mouth, defileth a man: but that vvhich pro-
20 cedeth out of the mouth, that defileth a man. † Then came
his Disciples, and said to him, Doest thou know that the Pha-
risees, vvhhen they heard this vword, vvere scandalized? † But
he answering sayd: All planting vvhich my heauenly father
hath not planted, shal 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 answering
sayd to him, Expound vs this parable. † But he sayd, Are you
also as yet vwithout vnderstanding? † Do you not vnder-
stand, that al that entreth into the mouth, goeth into the
belly, and is cast forth into the priuy? † But the things that
proceede out of the mouth, come forth from the hart, and
those things^r defile a man. † For from the hart come forth
euil cogitations, murders, aduoutties, fornications, thefts,
false testimonies, blasphemies. † These are the things that de-

F file

The Gospel vp6
Wensday the 3.
weeke in Lent.

file a man. but to eate vvith vnvvas hen hands, doeth not de-
file a man. †

The Gospel vps
Thursday the
fifth weeke in
Lent.

† And I E S V S vvent forth from thence and retired into 21
the quarters of Tyre and Sidon. † And behold * a vvoman 22
of Chanaan came forth out of those coastes, and crying out,
sayd to him, Haue mercie vpon me, O lord the Sonne of
Dauid: my daughter is sore vexed of a Deuil. † Who answered 23
her not a vvord. And his Disciples came and besought him
saying, Dimisse her: because she crieth out after vs: † And he 24
ansvvering said: I vvas not sent but to the sheepe that are
lost of the house of Israel. † But she came and adored him, 25
saying, Lord, help me. † Who ansvvering, said: It is not good
to take the bread of the Children, and to cast it to the dog-
ges. † But she said, Yea lord: for the vvhelpes also eate of the 27
crummies that fal from the table of their maisters. † Then 28
I E S V S ansvvering said to her, O vvoman, :: great is thy
faith: be it done to thee as thou vvilt: and her daughter vvas
made hole from that houre. †

Mr. 7,
25.

:: It were a
strange case
that Christ
should com-
mend in this
woman a sole
faith without
good workes,
that is to say, a
dead faith such
as could not
worke by loue,
and which
S. James doub-
ted not to call
the faith not of
Christians but
of Devils. Aug.
de Fid. & Op. c.
16.

† And vvhen I E S V S vvas passed from thence, he came 29
beside the sea of Galilee: and ascending into the mountaine,
sate there. † And there came to him great multitudes, hauing 30
vvith them dumme persons, blinde, lame, feeble, and many
others: and they cast them dovvn at his feete, and he cured
them: † so that the multitudes marueled seeing the dumme 31
speake, the lame vvalk, the blinde see: and they magnified the
God of Israel. † And * I E S V S called together his Disciples, 32
and said: I pitie the multitude: because three dayes now they
continue vvith me, and haue not vvhat to eate: and dimisse
them fasting I vvil not, lest they fainte in the vvay. † And 33
the disciples say vnto him: vvhence then may vve gette so
many loaves in the desert as to fil so great a multitude? † And 34
I E S V S sayd to them, Hovv many loaves haue you? but they
sayd, Seuen, & a fevv litle fishes. † And he commaunded the 35
multitude to sit dovvn vpon the ground. † And taking the 36
seuen loaves & the fishes, and geuing thankes, he brake, &
gave to his disciples, and :: the disciples gave to the people.
† And they did al eate, and had their fill. And that vvich vvas 37
left of the fragments they rooke vp, seuen baskets ful. † And 38
there vvete that did eate, soure thousand men, beside children
& vvomen. † And hauing dimissed the multitude, he vvent 39
vp into a boate, and came into the coastes of Magedan.

Mr. 8, 1.

:: Here we see
again that the
people must
not be their
owne caruers,
nor receiue the
Sacraments or
other spiri-
tual sustenance
immediatly of
Christ, or at
their owne had,
but of their spi-
ritual gover-
ners.

ANNOTATIONS
CHAP. XV.

1. *With their lips.*] This is to be understood properly of such as have ever God in their mouth, the word of our Lord, the Scriptures, the Gospel, but in their hart and all their life be in deede Godles. 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 say them. For many a poore Christian man that understandeth not the wordes he speaketh, hath his hart nearer heauen, more seruor and deuotion, more edification to him self, more profite in spirit (as the Apostle speaketh) and lesse distractions, then not only al Heretikes which haue no true feeling of such things, but then many learned Catholikes. And therefore it is not to be understood of praying in vnknown tongues, as Heretikes sometime expound it, farre wide from the circumstance of the place and Christes intention, speaking of the hypocritical lawes.

9. *Commandements of men.*] Such only are here called traditions, doctrines, or commandements of men, which be either repugnant to Gods lawes, as this of defrauding their parents vnder pretense of religion: or which at the least be friuolous, vnprofitable, and impertinent to pietie or true worshipe, as that other sort of so often washing hands and vessels without regard of inward puritie of hart and mind. Let no man therefore be abused with the Protestants peruerse application of this place against the holy lawes, canons, and precepts of the Church and our spiritual Gouernours, concerning fastes, festiuities, and other rules of discipline and due order in life and in the seruice of God. For such are not repugnant but consonant to Gods word and al pietie, and our Lord is truly honoured, worshipped, and serued both by the making and also by the obseruing of them. * S. Paul gaue commandements both by his epistles and by word of mouth, euen in such matters wherein Christ had prescribed nothing at al, and he chargeth the faithful to obserue the same. * The Apostles and Priests at Hierusalem made lawes, and the Christians were bound to obey them. * The keeping of Sunday in steede of the Sabbath is the tradition of the Apostles, and dare the Heretikes deny the due obseruation therof to be an acceptable worshipe of God? They prescribed the Festes of Easter, and Whitsontide and other Solemnities of Christ and his Saints, which the Protestants them selues obserue. * They appointed the Lent and Imber fastes and other, as wel to chastise the concupiscence of man, as to serue and please God thereby, as is plaine in the fasting of * Anna, Tobie, Iudith, Esther, who serued and pleased God thereby. Therefore neither these nor other such Apostolike Ordinances, nor any precepts of the holy Church or of our lawful Pastors are implied in these Pharisaical traditions here reprehended, nor to be compted or called the doctrines and commandements of men, because they are not made by mere humane power, but by Christes warrant and authoritie, and by such as he hath placed to rule his Church, of whom he saith, * He that hearsh you, hearsh me: he that despiseth you, despiseth me. They are made by the Holy Ghost, ioyning with our Pastors in the regiment of the faithful, they are made by our Mother the Church, which whosoever obiecth not, * We are warned to take him as an Heathen. But on the other side, al lawes, doctrines, seruice and iniunctions of Heretikes, how soeuer pretended to be consonant to the Scriptures, be commandements of men: because both the things by them prescribed are impious, and the Authors haue neither sending nor commission from God.

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

11. *Not that which entereth.*] The Catholikes doe not abstaine from certaine meates, for that they esteeme any meate vncleane either by creation or by Iudaical obseruation: but they abstaine for chastisement of their concupiscences. *Aug. li. de mor. Ec. Cath. c. 11.*
 12. *Defile a man.*] It is sinne only which properly defileth man, and meates of them selfe or of their owne nature doe not defile: but so farre as by accident they make a man to sinne, at the disobedience of Gods commandement or of our Superiours who forbid some meates for certaine times and causes, is a sinne. As the apple which our first parents did eate of, though of it selfe it did not defile them, yet being eaten against the precept, it did defile. So neither flesh nor fish of it selfe doth defile, but the breach of the Churches precept defileth.

Difference of meate.
Catholike abstinence.

1. Cor. 14.
2. Thes. 2.
11.
1. Cor. 11.
* All. 15.
* Aug. Ser. de rep. 3. 11.
* 1. Cor. 14. 3.
* Epiph. har. 73.
* Hieron. ep. 54. ad Marcel. c. 10.
* Luc. 10. 16.
* Mat. 18. 17.

Gen. 3.

CHAP. XVI.

The obstinate Pharisees and Sadducees, as though his foresaid miracles were not sufficient to proue him to be Christ, require to see some one from heauen. 1 Whereupon forsaking them, he warneth his disciples to beware of the leaues of their doctrine: 11 and Peter (the time now approaching for him to goe into Ierusalem to his Passion) for confessing him to be Christ, he maketh the Rocke of his Church, giving fulnes of Ecclesiastical power accordingly. 21 And after, he so rebuketh him for dissuading his Crosse and Passion, that he also affirmeth the like suffering in every one to be necessarie to saluation.

F ij AND



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

† And * vvhen his disciples vvere come ouer the vvater, they forgot to take bread. † Who said to them, Looke vvell and bevare of the leauen of the Pharisees & Sadducees. † But they thought vvithin them selues saying, Because vve tooke not bread. † And I E S V S knowing it, said, Why do you thinke vvithin your selues O ye of litle faith, for that you haue not bread? † Do you not yet vnderstand, neither do you remember * the fiue loaues among fiue thousand men, and how many baskets you tooke vp? † neither the * seuen loaues, among foure thousand men, and how many maundes you tooke vp? † Why do you not vnderstand that I said not of bread to you, Bevare of the leauen of the Pharisees & Sadducees? † Then they vnderstoode that he said not they should bevare of the leauen of bread, but of the doctrine of the Pharisees and Sadducees.

† And * I E S V S came into the quarters of Casarea Philipp: and he asked his disciples, saying, Whom say men that the Sonne of man is? † But they said, Some Iohn the Baptist, & other some Elias, and others Hieremie, or one of the Prophets. † I E S V S saith to them, But vvhom do you say that I am? † Simon Peter answered & said, Thou art Christ the sonne of the living God. † And I E S V S answering, said to him, Blessed art thou Simon Bar-Iona: because flesh & bloud hath not reuealed it to thee, but my father vvich is in heauen. † And I say to thee, That thou art * Peter: and vvpon this Rocke vvil I build my Church, and the gates of hel shal not preuaile against it. † And I vvil giue to thee the * keyes of the kingdom of heauen. And vvhatsoeuer thou shalt binde vvpon earth, it shal be bound also in the heauens: and vvhatsoeuer thou shalt loose in earth, it shal be loosed also in the heauens. †

† Then he commaunded his disciples that they should tel

Mar. 8,
12.
Luc. 12,
54.

Mar. 12,
39.

Mar. 8,
14.
Luc. 12, 1.

Mat. 14,
17. 15.
34.

Mar. 8,
27.
Luc. 9,
18.

Io. 1,
42.
Io. 21,
15.

The Gospel vpo
55. Peter and
Pauls day Iun.
29. And in Ca-
thedra Petri Ro-
ma Jan. 18. &
Antiochia Febr.
22. And Petri ad
vincula Aug. 1.
And on the day
of the creation
and coronation
of the Pope, and
on the Annuaer-
sarie thereof.

∴ That is a
Rocke.

no body that he vvas IESVS CHRIST.
 21 † From that time IESVS began to shew his disciples,
 that he must goe to Hierusalem, & suffer many things of the
 Ancients & Scribes & cheefe-Priestes, and be killed, and the
 22 third day rise againe. † And Peter taking him vnto him, began
 to rebuke him, saying, Lord, be it farre from thee, this shal not
 23 be vnto thee. † Who turning said to Peter, Goe after me :: Sa-
 tan, thou art a scandal vnto me: because thou fauourest not
 the things that are of God, but the things that are of men.
 24 † Then IESVS said to his disciples, If any man wil come after
 me, let him denie him self, and take vp his crosse, and follow
 25 me. † For he that will saue his life, shal lose it. and he that shal
 26 lose his life for me, shal finde it. † For what doth it profite a
 man, if he gaine the vvhole vvorlde, and sustaine the damage
 of his soule? Or vvhath permutacion shal a man giue for his
 27 soule? † For the Sonne of man shal come in the glorie of his
 father vvith his Angels: and then vvil he render to euey man
 according to his vvorkes. -
 28 † Amen I say to you, * there be some of them that stand
 here, that shal not taste death, til they see the Sonne of man
 comming in his kingdom.

∴ This word in
 Hebrew signi-
 feth an aduer-
 sarye, as 1 Reg. 17. 4.
 and so it is ta-
 ken here.

THE GOSPEL
 for a Martyr
 that is a bishop.

Mat. 9. 1
 Luc. 9.
 27.

ANNOTATIONS
 CHAP. XVI.

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

12. *But they said.* When Christ asked the peoples opinion of him, the Apostles al indifferently
 made answer: but when he demaunded what them selues thought of him, then loe Peter the
 mouth and head of the whole fellowship answered for al. *Chryf. ho. 11. in Mat.*

13. *Blessed art thou.* Though some other (as Nathanael *Jo. 1. 49*) seeme to haue before beleued,
 and professed the same thing for which Peter is here counted bleiled, yet it may be plainly ga-
 thered by this place, and so S. Hilarie and others thinke, that none before this did further vnder-
 stand him, then that he was the sonne of God by adoption as other Sainets be, though more excellent
 then other be. For it was of congruities and Christes special appointment, that he vpon whom he
 intended to found his new Church, and whose faith he would make infallible, should haue the
 preeminence of this first profession of Christes natural diuinitie, or, that he was by nature the very
 sonne of God, a thing so farre above the capacite of nature; reason, flesh and bloud, and so repug-
 nant to Peters sense and sight of Christes humanitie, flesh, and infirmities, that for the beleefe and
 publike profession thereof he is counted bleiled, as Abraham was for his faith: and hath great
 promises for him self and his posteritie, as the said Patriarke had for him and his seede. Accord-
 ing as S. Basil saith, Because he excelled in faith, he receiued the building of the Church committed
 to him.

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

OF PETERS
 PRIMACIE.

PETER.

11. *Thou art Peter.*] Christ (in the first of Iohn v. 42) foretold and appointed that this man then named Simon, should afterward be called *Cephas*, or *Petrus*, that is to say, a *Rocke*, not then uttering the cause, but now expressing the same, *videlicet* (as S. Cyril writeth) *For that upon him as upon a firme rocke his Church should be builded.* Whereunto S. Hilarie agreeing saith, *O happy foundation of the Church in the imposing of thy new name.* And yet Christ here doth not so much call him by the name Peter or Rocke, as he doth affirme him to be a rocke: signifying by that Metaphore, both that he was designed for the foundation and ground worke of his house, which is the Church: and also that he should be of invincible force, hermitic, durablenes, and stabilitie, to sustaine al the Windes, Waues, and stormes that might fall or beate against the same. And the Aduersaries objecting against this, that Christ only is the Rocke or foundation, wrangle against the very expresse Scriptures and Christes owne Wordes, geuing both the name and the thing to this Apostle. And the simple may learne by S. Basils Wordes, how the case standeth. *Though (saith he) Peter be a rocke, yet he is not a rocke as Christ is. For Christ is the true unmovable rocke of him self, Peter is removable by Christ the rocke. For Iesu doth communicate and impart his dignities, not voiding him self of them, but holding them to him self, bestoweth them also upon others. He is the light, and yet. 2. You are the light: he is the Priest, and yet he maketh Priests: he is the rocke, and he made a rocke.*

Cyrl. li. 2 c. 12 Com. in 10. Hilar. in hunc locum.

Basil. li. de panis.

2 Mt. 1. 16. 3 Luc. 22. 19.

Thou art Cephas, and vpon this Cephas.

ΠΕΤΡΟΣ] rocke. ΠΕΤΡΑ]

12. *And vpon this rocke.*] Vpon that which he said Peter was, will he build his Church: and therefore by most euident sequelle he foundeth his Church vpon Peter. And the Aduersaries wrangling against this, do against their owne conscience and knowledge: specially seing they know and confesse that in Christes Wordes speaking in the Syriake tonge, there was no difference at al betwene *Petrus* and *Petra*: yea and that the Greeke Wordes also though differing in termination, yet signifie one thing, to wit, a *rocke*, or *stone*, as them selues also translate it. *Ita. 1. 22.* So that they which professe to follow the Hebrewe or Syriake and the Greeke, and to translate immediatly out of them into Latin or English, should if they had dealt sincerely, haue thus turned Christes Wordes, *Thou art a rocke, and vpon this rocke:* or, *Thou art Peter, and vpon this Peter will I build my Church:* For so Christ spake by their owne confession without any difference. Which doth expressly stoppe the mouth of al their vaine euasions: that *Petrus* the former word is referred to the Apostle: and *petra* the later word, either to Christ only, or to Peters faith onely: neither the said original tongues bearing it, nor the sequelle of the Wordes, *vpon this*, suffering any relation in the world but to that which was spoken of in the same sentence next before: neither the wordes following which are directly addressed to Peters person, nor Christes intention by any meanes admitting it, which was not to make him self or to promise him self to be the head or foundation of the Church. For his father gaue him that dignitie, and he tooke not that honour to him self, nor sent him self, nor tooke the keyes of heauen of him self, but al of his father. He had his commission the very houre of his incarnation: And though S. Augustine sometimes referre the word (*Petra*) to Christ in this sentence (which no doubt he did because the terminations in Latin are diuers, and because he examined not the nature of the original Wordes which Christ spake, nor of the Greeke, and therefore the Aduersaries which otherwise flie to the tonge, should not in this case alleage him) yet he neuer denieth but Peter also is the Rocke and head of the Church, saying that him self expounded it of Peter in many places, and allegeth also S. Ambrose for the same in his hymne which the Church singeth. And to do we alleage the holy Councel of Chalcedon. *Ad. 3 pag. 112.* Tertullian, *de praescript. Do. ser. 10.* Origen, *Ho. 3 in Exo.* S. Cyprian, *De vnit. Ec. S. Hilarie, Can. 14 in mat. S. Ambrose, Ser. 27. 28. li. 2 ser. 29. ser. in c. 9. Luc. S. Hierom, Li. 1 in Iouis. & in c. 2 Eia. & in c. 16 Hier. S. Epiphanius, in Anchor. S. Chry. 15. 15. 26. softom, Ho. 33 in Mat. S. Cyril, Li. 2 c. 12. com. in 10. S. Leo, Ep. 29. S. Gregorie, Li. 4 ep. 12 ind. 11. 29 de Sancto. And others: euery one of them saying expressly that the Church was founded and builded vpon Peter. For though sometimes they say the Church to be builded on Peters faith, yet they meane not (as our Aduersaries do vnlearnedly take them) that it should be builded vpon faith either separated from the man, or in any other man: but vpon faith as in him who here confessed that faith.*

Aug. li. 2 ser. c. 21.

in Pf. 69. de verb.

Do. ser. 10. ser. 29. ser.

15. 15. 26. 29 de Sancto.

not. in 106 c. 10.

Theodor. li. 1 har.

Fabul. c. de panis.

Hierom. ep. 7. 10. 2.

Pfal. cent. part. Do. na. 10. 7.

Luc. 27. 18.

13. *Rocke.*] The Aduersaries hearing also the Fathers sometimes say, that Peter had these promises and prerogatives, as bearing the person of al the Apostles or of the whole Church, deny absurdly that him self in person had these prerogatives. As though Peter had been the proctor only of the Church or of the Apostles, confesseing the faith and receiuing these things in other mens names. Where the holy Doctors meane onely, that these prerogatives were not geuen to him for his owne vse, but for the good of the whole Church, and to be imparted to euery vocation according to the measure of their callings: and that these great priuileges geuen to Peter should not decay or die with his person, but be perpetual in the Church in his successors. Therefore S. Hierom to Damasius taketh this Rocke not to be Peters person onely, but his successors and his Chaire. *I (saith he) followe no cheefe or principal but Christ: I gine my self to the communion of Peters chaire, vpon that rocke I know the Church was builded.* And of that same Apostolike Chaire S. August saith, *That same is the Rocke which the proud gates of Hel do not overcome.* And S. Leo, *Our Lord would the sacrament or mystere of the gift so to pertaine vnto the office of al the Apostles, that he pleased it principally in blessed S. Peter the cheefe of al the Apostles, that from him as from a certaine head he might poure out his gifts, as it were through the whole body: that he might understand him self to be an aliance from the diuine mystere thus should presume to reuolt from the soliditie or steadfastnes of Peter.*

11. Build

18. Build my Church.] The Church or house of Christ was only promised here to be builded vpon him (which was fulfilled. Jo. 21. 17.) the foundation stone and other pillars or matter being yet in preparing, and Christ him self being not only the supereminent foundation but also the founder of the same: which is an other more excellent qualitie then was in Peter, for which he calleth it my Church: meaning specially the Church of the new Testament, which was not perfectly formed and finished, and distinguished from the Synagogue til Whitunday, though Christ gave Peter and the rest their commissions actually before his Ascension.

18. Gates of hel.] Because the Church is resembled to a house or a citie, the aduersarie powers also be likened to a contrarye house or towne, the gates wherof, that is to say, the fortitude or impugnations shal neuer preuaile against the citie of Christ. And so by this promise we are assured that no heresies nor other wicked attempts can preuaile against the Church builded vpon Peter, which the Fathers call Peters see and the Romane Church. *Couns* (saith S. Augustine, *the Priests* from the very See of Peter, and in that order of fathers consider vnto to whom hath succeded, that same is the rocke vvhich the proud gates of Hel do not overcome. And in an other place, that is it which hath obtained the toppe of authoritie, Heretikes in vaine barking round about it.

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

19. The keyes.] That is, The authoritie or Chaire of doctrine, knowledge, iudgement and discretion betwene true and false doctrine: the height of gouernement, the power of making lawes, of calling Councels, of the principal voice in them, or confirming them, of making Canons and holieson decrees, of abrogating the contrarye, of ordaining Bishops and Pastors or deposing and suspending them, finally the power to dispense the goods of the Church both spiritual and temporal. Which signification of preeminent power and authoritie by the vword *keyes* the Scripture expresseth in many places: namely speaking of Christ, *I haue the keyes of death and Hel, that is, the rule.* And againe, *I will geue the key of the house of Dauid vpon his shoulder.* Moreouer it signifieth that men can not come into heauen but by him, the keyes signifying also authoritie to open and shut, as it is said *Apoc. 1.* of Christ, *Who hath the key of Dauid, he shutteth and no man openeth.* By which wordes we gather that Peters authoritie is maruelous, to whom the keyes, that is, the power to open and shut heauen, is geuen. And therefore by the name of keyes is geuen that supereminent power which is called in comparison of the power graunted to other Apostles, Bishops and Pastors, *plenitudo potestatis*, fulnes of power. *Bernard. lib. 2. de considerat. c. 1.*

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

20. Loose.] To loose, is as the cause and the offenders case requirerh, to loose them of any the former bandes, and to restore them to the Churches Sacraments and Communion of the faithful and execution of their function, to pardon also either al or part of the penances enioyned, or what debtes so euer man oweth to God or the Church for the satisfaction of his finnes forgiven. Which kind of releasing or loosing is called *indulgence*: finally this *whatsoever*, excepteth nothing that is punishable or pardonable by Christ in earth, for he hath committed his power to Peter. And so the validitie of Peters sentence in binding or loosing whatsoever, shal by Christes promise be ratified in heauen. *Leo Ser. de Transfig. & Ser. 2. in annuer. assumpt. ad Pontif. Hilar. can. 16. in Marsh. Epiph. in Anchorato proa inritum.* How any temporal power can shew their warrant out of scripture for such soueraine power, as is here geuen to Peter and consequently to his successors, by these wordes, *whatsoever thou shalt bind*, and by the very keyes, wherby greatest souerainie is signified in Gods Church as in his familie and houshold, and therefore principally attributed and geuen to Christ who in the scripture is said to haue the key of Dauid, but here communicated also vnto Peter, as the name of *Rocke*: if any temporal potestate can shew authoritie for the like souerainie, let them challenge hardly to be head not only of one particular, but of the whole vniuersal Church.

21. Workes.] He saith not, to geue every man according to his mercie (or their faith) but according to their workes. *August. de verb. Apost. Ser. 15.* And againe, How should our Saviour reward every one according to their workes, if there were no true will? *August. lib. 2. sup. c. 7. de Free Will. all. cum Fulio. Manich.*

Pfal. cont. part. De De. 221. ord. c. 17.

Apoc. 1. Eja. 22. 22

Eja. 22. Apoc. 1.

The dignities of the keyes.

As he promised, he giueth them a sight of the glorie, vnto which Suffering doth bring: 9 and then againe doth inculcate hu Passion. 10 A deuil also is casteth out which hu Disciples could not for their incredulitie and lacke of praying and fasting, 22 being yet in Galilee, he reuoleth more about hu Passion. 23 and the tribute that the Collectors exacted for al, he payeth for him self and Peter: declaring yet wish- al hu freedom both by Word and miracle.

The TRANS-
FIGURATION
of our Lord, ce-
lebrated in the
Church the 6.
of Aug.
The Gospel of
the said feast, &
of the 1. Sunday
in Lent: and on
the Saterday be-
fore.



AND after six dayes I E S V S taketh vnto 1
him Peter and James and Iohn his bro-
ther, and bringeth them into a high moun-
taine apart: † And he vvas "transfigured 2
before them. And his face did shine as
the sunne: & his garments became vvhite
as snow. † And behold there "appeared 3
to them Moyfes and Elias talking vvith him. † And Peter 4
ansvvering, said to I E S V S, Lord, it is good for vs to be here:
if thou vvilt, let vs make here three tabernacles, one for thee,
and one for Moyfes, and one for Elias. † And as he vvas yet 5
speaking, behold a bright cloude ouershadovved them. And
loe a voice out of the cloude, saying. This is my vvbeloued
sonne, in vvhom I am vv pleased: heare ye him. † And the 6
disciples hearing it, fel vpon their face, and vv were sore afraid.
† And I E S V S came and touched them: and he said to them, 7
Arise, and feate not. † And they lifting vp their eyes, savv no 8
body, but only I E S V S. † And as they descended from the 9
"mount, I E S V S commaunded them, saying, Tel the vision to
no body, til the Sonne of man be risen from the dead. -†

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

† And * vvhen he vvas come vnto the multitude, there 14
came to him a man falling dovne vpon his knees before
him, † saying, Lord haue mercie vpon my sonne, for he is 15
lunatike, and sore vexed: for he falleth often into the fire, and
often into the vvater. † and I offered him to thy Disciples: 16
and they could not cure him. † I E S V S ansvvered and said, 17
O faithles and peruerse generation, hovv long shal I be vvith
you

Mr. 9, 2.
Luc. 9,
28.
2. Pet. 1,
17.

Mal. 4, 5

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

you? How long shall I suffer you? bring him hither to me.
 18 † And IESVS rebuked him, and the devil went out of him,
 19 and the ladde vvas cured from that houre. † Then came the
 Disciples to IESVS secretly, and said, "Why could not vve
 20 cast him out? † IESVS said to them, because of your incred-
 ulity. for, amen I say to you, if you haue" faith as a mustard
 seede, you shall say to this mounaine, Remoue from hence
 thither: and it shall remoue, and nothing shall be impossible to
 21 you. † But this kinde is not cast out but by" prayer and fasting.
 † And vwhen they conuersed in Galilee, IESVS said to
 22 them, The Sonne of man is to be betraied into the hands of
 men: † and they shall kil him, and the third day he shall rise
 23 againe. And they vvere stricken sadde exceedingly.
 24 † And vwhen they vvere come to Capharnaum, there
 came they that receiued the didrachmes, vnto Peter, and said
 25 to him, Your maister doth he not pay the :: didrachmes? † He
 saith, Yes. And vwhen he vvas entered into the house, IESVS
 preuented him, saying, What is thy opinion Simon? The
 kings of the earth of vvhom receiue they tribute or cente?
 26 of their children, or of strangers? † And he said, Of strangers.
 27 IESVS said to him, Then the" children are free. † But that
 vve may not scandalize them, goe thy vvaies to the sea, and
 cast a hooke: and that fish vvhich shall first come vp, take:
 and vwhen thou hast opened his mouth, thou shalt find a
 :: stater: take that, and glue it them for" me and thee.

Mr. 9. 31
 Luc. 9.
 44.

:: These di-
 drachmes were
 peeces of mo-
 ney which they
 payed for tri-
 bute.

:: This stater
 was a double
 didrachme, and
 therefore was
 payed for two.

ANNOTATIONS
 CHAP. XVII.

2. Transfigured.] Marke in this Transfiguration many maruelous points, as, that he made not
 only his owne body, which then was mortal, but also the bodies of Moyfes and Elias, the one
 dead, the other to die, for the time as it were immortal: thereby to represent the state and glorie
 of his body and his Saints in heauen. By which maruelous transfiguring of his body, you may the
 lesse maruel that he can exhibite his body vnder the forme of bread and vyne or otherwise
 as he list. Christ can exhi-
 bite his body
 vnder what for-
 me he list.
 3. Appeared Moyses.] By this that Moyfes personally appeared and was present with Christ, it
 is plaine that the Saints departed may in person be present at the affaires of the liuing. *August. de
 mens pro mort. c. 13. 14.* For euen as Angels els where, so here the Saints also serued our Saniour:
 and therefore as Angels both in the old Testament and the new, were present often at the affaires
 of men, so may Saints. Saints after
 their death dea-
 le with and for
 the liuing.
 4. Mount.] This mount (commonly esteemed and named of the ancient fathers Thabor) Holy places.
 1. Pet. 1. 12. S. Peter calleth the holy Mount because of this wonderful vision, like as in the old Testament where
 God appeared to Moyfes in the bush and els where to others, he calleth the place of such Appa-
 ritions, holy ground. Wherby it is euident that by such Apparitions, places are sanctified, and there-
 vpon groweth a religion and deuotion in the faithful toward such places, and namey to this
 Mount Thabor (called in S. Hierom *Itabarium Ep. 12.*) there was great Pilgrimage in the Primitiue
 Church, as vnto al those places which our Saniour had sanctified with his presence and miracles, Deuotion and
 Pilgrimage to
 the same.

G and

The holy land. and therefore to the whole land of promise, for that cause called the holy land. *See S. Hieron. in Epist. Pauli. Ep. 17. Et 18 ad Marcellum.*

Elias. *11. Elias shall come.* He distinguisheth here plainly betwene Elias in person, who is yet to come before the judgement: and betwene Elias in name, to wit, Iohn the Baptist, who is come already in the spirit and vertue of Elias. So that it is not Iohn Baptist only nor principally of whom Malachie prophesieth (as our Aduersaries say) but Elias also him self in person. *Luc. 1. 17. Mal. 4. 5.*

True miracles only in the Cath. Church. *19. Why could not we.* No marvel if the Exorcists of the Catholike Church which haue power to cast out diuels, yet doe it not alwaies when they wil, and many times with much a doe: Whereas the Apostles hauing received this power before ouer vnclane spirites, yet here cannot cast the out. *Mat. 18.*

Gregorius Thaumaturgus. *20. Faith as mustard seed.* This is the Catholike faith, by which only al miracles are wrought yet not of euery one that hath the Catholike faith, but of such as haue a great and forcible faith and withal the gift of miracles. These are able as here wee see by Christs warrant not only to doe other wonderful miracles here signified by this one, but also this very same, that is, to moue mountaines in deede, as S. Paul also presupposeth, and S. Hierom affirmeth, and Ecclesiastical histories namely telleth of Gregorius Neocætarientis, that he moued a mountaine to make roome for the foundation of a Church, called therefore and for other his wonderful miracles, Thaumaturgus. And yet faithlesse Heretikes laugh at al such things and beleue them not. *1. Cor. 13. Hieron. in vita S. Hieronici. Nicoph. li. 6. c. 17. Greg. Niss. de vit. Gregorij.*

Prayer and fasting. *21. Prayer and fasting.* The force of fasting and praying: whereby also we may see that the holy Church in Exorcismes doeth according to the Scriptures. When shee vseth beside the name of Iesus, many prayers and much fasting to driue out Deuils. because these also are here required beside faith.

The priuileges and exemptions of the Clergie. *26. The Children free.* Though Christ to auoid scandal, payed tribute, yet in deede he sheweth that both him self ought to be free from such payments (as being the kings sonne, as well by his eternal birth of God the Father, as temporal of Dauid) and also his Apostles, as being of his familie, and in them their successors the whole Clergie, who are called in Scripture the lotte and portion of our Lord. Which exemption and priuilege being grounded vpon the very law of nature it self, and therefore practised euen among the Heathen (*Gen. 22. 27.*) good Christian Princes haue confirmed and ratified by their lawes in the honour of Christ, whose ministers they are, and as it were the kings sonnes, as S. Hierom declareth playnly in these wordes, *We for his honour pay not tributes, and as the Kings sonnes, are free from such payments.* Hieron. vpon this place.

Peters preeminence. *27. Me and thou.* A great mysterie in that he payed not only for him self, but for Peter bearing the Person of the Church, and in whom as the cheefe, the rest were conteyned. *Aug. q. 83 no. 1. q. 75. 10. 4.*

CHA. XVIII.

To his Disciples he preacheth against ambition the mother of Schisme: 1 foretelling both the author whosoever he be, and also his followers, of their vns to come, 10 and shewing on the contrary side, how precious Christian soules are to their Angels, 10 the Sonnes of man, and to his Father. 11 charging vs therefore to forgive our brethren, when also we haue iust cause against them, be it neuer so often, and to labour their saluation by al meanes possible.

The Gospel on Michelmass day Septemb. 19. And vpon his Apparition Maij 8.



At that houre the Disciples came to IESVS, 1
 saying. " Who, thinkest thou, is the greater
 in the kingdom of heauen? † And IESVS 2
 calling vnto him a litle childe, set him in
 the middes of them, † and said, Amen I say 3
 to you, vnles you be conuerted, and be-
 come as litle children, you shal not enter into the kingdom
 of heauen. † Whosoever therefore shal humble him self as this 4
 litle childe, he is the greater in the kingdom of heauē. † And 5
 he that shal receiue one such litle childe in my name, recei-
 ueth me. † And * he that shal scandalize one of these litle 6
 ones

Mr. 9.
 34.
 Luc. 9,
 46.
 Mr. 9,
 42.
 Lu. 17, 2

Humility, innocēcie, simplicitie, comēded to vs in the state and person of a childe.

ones that beleene in me, it is expedient for him that a milstone
 be hanged about his necke, and that he be drovned in the
 depth of the sea.

7 † Vvo be to the vworld for scandals. for it is necessary
 that scandals do come: but neuerthelesse vvo to that man
 8 by vvhom the scandall commeth. † And * if thy * hand,
 or thy foote scandalize thee: cut it of, and cast it from
 thee. It is good for thee to goe in to life maimed or lame,
 rather then hauing tvvo hands or tvvo feete to be cast
 9 into euerlasting fire. † And if thine eye scandalize thee,
 plucke him out, and cast him from thee: It is good for thee
 hauing one eye to enter into life, rather then hauing tvvo
 10 eyes to be cast into the hel of fire. † See that you despise not
 one of these litle ones: for I say to you that their Angels, in
 heauen alwaies do see the face of my father vvhich is in hea-
 11 uen. † For * the Sonne of man is come to saue that vvhich
 12 vvas perished. † * Hovv thinke you? If a man haue an hun-
 dred sheepe, and one of them shal goe astray: doth he not
 leaue ninetie nine in the mountaines, and goeth to seeke
 13 that which is straid? † And if it chaunce that he finde it: amen
 I say to you, that he reioyceth more fore that, then for the ni-
 14 netie nine that vvent not astray. † Euen so it is not the vvil of
 your father, vvhich is in heauen, that one perish of these litle
 ones.

15 † But * if thy brother shal offend against thee, goe, and re-
 buke him betvvene thee and him alone. If he shal heare thee,
 16 thou shalt gaine thy brother. † And if he vvil not heare thee,
 ioyné vvith thee besides, one or tvvo: that in the mouth of
 17 * tvvo or three vvitnesses euery vvord may stand. † And if
 he vvil not heare them, ** tel the Church. *And if he vvil not heare*
 18 *the Church, let him be to thee as the heathen and the Publican.* † Amen I say
 to you, whatsoeuer you shal binde vpon earth, shal be bound
 also in heauen: and vvhatsoeuer you shal loose vpon earth,
 19 shal be loosed also in heauen. † Againe I say to you, that
 if tvvo of you shal ** consent vpon earth, concerning euery
 thing vvhatsoeuer they shal alke, it shal be done to them
 20 of my father vvhich is in heauen. † For vvhere there be
 tvvo or three gathered in my name, there am I in the middes
 of them.

21 † Then came Peter vnto him and said, * Lord, how often
 shal my brother offend against me, and I forgiue him? vntil
 G ij scuen

Mat. 5, 30
 Mar. 9,
 43

Luc. 19,
 10.
 Luc. 17, 4

Luc. 17,
 3

Deu. 19,
 15.

Luc. 17, 4

The Gospel vpon
 Tuesday the 3
 weeke in Lent.
 ** That is (as S.
 Chrystom he
 re expoundeth
 it) tell the Pre-
 lates and cheefe
 Pastours of the
 Church: for
 they haue iuris-
 diction to binde
 and loose
 such offenders,
 by the wordes
 following v. 18.
 ** At ioyning
 together in the
 vvalty of Chri-
 stes Church in
 Councils and
 Synods, or pu-
 blike prayers, is
 of more force
 then of any pas-
 ticular man.

The Gospel vpon
the 11 Sunday
after Pentecost.

seuentimes? † I E S V S said to him, I say not to thee* vntil seuen 22
times: but vntil^o seuentie times seuen times. † Therefore is 23
the kingdom of heauen likened to a man being a king, that
would make an account vwith his seruants. † And vwhen 24
he began to make the account, there vvas one presented vnto
him that owed him ten thousand talents. † And hauing not 25
vvhence to repay it, his lord commaunded that he should
be sold, and his Wife and children, and all that he had, and it to
be repayed. † But that seruant falling dovne, besought him, 26
saying, Haue patience tovvard me, and I vvill repay thee all.
† And the lord of that seruant moued vwith pitie, dimissed 27
him, and the dette he forgave him. † And vwhen that seruant 28
vvas gone forth, he found one of his felovv- seruants that did
ovve him an hundred pence: and laying hands vpon him
thratled him, saying, Repay that thou ovest. † And his felovv 29
seruant falling dovne, besought him, saying, Haue patience
tovvard me, and I vvill repay thee all. † And he vwould not: but 30
vvent his vvay, and cast him into priton, til he repayed the
dette. † And his felovv- seruants seeing vwhat vvas done, vvete 31
very forie, and they came, and told their lord al that vvas
done. † Then his lord called him: and he said vnto him, Thou 32
vngacious seruant, I forgave thee al the dette because thou
besoughtest me: oughtest not thou therefore also to haue
mercie vpon thy felovv- seruant, euen as I had mercie vpon
thee? † And his lord being angrie deliuered him to the tor- 33
menters, vntil he repayed al the dette. † So also shal my hea- 34
uenly father doe to you, if you forgieue not euery one his bro-
ther from your hartes. †

LUC. 17,

4.

ANNOTATIONS

CHA P. XVIII.

1. *Who is the greater.*] The occasion of this question and of their contention for Superioritie among the rest of their infirmities which they had before the comming of the Holy Ghost, was (as certaine Holy Doctors write) vpon emulation toward Peter, whom only they saw preferred before the rest in the payment of the tribute, by these wordes of our Sauiour, Geue it them for me and thee. *Chryf. ho. 19. Hiero. in Mat.* Vpon this place. *C. 17. v. 27*

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

3. *Hand, foot, eye.*] By these partes of the body so necessarie and profitable for a man, is signified, that whatsoever is nearest and dearest to vs, wife, children, freendes, riches, al are to be contemned and forsaken for to saue our soule.

4. *Their Anger.*] A great dignitie and a maruolous benefite that euery one hath from his Natuallie

CHAP. XIX. ACCORDING TO S. MATTHEW. 53

Natiuitie an Angel for his custodie and Patronage against the wicked before the face of God. Protection of Hiero. upon this place. And the thing is so plaine, that Caluin dare not deny it, and yet he will needs doubt of it. *lib. 1. Inst. c. 14. fall. 7.*

17. Not haue the Church. Not only Heretikes, but any other obstinate offender that will not be iudged nor ruled by the Church, may be excommunicated, and so made as an Heathen or Publican was to the Iewes, by the discipline of the same, calling him out of the fellowship of Catholics. Which Excommunication is a greater punishment then if he were executed by sword, fire, and wild beastes. *Aug. cont. Adu. l. 1. c. 17.* And againe he saith, Man is more sharply and pitifully bound by the Churches Keyes, then with any yron or adamantine manicles or fetters 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 Catholics, then heathen men and Publicans were esteemed among the Iewes.

Mat. 18. 18. *11. You shall binde.* As before he gave this power of binding and loosing over the whole, first of all and principally to Peter, vpon whom he builded his Church: so here not only to Peter, and in him to his successors, but also to the other Apostles, and in them to their successors. every one in their charge. *Hieron. lib. 1. c. 14. aduers. Iovin. and Epist. ad Heliod. Cyprian. de Unit. Ead. p. 1.*

Li. 1. de penit. c. 11. *12. Shall loose.* Our Lord geueth no lesse right and authoritie to the Church to loose, then to binde, as S. Ambrose writeth against the Nouatians, who confessed that the Priests had power to binde, but not to loose.

13. In the middes of them. Not all assemblies may challenge the presence of Christ, but only such as be gathered together in the vnitie of the Church, and therefore no conuenticles of Heretikes directly gathering against the Church, are warranted by this place. *Cyprian. de Unit. Eccles. nu. 7. 1.*

14. Sicut tunc sumus. There must be no end of forgiuing them that be penitent, either in the Sacrament by absolution, or one man an other their offences.

Disobedience to the Church, Excommunication.

Power to binde and loose.

Catholike Assemblies.

CHAP. XIX.

He answereth the tempting Pharisees, that the case of a man with his wife shall be (as in the first institution it was) verily indissoluble, though for one cause he may be divorced. 10. And thereafter to his Disciples he highly commendeth Single life for heauen. 11. He will haue children come vnto him. 12. He sheweth what is to be done to enter into life everlasting: 13. What also, for a rich man to be perfect: 14. As also what passing reuerend they shall haue which followe that his counsel of perfection: 15. yea though it be but in some one person.

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

Mr. 10. 1.

1
2
3
4
5
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7
8



AND it came to passe, vwhen I E S V S had ended these vvordes, he departed from Galilee, & came into the coastes of Ievvie beyond Iordā, † and great multitudes folovved 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 vvife, for every cause? † Who answering, said to them, Haue ye not read, that he which did make from the beginning, made them male and female? † And he said, † For this cause, man shall leave father and mother, and shall cleave to his vvife: and they two shall be in one flesh. † Therefore now they are not two, but one flesh. That therefore vvhich God hath ioyned together, let not man separate. † They say to him, Why then * did Moyses commaund to giue a bil of diuorcē, and to dimisse her? † He saith to them, Because Moyses for the hardnes of your hart permitted you to dimisse your vvives:

make man
Gen. 1. 27.
Gen. 2. 24.
Dent. 24. 1.

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

G iij but

but from the beginning it vvas not so. † And I say to you, that 9
 * Whofocuer shal dimisse his vvife, " but for fornication, and
 shal mary an other, doth committe aduoutrie: and he that
 shal mary her that is dimissed, committeth aduoutrie. † His 10
 disciples say vnto him, If the case of a man vvith his vvife be
 so, it is not expedient to mary. † Who said to them, " Nor al 11
 :: take this vvord, but they to vvhom it is giuen. † For there 12
 are eunuches which vvere borne so frō their mothers vvom-
 be: and there are eunuches vvwhich vvwere made by men: and
 there are eunuches, vvwhich haue " gelded them selues for the
 kingdom of heauen. " He that can take, let him take. †

11 xvij. for.
 captiuit.

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

† And * behold one came and said to him, Good Maister, 16
 vvhat good shal I doe that I may haue life euerlasting?
 † Who said to him, What akest thou me of good? One is 17
 good, God. But :: if thou vvilt enter into life, keepe the com-
 mandements. † He saith to him, Which? And Iesus said, 18
 Thou shalt not murder, Thou shalt not committe aduoutrie, Thou shalt not steale,
 Thou shalt not beare false vvitness, † Honour thy father and thy mother, * Thou 19
 shalt loue thy neighbour as thy self. † The yong man saith to him, 20

11 I see not (saith
 S. Augustine)
 why Christ
 should say, If
 thou vvilt haue
 life euerlasting,
 keepe the com-
 mandements:
 if vvithout ob-
 seruing of the
 by only faith
 one might be
 saued. Aug. de
 Sids. & sp. c. 11.

Al these haue I kept from my youth: vvhat is yet vvanting
 vnto me? † Iesus said to him, " If thou vvilt be perfect, goe, 21
 sel the things that thou hast, & giue to the poore, and thou
 shalt haue treasure in heauen: and come, " folovv me. † And 22
 vvhen the yong man had heard this vvord, he vvvent avvay
 sad: for he had many possessions. † And Iesus said to his 23
 disciples, † Amen I say to you, that a rich man shal hardely
 enter into the kingdom of heauen. † And againe I say to you, 24
 it is easier for a camel to passe through the eye of a nedle,
 :: then for a rich man to enter into the kingdom of heauen.

11 S. Marke ex-
 poundeth it
 thus, riche men
 trulling in their
 riches. 24. 14. 24.

† And vvhen they had heard this, the disciples marueled very 25
 much, saying, Who then can be saued? † And Iesus behol- 26
 ding, said to them. With men this is impossible: but vvith
 God " al things are possible. † Then Peter ansvering, said to 27
 him, Behold vve haue " left al things, & haue folovved thee:

The Gospel vpo
 the Conversion
 of S. Paul Ian.

" vvhat therefore shal vve haue? † And Iesus said to them, 28
 Amen.

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

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

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

Exo. 20,
 15.
 * Lev.
 19, 18.

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 vpon twelue seates, iudging the twelue tribes of Israel. † And euery one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or landes for my names sake: shall receiue an hundred fold, and shall possesse life euerlasting. † And many shall be first, that are last: and last, that are first.

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

25. And in a vtiue Masse of 55. Peter and Paul. and for holy Abbotes.
26. Hereof is gathered that the Apostles among other things left their wives also to follow Christ. Hiero. li. 1. aduers. Iovin.

ANNOTATIONS
CHAP. XIX.

8. *Not man separant.* This inseparability betwixt man and wife riseth of that, that Wedlocke is a Sacrament. *Aug. li. 2. de pen. origin. c. 20. 21. De uis. q. 1. c. 10.*
 9. *But for fornication.* For aduourtie one may dimitt an other. *Mat. 5.* But neither party can marry againe for any cause during life. *Aug. li. 11. de adul. coniug. c. 21. 22. 24.* For the which vnlawful act of marrying agayne, Fabiola that noble matrone of Rome albeit shee was the innocent part, did publike penance, as S. Hierom writeth in her high commendation therefore. And in S. Paul Re. 7. it is plaine that shee which is with an other man, her husband yet liuing, shall be called an aduoutrisse: contrary to the doctrine of our Aduerfaries.
 10. *Not al take.* Whosoever haue not this gift geuen them, it is either for that they will not haue it, or for that they will not that which they will: and they that haue this gift or attayne to this word, haue it of God and their owne free wil. *Aug. li. de grat. q. lib. arbit. c. 2.* So that it is evident no man is excluded from this gift, but (as Origen here saith) it is geuen to al that aske for it: contrarie to our Aduerfaries that say it is impossible, and that for excuse of breaking their vowes, wickedly say, they haue not the gift.
 11. *Giued them selues.* They giue them selues for the kingdom of heauen which vow chastity. *Aug. de uirginitate c. 24.* Which proueth those kind of vowes to be both lawful, and also more meritorious, and more sure to obtaine life euerlasting, then the state of wedlocke, contrarie to our Adu. in al respects.
 12. *He that can.* It is not said of the Precepts, keepe them who can, for they be necessarie vnder paine of damnation to be kept: but of Counsels only (as of virginity, abstaining from flesh and wine, and of geuing al a mans goods away to the poore) it is said, He that can attaine to it, let him doe it: which is counsel only, not a commaundment. Contrary to our Adu. that say, there are no Counsels, but only precepts.
 13. *Impossi.* They knew the valour of Christes blessing, and therefore brought their children to him: as good Christian people haue at al times brought their children to Bishops to haue their blessing. See Annotation before Chap. 10, 11. And of Religious mens blessing see *Ruffin. li. 2. c. 2. biff. S. Hierom in Epitaph. Paula c. 7. Origen. Hilarion. Theodorot. in historia sanctoru Patrum num. 1.*
 14. *If thou wilt be perfect.* Lo, he maketh a plaine difference betwene keeping the commaundments, which is necessary for every man: and being perfect, which he counseleth only to them that will. And this is the state of greates perfection which Religious men doe professe, according to Christes counsel here, leauing al things and following him.
 15. *Folow me.* Thus to folow Christ is to be without wife and care of children, to lacke propriety, and to liue in common, and this hath great reward in heauen aboue other states of life: which, S. Augustine saith, the Apostles folowed, and him self, and that he exhorted others to it as much as lay in him. *Aug. ep. 22. in fine, q. in ps. 101 Conc. 1. post med.*
 16. *All things possible.* This of the camel through a needles eye, being possible to God, although he neither hath done it, nor by like will doe it: maketh against the blasphemous infidelity of our Aduerfaries that say, God can do no more then he hath done or will doe. We see also that God can bring a camel through a needles eye, and therefore his body through a doore, and out of the sepulchre shut, and out of his mother a virgin, and generally aboue nature and contrary to nature do with his body as he list.
 17. *Left al.* This perfection of leauing al things the Apostles vowe. *Aug. li. 17. de Civ. Dei c. 6.*
 18. *What shall we haue.* They leaue al things in respect of reward, and Christ doeth well allow it in them by his answer.
 19. *You also shall sitte.* Note that not only Christ, who is the principal and proper iudge of the liuing and the dead, but with him the Apostles and al perfect Sainrs shall iudge: and yet that doeth nothing derogate to his prerogative, by whom and vnder whom they hold this and al other dignities in this life and the next.

Marriage after diuorce vnlawful.
Vow of chastity.
Counsels not Precepts.
Bishops and Religious mens blessing.
The Religious state of perfection.
Vow of poutetic in respect of reward.

To shew how through Gods grace the Jewes shall overcome of the Gentiles, although they beginne after. he bringeth a parable of men working sooner and later in the vineyard, but the later rewarded in the end even as the first. 17 He revealeth more to his Disciples touching his passion: 20 Bidding the ambitious vvorkmen to thinke rather of suffering with him: 24 And teaching vs (in the rest of his Disciples) not to be greeued at our Ecclesiastical Superiors, considering they are (as he was himself) to toile for our Salvation. 29 Then going out of Iericho, he getteth sight vnto vvos blind.

The Gospel
vpon the Sun-
day of Septua-
gintte.



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

22 The Jewes
are noted for
enuying the vo-
cation of the
Gentiles, and
their reward
equal vvith the
Jewes.

† And vvhen euening vvvas come, the lord of the vineyard saith to his bailife, Call the vvorkmen, and pay them their hire, beginning from the last euen to the first. † Therefore vvhen they vvete come that came about the eleuenth houre, they receiued every one a penie. † But vvhen the first also came, they thought that they should receiue more: and they also receiued euery one a penie. † And receiuing it they murmured against the good man of the house, † saying, These last haue continued ony houre: and thou hast made them equal to vs that haue borne the burden of the day and the heates. † But he ansvvering said to one of them, Frende, I doe thee no vvrong: didst thou not couenant vvith me for a penie? † Take that is thine, and goe: I vvil also giue to this last euen as to thee also. † Or, is it not lavvful for me to do that I vvil? is thine eye naught, because I am good? † So shal the last, be first: and the first, last. For many be called, but few vv elect. †

The Gospel in a
voicue Masse of
the holy Crosse

†* And I vs going vp to Hierusalem, tooke the vv elue disciples secretly, and said to them, † Behold vve goe vp to Hierusa-

Mr. 10,

32-

Luc. 18,

31-

Hierusalem, and the Sonne of man shal be deliuered to the
 cheefe priestes and to the Scribes, and they shal condemne
 19 him to death, † and shal deliuer him to the Gentiles to be
 mocked, & scourged, & crucified, and the third day he shal
 rise againe. †
 Mr. 10, 20 † * Then came to him the mother of the sonnes of Zebe-
 35. dee vvith her sonnes, adoring and desiring some thing of
 21 him. † Who said to her, What vvilt thou? She saith to him,
 Say that these my tvvo sonnes may sitte, one at thy right had,
 22 and one at thy left hand in thy kingdom. † And I E S V S
 ansvvering, said, You knowv not vvhat you desire. Can you
 23 drinke of the cuppe that I shal drinke of? They say to him,
 We can. † He saith to them, My cuppe in deede you shal
 drinke of: but to sitte at my right hand and left, is not mine to
 giue to you: but † to vvhom it is prepared of my father. †
 Mr. 10, 24 † And the ten hearing it, vvere displeas'd at the tvvo bre-
 41. thren. † And I E S V S called them vvnto him, and said, * You
 25 knowv that the princes of the gentiles † ouerrule them: and
 26 they that are the greater, exercise povver against them. † It
 27 shal not be so among you. but vvhosoeuer vvil be the grea-
 28 ter among you, let him be your minister: † and he that vvil
 be first among you, shal be your seruant. † Euen as the † Sonne
 of man is not come to be ministred vvnto, but to minister, and
 to giue his life a redemption for many. †
 Mr. 10, 29 † And * vvhen they vvvent out from Iericho, a great multi-
 46. tude folovved him. † And behold tvvo blinde men sitting by
 30 the vvay side, heard that I E S V S passed by, and they cried
 31 out saying, Lord, haue mercie vpon vs, sonne of Dauid. † And
 the multitude rebuked them that they should hold their
 peace. But they cried out the more, saying, Lord, haue mercie
 32 vpon vs, sonne of Dauid. † And I E S V S stoode, and called
 33 them, and said, Vvhat vvil ye that I doe to you? † They say
 34 to him, Lord, that our eies may be opened. † And I E S V S
 hauing compassion on them, touched their eies. And imme-
 diatly they savv, and folovved him.

The Gospel
 vpon S. James
 day Jul. 25. And
 S. Johns ante
 portam Latinam
 20. Cap. 6.

∴ Superiority is
 not here for-
 bidden among
 Christians, nei-
 ther Ecclesiasti-
 cal nor tempo-
 ral: but heathen-
 ish tyranny is
 forbidden, and
 humility com-
 mended.

ANNOTATIONS
 CHAP. XX.

1. In the morning.] God called some in the morning, that is, in the beginning of the world, as Abel, Enoch, Noe, and other the iust and faithful of the first age: at the third houre, Abraham, Isaac, and Iacob, and the rest of their age: at the 6 houre of the day, Moyses, Aaron, and the rest: at the 9 houre, the Prophetes: at the eleuenth, that is, at the later end of the world, the Christian

H Nations

Diuersitie of
glorie in hea-
uen.

Difference of
merits and
reward.

Nations. *Aug. de verb. Domini ser. 19.* briefly, this calling at diuerse houres signifieth the calling of the Iewes from time to time in the first ages of the world, and of the Gentils in the later age thereof. It signifieth also that God calleth countries to the faith, some soner, some later: and particular men to be his seruants, some yonger, some elder, of diuerse ages.

9. *1st Cor.*] The peny promised to al, was life euerlasting, which is common to al that shal be saved: but in the same life there be degrees of glorie, as betwixt starr and starr in the element. *1. Cor. 15.*

10. *Aug. li. de uirginis. c. 26.*

11. *Few dead.*] Those are elect which despised not their caller, but folowed and beleued him: for men beleue not but of their owne free will. *Aug. li. 1 ad Simplic. q. 2.*

22. *To whom it is prepared.*] The kingdom of heauen is prepared for them that are worthy of it and deserue it by their wel doing, as in holy Scripture it is very often, That God wil repay every man according to his workes, and, *Come ye blessed, possesse the kingdom prepared for you. Why I haue fasted & hungered, and you gaue me meate: this I see, and you gaue me drinke: &c.* Therefore doeth Christ say here, *It is not mine to giue,* because he is iust and wil not giue it to euery man without respect of their desert: yea not alike to euery one, but diuersly according to greater or lesser merits. as here S. Chrysostome maketh it plaine, when our Saviour telleth them, that although they suffer martyrdom for his sake, yet he hath not to giue them the same cheefe places. See S. Hiero. *Upon this place,* and *11 in Act. li. 2 adu. Iosue. c. 15.* This also is a lesson for them that haue to bestow Ecclesiastical benefices, that they haue no carnal respect to kinred &c. but to the worthines of the person.

23. *As the sonne of man.*] Christ him self as he was the Sonne of man, was their and our Superior, and Lord and Maister, notwithstanding his humiliry: and therefore it is pride and haughtines which is forbidden, and not Superiority or Lordship, as some Heretikes would haue it. *10. 12. 30*

CHAP. XXI.

THE FIFTH
part, of the
holy weeke
of his Passio
in Hierusa-
lem.

Being now come to the place of his Passion, he entereth with humiliry and triumph together: 12 Sheweth his zeal for the house of God saynd with great murmur. 13 And to the rulers he boldly defendeth the acclamations of the children. 14 He saith also that fruitles lasse tree: 21 anoneth his power by the witness of Iohn: 28 and foretelleth his in two parables their reprobation (with the Gentils uocation) for their wicked desires, 32 and consequently their irreparable damnation that shal ensue thereof.

The Gospel on
Palme Sunday
before the be-
neditio of the
Palmes.

PALME
SUNDAY.



AND when they drevv nigh to Hierusa-
lem, and were come to Beth-phagee vnto
Mount-oliuet, then IESVS sent two
disciples, saying to them, Goe ye into
the towne that is against you, and im-
mediarly you shal finde an asse tied and
a colt vwith her: loose them & bring them
to me: and if any man shal say ought vnto you, say ye, that
our Lord hath neede of them: and forthwith he wil let
them goe. And this vvas done that it might be fulfilled
which vvas spoken by the Prophet, saying, *Say ye to the daugh-
ter of Sion, Behold thy king cometh to thee, meek, & sitting vpon an asse and
a colt the foale of her that is used to the yoke.* And the disciples going,
did as IESVS commaunded them. And they brought the
asse and the colt: and laide their garments vpon them, and
made him to sit thereon. And a very great multitude spred
their garments in the vway: and others did cut boughes from
the trees, and straved them in the vway: and the multi-
tudes

Mr. 11, 1.
Lu. 19,
20.
Io. 12, 15

Esa. 62.
11.
Zach. 9.
9.

- rudes that went before and that followed, cried, saying,
*" Hosanna to the sonne of David: blessed is he that cometh in the name of our
 Lord. Hosanna in the highest."*
 10 † And when he was entered Hierusalem, the whole citie
 11 was moved, saying, Who is this? † And the people said, This
 12 is Iesus the Prophet, of Nazareth in Galilee. † And Iesus
 entered into the temple of God, and cast out all that sold
 and bought in the temple, and the tables of the bankers, and
 13 the chaires of them that sold pigeons he overthrowed: † and
 he saith to them, It is written, *My house shall be called the house of
 prayer: but you have made it a den of thieves.* † And there came to him
 14 the blinde, and the lame in the temple: and he healed them.
 15 † And the chiefe priests & Scribes seeing the maruelous things
 that he did, and the children crying in the temple, & saying,
 16 *Hosanna to the sonne of David:* they had indignation, and said to him,
 Hearst thou what these say? And Iesus said to them, Very
 17 well. have you neuer read, *That out of the mouth of infants and
 sucklings thou hast praised* † And leauing them, he went forth
 out of the citie into Bethania, and remained there. †
 18 † And in the morning returning into the citie, he was an
 19 hungred. † And seeing a certaine figtree by the way
 side, he came to it: and found nothing on it but leaues only,
 and he saith to it, Neuer grow there fruite of thee for euer.
 20 And incontinent the figtree was withered. † And the dis-
 ciples seeing it, marueled saying, How is it withered in con-
 21 tinent? † And Iesus answering said to them, Amen I say
 to you, * if you shall haue faith, and stagger not, not only that
 of the figtree shall you doe, but and if you shall say to this
 mountaine, Take vp and throw thy self into the sea, it shall
 22 be done. † And all things whatsoeuer you shall aske in prayer
 beleeuing, you shall receiue.
 23 † And when he was come into the temple, there came to
 him as he was teaching, the chiefe Priests and ancients of
 the people, saying, * In what power doest thou these things?
 24 and who hath giuen thee this power? † Iesus answering
 said to them, I also will aske you one word: which if you
 shall tell me, I also will tel you in what power I doe these
 25 things. † The Baptisme of Iohn whence was it? from heauen,
 or from men? But they thought within them selues, saying,
 26 † If we shall say from heauen, he will say to vs, why then did
 you not beleeue him? but if we shall say from men: we feare
 27 the multitude. for all hold Iohn as a Prophet. † And answering
 H ij to

Pf. 117,
26.Mr. 11,
15.Ln. 19,
45.Esa. 56,
7.

Ier. 7, 11

Pf. 8, 3.

Mr. 11,
15.Mt. 17,
10.Mr. 11,
28.

Ln. 20, 2

The Gospel vp6
Tuesday the
first weeke in
Lent.: How much
the abuse of
Churches by
merchandising,
walking, or
other profane
occupying of
them, displea-
seth God, here
we may see.

MVNDAY.

: The Iewes ha-
uing the wor-
des of the law,
and not the
deedes, were
the figtree full
of leaues, and void
of fruite. *Aug.
de verb. Do.
Serm. 44.*

TVESDAY.

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

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

The Gospel
vpon friday the
second weeke
in Lent.

† An other parable heare ye: A man there vvas an hous- 33
holder vvho * planted a vineyard, and made a hedge round
about it, and digged in it a presse, and builded a tovvre, and
let it out to husbandmen: and vvent forth into a strange
countrie. † And vvhen the time of fruites drevve nigh, he sent 34
his seruants to the husbandmen, to receiue the fruites thereof.
† And the husbandmen apprehending his seruants, one they 35
beat, an other they killed, and an other they stoned. † Againe 36
he sent other seruants moe then the former: and they did
to them likevvise. † And last of al he sent to them his sonne, 37
saying, They vvil reuerence my sonne. † But the husbandmen 38
seeing the sonne, said vvithin them selues, This is the heire,
come, let vs kil him, and vve shal haue his inheritance. † And 39
apprehending him they cast him forth out of the vineyard,
and killed him. † When therefore the lord of the vineyard shal 40
come, vvhat vvil he doe to those husbandmen? † They say 41
to him, The naughtie men he vvil bring to naught: and his
vineyard he vvil let out to other husbandmen, that shal ren-
der him the fruite in their seasons.

† IESVS saith to them, Haue you neuer read in the Scrip- 42
tures, *The stone vvich the builders resetted, the same is made into the head*
of the corner? By our lord vv as this done, and is is marvelous in our eyes.
† Therefore I say to you, that the kingdom of God shal be 43
taken avway from you, and shal be giuen to a nation yelding
the fruites thereof. † And * he that falleth vpon this stone, shal 44
be broken: and on vvhom it falleth, it shal al to bruisse him.
† And vvhen the cheefe Priestes and Pharisees had heard his 45
parables, they knevve that he spake of them. † And seeking 46
to

Es. 5, 1.
Mr. 12, 1
Lk. 20,
9.

Pf. 117,
22.

Es. 8, 14

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

ANNOTATIONS
CHAP. XXI.

2. *You shal finde.*) Christ by diuine power both knewe where these beasts were, being absent, and commaunded them for his vse, being an other mans, and sodenly made the colt fitte to be ridden on, neuer broken before.
3. *The asse and the colt.*) This asse vnder yoke signifieth the Iewes vnder the Law and vnder God their Lord, as it were his old and ancient people: the yong colt now first ridden on by Christ, signifieth the Gentiles, wilde hitherto and not broken, now to be called to the faith and to receiue our Sauiours yoke. And therefore the three last Euangelists writing specially to the Gentils, make mention of the colt only.
4. *Garments in the way.*) These offices of honour done to our Sauiour extraordinarily, were very acceptable: and for a memory hereof the holy Church maketh a solemne Procession euery yere vpon this day, specially in our Countrey when it was Catholike, with the B. Sacrament reuerently caried, as it were Christ vpon the asse, and strawing of rushes and floures, bearing of Palmes, setting vp boughes, spreading and hanging vp the richest clothes, the quire and quiersters singing as here the children and the people. al done in a very goodly ceremonie to the honour of Christ and the memorie of his triumphe vpon this day. The like seruice and the like duties done to him in al other solemne Processions of the B. Sacrament, and otherwise, be vndoubtedly no lesse grateful.
5. *Hosanna.*) These very wordes of ioyful crie and triumphant voice of gratulation to our Sauiour, holy Church vseth alwaies in the Preface of the Masse, as it were the voice of the Priest and al the people (who then specially are attent and deuout) immediately before the Consecration and Eleuation, as it were expecting, and reioycing at his comming.
6. *House of prayer.*) Note here that he calleth external sacrifice (out of the Prophete Esay) prayer. For he speaketh of the Temple, which was builded properly and principally for sacrifice.
7. *House of infants.*) Yong childrens prayers proceeding from the instinct of Gods spirit, be acceptable: and so the voices of the like, or of other simple folke now in the Church, though them selues vnderstand not particularly what they say, be maruelous grateful to Christ.
8. *Belouing.*) In respect of our owne vnworthinesse, and of the thing not alwaies expedient for vs, we may wel doubt when we pray, whether we shal obtaine or no: but on Gods part we must beleue, that is, we must haue no diffidence or mistrust either of his power or of his wil, if we be worthy, and the thing expedient. And therefore S. Matke hath thus, *Haue ye faith of God.*
9. *In what power?*) The Heretikes presumptuously thinke them selues in this point like to Christ, because they are asked, in what power they come, and who sent them: but when they haue answered this question as hully as Christ did here by that which he insinuateth of Iohns testimonie for his authority, they shalbe heard, and til then they shal be stil taken for those of whom God speaketh by the Prophete, *They ranne, and I sent them not.*
10. *The first.*) The first sonne here is the people of the Gentils, because Gentility was before there was a peculiar and chosen people of the Iewes. and therefore the Iewes here as the later, are signified by the other sonne.
- Procession on
Palme-sunday
with the B. Sa-
crament.
Al deuout offi-
ces in that kin-
de, exceding gra-
teful.
H O S A N N A.
Prayers not
vnderstood of
the partie, are
acceptable.
Heretikes ran-
ne, not sent.

CHAP. XXII.

For by one other parable he foreteweth the most deserved reprobation of the earthly and
perishing Iewes, and the gracious vocation of the Gentils in their place. 1) Then
he defuteth the snare of the Pharisees and Herodians about paying tribute to
Cesar: 2) his answereth also the inuention of the Sadducees against the Resurre-
ction: 3) and a question that the Pharisees aske to pose him turning and posing
them againe, because they imagined that Christ should be no more than a man
and so he putteth at the buyd Saltes to floure.

The Gospel vpo
the 19 Sunday
after Pentecost.



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

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

†* Then the Pharisees departing, consulted among them 15
selues for to entrappe him in his talke. † And they send to him 16
their disciples vvith the Herodians, saying, Maister, vve
knowv that thou art a true speaker, and teachest the vvay of
God in truth, neither carest thou for any man. for thou doest
not respect the person of men: † tel vs therfore vvhat is thy 17
opinion, is it lavvful to giue tribute to Cæsar, or not? † But 18
IESVS knowving their naughtines, said, What do you tempt
me Hypocrites? † Shevv me the tribute coine: And they 19
offred him a penie. † And IESVS saith to them, Whose is this 20
image and superscription? † They say to him, Cæsars. Then 21
he saith to them, Render therfore the things that are Cæsars,
" to Cæsar: and the things that are Gods, to God. † And hea- 22
ring it they marueled, and leauing him vvent their vvaies.

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

Mr. 12,
13.
Lk. 20,
20.

Mr. 12,
19.
Lk. 20,
27.

24 there is no resurrection: and asked him, † saying, Maister,
 Moyses said, *If a man die not having a childe, that his brother marie his wife,*
 25 *and raise vp seede to his brother.* † And there were vwith vs seuen
 brethren: and the first hauing maried a vvife, died: and not
 26 hauing issue, left his vvife to his brother. † In like maner the
 27 second and the third euen to the seuenth. † And last of al the
 28 vvoman died also. † In the resurrection therefore vvhose vvife
 29 of the seuen shal she be? for they al had her. † And I e s v s
 answering, said to them, You do erre, not knowing the Scrip-
 30 tures, nor the povver of God. † For in the resurrection nei-
 ther shal they marie nor be maried: but areⁿ as the Angels of
 31 God in heauen. † And concerning the resurrection of the dead,
 haue you not read that vvich vvas spoken of God saying to
 32 you, † *I am the God of Abraham, and the God of Isaac, and the God of*
 33 *Jacob?* He is not Godⁿ of the dead, but of the liuing. † And
 the multitudes hearing it, marueled at his doctrine.
 34 † * But the Pharisees hearing that he had put the Sadducees
 to silence, came together: † and one of them a doct^r of
 35 lavv asked of him, tempting him, † Maister, vvich is the great
 36 commaundement in the lavv? † I e s v s said to him, *Thou shalt*
 37 *loue the lord thy God from thy whole hart, and vvith thy whole soul, and vvith*
 38 *thy whole minde.* † This is the greatest and the first commaunde-
 39 ment. † And the second is like to this, *Thou shalt loue thy neigh-*
 40 *bour as thy self.* † On these tvvo commaundements dependeth
 the vvhole Lavv and the Prophets.
 41 † And * the Pharisees being assembled, I e s v s asked them
 42 † saying, What is your opinion of Christ? vvhose sonne is he?
 43 They say to him, Dauids. † He saith to them, Howv then
 44 doth Dauid in spirit cal him Lord, saying, † *The Lord said to my Lord,*
 45 *sitte on my right hand, vvntil I put thine enemies the foote stole of thy secte?* † If
 46 Dauid therefore call him Lord, howv is he his sonne? † And no
 man could ansver him a vvord: neither durst any man from
 that day aske him any more. †

The Gospel vv6
the 17 Sunday
after Pentecost.

ANNOTATIONS
 CHAP. XXII.

1. *Marriage.*) Then did God the Father make this marriage; when by the mysterie of the Incar-
 nation he loyned to his sonne our Lord, the ho:ly Church for his spouse. *Greg. rom. 12.*
 2. *Servants.*) The first servants here sent to inuite, were the Prophets: the second, were the
 Apostles: and al that aftervvard conuerted countreies, or toat name and doe reconcile men to the
 Church.
 3. *One to his forme.*) Such as refuse to be reconciled to Chrstes Church, alledge often vaine
 impediments and vvordly excuses, vvich at the day of iudgement vvill not serue them.

Worldly excu-
 ses against re-
 conciliation.
 11. of man

The Church
fulfiller of good
and bad.

Neither must
temporal Prin-
ces exact, nor
their Subjects
give vnto them,
Ecclesiastical iu-
risdiction.

The Saints hea-
re our prayers.

Religious single
life, Angelical.

Not onely
faith.

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

12. *To Caesar.* Temporal duties and payments exacted by worldly Princes must be payed, so that God be not defrauded of his more soueraine dutie. And therefore Princes haue to take heed, how they exact: and others, how they geue to Caesar, that is, to their Prince, the things that are due to God, that is, to his Ecclesiastical ministers. Wherevpon S. Athanasius reciteth these goodly wordes out of an epistle of the ancient and famous Cōfessor Hosius Corlubenis to Cōstantius the Arian Emperour: Cease I beseeche thee, and remember that thou art mortal, feare the day of iudgement, intermedle not with Ecclesiastical matters, neither doe thou commaund vs in this kinde, but rather learne them of vs, to thee God hath committed the Empire, to vs he hath committed the things that belong to the Church: and as he that with malicious eyes carpeth thine Empire, gaine sayeth the ordinance of God: so doe thou also beware, lest in drawing vnto thee Ecclesiastical matters, thou be made guilty of a great crime. It is written, Geue ye the things that are Caesars, to Caesar: and the things that are Gods, to God. Therefore neither is it lawfull for vs in earth to hold the Empire, neither hast thou (O Emperour) power ouer incense and sacred things. *Athan. Ep. ad Solit. vita ageris.* And S. Ambrose to Valentinian the Emperour (who by the ill counsel of his mother Iustina an Arian, required of S. Ambrose to haue one Church in Millan deputed to the Arian Heretikes) saith: We pay that which is Caesars, to Caesar: and that which is Gods, to God. Tribute is Caesars, it is not denied: the Church is Gods, it may not verely be yelded to Caesar: because the Temple of God can not be Caesars right. Which no man can deny but it is spoken with the honour of the Emperour. For what is more honorable then that the Emperour be said to be the sonne of the Church? For a good Emperour is within the Church, not aboue the Church. *Ambr. lib. 1. Epist. Orat. de Basil. trad.*

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

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

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

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

CHAP. XXIII.

The Scribes and Pharisees after al this, continuing still incorrigible, although he wil haue the doctrine of their Chaire obeyed, yet against their Workes (and namely their ambition) he openly inuiceth, crying to them eight Woos for their sightfold hypocrisie and blindness: 10 and so concluding with the most worthy reprobation of that persecuting generation and their mother-citie Ierusalem with her Temple.

The Gospel vpo
Tuesday the se-
cond weeke in
Iene.

HEN IESVS spake to the multitudes and to his
disciples, saying, vpon the chaire of Moyses haue
sitten the Scribes and the Pharisees. † Al things
therefore whatsoeuer they shall say to you, ob-
serue ye and doe ye: but according to their vvorkes doe ye
not, for they say and doe not. † For they blinde heauy bur-
dens & importable: and put them vpon mens soulders:
but

LUC. 11,
46.
MAT. 23,
10.

but vvith a finger of their ovvne they vvil not moue them.
 5 † But they doe al their vvorkes, for to be seen of men, for they
 make brode their phylacteries, and enlarge their * fringes.
 6 † And they loue the first places at suppers, and * the first chai-
 7 res in the Synagogs, † and salutations in the market-place, and
 8 to be called of men, Rabbi. † But be not you called Rabbi.
 9 for one is your maister, and al you are brethren. † And call
 none father to your self vpon earth: for one is your father,
 10 he that is in heauen. † Neither * be ye called maisters: for one
 11 is your maister, Christ. † He that is the greater of you, shal
 12 be your seruiteur. † And he that exalteth him self, shal be hum-
 13 bled: and he that humbleth him self, shal be exalted. †
 † But vvo to you Scribes & Pharisees, hypocrites: because
 you shut the kingdom of heauen before men. For your sel-
 ues do not enter in: & those that are going in, you suffer not
 to enter.
 14 † Wo to you Scribes and Pharisees, hypocrites: because
 you * deuoure vvidovves houses, praying long prayers. for
 this you shal receiue the greater iudgement.
 15 † Wo to you Scribes and Pharisees, hypocrites: because
 you goe round about the sea and the land, to make one prof-
 clyte: and vvhen he is made, you make him the childe of
 hel double more then your selues.
 16 † Wo to you blinde guides, that say, Whosoever shal
 svveare by the temple, it is nothing: but he that shal svveare
 17 by the gold of the temple, is bound. † Ye foolish and blinde,
 for vvwhether is greater, the gold, or the temple that sancti-
 18 fieth the gold? † And vvhosoever shal svveare by the altar, it
 is nothing: but vvhosoever shal svveare by the gift that is
 19 vpon it, is bound. † Ye blinde, for vvwhether is greater, the
 20 gift, or the altar that sanctifieth the gift? † He therefore that
 svveareth by the altar, svveareth by it and by al things that
 21 are vpon it: † and vvhosoever shal svveare by the temple,
 22 svveareth by it and by him that dvvelleth in it: † and he
 that svveareth by heauen, svveareth by the throne of God &
 by him that sitteth thereon.
 23 † Wo to you Scribes and Pharisees, hypocrites: because
 you tithe the mint, and anise, and cummin, and haue left the
 vvweightier things of the layv, iudgement, and mercie, and faith.
 these things you ought to haue done, & not to haue omit-
 24 ted those. † Blinde guides, that straine a gnat, and svvallovv
 a camel.

These phylacteries were peeces of parchement, wherein they wrote the ten commaundments, and folded it, and carried it on their forehead before their eyes, imagining grossly and superstitiously, that so they fulfilled that which is said deu. 6, They shal be immanuable before thine eyes. Hiero. in 23 Mat.

Deu. 22, 12.
 Nu. 15, 38.
 Mr. 12, 38.
 Lu. 3, 1.

Lu. 20, 47.

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

they are
ful

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

† Wo to you Scribes and Pharisees, ye hypocrites: be- 29
cause you build the Prophets sepulchres, and * garnish
the monuments of iust men, † and say: If vve had been in 30
our fathers dayes, vve had not been their selovves in the
bloud of the Prophets. † Therefore you are a testimonie to 31
your ovvne selues, that you are the sonnes of them that killed
the Prophets. † And fill you vp the measure of your fathers. 32
† You serpents, vipers broodes, hovv vvil you flee from the 33
iudgement of hel? † Therefore behold I send vnto you Pro- 34
phets and vvise men and scribes, and of them you shal kil &
crucifie, and of them you shal scourge in your Synagogs, and
persecute from citie into citie: † that vpon you may come al 35
the iust bloud that vvas shed vpon the earth, from the bloud
of * Abel the iust euē vnto the bloud of * Zacharias the sonne
of Barachias, vvhom you murdered betvvene the temple and
the altar. † Amen I say to you, al these things shal come vpon 36
this generation. † * Hierusalem, Hierusalem, vvhich killest the 37
Prophets, and stonest them that vvere sent to thee, hovv
often vvould I gather together thy children as the henne
doth gather together her chickens vnder her vvinges, and
thou²² vvouldest not? † Behold, your house shal be left de- 38
sert to you. † For I say to you, you shal not see me from hence 39
forth til you say, Blessed is he that commeth in the name of
our Lord. -1

The Gospel vpon
S. Stevens day
Decemb. 26.

Free Wil.

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

Luc. 13,
34.

ANNOTATIONS
CHAP. XXIII.

The See of Ro-
me presented in
truth.

2. *Chaire of Moyses.* God preferueth the truth of Christian religion in the Apostolike See of Rome, which is in the new law answerable to the chaire of Moyses, notwithstanding the Bishops of the same were neuer so wicked of life: yea though some traitour as il as Iudas were Bishop thereof, it should not be prejudicial to the Church and innocent Christians, for whom our Lord prouiding said, Doe that which they say, but doe not as they doe. *August. Epist. 101.*

1. What

Cotra lit. Petil. li. 2. c. 21. **1.** Whatsoever they [shal say.] Why (saith S. Augustin) doest thou call the Apostolike Chaire the chaire of peffilence? If for the men, Why? Did our Lord Iesu Christ for the Pharisee, any wrong to thee Chaire wherem they sat? Did he not commend that chaire of Moyses, and preferring the honour of the chaire, reprove them? For he saith: They sitte upon the Chaire of Moyses, that which they say, doe ye. These things if you did well consider, you would not for the men whom you defame, blaspheme the See Apostolike, wherewith you doe not communicate. And againe he saith: Neither for the Pharisee (to whom you compare vs not of wisdome, but of malice) did our Lord command the Chaire of Moyses to be forsaken, in which chaire vnto be figured by vs, for he warneth the people to doe that which they say, and not to doe that which they doe, and that the holinesse of the Chaire be in no case forsaken, nor the unity of the focke divided, for the naughty Pastours.

2. *Lous the first place.*) He condemneth not dew places of Superiority geuen or taken of men according to their degrees, but ambitious seeking for the same, and their proude hart and vicked intention, which he saw within them, and therefore might boldly reprehend them.

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

4. *Maisters.*) Wicke and the like Heretikes of this time doe herevpon condemne degrees of Schole and titles of Doctors and Maisters: where they might as well reprove S. Paul for calling him self Doctor and Maister of the Gentiles: and for saying that there should be alwayes Doctors in the Church, and whereas they bring the other words following, against Religious men who are called fathers: as well might they by this place take away the name of carnal fathers, and blame S. Paule for calling him self the only spiritual father of the Corinthians, but in deede nothing is here forbidden but the contentious diuision and partialty of such as make them selues Ringleaders of Schismes and Sectes, as Donarus, Arius, Luther, Caluin.

5. *Scribes and Pharisees.*) In al these reprehensions it is much to be noted, that our Saviour for the honour of Priesthod neuer reprehendeth Priests by that name. *Cypr. ep. 65.* Whereas our Heretikes vse this name of purpose in reproche and despite.

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

7. *Double more.*) They that teach that it is ynough to haue only faith, doe make such Christians, as the Iewes did Profelytes, children of Hel far more then before. *August. lib. de fide et oper. cap. 26.*

8. *Sanctifeth.*) Note that donaries and gifts bestowed vpon Churches and altars, be sanctified by dedication to God, and by touching the altar and other holy things: as now specially the vessel of the sacrifice and Sacrament of Christs body and bloud, by touching the same, and the altar it self wherupon it is consecrated. Whereof Theophylacte writeth thus vpon this place: *In the old law Christ permitteth not the gifts to be greater then the altar, but vnto vs, the altar is sanctified by the gift: for the hostes by the diuine grace are turned into one Lords body, and therefore is the altar also sanctified by them.*

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

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

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

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

Many maisters are many Arch-heretikes.

Doctors, Masters, and spiritual fathers.

The honour of Priesthod.

The intention.

Not only faith.

The altar is sanctified by our Lords body therevpon.

To his Disciples (by occasion of Hierusalem and the Temples destruction) he foretelleth,
1. what things shalbe before the consummation of the world, as specially, 1. the
Churches ful preaching vnto al nations: 2. then, what shalbe in the very con-
summation, to wit, Antichrist with his passing great persecution and sedition,
but for a short time: 29. then incontinent, the Day of iudgement to our great com-
fort in these miseries vnder Antichrist. 31. As for the moment, to wit is pertained
not to know it, 32. but rather every man to watch, that vs be not vnprouided
when he commeth to ech one particularly by death.



AND IESVS being gone out of the temple, 1
went. And his disciples came to shew him 2
the buildings of the temple. † And he answe- 2
ring said to the, Do you see al these things?
Amen I say to you, there shal not be left
here a stone vpon a stone that shal not be
destroyed.

Mr. 13, 1
Lu. 21, 5

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

TUESDAY
night.

† And when he was sitting vpon Mount-oliuer, the dis- 3
ciples 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 IESVS answe- 4
ring, said to them, Beware that no man seduce you: † for 5
many shal come in my name saying, "I am Christ: and they
shal seduce many. † For you shal heare of vvarres, & brutes 6
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 7
nation, and kingdom against kingdom: and there shal be
pestilences, and famines, and earth-quakes in places, † and 8
al these things are the beginnings of sorowes. † Then shal 9
they deliuer you into tribulation, and shal kil you: and you
shal be odious to al nations for my names sake. † And then 10
many shal be scandalized: and they shal deliuer vp one an
other: and they shal hate one an other. † And many false 11
prophets shal rise: and shal seduce many. † And because 12
iniquitie shal abound: the charitie of many shal waxe cold.
† But he that shal perseuere to the end, he shal be saued. † 13
† And this Gospel of the kingdom shal be preached in the 14
vvhole vvhorld, for a testimonie to al nations, and then shal
come the consummation.

Mat. 10,
17.

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

The Gospel vpon
the last Sunday
after Pentecost.

† Therefore when you shal see the abomination of desolation, 15
vvhich was spoken of by Daniel the Prophet, standing in
the holy place (he that readeth, let him vnderstand) † then 16
they that are in Ievurie, let them flee to the mountaines:
† and he that is on the house-toppe, let him not come dovvne 17
to

Dan. 9,
27.

18 to take any thing out of his house: † and he that is in the field,
 19 let him not goe backe to take his coate. † And vvo to the that
 20 are vwith childe, and that giue sucke in those dayes. † But pray
 21 that your flight be not in the vvinter or on the Sabboth. † For
 22 there shal be then great tribulation, such as hath not been
 23 from the begiõning of the vvorld vntil novv, neither shal
 24 be. † And vnles those daies had been shorthened, no flesh
 25 should be sauẽd: but for the elect the daies shal be shorte-
 26 ned. † Then if any man shal say vnto you, Loe :: here is
 27 Christ, or there: do not belecue him. † For there shal rise
 28 false-Christes and false-Prophets, and shal shevv great si-
 29 gnes and vvonders, so that the elect also (if it be possible) may
 30 be inducẽd into errour. † Loe I haue foretold you. † If therefore
 31 they shal say vnto you, Behold he is in the desert: goe ye not
 32 out: behold in the closets, belecue it not. † For as lightening
 33 cometh out of the east, and appeareth euen into the vvest, so
 34 shal also the aduent of the sonne of man be. † Wherefoeuer the
 35 body is, thither shal the egles also be gathered together.
 36 † And immediatly after the tribulation of those dayes
 37 * the sonne shal be darkened, and the moone shal not giue
 38 her light, and the starres shal fal from heauen, and the powers
 39 of heauen shal be moued: † and then shal appeare :: the signe
 of the Sonne of man in heauen: and then shal al tribes of the
 earth bevaile: and they shal see the Sonne of man comming
 in the cloudes of heauen vwith much povver and maicstie.
 † And he shal send his Angels vwith a trumpet, and a great
 voyce: and they shal gather together his elect from the four
 vvindes, from the furthest partes of heauen euen to the endes
 thereof. † And of the figtree learne a parable: When novv
 the bough thereof is tender, and the leaues come forth, you
 know that sommer is nigh. † So you also, vwhen you shal
 see these things, know ye that it is nigh euen at the doores.
 † Amen I say to you, that this generation shal not passe, til al
 these things be done. † Heauen and earth shal passe, but my
 vvordes shal not passe. †
 † But of that day and houre no body knowveth, neither
 the Angels of heauen, but the Father alone. † And as in the
 dayes of Noe, so shal also the comming of the Sonne of man
 be. † For as they vvẽre in the dayes before the floud, eating
 and drinking, marrying and giuing to mariage, euen vnto that
 day in vvwhich Noe entred into the arke, † and knewe not til

Whofoeuer draweth Christ or his Church from the Communion and fellowship of al Nations Christened, to one corner, towne, or Countie, beleue him not. Aug. de vniũ. Ec. 1. 1.

This signe of the Sonne of man, is the holy Crosse, which the shal appeare to the Iewes to their confusion. Chryf. in Mat. ho. 11. It shal be no lesse confusion to Heretikes that can not abide the signe thereof.

Exod. 32. 7.
 Isai. 3. 15
 Dan. 7. 15.

Gen. 7. 5.

The Gospel for
a Cōcilior that
is a Bishop.
And for S. Cle-
ment martyr,
Nouemb. 23.

1. Thes.
5, 1.

the flood came, and tooke them al: so also shal the cōming of
the Sonne of man be. † Then two shal be in the field: one shal 40
be taken, and one shal be left. † Two vvomen grinding in 41
the mill: one shal be taken, and one shal be left. † Watch 42
therefore because you knowv not vvhathoure your Lord vvil
come. † But this knowv ye, that* if the good man of the house 43
did knowv vvhathoure the theeft vvould come, he vvould
surely vvatch, and vvould not suffer his house to be broken
vp. † Therefore be you also ready, because at vvhathoure 44
you knowv not, the Sonne of man vvil come.

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

ANNO TATIONS
CHA. XXIII.

The Church ca
nauer table.

1. Not left.] This was fulfilled 40 yeres after Christes Ascension by Vespasian the Empe-
rou and his sonne Titus. *Eu. eb. li. 1. c. 4 & 5. ex. 16, 17.* Vpon which wordes, *There shal not be
left & c.* which threaten the destruction of the Iewes Temple: and those wordes; *Upon the Rocke
I wil build my Church,* which promise the building of the Catholike Church of al nations: S. Chry-
sostome making a long comparison of these two prophecies of Christ, saith thus: Thou seest in
both, his great and vsprakable power, in that that he increased and built vp them that wor-
shipped him, and those that stumbled at him, he abased, destroyed, and plucked them vp by the
roote. Doest thou see howe whatsoever he hath built, no man shal destroy: and whatsoever he
hath destroyed, no man shal build? He builded the Church, and no man shal be able to destroy it:
he destroyed the Temple, and no man is able to build it, and that in so long time. For they haue
endeuoured both to destroy that, and could not: and they haue attempted to build vp this, and
they could not doe that neither. & c.

Act. 16
Li. adu.
Genes. 9
Christus
sit Deus
prop. sine.

Heretikes sedu-
ce vnder false
titles.

2. The signe.] Our Maister knowing that it was not profitable nor seemly for them to know
these secretes, gaue them by way of Prophecie, warning of diuerse miseries, signes, and tokens, that
should fall, some further of, and some neerer the later day: by which the faithful might alwayes
prepare them selues, but neuer be certaine of the houre, day, moneth, nor yere, when it should
fall. *Aug. Ep. 20.*

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

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

12. Iniquity

12. *Iniquity abound.*] When Heresie and false teachers reigne in the world, namely toward the later day, wicked life aboundeth, and charity decayeth.

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

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

15. *Shal be shortened.*] The reigne of Antichrist shal be short, that is, three yeres and a halfe. Dan. 7. *Apos. 11.* Therefore the Heretikes are blasphemous and ridiculous, that say, Christes Vicar is Antichrist, who hath sitten these 1500 yeres.

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

17. *In closets.*] Christ hauing made the Churches authority bright and clere to the whole world, warneth the faithful to take heede of Heretikes and Schismatikes, which haue their conuenticles aside in certaine odde places and obscure corners, alluring curious persons vnto them. *Aug. li. 1. q. 28.* For as for the coming together of Catholikes to serue God in secreete places, that is a necessarie thing in time of persecution, and was vsed of Christians for three hundred yeres together after Christ, and the Apostles also and disciples came so together in Hierusalem for feare of the Iewes. And Catholikes doe the same at this day in our countrie, not drawing religion into corners from the society of the Catholike Church, but practising secreete the same faith, that in al Christendom shineth and appeareth most gloriously.

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

wecke.

The Gospel now preached to Infidels.

The abomination of desolation.

The abolishing of the holy sacrifice of the Masse by Antichrist and his ministers.

Antichrist.

The secreete conuenticles of Heretikes.

Catholike Christians secreete assembling in time of persecution.

Antichrist.

CHAP. XXV.

Continuing his Sermon, he bringeth two parables, of ten Virgins, and of Talents, to shew how it shal be in Domesday with the Faithful that prepare, and that prepare not themselves: 11 Then also without parables he sheweth that such Faithful as doe workes of mercy, shal haue for them life everlasting: and such as doe not, everlasting damnation.



1 **T**HEN shal the kingdom of heauen
 2 be like to ten virgins: vvhich taking
 3 their lampes vvent forth to meete the
 4 bridegrome and the bride. † And five
 5 of them vvere foolish, and five vwise.
 6 † but the five foolish, hauing taken
 their lampes, did not take oile vwith
 them: † but the vwise did take oile in
 their vessels vwith the lampes. † And the bridegrome tarying
 long, they slumbered all and slept. † And at midnight there
 vvas a clamour made, Behold the bridegrome commeth, goe
 ye

The Gospel for holy Virgins.

∴ If we be not
in the favour of
God, and haue
not our owne
merites, we shal
not be holpen
by other mens
deserts at the
day of iudge-
ment.

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

The Gospel for
a Bishop that
is a Bishop.

† For * euen as a man going into a strange countrie, cal- 14
led his seruants, and deliuered them his goods. † And to 15
one he gaue five talents, and to an other two, and to an
other one, to euery one according to his propre facultie: and
immediarly he tooke his iourney. † And he that had recei- 16
ued the five talents, vvent his vway, and occupied vwith the
same, and gained other five. † Likevvise also he that had re- 17
ceiued the two, gained other two. † But he that had recei- 18
ued the one, going his vway digged into the earth, and hid
his lords money. † But after much time the lord of those ser- 19
uants commeth, and made a count vwith them. † And there 20
came he that had receiued the five talents, and offered other
five talents, saying, Lord five talents thou didst deliuer me,
behold ∴ I haue gained other five besides. † His lord said 21
vnto him: Wel fare thee good and faithful seruant, because
thou hast been faithful ouer a fevv things, I vvill place thee
ouer many things: enter into the ioy of thy lord. † And there 22
came also he that had receiued the two talents, and said,
Lord two talents thou didst deliuer me: behold I haue gai- 23
ned other two. † His lord said to him, Wel fare thee good and
faithful seruant: because thou hast been faithful ouer a fevv
things, I vvill place thee ouer many things, enter into the ioy
of thy lord. - † And he also that had receiued the one talent, 24
came forth, and said, Lord, I knowv that thou art a hard man,
thou reapest vwhere thou didst not sovv: and gatherest vwhere
thou stravedst not: † and being afraid I vvent, and hid 25
thy talent in the earth: behold loe here thou hast that vvich
thine is. † And his lord answering, said to him: ∴ Naughtie 26
and sloughtrul seruant, thou didst knowv that I reape vwhere
I sovv

∴ Free Will
with Gods gra-
ce doth merite.

∴ A terrible
example for al
such as do not
employ the ve-
ry least gift of
God, to his glo-
rie.

LUC. 19,
12.

Mr. 13,
12.
Ln. 8, 18

27 I sovv not, & gather vvhether I straved not: † thou oughtest
therfore to haue committed my money to the bankers, and
comming I might haue receiued mine ovvne^r vvith vsurie.
28 † Take ye avvay therfore the talent from him, and giue it him
29 that hath ten talents. † For to * euery one that hath shal be gi-
uen, and he shal abound: but from him that hath not, that also
vvhich^r he seemeth to haue, shal be taken avvay from him.
30 † And the vnprofitable seruant cast ye out into the vtter dark-
nesse. There shal be vweeping and gnashing of teeth.
31 † And vvhen the sonne of man shal come in his maiestie,
and al the Angels vvith him, then shal he sitte vpon the seate
32 of his maiestie: tand al nations shal be gathered together
before him, and he shal^r separate them one from an other, as
33 the pastor separateth the sheepe from the goates: † and
shal set the sheepe at his right hand, but the goates at his left.
34 † Then shal the king say to them that shal be at his right
hand, Come ye blessed of my father, possesse you the king-
dom^r: prepared for you from the foundation of the vvorld.
35 † for I vvas an hungred, and^r you gaue me to eate: I vvas a
36 thirst, and you gaue me to drinke. † I vvas a stranger, and you
tooke me in: naked, and you couered me: sicke, and you visi-
37 ted me. I vvas in prison, and you came to me. † Then shal the
iust ansvver him, saying: Lord, vvhen did vve see thee an hun-
38 gred, and fed thee: a thirst, and gaue thee drinke? † and
vvhen did vve see thee a stranger, and tooke thee in? or na-
39 ked, and couered thee? † or vvhen did vve see thee sicke or
40 in prison: and came to thee? † And the king ansvvering, shall
say to them, Amen I say to you, as long as you did it to one
41 of these my least brethren, you did it to me. † Then he shal
say to them also that shal be at his left hand, † Get ye avvay
from me you cursed into fire euerlasting, vvhich vvas prepa-
42 red for the Deuil and his angels. † for I vvas an hungred, and
you^r gaue me not to eate: I vvas a thirst, and you gaue me
43 not to drinke. † I was a stranger, and you tooke me not in: na-
ked, and you couered me not: sicke, and in prison, and you
44 did not visite me. † Then they also shall ansvver him, saying,
Lord, vvhen did vve see thee an hungred, or a thirst, or a stran-
ger, or naked, or sicke, or in prison: and did not minister to
45 thee? † Then he shal ansvver them, saying, Amen I say to
you, as long as you did it not to one of these lesser, neither did
46 you it to me. † And these shal goe into punishment euer-
lasting: but the iust, into life euerlasting. †

The Gospel vvas
munday the
first weeke of
Lent.

∴ This kingdō
then is prepared
for those onely
that do good
workes: as
Christ also sig-
nifieth els wher-
re, saying that it
is not in his po-
wer to giue it
othervvise. See
the annot. s. 24,
25.

ANNOTATIONS
CHAP. XXV.

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

Right intencion. *1. Lampes.* These lampes lighted, be good Workes, namely of mercy, and the laudable conseruation which shiue before men. *Aug. ep. 120, c. 11.*

2. Oyle. This oyle is the right inward intencion directing our Workes to Gods glorie, and not to the praise of our selues in the sight of men. *Aug. ep. 120, c. 11.*

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

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

**Good and bad
in the Church.** *22. Separate.* Lo here is the separation, for in the Church militant they liued both together. As for Heretikes, they went out of the Church before, and separated them selues, and therefore are not to be separated here, as being iudged already.

**Heauen is the
reward of
good Workes,
and Hel of the
contrarie.** *20. Come ye, & get ye a way.* It is no incongruity that God should say, Goe into euerlasting fire, to them that by their free wil haue repelled his mercie: and to the other, Come ye blessed of my father, take the kingdom prepared for them, that by their free wil haue receiued faith, and confessed their sinnes and done penance. *Aug. li. 2 ad. cum Fel. Monich, c. 2.*

31. You gaue me. Hereby we see how much almes-deedes and al Workes of mercy preuaile to wardes life euerlasting, and to blot out former sinnes. *Aug. in Pf. 29.*

32. Gaue me not. He chargeth them not here that they beleueed not, but that they did not good Workes. For such did beleue, but they cared not for good Workes, as though by dead faith they might haue come to heauen. *Aug. de fid. & op. c. 11. & ad Dulcir. q. 1. 10. 2.*

CHAP. XXVI.

To the Council of the Iewes, Iudas by occasion of Marie Magdalen: sintmet, doth sell him for litle. 17 After the Paschal lambe, 26 he giueth them that bread of life (promised 10. 6.) in a mystical Sacrifice or Separation of his Body and Blood. 21 And that night he is after his prayer 27 taken of the Iewes men, Iudas being their captaine: and forsaken of the other eleven for faare: 37 is falsly accused, and impiouly condemned of the Iewes Council, 47 and shamefully abused of them: 49 and thrife denied of Peter: Al, even as the Scriptures and him self had often foretold

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

TENE BRE
Wenefday.



AND it came to passe, vwhen I E S V S had ended al these vvordes, he said to his Disciples, † You knowv that after tyyo dayes shal be Pasche, and the Sonne of man shal be deliuered to be crucified. † Then vvere gathered together thoe cheefe Priestes and auncients of the people into the court of the high priest, vvho vvvas called Caiphas: † and they consulted hovv they might by some vvile apprehend I E S V S, and kil him. † But they said, Not on the festiual day, lest perhaps there might be a tumult among the people.

† And

Mr. 14, 1
Lu. 22, 1

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

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

† And * vvhiles they vvere at ſupper, I E S V S tooke bread,
 and * bleſſed, and brake: and he gaue to his Diſciples, and ſaid,
 Take ye, and eate: * THIS IS MY BODY. † And taking
 the chalice, he gaue thanks: and gaue to them, ſaying: * See the mar-
 gent note. *
 28 Drink: ye al of this. † For THIS IS MY BLOVD OF

Hereby we
 learne that the
 good vvorkes
 of Saints are
 to be recorded
 and ſet forth to
 their honour in
 the Church af-
 ter their death.
 Whereof riſe
 their holy daies
 and Cōmemo-
 rations.

MAVNDY
 thurſday.

See the mar-
 gent note. *
 16. 23.

THURSDAY
night.

The Nocturne
of Martins
in the Churches
Service, answereth
to this
night part of
our Saviours
Passion, and is
consequently
the other Ca-
nonical houres
to the rest.

THE NEW TESTAMENT, WHICH SHALL BE
SPOKEN FOR MANY UNTO REMISSION OF SIN-
NES. † And I say to you, I will not drinke from henceforth 29
of this fruite of the vine, vntil that day when I shall drinke
it with you new in the kingdom of my father. † And an 30
hymne being said, they went forth vnto Mount-oliuet.

† Then Iesus saith to them, Al you shall be scandalized 31
in me, in this night. For it is written, I will smite the Pastor, and
the sheepe of the flocke shall be dispersed. † But after I shall be risen 32
againe, I will goe before you into Galilee. † And Peter an- 33
swering, said to him, Although all shall be scandalized in thee,
I will neuer be scandalized. † Iesus said to him, Amen I say 34
to thee, that in this night before the cocke crowv, thou shalt
denie me thrise. † Peter saith to him, Yea though I should die 35
with thee, I will not denie thee. Likevwise also said all the
Disciples.

† Then Iesus commeth with them into a village called 36
Gethsemani: and he said to his Disciples, Sitte you here til I
goe yonder, and pray. † And taking to him Peter and the two 37
sonnes of Zebedee, he began to waxe sorrowful and to be
sad. † Then he saith to them: My soul is sorrowful euen 38
vnto death: stay here, and watch with me. † And being 39
gone forward a litle, he fell vpon his face, praying, and saying,
My Father, if it be possible, let this chalice passe from me. ne-
uerthelesse not as I will, but as thou. † And he commeth to 40
his Disciples, and findeth them sleeping, and he saith to Peter,
Euen so? Could you not watch one houre with me? † Watch 41
ye, and pray that ye enter not into temptation. The spirit in
deede is prompt, but the flesh weake. † Againe the second 42
time he went, and prayed, saying, My Father, if this chalice
may not passe, but I must drinke it, thy will be done. † And he 43
commeth againe, and findeth them sleeping: for their eyes
were become heauy. † And leauing them, he went againe: 44
and he prayed the third time, saying the self same word.
† Then he commeth to his Disciples, and saith to them, 45
Sleepe ye now and take rest: behold the houre approacheth,
and the Sonne of man shall be betrayed into the hands of sin-
ners. † Rise, let vs goe: behold he approacheth that shall be- 46
tray me.

† As he yet spake, behold Iudas one of the Twelue came, 47
and with him a great multitude with swordes and clubbes,
sent from the cheefe Priests, and the auncients of the people.
† And

Zach. 13,
7.

Io. 13, 38

Io. 18, 3.

48 † And he that betrayed him, gaue them a signe, saying, Whom-
 49 soeuer I shal kisse, that is he, hold him. † And forthwith com-
 50 ing to I E S V S, he said, Haile Rabbi. And he kissed him.
 51 † And I E S V S said to him, Freend, vwhere to art thou come? Then they drevve neere, and laid hands on I E S V S, and held
 52 him. † And behold one of them that vvith I E S V S, stretching forth his hand, drevve out his svword: and striking
 53 the seruant of the high Priest, cut of his eare. † Then I E S V S saith to him, Returne thy sword into his place: for al that take
 54 the svword, shal perish vvith the svword. † Thinkest thou that I cannot aske my Father: and he vvil giue me presently
 55 more then twelue legions of Angels? † How then shal the scriptures be fulfilled, that so it must be done? † In that houre
 I E S V S said to the multitudes: You are come out as it vvete to a theefe vvith svwordes and clubbes to apprehed me: I sate
 56 daily vvith you teaching in the temple: and you laid no hands on me. † And al this vvvas done, that the scriptures of the Pro-
 57 phets might be fulfilled. The disciples al leauing him, fled.
 † But they taking hold of I E S V S, led him to Caiphas the high Priest, vwhere the Scribes and auncients vvete assem-
 58 bled. † And Peter folovved him a farre of, euen to the court of the high Priest. And going in he sate vvith the seruants, that
 59 he might see the end. † And the cheefe Priestes and the vvhole Council sought false vvitness against I E S V S, that they might
 60 put him to death: † and they found not, vvhereas many false vvitnesses had come in. And last of al there came tvvo false
 61 vvitnesses: † and they said, * This man said, I am able to de-
 62 stroy the temple of God, and after three dayes to reedifie it.
 † And the high Priest rising vp, said to him: Ansvverest thou nothing to the things vvich these do testifie against thee?
 63 † But I E S V S held his peace. And the high Priest said to him: I adiure thee by the liuing God, that thou tel vs if thou be
 64 Christ the sonne of God. † I E S V S saith to him, Thou hast said. neuertheles I say to you, hereafter you shal see * the
 65 Sonne of man sitting on the right hand of the povver of God, and comming in the cloudes of heauen. † Then the
 high Priest rent his garments, saying, He hath blasphemed, vvhat neede vve vvitnesses any further? behold, novv
 66 you haue heard the blasphemie, † hovv thinke you? But they ansvvering said, He is guilty of death. † Then did they
 67 spit on his face, and buffeted him, and other smote his
 K iij face

Jo. 2. 19.

Dan. 7.
13.

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

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

To this time
the LAVDES do
answer in the
Churches Ser-
vices.

ANNOTATIONS
CHAP. XXVI.

1. The Wash. Cost bestowed vpon Christes body then alius, being to the same not necessary, seemed to the disciples lost and fruitles: so the like bestowed vpon the same body in the Sacrament, vpon altars, or Churches, seemeth to the simple lost, or lesse meritorious, then if the same were bestowed vpon the poore.

10. Good worke Cost bestowed for religion, deuotion, and signification, is a meritorious worke, and often more meritorious then to geue to the poore, though both be very good, and in some case the poore are to be preferred: yeaⁿ in certaine cases of necessity, the Church wil breake the very consecrated vessils and iewels of Isauer and gold, and bestow them in workes of mercy. But we may remember very wel, and our fathers knew it much better, that the poore were then best releued, when most was bestowed vpon the Church.

11. Haue not. We haue him not in visible maner as he conuersed on the earth with his disciples, needing releefe like other poore men: but we haue him after an other sort in the B. Sacrament, and yet haue him truly and really the self same body. Therefore he saith, they should not haue him, because they should not so haue him, but after an other maner. as when he said *Lue. 22* as though he were not then with them, *When I was with you.*

20. Twelue. It muik needes be a great mystrie that he was to worke in the institution of the new Sacrifice by the maruelous transfuration of bread and wine into his body and bloud. whereas he admitted none, although many present in the citie, but the twelue Apostles, vvhich were already taught to beleue it without contradiction *to. 8*, and were to haue the administration and consecration thereof by the Order of Priesthod, which also was there geuen the to that purpose. whereas at the eating of the Paschal lambe al the familie was wont to be present.

26. He take bread. Here at once is instituted, for the continuance of the external office of Christes eternal Priesthod according to the order of Melchisedec, both a Sacrifice and a Sacrament, though the Scriptures geue neither of these names to this action: and our Aduersaries without all reason or religion accept in a sort the one, and utterly deny the other. A Sacrifice, in that it is ordeined to continew the memory of Christes death and oblation vpon the Crosse, and the application of the general vertue thereof to our particular necessities, by consecrating the severall elements, not into Christes whole person as it was borne of the virgin or now is in heauen, but the bread into his body apart, as beera, ed, broken, and geuen for vs: the wine into his bloud apart, as shed out of his body for remission of sinnes and dedication of the new Testament: which be conditions of his person as he was in sacrifice and oblation. In which mystical and vspeakable maner, he would haue the Church to offer and sacrifice him Jaily, and he in mysterie and Sacrament dyeth, though

though now not only in heaven, but also in the Sacrament, he be in deede per Consecrationem (as the Church calleth it, that is, by sequel of al his partes to ech other) whole, aliue, and immortal. Which point because our Aduerfaries vnderstand not, not knowing the Scriptures nor the power of God, they blaspheme, and abuse the people to their damnation. It is also a Sacrament, in that it is ordeined to be receiued into our bodies and to feede the same to resurrection and immortality, and to geue grace and saluation to our soules, if we worthely receiue it.

26. *Blessed*) Our Aduerfaries for the two wordes that are in Greeke and Latin, *benedixit*, and, *gratias agit*, he *blessed*, he *gaue thanks*, vse only the later, of purpose to signifie that Christ blessed not nor consecrated the bread and the wine, and so by that blessing wrought any effect vpon them, but gaue thanks only to his father, as we doe in saying grace. But the truth is that the word *εὐλογεῖν* signifieth properly to *blesse*, and is referred to the thing that is blessed, as *Luc. 9* of the fishes, *εὐλογεῖτε αὐτὰς*. *benedixit eis*, he *blessed them*, and thereby wrought in them that wonderful multiplication. So the blessing of God is alwayes effectual: and therefore here also he blessed the bread, and by that blessing, with the wordes following, made it his body. *Ambros. li. de his qui in eum. myst. c. 9. Aug. ep. 59 ad Paulinum*. Now whereas taking the cuppe it is said, *he gaue thanks*. We say that it is al one with blessing, and that he blessed the cuppe, as before the bread as it is euident by these wordes of S. Paul, *Calicem benediximus*, the cuppe which we blesse: and therefore he calleth it, *Calicem benedictionis*, the cuppe of blessing, vsing the same Greeke word that is spoken of the bread. But why is it then said here, he gaue thanks? because we translate the wordes faithfully as in the Greeke and the Latin, and because the sense is al one, as we are taught by S. Paul before alleaged, and by the fathers, which cal this geuing of thanks ouer the cuppe or ouer the bread, the blessing thereof. S. Iustin. in *su. 2. Apol. Panem Eucharisticum*: S. Irenaeus *li. 2. c. 10. Panem in quo gratia acta sunt*. S. Cyprian *de om. do. Calix solenni benedictione sacratu*. that is, *Χαρισμα εὐλογια*. The bread blessed by geuing thanks vpon it. The cuppe consecrated by solenne blessing.

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

27. *Thy u.*) The bread and the wine be turned into the body and blood of Christ by the same omnipotent power by which the world was made, and the word was incarnate in the wombe of the virgin. *Damas. li. 2. c. 10. Cyr. de Con. Domini. Amb. li. de myst. in. c. 9.*
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*. *Damas. li. 2. c. 10. Theophyl. in hunc locum. Conc. 2. Nic. ad. 4.* but a real presence. When some fathers cal it a figure or signe, they meane the outward formes of bread and wine.

Consecration.

Transsubstantiation.

No figurative sense.

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

in present tense in all the Euangelists.

30. *Fruits of the vine.*) S. Luke putteth these wordes before he come to the consecration, whereby it seemeth that he speaketh of the wine of the paschal lambe, and therefore nameth it, the fruite of the vine: but if he speake of the wine which was now his blood, he nameth it notwithstanding wine, as S. Paule nameth the other bread, for three causes: first because it was so before: as Eue is called Adams bone, and Aarons rod denoured their rodde: whereas they were not now rodde, but serpents. And, *He tasted the water turned into wine*: whereas it was now wine and not water: and such like. Secondly, because it keepeth the formes of bread and wine, and things are called as they appeare: as when Raphael is called a yong man *Tob. 5.* and, *Three men appeared to Abraham Gen. 18.* whereas they were three Angels, thirdly, because Christ in this Sacrament is very true and principal bread and wine, feeding and refreshing vs in body and soule to everlasting life.

The elements after consecration called bread and wine.

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

32. *Wards and pray.*) Hereof came Vigils and Nocturnes, that is, watching and praying in the night, commonly vsed in the Primitiue Church of al Christians, as is plaine by S. Cyprian and S. Ierome: but afterward and vntill this day, specially of Religious persons.

Vigils and Nocturnes.

33. *Womb.*) S. Gregorie declaring the difference of the Apostles before the receiuing of the Holy Ghost and after, saith thus: *Eum tunc uery Pastore of the Church him self, as whose most sacred body we firste, how weak he was, the women can tell you: but how strong he was after, his answer to the high Priest declarath. Act. 1. 26: We must obey God rather than men. Greg. he. 20 in Euang.*

The vertue of the Holy Ghost.

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

Mans infirmity.

35. *Woe hierarchy.*) S. Ambrose in his Hymne that the Church vseth at Laudes, speaking of this, *Peters taures birth, Hoc ipse Petra ecclesiae conueto, culpac diluit.* When the Cocke crewe, the Rocke of the Church and repentance, him self wal bod away his fault. *S. August. 1. Agrill. c. 21.*

Peters taures birth and repentance.

CHAP. XXVII.

The cheefe of the Iewes accuseth him to Pilate the Gentil (his betrayer, and the Iudge, and the Iudge, Wife, testifying in the meane time manifestly his innocencie:) 20 and perswade the common people also not only to preferre the murderer Barabbas, but also to crucifie, CRUCIFIXION: (Al, to the reprobation of their whole nation, and nothing but fulfilling the Scriptures.) 27 After many illusions, 31 he is crucified by the Gentils. 38 Which the Iewes seeing, do triumph as if they had wonne the victorie. 45 But even then by many wonderful workes he declareth his might, to their confusion 57 Finally being buried, they to make it sure, see soldiers to keepe his sepulcher.

PRIME OF HORA prima in the Churches Service.

GOOD FRIDAY.



AND vvhhen morning vvas come, al the cheefe 1
Priestes and auncients of the people consulted
together against I E S V S, that they might put
him to death. † And they brought him bound 2
and deliuered him to Ponce Pilate the Presi-
dent.

† Then Iudas that betrayed him, seeing that he vvas con- 3
demned, repenting him, returned the thirtie siluer peeces to
the cheefe Priestes and auncients, † saying, I haue sinned, be- 4
traying iust blood. But they said, What is that to vs? looke
thou to it. † And casting dovvne the siluer peeces in the tem- 5
ple, he departed: and went and hanged him self vvith an hal-
ter. † And the cheefe Priestes hauing taken the siluer peeces, 6
said, It is not lawfull to cast them into the ²² Corbana: because
it is the price of blood. † And after they had consulted toge- 7
ther, they bought vvith them the potters field, to be a bury-
ing place for strangers. † For this cause that field vvas called 8
Haceldama, that is, *the field of blood*, euen to this present day.
† Then vvas fulfilled that vvich vvas spoken by Ieremie the 9
Prophet, saying, *And they tooke the thirtie peeces of siluer, the price of the
priced, whom they did price of the children of Israel: † and they gaue them into
the potters field, as our Lord did appoint so me.* 10

²² This Corbana was a place about the Temple, which receiued the peoples gifts or offerings. See Mar. 12, v. 41.

† And I E S V S stooode before the President, and the Presi- 11
dent asked him, saying, Art thou the King of the Iewes?
I E S V S saith to him, Thou sayest. † And vvhhen he vvas ac- 12
cused of the cheefe Priestes and auncients, he answered no-
thing. † Then Pilate saith to him, Doeest thou not heare 13
hovv many testimonies they alleage against thee? † And he 14
answered him not to any vvord: so that the President did
maruel exceedingly.

HORA TERTIA in the Churches Service.

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

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

Zach. 11,
12.

16 would. † And he had then a notorious prisoner, that vvas cal-
 17 led Barabbas. † They therefore being gathered together, Pi-
 late said: Whom vvil you that I release to you, Barabbas, or
 18 I E S V S that is called Christ? † For he knevve that for enuie
 19 they had deliuered him. † And as he vvas sitting in place of
 iudgment, his vvife sent vnto him, saying: Haue thou nothing
 to doe vvith that iust man. for I haue suffred many things
 20 this day in my sleepe for him. † But the cheefe Priestes and
 auncients perswaded the people, that they should aske Ba-
 21 rabbas, and make I E S V S avvay. † And the President ansvve-
 ring, said to them: Whether vvil you of the vvot to be relea-
 22 sed vnto you? But they said, Barabbas. † Pilate saith to them,
 What shall I doe then vvith I E S V S that is called Christ? They
 23 say al, Let him be crucified. † The President said to them, Why
 vvhat euil hath he done? But they cried the more, saying, Let
 24 him be crucified. † And Pilate seeing that he nothing pre-
 uailed, but rather tumult vvas toward: taking vvare he
 vvashed his hands before the people, saying, I am innocent of
 25 the bloud of this iust man: looke you to it. † And the vvhole
 people ansvvering, said, His bloud be vpon vs, and vpon our
 26 children. † Then he released to them Barabbas, and hauing
 scourged I E S V S, deliuered him vnto them for to be cruci-
 fied.

27 † Then the Presidents souldiars taking I E S V S into the
 28 Palace, gathered together vnto him the vvhole band: † * and
 29 stripping him, put a scarlet cloke about him, † and plating
 a crowne of thornes, put it vpon his head, and a reede in his
 right hand. And bowing the knee before him, they mocked
 30 him, saying, Haile King of the Ievves. † And spitting vpon
 31 him, they tooke the reede, and smote his head. † And after
 they had mocked him, they tooke of the cloke from him, and
 put on him his ovvne garments, and led him avvay to cruci-
 32 fic him. † And in going they found a man of Cyréne, named
 33 Simon: him they forced to take vp his crosse. † And they
 came into the place that is called Golgotha, vvich is, the
 34 place of Caluarie. † And they gaue him vvine to drinke min-
 gled vvith gall. And vvhen he had tasted, he vvould not
 drinke.

HORA SEXTA
in the Churches
Service.

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

35.19,19

them: and vpon my vesture they did cast lottes. † And they fate and vvat- 36
ched him. † And they put ouer his head his cause vwritten, 37
THIS IS IESVS THE KING OF THE IEWES.
† Then vvere crucified vvith him tvvo theeues: one on the 38
right hand, and one on the left. † And they that passed by, 39
blasphemed him, vvagging their heades, † and saying, Vah, 40
thou that destroyest the temple of God, and in three daies do-
est reedifie it: saue thine ovvne self: " if thou be the sonne of
God, come dovne from the Crosse. † In like maner also the 41
cheete Priestes With the Scribes and auncients mocking, said:
† He saued other: him self he can not saue: if he be the King 42
of Israel, let him novv come dovne from the Crosse, and vve
vvil belecue him. † * He trusted in God: let him novv deliuer 43
him if he vvill: for he said, That I am the sonne of God.
† And the selfsame thing the theeues also that vvere crucified 44
vvith him, reproched him vvithal.

† And from the sixt houre, there vvas darkenesse made 45
vpon the vvhole earth, vntil the ninthe houre. † And about 46
the ninthe houre I E S V S cried vvith a mighty voice, saying,
Eli, Eli, Lemma-sabaithani? that is, *My God, my God, " vvhy hast thou*
forsaken me? † And certaine that stooode there and heard, said, 47
He calleth Elias. † And incontinent one of them running, 48
tooke a sponge, & filled it vvith vinegre: and put it on a reede,
and gaue him to drinke. † And other said, Let be, let vs see 49
vvwhether Elias come to deliuer him. † And I E S V S againe 50
crying vvith a mighty voice, yelded vp the ghost. † And be 51
hold the vele of the temple vvas rent in tvvo peeces, from
the toppe euen to the botome. and the earth did quake, and
the rockes vvere rent, † and the graues vvere opened: and 52
many bodies of the saincts that had slept, rose. † And they 53
going forth out of the graues after his resurrection, came into
the holy citie: and appeared to many. † And the Centurion 54
and they that vvere vvith him vvatching I E S V S, hauing
seen the earth-quake and the things that vvere done,
vvere sore afraid, saying, In dede this vvas the sonne of
God.

† And there vvere there many vvomen a farre of, vvich 55
had solovved I E S V S from Galilee, ministring vnto him:
† among vvhom vvas Marie Magdalene, and Marie the mo- 56
ther of Iames and Ioseph, and the mother of the sonnes of
Zebedee. † And vvhen it vvas evening, there came a certaine 57
rich

Pf. 21, 9.
Sap. 2,
18.

HORA NONA
in the Churches
Service.

HORA VESPE-
RARVM. OR
Euening.

rich man of Arimathæa, named Ioseph, vvho also him self was
 58 disciple to IESVS. † He vvent to Pilate, and asked the body
 of IESVS. Then Pilate commaunded that the body should
 59 be deliuered. † And Ioseph taking the body, vvrapt it in
 60 cleane sindon, † and laid it in his ovvne nevv monument,
 vvhich he had hevved out in a rocke. And he rolled a great
 stone to the doore of the monument, and vvent his vvay.
 61 † And there Was there Marie Magdalene, and the other Marie,
 sitting ouer against the sepulchre.
 62 † And the next day, vvhich is after the Parasceue, the cheefe
 63 Priestes and the Pharisees came together to Pilate, † saying,
 Sir, vve haue remembered, that that seducer said yet liuing,
 64 After three dayes I vvill rise againe. † Commaund therefore
 the sepulchre to be kept vntil the third day: lest perhaps his
 Disciples come, and steale him, and say to the people, He is
 risen from the dead: and the last errour shal be vvorse then
 65 the first. † Pilate said to them, You haue a gard: goe, gard it
 66 as you knovv. † And they departing, made the sepulchre
 sure: sealing vp the stone, vvith vvatchmen.

weeke.

HORA COM-
 PLETORII,
 or, Complia.

SATURDAY
 called
 sabbatum san-
 ctum.

ANNOTATIONS
 CHAP. XXVII.

1. *Reporting him.*] Note how speedily the plague of God falleth after sinne, and specially men
 must note what torment of conscience, and desperation often foloweth the shedding of inno-
 cent blood. Horror of
conscience.

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

2. *Innocent of his blood.*] Though Pilate was much more innocent then the Iewes, and would
 haue been free from the murder of our Saviour, seeking al the meanes that he could (without offen-
 ding the people and the Emperours lawes) to dimitt him: Yet he is damned for being the mini-
 ster of the peoples wicked wil against his owne conscience. euen as al Officers be, and specially the
 Iudges and Iuries vvhich execute lawes of temporal Princes against Catholike men; for al such be
 guilty of innocent blood, and be nothing excused by that they execute other mens Will according
 to the lawes, which be vnjust. For they should rather suffer death themselves, then put an inno-
 cent man to death. They that exe-
cute lawes a-
gainst their co-
science, are like
to Pilate.

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

4. *Why hast thou forsaken me?*] Beware here of the detestable blasphemie of Caluin and the
 Caluinists, who thinking not the bodily death of Christ sufficient, say, that he was also here so for-
 saken and abandoned of his Father, that he sustained in soule and conscience the very feares and
 torments of the damned. And to take away the Article of his descending into Hel after his death,
 (vvhich was with triumph and not in paine,) they say that his descending was nothing els, but
 that his soule suffered the very paines of Hel vpon the Crosse. whereas in deede by these wordes
 out of the Psalme, our Saviour wil signifie no more but that his paines (being now so long on the
 Crosse 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

weeke.

Reuerent vsing
of our L. Body.

Corporals.

was forsaken, for two causes, first because it was the wil of God not to deliuer him, but that he should die: secondly, because his diuine nature did so repress it self for the time, that he felt no comfort thereof at al, but was left to die in extreme paines as a mere man.

19. Wrapped.] This honour and duty done to Christes body being dead, was maruelous grateful and meritorious. And this wrapping of it in cleane lincen may signifie by S. Hierom, that the Body of our Lord is to be wrapped not in gold, pretious stones, and silke, but in pure linnen. And so in the whole Church it is obserued by S. Siluesters constitution, that the Corporal whereupon our Lordes body lieth on the altar, must be pure and plaine linnen.

S. Hierom
in hunc locum.
* to. 1. Cōcil.

CHAP. XXVIII.

He riseth againe the third day, and (the blind most obstinate Jewes by bndery working to their owne reprobation) he appeareth to his Disciples in Galilee (as both before his Passion he foretold them Mat. 26, and now after his Resurrection, first the Angel, then also him self appointed by the Women) 11 and sendeth them to all Nations, to build his Church among the Gentils.

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

EASTER
day.



AND in the euening of the Sabbath vvhich
1 davneth on the first of the Sabbath, came
Marie Magdalene, and the other Marie to
see the sepulchre. † And behold there vvas
2 made a great earth-quake. For an Angel of
our Lord descēded from heauen: and com-
3 ming, rolled backe the stone, and fate vpon it: † and his
countenance vvas as lightening: and his garment as snow.
† And for feare of him, the vvatcmen vvere frighted, and be-
4 came as dead. † And the Angel ansvvering said to the vvo-
5 men, Feare not you. for I knowv that you seeke Iesus that
vvas crucified. † he is not here: for he is risen, * as he said. 6
come, and see the place vvhich our Lord vvas laid. † And 7
going quickly, tel ye his Disciples that he is risen: and behold
he goeth before you into Galilee. there you shal see him.
loe I haue fortold you.

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

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

Mr. 16,

1.

LUC. 24,

1.

Io. 20,

1.

Mt. 29,

32.

15 vvil persuade him, and make you secure. † But they taking
 the money, did as they vvere taught. And this vvord vvas
 bruted abrode among the Ievves, euen vnto this day.

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

weeke.

The Gospel vvas
 Friday in Easter
 weeke.

The Gospel in
 the feast of the
 S. Trinitie.

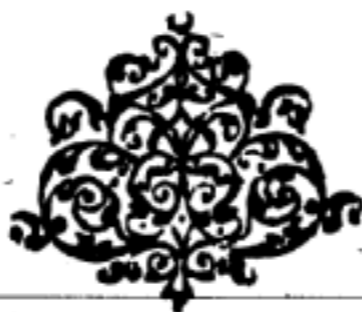
ANNOTATIONS
 CHAP. XXVIII.

1. To see the Sepulcher.] The deuout Women came to visite our Sauours sepulcher, and for their
In Ep. 17 deuotion first deserued to know the Resurrection, and to see him risen. The honour of the which
Pauls Sepulcher and the Pilgrimage therevnto in the Primitiue Church, S. Hierom declareth in these
Euseb. wordes, *The Iewes sometime honoured Sancta Sanctorum, because there were the Cherubs, and*
and 11. 1. *the Propitiatorie, and the Arke of the Testaments, Manna, Aarons rodde, and the golden altar. Doth not*
the Sepulcher of our Lord seeme vnto thee more honourable? Which as often as we enter into, so often doe we
see our Saniour lie in the fndom: and staying there a while, we see the Angel againe sitte at his feete, and at
his head the napkin wrapped together. The glorie of whose Sepulcher, we knowe was long prophesied before
Joseph herod is out, by Esay saying, And his rest shall be honour: to witte, because the place of our Lords
burial should be honoured of al men. And at this present, notwithstanding the Turkes dominion, yet
doe the Religious Christian Catholike men by Gods mighty prouidence keepe the holy Sepulcher,
which is within a goodly Church, and Christians come out of al the world in Pilgrimage to it.
19. Going then.] Commission to baptize and preache to al Nations giuen to the Apostles,
 and grounded vpon Christes soueraine authority, to Whom was giuen al power in heauen and
 in earth.
20. With you al daies.] Here Christ doth promise his concurrence with his Apostles and their
 successors, as wel in preaching as ministring the Sacraments, and his protection of the Church ne-
 uer to cease til the worlds end: contrary to our Adueraries, saying that the Church hath failed
 many hundred yeres til Luther and Caluia.

The holy Se-
 pulcher, and
 Pilgrimage the-
 reunto.

The Catholike
 Church to be
 gathered of al
 Nations,

And
 Christs conti-
 nual protection
 of the same
 Church.





THE ARGUMENT OF
S. MARKES GOSPEL.

Markes Gospel may be well 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 Galilee: the residue of the 1. chap. vnto the 10. chap.
 The third, of his comming into Iurie, towards his Passion: chap. 10.
 The fourth, of the Holy weeke of his Passion in Hierusalem: chap. 11. to the end of the booke.

Of S. Marke and his conuersation with the two Apostles S. Paul and S. Barnabee, we haue at large Act. 12 and 15. somewhat also Col. 4. and 2. Tim. 4. and to Philémon. Moreover of his familiaritie with the Prince of the Apostles S. Peter, we haue 1 Pet. 5. For so it pleased our Lord, that onely two of the Euangelistes should be of his true Apostles, to wit, S. Mattheu and S. Iohn. The other two, S. Marke and S. Luke, he gaue vnto vs of the Disciples of his two most principal and most glorious Apostles S. Peter and S. Paul. Whose Gospels therefore were of Antiquitie counted as the Gospels of S. Peter and S. Paul them selues. Marke the disciple and interpreter of Peter (saith S. Hierom) according to that which he heard of Peters mouth, wrote at Rome a brieue Gospel at the request of the Brethren (about 10 or 12 yeeres after our Lordes Ascension.) Which when Peter had heard, he approued it, and with his authoritic did publish it to the Church to be read, as Clemens Alexandrinus writeth li. 6. hypotypof.

In Catal. Script.
Ecclesiast.

Philo de Sup-
plicibus.

In Catalogo.

In the same place S. Hierom addeth, how he went into Egypt to preach, and was the first Bishop of the cheefe Citie there, named Alexandria: and how Philo Indau as the same time seeing and admiring the life and conuersation of the Christians there vnder S. Marke, who were Monkes, wrote a booke thereof, which is extant to this day. And not onely S. Hierom (in Marco, or in Philone) but also Eusebius Hist. li. 2. ca. 15. 16. 17. Epiphanius Secta 29 Nazaraeorum, li. 1. 10. 2. Cossianus de Instit. Canobiorum li. 2. c. 5. Sozomenus li. 1. c. 12. Nicephorus li. 2. c. 15. and diuerse others, do make mention of the said Monkes out of the same Author. Finally, He died (saith S. Hierom) the 8 yeere of Nero, and was buried at Alexandria, Anianus succeeding in his place. But from Alexandria he was translated to Venice, Anno Dom. 830.

* Naucler. gene-
rat. 22.

It is also to be noted, that in respect of S. Peter, who sent S. Marke his sibolev 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 cheefe Metropolitan or Patriarch of the East, and that by the first Council of Nice. Whereof see S. Leo ep. 53. S. Gregorie li. 5 ep. 60. & li. 6. ep. 37.

THE



THE HOLY GOSPEL
OF IESVS CHRIST ACCOR-
DING TO MARKE.

CHAP. I.

THE FIRST
part of this
Gospel: of
the prepara-
tio to christe
manifesta-
tion.

John (the Eremite of whom the Prophets) preaching penance, and lining him self accordingly, baptizeth the people to prepare them to Christ. 7 telling them, that it is not he, but Christ's Baptisme, in which they shal receive the Holy Ghost. 9 IESVS there is manifested from heauen: 12 and by and by he also goeth into the wilderness. 14 Beginning in Galilee, 16 after that he hath called foure Disciples, 21 he preacheth first in Capernaum, confirming his doctrine with beneficial Miracles, to the great admiration of al: 25 then also (but first retiring into the wilderness) in al the rest of Galilee, with like miracles.

Mal. 3, 1.
Esa. 40,
3.
the pro-
phets
Mt. 3, 1.
Lu. 3, 4.
Io. 1, 15.

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

∴ Iohns baptis-
me put them in
hope only of
remissio of sin-
nes as a prepa-
ratiue to Chri-
stes Sacrament
by which sin-
nes were in-
deede to be re-
mitted. Aug. li.
1 de bapt. c. 19

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

THE SECOND
part
of this Gos-
pel: of
Christ's ma-
nifestation.

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

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

† And * after that Iohn vvas deliuered vp, I E S V S 14
came into Galilee, preaching the Gospel of the kingdom of
God, † and saying, That the time is fulfilled, and the kingdom 15
of God is at hand: :: be penitent, and belecue the Gospel.

† * And passing by the sea of Galilee, he savv Simon and 16
Andrevv his brother, casting nettes into the sea (for they vve-
re fishers) † and I E S V S said to them, Come after me, and 17
I vvill make you to become fishers of men. † And imme- 18
diatly leauing their nettes, they folovved him. † And being 19
gone thence a litle further, he savv Iames of Zebedee, and
Iohn his brother, and them repairing their nettes in the
shippe: † and forthvvith he called them. And leauing their 20
father Zebedee in the shippe vvith his hired men, they fo-
lovved him.

† And * they enter into Capharnaum, and he forthvvith 21
vpon the Sabboths going into the Synagogue, taught them.
† And they vvere astonied at his doctrine. for he vvas tea- 22
ching them as hauing povver, and not as the Scribes. † And 23
* there vvas in their Synagogue a man in an vnclane spirit:
and he cried out, † saying, What to vs and to thee I E S V S of 24
Nazareth? art thou come to destroy vs? I know vvho thou
art, the Sainct of God. † And I E S V S threatened him, saying, 25
Hold thy peace, and goe out of the man. † And the vnclane 26
spirit tearing him, and crying out vvith a great voice, vvent
out of him. † And they marueled al, in so much that they que- 27
stioned among them selues, saying, What thing is this? vvh
is this nevv doctrine? for vvith povver he commaundeth the
vnclane spirits also, and they obey him. † And the bruite 28
of him vvent forth incontinent into al the countrie of Ga-
lilee.

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

Mat. 4.

12.

Luc. 4.

14.

Mat. 4.

18.

Lu. 5. 2.

Mat. 4.

13.

Lu. 4. 31

Luc. 4.

32.

Mat. 8.

14.

Luc. 4.

42.

- 34 gathered together at the doore. † And he cured many that
vvere vexed vvith diuerse diseases: and he cast out many deuils,
and he suffred not them to speake that they knew him.
- 35 † And rising very early, and going forth he vvent into
36 "a desert place: and there he prayed. † And Simon fought
37 after him, and they that vvere vvith him. † And vvhen they
had found him, they said to him, That al seeke for thee.
- 38 † And he saith to them, Let vs goe into the next towvnes and
cities, that I may preach there also: for to this purpose am I
come.
- 39 † And he vvas preaching in their Synagogs, and in al Ga-
40 lilee: and casting out deuils. † And a * leper commeth to him
beseeching him: and kneeling dovvne saith to him, If thou
41 vvilt, thou canst make me cleane. † And I E S V S hauing com-
pasion on him, stretched forth his hand: and touching him,
42 he saith vnto him, I vvil, be thou made cleane. † And vvhen
he had spoken, immediatly the leprosie departed from him,
43 and he vvas made cleane. † And he threatened him, and
44 forthvvith cast him forth. † and he saith to him, See thou
tel no body: but goe, shew thy self ²² to the high priest, and
offer for thy cleansing the things that * Moyses commaun-
45 ded, for a testimonie to them. † But he being gone forth, be-
gan to publish, and to blafe abrode the vvord: so that novv
he could not openly goe into the citie, but vvas abrode in
desert places, and they came together vnto him from al
sides.

Mr. 8, 2.
Lu. 5, 12

Lc. 14,
5

²² Our Sauiour
euen vvhen he
healed the leper
by extraordina-
rie miraculous
pouers, vvould
not yet breake
order, but sent
the partie to the
Priest.

ANNOTATIONS
CHAP. L

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

4. *Their finnes.*] He doth not say that they confessed them selues to be sinners, which may be Particular con-
fession.

5. *Clasped.*] The Holy Ghost thought it worthy of speciall reporting how straitly this Pro- Iohns example
phete liued, and how he abstained from delicate meates and apparcl. See *Mat. c. 3.* of penance.

6. *With Water.*] Iohn vvith water only, Christ vvith the Holy Ghost, not onely, as the Heretikes Baptisme in
hold, that say water is not necessary, but vvith water and the Holy Ghost, as it is plaine Io. 3. water.
Calu. 4. in p. 116. vviles a man be borne againe of water and the Holy Ghost, he shall not enter into the kingdom of heauen.

9. *Baptism of Iohn.*] The humility of Christ not disdaining his seruants baptisme. Which is an
example for al faithful not to disdaine Christs Sacraments of any Priest be he neuer so simple,
being by the Catholike Church lawfully called. *Aug. li. 3 de bapt. c. 9.*

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

Holy Ghost appeareth in the likenesse of a doue, the Sonne also is recommended vnto vs. *Ambros. li. 1. de sacram. c. 7.*
12. Desert.] Christ doing penance by long fasting, solitarinesse, and conuersing with wilde beastes, gaue example and instruction to the Church for Lent fast, and to holy Eremites of retiring them selues to the wildernesse and prayer.
11. Desert place.] Christ vsed very often to retire into solitary places, no doubt for our example, to teach vs that such places are best for prayer and contemplation, and that we should often retire our selues from worldly matters to solitary meditation of heavenly things.

Christ's example of penance.
 Solitarie contemplation.

CHAP. II.

Against the Scribes and Pharisees he defendeth first his powver to remitte sinnes in earth, 11 and his eating with sinners (as being the Physician of soules, signified in those his miraculou cures vpon bodies): 12 then also he defendeth his Disciples, not hauing as yet any fastes by him prescribed vnto them, and plucking eares of corne vpon the Sabbath: signifying vnto vs that he will change their ceremonies.



AND againe he entred into Capharnaum 1 after some daies, and it vvas heard that he vvas in the house, † and many came 2 together, so that there vvas no place no not at the doore, and he spake to them the vvord. † And they came to him bring- 3 ing one sicke of the palsey, vwho vvas caried of foure. † And vwhen they could not offer him vnto 4 him for the multitude, they vncouered the roose vwhere he vvas: and opening it they did let dovvne the couche vwhere- in the sicke of the palsey lay. † And vwhen Iesus had seen 5 their faith, he saith to the sicke of the palsey, Sonne, thy sinnes are forgiuen thee. † And there vvere certaine of the 6 Scribes sitting there and thinking in their hartes, † Why doth he speake so? he blasphemeth. * Who can forgiue sinnes but 7 only God? † Which by and by Iesus knowing in his spi- 8 rit, that they thought vwithin them selues, saith to them, Why thinke you these things in your hartes? † Whether is 9 easier, to say to the sicke of the palsey, Thy sinnes are forgiuen thee: or to say, Arise, take vp thy couche, and vvalke? † But that you may knowv that the Sonne of man hath 10 powver in earth to forgiue sinnes (he saith to the sicke of the palsey) † I say to thee, Arise, take vp thy couche, and goe in- 11 to thy house. † And forthvvith he arose: and taking vp his 12 couche, vvent his vvay in the sight of al, so that al marueled, and glorified God, saying, That vve neuer savv the like.
 † And he vvent forth againe to the sea: and al the multi- 13 tude came to him, and he taught them. † And vwhen he 14 passed

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

Mt. 9, 1.
 Lu. 5, 18

Iob. 14.
 4.
 Esa. 43.
 25.

Mt. 9, 9.
Ln. 5, 27

passed by, * he savv Leui of Alphæus sitting at the custome place: and he saith to him, Folovv me. And rising vp he folovved him. † And it came to passe, as he sate at meate in his house, many Publicans and sinners did sit dovne together vvith I E S V S and his Disciples. for they vvere many, vvho also folovved him. † And the Scribes and the Pharisees seeing that he did eate vvith Publicans and Sinners, said to his Disciples, Why doth your Maister eate and drinke vvith Publicans and sinners? † I E S V S hearing this, saith to them, The vvhole haue not neede of a Physicion, but they that are ill at ease. for I came not to call the iust, but sinners.

Mt. 9, 13.
Ln. 5, 32

† And * the disciples of Iohn and the Pharisees did vse to fast: and they come, and say to him, Why do the disciples of Iohn and of the Pharisees fast: but thy disciples do not fast? † And I E S V S said to them, Why, can the children of the marriage fast, as long as the bridegrome is vvith them? So long time as they haue the bridegrome vvith them, they can not fast. † But the daies vvil come vvhen the bridegrome shal be taken avvay from them: and then they shal fast in those daies. † No body sovvereth a peece of ravy cloth to an old garment: othervvise he taketh avvay the nevv peece from the old, and there is made a greater rent. † And no body putteth nevv vvine into old bottels: othervvise the vvine bursteth the bottels, and the vvine vvil be shed, and the bottels vvil be lost. but nevv vvine must be put into nevv bottels.

∴ He foretelleth that fasting shal be vsed in his Church, no lesse then in the old law or in the time of Iohn the Baptist. See *Mat. 6. 17.*

Mt. 12, 1.
Ln. 6, 1.

† And * it came to passe againe vvhen he vvalked through the corne on the Sabbath, and his Disciples began to goe forvvard and to plucke the eares. † And the Pharisees laid to him, Behold, vvhy do they on the Sabbath that vvchich is not lavvful? † And he said to them, Did you neuer read vvhat Daudid did, vvhen he vvvas in necessitie, and him self vvvas an hungred and they that vvvere vvith him? † howv * he entred into the house of God vnder Abiathar the high Priest, and did eate the loaves of Proposition, vvchich it vvvas not lavvful to eate * but for the Priests, and did giue vnto them vvchich vvvere vvith him? † And he said to them, The Sabbath vvvas made for man, and not man for the Sabbath.

1 K. 21, 6.

Leu. 24, 9.

† Therefore the sonne of man is ∴ Lord of the Sabbath also.

∴ The maker of the law may abrogate or dispense vvhe and vvhere for iust cause it sermeth good to him.

ANNOTATIONS
CHAP. II

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

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

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

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

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

In necessity.) In necessity many things be done without sinne, which els might not be done: and so the very chalices and consecrated iewels and vessels of the Church in cases of necessity are by lawful authority turned to profane vses: which otherwise to alienate to a mans priuate commoditie is sacrilege. *Mt. 18. 18. Mt. 18. 18. ad Heliod. ep. 1. Amb. li. 2 of. 1. 21.*

The Sacraments
to be called for
in sicknes.

MI hath power
to remitte sinnes.

Christ remitte
sinnes by
the Priests mi-
nisterie.

CHAP. III.

The blind Pharisees seeking his death for doing good vpon the Sabbath, he meekly goeth out of the way: where the people thus flocke vnto him, and his Miracles, are innumerable. 19 Yea so his Trualue also (hauing needs of more workmen) he getteth puruer to worke Miracles. 20 He so occupieth him self for soules, that his kinne thinke him madde. 21 The Scribes of Hierusalem come so farre, and yet haue nothing but absurdly to blaspheme him casting out of Devils, to their owne damnation. 22 That the Serues should not (after their maner) thinke it ynough, that he is of their blood, he telleth that such rather are deere to him, as keepe Gods commandments.



AND he entred againe into the Synagoge, 1
and there vvas a man there that had a vvith- 2
ered hand. † And they vvatched him vvwhether 3
he vvould cure on the Sabbath: that they 4
might accuse him. † And he saith to the man 5
that had the vvithered hand, Rise vp into the middes. † And 6
he saith to them, Is it lawvful on the Sabbath to doe vvell 7
or ill? to saue a soule, or to destroy? but they held their peace. 8
† And looking round about vpon them vvith anger, being 9
sorrowful for the blindness of their hart, he saith to the man, 10
Stretch forth thy hand. And he stretched it forth: and his hand 11
vvas restored vnto him. 12

And

Mt. 12, 9
Lu. 6, 6.

6 † And the Pharisees going forth, immediatly made a consultation vvith the Herodians against him howv they might
 7 destroy him. † But I E S V S vvith his Disciples retired to the
 8 sea: and a great multitude from Galilee and Ievvrie folovved
 9 him, † and from Hierusalem, and from Idumæa, and beyond
 10 Jordan. And they about Tyre and Sidon, a great multitude,
 11 hearing the things vvwhich he did, came to him. † And he
 12 spake to his Disciples that a boate might attend on him be-
 13 cause of the multitude, lest they should throng him. † for he
 14 healed many, so that there preased in vpon him for :: to
 15 touch him, as many as had hurtes. † And the vncleane spiri-
 16 tes, vvhen they savv him, fel dovne vnto him: and they
 17 cryed saying, † Thou art the sonne of God. And he vhe-
 18 mently charged them that they should not disclose him.
 19 † And * ascending into a mountaine, he called vnto him
 20 vvhom he vvould himself: and they came to him. † And
 21 he made that * tvelve should be vvith him, and that he
 22 might send them to preach. † And he gaue them povver to
 23 cure infirmities, and to cast out diuels. † And he gaue to
 24 Simon the name * Peter. † and Iames of Zebedee, and Iohn
 25 the brother of Iames: and he called their names, *Bomerges*,
 26 vvwhich is, *the sonnes of thunder*. † and Andrevv and Philippe,
 27 and Bartlemevv and Matthevv, and Thomas and Iames of
 28 Alphæus, and Thaddæus and Simon Cananæus, † and Iudas
 29 Iscariote, vvho also betrayed him.
 30 † And they come to a house: and the multitude resorteth
 31 together againe, so that they could not so much as eate bread.
 32 † And vvhen his had heard of it, they vvvent forth to lay
 33 hands on him, for they said, That he vvvas become :: mad.
 34 † And the Scribes vvwhich vvvere come dovne from Hieru-
 35 salem, said, * That he hath Beelzebub: and that in the prince
 36 of devils he casteth out devils. † And after he had called them
 37 together, he said to them in parables, Howv can Satan cast out
 38 Satan? † And if a * kingdom be deuided against it self, that
 39 kingdom can not stand. † And if a house be deuided against
 40 it self, that house can not stand. † And if Satan be risen against
 41 him self, he is deuided, and can not stand, but hath an end.
 42 † No body can rife the vessel of the strong, being entred in-
 43 to his house, vnies he first binde the strong, and then shal he
 44 rife his house. † Amen I say to you, that al sinnes shal be
 45 forgien the sonnes of men, and the blasphemies wherewith
 46 they

† The only tou-
 ching of Christs
 holy person, or
 any part of his
 clothes, or
 wharfoever be-
 longed to him,
 did heale al di-
 seases.

Mt. 9, 1.
 10, 1.
 Ln. 6, 12
 9, 1.

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

† See here the
 conceite of
 worldly freedes,
 who thinke the
 Zeale of Reli-
 gion, madnes:
 and therefore
 count them
 madde, that are
 Zelous in Gods
 cause and for
 the Catholike
 faith: and the
 more Zelous,
 the more mad.

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

† And there come his mother and brethren: and ſtan- 31
ding without they ſent vnto him calling him, † and the 32
multitude ſate about him: and they ſay to him, Behold thy
mother and thy brethren without ſecke thee. † And anſwe- 33
ring them, he ſaid, Who is my mother and my brethren?
† And looking about vpon them vvhich ſate round about 34
him, he ſaith, Behold my mother and my brethren. † For 35
vvhofoeuer ſhal doe the vvil of God, he is my brother and
my ſiſter and mother.

Mt. 12,
46.
Lk. 8, 19

ANNOTATIONS
CHAP. III.

17. *Then ſet the Sonne.*) The confeſſion of the truth is not grateful to God, proceeding from every perſon. The diuel acknowledging our Sauour to be the ſonne of God, was bidden hold his peace: Peters confeſſion of the ſame was highly allowed and rewarded. *Aug. traſt. 10 in ep. Ioan. Ser. 20. 21. de verb. Apoſtoli.* Therefore neither Heretikes ſermons muſt be heard, no not though they preach the truth. So is it of their prayer and ſeruice, which being neuer ſo good in it ſelf, is not acceptable to God out of their mouthes, yea it is no better then the howling of wolues. *Hier. in 7 Oſeb.*
- The number of Twelue, myſtical. 12. *Twelue.*) This number of twelue Apoſtles is myſtical and of great importance (as appeareth * by the chooſing of Mathias into Judas place to make vp againe this number) prefigured in the 12 Patriarkes, *Gen. 29.* the 12 Princes of the children of Iſrael, *Num. 1.* the 12 fountaines found in Elim, *Exod. 15.* the 12 precious ſtones in the Rational of Aaron, *Exod. 28.* the 12 Spies ſent by Moyses, *Num. 13.* the 12 ſtones taken out of Iordan whereof the Altar was made, *Iofu. 4.* the 12 Iours of Propoſition, *Leuit. 23. &c.* *Anſelm. in Mt. c. 10.* And theſe are the 12 foundations of heauenly Hieruſalem. *Apo. 21.*
- Peters preeminence, 18. *Peter.*) Peter in numbering the Twelue is alwaies the firſt, and his name is ſo giuen him for ſignification of his calling to be the * Rocke or Foundation of the Church vnder Chriſt: as here alſo the name BOANERGES is giuen to other two Apoſtles for ſignification, and ſo names els where in the old Teſtament and in the new. *Mt. 16.*
- Diffention of Heretikes, 20. *Kingdom againſt kingdom.*) As this is true in al Kingdoms and Common-weales where Ciuil diffention reigneth, ſo is it ſpecially verified in hereties and Heretikes, which haue alwaies diffentions among them ſelues as the plague of God, for diuiding them ſelues and others from the Church. *Greg. li. 7 ep. 1.*
- Venial finnes forgiuen after death, 22. *Eternal ſinne.*) That which is here called eternal, is (as S. Matthew expreſſeth it) that which ſhal neither be remitted in this life, nor in the life to come. Where we learne by S. Marke, that there are alſo finnes not eternal: and by S. Matthew, that they are ſuch, as ſhal be forgiuen either here, or in the life to come. *Mt. 12, 32.*
- Spiritual kined and buſines preferred before carnal and worldly, 23. *Who is my mother?*) Neither is it here ſaid, that he had no mother, as ſome vpon theſe wordes ſally gather: nor ingratitude to our parents is taught vs by this anſwer: but we be hereby admoniſhed to preferre the ſpiritual mother of the Faithful, which is the Church Carholike, and our brethren in her, and their ſpiritual good, aboue our carnal parents or kiue. For ſo our Maſter being occupied here about heauenly things, accounted al them his mother and brethren, which did the will of his Father, in which number our Lady his mother was alſo included, for ſhe did his fathers will. *Aug. ep. 22.* Yea and aboue al others, becauſe ſhe had ſo much grace giuen her that ſhe neuer ſinned not ſo much as venially in al her life. *Aug. ſenat. & gra. c. 20.*
- The B. Virgin without ſinne.

CHA. IIII.

The parables (in which he speaketh to the Iewes, because they were reprobate) he expounded to his Disciples, shewing that in his sowing, three parts of foure shal perish, through the fault of the hearers. 21 and that his seruants must confesse their faith, 22 and use their gifts (contrary to those stony and thorny hearers.) 23 and that his Church (notwithstanding the losing of those three partes of the seed) shal be brought by his providence to the harvest, that is, to the end of the world: 24 growing ouer al in time, though in the beginning it be as the litle mustard seed, 25 and though such tempests of persecution in the sea of the world doe rise against it.

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

1 **A**ND againe he began to teach at the sea side:
2 and a great multitude vvas gathered together vnto him, so that he vvent vp into a boate, and fate in the sea, and al the multitude about the sea vvas vpon the land: † and he taught them in parables many things, and

3 said to them in his doctrine, † Heare ye:

4 Behold, the sover vvent forth to sovv. † And vvhiles he sovveth, some fel by the vvay side, and the foules of the aire came, and did eate it. † And other some fel vpon rocky places vvhere it had not much earth: and it shot vp immediatly, because it had not deepnes of earth: † and vvhen the sunne was risen, it parched, and because it had not roote, it vvithered.
5 † And some fel among thornes: and the thornes grewe vp, and
6 choked it, and it yelded not fruite. † And some fel vpon good
7 ground: and it yelded fruite that grewe vp and increased, and
8 it brought forth, one thirtie, one sixtie, and one an hundred.

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

10 † And vvhen he vvas alone, the Tvvelve that vvere vvith
11 him, asked him the parable. † And he said to them, To you it is giuen to knowv the mysterie of the kingdom of God: but

Esa. 6, 9

12 † that * seeing they may see, and not see: and hearing they may heare, and not vnderstand: † lest at any time they should

13 be conuerted and their sinnes be forgiven them. † And he saith to them, Do you not knowv this parable? and howv shal

14 you knowv al parables? † He that sovveth: sovveth the vvord.

15 † And they by the vvay side, are these: vvhere the vvord is sovvē, and vvhen they shal haue heard, immediatly cometh Satan, and taketh avvay the vvord that vvas sovvē in

16 their hartes. † And thy likewise that are sovvē vpon the rocky places, are these: vvho vvhen they heare the vvord,

17 immediatly vvith ioy receiue it: † and they haue not roote
in

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

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

† And he said to them, * Commeth a candel to be put 21
 :: Christ came not to teach his doctrine in corners and huckermucker, as Heretikes doe, but to lighten the whole world therewith.
 :: vnder a bus hel, or vnder a bed? and not to be put vpon the candlesticke? † For there is nothing hid, vvwhich shal not 22 be made manifest: neither vvvas any thing made secret, but that it shal come to light. † If any man haue cares to heare, 23 let him heare.

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

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

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

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

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

Lu. 8, 16

Lu. 8, 18

to you
that hea-
re.

Mat. 13,

31.

Luc. 13,

19.

Mt. 8, 23

Lu. 8, 22

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

ANNOTATIONS
 CHAP. III.

12. *Left they should be converted.* These speeches here and els where, we must not so vnderstand as though he spake in parables of purpose and to this end, that the hearers might not vnderstand, lest they should be converted: which were as much to say as that he would not haue them vnderstand, nor be converted: but we must learne the true sense of this very place in S. Mathew and in the Actes, where our Saviour and S. Paul speake thus, *They haue heard hauidly, and haue shut their eyes, lest perhaps they may see, and vnderstand, and be converted, and I heale them.* Whereby it is euident, that the speaking in parables was not the cause (for many beside the Apostles heard and vnderstood) but their selues 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.
17. *And sowe.* The Church, and Christs doctrine, (sleepe we, wake we) increaseth by the great prouidence of God, only the preachers must sow, and plant, and water, and God wil giue the increase, nourishing the seede in mens harts. And therefore we may not giue ouer, or be impatient and solicitous, if we haue not alwaies good successe: but doing our duty, commit the rest to God.
11. *Mustard seed.* If the Church and Truth had more and more decayed and been obscured after the Apostles time vnto ours, as the Heretikes hold: then had it been great in the beginning, and smal afterward: where this Parable saith contrary, that it was a mustard seed first, and afterward a great tree. *vide Chrys. to. 1 contra Gentiles in vita S. Babyla Mart.*
18. *The birdes.* Of all sectes or doctrine, Christs religion at the beginning was the smallest, and most contemptible: but the successe thereof farre passed al mans doctrine: in so much that afterward al the wisest and greatest of the world made their residence and rest therein.
- God is not author of sinne, but mans owne will.
- The Church visibly increasing.
- Christian religion wonderfully spreading.

CHAP. V.

To the Gerasens (and in them to al men) Christ manifesteth how the Diuel of his malice would vsse them, if he would permitte: 19 and yet they like not their Saniuers presence. 21 A Woman Gentil, that began her sickness when the Iewes daughter began her life (signifying Abrahams time) he cureth by the way as he was comming to heale the Iewes: And euen then the Iewes do die, but yet them also he wil raise, as here the Iewes daughter.

N AND



AND they came beyond the strait of the sea into the countie of the Gerasens. † And as he went out of the boate, immediately there mette him out of the sepulchres a man in an vncleane spirit, † that had his dwelling in the sepulchres. and neither vvith chaines * could any man novv binde him: † for being often bound vvith fetters and chaines, he had burst the chaines, and broken the fetters. and no body could tame him. † and he vvas alvvayes day and night in the sepulchres and in the mountaines, crying and cutting him self vvith stones. † And seeing I E S V S a farte of, he ranne and adored him: † and crying vvith a great voice, said, What to me and thee I E S V S the sonne of God most high? I adiure thee by God that thou torment me not. † For he said vnto him, Goe out of the man thou vncleane spirit. † And he asked him, What is thy name? And he saith to him, My name is Legion: because vve are many. † And he besought him much, that he vvould not expel him out of the countie. † And there vvas there about the mountaine a great heard of svvine, feeding. † And the spirits besought him, saying, Send vs into the svvine, that vve may enter into them. † And I E S V S immediatly graunted vnto them. And the vncleane spirits going out, entred into the svvine: and the heard vvith great violence vvas caried headlong into the sea, about tvvo thousand, and vvere stifled in the sea. † And they that fed them, fled, and caried nevves into the cite and into the fields. And they went forth to see vvhat vvas done: † and they come to I E S V S, and they see him that vvas vexed of the deuill, sitting, clothed, and vvell in his vvittes: and they vvvere afraid. † And they that had seen it, told them, in vvhat maner he had been dealt vvithal that had the diuel: and of the svvine. † And they began to desire him, that he vvould depart from their coastes. † And vvhen he went vp into the boate, he that had been vexed of the diuel, began to beseeche him that he might be vvith him, † and he admitted him not, but saith to him, Goe into thy house to thine, and tel them hovv great things the Lord hath done for thee, and hath had mercie vpon thee. † And he went his vvay, and began to publish in Decapolis hovv great things I E S V S had done to him: and al marueled.

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

* It is not vvith
out mysterie
that the diuels
desired, and
Christ suffered
them to enter
into the svvine,
signifying that
filthy liuers be
meete dwelling
places for di-
uels. Aug. traill.
8 in ep. 18.

† And

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

21 †* And vvhhen I E S V S had passed in boate againe ouer the
straite, a great multitude assembled together vnto him, and he
22 vvas about the sea. † And there commeth one of the Arch-
synagogs, named Iairus: and seeing him, he falleth dovvne at
23 his feete, † and befought him much, saying, That my daugh-
ter is at the point of death, come, impose thy hands vpon her,
24 that she may be safe and liue. † And he vvent vvith him, and
a great multitude folovved him, and they thronged him.

Archsynagoge.
cheefe gouernour
of a Synagoge.

25 † And a vvoman vvhich vvas in an issue of blood tvelue
26 yeres, † and had suffred many things of many Physicions,
and had bestovved al that she had, neither vvas any thing
27 the better, but vvas rather vvorse: † vvhen she had heard of
I E S V S, she came in the preasse behind him, and touched his
28 garment. † for she said, That "if I shal touche but his gar-
29 ment, I shal be safe. † And forthvvith the fountaine of her
blood vvas dried: and she felt in her body that she vvas hea-
30 led of the maladie. † And immediatly I E S V S knowing in
him self " the vertue that had proceeded from him, turning to
31 the multitude, said, Who hath touched my garments? † And
his Disciples said to him, Thou seest the multitude thronging
32 thee, and sayest thou, Who hath touched me? † And he loo-
33 ked about to see her that had done this. † But the vvoman
fearing and trembling, knowing vvhat vvas done in her:
came and fel dovvne before him, and told him al the truth.
34 † And he said to her, Daughter, thy faith hath made thee safe,
goe in peace, and be vvhole of thy maladie.

from

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

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

N ij vvith

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

ANNOTATIONS
CHAP. V.

- 1. Could bind him.]* We see here that mad men which haue extraordinary strength, are many times possessed of the diuel: as there is also a deafe and a dumme diuel, and vnclene spirits, which worke these effects in men, possessing their bodies. Al which things infidels and carnal men following only nature and reason, attribute to natural causes: and the lesse faith a man hath, the lesse he beleueeth that the diuel worketh such things.
- 21. If I shall touch.]* So the good Catholike faith, If I might but touche one of his Apostles, yea one of his Apostles napkins, yea but the shade of one of his Saints, I should be better for it. *Ab. 1.* and *19. See S. Chryf. to 3 cons. Gen. in principio. in vit. Babyl.* Yea S. Basil saith, He that toucheth the bone of a martyr, receiueh in some degree holinesse of the grace or vertue that is therein.
- 30. Vertue.]* Vertue to heale this womans maladie, proceeded from Christ, though she touched but his coate: so when the Saints by their Relikes or garments do miracles, the grace and force thereof cometh from our Sauour, they being but the meanes or instruments of the same.
- 31. Only beleue.]* It is our common speache, when we require one thing specially, though other things also be as necessarie, and more necessarie. As the Phylicion to his patient, *Only haue a good loar:* when he must also keepe a diet, and take potions, things more requisite. So Christ in this great infidelity of the Iewes, required only that they would beleue he was able to doe such a cure, such a miracle, and then he did it: otherwise it foloweth in the next Chapter, *He could not do miracles there because of their incredulity.* Againe, for this faith he gaue them here and in al like places health of body, which they desired. and therefore he saith not, *Thy faith hath iustified thee:* but, *hath made thee safe or whole.* Againe this was the fathers faith, which could not iustifie the daughter. Whereby it is most euidēt, that this Scripture, and the like, are solifely abused of the Heretikes to proue that only faith iustifieth.
- 31. Wmche arise.]* Christs miracles, besides that they be wonders and waies to shew his power, be also significatiue: as these which he corporally raised from death, put vs in minde of his raising our soules from sinne. The Scripture maketh special mention only of three raised by our Sauour. of which three, this wench is one, within the house: an other, the widowes sonne in Naim, now caried out toward the graue: the third, Lazarus hauing been in the graue foure daies, and therefore stinking. Which diuersity of dead bodies, signifie diuersity of dead soules, some more desperate then other, some past al mans hope, and yet by the grace of Christ to be reuiued and reclaimed.

CHAP. VI.

In his owne country (signifying the reprobate Iewes) he is contemned, and therefore worketh little in respect. 6 His Apostles preache euery where and work miracles, so that King Herode (who shamefully killed Iohn Baptist) and others are striken with great admiration. 10 After Iohns death he goeth into the Desert, where great concourse being vnto him, he feedeth 5000 with five loaves. 16 And after he hath praised long in the mountaine, he walketh vpon the sea. 18 And with the very touche of his garments he healeth innumerable.



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

Mt. 13,
54.
Lu. 4, 16

and what wisdom is this that is giuen to him; and such vertues as are wrought by his hands? † Is not this^o the Carpenter, the sonne of M A R I E, the brother of Iames and Ioseph and Iude and Simon? why, are not also his sisters here vvith vs? And they^o vvere scandalized in him. † And I E S V S said to them, That there is not a Prophet vvithout honour, but in his ovvne countrie, and in his ovvne house, and in his ovvne kintred. † and^o he could not doe any miracle there, but only cured a fevv that vvere sicke, imposing his hands † and he marueled because of their incredulity, and he vvent about the tovvnnes in circuite teaching.

Mr. 10, 1
Lk. 9, 1.

7 †*And he called the Twelue: and began to send them two
8 and two, and gaue them power ouer vncleane spirits. † And he commaunded them that they should take nothing for the
9 vvay, but a rod only: not skrippe, nor bread, nor money in
10 their purse, † but shod vvith sandals, and that they should
11 not put on^o rivo coates. † And he said to them, Whithersoever
12 you shal enter into an house, there tarie til you depart
13 thence. † and vvhosoever shal not receiue you, nor heare
14 you: going forth from thence shake of the dust from your
15 feete for a testimonie to them. † And going forth they preached
16 that they should doe penance: † and they cast out many
17 diuels, and^o anointed^o vvith^o oile many sicke, and healed
18 them.

Ja. 5, 14.

Mr. 14, 1
Lk. 9, 7.

14 † And^o king Herod heard (for his name vvvas made manifest) and he said, That Iohn the Baptist is risen againe from
15 the dead, and therefore vertues vvorke in him. † And others
16 said, That it is Elias. But others said, That it is a Prophet, as
17 one of the Prophets. † Which Herod hearing, said, Iohn
18 vvhom I beheaded, he is risen againe from the dead.

† A preparatiue
to the Sacramēt
of extreme
vniōn. *1ac. 1.*

Gen. 18,
16. 20,
21.

17 † For the said Herod sent and apprehended Iohn, and
18 bound him in prison for Herodias the vvife of^o Philippe
19 his brother, because he had married her. † For Iohn said to
20 Herod, * It is not lawfull for thee to haue thy brothers vvife.
21 † And Herodias lay in vvait for him: and vvvas desirous to
22 kil him, and could not. † For Herod feared Iohn, knowing
23 him to be a iust and holy man: and he kept him, and by hearing him did many things: and he heard him gladly. † And
24 vvhen a conuenient day vvvas fallen, Herod made the supper
25 of his birth-day to the Princes and the Tribunes and the
26 cheefe of Galilee. † And vvhen the daughter of the same He-

The Gospel vv^os
the decollation
of S. Iohn Baptist
Aug. 29.

† He might and
should by moyses
law haue
married his
brothers vvife,
if he had
been dead
without issue:
but this Philip
vvvas yet aliue,
and had also
this daughter
that daunced.

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

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

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

Lk. 9, 10

Mt. 14,

13.

Mt. 14,

15.

Lk. 9, 12

Jo. 6, 5.

- he blessed, and brake the loaves, and gaue to his Disciples to
 42 set before them: and the two fishes he deuised to al. † And
 43 al did eate, and had their fill. † And they tooke vp the lea-
 nings, twelue full baskets of fragments: and of the fishes.
 44 † And they that did eate, were five thousand men. † And
 45 immediatly he compelled his Disciples to goe vp into the
 boate, that they might goe before him beyond the strait to
 Bethsaida: vvhiles him self did dimisse the people.
 46 † And * vvhhen he had dimissed them, he vvent into the
 47 mountaine to pray. † And vvhhen it vvas late, the boate vvas
 48 in the middes of the sea, and him self alone on the land. † And
 seeing them labouring in rowing (for the vvinde vvas against
 them) and about the fourth watch of the night he commeth
 to them vvalking vpon the sea: and he vwould haue passed by
 49 them. † But they seeing him vvalking vpon the sea, thought it
 50 vvas a ghost, and cried out. † For al sawv him, and were trou-
 bled. And immediatly he talked vvith them, and said to them,
 51 Haue confidence, it is I, feare ye not. † And he vvent vp to
 them into the shippe, and the vvinde ceased: and they were
 52 farre more astonied vvithin them selues: † for they vnder-
 stood not concerning the loaves: for their hart vvas blind-
 ed.
 53 † And * vvhhen they had passed ouer, they came into the
 54 land of Genesareth, and set to the shore. † And vvhhen they
 were gone out of the boate, incontinent they knevv him:
 55 † and running through that vvhole countrie, they began to
 carie about in couches those that were ill at ease, vvhere they
 56 heard he vvas. † And vvhithersoever he entred into townes
 or into villages or cities, they laid the sicke in the streates, and
 besought him that they might touche but the hemme of his
 garment: and as many as touched him, were made
 vvhole. †

The Gospel on
 Saterdag after
 Ashweneiday.

ANNOTATIONS
 CHAP. VI.

s. The carpenter.) As his countrie-folkes seeing him not only to be a poore man, but also knowing (as they thought) his vvhole parentage to be but vulgar, not reaching to his Godhead and diuine generation, did take offence or scandall of him: so doe the Heretikes take like offence at his person in the S. Sacrament, saying, why, this is not God: for it is bread made of come by such a baker, of the same mould that such a loafe is: not marking that it was not made Christ by baking, but by Consecration, and the vertue of Christs vvordes,

s. They

1. *They were scandalized.* This scandal rose partly of enuy of his equals by birth, who reputed them felues as good as he, tooke skorne to be taught of him. Wherevpon Christ saith, *A Prophet is not without honour but in his owne countrie:* signifying (as it is plaine in Luke) the malice and enuy of the Iewes his countrie men in refusing him (10. 1.) and that the Gentils would more esteeme of him.

2. *He could not.* It is said that he could not worke miracles there, not meaning that he was not able, but that on their part there wanted apt disposition to receiue them. And therefore he would not of cogruity worke there, vvhether their incredulity vvas so great, that it vould not haue profized them. And for this cause he saith els where to them that wil see and enioy his miracles, *Only believe.*

3. *Not svs counte.* He forbiddeth superfluites, and to careful prouision of bodily things, when they are about Gods seruice in gaining soules. And for the contrariety that seemeth here and in S. MattheW, vnderstand that there he forbiddeth them to carie rod or staffe to defend them selues, here he permitterh a vvalking rod or staffe to leane and stay vpon: there he forbiddeth shoes to couer al the foote, such as we vveare: here he permitterh sandals, that is such as had soles only, which the poore commonly vware in Ievvry, and novv some religious men. See S. Augustins opinion li. 3 c. 10 de consensu Euang. 10. 4.

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

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

CHAP. VII.

The masters of Hierusalem comming so farre to carpe him & he chargeth with traditions, partly frivulous, & partly also contrarie to Gods commaundements. 10 And to the people he yeldeth the reason of that which they carped, 11 and againe to his disciples, shewing the ground of the Iewish washing (10 wisse, that meanes wherewith defile the soule) to be false. 12 But by and by among the Gentils, in a woman he findeth wonderful faith, vpon her therefore he bestoweth the crumme that she asked, 13 returning (because the time of the Gentils vvas not yet come) to the Iewes with the loafe. 14 Where he sheweth his compassion towards mankind so deafe and dumme. 15 and of the people is highly magnified.



AND there assemble together vnto him the 1
Pharisees and certaine of the Scribes, comming
from Hierusalem. † And vwhen they had seen 2
certaine of his disciples eate bread vwith 3
common hands, that is, not vvashed, they bla-
med them. † For the Pharisees and al the Ievves, vnles they 3
often vvashe their hands, eate not, holding the tradition of
the Auncients: † and from the market, vnles they be vvashed, 4
they eate not: and many other things there be that vvere de-
liuered vnto them to obserue, the vvaslings of cuppes and
crufes, and of brafen vessels & beddes. † And the Pharisees and 5
Scribes asked him, why do nor thy disciples vvalke accor-
ding to the tradition of the Auncients, but they eate bread
vwith common hands? † But he ansvvering, said to them, 6
Wel did Esay Prophecie of you hypocrites, as it is vwritten,
This people honoureth me: with their lippes, but their hart is farre from me.
† and in vaine doe they worship me, teaching doctrines 7
precepts of men. † For

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

Mt. 15, 3

Esa. 29, 13.

8 † For leauing the commaundement of God, you hold the tra-
 9 ditions of men, the vvas hings of cruses and cuppes : & many
 10 ovrne tradition. † For Moyfes said, Honour thy father & thy mother.
 11 and, He that shal curse father or mother, dying let him dye. † But you say,
 12 If a man say to father or mother, Corban (vvhich is a gift) vvhath-
 13 soeuer proceedeth from me, shal profit thee : † and further
 14 you suffer him not to doe ought for his father or mother, tde-
 15 feating the vvord of God for your ovrne tradition vvhich
 16 you haue giuen forth, and many other things of this sort you
 17 doe.

Exo. 20,
 11.
 Lev. 20,
 9.

14 † And calling againe the multitude vnto him, he said to
 15 them, Heare me al you, and vnderstand. † Nothing is vvith-
 16 out a man entring into him, that can defile him. but the
 17 things that proceede from a man those are they that make a
 18 man cōmon. † If any man haue eares to heare, let him heare.

See the first
 annotation vpō
 this chapter.

17 † And vvhē he vvas entred into the house from the multi-
 18 tude, his Disciples asked him the parable. † And he saith to
 19 them, So are you also vnskilful? Vnderstand you not that
 20 euery thing from vvithout, entring into a man, can not make
 21 him common : † because it entreth not into his hart, but
 22 goerh into the belly, and is cast out into the priuy, purging
 23 al the meates? † But he said that the things vvhich come
 24 forth from a man, they make a man common. † For from
 25 vvithin out of the hart of men proceede euil cogitations, ad-
 26 uouteries, fornications, murders, † theftes, anatices, vvicked-
 27 nesse, guile, impudicities, an euil eye, blasphemie, pride, fo-
 28 lishnes. † Al these euils proceede from vvithin, and make a
 man common.

Mt. 15,
 21.

24 † And rising from thence he vvent into the coastes of Tyre
 25 and Sidon: and entring into a house, he vvould that no man
 26 should know, and he could not be hid. † For a vvoman im-
 27 mediately as she heard of him, vvhose daughter had an vn-
 28 cleane spirit, entred in, and fel dovvne at his secte. † For the
 vvoman vvas a Gentile, a Syrophœnician borne. And she
 besought him that he vvould cast forth the diuel 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 vvhelpes also cate vnder the table of the crum-

O mes

mes of the children. † And he said to her, For this saying goe 29
thy way, the deuil is gone out of thy daughter. † And when 30
she was departed into her house, she found the maid lying
vpon the bed, and the deuil gone out.

The Gospel vpon
the 11 Sunday
after Pentecost.

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

of Tyre
and Si-
don, be
came

ANNOTATIONS CHAP. VII.

1. *Common.*] Common and vncleane is al one. For the Iewes were commaunded by the Law to eate certaine kindes of meates only, and not al indifferently: and because these were separated from other meates, and as it were sanctified to their vse, they called the other common and profane: and because the Law calleth those cleane and these vncleane, thereof it is, that vncleane and common is al one, as in this Chapter often, and *Ab. 18.*
2. *Precepts of men.*] Mens ordinances which be repugnant to Gods commaundements, be here condemned: as al obseruations not edifying nor profitable to the fulfilling of Gods commaundements, be vaine and superfluous: as many obseruations of the Pharisees were then, and the like traditions of Heretikes be now. for howloeuer they bragge of Scriptures, al their maner of administration and ministerie is their owne tradition and inuention without al Scripture and warrant of Gods word. But the traditions of the Apostles and Ancients, and al the precepts of holy Church we are commaunded to keepe, as things not prescribed by man, but by the Holy Ghost. *Ab. 15, 22. 41. 2 Thessal. 2, 11.*
3. *Gift.*] To giue to the Church or Altar is not forbidden, but the forsaking of a mans parents in their necessitie, pretending or excusing the matter vpon his giuing that which should relieue them, to God or to the Altar, that is impious and vnnatural. And these Pharisees teaching children so to neglect their duties to their parents, did wickedly.
4. *Nothing entering into a man.*] As these wordes of our Sauour do not import, that the Iewes then might haue eaten of those meates which God forbade them: no more doe they now, that we Christians may eate of meates which the Church forbiddeth vs. And yet both then and now al meates are cleane, and nothing entering into a man, defileth a man. For neither they then, nor we now abstaine, for that any meates are of their nature abominable, or defile the eates, but they for signification, we for obedience and chastisement of our bodies.
5. *Spitting.*] Not only by Christs word and will, but also by ceremonie and by application of external creatures which be holy, miracles are wrought. as by Christs spittle, which was not part of his person, being a superfluity of his body, but yet most holy. *Theophyl. in 7 Marc.*
6. *Ephphetha*

10 Ephphatha.) The Church doth most godly imitate and use these very wordes and ceremonies of our Saviour in the Exorcismes before Baptisme, to the healing of their soules that are to be other ceremonies in Baptisme, as Christ here healed the bodily infirmities and the disease of the soule together. *Ambros. li. 1. de Saenam. c. 1.*

Exorcismes and other ceremonies in Baptisme.

CHAP. VIII.

Of compassion he feedeth the people, 1000 with seven loaves. 10 After at which miracles as though they were yet insufficient to prove him to be Christ, the obstinate Pharisees do require some miracle from heaven. 11 Whereupon forsaking them, he warneth his Disciples to beware of the leaven of their doctrine, neither to fear want of necessaries. 12 He healeth a blind man by degrees and with ceremonies. 13 Peter confesseth him (though men at this while had not learned so farre) to be Christ. 14 and by and by he revealeth to them his passion, 15 rebuking also Peter for dissuading it, 16 and shewing that it is a thing wherein al that will be saved (namely in time of persecution) must follow him.

Mt. 15, 32.

1



IN those daies againe when there was a great multitude, and had not what to eat: calling his Disciples together, he saith to them, † I have compassion upon the multitude: because loe ¹¹ three daies they now endure with me, neither have what to eat. † and if I dimisse them fasting into their home, they will faint in the way: for some of them came farre of. † And his Disciples answered him, Whence may a man fill them here with bread in the wilderness? † And he asked them, How many loaves have ye? who said, Seven. † And he commaunded the multitude to sit downe upon the ground. And taking the seven loaves, giuing thanks he brake, and gaue to his Disciples for to set before them, and they did set them before the multitude. † And they had a few litle fishes: and he blessed them, and commaunded them to be set before them. † And they did eat and were filled. and they tooke up that which was left of the fragments, seven maundes. † And they that had eaten were about foure thousand: and he dimissed them.

The Gospel vpo the 6 Sunday after Pentecost.

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Mt. 15, 39. 16, 1.

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† And ¹⁰ immediatly going vp into the boate with his Disciples, he came into the quarters of Dalmanutha. † And the Pharisees went forth, and began to question with him, asking of him a signe from heaven, tempting him. † And groning in spirit, he saith, Why doth this generation aske a signe? Amen I say to you, If a signe shall be giuen to this generation. † And leauing them, he went vp againe into the boate, and passed beyond the straite.

¹¹ Great seruout and deuotion in the good people, and exceeding force in our Masters preaching, that made the abide fasting so long to heare his diuine sermons.

O ij † And

† And they forgot to take bread: and they had but one 14
loafe vvith them in the boate. † And he commaunded them, 15
faying, Looke vvell and bevvare of the leauen of the Phari-
sees, and the leauen of Herod. † And they reasoned among 16
them selues faying, Because vve haue not bread. † Which 17
I E S V S knowing, saith to them, Why doe you reason, be-
cause you haue not bread? do you not yet know nor vn-
derstand? yet haue ye your hart blinded? † hauing eies see 18
you not? and hauing eares heare you not? Neither do you re-
member? † When * I brake fiue loaues among fiue thousand: 19
and hovv many baskets ful of fragmets tooke you vp? They
say to him, Twelue. † * When also seuen loaues among foure 20
thousand, hovv many maundes of fragments tooke you vp?
And they say to him, Seuen. † And he said to them, Hovv do 21
you not yet vnderstand?

Mr. 6,
38.

Mr. 8, 5.

Our Sauiour
vved to worke
much by tou-
ching: that we
may learne not
to cōtemne the
corporal and
external appli-
cation of holy
things, nor to
chalēge by the
spirit and faith
only, as Here-
ticks doe.

† And they come to Bethsaida: and they bring to him one 22
blinde, and desired him that he vvould :: touche him. † And 23
taking the hand of the blinde, he led him forth out of the
tovvne: and spitting into his eies, imposing his hands, he af-
ked him if he savv any thing. † And looking vp, he said, I see 24
men as it vvere trees, vvalking. † After that againe he im- 25
posed his hands vpon his eies, and he began to see, and vv as re-
stored, so that he savv al things clerely. † And he sent him in- 26
to his house, faying, Goe into thy house: and if thou enter in
to the tov vne, tel no body.

† And * I E S V S vvent forth and his Disciples into the 27
tovvnes of Cæsarea-Philippi: and in the vvay he asked his
Disciples, faying to them, Whom do men say that I am?
† Who answered him, faying, Iohn the Baptist, some Elias, & 28
other some as it vvere one of the Prophets. † Then he saith 29
to them, But vvhom do you say that I am? Peter answering
said to him, Thou art Christ. † And he threatened them that 30
they should not tel any man of him.

Mr. 16,
13.

Lk. 9, 18

† And he began to teache them, that the Sonne of man 31
must suffer many things, and be reiectēd of the Auncients
and of the high Priestes and the Scribes, and be killed: and
after three daies rise againe. † And he spake the vvord open- 32
ly. And Peter taking him, began to rebuke him. † Who tur- 33
ning, and seeing his Disciples, threatened Peter, faying, Goe
behind me Satan, because thou saourest not the things that
are of God, but that are of men. † And calling the multitude 34
together

together vvith his Disciples, he said to them, If any man vvil
 folovv me, let him deny him self, and take vp his crosse, and
 35 folovv me. † For he that vvil saue his life, shal lose it: and
 he that shal lose his life * for me and the Gospel, shal saue it.
 36 † For vvhat shal it profit a man, if he * gaine the vvhole
 37 vvorld, and suffer damage of his soule? † Or vvhat permuta-
 38 tion shal a man giue for his soule? † For he that shal be asha-
 med of me, and of my vvordes in this aduouterous and sinful
 generation, the Sonne of man also vvil be ashamed of him,
 vvhen he shal come in the glorie of his father vvith the holy
 Angels.

ANNOTATIONS
 CHAP. VIII.

6. *Gone to his disciples.*] He serueth the people not immediatly him self, but by the Apostles mi-
 nisterie: to teach vs that we must receiue Christes Sacraments and doctrine, not at our owne hand,
 but of his Priests and our Pastours.

7. *Blessed them.*] So is it in some ancient Greeke copies, agreeable to our Latin, and in S. Luke
Luc. 9. 36. expressly in the common Greeke text, that he blessed the five loaves and the two fishes: which must
 be alwaies marked against the Heretikes, which denie this blessing to pertaine to the creatures,
 but feine it alwaies to be referred to God for thanks giuing. For if it were so, he would haue said
 grace but once for that whole refectiō: but he did severally bleise both the bread first, and after-
 ward the fishes also, multiplying them by his said bleising (as he did mankind and other creatures
Gen. 1. 22. in the beginning by bleising them) and so working effectually some change or alteration in the
 very creatures them selues.

11. *For me and the Gospel.*] By the Gospel is signified, not only the foure Euangelistes, but al
 Scriptures, and whatsoever Christ said that is not in Scripture: for he saith in this very place, *He that*
shal be ashamed of my vvordes, the Sonne of man vvil be ashamed of him &c. Neither his owne vvordes
 only, but whatsoever the Apostles taught in word or vvriting: for our Sauour saith, *He that despiseth*
you, despiseth me. For defence of any of al these and of every Article of the Catholike faith, we ought
Luc. 9. to die, and this is to lose our life for Christ and his Gospel.

14. *Gaine the vvhole vvorld.*] Let such note this, that for feare or flattery of the vvorld cōdescend
 to obey the vniust lawes of men touching religion, against their owne consciences: and be content
 for the rest of a few daies of this life, and for lauing their temporal goods, to lose their soule and
 the ioyes of heauen. Doing against
 our owne con-
 science.

CHAP. IX.

*The more to confirme them, he giueth them in his Transfiguration a sight of his glorie. Where-
 unto suffering doth bring, 9 and then againe doth inculcate his Passion.
 10 A Diuel also he casteth out, which his Disciples (upon whom therefore the
 peruersē Scribes triumphed in his absence) could not, for lacke of fasting and
 praying. 11 Bring yet in Galilee, he reuolueh more about his Passion. 12 And
 because in the way to Capernaum they contended for the Primacie (he teacheth
 them that humility is the way to Primacie before God: 13 bidding them also,
 not to prohibis such as be not against them: nor to giue scandal to any one of the
 faithful, and on the other side, the faithful to avoid them by Whom they may be
 scandalized and fall, be they neuer so vvise vnto them.*



AND he said to them, Amen I say to you, 1
 that there be some of them that stand here,
 vvhich shal not tast of death, vntil they see
 the kingdom of God comming in povver.
 † And after six daies I E S V S taketh Peter 2
 and Iames and Iohn: and bringeth them
 alone into a high mountaine apart, and vvas transfigured be-
 fore them. † And his garments vvere made glistering and 3
 vvhite excedingly as snow, the like vvhich a fuller cannot
 make vvhite vpon the earth. † And there appeared to them 4
 † Elias vwith Moyfes: and they vvere talking vwith I E S V S.
 † And Peter ansvvering, said to I E S V S, Rabbi, it is good for 5
 vs to be here: and let vs make three tabernacles, one for thee,
 and one for Moyfes, and one for Elias. † For he knew not 6
 vvhich he said: for they vvere frighted vwith feare: † and there 7
 vvas a cloude ouerhadovving them, and a voice came out
 of the cloude, saying, This is my Sonne most deere: heare ye 8
 him. † And immediatly looking about, they savv no man 9
 any more but I E S V S only vwith them. † And as they descē-
 ded from the mountaine, he commaunded them that they
 should not tel any man vvhich things they had seen: but
 vvhhen the Sonne of man shal be risen againe from the dead.
 † And they kept in the vword vwith them selues: questioning 10
 together vvhich that should be; *when he shal be risen from the dead.*
 † And they asked him, saying, What say the Pharisees then 11
 and the Scribes, that * Elias must come first? † Who ansvve- 12
 ring said to them, Elias vvhhen he commeth first, shal restore
 all things: and hovv it is vwritten of the Sonne of man, that
 he shal suffer many things and be contemned. † But I say to 13
 you that Elias also is come (and they haue done to him
 vvhichsoever they vvould) as it is vwritten of him.
 † And * coming to his Disciples, he savv a great multitude 14
 about them, and the Scribes questioning vwith them. † And 15
 forthvvith al the people seeing I E S V S, vvas astonied, and
 much afraid: and running to him, saluted him. † And he asked 16
 them, What do you question of among you? † And one of 17
 the multitude ansvvering, said, Maister, I haue brought my
 sonne to thee, hauing a dumme spirit, † Who, vvhersoeuer 18
 he taketh him, dasheth him, and he someth, and gnasheth
 vwith the teeth, and vvhichereth: and I spake to thy Disciples
 to cast him out, and they could not. † Who ansvvering them, 19
 said,

Mr. 16,
27. 17. 1
Ln. 9, 27

See the An-
notations vpon
the 17 of S.
Matthew.

The law and
the Prophets
ioyne with
Christ and his
Gospel: the
one signified
by Moyfes, the
other by Elias.
By whose ap-
paritions here
we also learne
that sometime
there may be
personal enter-
course betwixt
the liuing & the
dead, though
not ordinarily.

The Gospel
vpon wensday
in the Imber
weeke of Sep-
tember.

Mal. 4, 5

Mr. 17,
14.
Ln. 9, 37

said, O incredulous generation, how long shall I be with 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

21 ground, he tumbled foaming. † And he asked his father, How long time is it since this hath chanced unto him? But he said,

22 From his infancie: † and often times hath he cast him into fire and into waters, to destroy him. but if thou canst any

23 thing, helpe vs, hauing compassion on vs. † And Iesus said to him, If thou canst beleue, all things are possible to him that

24 beleueth. † And incontinent the father of the boy crying out, with teares said, I do beleue Lord: helpe my incredulity.

25 † And when Iesus saw the people running together, he threatened the vnclane spirit, saying to him, Deafe and dumme spirit, I commaunde thee, goe out of him, and enter

26 not any more into him. † And crying out, and greatly tearing him, he went out of him, and he became as dead, so that

27 many said, That he is dead. † But Iesus 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

29 we cast him out? † And he said to them, This kinde can goe out by nothing, but ²² by prayer and fasting. -†

30 † And * departing thence they passed by Galilee, neither

31 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 kil him, and

32 being killed the third day he shall rise againe. † But they knew not the word: and they were afraid to aske him.

33 † And * they came to Capharnaum. Vho, when he was in the house, asked them, What did you treat of in the way?

34 † But they held their peace, for in the way they had disputed among them selues, which of them should be the greater.

35 † And sitting downe, he called the Twelue, and saith 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 middes of them. Vhom when he had embraced, he said to them,

37 † Vwhofoeuer shall receiue one of such children in my name, receiue me. and vwhofoeuer shall receiue me, receiue me, but him that sent me.

38 † * Iohn answered him, saying, Maister we saw one casting out deuils * in thy name, vwho foloweth not vs, and we

prohi-

²²Note the great force of prayer, and fasting.

Mt. 17, 22.
Lk. 9, 21

Mt. 18, 1
Lk. 9, 46.

Lk. 9, 49.

☞ Reward for almes deedes, whereby it is euident they be meritorious.
☞ To giue scandal by our life to the weake in faith, is a great tinnie, especially in Priests, Preachers, and Princes.

prohibited him. † But I E S V S said, Do not prohibit him. 39
for there is no man that doth a miracle in my name, and can
soone speake il of me. † for he that is not against you, is for 40
you. † For vvhoso cuer shal giue you to drinke a cuppe of 41
vvater in my name, because you are Christs: amen I say to
you, he shal not lose his ☞ reppard. † And vvhoso cuer 42
shal ☞ scandalize one of these litle ones beleeuing in me: it is
good for him rather if a millstone vvere put about his necke,
and he vvere cast into the sea. † And if thy hand scandalize 43
thee, cut it of. it is good for thee to enter into life, maimed,
then hauing tvvo hands to goe into hel, into the fire vnquen- 44
cheable, † vvhere their vvorme dieth not, and the fire quen-
cheth not. † And if thy foote scandalize thee, choppe it of. 45
it is good for thee to enter into life euerlasting, lame, rather
then hauing tvvo feete, to be cast into the hel of vnquen- 46
cheable fire, † vvhere their vvorme dieth not, and the fire
quencheth not. † And if thine eye scandalize thee, cast it 47
out. it is good for thee vvith one eye to enter into the king-
dom of God, rather then hauing tvvo eies, to be cast into 48
the hel of fire, † vvhere their vvorme dieth not, and the fire
quencheth not. † For euery one shal be salted vvith fire: and 49
* euery victime shal be salted vvith salt. † Salt is good. but if 50
the salt shal be vnseasoned: vvher vvith vvil you season it?
Haue salt in you, and haue peace among you.

Leu. 2, 13

ANNOTATIONS
CHAP. IX.

Elias.
Moyles.

☞. *Elias With Moyles.*) Moyles representeth the persons of al the Sainds that shal be departed this life when Christ commeth in his Maiestie to iudgement: And Elias (who was then liuing) figureth the holy men that shal then be found aliue when he commeth in glorie. Who both shal then begin to reigne With Christ in glorie. *Bedai in 9. Marc.*

Elias and Iohn
Bapust
Kincal-
tes.

☞. *Elias also u comit.*) Elias was Zelous for Gods Law, a great reprehender of sinne, and an Eremitte, and shal be the Precursor of Christ in his second Aduent: So was Iohn before his first Aduent, a Zelatour, a Corrector, an Eremitte, and his Precursor. *Theod. in euen. Thoma super hunc locum.* See 5. Hierom in the life of Paul the eremite, that both Elias and Iohn Baptist vvere counted principal professours of that life.

The name of
Iesus worketh
miracles.

☞. *In thy name.*) Miracles are vvrought sometime by the name of Iesus, whatsoever the men be, when it is for the prooffe of a truth or for the glorie of God. In so much that Iulian the Apostata him selfe did driue away diuels With the signe of the Crociffeas *S. Gregoris Nazianzenensis* writeth *erat. in Iulian. Theodoret. li. 1. c. 5. hist.* And so also Heretikes may doe miracles among the Heathen, to prooue any article of the Christian faith: but they neuer did nor euer shal vvoike any miracle to prooue any of their erroneous opinions, as, to prooue that Christ is not really in the B. Sacrament.

CHAP. X.

He answereth the tempting Pharisees (and againe his disciples after ward) that the case of a man with his wife shalbe (as in the first instruction) verely indissoluble. 17 He blesteth children. 18 He sheweth what is to be done to get life everlasting. 19 What also for a rich man, to be perfect: 20 He also what passing reward they shal have that doe so, in time of persecution. 21 He remaneth more so his Disciples touching his Passion: 22 bidding the two ambitious sisters to thinke rather of suffering with him: 23 and teaching vs in the rest of his Disciples, not to be grieved at our Ecclesiastical Superiours, considering they are (as he was him self) to vaile for our saluation. 24 Then going out of Iericho, he giveth sight to a blinde man.

THE THIRD part of this gospel, Christes coming into Iericho toward his Passion.

Mt. 19, 1



Deut. 24, 1.

Gen. 1, 27.

Gen. 2, 24.

Mt. 19, 9

Mt. 5, 32

Lu. 16, 18.

1. Cor. 7, 11.

Mt. 19, 13.

Lu. 18, 15.

1 AND rising vp thence, he commeth into the coastes of Iericho beyond Iordan: and the multitudes assemble againe vnto him. and as he vvas accustomed, againe he taught them. † And the Pharisees coming neere, asked him, Is it lawfull for a man to dimisse his vvife? tempting him. † But he answering, said to them, V what did Moyses commaund you? † Who said, * Moyses permitted to vvrite a bil of diuorce, and to dimisse her. † To vvhom I E S V S answering, said, For the hardnes of your hart he vvrote you this precept. † but from the beginning of the creation * God made them male and femal. † For this cause, * man shal leaue his father and mother: and shal cleaue to his vvife, † and they tvvo shal be in one flesh. therefore novv they are not tvvo, but one flesh. † That therefore vvch God hath ioyned together, :: let not man separate.

10 † And * in the house againe his Disciples asked him of the same thing. † And he saith to them, Whosoever dimisseth his vvife and marrieth an other: committeth aduoutrie vpon her. † And if the vvife dimisse her husband, and mary an other, she committeth aduoutrie.

13 † And * they offered to him yong children, that he might touche them. And the Disciples threatened those that offered them. † Whom vvhen I E S V S savv, he tooke it il, and said to them, Suffer the litle children to come vnto me, and prohibit them not. for the kingdom of God is for such. † Amen I say to you: Whosoever receiueh not the kingdom of God as a litle childe, shal not enter into it. † And embracing them, and imposing hands vpon them, he :: blessed them.

17 † And vvhen he vvas gone forth in the vvay, a certaine man running forth and kneeling before him asked him,

:: The obligation betwixt man and wife is so great, that during life it can not be broken.

:: Our Saviour gaue the children his blessing.

P * Good

∴ Note that the keeping of Gods commaundements procureth life euerlasting.

∴ This is counsell of perfectiō (not a precept) which the Religious professing and keeping voluntary pouertie, doe follow.

∴ Exceeding happie be they that can forsake their temporal things for religion.

* Good Maister, vvhat shal I doe that I may receiue life euerlasting? † And I E S V S said to him, Why callest thou me good? 18
 "None is good but one, God. † Thou knowvest the ∴ commaundements, * *Commis not aduourie, Kil not, Steale not, Beare not false* 19
vvitnesse, doe no fraude, Honour thy father and mother. † But he ansvve- 20
 ring, said to him, Maister al these things I haue obserued from my youth. † And I E S V S beholding him, loued him, and 21
 said to him, One thing is vvanting vnto thee: ∴ goe, sel vvhatsoeuer thou hast, and giue to the poore, and thou shalt haue treasure in heauen: and come, folovv me. † Who being stro- 22
 ken sad at the vvord, vvnt avvay sorovvful. for he had many possessions. † And I E S V S looking about, saith to his Disci- 23
 ples, Hovv hardly shal they that haue money, enter into the kingdom of God! † And the Disciples vvere astonied at his 24
 vvordes. But I E S V S againe ansvvering, saith to them, Children, hovv hard is it for them that trust in money, to enter into the kingdom of God! † It is easier for a camel to 25
 passe through a nedels eie, then for a rich man to enter into the kingdom of God. † Vvho marueled more, saying to them 26
 selues, And vvho can be saued? † And I E S V S beholding 27
 them, saith, Vvith men it is impossibile: but not vvith God. for al things are possible vvith God. † And Peter began to 28
 say vnto him, Behold, vve haue left al things, and haue followed thee. † I E S V S ansvvering, said, ∴ Amen I say to 29
 you, there is no man vvich hath left house, or brethren, or sisters, or father, or mother, or children, or landes for me and for the Gospel: † that shal not receiue an hundred times so 30
 much novv in this time: houses, and brethren, and sisters, and mothers, and children, and landes, vvith persecutions; and in the vvorld to come life euerlasting. † But * many that are first, 31
 shal be last: and the last, first.
 † And they vvere in the vvay going vp to Hierusalem: and 32
 I E S V S vvnt before them, and they vvere astonied: and following vvere afraid. And * taking againe the Tvvelve, he began to tel them the things that should befall him. † That, be- 33
 hold vve goe vp to Hierusalem, and the Sonne of man shal be betrayed to the cheefe Priestes, and to the Scribes and Auncients, and they shal condemne him to death, and shal deliuer him to the Gentiles, † and they shal mocke him, and 34
 spit on him, and scourge him, and kil him, and the third day he shal rise againe.

Mt. 19,
16.
Lk. 18,
18.
Exo. 20,
13.

Mt. 19,
30.
Lk. 13,
30.

Mt. 20,
17.
Lk. 18,
31.

† And

Mt. 20, 35 † And * there come to him Iames and Iohn the sonnes of
 10. 36 Zebedee, saying, Maister, vve vvil that vvhath thing soeuer
 37 vve shal aske, thou doe it to vs. † But he said to them, What
 38 vvil you that I doe to you? † And they said, Graunt to vs,
 39 that vve may sit, one on thy right hand, and the other on thy
 40 left hand, in thy glorie. † And I e s v s said to them, You vvorte
 not vvhat you aske. can you drinke the cuppe that I drinke:
 or be baptized vvith the baptisme vvhervvith I am baptized?
 41 † But they said to him, Vve can. And I e s v s said to them, The
 cuppe in deede vvich I drinke, you shal drinke: and vvith
 the baptisme vvhervvith I am baptized, shal you be bapti-
 42 zed: † but to sit on my right hand or on my left, is not mine
 to giue vnto you, but to vvhom it is prepared. † And the
 ten hearing, began to be displeased at Iames and Iohn.
 Mt. 20, 42 † And I e s v s calling them, saith to them, * You know that
 25. they vvich seeme to rule ouer the gentiles, ouerrule them:
 Lu. 22, 43 and their Princes haue povver ouer them. † But it is not so in
 25. you. but vvho soeuer vvil be greater, shal be your minister:
 44 † and vvho soeuer vvil be first among you, shal be the ser-
 45 uant of al. † For the Sonne of man also is not come to be
 ministred vnto, but to minister, and to giue his life a redemp-
 tion for many.
 Mt. 20, 46 † And * they come to Iericho: and vvhen he departed from
 29. Iericho, and his Disciples, and a very great multitude, the
 Lu. 18, 35. sonne of Timæus, Bar-timæus the blinde man, sat by the way
 47 side begging. † Vvho vvhen he had heard, that it is I e s v s
 of Nazareth: he began to crie, and to say, I e s v s, sonne of Da-
 48 uid, haue mercie vpon me. † And many threatened him, to
 hold his peace. but he cried much more, Sonne of Dauid,
 49 haue mercie vpon me. And I e s v s standing stil commaun-
 ded him to be called. And they call the blinde man, saying to
 50 him, Be of better comfort, arise, he calleth thee. † Vvho casting
 51 of his garment leapt vp, and came to him. † And I e s v s
 ansvvering, said to him, Vvhat vvilt thou that I doe vnto
 thee? And the blinde man said to him, Rabbôni, that I may
 52 see. † And I e s v s said to him, Goe thy vvayes, thy faith hath
 made thee safe. And forthvvith he sayv, and folovved him in
 the vvay.

ANNOTATIONS
CHAP. X.

Toleration and
permission of
cuil.

9. *Permitted.*) Some things are permitted, though not approued or allowed, to auoid greater inconueniences. No man may doe cuil for any caule, but he may permit other mens cuils for diuerſe cauſes: as God him ſelf doeth, who can doe no euil. So doth the Prince and Common-wealth permit leſſer cuils to eſchew greater, and ſo may the Holy Church much more (as S. Auguſtine ſaith the doeth) being placed among much chaſſe and much cockle, tolerate many things: and yet whatſoever is againſt faith and good life, ſhe neither approueth, nor diſſembleth with ſilence, nor committeth.

Aug. 9.
119 c. 19.

Marriage after
diuorce vnlaw-
ful.

11. *And marrieth an other.*) That which S. Mattheu vetered more obſcurely, and is miſtaken of ſome, as though he meant that for fornication a man might put away his wife and marry an other, is here by this Euangeliſt (as alſo by S. Luke) put out of doubt, generally auouching, that whoſoever putteth away his wife and marrieth an other, committeth aduoutrie. *Aug. li. 1. de adul. coniug. c. 11. ſequentibus.*

Lu. 16, 18.

12. *None is good.*) None is entirely, ſubſtancially, and of him ſelf good, but God: though by participation of Gods goodnes, men are truly alſo called good.

13. *A riche man.*) He is here called a rich man that hath his confidence (as here is expreſſed) in his treaſure, and had rather forſake his faith and duty to God, then loſe them, as al they which liue in Schisme or Heretie to ſaue their goods.

Their reward
in this life that
forſake ought
for Gods ſake.

14. *An hundred times ſo much.*) Sometime God doth ſo bleſſe men alſo in worldly benefites that haue forſaken al for him, as S. Gregorie, S. Auguſtine, and S. Paulinus: but the principal meaning is, * that he wil giue to ſuch men in this life aboundance of grace and ſpiritual comfort and contentatiõ and ioy of cõſcience (as they feele which haue experience) the which ſpiritual giftes excede the temporal commodities more then an hundred fold. in ſo much that he that hath fully forſaken but final things for religion, would not forſake religion to haue al the World.

Mat. in
19 Mat.

CHAP. XI.

THE fourth
part of this
Goſpel, the
holy weeke
of his Paſ-
ſion in Hieru-
ſalem.

Being now come to the place of his Paſſion, he entred with triumph as their Chriſt. 12 He curſeth that fruitleſſe leafie tree. 13 He ſheweth his Zeale for the houſe of God: for which the Rulers ſeek his deſtruction. 14 He exhorteth his Diſciples to ſtedfaſtneſſe of faith, and to forgive their enemies. 15 He auoucheth his power by the witnes of Iohn who was a man ſent of God.

PALME-
Sunday.



AND vvhhen they came nigh vnto Hieruſalem 1
and Bethania to Mount oliuet, he ſendeth t vvo
of his Diſciples, † and ſaith to them, Goe in- 2
to the tovne that is againſt you, and imme-
diatly entring in thither, you ſhal finde a colt
tied, vpon vvhich no man yet hath ſitren: looſe him, and
bring him. † And if any man ſhal ſay to you, Vvhat doe you? 3
ſay that he is needeful for our Lord: and incontinent he vvil
ſend him hither. † And going their vvaies, they found the colt 4
tied before the gate vvithout in the meeting of t vvo vvaies:
and they looſe him. † And certaine of them that ſtoode there, 5
ſaid to them, Vvhat doe you looſing the colt? † Vvho 6
ſaid to them as I E S V S had commaunded them: and they
did let him goe vvith them. † And they brought the colt to 7
I E S V S: and they lay their garments vpon him, and he ſate
vpon him. † And many ſpred their garments in the vvay: 8
and

Mt. 21, 1
Lu. 19,
20.
Io. 12, 15

Al theſe vo-
luntary duties
were grateful
to our Saviour,
and ſo be the
like done to
him in the B.
Sacrament.

- and others did cut boughes from the trees, and straved them in the vway. † And they that vvent before and they that folovved, cried saying, *Hosanna, blessed is he that cometh in the name of our Lord. † blessed is the kingdom of our father David that cometh, Hosanna in the highest.* † And he entred Hierusalem into the temple: and hauing vewed al things round about, vwhen novv the euening houre vvas come, he vvent forth into Bethania vvith the Tvvelve.
- † And the next day vwhen they departed from Bethania, he vvas an hungred. † And * vwhen he had seen a farre of a figtree hauing leaues, he came if happily he could finde any thing on it. And vwhen 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 euet. And his Disciples heard it. † And they come to Hierusalem.
- And * vwhen he vvas entred into the temple, he began to cast out them that sold and bought in the temple, and the tables of the bankers, and the chaires of them that sold 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 vvritten, *That my house shall be called the house of prayer to al nations? But you haue made it a denne of theentes.* † Vvwhich vwhen the cheefe Priestes and the Scribes had heard, they fought hovv they might destroy him. for they vvere afraid of him, because the vvhole multitude vvas in admiration vpon his doctrine. † And vwhen euening vvas come, he vvent forth out of the citie.
- † And * vwhen they passed by in the morning, they sawv the figtree vvithered from the rootes. † And Peter remebring, said to him, Rabbi, behold the figtree that thou didst curse, is vvithered. † *And I e s s ansvvering saith to them, Haue faith of God. † Amen I say to you, that vvhofoeuer shall say to this mountaine, Be taken vp and be cast into the sea, and shall not stagger in his hart, but belecue that vvhatfoeuer he saith, shall be done: it shall be done vnto him.* † Therefore I say to you, al things vvhatfoeuer you aske, praying, belecue that you shall receiue, and they shall come vnto you. † † And vwhen you shall stand to pray, forgiue if you haue ought against any man: that also your father which is in heauen, may forgiue you your sinnes. † † If so be that

MVNDAY.

TWESDAY.
b The Gospel for S. Gregorius Thaumaturgus Nouemb. 17. And in a Votive Masse for any necessitie. Faith of God is to beleue that he is able, and that he will doe it if it be expedient, and no impediment on our part. God neuer forgiveth sinnes to him that pardoneth not his enemies fro his

P iij you

week.
harr. whereby
it is evident that
it is requi-
red only

you vvil not forgiue, neither vvil your father that is in hea-
uen, forgiue you your sinnes. † And they come againe to 17
Hierusalem.

And * vvhen he vvalked in the temple, there come to him
the cheefe Priestes and the Scribes and the Auncients, † and 28
they say to him, In vvhat pover doest thou these things? and
vvho hath giuen thee this pover, that thou shouldest doe
these things? † And I E S V S ansvvering said to them, I also 29
vvil aske you one vvord, and ansvver you me: and I vvil tel
you in vvhat pover I doe these things. † The baptisme of 30
Iohn vvvas it from heauen, or from men? ansvver me. † But 31
they thought vvith them selues, saying, If vve say, From hea-
uen: he vvil say, Vvhy then did you not beleuee him? † If vve 32
say, From men, they feared the people. for al accounted Iohn
that he vvvas in deede a Prophet. † And they ansvvering say 33
to I E S V S, Vve knovv not. And I E S V S ansvvering saith
to them, Neither do I tel you in vvhat pover I doe these
things.

Mt. 21,
23.
Lk. 20,
2.

ANNO TATIONS
CHAP. XI.

Profaning of
Gods Church.

16. *Vessel through the temple.*] He could not abide to see the Temple of God profaned, no nor
suffred those things to be done in it, which otherwise were not vnlawful but honest, if they had
been done in dewe place. How much lesse can he abide the profaning of Churches now vvith
Heretical seruice and preaching of heresie and blasphemie?
17. *Denne of thomes.*] If the Temple vvvas then a denne of theeues, because of profane and secu-
lar merchandise: how much more now, vvhen the house appointed for the Holy Sacrifice and Sac-
rament of the Bodie of Christ, is made a denne for the Ministers of Caluins bread?

CHAP. XII.

*He foretelleth to the Iewes in a parable their reprobation most worthy, and the vocation
of the Church of the Gentils in their place. 10 him self being the headstone thereof.
11 He defeateth the snare of the Pharisees and Herodians, about paying tribute to
Caesar: 12 answereth also the inuention of the Sadducees against the Resurre-
ction: 13 also the opposition of a Scribe. 14 And so having put at the busse faller
to filias, he turneth and poseth them on the other side, because they imagined Christ
should be no more but a man. 15. Bidding the people to beware of the Scribes,
being ambitious and hypocrites. 16 He commendeth the poore Widow for her vvva-
nities, above al.*

∴ This man, is
god the Father.
This vineyard,
is (as Esay saith
5. 1.) the house
of Israel. The
seruants sent
are Moyses and
the Prophets,
vvho the Iewes
did diuersely
afflict and per-
secute.



AND he began to speake to them in para-
bles, ∴ A man planted a vineyard and
made a hedge about it, and digged a
trough, and built a tovvre, and let it out
to husbandmen: and vvvent forth into a
strange cuntry. † And he sent to the 2
husbandmen in season a seruant, to receiue
of

Es. 5. 1.
Mt. 21,
33.
Lk. 20,
9.

3 of the husbandmen, of the fruite of the vineyard. † Vvho ap-
 4 prehending him, bette him: and sent him avvay emptie. † And
 5 againe he sent to them an other seruant: and him they vvoun-
 6 ded in the head, and vsed him reprochefully. † And againe he
 7 sent an other, and him they killed: and many other, beating
 8 certaine, and killing others. † Therefore hauing yet one
 9 sonne most deere: him also he sent vnto them last saying,
 10 That they vvill reuerence my sonne. † But the husbandmen
 11 said one to an other, This is the heier: come, let vs kill him:
 12 and the inheritance shal be ours. † And apprehending him,
 13 they killed him, and cast him forth out of the vineyard. † What
 14 therefore vvil the lord of the vineyard doe? He vvil come
 15 and destroy the husbandmen: and vvil giue the vineyard to
 16 others. † Neither haue you read this scripture, *The stone vvhic*
 17 *the builders reiected, the same is made the head of the corner: † By our Lord w as this*
 18 *done, and it is maruelous in our eyes?* † And they sought to lay hands on
 19 him, and they feared the multitude. for they knevv that he
 20 spake this parable to them. And leauing him they vvent their
 21 vvay.
 22 †* And they send to him certaine of the Pharisees and of
 the Herodians: that they should entrappe him in his vvord.
 † Vvho comming, say to him, Maister, vve knovv that thou
 art a true speaker, and carest not for any man: for thou doest
 not looke vpon the person of men, but teachest the vvay of
 God in truth. is it lavvful to giue tribute to Cæsar: or shal
 vve not giue it? † Vvho knowving their subteltie, said to
 them, Vvhy tempt you me? bring me a penie that I may see
 it. † But they brought it him. And he saith to them, Vvwhose is
 this image, and inscription? They say to him, Cæsar. † And
 I x s v s ansvvering, said to them, Render therefore the things
 that are Cæsar, to Cæsar: 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, †* Moy-
 ses vvrote vnto vs, that if any mans brother die, and leaue his
 vvife, and leaue no children, his brother shal take his vvife
 and raise vp seede to his brother. † There vv ere therefore seuen
 brethren: and the first tooke a vvife, and died leauing no issue.
 † And the second took e her, and died: and neither this left is-
 sue. And the third in like maner. † And the seuen tooke her in
 like sort: and did not leaue issue. Last of al the vvoman also
 died

Pf. 117,
22.

Mr. 12,
15.
Ln. 16,
20.

Mr. 22,
23.
Ln. 20,
27.
Mt. 23,
6.
Den. 25,
5.

His Sonne is
CHRIST our
Saviour, who
the Iewes cru-
cified out of
the citie of Je-
rusalem, as it
were casting
him out of the
vineyard.
The Iewes
and their gui-
des to whom
the vineyard
was set, destroy-
ed: and Gods
vineyard giuen
to the Apostles
and their Suc-
cessors in the
Gentils.
CHRIST
is become the
corner stone of
the Synagogue
and the Church
in which the
faithful both of
the Iewes and
Gentils are cou-
teined.

died. † In the resurrection therefore vwhen they shal rise 23
again, vvhose vvife shal she be of these? for the seuen had
herto vvife. † And I E S V S ansvvering, said to them, Do ye 24
not therefore erreⁿ, not knowving the scriptures, norⁿ the
povver of God? † For vwhen they shal rise againe from the 25
deád, they shal neither marrie, nor be married, but are as the
Angels in heauen. † And as concerning the dead, that they 26
do rise againe, haue you not read in the booke of Moyfes,
hovv in the bus h God spake to him, saying, *I am the God of Abra-*
ham, and the God of Isaac, and the God of Jacob? † He is not the God of 27
the dead, but of the liuing. You therefore are much decei-
ued.

† And *there came one of the Scribes that had heard them 28
questioning, and seeing that he had wel answered them, as ked
him vvhich vvas the first commaundement of al. † And I E S V S 29
ansvvered him, That the first commaundement of al is,
Heare Israel: the Lord thy God, is one God. † And thou shalt loue the Lord thy 30
God from thy vvhole hart, and vvith thy vvhole soul, and vvith thy vvhole minde,
and vvith thy vvhole povver. This is the first commaundement.
† And the second is like to it, *Thou shalt loue thy neighbour as thy self.* 31
An other commaundement greater then these there is not.
† And the Scribe said to him, Vvel Maister, thou hast said in 32
truth, that there is one God, and there is none other besides
him. † And that he be loued from the vvhole hart, and vvith 33
the vvhole vnderstanding, and vvith the vvhole soule, and
vvith the vvhole strength: and :: to loue his neighbour as
him self is a greater thing then al holocaustes and sacrifices.
† And I E S V S seeing that he had ansvvered vvifely, said to 34
him, Thou art not farré from the kingdom of God. And no
man novv durst aske him.

† And * I E S V S ansvvering, said, teaching in the temple, 35
Hovv do the Scribes say, that Christ is the sonne of Dauid?
† For Dauid him self saith in the holy Ghost: *Our Lord said to* 36
my Lord, sit on my right hand, vntil I put thine enemies the soote-stoole of thy feete.
† Dauid therefore him self calleth him Lord, and vvhence is 37
he his sonne? And a great multitude heard him gladly.
† And he said to them in his doctrine, * Take heede of the 38
Scribes that vvil vvalk in long robes, and be salured in the
market-place, † and sit in the first chaires in the Synagogs, 39
and loue the highest places at suppers: † vvwhich deuoure 40
vvidovves houses vnder the pretence of long prayer: these
shal

:: This excel-
lencie of Chari-
tie teacheth vs
that faith only
is not sufficient.

Exo. 3, 6

Mr. 22,
34.

Deu. 6, 5

Leu. 19,
18.

Mr. 12,
41.
Lu. 10,
41.
Ps. 109,
1.

41 †* And IESVS sitting ouer against the tresurie, beheld how the multitude did cast money into the tresurie, and
 42 many rich men did cast in much. † And vwhen there came a certaine poore vvidovv, she cast in tvvo mites, vvhich
 43 is a farthing. † And calling his Disciples together, he saith to them, Amen I say to you, that this poore vvidovv hath
 44 cast in :: more then al that haue cast into the tresurie. † For al they of their aboundance haue cast in : but she, of her penurie hath cast in al that she had, her vvhole liuing.

:: God doth accept almes that are correspondent to euery mans abilitie : and the more able, the more must a mā giue.

ANNOTATIONS
 CHAP. XII.

17. *To God.*) These men were very circumspect and wary to doe al duties to Cæsar, but of their dutie to God they had no regard. So Heretikes, to flatter temporal Princes, and by them to vvhould their Heresies, doe not only inculcate mens dutie to the Prince, dissembling that which is due to God : but also giue to the Prince more then dew, and take from God his right and dutie. But Christ allowing Cæsar his right, warneth them also of their dutie toward God. And that is it which Catholikes inculcate, Obey God, doe as he commaundeth, Serue him first, and then the Prince.

God first to be serued, and then the Prince.

19. *His brother shal take.*) Marke wel here, that the Law which saith, Thou shalt not marry thy brothers wife, is not such as admitteth no dispensation, as though this 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 brothers wife.

Marrying the brothers wife.

22. *Not knowing the Scriptures.*) Who would haue thought that by this place of Scripture alleged by Christ, the Resurrection were proued ? and yet we see that Christ doth hereby deduce it, and chargeth these great Doctores and Maisters (which arrogated to them selues the knowledge of Scriptures) that it is their ignorance, that they know not so to deduce it. No maruel then if the Holy Doctores and Catholike Church make the like deductions sometime and prooves, where the Heretike doth not or wil not see so much, therefore no doubt, because he knoweth not the Scriptures, whereof he boasteth so much, noache sense of the Holy Ghost in them. For example, when of that place, *It shal not be forgiven in this world nor in the world to come*, ancient fathers deduce, that there are finnes remitted after this life in Purgatorie. See *Mat. 12. 32.*

Many truthe deduced out of scripture, which Heretikes see not.

26. *The power of God.*) Euen so doe Heretikes erre two waies : because they know not the Scriptures, which they interprete contrarie to the sense of the whole Church and of al the ancient fathers : and because they know not the power of God, that as he is able to raise the selfe same bodies againe, so he can make his body present in many places : but being altogether faithlesse and not beleeuing his power, they dispute of al such matters only by reason and their owne imaginations.

Heretikes ignorant and without faith.

CHAP. XIII.

To his Disciples (by occasion of Hierusalem and the Temples destruction) he foretelleth, what things shalbe before the consummation of the world, as specially the Churches ful preaching vnto al nations. 14 Then, what shalbe in the very consummation, so vnto Antichrist vvhich heu passing great persecution and sedition, but for a short time. 20 then incontinent the day of iudgement, 22 to our great comfort in these miseries vnder Antichrist. 32 As for the moment, so is it pertainteth not to knowe it. 33 but rather euery man to watch, that vnto he not surprisid vvhich he commeth to ech one particularly by death.

Q And

See the Annotations vpon S. Matthew c. 24.



AND vwhen he vvent out of the temple, one of
his Disciples saith to him, Maister, behold what
maner of stones, and vwhat kinde of buildings.
† And I E S V S ansvvering, said to him, Seest
thou al these great buildings? There shal not be
left a stone vpon a stone, that shal not be destroyed.

TUESDAY
night.

† And vwhen he sate in Mount-oliuet against the temple,
Peter and Iames and Iohn and Andrevv asked him apart,
† Tel vs, vwhen shal these things be? and vwhat shal be the
signe vwhen al these things shal begin to be consum-
mate? † And I E S V S ansvvering began to say to them, See,
that no man seduce you. † for many shal come in my name
saying that "I am he: and they shal seduce many. † And vwhen
you shal heare of vvarres and bruites of vvarres, feare not.
for these things must be, but the end is not yet. † For nation
shal rise against nation and kingdom against kingdom, and
there shal be earthquakes in places, and famines. These things
are the beginning of sorovves. † But looke to your selues.
For they shal deliuer you vp in Councels, and in Synagogs
shal you be beaten, and you shal stand before Presidents and
Kings for my sake, for a testimonie vnto them. † And into al
nations first the Gospel must be preached. † And vwhen they
shal leade you and deliuer you, be not careful before hand
vwhat you shal speake: but that vwhich shal be giuen you
in that houre, that speake ye. For it is not you that speake,
but the holy Ghost. † And brother shal deliuer brother
vnto death, and the father his sonne: and the children shal
arise against the parents, and shal vvoike their death. † And
you shal be odious to al men for my name. But he that shal
endure vnto the end, he shal be saued.

Great vvarres
toward the la-
ter end.

Much persecu-
tion of the faith-
ful and Catho-
like men in the
later end.

Great treacherie
and many false
brethren at the
same time.

Constancie and
perseuerance ne-
cessarie in time
of persecution.

† And vwhen you shal see *the abomination of desolation*, stan-
ding vwhere it ought not (he that readeth, let him vnderstand)
then they that are in levvrie, let them flee vnto the mountai-
nes: † and he that is on the house-toppe, let him not goe
dovvne into the house, nor enter in to take any thing out of
his house: † and he that shal be in the field, let him not re-
turne backe to take his garment. † And vvo to them that are
vvith childe and that giue sucke in those daies. † But pray
that the things chaunce not in the vvinter. † For those daies
shal be such tribulations as vvere not from the beginning
of the creation that God created vntil novv, neither shal
be.

Mt. 24, 1
Lk. 21, 5.

Dan. 9,
27.
2. Thes.
2, 4.

20 be. † And vnles the Lord had shorthened the daies, no flesh
 should be saved: but for the elect vvhich he hath elected, he
 21 hath [∴] shorthened the dates. † And then if any man shal say
 22 vnto you, Loe, here is Christ: loe, there: do not belecue. † For
 there shal rise vp false-Christes and false-Prophets, and they
 shal shew [∴] signes and vvonders, to seduce (if it be possible)
 23 the elect also. † You therefore take heede: behold I haue fore-
 told you al things.
 Ex. 31, 7 24 † But in those daies after that tribulation * the sunne shal be
 Isai. 3, 15 25 darkened, and the moone shal not giue her light, † and the
 starres of heauen shal be falling dovvne, and the povvers
 26 that are in heauen, shal be moued. † And then they shal see
 Dan. 7, 27 the * Sonne of man comming in the cloudes, vvith much
 13. 27 povver and glorie. † And then shal he send his Angels, and
 shal gather together his elect from the foure vvindes, from
 the vttermost part of the earth to the vttermost part of hea-
 28 uen. † And of the figtree learne ye a parable. Vvhen nowv
 the bough thereof is tender, and the leaues come forth, you
 29 knowv that sommer is very nigh. † so you also vvhen you
 shal see these things come to passe, knowv ye that it is very
 30 nigh, at the doores. † Amen I say to you, that this generation
 31 shal not passe, vntil al these things be done. † Heauen and
 earth shal passe, but my vvordes shal not passe.
 32 † But of that day or houre no man knowveth, neither the
 33 Angels in heauen, nor the [∴] Sonne, but the Father. † Take
 heede, vvatch, and pray. for you knowv not vvhen the time
 34 is. † Euen as a man vvho being gone into a strange countrie,
 left his house: and gaue his seruants authoritie * ouer ech
 35 vvorke, and commaunded the porter to vvatch. † Vvatch
 ye therefore (for you knowv not vvhen the lord of the house
 commeth: at euen, or at midnight, or at the cocke crowing,
 36 or in the morning) † lest comming vpon a soden, he finde
 37 you sleeping. † And that vvich I say to you, I say to al,
 Vvatch. †

[∴] Antichriste
 reigne shalbe
 three yeres and
 a halfe. Dan. 7.
 Apoc. 11.

[∴] not as though
 him self knew
 not, as the He-
 retikes Agnoite
 held: but becau-
 se he knew it
 not for to teach
 it others, as
 being not expe-
 dient. Amb. de
 Sedi. c. 1.

The Gospel for
 a Cōfessor that
 is a Bilhop,
 And on the An-
 niuersarie of
 the creation of
 a Bilhop.

ANNOTATIONS
 CHAP. XIII.

^{a.} When shal these things be? The miseries which did fall before the destruction of the Tem-
 ple and cite of Hierusalem, were a resemblance of the extreme calamitie that shal befall before
 the later day at the time of Antichrist: wherevpon Christ speaketh indifferently of both. Arch heretikes
^{s. I am be.} As before the destruction of Hierusalem, diuerse Seducers arose, and called them
 Sines Christes, promising the people deliuerance from the feares and dangers they were in of
 phets.

Qij forraine

forraine souldiars: so shal there come many towards the end of the world, and make them selues Christes and Authors of Sectes, and shal gaine many Disciples: as in plaine wordes foloweth in this chapter v. 22. *There shal rise vp False-Christes and False-Prophets &c.*

Caluistine ten-
deth to the abo-
mination of de-
tolation.
14. *The abomination of desolation.* No heretic doth so properly and purposely tend to this abo-
mination of detolation * which by Antichrist shal be archieued, as this Caluistine: which taketh
away With other Sacraments and external worship of God, the very sacrifice of Christes Body and
bloud. Which being taken away (as S. Cyprian saith) no religion can remaine.
15. *Signes and Wonders.* False-Christes and False-Prophets be seducers, who in the later day
by the power of the diuel shal seeme to worke wonders, and yet men mult not beleue them.
Much lesse these, which for their false faith can not shew so much as one false miracle.

*Hypolyt.
li. de An-
tichriste.
Cyp. de
Com. Do.
nu. 2.*

CHAP. XIII.

THE PASSION
according to S.
Marke in these
two chapters,
is the Gospel at
Masse vpon
Tuesday in the
Holy Weeke.

*Iudas by occasion of Marie Magdalens ointment, dasheth him to the Council of the
Ierues 12 After the Paschal lambe he giueth them the bread of life (10. 6.) in a
mystical sacrifice or separation of his bodie and bloud. 17 and that night, u after
his prayer, 21 taken of these Ierues men, Iudas being their Captaine: u forsak-
ken of the other eleven for feare: 25 u falsely accused, and impiously condemned of
the Ierues Council, 29 and shamefully abused of them: 36 and therise de-
nied of Peter. At euem as the Scriptures and him self had often foretold.*

TENE BRE
Wednesday.



ND the Pasche vvas and the Azymes 1
after two daies: and the cheefe Priests
and the Scribes sought how they might
by some vvile lay hands on him, and kil
him. † For they said, Not on the festiual 2
day, lest there might be a tumult of the
people.

*Mat. 26, 1
Lu. 22, 1*

† And * vvhen he vvas at Bethania in the house of Simon 3
the Leper, and sate at meate, there came a vvoman hauing an
alabaster-boxe of ointment, of pretious spike-narde: and
breaking the alabaster-boxe, she povvred it out vpon his
head. † But there vvere certaine that had indignation vvithin 4
them selues, and said, Vvhereto is this vvast of the ointment
made? † For this ointment might haue been sold for more 5
then three hundred pence, and giuen to the poore. And they
murmured against her. † But I e s v s said, " Let her alone, 6
vvhy do you ipolest her? she hath vvrought a good vvorke
vpon me. † for the poore you haue alvvayes vvith you: and 7
vvhen you vvil, you may doethem good: but :: me you haue
not alvvayes. † That vvhich she had, she hath done: she 8
hath preuented to anoint my body to the burial. † Amen I 9
say to you, Vvheresoeuer this Gospel shal be preached in the
vvhole vvorld, that also vvhich she hath done, shal be told
for a memorie of her.

*Mat. 26,
6.
Ioan. 12,
3.*

:: We haue not
Christ here need-
ing our almes,
as vvhen he co-
uerfed vpon the
earth. See Mat.
23, 11.

† And * Iudas Iscariote one of the Tvvelve vvvent his vvay 10
to the cheefe Priests, for to betray him to them. † Vvho hea- 11
ring

*Mat. 26
17.
Lu. 22, 7*

ring it, vvere glad: and they promised him that they vwould giue him money. And he sought how he might betray him conueniently.

Mr. 26,
17.
Lu. 22, 7

12 † And * the first day of the Azymes vwhen they sacrificed the Pasche, the Disciples say to him, Vvither vvilt thou that vve goe, and prepare for thee to eate the Pasche? † And he sendeth two of his Disciples, and saith to them, Goe ye into the citie: and there I hal meete you a man carying a pitcher of vvater, folovv him: † and vvithersoever he entreth, say to the maister of the house, that the Maister saith, Vvhere is my refectorie, vvhere I may eate the Pasche vvith my Disciples? † And he vvil shew you a great chamber, adorned: and there prepare for vs. † And his Disciples vvent their vvayes, and came into the citie: and they found as he had told them,

Jo. 13, 21

17 and they prepared the Pasche. † And * vvhen euen vvas come, he commeth vvith the Twelue. † And vvhen they vvere sitting at the table and eating, I E S V S said, Amen I say to you, that one of you shal betray me, he that eateth vvith me. † But they began to be sad, and to say to him seuerally,

Pf. 40,
10.

Mr. 26,
26.

Luc. 22,
19.

1. Cor. 11,
24.

20 Is it I? † Vvho said to them, One of the Twelue, he that dip-
21 peth vvith me his hand in the dish. † and the Sonne of man in deede goeth, * as it is vvritten of him, but vvoto to that man by vvhom the Sonne of man shal be betrayed. it vvere good

22 for him, if that man had not been borne. † And * vvhiles they vvere eating, I E S V S tooke bread: and blessing brake, and gaue to them, and said; Take, THIS IS " MY BODY.

23 † And taking the " chalice, giuing thankes he gaue to them.

24 and they :: al dranke of it. † And he said to them, THIS IS " MY BLOVD OF THE NEVV TESTAMENT, THAT
25 SHAL BE SHED FOR MANY. † Amen I say to you, that novv I vvil not drinke of the fruite :: of the vine vntil that day vvhen I shal drinke it nevv in the kingdom of God.

26 † And an hymne being said, they vvent forth into Mount-oliuet.

Zub. 13,
7.

27 † And I E S V S saith to them, You shal al be scandalized in me in this night: for it is vvritten, I vvil strike the Pastor, and the

28 sheepe shal be disperfed. † But after that I shal be risen againe,

29 I vvil goe before you into Galilee. † And Peter said to him,

30 Although al I shal be scandalized: yet not I. † And I E S V S saith to him, Amen I say to thee, that thou this day in this night, before the cocke crowe twice, shalt thrise deny me.

Q ij But

MAVNDY
Thursday.

:: Al dranke, to
vvit, al the
twelue, for moe
were not pre-
sent. Whereby is
evident that the
vvordes in S.
Mat. (26, 27)
Drink ye al of
this, were spo-
ken to al the
Apostles onely,
which here are
said that they al
did drinke. And
so it is no gene-
ral comaunde-
ment to al men.
:: See Annot. in
Mat. c. 26, 29.

THVRSDAY
night.

† But he spake more vehemently, Although I should die 31
together vvith thee, I vvil not denie thee. And in like maner
also said they al.

† And they come into a farme-place called Gethsemani. 32
And he saith to his Disciples, Sit you here, vntil I pray.

† And he taketh Peter and Iames and Iohn vvith him: and he 33
began to feare and to be heauy. † And he saith to them, My 34
soul is sorovvful euen vnto death: stay here, and vvatch.

† And vvhen he vvas gone forvvard a litle; he fel flat vpon 35
the ground: and he prayed that if it might be, the houre might
passe from him: † and he said, Abba, Father, al things are pos- 36
sible to thee, transerre this chalice from mee. but not that
vvhich I vvil, but that vvhich thou. † And he commeth, and 37
findeth them sleeping. And he saith to Peter, Simon, sleepest
thou? couldst thou not vvatch one houre? † Vvatch ye, and 38
pray that you enter not into tentation. The spirit in deede is
prompt, but the flesh infirme. † And going avvay againe, he 39
prayed, saying the selfsame vvord. † And returning, againe 40
he found them a sleepe (for their eies vvere heauy) and they
vvist not vvhat they should ansvver him. † And he com- 41
meth the third time, and saith to them, Sleepe ye novv, and
take rest, it suffiseth, the houre is come: behold the Sonne of
man shal be betraied into the hands of sinners. † Arise, let vs 42
goe. behold, he that shal betray me, is ... hand.

† And * as he vvas yet speaking, commeth Iudas Iscariote 43
one of the Twelue, and vvith him a great multitude vvith
svvordes and clubbes, from the cheefe Priestes and the Scri-
bes and the Auncients. † And the betrayer of him had giuen 44
them a signe, saying, Vvhomsoeuer I shal kisse, it is he, lay
hold on him, and leade him vvarily. † And vvhen he vvas 45
come, immediatly going to him, he saith, Rabbi, and he kif-
sed him. † But they laid hands vpon him: and held him. † And 46
one certaine man of the stāders about, dravving out a svvord, 47
smote the seruant of the cheefe priest, and cut of his eare. † And 48
I E S V S ansvvering, said to them, As to a theefe are you come
out vvith svvordes and clubbes to apprehend me? † I vvas 49
daily vvith you in the temple teaching, and you did not lay
hands on me. But, that the Scriptures may be fulfilled. † Then 50
his disciples leauing him, al fled. † And a certaine yong man fo- 51
lowed him clothed vvith sindon vpon the bare: & they tooke
him. † But he casting of the sindon, fled from them naked. 52

† And

*Mr. 26,
47.
Luc. 22,
47.
Io. 18, 3.*

53 † And they brought I E S V S to the cheefe Priest: and al
 54 the Priests and the Scribes and the Auncients assembled to-
 55 gether. † And Peter folovved him a farre of euen in vnto the
 56 court of the high Priest: and he sate vvith the seruants at the
 57 fire, and vvarmed him self. † And the cheefe Priests and al the
 58 counsel sought testimonie against I E S V S, that they might
 59 put him to death, neither found they. † For many spake false
 60 Witnes against him: and the testimonies vvere not couenient.
 61 † And certaine rising vp, bare false vvitnes against him, saying,
 62 † That vve heard him say, * I vvil dissolue this temple made
 63 vvith hand, and in three daies vvil I build an other not made
 64 vvith hand. † And their testimonie vvvas not couenient.
 65 † And the high Priest rising vp into the middes, asked I E S V S,
 66 saying, Ansvverest thou nothing to these things that are ob-
 67 iected to thee of these? † But he held his peace and ansvve-
 68 red nothing. Againe the high Priest asked him, and said to
 69 him, Art thou Christ the sonne of the blessed God? † And
 70 I E S V S saith to him, I am. And you shal see the * Sonne of
 71 man sitting on the right hand of povver, and comming vvith
 72 the cloudes of heauen. † And the high Priest renting his gar-
 73 ments, saith, Vvhat neede vve vvitneses any further? † You
 74 haue heard blasphemie. hovv thinke you? Vvho al
 75 demned him to be guilty of death. † And certaine began to
 76 spit vpon him, and to couer his face, and to beate him vvith
 77 buffets, and to say vnto him, Prophecie: and the seruants gaue
 78 him blowes.
 79 † And vvhen Peter vvvas in the court beneath, there com-
 80 meth one of the vvoman-seruants of the high Priest. † And
 81 vvhen she had seen Peter vvarming him self, beholding him
 82 she saith, And thou vvast vvith I E S V S of Nazareth. † But
 83 he denied, saying, Neither knowv I, neither vvot I vvhat
 84 thou saiest. And he vvwent forth before the court: and the
 85 cocke crewve. † And againe a vvench seeing him, began to say
 86 to the standers about, That this fellowv is of them. † But he
 87 denied againe. And after a vvwhile againe they that stooode by,
 88 said to Peter, Verily thou art of them: for thou art also a Ga-
 89 lilæan. † But he began to curse and to svveare, That I knowv
 90 not this man vvhom you speake of. † And immediatly the
 91 cocke crewv againe. And Peter remembered the vvord that
 92 I E S V S had said vnto him, Before the cocke crewv vvise,
 93 thou shalt thrise deny me. And he began to vveepe.

Ma. 2, 19.

Dan. 7,
13.

:: Here we may
 see that they
 were vvorthily
 reprobated and
 forsaken, accord-
 ing to our Sa-
 uiours predictio
 by the parable
 (Mar. 12) The
 kingdom of God
 shal be taken from
 you &c.

:: He feareth
 not afterward
 Rome the Lady
 of the world,
 that in the hou-
 se of Caiphas
 was afraid of
 the high Prie-
 stes vvench, See
 in Nativ. Pet. &
 Pau. 1. r. 1.

ANNOT.

ANNOTATIONS
CHAP. XIII.

Christ religiously
bestowed vpon
Christ and his
Church.

The real presen-
ce by Consecra-
tion.

Very bloud vn-
der the forme
of Wine.

Faith necessari-
in the B. Sacra-
ment.

Peter.

4. *This wast.*] Religious offices done to Christ for signification, deuotion, or honour sake, both then in his life, and now in the Holy Sacrament, be of some (vnder pretence of better be-
stowing such things vpon the poore) condemned vniustly.

6. *Let her alone.*] Christ answereth for the deuout woman, and for defence of her fact, as we
must answer against the ignorant and ill men, vwhen they blame good men for giuing their goods
to the Church.

22. *Bread.*] *This is bread before the Sacramental Wordes, but the Consecration once done, of bread is
made the flesh of Christ.* Ambros. li. 4 c. 4 de Sacramentis.

23. *Chalice.*] Wine and Water is put into the Chalice, but is made bloud by Consecration of
the heauenly Word: though to auoid the lothfomnesse which would be in the sight of bloud,
thou receiuest that which hath the likenes and resemblance thereof. *Ambr. ibidem.*

24. 25. *My bodie, My blood.*] *Whosoever belieueth it not to be true that is said, he falleth from grace
and saluation.* Epiph. in Ancorato. *Let vs neuer giue credite to God, and neuer resist him, though the thing
that he saith, seeme neuer so absurd in our imagination, or farre passe al our sense and vnderstanding. For his
Wordes can not beguile vs, but our sense may easily be deceiued. Seeing therefore that he said, This is my body,
let vs neuer doubt of the matter.* Chrysost. ho. 81. in Mat. sub finem.

27. *He began to curse.*] In this one Apostle, Peter, the first and cheefe in the order of Apostles,
in whom the Church was figured, both sortes were to be signified, to wit, the strong and the
weake, because without both the Church is not. *Aug. ser. 12 de verb. Do.* Againe, Our Sauour
would shew by the example of the cheefe Apostle, that no man ought to presume of him self,
when neither S. Peter could auoid the danger of mutability. *Aug. tract. 66 in Euang. Io. Leo
Ser. 9. de Pass. Do.*

CHAP. XV.

*The cheefe of the Iewes accuse him to Pilate the Gentil. 6 And (he seeking to deliuer
him) they persuade the common people (who hitherto were alwaies ready to
defend him) not only to professe the murderer Barabbas, but also to cris Crucifi-
ge (is the reprobation of the whole nation.) 16 After many illusions, 20
he is crucified by the Gentils. 29 Which the Iewes seeing do triumph as if
they had now the victorie. 31 But euen then by many vnderful workes he
declareth his might, 42 and finally is buried honorably.*

GOOD FRIDAY.



AND forthwith in the morning the cheefe 1
Priests with the auncients and the Scribes
and the vvhole council, consulting to-
gether, binding Iesus led and deliuered
him to Pilate. † And Pilate asked him, Art 2
thou the King of the Iewes? but he an-
svvering, said to him, Thou saiest. † And the cheefe Prie- 3
sts accused him in many things. † And Pilate againe asked 4
him, saying, Ansvverest thou nothing? see in how many
things they accuse thee. † But Iesus answered nothing more: 5
so that Pilate marueled.

† And vpon the festiual day he vvas vvont to release vnto 6
them one of the prisoners vvhomsoever they had demaun-
ded. † And there vvas one called Barabbas, vvchich vvas put 7
in prison vvith seditious persons, vvho in a sedition had com-
mitted murder. † And vvhen the multitude vvas come vp, they 8
began

Mt. 27, 1
Lu. 23, 7.
Io. 18, 28

began to require according as alwaies he did vnto them.
 9 † And Pilate answered them, and said, Vvil you that I release
 10 to you the King of the Ievves? † For he knew that the cheefe
 11 Priests for enuy had deliuered him. † But the cheefe Priests
 12 moued the people, that he should release Barabbas rather to
 13 them. † And Pilate againe answering, said to them, Vwhat
 14 vvil you then that I doe to the King of the Ievves? † But they
 15 againe cried, Crucifie him. † And Pilate said to them, Vwhy,
 16 vwhat euil hath he done? But they cried the more, Crucifie
 17 him. † And Pilate vwillig to satisfie the people, released to
 18 them Barabbas, and deliuered I E S V S, hauing vwhipped him,
 19 for to be crucified.

Jo. 19. 2.

16 † And * the souldiars led him into the court of the Palace,
 17 and they call together the vvhole band: † and they clothe
 18 him in purple, and plating a crowne of thornes, they put
 19 it vpon him. † And they began to salute him, Haile King of
 20 the Ievves. † And they smote his head vwith a reede: and
 21 they did spit on him. and bowing the knees, they adored
 22 him. † And after they had mocked him, they stripped him of
 23 the purple, and put on him his ovne garments, and they leade
 24 him forth to crucifie him. † And they forced a certaine man
 25 that passed by, Simon a Cyrenean comming from the coun-
 26 trie, the father of Alexander and Rufus, to take vp his crosse.
 27 † And they bring him into the place Golgotha, vvhich being
 28 interpreted is, *The place of Caluarie*. † And they gaue him to drinke
 29 vvine mingled vwith myrre: and he tooke it not.

24 † And crucifying him, they deuided his garments, casting
 25 lottes vpon them, vvhich should take vvhich. † And it vvas
 26 the third houre, and they crucified him. † And the title of his
 27 cause vvas superscribed, KING OF THE IEWES. † And
 28 vwith him they crucifie two theeves: one on the right hand,
 29 and an other on his left. † And the Scripture vvas fulfilled
 30 that saith, *And vwith the wicked he vvas reputed.* † And they that
 31 passed by, blasphemed him, vvagging their heades, and saying,
 32 Vah, he that destroyeth the temple, and in three daies buildeth
 33 it: † † saue thy self, comming dovne from the crosse.
 34 † In like maner also the cheefe Priests mocking, said vwith
 35 the Scribes one to an other, He saued others, him self he can
 36 not saue. † Let Christ the king of Israel come dovne now
 37 from the crosse: that vve may see and beleue. And they that
 38 vvere crucified vwith him, railed at him.

Exa. 33.
 22.
 Thou
 shalt de-
 stroyest
 build-
 dest

So Heretikes
 say of the B. Sa-
 crament. If it be
 Christ, let him
 saue him self
 from all iniuries.

R

And

wcgc.

See (Mat. c. 27, 46) the blasphemous exposition of Calvin and his followers, and take heed thereof.

† And vwhen it vvas the sixt houre, there vvas made darke- 33
nes vpon the vvhole earth vntil the ninthe houre. † And 34
at the ninthe houre I E S V S cried out vwith a mightie voice,
saying, *Eloi, Eloi, lamma-sabachani?* Which is being interpreted,
My God, my God, why hast thou forsaken me? † And certaine of the 35
slanders about hearing, said, Behold, he calleth Elias. † And 36
one running and filling a sponge vwith vinegre, and putting it
about a reede, gaue him drinke, saying, Let be: let vs see if Elias
come to take him dovvne. † And I E S V S putting forth a 37
mightie voice, gaue vp the ghost. † And the vcle of the temple 38
vvas rent in tivo, from the toppe to the bottome. † And the 39
Centurion that stood ouer against him, seeing that so crying
he had giuen vp the ghost, said, In dede this man vvas the
sonne of God.

Pf. 21, 1.

† And there vvere also vvomen looking on a farre of: 40
among vvhom vvas Marie Magdalene, and Marie the mother
of Iames the lesse and of Ioseph, and Salome: † and vwhen he 41
vvas in Galilee, they folovved him, and ministred to him, and
many other vvomen that came vp together vwith him to
Hierusalem. † And vwhen euening vvas come (because it 42
vvas the Parasceue, vvhich is the Sabboth-eue) † came Io- 43
seph of Arimathæa a noble Senatour, vwho him self also vvas
expecting the kingdom of God: and he vvent in boldly to
Pilate, and asked the body of I E S V S. † But Pilate marueled 44
if he vvere novv dead. And sending for the Centurion, asked
him if he vwere novv dead. † And vwhen he vnderstoode by 45
the Centurion, he gaue the body to Ioseph. † And Ioseph 46
bying sindon, and taking him dovvne, vvrapped him in
the sindon, and laid him in a monument, that vvas heved
out of a rocke. And he rolled a stone to the doore of the
monument. † And Marie Magdalene and Marie of Ioseph 47
beheld vwhere he vvas laid.

ANNOTATIONS
CHAP. XV.

The Priests of
the old Testa-
ment.

11. *Chief Priests.*] Heretikes abuse the ignorant people with these naughty Priests of the
old Testament, to make that name odious, and to discredit the Priests of Christ in the new Testa-
ment. But for these Priests, thou maist not maruel that they are so busy against Christ, * partly
because they were such as were intruded by the secular power of the Roman Emperour, and from
yere to yere by bribery and friendship, not by succession according to the Law of Moyse: partly
because the time was now come when the old Priesthod of Aaron should cease, and the new
begin according to the order of Melchisedec: for these causes God suffered their former priuile-
ges of wisdom and iudgement and discretion to decay in these later vsurpers, and that according to
the

Exch. 7. the Prophet saying, *The Law shal perish from the Priest and counsil from the Ancients.* But the Priesthod of the new Testament is to continue vnto the end of the world, and hath (as being the principal part of the Church) the assistance of the Holy Ghost for ever promised, to teach it al truth: and for Peter the cheefe Priest thereof vnder Christ, our Saviour praied, That his faith should not faile: and to the rest he said, *He that heareth you, heareth me.*

11. To satisfie the people. Pilate should haue suffered death, rather then by other mens prouocation or commaundement haue executed an innocent: as a Christian iudge should rather suffer al extremitie, then giue sentence of death against a Catholike man for his faith.

12. Bying sinden. This dutie done to Christes body after his departure, was exceeding meritorious, and is therefore by holy writte so often commended for an example to faithful men, to vse al honour and deuotion towards the bodies of Saints and holy persons.

The Priesthod of the new Testament. Executing lawes against innocents. Religious duty toward the bodies of Christ and his Saints.

CHAP. XVI.

The third day, to three women at his Sepulcher, an Angel telleth that he is risen, and vntil (as he promised Mar. 14, 28.) shew him self in Galilee. 9 The same day he appeareth to Marie Magdalene, after vnto to three Disciples: yet the Eleuen vntil not beleue it, vntil to them also he appeareth. 11 To vnto whom hauing giuen commision into al nations, vnto pouer also of Miracles, he ascendeth, and they plant his Church euer vnto here.

Mr. 28, 1
Lk. 24, 1
Jo. 20, 1.



Mr. 14,
28.

Jo. 20,
16.
Lk. 8, 2.

Lk. 24,
13.

1 **A**ND vwhen the Sabboth vvas past, Marie Magdalene and Marie of Iames, and Salome bought spices, that comming they might anoint Iesus. † And very early the first of the Sabboths, they come to the monument: the sunne being novv risen.

2 † And they said one to an other, Vwho shal roll vs backe the stone from the doore of the monument? † And looking, they savv the stone rolled backe.

3 † And entring into the monument, they savv a yong man sitting on the right hand, covered vwith a vwhite robe: and they vvere astonied. † Vwho saith to them, Be not dismaied: you seeke Iesus of Nazareth, that vvas crucified: he is risen, he is not here, behold the place vwhere they laid him. † But goe, tel his Disciples and Peter that he goeth before you into Galilee: there you shal see him, * as he told you. † † But they going forth, fled from the mohument. for trembling and feare had inuaded them: and they said nothing to any body. for they vvere afraid.

4 † And he rising early the first of the Sabboth, * appeared first to Marie Magdalene, * out of vvhom he had cast seuen deuils. † She vvent and told them that had been vwith him, that vvete mourning and vweeping. † And they hearing that he vvas aliuie and had been seen of her, did not beleue.

5 † And * after this he appeared in an other shape to two

The Gospel vp Easter day.
EASTER DAY.
Peter is named in special (as often els vwhere) for prerogatiue.

R ij of

The Gospel vpon
the Ascension
day.

of them valking, as they vvere going into the countrie.
† and they going told the rest: neither them did they beleue. 13
† Last * he appeared to those eleuen as they sate at the 14
table: and he exprobrated their incredulity and hardnes of
hart, because they did not beleue them that had seen him ri-
sen againe. † And he said to them, * Going into the vvhole 15
vworld preach the Gospel to al creatures. † He that belee- 16
ueth and is baptized, shal be saued: but he that beleueth
not, shal be condemned. † And them that beleue these 17
signes shal folow: In my name shal they cast out deuils, They
shal speake vvith nevv tongues, † Serpents shal they take 18
avvay, And if they drinke any deadly thing, it shal not hurt
them, They shal impose hands vpon the sicke: and they shal
be vvhole.

The Ascension.

† And so our Lord I E S V S after he spake vnto them, * vvas 19
assumpted into heauen, and sate on the right hand of God.
† But they going forth preached euery vvhere: our Lord wor- 20
king vvithal, and confirming the vvord vvith signes that fo-
lloved. -†

Lk. 24.
36.
Io. 10,
19.
Mt. 28,
19.

Lk. 25,
51.

ANNOTATIONS
CHAP. XVI.

The womens
deuotion to-
vvard Christi
body novv
dead.

1. *Bought spices.* As she did bestow and consume a costly ointment vpon his body being yet
alivie (c. 14. 1.) Christ him self defending and highly commending the fact against Iudas and other
who accounted it to be superfluous and better to be bestowed otherwise: So not vvithout great
deuotion and merite, she and these other women seeke to anoint his body dead (though Heretikes
or other simple persons may pretend such things to be better bestowed vpon the poore) and ther-
fore, * she first before al other, * and they next, saw him after his Resurrection.

Mt. 16, 9.
Mt. 28, 1.

Christ's body
vnder diuers
formes.

2. *In another shape.* Christ though he haue but one corporal shape, natural to his person,
yet by his omnipotencie he may be in whatsoever forme, and appears in the likenesse of any other
man or creature, as he list. Therefore let no man thinke it strange, that he may be vnder the forme
of bread in the B. Sacrament.

Not onely
faith.

3. *He that beleueth.* Note vvell, that whereas this Euangelist mentioneth only faith and bap-
tisme, as though to beleue and to be baptized were ynough, S. Matthevv addeth these vvords
alio of our Sauour, *teaching them to obserue al things whatsoever I haue commanded you*, which con-
teineth al good vvorkes and the vvhole iustice of a Christian man.

Mt. 23, 19.

The gift of mi-
racles.

4. *These signes shal folow.* It is not meant, that al Christians or true beleuers should doe
miracles: but that some for the prooffe of the faith of al, should haue that gift. The vvich is the
grace or gift of the vvhole Church, executed by certaine for the edification and profite of the
vvhole.



THE ARGUMENT OF S. LUKES GOSPEL.



Lukes Gospel may be divided into five partes. The first part is, of the Infancie both of the precursor, and of Christ him selfe: chap. 1 and 2. The second, of the Preparation that was made to the manifestation of Christ: chap. 3 and a piece of the 4. The third, of Christes manifesting him selfe, by preaching and miracles, specially in Galilee: the other piece of the 4 chap. vnto the middes of the 17.

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

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

S. Luke was scator (saith S. Hierome) that is, a disciple of the Apostle Paul, and a companion of al his peregrination. And the same we see in the Actes of the Apostles: Where, from the 16 chap. S. Luke putteth him selfe in the traine of S. Paul, writing thus in the storie. Forthwith we sought to goe into Macedonia. and in like maner, in the first person, commonly through the rest of that booke. Of him and his Gospel, S. Hierom vnderstandeth thus saying of S. Paul: We haue sent with him the brother, whose praise is in the Gospel through al Churches. where also he addeth: Some suppose, so often as Paul in his Epistles saith, According to my Gospel, that he meaneth of Lukes booke. And againe: Luke learned the Gospel not onely of the Apostle Paul, who had not been with our Lord in flesh, but of the other Apostles: which him selfe also in the beginning of his booke declareth, saying, As they deliuered to vs who them selues from the beginning saw, and were ministers of the word. It followeth in S. Hierome: Therefore he wrote the Gospel, as he had heard, but the Actes of the Apostles he compiled as he had seen. S. Paul writeth of him by name to the Colosians: Luke the Phytician saluteth you. and to Timothee: Luke alone is with me. Finally of his end thus doth S. Hierome write: He liued fourescore and foure yeres, hauing no wife. He is buried at Constantinople: to vvhich citie his bones vvith the Relikes of Andrew the Apostle were translated out of Achaia the twentieth yere of Constantinus. And of the same Translation also in another place against Vigilantius the Heretike: It grieueth him that the Relikes of the Martyrs are couered with pretious coverings, and that they are not either tied in cloutes or thrown to the dunghil. why, are we then sacrilegious, when we enter the Churches of the Apostles? Was Constantinus the Emperour sacrilegious, who translated to Constantinople the holy Relikes of Andrew, Luke, and Timothee: at which the Diuels rore, and the inhabitants of Vigilantius confesse that they feele their presence? His sacred body is now at Padua in Italic, vvhich it was againe translated from Constantinople.

Hier. in Catalogo.

1. Cor. 8, 8.

Luk. 1, 1.

Col. 4, 14. 2. Tim. 4, 21. Hiero. in Catalogo.

Hier. con. Vigil. 1.

The Heretike so counted the Catholikes for their honouring of Saints at Relikes.

Constantine.

Constantine.



THE HOLY GOSPEL
OF IESVS CHRIST ACCOR-
DING TO LVKE.

CHAP. I.

THE FIRST
part: of the
Inſcie both
of the Pre-
curſor, and
of CHRIST
him ſelf.

*The Annunciation and Conception, fiſt of the Precuſor: 26. and ſix moneths after, of
Chriſt alſo him ſelf. 29. The Viſitation of our Ladie, where both the mothers
do Prophete. 31. The Nativity and Circumciſion of the Precuſor, where his
father doth prophete. 36. The Precuſor is from a childe an Eremite.*



BECAUSE many haue gone about
to compile a narration of the things
that haue been accompliſhed among
vs: † according as they haue deliuered
vnto vs, vvhoe from the beginning
them ſelues ſaw and vvere miniſters
of the vvord: † it ſeemed good alſo
vnto me * hauing diligently attained
to al things from the beginning, to
vvrite to thee in order, good * Theophilus, † that thou maiſt
knowv the veritie of thoſe vvordes vvhereof thou haſt been
inſtructed.

The Goſpel vvd
the cue of S.
Iohn Baptiſt.

† We ſee here
that the Prieſt
did his dutie
vvithin, the
people in the
meane time

† There vvas in the daies of Herod the king of Ievvrie, a
certaine Prieſt named Zacharie, of the * courſe of Abia: and his
vvife of the daughters of Aaron, and her name Elizabeth.
† And they vvere both * iuſt before God, vvalking * in al the
6 commaundements * and iuſtifications of our Lord vvithout
blame, † and they had no ſonne: for that Elizabeth vvas bar-
7 ren, and both vvere vvell ſtricken in their daies. † And it came
8. to paſſe: vvhen he executed the prieſtly function in the
order of his courſe before God, † according to the cuſtome of
9 the Prieſtly function, he vvvent forth by lot * to offer in-
cenſe, entering into the temple of our Lord: † and * al the
10 multitude of the people vvas **: praying vvithout at the houre
of the incenſe. † And there appeared to him an Angel of our
11 Lord,

Mat. 1, 1

1 Par.
24, 10.

Evo. 3,
17.
Leu. 16,
16.

- Lord, standing on the right hand of the altar of incense.
- 12 † And Zacharie vvas troubled, seeing him: and feare fel vpon
 13 him. † But the Angel said to him, Feare not Zacharie, for thy
 14 praier is heard: and thy vvife Elizabeth shal beare thee a
 15 sonne, and thou shalt cal his name Iohn: † and thou shalt
 16 haue^a ioy and exultation, and many shal reioyce in his nati-
 17 uitie. † for he shal be great before our Lord: † and vvine
 18 and sicer he shal not drinke: and he shal be replenished vvith
 19 the Holy Ghost euen from his mothers vvombe. † and he
 20 shal * conuert many of the children of Israel to the Lord their
 21 God. † and he shal goe before him * in the spirit and vertue
 22 of Elias: that he may conuert the hartes of the fathers vnto
 23 the children, and the incredulous to the vvifedom of the iust,
 24 to prepare vnto the Lord a perfect people. † And Zacharie
 25 said to the Angel, Vvhereby shal I know this: for I am old:
 26 and my vvife is vvell stricken in her daies. † And the Angel
 27 ansvvering said to him, I am Gabriel that assist before God:
 28 and am sent to speake to thee, and to euangelize these things
 29 to thee. † And behold, † thou shalt be dumme, and shalt
 30 not be able to speake vntil the day vvherein these things
 31 shal be done: for-because thou hast not beleueed my vvor-
 des, vvwhich shal be fulfilled in their time. † And the people
 vvas expecting Zacharie: and they marueled that he made
 tariance in the temple. † And comming forth he could not
 speake to them, and they knevv that he had seen a vision in
 the temple. And he made signes to them, and remained
 dumme. † And it came to passe, after the daies of his office
 vvere expired,^b he departed into his house. † And after these
 daies Elizabeth his vvife conceiued: and hid her self fise mo-
 neths, saying, † For thus hath our Lord done to me in the
 daies vvherein he had respect to take avvay my reproche
 among men.
- 1^b And in the sixt moneth, the Angel Gabriel vvas sent of
 God into a citie of Galilee, called Nazareth, † * to a virgin
 desposued to a man vvwhose name vvas Ioseph, of the house of
 Dauid: and the virgins name vvas M A R I E. † And the An-
 gel being entred in, said vnto her, " H A I L E " *ful of grace, our Lord*
is vvith thee: blessed art thou among vvomen. † Vvho hauing heard, vvas
 troubled at his saying, and thought vvhat maner of saluta-
 tion this should be. † And the Angel said to her, Feare not
 M A R I E, for thou hast found grace vvith God. † * Behold
 thou

praying vvith-
 out: and that
 the Priests fun-
 ctions did pro-
 fite the, though
 they neither
 heard nor saw
 his doings.

† This absti-
 nence foretold
 and prescribed
 by the Angel.
 sheweth that it
 is a worthy
 thing, and an
 acte of religion
 in S. Iohn, as it
 was in the Na-
 zarites.

† Zacharie pun-
 nished for
 doubting of
 the Angels
 word.

b The Gospel
 vpo the Annun-
 ciation of our
 Lady, March 25.
 And on the We-
 nesday of Im-
 ber weeke in
 Aduent. And for
 a Votive Masse
 of our Lady in
 Aduent.

The beginning
 of the A V E
 M A R I E. See
 the rest v. 41.

Mal. 4,
 6.
 Mt. 11,
 14.

Mt. 1, 18

Esa. 7,
 14.

56 † And MARIE taried vvith her about three moneths:
and ſhe returned into her houſe.

57 † And Eliſabeths ful time vvas come to be deliuered: and
58 ſhe bare a ſonne. † And her neighbours and kinſfolke heard
that our Lord did magnifie his mercie vvith her, and they did

59 congratulate her. † And it came to paſſe: on the eight day
they came to circuncife the childe, and they called him by

60 his fathers name, Zacharie. † And his mother anſvvering,
61 ſaid, Not ſo, but he ſhal be called Iohn. † And they ſaid to

62 her, That there is none in thy kintred that is called by this
63 name. † And they made ſignes to his father, vvhat he vvould

64 † And forthvvith his mouth vvas opened, and his tonge, and
65 he ſpake bleſſing God. † And feare came vpon al their neigh-

66 bours: and al theſe things vvere bruided ouer al the hil-coun-
trie of Ievvrie: † and all that had heard, laid them vp in their

67 hart, ſaying, What an one, trovve ye, ſhal this childe be? For the
hand of our Lord vvas vvith him. † And Zacharie his father

vvas replenifhed vvith the Holy Ghoſt: and he prophecied,
ſaying,

68 † BLESSED BE OVR LORD God of Iſrael: becauſe he hath viſited and
vvrought the redemption of his people: †

69 † And hath erected the horne of ſalvation to vs, in the houſe of Dauid his
ſervant.

70 † As he ſpake by the mouth of his holy Prophets, that are from the beginning,
71 † Saluation from our enemies, and from the hand of al that hate vs:

72 † To vvorke mercie vvith our fathers: and to remember his holy teſtament,
73 † * The othe vvhih he ſvware to Abraham our father, † that he vvould give

74 ^{to vs,} That vvithout feare being deliuered from the hand of our enemies, vve may
ſerve him.

75 † In holines and iuſtice before him, al our daies.
76 † And thou childe, ſhalt be called the Prophet of the Higheſt: for * thou ſhalt

77 goe before the face of our Lord to prepare his vvayes.
78 † To give knowledge of ſalvation to his people, vnto remiſſion of their finnes,

79 † Through the bowels of the mercie of our God, in vvhih the Orient, from
on high, hath viſited vs,

80 † To illuminate them that ſit in darkenes, and in the ſhadow of death: to di-
rect our feete into the vvay of peace.

† And the childe grew, and vvas ſtrengthened in ſpirit, and
vvas in the deſerts vntil the day of his manifeſtatiō to Iſrael.

The Goſpel vv^o
the Natiuitie of
S. Iohn Baptiſt
Iun. 24. called
Midſomer day.

BENEDICTVS
at Laudes.

¶ Marke that he
was a volunta-
rie Eremitte, and
choſe to be ſo-
litarie from a
childe, til he
was to preach
to the people.
in ſo much that
antiquitie coun-
ted him the firſt
Eremitte. Hiero.
in vit. Pauli.

Luk. 1. 13.

Gen. 22.
6.

Mal. 3. 1.

Zac. 3. 9.
6. 12.

Mal. 4.
1.

ANNOTATIONS
CHAP. I.

Sacred Writers and holy Councils. *1. Having diligently attained.* Hereby vve see that, though the Holy Ghost ruled the penne of holy vvriters that they might not erre, yet did they vse humane meanes to search out and find the truth of the things they wrote of. Euen so doe Councils, and the President of them, Gods vicar, discusse and examine all causes by humane meanes, the assistance of the Holy Ghost concurring and directing them into all truth, according to Christes promise *Jo. 16. 13*: as in the very first Council of the Apostles them selues at Hierusalem is manifest *Act. 15. 7* and *28*. Againe here vve have a familiar preface of the Author as to his frende, or to euery godly Reader (signified by Theophilus) concerning the cause and purpose and maner of his vvriting, and yet the very same is confessed Scripture, vvith the vvhole booke following. Maruel not then if the Author of the second booke of the Machabees vve the like humane speeches both at the beginning and in the later end, neither do thou therefore reiect the booke for no Scripture, as our Heretikes doe: or not thinke him a sacred vvriter.

The second booke of the Machabees. *Just before God.* Against the Heretikes of this time, here it is euident that holy men be iust, not only by the estimation of men, but in deede and before God.

True iustification by observing the commandments. *3. In all the commandments.* Three things to be noted directly against the Heretikes of our time. first, that good men doe keepe all Gods commandments: which (they say) are impossible to be kept. Againe, that men be iustified not by only imputation of Christes iustice, nor by faith alone, but by walking in the commandments. Againe, that the keeping and doing of the commandments is properly our iustification.

Corrupt translation of Heretikes. *4. Iustifications.* This word is so vsual in the Scriptures (namely in the *Psal. 112*) to signifie the commandments of God, because the keeping of them is iustification, and the Greeke is alwaies so fully correspondent to the same, that the Heretikes in this place (otherwise pretending to esteeme much of the Greeke) blush not to say, that they auoid this word of purpose against the iustification of the Papists. And therefore one vseth Tullies word forsooth, in Latin *confluenta*: and his scholars in their English Bibles say, *Ordinances*.

δικαιοματων. *5. Joy and exultation.* This was fulfilled, not only when he was borne, but now also through the whole Church for euer, in ioyful celebrating of his Natiuine.

The continencie of priests. *21. He departed.* In the old Law (saith S. Hierom) they that offered hostes for the people, were not only not in their houses, but were purified for the time, being separated from their viues, and they dranke neither wine nor any strong drinke, which are wont to prouoke concupiscence. Much more the Priests of the new Law that must alwaies offer sacrifices, must alwaies be free from matrimonie. *Li. 1 c. 19. adu. Iouan. and ep. 50 c. 1.* See S. Ambrose in *1 Tim. 2*. And therefore if there were any religion in Caluins Communion, they would at the least giue as much reuerence in this point, as they in the old Law did to their sacrifices, and to the loaves of proposition. *1 Reg. 21.*

Often saying of the A V E M A R I E. *22. Haileful of grace.* Holy Church and all true Christian men doe much and often vse these wordes brought from heauen by the Archangel, as wel to the honour of Christ and our B. Ladie, as also for that they were the wordes of the first glad tidings of Christis Incarnation and our Saluation by the same, and be the very abridgement and summe of the whole Gospel. In so much that the Greeke Church vsed it daily in the Masse.

Corrupt translation of Heretikes. *23. Full of grace.* Note the excellent prerogatiues of our B. Ladie, and abhorre those Heretikes which make her no better then other vulgar women, and therefore to take from her fulnes of grace, they say here, *Haile freely beloved*, contrarie to all significations of the Greeke word, which is at the left, *endued with grace*, as S. Paul vseth it *Ephes. 1.* by S. Chrysostoms interpretation: or rather, *full of grace*, as both Greeke and Latin fathers haue alwaies here vnderstood it, and the Latines also read it, namely S. Ambrose thus, *Vel ut she only called full of grace, vvhich only obtained the grace, which no other woman deserued, so be replenished with the author of grace.* And if they did as wel know the nature of these kind of Greeke wordes, as they would seeme very skilful, they might easily obserue that they signifie fulnes; as when them selues translate the like word (*Luc. 14. 20*) full of sores. Beza, *ulcerosus*.

Our B. Lady vowed virginie. *24. I know not man.* These wordes declare (saith S. Augustine) that she had now vowed virginie to God. For otherwise neither would she say, *How shal thou be done?* nor haue added, *because I know not man.* Yea if she had said only the first wordes, *How shal thou be done?* it is euident that she would not haue asked such a question, how a woman should beare a sonne promised her, if she had married meaning to haue carnal copulation. *2. de virgin.* As if he should say, If she might haue knowen a man and so haue had a childe, she vvould neuer haue asked, *How shal this be done?* but because that ordinarie way vvvas excluded by her vow of virginie, therefore she asketh, *How?* And in asking, *How?* she plainly declareth that she might not haue a childe by knowing man, because of her vow. See S. Grego. Nissen *de sancta Christi Natiuitate.* *24. Elisabeth*

2 Mach. 2
c. 11.

Beza in
Annot. no.
T. 1. 1. 116.

Liturg. S.
Iacobi et
Chryl.
S. Athan.
de S. D. ep.
S. Eptrem
in orat. de
laud. B.
vrg. Am-
bro. in 1
Luc. li. 2.
Hier. ep.
100 in exp.
ps. 47.

14. *Elisabeth thy Cousin.* By this that Elisabeth and our Lady were cosins, the one of the tribe of Leui, the other of Iuda, is gathered that Christ came of both tribes, Iuda and Leui, of the both tribes, Iudings and the priests: him self both a king and a priest, and the Anointed (to wit) by grace spiri- da and Leui. tually, as they were with oile materially and corporally. *August. 2 de Confess. Euang. c. 1.*

15. *Blessed art thou.* At the very hearing of our Ladies voice, the infant and she were reple- The blessed vir- gine M A R I E. shed with the Holy Ghost, and she sang praises not only to Christ, but for his sake to our B. Lady, calling her blessed and her fruite blest, as the Church doeth also by her vvordes and example in the AVE M A R I E.

16. *Mother of my Lord.* Elizabeth being an exceeding iust and blessed vvoman, yet the vvorthi- Her excellencie. nes of Gods mother doth so far excel her and al other vvomen, as the great light the litle starres. *Hiero. Praef. in Saphen.*

17. *Shal call me blessed.* This Prophodie is fulfilled, when the Church keepeth her Festiual daies, Her honour in and when the faithful in al generations say the AVE M A R I E, and other holy Antems of our al the World. Lady. And therefore the Caluinistes are not among those generations which call our Lady blessed.

18. *Iohn in his name.* Wee see that names are of signification and importance, God him self Mysterie and si- gnification in names. changing or giuing names in both Testaments: as, Abraham, Iſrael, Peter, and the principal of al others, I E S V S: and here IOH N, vvwhich signifieth, Gods grace or mercie, or, God vvill haue mercie. For he vvwas the Precursor and Prophet of the mercie and grace that ensued by C H R I S T I E S V S.

1. de bapt. in juu.

Note also that as then in Circumcision, so now in Baptisme (vvwhich answereth therevnto) names are giuen. And as vve see here and in al the old Testament, great respect was had of names: so we must beware of strange, profane, and secular names (now a daies to common) and rather according to the Catechisme of the holy Council of Trent, take names of Saints and holy men, that may put vs in minde of their vertues.

19. *Iustice before him.* Here also we see that we may haue true iustice, not only in the sight of True iustice, not imputatiue. men, or by the imputation of God, but in deede before him and in his sight: and that the coming of Christ vvwas to giue men such iustice.

20. *The orians.* Maruel not if Heretikes controule the old authentical translation, as though it differed frō the greeke: vvwhereas here they make much a doe to cōtroule not only al the greeke inter- Greeke and La- tin text. preters of the old testament, but also S. Luke him self, for the vvord *αὐτῶν*, as differing from the Hebreu v.

CH A P. II.

The Natiuitie of Christ, & manifestation thereof to the Shepherds by an Angel, and by them to others. 21 His Circumcision. 22 His Presentation, together with Simons (or also Annes) assention and prophesying of his Passion, of the Iewes reprobation, and of the Gentils illumination. 23 His annual ascending to Hierusalem with his parents, to whom he was subiect, and his fulnes of wisdom shewed among the Doctors at twelue years of his age.

1
2
3
4
5
6
7



ND it came to passe, in those daies there came forth an edict from Cæsar Augustus, that the vvhole vvorld should be enrolled. † This first enrolling vvwas made by the Pre- sident of Syria Cyrinus. † And al vvvent to be enrolled, euery one into his ovvne citie. † And Ioseph also vvvent vp from Galilee out of the citie of Nazareth into Ievvrie, to the citie of Dauid that is called Beth-lehem: for-because he vvwas of the house and familie of Dauid, † to be enrolled vvwith M A R I E his desposued vvife that vvwas vvwith childe. † And it came to passe, vvwhen they vvwere there, her daies vvwere fully come that she should be deliuered. † And she brought forth her first begotten sonne, S ij and

The Gospel at the first Masse vpon christmas day.

In the yere, frō the creation of the vvorld 5199: frō Noes flood, 2957: from the Natiuitie of Abraham, 2055: from Moyses and the coming forth of the people of Iſrael out of Egypt, 2510: frō Dauid

anointed king, 1032: from the first Olympias, 800: from the building of Rome, 752: hebdomada 63, according to the prophetic of Daniel (c. 9), that is, in the yere 440 or thereabout: in the sixt age of the world, when there vvas vniuersal peace in al the world: the eternal God and sonne of the eternal Father, meaning to consecrate and sanctifie the world vvith his most blessed coming, being conceiued of the Holy Ghost, nine moneths after his conception, I E S U S CHRIST the sonne of God is borne in Bethlehem of Iuda, in the yere of Cesar Augustus 41. *Vsuard. in martyrol. Decib. 27. according to the comon ancient supputation.*
 and svvaled him in clothes, and laid him dovne in a manger: because there vvas not place for them in the inne.
 † And there vvere in the same countrie shepheards vvatching, and keeping the night vvatches ouer their flocke.
 † And behold, an Angel of our Lord stood beside them, and the brightnes of God did shine round about them, and they feared vvith a great feare. † And the Angel said to them, Feare not: for behold I euangelize to you great ioy, that I shal be to al the people: † because this day is borne to you a SAVIOUR vvich is Christ our Lord, in the cite of Dauid. † And this shal be a signe to you, You shal finde the infant svvaled in clothes: and laid in a manger. † And sodenly there vvas vvith the Angel a multitude of the heauenly armie, praising God, and saying, † *Glorie in the highest to God: and in earth peace to men of good vvill.* † And it came to passe: after the Angels departed from them into heauen, the shepheards spake one to another: Let vs goe ouer to Bethlehem, and let vs see this vvord that is done, vvich our Lord hath shevved to vs.
 † And they came vvith speede: and they found MARI E and Ioseph, and the infant laid in the manger. † And seeing it, they vnderstood of the vvord that had been spoken to them concerning this childe. † And al that heard, did maruel: and concerning those things that vvere reported to them by the shepheards. † But MARI E kept al these vvordes, concealing them in her hart. † And the shepheards returned, glorifying and praying God in al things that they had heard, and scen, as it vvas said to them.
 † And after eight daies vvere expired, that the childe should be circumcised: his name vvas called I E S U S, vvich vvas called by the Angel, before that he vvas conceiued in the vvombe.
 † And after the daies vvere fully ended of her purification according to the lavv of Moyses, they caried him into Hierusalem, to present him to our Lord († as it is vvritten in the lavv of our Lord, *That every male opening the matrice, shal be called holy to the Lord.*) † and to giue a sacrifice according as it is vvritten in the lavv of our Lord, a paire of turtles, or two yong pigeons. † And behold, there vvas a man in Hierusalem, named Simeon, and this man vvas iust and religious, expecting the consolation of Israel: and the Holy Ghost vvas in him. † And he had receiued an answer of the Holy Ghost, that he should

GLORIA
 IN EX-
 CELSIS
 At Masse.

Gen. 17,
 11.
 Lu. 1. 31.

Lev. 12,
 6.
 Exo. 13, 2.

Nu. 8, 16
 Lev. 11,
 8.

b The Gospel at the second masse vpon Christmas day. And for a votive of our Lady fro christmas to Candlemas.

c The Gospel vpon the Circumcision of our Lord Jan. 1.

d The Gospel vpon the Purification of our Lady or Candlemas day.

should not see death vnles he saw first the **CHRIST** of our
 27 Lord. † And he came in spirit into the temple. And vwhen
 his parents brought in the childe **I E S V S**, to doe according to
 28 the custome of the Law for him: † he also tooke him into
 his armes, and blessed God, and said,

29 † **N O W** **T H O V** doest dimisse thy seruant O Lord, according to thy vvord
 in peace.

30 † Because mine eyes haue seen, thy **S A L V A T I O N**,

31 † Which thou hast prepared before the face of al peoples:

32 † A light to the reuelation of the Gentils, and the glorie of thy people
 Israel. †

33 † And his father and mother vvere marueling vpon those
 34 things vvch vvere spoken concerning him. † And Simeon
 blessed them, and said to **M A R I E** his mother, Behold this is
 set vnto the ruine, and vnto the resurrection of many in
 35 Israel, and for a signe vvch shal be contradicted, † and

36 thine ovvne soulel hal a svvord pearce, that out of many
 hartes cogitations may be reuealed. † And there vvvas Anne

a prophetisse, the daughter of Phanuel, of the tribe of Aser:
 she vvvas farre striken in daies, and had liued vvith her hus-

37 band seuen yeres from her virginite. † And she vvvas a
 vvidovv vntil eightie and foure yeres: vvho departed not
 from the temple, by fastings and praters: seruing night and

38 day. † And she at the same houre sodenly comming in, con-
 fessed to our Lord: and spake of him to al that expected the
 39 redemption of Israel. † And after they had vvholly done al
 things according to the law of our Lord, they returned into
 Galilee, into their citie Nazareth.

40 † And the childe grevv, and vvaxed strong: ful of vvise-
 41 dom, and the grace of God vvvas in him. † And his parents
 vvvent evvery yere vnto Hierusalem, * at the solemne day of

42 Pasche. † And vvhen he vvvas twelue yeres old, they going
 vp into Hierusalem according to the custome of the festiual
 43 day, † and having ended the daies, vvhen they returned, the
 childe **I E S V S** remained in Hierusalem: and his parents knew

44 it not. † And thinking that he vvvas in the companie, they
 came a daies iourney, and sought him among their kinsfolke
 45 and acquaintance. † And not finding him, they returned into
 46 Hierusalem, seeking him. † And it came to passe, after three
 daies they found him in the temple sitting in the middes of

47 the Doctors, hearing them, and asking them. † And al vvvere
 astonied that heard him, vpon his vvisedom and ansvvers.

S iij † And

See Ioh. 1, 20
 and 41.

N V N C **D I**
M I T T I E
 at Complin.

Simeon pro-
 pheticed not on-
 ly of Christ but
 of our B. Lady,
 of al her sor-
 rows: wherein
 she was al-
 waies partaker
 with our Savi-
 our, from his
 flight into E-
 gypt euen to his
 death.

The gospel vvvas
 the first Sunday
 after the Epi-
 phanie.

Strong
 in spirit.

Exo. 23,
 15-34,
 17.

Deu. 16,
 1.

† And seeing him, they wondered. And his mother said to 48
 him, Sonne, why hast thou so done to vs? behold thy father
 and I forovving did seeke thee. † And he said to them, V what 49
 is it that you sought me? did you not know, that I must be
 about those things, vvhich are my fathers? † And they vn- 50
 derstood not the vvord that he spake vnto them. † And he 51
 vvent dovne vvith them, and came to Nazareth: and vv as
 subiect to them. And his mother kept al these vvordes in her
 hart. † And I e s s proceeded in vvifedom and age, and grace 52
 vvith God and men. †

AN NOT A T I O N S
 CHAP. II.

- Free vvil. *14. Men of good Will.*) The birth of Christ giueth not peace of minde or saluation but to such as be of good will, because he worketh not our good against our willes, but our willes concurring. *Aug. quest. ad Simplic. li. 1. q. 2. to. 4.*
- Our B. Lady full of deepe contemplations. *15. Kypri al.*) Our Lady though little be spoken of her concerning such matters in the Scriptures, because she was a woman, and not admitted to teach or dispute in publike of high mysteries: yet she knew al these mysteries, and wisely noted and contemplated of al those things that were done and said about Christ, from the first houre of his Conception til the end of his life and his Ascension.
- Mens ruine and damnation is of them selues. *16. To the ruine.*) Therefore to the ruine of some, because they would not beleue in him, and so were the cause of their owne ruine, as he is els Where called, *A stumbling stone*, because many would stumble at him and so fall by their owne fault. other some he raised by his grace from sinne to iustice, and so he was the resurrection of many. The Apostle vseth the like speache, saying: *We are to some the odour of life, vnto life: to others, the odour of death, vnto death.* Not that their preaching was to cause death, but because they that would not beleue their preaching, wilfully incurred deadly sinne and damnation. *1 Pet. 2. 8. 1 Cor. 2. 15*
- Holy vvidow-hod. *17. A vvidow.*) Marke that vvidowhod is here mentioned to the commendation thereof euen in the old Testament also, and the fruite and as it were the profession thereof is here commended, to vvitte, fasting, praying, being continually in the Temple. euen as S. Paul more at large for the state of the new Testament speaketh of vvidowhod and virginitie, as being professions more apt and commodious for the seruice of God. *1 Cor. 7.*
- Fasting an act of religion. *17. By fasting, and prayers seruing.*) Seruing, in the Greeke is *λατρευσα*, that is, doing diuine worship vnto God, as by prayer, so also by fasting. so that fasting is *λατρηια*, that is, an act of religion whereby we doe worship God, as we doe by prayer, and not vsed only to subdew our flesh, much lesse (as Heretikes would haue it) as a matter of pollicie.
- Dutiful obedience to parents. *18. Subiect to them.*) Al children may learne hereby, that great ought to be their subiection and obedience to their Parents, when Christ him self, being God, would be subiect to his parents being but his creatures. †

CHAP. III.

THE SE-
 COND part:
 The prepara-
 tion that
 was made
 to the mani-
 festation of
 CHRIST.

John, to prepare al to Christ (as Esay had prophesied of him) baptizeth them to penance, 7 insinuating their reprobation, and the Gentils vocation, 10 teaching also and exhorting ech sort to doe their dutie. 11 That him self is not Christ, he sheweth by the difference of their vvords baptizeth: 17 and saith that Christ vvill also iudge hu baptizeth. 19 Johns imprisonment. 21 Christ being him self also baptizeth of John, hath testimonie from heauen. 22 as he vvrbis generation to death vs againe to God.

And

- 1 **A**ND in the fiftenth yere of the empire of Tiberius Cæsar, Pontius Pilate being Governour of Ievvie, and Herod being Tetrarch of Galilee, and Philip his brother Tetrarch of Ituræa and the countie Trachonitis, and Lyfanius Tetrarch of Abilina, † vnder the high Priests Annas and Caiphas: the vvord of our Lord vvas made vpon Iohn the sonne of Zacharie, in the desert. † And * he came into al the countie of Iordan, preaching the baptisme of :: penance vnto remission of sinnes: as it is vvritten in the booke of the sayings of
- 2
- 3 of Iordan, preaching the baptisme of :: penance vnto remission of sinnes: as it is vvritten in the booke of the sayings of
- 4 Esay the Prophet: † *A voice of one crying in the desert: prepare the vvay of our Lord, make straight his pathes. † Every valley shal be filled: and every mountaine and hill shal be made low, and crooked things shal become straight: and rough vvayes, plaine: † and al flesh shal see the SALVATION of God.*
- 5
- 6 † He said therfore to the multitudes that vvent forth to be baptized of him, * Ye vipers broodes, vvho hath shevved
- 7
- 8 you to flee from the vvyrath to come? † Yeld therfore :: fruites vvorthie of penance, and doe ye not begin to say, Vve haue Abraham to our father. For I tel you, that God is able
- 9 of these stonnes to raise vp children to Abraham. † And novv the axe is put to the roote of the trees. :: Euery tree therfore that yeldeth not good fruite, shal be cut dovvn, and cast
- 10 into fire. † And the multitudes asked him, saying, Vvhat shal vve doe then? † And he ansvvering, said vnto them: :: He that hath tvvo coates, let him giue to him that hath not: and
- 11 he that hath meate, let him doe likevvise. † And the Publicans also came to be baptized, and said to him, Maister, vvhat shal vve doe? † But he said to them, Doe nothing more then
- 12 that vvhich is appointed you. † And the souldiars also asked him, saying, Vvhat shal vve also doe? And he said to them, Vexe not neither caluminate any man: and be content vvith your stipends.
- 13
- 14
- 15 † And :: the people imagining, and al men thinking in
- 16 their harts of Iohn, lest perhaps he vvere Christ: † Iohn ansvvered, saying vnto al, * I in deede baptize you vvith vvater: :: but there shal come a mightier then I, vvwhose latchet of his shoes I am not vvorthie to vvloose, he shal baptize you
- 17 in the Holy Ghost and fire. † vvwhose fanne is in his hand, and he vvil purge his floore: and vvil gather the vvheate into his barne, but the chaffe he vvil burne vvith vnquencheable fire.
- 18 † Many other things also exhorting did he euangelize to the people.

The Gospel vv^o
Ivber Satur-
day in Advent.
And on the 4
Sunday in Ad-
vent.

:: Penance pre-
pareth the vvay
to Christ.

:: Fruites of pe-
nance be vvor-
kes satisfacto-
rie.

:: A man vvith-
out good
vvorkes is vn-
fruitful, and
shal be cast into
everlasting fire.

:: Almes coun-
seled or enioy-
ned for sinnes
and to avoid
damnation.

:: Iohn vv^o so
holly that many
might by errou-
rilly thinke he
vv^o Christ.

:: How say
then the Here-
tikes that the
baptisme of
Christ is of no
greater vv^oue
then Iohns?

Mt. 3, 1.
Mr. 1, 1.

Esai. 40,
3.

Mt. 3, 7.

Mt. 3, 11.

Mr. 3, 8.

vv^ometib

Io. 1, 26.

Al. 1, 5.

11, 16, 19

4.

people.

†* And Herod the Terrarch, vwhen he vvas rebuked of 19
him for Herodias his 'brothers' vvife, and for al the euils
vvhich Herod did: †^o he added this also aboue al, and shut 20
vp Iohn into prison.

†* And it came to passe vwhen al the people vvas baptized, 21
IESVS also being baptized and praying, heauen vvas opened:
† and the Holy Ghost descended in corporal shape as a doue 22
vpon him: and a voice from heauen vvas made: Thou art my
beloued sonne, in thee I am vvell pleased. † And IESVS him self 23
was beginning to be about thirtie yeres old: as it was thought,
the sonne of Ioseph, vvho vvas^o of Heli, † vvho vvas of Mat- 24
that, vvho vvas of Leui, vvho vvas of Melchi, vvho vvas of
Ianné, vvho vvas of Ioseph, † vvho vvas of Matthathias, vvho 25
vvas of Amos, vvho vvas of Naum, vvho vvas of Helli, vvho
vvas of Naggé, † vvho vvas of Mahath, vvho vvas of Mat- 26
thathias, vvho vvas of Semei, vvho vvas of Ioseph, vvho vvas
of Iuda, † vvho vvas of Iohanna, vvho vvas of Reza, vvho 27
vvas of Zorobabel, vvho vvas of Salathiel, vvho vvas of
Neri, † vvho vvas of Melchi, vvho vvas of Addi, vvho 28
vvas of Cosam, vvho vvas of Elmadan, vvho vvas of Her,
† vvho vvas of Iesus, vvho vvas of Eliézer, vvho vvas 29
of Iorim, vvho vvas of Matthat, vvho vvas of Le-
ui, † vvho vvas of Simeon, vvho vvas of Iudas, vvho 30
vvas of Ioseph, vvho vvas of Iona, vvho vvas of Elia-
cim, † vvho vvas of Melcha, vvho vvas of Menna, vvho 31
vvas of Matthatha, vvho vvas of Nathan, vvho vvas of Da-
uid, †* vvho vvas of Iesse, vvho vvas of Obed, vvho vvas 32
of Booz, vvho vvas of Salmon, vvho vvas of Naasson,
† vvho vvas of Aminadab, vvho vvas of Aram, vvho vvas 33
of Efron, vvho vvas of Phares, vvho vvas of Iudas, † vvho 34
vvas of Iacob, vvho vvas of Isaac, vvho vvas of Abraham,
vvho vvas of Tharé, vvho vvas of Nachor, † vvho vvas 35
of Sarug, vvho vvas of Ragau, vvho vvas of Phaleg, vvho
vvas of Heber, vvho vvas of Salé, † vvho vvas of Cai- 36
nan, vvho vvas of Arphaxad, vvho vvas of Sem, vvho vvas
of Noë, vvho vvas of Lamech, † vvho vvas of Mathusalé, 37
vvho vvas of Henoah, vvho vvas of Jared, vvho vvas of
Malalcel, vvho vvas of Cainan, † vvho vvas of Henos, 38
vvho vvas of Seth, vvho vvas of Adam, vvho vvas of
God.

Mt. 14, 3
Mar. 6,
17.
brother
Philips
Mt. 3, 13.
Mr. 1, 9.
Io. 1, 32.

Beza boldly
Wipeeth out of
this Gospel, the-
se wordes, vvho
vvas of Cainan:
though al the
Greeke copies
both of the old
Testament & of
the new, haue
the word: as
with full cōsent.
Whereby vve
learne the intol-
erable faucines
of the Calui-
nists, and their
cōtempt of ho-
ly Scripture, that
dare so deale
with the vvry
Gospel it self.

ANNOT.

ANNOTATIONS
CHAP. 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 punish by death or emprisonment such as reprehend them for the same (specially if they wazne them, as Prophets and Priests doe, from God) is exceeding great.

21. *Of Heli.* Whereas in S. Mathevv, Iacob is father to Ioseph, and here Heli, the case vvas that Mathan (named in S. Mathevv) of his vvife called Etcha begat Iacob: and after his death Melchi (named here in S. Luke) of the same vvoman begat Heli: so that Iacob and Heli vvere brethren of one mother. This Heli therefore marrying and dying vvithout issue: Iacob his brother, according to the Law married his vvife, and begat Ioseph, and so raised vp seede to his brother Heli. Whereby it came to passe, that Iacob was the natural father of Ioseph, which as (S. Mathevv saith) begat him: and Heli was his legal father according to the Law, as S. Luke signifieth. *Enchir. li. 1. Et. Hist. c. 7. Hiero. in c. 1. Mat. Aug. li. 2. c. 2. de cons. Enang.*

The reconcili-
ation of Mas-
thew and Luke
in our Saviour's
pedigree.

CHAP. III.

Christ going into the Desert to prepare him self before his manifestation, overcometh the temptations of the Diuel. 10. then beginning gloriously in Galilee, 14. he sheweth to them of Nazareth his commission out of Esay the Prophet. 21. infirmating by occasion the tetraes his countrymen's reprobation. 22. in Capernaum his doctrine is admired. 23. specially for his miracle in the Synagogue. 24. from which, going to Peters house, he sheweth there much more powver. 25. Then retiring into the wilderness, he preacheth afterward to the other cities of Galilee.

Mt. 4, 1.
Mr. 1, 12

Deuter.
8, 3.

Deut. 10, 13
10, 20
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10, 23
10, 24
10, 25
10, 26
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10, 100



AND I E S V S full of the Holy Ghost, returned from Iordan, and vvas driuen in the spirit into the deserr, † 40 daies, and vvas tempted of the deuil. And he did eate nothing in those daies: and vvhen they vvere ended, he vvas an hungred. † And the Deuil said to him, If thou be the sonne of God, say to this stone that it be made bread. † And I E S V S made ansvver vnto him, It is vvritten, *Thou shalt not in bread alone shalt man liue, but in every vvord of God.* † And the Deuil brought him into an high mountaine, and shewed him al the kingdoms of the vvhole vvorld in a moment of time: † and he said to him, To thee vvill I giue this vvhole povver, and the glorie of them: for to me they are deliuered, and to vvhom I vvill, I doe giue them. † Thou therefore if thou vvilt adore before me, they shall be thine. † And I E S V S ansvvering said to him, It is vvritten, *Thou shalt adore the Lord thy God, and him only shalt thou serue.* † And he brought him into Hierusalem, and set him vpon the pinnacle of the temple: and he said to him, If thou be the sonne of God, cast thy self from hence downeward. † For it is vvritten, that *He hath giuen his Angels charge*

22 The Churches
fast of 40 daies
(called Lent) cometh
of this, &
is an Apostolical
Tradition.
Clem. Constit.
Apost. li. 1. c. 19.
Hier. ep. ad Hel-
en. adu. erro. Ni-
ciani. Leo ser. 4. et
de Quadages.

21 See the An-
not. in S. Mat-
thew c. 4. 11.

23 If the Diuel
him self allea-
ge Scripture
against Christ,
no maruel that
Heretikes do so
against Christs
Church.

charge of thee, that they preferre thee: † and that *with their hands they shal* 11
bear thee up, lest perhaps thou knocke thy foote against a stone. † And 12
 IESVS answering said to him, It is said, *Thou shalt not tempt the Lord*
thy God. † And al the tentation being ended, the Deuil^o depar- 13

THE third
 part of Chri-
 stes manifes-
 ting him self
 by preachig
 and mira-
 cles, special-
 ly in Gali-
 lee
 :: Our Sauiour
 vsed to preach
 in their Syna-
 gues.

ted from him vntil a time.
 † * And IESVS returned in the force of the spirit into Ga- 14
 lilee, and the fame vvent forth through the vvhole countrie
 of him. † And he taught in their synagogs, and vvas mag- 15
 nified of al.

† * And he came to Nazareth vvhether he vvas brought vp: 16
 and he entred :: according to his custom on the Sabbath day
 into the synagogue: and he rose vp to reade. † And the 17
 booke of Esay the Prophet vvas deliuered vnto him. And as
 he vnfolded the booke, he found the place vvhether it vvas
 vvrithen, † *The Spirit of the Lord vpon me, for vvhich he anointed me, to eu- 18*
gelize vnto the poore he sent me, to heale the contrite of hart, † to preach to the cap- 19
siues remission, and sight to the blinde, so dimisse the bruised vnto remission, to preach
the acceptable yere of the Lord, and the day of retribution. † And vvhether 20
 he had folded the booke, he rendred it to the minister, and
 fate dovvne. And the eies of al in the synagogue vvere bent
 vpon him. † And he began to say vnto them: That this day 21

He had a
 maruelous gra-
 ce, and an ex-
 traordinarie
 force in mo-
 uing the hart
 of his hearers.

The Gospel
 vpon Munday
 in the 3^{vecke}
 of Lent.

is fulfilled this scripture in your eares. † And al gaue testimo- 22
 monie to him: and they :: marueled in the vvordes of grace
 that proceeded from his mouth, and they said, Is not this Io-
 sephs sonne? † And he said to them, Certes you vvill say to 23
 me this similitude, *Physicion, cure they self:* as great things as vve
 haue heard^o done in Capharnaum, doe also here in thy coun-
 trie. † And he said, Amen I say to you, that no Prophet is ac- 24
 cepted in his ovvne countrie. † In truth I say to you, * there 25
 vvere many vvidovves in the daies of Elias in Israel, vvhether
 the heauen vvas shut three yeres and six moneths, vvhether
 there vvas a great famine made in the vvhole earth: † and to 26
 none of them vvas Elias sent, but into Sarepta of Sidon, to a
 vvidovv vvoman. † * And there vvere many lepers in Israel 27
 vnder Elisæus the Prophet: and none of them vvas made
 cleane but Naamâ the Syrian. † And al in the synagogue vvere 28
 filled vvith anger, hearing these things. † And they rose, and 29
 cast him out of the citie: and they brought him to the edge
 of the hil, vvhether vpon their citie vvas built, that they might
 throvv him dovvne headlong. † But he^o passing through the 30
 middes of them, vvent his vvay. †

Deut. 6,
16.

Mr. 4,
12.
Mr. 1, 14

Mr. 13,
54.
Mr. 6, 1.
Io. 4, 43

Esay. 61, 1

3 reg. 17,
9.

4 reg. 5,
14.

† * And

31 †* And he vvent dovvne into Capharnaum a citie of Ga-
 32 lilee: and there he taught them on the Sabboths. † And they
 33 vvere astonied at his doctrine: because his talke vvas in
 34 povver: † And in the synagoge there vvas a man hauing an
 vncleane Diuel, and he cried out vvith a loud voice, † saying,
 Let be, vvhat to vs and thee I E S V S of Nazareth? art thou
 come to destroy vs? I know thee vvho thou art, *the SAINCT of*
 35 *God.* † And I E S V S rebuked him, saying, Hold thy peace, & goe
 out of him. And vvhen the Deuil had throvven him into the
 36 middes, he vvent out of him, and hurted him nothing. † And
 there came feare vpon al, and they talked together one vvith
 an other, saying, Vvhat vvord is this, that in povver and ver-
 tue he commaunderth the vncleane spirits, and they goe out?
 37 † And the fame of him vvas publifhed into euery place of
 the countrie.
 38 † And I E S V S rising vp out of the synagoge, entred into *The Gospel*
 Simons house. * And Simons vviues mother vvas holden *vpon Thursday*
 39 vvith a great feuer: and they besought him for her. † And *in the 3 vveeke*
 standing ouer her, he commaunded the feuer, and it left her. *of Lent. And*
 40 And incontinent rising, she ministred to them. † And vvhen *vpon Saturday*
 the sunne vvas dovvne, al that had diseased of fundrie mala- *in Vvhitson-*
 dies, brought them to him. But he imposing hands vpon *vveeke.*
 41 euery one, cured them. † And Deuils vvent out from many,
 crying and saying, That thou art the sonne of God. And re-
 buking them he suffred them not to speake, that they knevv
 42 he vvas Christ.
 † And vvhen it vvas day, going forth he vvent into a desert
 place: and the multitudes sought him, and came euen vnto
 43 him: and they held him that he should not depart from them.
 † To vvhom he said, That to other cities also must I euange-
 44 lize the kingdom of God: because therfore I vvas sent. † And
 he vvas preaching in the synagogs of Galilee. †

Mat. 8,
 14.
 Mr. 1, 30

The Gospel
 vpon Thursday
 in the 3 vveeke
 of Lent. And
 vpon Saturday
 in Vvhitson-
 vveeke.

A N N O T A T I O N S
 CHAP. IIII.

11. *Departed until a time.* No marvel if the diuel be often or alwaies busie vvith Christian men, *The diuels ten-*
 being after he was plainly overcome by Christ, yet did he not giue him ouer altogether, but for *tations.*
 a time.

12. *Done in Capharnaum.* God maketh choise of persons and places where he worketh mi- *Miracles at one,*
 racles or doeth benefites, though he might doe the same els where if it liked his wisdom. So doth *place and not at*
 he in doing miracles by Saincts, nor in al places, nor towards al persons, but as it pleaseth him. *an other.*
Aug. ep. 127.

Christ's body
contained in
place above
nature.

The Apostles
left their viues.

20. *Passing through the middes of them.*) Either by making him self insensible, or also more wonderfully, penetrating the multitude and passing through them, as he did through the doore, his body either being without space of place, or with other bodies in one place. By al which and the like his doings mentioned in the Gospel, it is euident that he can alter and order his body as he list, aboue the natural conditions of a body.

21. *Simons Wives mother.*) It is euident that Peter had a wife, but after his calling to be an Apostle, he leaft her, as S. Hierom writeth in many places *ep. 102. ad Iulianum. Li. 1. adu. Iovin.* See the Annot. *Math. 9. 19.*

CHAP. V.

Having taught the people out of Peter's ship, & he sheweth in a miraculous taking of fishes, how he will make him the fisher of men. 12 He cureth a leper by touching him, and sendeth him to the Priest in witness that he is not against the Law. 13 The people flocking vnto him, he retirith into the wilderness. 17 To the Pharisees in a solemn assembly he proneth by a miracle his power to remit finnes in earth. 27 He defendeth his eating with sinners, as being the Physician of soules, 28 and his not prescribing as yet of any fasts to his Disciples.

The Gospel
vp6 the 4 Sun-
day after Pen-
tecto8.



AND it came to passe, v when the multitudes pres- 1
sed vpon him to heare the v word of God, and
him self stooode beside the lake of Genesareth.
†* And he savv tivo shippes standing by the 2
lake: and the fishers vvere gone dovvne, and
vval hed their nettes. † And he going vp into 3
one ship that
vvas Simons, desired him to bring it backe a litle from the
land. And sitting, he taught the multitudes out of the ship.

† And as he ceased to speake, he said to Simon, Launche 4
forth into the deepe, and let loose your nettes to make a
draught. † And Simon answering, said to him, Maister, 5
labouring al the night, vve haue taken nothing: but in thy
v word I vvill let loose the nette. † And v when they had done 6
this, they inclosed 8 a very great multitude of fishes, and their
nette vvas broken. † And they 9 beckened to their fellowves 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. † Vv which v when Simon Peter did see, he fel 8
dovvne at I E S V S knees, saying, Goe forth from me, because
I am a sinful man, O Lord. † For he vvas vvholly astonished 9
and al that vvere vvith him, at the draught of fishes vv which 4
they had taken. † In like maner also Iames and Iohn the son- 10
nes of Zebedee, vv who vvere Simons fellowves. And I E S V S
said to Simon, Feare not: from this time novv, 8 thou shalt
be taking men. † And hauing brought their shippes to land, 11
leaving al things they folovved him. †

†* And it came to passe, v when he vvas in one of the ci- 12
ties

Mr. 4,
18.
Mar. 1,
16.

Mr. 8, 2.
Mar. 1,
40.

- ties, and behold a man full of leprosie, and seeing I E S V S, and falling on his face, besought him saying, Lord, if thou wilt, thou canst make me cleane. † And stretching forth the hand, he touched him, saying, I will be thou made cleane. And immediatly the leprosie departed from him. † And he commaunded him that he should tel no body, but, Goe, † Shev thy self to the Priest, and offer for thy cleansing* as Moyses commaunded, for a testimonie to them.
- 13
14
15 † But the bruite of him vvent abrode the more. and great multitudes came together to heare, and to be cured of their infirmities. † And he retired into the desert, and praied.
- 16
17 †* And it came to passe one day, and he sat teaching. And there vvere Pharisees sitting and Doctors of Law that vvere come out of euery towne of Galilee and Ievvie and Hierusalem: and the vertue of our Lord vvas to heale them.
- 18 † And behold men carying in a bed a man that had the palsie: and they sought to bring him in, and to lay him before him.
- 19 † And not finding on vvhich side they might bring him in for the multitude, they vvent vp vpon the rooffe, and through the tiles let him dovne vvith the bed into the middes, before I E S V S. † Vvhose faith vvhen he saw, he said, Man, thy sinnes are forgien thee. † And the Scribes and Pharisees began to thinke, saying, Who is this that speaketh blasphemies? Who can forgie sinnes, but only God? † And vvhen I E S V S knewe their cogitations, ansvvering he said to them, Vvhat doe you thinke in your hartes? † Vvhich is easier to say, Thy sinnes are forgien thee: or to say, Arise, and vvalke? † but that you may knowv that the sonne of man hath povver in earth to forgie sinnes (he said to the sicke of the palsie) I say to thee, Arise, take vp thy bed, and goe into thy house.
- 20
21
22
23
24
25 † And forth vvith rising vp before them, he tooke that vvhere-
26 in he lay: and he vvent into his house, magnifying God. † And al vvere astonied: and they magnified God. And they vvere replenished vvith feare, saying, That vve haue seen marvellous things to day. †
- 27 †* And after these things he vvent forth, and savv a Publican called Leui, sitting at the Custome-house, and he said to him, Followv me. † And leauing al things, he rose and folovved him. † and Leui made him a great feast in his house: and there vvas a great multitude of Publicans, and of others that vvere sitting at the table vvith them. † And their Pharisees and Scri-

Luk. 14.
2.Mt. 9. 2.
Mr. 2. 3.Mt. 9. 9.
Mr. 2. 14.* See S. Mat.
Annot. c. 8. 4.The Gospel vp6
Friday in Whit-
sonvvcke.The Gospel vp6
S. Matthevves
eue Septeb. 28.

:: Christ came not to call those, who presume of their owne iustice, and that coupt them selues to haue no neede of Christ. *See S. Mar. Annot. c. 9, 10.*

bes murmured, saying to his disciples, Why doe you eate and drinke vvith Publicans and sinners? † And I E S V S ansvvering said to them, They that are vvhole, neede not the Physicion: but they that are ill at ease. † :: I came not to call the iust, but sinners to penance. †

† But they said to him, * Vvhy doe the disciples of Iohn :: fast often, and make obsecrations, and of the Pharisees in like manner: but thine doe eate and drinke? † To vvhom he said, Why, can you make the children of the bridegrome fast vvhiles the bridegrome is vvith them? † But the daies vvil come: and vvhen the bridegrome shal be taken avway from them, then they shal fast in those daies. † And he said a similitude also vvnto them, That no man putteth a peece from a nevv garment into an old garment: othervvise both he breaketh the nevv, and the peece from the nevv agreeth not vvith the old. † And no bodie putteth nevv vvine into old bottels: othervvise the nevv vvine vvil breake the bottels, and it self vvil be shed, and the bottels vvil be lost. † But nevv vvine is to be put into nevv bottels: and both are preserued together. † And no man drinking old, vvil nevv by and by. for he saith, The old is better.

Mat. 9,
14.
Mar. 2,
18.
Luc. 5, 33.

ANNOTATIONS
 CHAP. V.

- Peters ship.** 1. *One ship Simon.* It is purposely expressed that there were two shippers, and that one of them was Peters, 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 Peters ship, and that in it is the chaire of Christ, and only true preaching.
- Peters fishing.** 2. *A great multitude of fishes.* Likewise by this significantie miracle wrought about Peters fishing, is evidently foreshewed what wonderful successe Peter should haue in conuerting men to Christ, both Iewes and Gentiles. as vvhen at one draught, that is to say, * at one Sermon he drew into his ship, which is Christes Church, a great number of men, as he did now fishes: and so continually by him self and his Successors vvnto the worlds end. *Mat. 13, 12.*
- Peters coadiutors.** 3. *Backed to their fellowes.* Peter had so much worke that he called for helpe and loyned vvnto him the other ship, representing to vs his Copartners in the preaching of the Gospel, and the coniunction of the Synagogue and the people of Gentilitie vvnto Peters ship, that is, to the Church of Christ. *Ambro. li. 2. in Luc. c. 10.*
- Peters preeminence in fishing for mens soules.** 4. *Thou shalt be taking men.* That al this aforesaid did properly meane Peters traualles to come, in the conuersion of the world to Christ, and his prerogatiue before al men therein, it is evident by Christs speciall promis made to him severally and apart in this place, that he should be made the taker of men, though to other he giueth also, as to Peters cooperators and coadiutors, the like office. *Mat. 10, 19.*
- Zeale of soules.** 5. *Went up vpon the rooffe.* A strange diligence in procuring corporal health of and by Christ: and an example for vs of the like or greater, to obtaine saluation of him either for our selues or our frendes, and to seeke to his Church and Sacraments vvith what extraordinary paine soeuer.
- The intercession of others.** 6. *Whose saith.* Great is God (saith S. Ambrose) and pardoneth one sort through the merites of others. therefore if thou doubt to obtaine forgiveness of thy great offenses, loyne vvnto thy self intercessors, vie the Churches helpe, vvich may pray for thee and obtaine for thee that vvich our Lord might denie to thy self. *Amb. li. 1. in Luc.*

20. The

In actus
S. Thoma.
le. 20, 21.
Hiero. in
Mat. 9.
Athan. in
vit. S. An-
tonij. An-
gust. in
li. 1. c. 12.
Bonau. in
vit. S. Fran-
cisci.

20. *The sonne of man in earth.* By which a^l (saith S. Cyril) it is cleere that the Sonne of man hath power in earth to remit sinnes: which he said both for him self and vs. For he, as God being made man and Lord of the Law, forgiueth sinnes. And we also haue obtained by him that wonderful grace, for it is said to his Disciples, *Whose sinnes you shall remit, they are remitted to them.* And how should not he be able to remit sinnes, who gaue others power to doe the same?

21. *Leauing al folowd him.* The * profane Iulian charged Matthev of too much lightnes, to leaue al and folovv a stranger, at one vvord, but in deede hereby is seen the marvelous efficacie of Christes vvord and internal vvorking, that in a moment can alter the hart of a man, and cause him nothing to esteeme the things most deere vnto him. Which he did not onely then in presence, but also daily doth in the Church. For so S. Antonie, S. Francis, and others, by hearing only the vvord of our Sauiovr read in the Church, forsooke al and folowed him.

Priests do remit sinnes.
 Foraking al and folovving Christ.

CHAP. VI.

For reproofe by Scripture and miracle (as also by reason) the Pharisees blindevt about the obseruation of the Sabbath, 11 they seeke his death. 12 Having in the mountaine prayed all night, he chooseth vvvalus Apostles. 13 and after many miracles vpon the diseasid, 14 he maketh a sermon to his Disciples before the people: proposing heauen to such as vvill suffer for him, 15 and vvill to such as vvill not. 16 Yet vvithal exhorting to doe good vnto our enemies also. 17 and that the Disciplers must first mend them selues. 18 finally, to doe good vvorkes, because only faith vvill not suffice.

Mt. 12, 1
 Mr. 2, 23

1. Rf. 21,
 4.

Lcu. 24,
 9.

Mt. 12,
 10.
 Mr. 3, 1.



AND it came to passe on the Sabbath second-first, vvhen he passed through the corne, his Disciples did plucke the eares, and did eate rubbing them vvith their hands.

† And certaine of the Pharisees said to them, Vvhy doe you that vvwhich is not lawvful on the Sabbaths? † And I e s v s ansvvering them, said, Neither this haue you read vvwhich Dauid did, vvhen him self vvvas an hungred and they that vvvere vvwith him: † * how vv he entred into the house of God, and tooke the loaves of Proposition, and did eate, and gaue to them that vvvere vvwith him, vvwhich it is not lawvful to eate * but only for Priests? † And he said to them, That the sonne of man is Lord of the Sabbath also.

† And it came to passe on an other Sabbath also, that he entred into the synagogue, and caught. * And there vvvas a man, and his right hand vvvas vvwithered. † And the Scribes and Pharisees vvatched if he vvould cure on the Sabbath: that they might finde howv to accuse him. † But he knewv their cogitations: and he said to the man that had the vvwithered hand, Arise, and stand forth into the middes. And rising he stode. † And I e s v s said to them, I aske you, if it be lawvful on the Sabbaths to doe vvvel or il: to saue a soule or to destroy? † And looking about vpon them al, he said to the man

1: S. Hieron (ep. ad Nepotian.) vvritech of him self, that being at Costantinople, he asked his maister Gregorie nazianzeno, the famous doctor, then Bishop there, what Sabbath this vvvas. Who by his ansvver declared that it was very hard to tel, neither is it yet knowen to the best learned. Yet the Protestants are wont to say, Al is very calic.

man, Stretch forth thy hand. And he stretched it forth: and his hand vvas restored. † And they vvere replenished vvith 11 madnes: and they comuned one vvith an other vvhat they might doe to Iesus.

The Gospel vps
S. Bartlemewes
day.

† And it came to passe in those daies, he vvent forth into 12 the mountaine to pray, and he passed the vvhole night in the prayer of God. † * And vvhen day vvas come, he called 13 his Disciples: and he chose twelue of them (° vvhom also he named *Apostles*) † ° Simon vvhom he surnamed Peter, and An- 14 drevv his brother, Iames and Iohn, Philippe and Bartholomevv, † Matthevv and Thomas, Iames of Alphæus and Si- 15 mon that is called Zelotes, † and Iude of Iames, and Iudas 16 Iscariote vvwhich vvas the traitour. † And descending vvith 17 them he stode in a plaine place, and the multitude of his Disciples, and a very great companie of people from al Ievvrie and Hierusalem: and the sea coast both of Tyre and Sidon, † vvwhich vvere come to heare him, and to be healed of their 18 maladies. And they that vvere vexed of vnclene spirits, vvere cured. † And al the multitude sought to touch him, because 19 vertue vvent forth from him, and healed al. † And he lif- 20 ting vp his eies vpon his Disciples, said,

The Gospel vps
Alholowesue.
And for many
Martyrs.

* Blessed are ye poore: for yours is the kingdom of God. † Blessed are you that novv are an hungred: because you shal 21 be filled. Blessed are you that novv doe vveepe: because you shal laugh. † Blessed shal you be vvhen men shal hate you, 22 and vvhen they shal separate you, and vpbraide you, and abandon your name as evil, for the sonne of mans sake. † ° Be glad in that day and reioyce: for behold, your revvard 23 is much in heauen. † for according to these things did their fathers to the Prophets. † But vvo to you that are riche, be- 24 cause you have your consolation. † Vvo to you that are fil- 25 led: because you shal be hungrie. Vvo to you that novv doe laugh: because you shal mourne and vveepe. † Vvo, vvhen 26 al men° shal blesse you. for according to these things did their fathers to the false-Prophets.

∴ That is, to
euery onc intly
asking. For that
vvhich is vniust-
ly asked, may
be iustly deni-
ed. *Aug. li. i. c.*
o. de Serm. Dg.
in monte.

† But to you I say that doe heare, Loue your enemies, doe 27 good to them that hate you. † Blesse them that curse you, 28 and pray for them that caluminate you. † And he that stri- 29 keth thee on the checke, offer also the other. And from him that taketh avvay from thee thy robe, prohibit not thy coate also. † And ∴ to euery one that asketh thee, giue: and of him 30 that

Mt. 10, 1
Mr. 3, 13
6, 7.
Lk. 9, 1.

Mt. 5, 2
6, 7.

that taketh avway the things that are thine, aske not againe.
 31 † And according as you vvil that men doe to you, doe you
 32 also to them in like maner. † And if you loue them that loue
 33 you, vvhat thanke is to you? for sinners also loue those that
 34 loue them. † And if ye doe good to them that doe you good:
 35 vvhat thanke is to you? for sinners also doe this. † And if ye
 36 lend to them of vvhom ye hope to receiue: vvhat thanke is to
 37 you? for sinners also lend vnto sinners, for to receiue as much.
 38 † But loue ye your enemies: doe good and lend, hoping for
 nothing thereby, and your reppard shall be much, and you
 shall be the sonnes of the highest, because him self is beneficial
 vpon the vnkinde and the euil. † Be ye therefore merciful as also
 your father is merciful. † Iudge not, & you shall not be iudged.
 37 condemn not, & you shall not be condemned. forgive, and you
 38 shall be forgiven. † Giue, and there shall be giuen to you. good
 measure & pressed downe and shaken together and running
 ouer shall they giue into your bosome. For vvith the same
 measure that you do meate, it shall be measured to you againe.
 39 † And he said to them a similitude also: Can the blinde
 40 leade the blinde? doe not both fall into the ditch? † The disci-
 ple is not aboue his maister: but euery one shall be perfect, if
 41 he be as his maister. † And vvhy seest thou the mote in thy
 brothers eie: but the beame that is in thine ovvne eie thou
 42 considerest not? † Or hovv canst thou say to thy brother,
 Brother, let me cast out the mote out of thine eie: thy self not
 seeing the beame in thine ovvne eie? Hypocrite, cast first the
 beame out of thine ovvne eie: and then shalt thou see clerely
 to take forth the mote out of thy brothers eie. -†
 43 † For there is no good tree that yeldeth euil fruite: nor
 44 euil tree, that yeldeth good fruite. † For euery tree is knowven
 by his fruite. For neither doe they gather figges of thornes:
 45 neither of a bush doe they gather the grape. † The good man
 of the good treasure of his hart bringeth forth good: and the
 euil man of the il treasure bringeth forth euil. for of the abou-
 dance of the hart the mouth speaketh.
 46 † And vvhy cal you me, Lord, Lord: and doe not the
 47 things vvwhich I say? † Euery one that commeth to me, and
 heareth my vvords, and doeth them: I vvil shevv you to
 48 vvhom he is like. † He is like to a man :: building a house,
 that digged deepe, and laid the foundation vpon a rocke.
 And vvhen an inundation rose, the riuer bette against that
 V house

The Gospel
 vpon the first
 Sunday after
 Pentecost.

:: He buildeth
 right & surely,
 that hath both
 faith and good
 vvorkes: he buildeth
 on sand,
 that trusteth to
 his faith or read-
 ing or knowv-
 ledge of the
 scripture, and
 doth not vvork-
 ke or live ac-
 cordingly.

house, and it could not moue it: for it vvas founded vpon a rocke. † But he that heareth, and doeth not: is like to a man building his house vpon the earth vvithout a foundation: against the vvhich the riuier did beate: and incontinent it fell, and the ruine of that house vvas great.

ANNOTATIONS
CHAP. VI.

- Heretikes vnderstand not the Scriptures. *1. Neither thou haue you read!* The Scribes and pharisees boasted most of their knowledge of the Scriptures: but our Sauiour often sheweth their great ignorance. Euen so the Heretikes that now a daies vaunt most of the Scriptures: and of their vnderstanding of them, may soone be proued to vnderstand litle or nothing.
- The Churches praers at the times of giuing holy Orders. *2. Same a soule.* Hereby it seemeth that Christ (as at other times lightly alwaies) did not only heale this man in body, but of some correspondent disease in his soule.
- The name and dignitie of Apostles. *12. The vvhole night.* Our Sauiour instantly prayed, alone in the mount vvithout doore, all night long, as a preparation to the designation of his Apostles the day after: to giue example to the Church of praying instantly vvhen priests are to be ordered, and a lesson to vs al vvhat vve should doe for our ovne necessities, vvhen Christ did so for other mens.
- 13. Vvhom he nameth Apostles.* Here it is to be noted against our Aduersaries that deceitfully measure to the simple the vvhole nature and qualitie of certaine sacred functions, by the primitive signification and compasse of the names or vvordes vvhereby they be called, vvith vvhom as a Priest is but an elder, and a Bisshop, a vvatchman or Superintendent, so an Apostle is nothing but a Legate or Messenger, and therefore (as they argue) * can make no Lawes nor prescribe or teach any thing not expresse in his *mandatum*. Know therefore against such deceiuers, that such things are not to be ruled by the vulgar signification of the word or calling, but by vse and application of the holy Writers, and in this point by Christs ovne expresse imposition. And so this vvord, *Apostle*, is a calling of Office, gouernement, authoritie, and most high dignitie giuen by our Maister, specially to the College of the Twelue: Whom he endued about that vvhich the vulgar etymologie of their name requireth, vvith povver to bind and loose, to punish and pardó, to teach and rule his Church. Out of vvhich roome and dignitie, vvhich is called in the Psalme and in the actes, a Bisshoprike, vvhen Iudas sel, Mathias vvas chosen to supply it, and vvas numbered among the rest, vvho vvere as founders or foundations of our religion, as the Apostle termeth them. Therefore to that college this name agieeth by special imposition and prerogative, though afterward it vvas by vse of the Scriptures extended to S. Paul and S. Barnabas, and sometimes to the Apostles successors: as also (by the like vse of Scriptures) to the first conuersers of countreis to the faith, or their coadiutors in that function. In vvhich sense S. Paul challengeth to be the Corinthians Apostle, and nameth Epaphroditus the Philippians Apostle: as vve call S. Gregorie & his Disciple S. Augustin, our Apostles of England. In al vvhich taking, it euer signifieth dignitie, regiment, Paternitie, Principalitie, and Primacie in the Church of God: according to S. Paul 1. Cor. 12. *He hath plaund in his Church, first in deede Apostles &c.* Whereby vve may see that S. Peters dignitie vvas a vvonderful eminent Prerogative and Soueraintie. When he vvas the head not only of other Christian men, but the head of al Apostles, yea euen of the College of the Twelue. And if our Aduersaries list to haue learned any profitable lesson by the vvord Apostle, more profitably and truly they might haue gathered, that Christ called these his principal officers, *Apostles*, or *Sons* (him self also specially and aboue al other being *Jesus*, that is, *Sons*, and called also Apostle in the Scriptures) to vvarne vs by the nature of the vvord, that none are true Apostles, Pastors, or Preachers, that are not specially sent and called, or that can not shew by vvhom they be sent, and that al Heretikes therefore be rather Apostates then Apostles, for that they be not sent, nor duely called, nor chosen to preach.
- Peters preeminence. *10. Simon.* Peter in the numbering of the Apostles, alwaies first named and preferred before Andrew his elder brother and senior by calling. See *Annotat. Mt. 10. 2.*
- All persecution for Christ, is a blessing. *11. Be glad.* The common miseries that fall to the true preachers and other Catholike men for Christs sake, as pouertie, famine, mourning, and persecutions, be in deede the greatest blessings that can be, and are meritorious of the reuward of heauen. Contrariwise, al the ielicities of this vvorld vvithout Christ, are in deede nothing but vvo, and the entrance to euerslasting miserie.
- The vanitie of Heretical preachers. *12. Shall blasse you.* This vvo pertaineth to the Heretikes of our daies, that delight to haue the peoples praises and blessings and shoutes, preaching pleasant things of purpose to their itching eares.

cares: as did the False-Prophets, vvhich they vvere magnified and commended therfore of the carnal Ievves.

11 Lend, hoping nothing. In that vve may here seeme to be moued to lend to those vvhom vve thinke not able nor like euer to repay againe, it must be holden for a counsel rather than a commaundement, except the case of necessitie. but it may be taken rather for a precept, vvherein vsu-
 ric, that is to say, the expectation not of the money lent, but of vantage for lone, is forbidden: as by other places of Scripture it is condemned, and is a thing against the Law of nature and nations. And greate shame and pitie it is, that it should be so much vsed or suffered among Christians, or so couered and cloked vnder the habite of other contractes, as it is.

Against vsu-
 ric.

CHA P. VII.

He testifieth, the faith of the Centurion who was a Gentil, to be greater then he found among al the Iewes, and cureth his seruant absent. 11 the vvidowes sonne he resusith and restoreth to her, and is reuoced thereupon. 12 To Iohns messengers he answereth vwith miracles, loaning to Iohn to preach thereby vnto them that he is Christ. 13 And after ward he declareth how vwith credit was Iohns testimony. 14 inuaining against the Pharisees, 15 Who vwith neither of their manners of lining could be wonne. 16 shewing also vnto them by occasion of Marie Magdalen, how he is a frende to sinners, not to maintaine them in sinne, but to forgive them their sinnes vpon their faith and penance.

Mt. 8, 5.



1 **A**ND vvhhen he had fully said al his
 2 vwords into the eares of the people, he en-
 3 tred into Capharnaum. † And the ser-
 4 uant of a certaine Centurion being sicke,
 5 vvas readie to die: vvhich vvas deere vnto
 6 him. † And when he had heard of I E S V S,
 7 he sent vnto him the Auncients of the
 8 Ievves, desiring him to come and heale his seruant. † But they
 9 being come to I E S V S, besought him earnestly, saying to
 10 him, That he is vworthie that thou shouldest doe this for
 him. † for he loueth our nation: and he hath^r built a synagogue
 for vs. † And I E S V S vvent vwith them. And vvhhen he vvas
 novv not farre from the house, the Centurion sent his frends
 vnto him, saying, Lord, trouble not thy self. for: *I am not vvor-
 thie that thou shouldest enter vnder my rooffe.* † for the vvhich cause
 neither did I thinke my self vworthie to come to thee: but
 say the vword, and my seruant shal be made whole. † for I also
 am a man subiect to authoritie, hauing vnder me souldiars:
 and I say to this, goe, and he goeth: and to an other, come,
 and he commeth; and to my seruant, doe this, and he doeth it.
 † Vvhich I E S V S hearing, marueiled: and turning to the mul-
 titudes that folovved him he said, Amen I say to you, neither
 in Israel haue I found so great faith. † And they that vvere
 sent, being returned home, found the seruant that had been
 sicke, vvhole.

See the An-
 notations vpon
 S. Matth. c. 8, 8.

V ij † And

The Gospel vpo
the 15 Sunday
after Pentecost.
And vpo Thurs-
day in the 4
veeke of Lent.
And for S. Mo-
nica S. Augu-
stins mother
Maij. 4.

† And it came to passe, afterward he vvent into a citie 11
that is called Naim: and there vvent vvith him his Disciples
and a very great multitude. † And vvhen he came nigh to 12
the gate of the citie, behold a dead man vvas caried forth, the
only sonne of his mother: and she, vvas a vvidovv: and a
great multitude of the citie vvith her. † Vvhom vvhen our 13
Lord had seen, being moued vvith mercie vpon her, he said
to her, Vveepe not. † And he came neere and touched the 14
coffin. And they that caried it, stood stil: and he said, Yong
man, I say to thee, Arise. † And he that vvas dead, fate vp, and 15
beganne to speake. And he gaue him to his mother. † And 16
feare tooke them al: and they magnified God, saying, That
a great Prophet is risen among vs: and, That God hath visited
his people. † And this saying vvent forth into al Ievvrie of 17
him, and into al the countrie about.

† And Iohns disciples shevved him of al these things. 18
† * And Iohn called vvvo of his disciples, and sent them to 19
I E S V S, saying, Art thou he that art to come: or expect vve
an other? † And vvhen the men vvere come vnto him, they 20
said, Iohn the Baptist hath sent vs to thee, saying, Art thou he
that art to come: or expect vve an other? † (And the self same 21
houre, he cured many of maladies, and hurtes, and euil spirits:
and to many blinde he gaue sight.) † And answering, he said 22
to them, Goe and report to Iohn vvhat you haue heard and
seen: * That the blinde see, the lame vvalke, the lepers are
made cleane, the deafe heare, the dead rise againe, † the poore 23
are euangelized: and blessed is he vvhofoeuer shal not be
scandalized in me.

∴ Pauperes euan-
gelizantur, that
is, to the poore
the Gospel is
preached, and
they receiue it.

† * And vvhen Iohns messengers vvere departed, he be- 24
gan to say of Iohn to the multitudes, Vvhat vvent you out in-
to the desert to see? a reede moued vvith the vvinde? † But 25
vvhat vvent you forth to see? a man clothed in ∴ soft gar-
ments? behold they that are in costly apparel and delicacies,
are in the house of kings. † But vvhat vvent you out for to 26
see? a Prophet? Certes I say to you, and more then a Prophet.

∴ Marke this
vvell concerning
Iohns apparel
and diet. See the
Annotations
vpon S. Matth.
c. 1. 4.

† this is he of vvhom it is vvritten, Behold I send mine Angel before 27
thy face, vvhsich shal prepare thy vvay before thee. † For I say to you, 28
A greater Prophet among the children of vvomen then Iohn
the Baptist, there is no man. but he that is, the lesser in the
kingdom of God, is greater then he. † And al the people 29
hearing and the Publicans, iustified God, being baptized vvith
Iohns

Mt. 11, 2

c. 1. 2. 3.

Esa. 35,
5. 6. 1.

Mt. 11, 7

Mal. 3, 1

- 30 Iohns baptisme. † But the Pharisees and the lawyers :: despised the counsel of God against them selues, being not baptized of him. † And our Lord said, Vwherevnto then shall I liken the men of this generation, and vwherevnto are they like? † They are like to children sitting in the market-place, and speaking one to an other, and saying, Vve haue piped to you, and you haue not daunced: vve haue lamented, and you haue not vvept. † For Iohn the Baptist came * neither eating bread nor drinking vvine: and you say, He hath a deuil. † The sonne of man came eating and drinking: and you say, Behold a man that is a gurmander and a drinker of vvine, a frende of Publicans and sinners. † And vvifedom is iustified of al her children.
- 36 † And one of the Pharisees desired him to eate vvith him. And being entred into the house of the Pharisee, he sat downe to meate. † And behold a vvoman that was in the citie, a sinner, as she knew that he vvvas set downe in the Pharisees house, she brought an alabaster boxe of ointment: † and standing behind beside his feete, she began to :: vvater his feete vvith teares, & vviped them vvith the heares of her head, and kissed his feete, & anointed them vvith the ointment. † And the Pharisee that had bid him, seeing it, spake vvithin him self, saying, This man if he vvvere a Prophet, vvould know certes vvho and vvhat maner of vvomā she is vvwhich toucheth him, that she is a sinner. † And Iesus answering said to him, Simon, I haue somevvhat to say vnto thee. but he said, Maister, say. † A certaine creditour had two debtors: one did ovyue fiue hundred pence, and the other fiftie. † They hauing not vvherevvith to pay, he forgaue both. Vvwhether therefore doth loue him more? † Simon ansvvering said, I suppose that he to vvhom he forgaue more. But he said to him, Thou hast iudged rightly.
- 44 † And turning to the vvoman, he said vnto Simon, Doest thou see this vvoman? I entred into thy house, vvater to my feete thou didst not giue: but she vvith teares hath vvatered my feete, and vvith her heares hath vviped them. † Kisse thou gauest me not: but she since I came in, hath not ceased to kisse my feete. † Vvith oile thou didst not anoint my head: but she vvith ointment hath anointed my feete. † For the vvwhich I say to thee, Many sinnes are forgiven her, because she hath :: loued much. But to vvhom lesse is forgiven, he loueth lesse. † And he said to her, Thy sinnes are forgiven.

As they that contēned Iohns baptisme, despised Gods counsel and vvifedom so much more they that make no account of the Sacraments of the Church, despise Gods counsel and ordinance touching their saluation, to their owne damnation.

The Gospel vv6 S. Marie Magdalens day Jul. 22. And vpon Thursday in Passion weeke. And vv6 Imber Friday in Sept.

A perfect pattern of true penance in this vvoman, vvho sought of Christ vvith open teares & other strange vvorkes of satisfaction and deuotion, remission of her sinnes.

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

As the Pharisees did alwaies carpe Christ for remission of finnes in earth, so the Heretikes reprehend his Church that remitteth finnes by his authoritie.

uen thee. † And they that fate together at the table, began to 49
say vvithin them selues, * Vvho is this that also forgiueth
sinnes? † And he said to the vvoman, * Thy faith hath made so
the safe, goe in peace. -†

ANNO TATIONS
CHAP. VII.

Building of
Churches, Mo-
nasteries, &c.

1. Built a Synagogue. As at that time to found a Synagogue, vvas acceptable to God, and procured the praiers of the faithful people for vvwhose vse it vvas made: so novv much more in the newv Testament, to build a Church, Monasterie, College, or any like vvork for the honour and seruice of God, is grateful to him and procureth the praiers of the good people for vvwhose vse such things be founded.

Exterior signs of more
then common
deuotion.

2. Into thy house. An exceeding approbation of the extraordinary vvorkes and signes of external deuotion, vvwhich seeme to carnal men (though othervvise faithful) to be often superfluous or not acceptable. This Simon vvas perhaps of a good vvill, and therefore (as diuers others did els vvhere) inuited Christ to his house, not of curiositie or captiousnes, as some other did: but of affection, as it may seeme by Christs familiar talke vvith him. Not vvithstanding his duties to vvardes him vvvere but ordinary, but the anointing, vvashing, kissing, vviping of his feete in such sort as the vvoman did, vvvere further signes of more then vulgar loue: such as is in deuout men or vvomen that goe on pilgrimage and kisse deuoutly the holy memories of Christ and his Saints. Vvwhich is no more but an exterior exprelling of their affection, and that they loue much, as every vulgar christian man doth not.

Iustification attributed not to
faith onely.

3. Thy faith. The remission of her finnes being attributed before to charitie, is novv also said to come of her faith. Vvhereby you may knowv that it commonly procedeth of both, and of hope also, though but one named. Because vvhen there be diuers causes concurring to one effect, the scriptures commonly name but one, and that especially vvwhich is most proper to the purpose and time, not excluding the other. And therefore his vvorking miracles vpon any person, is attributed to the faith of them on vvhom or at vvwhose desire they be done. Because he vvrought his miracles to induce al men to belecue in him, and therefore specially required faith at their hands, and namely before other things, vvwhether they did beleue that he vvas able to doe that vvwhich they asked at his hands: vvithout vvwhich it had ben rather a mockrie and tentation of him, then a true desire of benefite at his hands.

CHAP. VIII.

Going ouer al Galilee vvith his traine, & he preacheth to the Iewes in parables because of their reprobation: 9 but to his Disciples manifestly: because he vvil not for the Iewes incredulity haue his coming frustrate: 10 signifying also that we are his kinne (though we be Gentils) and not his carnal brethren the Iewes. 21 To vvhom also (signified by the Gerasus) after the tempest in his sleepe (that is, in his death) and canine in his resurrection, he commaundeth: but they preferring their temporals before his presence, he leaueh them againe. 22 Likevvise commaundeth to cure the Iewes (vvho vvere borne vvhen the Gentils sickened, about Abrahams time) he is presented vvith the faith of the Gentils, and then the Iewes die, but them also in the end he vvil restore.



ND it came to passe aftervvard, and he made
his iourney by cities and tovvnes pre-
aching and euangelizing the kingdom of
God: and the Tvvelve vvith him, † and
some vvomen that had been cured of vvicked
spirits and infirmitie, * Marie vvwhich is
called Magdalene, out of vvhom seuen deuils vvvere gone
forth.

Mr. 16,
9.

3 forth, † and Ioane the vvife of Chufa Herods procurator, and
 4 Sufan, and * many others that * did minister vnto him of their
 substance.

*e die
 multe*

*Mr. 13, 1.
 Mr. 4, 1.*

5 † And * vvhen a very great multitude assembled, and hafte-
 ned out of the cities vnto him, he said by a fimilitude. † The
 6 fover vvvent forth to fover his feede. and vvhiles he fovereth,
 7 fome fel by the vvay fide, and vvas troden vpon, and the
 8 foules of the aire did eate it. † And other fome fel vpon the
 9 rocke: and being fhot vp, it vvithered, becaufe it had not
 10 moisture. † And other fome fel among thornes, and the thorn-
 11 nes grovvng vp vvithal, choked it. † And other fome fel vpon
 12 good ground: and being fhot vp, yelded fruite an hundred
 13 fold. Saying thefe things he cried, He that hath eares to heare,
 let him heare.

*The Gospel vpon
 the Sunday of
 Sexagefime.*

Mf. 6, 9.

14 † And his difciples afked him vvhat this parable vvas. † To
 15 vvhom he faid, To you it is giuen to knowv the myfterie of
 16 the kingdō of God, but to the reft in parables, :: that * feeing
 17 they may not fee, and hearing may not vnderftand. † And the
 18 parable is this: The feede, is the vvord of God. † And they
 19 befides the vvay: are thofe that heare, then the deuil cōmeth,
 20 and taketh the vvord out of their hart, left beleeuing they be
 21 faued. † For they vpon the rocke: fuch as vvhen they heare,
 vvith ioy receiue the vvord: and thefe haue no rootes: be-
 caufe :: for a time they beleue, and in time of tentation they
 reuolt. † And that vvhich fel into thornes, are they that haue
 heard, and going their vvayes, are choked vvith cares and
 riches and pleasures of this life, and tender not fruite. † And
 that vpon good ground: are they vvhich in a good and very
 good hart, hearing the vvord, doe retcine it, and yeld fruite
 in patience. -†

*:: See the An-
 notations vpon
 S. Matthev. c.
 13, 14.*

*:: Againft the
 Heretikes that
 fay, faith once
 had can not be
 loft, and that he
 vvhich now
 hath not faith,
 neuer had.*

22 † And no man lighting a candel doth couer it vvith a vvessel,
 or put it vnder a bed: but fetterh it vpon a cadelfticke, that they
 23 that enter in, may fee the light. † For there is not any thing fe-
 24 crete, that fhall not be made manifelt: nor hid, that fhall not be
 25 known, & come abroad. † See therefore how you heare. For he
 that hath, to him fhall be giuen: and vvhofoeuer hath not, that
 alfo vvhich he thinketh he hath, fhall be taken avvay fro him.

26 † And * his mother and brethren came vnto him: and they
 27 could not come at him for the multitude. † And it vvas told
 28 him, Thy mother and * thy brethren ftand vvithout, defirous
 29 to fee thee. † Who anfvering faid to them, My :: mother and
 30 my

*:: He did not
 here difdainfuly
 fpeake of his
 mother, but
 teacheth that*

our spiritual
kinred is to be
preferred be-
fore carnal co-
gnation. *Hilar.*
in 12 Mat.

See the An-
notations vpon
5. Mathevv c. 8,
24.

my brethren, are they that heare the vword of God and doe it.

† * And it came to passe one day: and he vvent vp into 22
a boate, and his disciples, and he said to them, Let vs strike
ouer the lake. And they launched forth. † And vwhen they 23
vvere sailing, he slept: and there fel a storme of vvinde into
the lake, and they vvere filled, and vvere in danger. † And 24
they came and raised him, saying, Maister, vve perishe. But
he rising, rebuked the vvinde and the tempest of vwater: and
it ceased, and there vvas made a calme. † And he said to them, 25
Vwhere is your faith? Who fearing, marueiled one to an other,
saying, Vwho is this (trouue ye) that he commaundeth both
the vvindes and the sea, and they obey him? † * And they 26
sailed to the countrie of the Gerasens vvhich is ouer against
Galilee.

† And vwhen he vvas come forth to the land, there mette 27
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 saw Iesus, he fel dovvne 28
before him: and crying out vvith a great voice, he said,
Vwhat is to me and thee Iesus sonne of God most high? I be-
seech thee doe not torment me. † For he commaunded the vn- 29
cleane spirit to goe forth out of the man. For many times he
caught him, and he vvas bound vvith chaines, and kept
vvith fetters: and breaking the bondes vvas driuen of the de-
uil into the deserts. † And Iesus asked him saying, Vwhat 30
is thy name? But he said, Legion. because many deuils vvere
entred into him. † And they besought him that he vvould 31
not commaund them to goe into the depth. † And there vvas 32
there a heard of many svvine feeding on the mountaine: and
they desired him, that he vvould permit them to enter into
them. And he permitted them. † The deuils therefore vvent 33
forth out of the man, and entred into the svvine: and the
heard vvith violence vvent headlong into the lake, and vvas
stified. † Which vwhen the svvineheardes saw done, they fled: 34
and told into the citie and into the tovunes. † And they vvent 35
forth to see that vvhich vvas done: and they came to Iesus,
and found the man, out of vvho the deuils vvere gone forth,
sitting at his feete, clothed, and vvell in his vvittes, and they
vvere afraid. † And they also that had seen, told them hovv 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:

Mt. 8, 23
Mar. 4,
36.

c comple-
bantur,

Mt. 8, 28
Mr. 5, 1.

them: for they vvere taken vvith great feare. And he going
 38 vp into the boate, returned. † And the man out of vvhom the
 deuils vvere departed, desired him that he might be vvith
 39 him. But I E S V S dismissed him, saying, † Returne into thy
 house, and tel hovv great things God hath done to thee. And
 he vvent through the vvhole citie, preaching hovv great
 things I E S V S had done to him.

Mt. 9, 18
 Mar. 5,
 22.

40 † And it came to passe: vvhen I E S V S vvas returned, the
 41 multitude receiued him. and al vvere expecting him. † And
 * behold there came a man vvwhose name vvas Iairus, and he
 vvas Prince of the Synagogue: and he fel at the feete of I E S V S,
 42 desiring him that he vvould enter into his house, † because he
 had an only daughter almost twelue yeres old, and she vvas
 a dying. And it chaunced, vvhiles he vvent, he vvas thronged
 of the multitudes.

43 † And there vvas :: a certaine vvoman in a fluxe of blood

:: See the Anno-
 tations vpon S.
 Matthew c. 9,
 19.

44 from twelue yeres past, vvwhich had bestovved al her substāce
 vpon Physicions, neither could she be cured of any: † she

45 came behind him, and touched the hemme of his garment:
 and forthvvith the fluxe of her blood stinted, † And I E S V S

:: It is an euident
 signe of preero-
 gatiue, that Pe-
 ter only is na-
 med so often as
 cheefe of the
 company. Mar.
 1, 26. Act. 1, 29.
 Luc. 9, 22. Mar.
 16, 7. 1 Cor. 11, 5.

46 said, Vvho is it that touched me? And al denying, :: Peter
 said, and they that vvere vvith him, Maister, the multitudes

47 throng and presse thee, and doest thou say, Vvho touched
 me? † And I E S V S said, Some bodie hath touched me. for

48 I knowv that there is vertue proceded from me. † And the
 vvoman seeing, that she vvas not hid, came trembling, and

49 fel doyvne before his feete: and for vvhat cause she had tou-
 ched him, she shewed before al the people: and hovv forth-

50 vvith she vvas made vvhole. † But he said to her, Daughter,
 thy faith hath made thee safe, goe thy vvay in peace.

51 † As he vvas yet speaking, there cometh one to the Prince
 of the synagoge, saying to him, That thy daughter is dead,

:: See the Anno-
 tations vpon S.
 Marke c. 5, 36.

52 trouble him not. † And I E S V S hearing this vvord, ansve-
 red the father of the maide, Feare not: :: beleuev only, and

53 she shal be safe. † And vvhen he vvas come to the house, he
 permitted not any man to enter in vvith him, but Peter, and

54 James, and Iohn, and the father and mother of the maide.
 † And al vvept, and mourned for her. But he said, Vveepe not,
 55 the maide is not dead, but sleepeth. † And they derided him,
 knowing that she vvas dead. † But he holding her hand cried
 saying, Maide arise. † And her spirit returned, and she rose

X incon-

incontinent. And he bade them giue her to eate. † And her parentes vvere astonied, vvhom he commaunded to tel no man that vvhich vvas done.

ANNOTATIONS
CHAP. VIII.

Holy Women
that folowed
Christ.

1. *That did minister.* It vvas the custome of the Ievves that vvhomen of their substance did minister meate and drinke and cloth to their teachers, going about vvith them. vvhich because it might haue been scandalous among the gentiles, S. Paul maketh mention that he vsed it not. And they ministred to our Lord of their substance for this cause, that he vvho se spiritual benefites they reaped, might reape their carnal things. *1 Cor. 9. 1.*

The brethren
of Christ.

20. *They brethren.* These brethren of our Lord, vvere not the sonnes of the B. Virgin M A R I E the mother of God, as Heluidius vvickedly taught: neither are they to be thought (as some others say) the sonnes of Ioseph by an other vvife: for (as S. Hierom vvriteth) not only our Lady vvas a virgin, but by reason of her, Ioseph also: that our Saviour might be borne of a virginal matrimonie. But they are called his brethren (according to the vsual speech of the Scriptures) because they vvere his cofins, either the sonnes of Iosephs brother, or (as the more receiued opinion is) the sonnes of our Ladies sister called Marie of Iames, which Iames therefore is also called the brother of our Lord. *Hier. cōt. Heluid. 2. 9. Ibid. c. 8.*

A third place
after this life.

31. *Her spirit returned.* This returning of the soules againe into the bodies of them Whom C H R I S T and his Apostles raised from death (specially Lazarus who had been dead foure daies) doth evidently proue a third place against our aduerfaries, that say, every one goeth straight to Heauen or to Hel. for it can not be thought that they vvere called from the one or the other, and therefore from some third place.

CHAP. IX.

11. *Twelve also now preaching every where and working miracles.* 6. Herod and al do wonder much. 10. After vvhich, he taketh them and goeth into the vvildernesse: Where he cureth and teacheth, feeding 5000 vvith five loaves. 18. Peter confessing him to be Christ. 21. he on the other side foretelleth hu Passion, and that al must in time of persecution follow him therein. 27. Vvherunto to encourage vs the more. 27. he sheweth in his Transfiguration a sight of the glorie, vvhich is the reward of suffering. 37. The next day he casteth out a diuel vvhich his Disciples could not. 42. Vvhom amidst these vvonders he forevvarneth againe of his scandalous Passion. 49. And to cure their ambition, he telleth them, that the most humble he esteemeth most: 49. bidding them also, not to prohibir any that is not against them. 51. Yea and to vvard such as be against them Schismatically, to shew mildnes for al that. 57. Off following him, three examples.

The Gospel vpo
Thursday in
Whitſon weeke.

11. To commaund
Diuels and dis-
casses either of
body or soule,
is by nature pro-
per to God one-
ly: but by Gods
gift, men also
may haue the
same. euen so to
forgiue finnes.



AND calling together the twelue Apostles, he gaue them vertue and pouer ouer al deuils, 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 vvay, neither rod, nor skrippe, nor bread, nor money, neither haue vvwo coates. † And into vvhatsoeuer house you enter, tarie there, and thence doe not depart. † And vvho-soeuer shal not receiue you, going forth out of that citie, shake

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

- shake of the dust also of your feete :: for a testimonie vpon
 6 them. † And going forth they vvent a circuite from tovvne to
 tovvne euangelizing and curing euery vvhere. ¶
- Mt. 14, 1*
Mar. 6,
14. 7 † And * Herod the Tetrarch heard al things that vvere
 8 done by him : and he staggered because it vvas said of some,
 9 That Iohn vvas risen from the dead. † but of other some,
 That Elias hath appeared : and of others, that a Prophet one
 of the old ones vvas risen. † And Herod said, Iohn I haue
 beheaded: but vvho is this of vvhom I heare such things? And
 he sought for to see him.
- Mt. 14,*
13.
Mar. 6,
31.
Io. 6, 5. 10 † And * the Apostles being returned, reported to him
 11 vvhatsoever they did : and taking them he retired apart into
 a desert place, vvwhich belongeth to Beth-saida. † Which the
 multitudes vnderstanding, folovved him: & he receiued them,
 12 and spake to them of the kingdom of God, and them that had
 neede of cure he healed. † And the day began to dravv to-
 vvards an end. And the Twelue comming neere, said to him,
 Dimisse the multitudes, that going into tovvnes and villages
 here about, they may haue lodging, and finde meates : because
 13 here vve are in a desert place. † And he said to them, Giue you
 them to eate. But they said, We haue no more but fiue loaves
 and tvvo fishes: vnles perhaps vve should goe and bie meates
 14 for al this multitude. † And there vvere men almost fiue thou-
 sand. And he said to his disciples, Make them sit dovne by
 15 companies fiftie and fiftie. † And so they did. And they made
 16 al sit dovne. † And taking the fiue loaves and the tvvo fishes,
 he looked vp vnto heauen, and c^o blessed them: and he brake,
 and distributed to his disciples, for to set before the multi-
 17 tudes. † And :: they did al eate, and had their fill. And there
 vvas taken vp that vvwhich remained to them, tvvelue baskets
 of fragments.
- Mt. 16,*
13.
Mar. 8,
27. 18 † * And it came to passe : vvhen he vvas alone praying, his
 19 disciples also vvere vvith him : and he asked them saying,
 Vvhom doe the multitudes say that I am? † But they ansvve-
 red, and said, Iohn the Baptist: and some, Elias: but some, that
 20 one of the Prophets before time, is risen. † And he said to the,
 But vvhom say ye that I am? Simon Peter ansvvering, said,
 21 The CHRIST of God. † But he rebukig them, comaunded that
 22 they should tell this to no man, † saying, That the sonne of
 man must suffer many things, and be reiected of the Aun-
 cients and cheefe Priests and Scribes, and be killed, and the

:: A great fault
 to reiect the
 true preachers,
 or not to admit
 them into hou-
 se for needful
 harbour and
 sustenance.

:: Here you see
 that he blessed
 the things, and
 not only gaue
 thanks to God.
See Annot.
De Car. c. 2, 7.
 :: The miracu-
 lous providence
 of God toward
 such as folow
 Christ into de-
 serts, prisons,
 banishment, or
 vvithersoever.

third day rise againe.

† And he said to al, If any man vvil come after me, let him 23
denie him self, and take vp his crosse daily, and folovv me.
† For he that vvil save his life, shal lose it: for he that shal lose 24
his life for my sake, shal save it. † for vvhat profit hath a man 25
if he gaine the vvhole vvorld, and lose him self, and cast
avvay him self? † For he that shal be as hamed of me and of 26
my vvordes, him the Sonne of man shal be as hamed of,
vvhen he shal come in his maiestie, and his fathers, and of the
holy Angels. † And I say to you assuredly, There be some 27
standing here that shal not tast death, til they see the king-
dom of God.

The TRANS-
FIGURA-
TION.

† * And it came to passe after these vvordes almost eight 28
daies, and he tooke Peter and Iames and Iohn, and vvnt into
a mountaine to pray. † And vvhiles he prayed, the shape of 29
his countenance vvvas altered: and his raiment vvwhite and gli-
stering. † And behold two men talked vvith him. And 30
they vvvere Moyses and Elias, † appearing in maiestie. And 31
they told his decease that he should accomplish in Hierula-
lem. † But Peter and they that vvvere vvwith him, vvvere hea- 32
uie vvwith sleepe. And avvaking, they savv his maiestie, and
the two men that stooode vvwith him. † And it came to passe, 33
vvhen they departed from him, Peter said to I E S V S, Maister,
it is good for vs to be here: and let vs make three tabernacles,
one for thee, and one for Moyses, and one for Elias: not
knowving vvhat he said. † And as he spake these things, 34
there came a cloud, and ouerhadovved them: and they fea-
red, vvhen they entered into the cloude. † * And a voice vvvas 35
made out of the cloude, saying, This is my beloved sonne,
heare him. † And vvhiles the voice vvvas made, I E S V S vvvas 36
found alone. And they held their peace, and told no man in
those daies any of these things vvwhich they had seen.

Mt. 17, 1
Mr. 9, 1.

† * And it came to passe the day folovving, vvhen they 37
came dovvn from the mountaine, there mette him a great
multitude. † And behold a man of the multitude cried out, 38
saying, Maister, I beseeche thee, looke vpō my sonne because
he is mine only one. † and loe, the spirit taketh him, and he 39
sodenly crieth, and he dal heth him, and teareth him that he
someth, and vvwith much a doe departteth renting him. † And 40
I desired thy disciples to cast him out, and they could not.

2. Pet. 1,
17.

Mt. 17,
14.
Mar. 9,
17.

† Incredulitie
hindereth the
effect of Exor-
cismes, and

† And I E S V S ansvvering said, :: O faithles and peruerse 41
genera

generation, how long shall I be with you and suffer you?
 42 bring hither thy sonne. And when he came to him, the deuil
 dashed, and tore him. And Iesus rebuked the vncleane
 43 spirit, and healed the lad: and rendred him to his father. And
 all were astonied at the might of God: and all merueiling at
 44 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
 45 of man shall be deliuered into the hands of men. But they
 did not know this vvord, and it was couered before them,
 that they perceiued it not. And they were afraid to aske him
 of this vvord.

other miracu-
 lous power
 giuen to the
 Church.

Mr. 18.1
 Mr. 9.
 34.

46 † * And there entred a cogitation into them, vvich of
 47 them should be greater. But Iesus seeing the cogitations of
 48 their hart, rooke a childe and set him by him, † and said to
 them, Whosoever receiueth this childe in my name, receiueth
 me: and vvhosoever receiueth me, receiueth him that sent me.
 For he that is the lesser among you all, he is the greater.

:: Desire of pre-
 minence is an
 humane infir-
 mitie ofte euen
 among the
 good. Against
 vvich, Christ
 teacheth humi-
 lity, but forbid-
 deth not Supa-
 riority.

Mr. 9.
 38.

49 † * And Iohn ansvvering said, Maister, vve saw a certaine
 man casting out deuils in thy name, and vve prohibited him,
 50 because he folovveth not vvith vs. † And Iesus said to him,
 :: Prohibit not. for he that is not against you, is for you.

:: There be so-
 me that follow
 not Christ pre-
 cisely in life and
 doctrine, of
 vvhom we may
 make our adu-
 tage to the pro-
 pagation of
 Christes ho-
 nour and res-
 gion, vvhe they
 doe any thing
 for the adu-
 met thereof, of
 vvhat intencion
 soever they doe
 it. Philip. 1. 11.

them as
 Elias al-
 so did?

51 † And it came to passe, vvhiles the daies of his assumption
 vvere accomplishing, and he fixed his face to goe into Hierusa-
 52 lem. † And he sent messengers before his face: and going they
 53 entred into a citie of the Samaritans to prepare for him. † And
 they receiued him not, because his face vvvas to goe to Hie-
 54 rusalem. † And vvhen his disciples James and Iohn had seen it,
 they said, Lord vvilt thou vve say that fire come dovvne
 55 from heauen and consume them? † And turning, he rebu-
 ked them, saying, You knowv not of vvhat spirit you are.
 56 † The sonne of man came not to destroy soules; but to saue.
 And they vvvent into an other tovvne.

Mr. 8,
 15.

57 † And it came to passe as they vvalked in the vvay, a cer-
 taine man said to him, * I vvil folovv thee vvwhithersoever
 58 thou goest. † Iesus said to him, :: The foxes haue holes,
 and the foules of the aire nestes: but the sonne of man hath
 59 not vvhere to repose his head. † But he said to an other, Fo-
 lov v me. And he said, Lord, permit me first to goe, and to
 60 burie my father. † And Iesus said to him, Let the dead bu-
 rie their dead: but goe thou, set forth the kingdom of God.

:: This man
 would haue
 folowed him
 for temporal
 commodities,
 and therefore
 was not suffe-
 red.

61 † And an other said, I vvil folovv thee Lord, but permit me
 first

first to take my leaue of them that are at home. † I E S V S said 61 to him, " No man putting his hand to the plough, and looking backe, is apt for the kingdom of God.

ANNOTATIONS
CHAP. IX.

- The Transfiguration.** 27. *Till they see.* To the Apostles, that had to preach the kingdom of God and to suffer so much miserie for the same in this vworld, he vvil shew his glorie, and giue them a tast of his owne ioyful state and of his Saints in heauen, calling thither Moyses and Elias, that the Law and Prophets might be vvitneses of the same. See the annotation vpon S. Matthev c. 17, 2.
- Schismatikes.** 31. *Peace goers Hierusalem.* The Samaritans vvere Schismatikes from the Iewes, and had a schismatical temple in mount Garizim, of purpose to dravv men thither from Gods temple in Hierusalem, vwhere only vvas the true and as it vvere the Catholike seruice and Sacrifice vnto God. Therefore they did not gladly receiue our Saviour, because they perceiued he vvas going to Hierusalem. *10. 4. 9. 11. 12. 17. 18. 19. 20. 21.*
- Desire of reuenge.** 31. *He rebuked them.* Not iustice nor al rigorous punishment of sinners is here forbidden, nor Elias saik reprehended, nor the Church or Christian Princes blamed for putting Heretikes to death: but that none of these should be done for desire of our particular reuenge, or vwithout discretion, & regard of their amendement, and example to others. Therefore S. Peter vsed his pouer vpon Ananias and Sapphira, vwhen he strooke them both downe to death for defrauding the Church. *10. 11.*
- The Churches Querrelle.** 31. *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 vwith delight the pleasures and cases of this vworld, for it breedeth in him discontentment of the troubles and crosses that are incident to the state of such as fully solouy Christ. In vvhich case a man should euer looke forward towards heauen, and neuer backeward to the vworld.

CHAP. X.

He sendeth yet 72 more to preach to the Iewes, with power also of miracles, 12 crying vnto the cities impenitent: 17 At their returne he agnizeth the great power he gaue them, but yet teacheth them not to be proud thereof: 21 and praiseth God for his grace, 22 his Church also for her happy state. 25 To one of the Scribes he sheweth, that the loue of God and of his neighbour wil bring him to life euerm-lasting, 29 teaching him by the parable of the Samaritane, to take euery one for his neighbour that needeth his charitie. 30 To Martha he sheweth that Maries contemplatiue life is the better.

The Gospel vpon
S. Markes day
and S. Lukes.

As the twelue Apostles did represent the highest degree of the clergy, called Bishops: so these seuentie two beare the figure of the inferior clergy, called Priests, Deacons.



AND after this our Lord designed also other 1
seuentie two: and he sent them two and
two before his face into euery citie and
place vvhither him self vwould come.
† And he said to them, The haruest truly is 2
much: but the vvorkemen fevv. Desire
therefore the lord of the haruest, that he send vvorkemen into
his haruest. † Go: behold I send you as lammes among vvool- 3
ues. † Carie not purse nor skrip, nor shoes: and salute no 4
body by the vvay. † Into vvhatsouer house you enter, 5
first say, Peace to this house. † and if the sonne of peace be 6
there

1. Tim.
5, 18.

there, your peace shal rest vpon him: but if not, it shal re-
 7 turne to you. † And in the same house tarie you, eating
 and drinking such things as they haue. * For the vvorkeman
 is vvorthie of his hire. Remoue not from house to house.
 8 † And into vvhat citie soeuer you enter, and they receiue you,
 9 eate such things as are set before you: † and cure the sicke
 that are in it, and say to them, The kingdom of God is come
 nigh vpon you. -†
 10 † And into vvhat soeuer citie you enter, and they receiue
 11 you not, going forth into the streates thereof, say, † The dust
 also of your citie that cleaueth to vs, vve doe vvipe of against
 you. yet this knowv ye that the kingdom of God is at hand.
 12 † I say to you, it shal be ¹¹ more tolerable for Sodom in that
 13 day, then for that citie. † Vvo to thee Corozaim, vvo to thee
 Beth-saida: for if in Tyre and Sidon had been vvrought the
 miracles that haue beene vvrought in you, they had done pe-
 14 nance sitting ¹² in sacke cloth and ashes long agoe. † But it shal
 be more tolerable for Tyre and Sidon in the iudgement, then
 15 for you. † And thou Capharnaum that art exalted vnto heauē:
 16 thou shalt be thrust dovvne euen vnto hel. † ¹³ He that hea-
 reth you, heareth me: and he that despiseth you, despiseth me.
 And he that despiseth me, despiseth him that sent me.
 17 † And the Seuentie-tyvo returned vvith ioy, saying, Lord,
 18 the Devils also are subiect to vs in thy name. † And he said
 19 to them, I savv Satan as a lightening fal from heauen. † † Be-
 hold, I haue giuen you povver to treade vpon serpents, and
 scorpions, and vpon al the povver of the enemy, and nothing
 20 shal hurt you. † But yet reioyce not in this, that the spirits
 are subiect vnto you: but reioyce in this, that your names are
 vvritten in heauen. -†
 21 † In that very houre he reioyced in spirit, and said, I con-
 fesse to thee O Father, Lord of heauen and earth, because thou
 hast hid these things from the vvise and prudent, and hast re-
 22 vealed them ¹⁴ to litle ones. Yea Father, for so hath it vvel
 pleased thee. † Al things are deliuered to me of my father.
 And no man knowveth vvho the Sonne is, but the Father:
 and vvho the Father is, but the Sonne, and to vvhom the
 23 Sonne vvil reueale. † And turning to his Disciples, he said,
 24 Blessed are the eyes that see the things that you see. † For I
 say to you, that many Prophets and Kings desired to see the
 things that you see, and savv them not: and to heare the
 things

¹¹ Differences
of paines and
damnation in
Hel according
to the differen-
ces of demeri-
tes. Aug. li. 1. c.
1. cont. Iulian.

¹² True penance
not onely to
lead a new life,
but to punish
the body by
such things as
here be recor-
ded, for the il-
life past.

¹³ It is al one to
despise Christ,
and to despise
his Priests and
Ministers in the
the Catholike
Church: to
refuse his do-
ctrine, & theirs.

The Gospel vv^o
the 12 Sunday
after Petrecost.

things that you heare, and heard them not.

† And behold a certaine lavvyer stooode vp, tempting him 25
and saying, Maister, by doing of vvhath thing shal I possesse
life euerlasting? † But he said to him, In the lavv vvhath is 26
vvrithen? howv readest thou? † He answering said, *Thou shalt* 27
love the Lord thy God vvvith thy vvhole hart, and vvvith thy vvhole soule, and
vvvith al thy strength, and vvvith al thy minde: and thy neighbour as thy self.

† And he said to him, Thou hast answered right, this doe and 28
thou shalt liue. † But he desirous to iustifie him self, said to 29
I E S V S, And vvhoo is my neighbour? † And I E S V S taking 30

† S. Augustin
saith that the
Apostle (1. Cor.
9.) according to
this place did
supererogate,
that is, did more
then he needed
or was bound
to doe, when he
might have
required al
duties for
preaching the
Gospel, but
would not. *vide*
ap. Monach. 1. 1.
Whereof it cometh,
that the
workes which
we doe more
then precept,
be called workes
of Supereroga-
tion: & where-
by it is also evi-
dent against the
Protestants, that
there be such
workes. See *Op-
usculi. 6. cont.*
Parmen. how
aptly he apply-
eth this parable
to S. Paulus
council of vir-
ginitie (1. Cor. 7.)
as to a worke
of supereroga-
tion.
b The Gospel
vpon the As-
sumption of our
Lady Aug. 15.

it, said, A certaine man vvent dovne from Hierusalem into
lericho, and fel among theeues, vvhoo also spoiled him, and gi-
ving him vvoundes vvent avway leauing him "halfe-dead.

† And it chaunced that a certaine Priest vvent dovne the 31
same vvay: and seeing him, passed by. † In like maner also a 32
Leuite, vvhoo he vvvas neere the place, and savv him, passed by.

† But a certaine Samaritane going his iourney, came neere 33
him: and seeing him, vvvas moued vvith mercie. † And going 34
vnto him, bound his vvoundes, povvring in oile and vvine:

and setting him vpon his ovvne beast, brought him into an
inne, and tooke care of him. † And the next day he tooke forth 35
tvo pence, and gaue to the host, and said, Haue care of him:

and vvhathsoeuer thou shalt: † supererogate, I at my returne
vvil repay thee. † Vvhich of these three in thy opinion vvvas 36
neighbour to him that fel among theeues? † But he said, He 37
that did mercie vpon him. And I E S V S said to him, Goe, and
doe thou in like maner. †

† b And it came to passe as they vvent, and he entred into a 38
certaine tovne: and a certaine vvoman named Martha, re-
ceiued him into her house, † and she had a sister called Ma- 39
rie. vvhoo sitting also at our Lords seere, heard his vvord. † But 40
Martha vvvas busie about much seruice. vvhoo stooode and
said, Lord, hast thou no care that my sister hath left me alone

to serue? speake to her therefore, that she help me. † And our 41
Lord answering said to her, Martha, Martha, thou art careful,
and art troubled about very many things. † But one thing is 42
necessarie. * Marie hath choson the best part vvhich shal not
be taken avway from her. †

† And he said to her, Marie, Marie, thou art careless,
and art troubled about very many things. † But one thing is
necessarie. * Marie hath choson the best part vvhich shal not
be taken avway from her. †

† And he said to her, Marie, Marie, thou art careless,
and art troubled about very many things. † But one thing is
necessarie. * Marie hath choson the best part vvhich shal not
be taken avway from her. †

† And he said to her, Marie, Marie, thou art careless,
and art troubled about very many things. † But one thing is
necessarie. * Marie hath choson the best part vvhich shal not
be taken avway from her. †

Deu. 6, 5

Leu. 19,
18.

Supererogationis,
μαρτα-
ριαρισμῶς,

ANNOTATIONS
CHAP. X.

21. *To little ones*.) By this place every vulgar artificer may not presume that God hath revealed all truth to him, and therefore refuse to be taught of the learned. for Christ did not afterward endeavour hisers and vulgar men nor any other with the gifts of wisdom and tongues, without their industrie, study, and teaching. though at the beginning, of great prouidence he did it, that it might be cleere to the world, that all Nations were conuerted to him, not by persuasion of cunning Orators or subtil Disputers, but by the plaine force of his grace and truth, vvhich S. Augustine counteth greater then all other miracles. Further we are taught by this place, that the poore humble obedient children of the Church know by their faith the high mysteries of Christes Diuinity, and his presence in the B. Sacrament, and such like: rather then Arius, Caluin, and other like proud Scribes and Pharisees.

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

22. *This doe*.) Not by faith only, but by keeping Gods commaundements we obtaine life euertlasting: not onely by beleeuing, but by doing. The heretikes say that it is impossible to keepe this commaundement of louing God with all our hart. But the Scriptures giue vs examples of diuers that haue kept and fulfilled it, as far as is requisite in this life. *1. reg. 16. 8. 2. Par. 11. 17. Pf. 117. 10. Eccles. 47. 9. 10. 4 Reg. 20. 1. 1. Luc. 1. 1.* And if it were impossible to keepe it, and yet by Christ proposed for the meane to obtaine life euertlasting, he had mocked this Lavvyer and others, and not taught them.

The commaundements possible to be kept.

23. *Halfe dead*.) Here is signified man wounded very sore in his vnderstanding and free-will, and all other powvers of soule and body, by the sinne of Adam: but yet that neither vnderstanding, nor free-will, nor the rest, were extinguished in man or taken away. The Priest and Leuite, signifieth the Lavv of Moyses: this Samaritane, is Christ the Priest of the newe Testament: the oile and vine, his Sacraments: the host, the priests his ministers. Vvhereby is signified, that the Lavv could not recouer the spiritual life of mankind from the death of sinne, that is, iustifie man: but Christ onely, vvho by his passion and the grace and vertue thereof ministred in and by his Sacraments, iustifieth, and increaseth the iustice of man, healing and abling free-will to doe all good vvorkes.

The parable of the wounded man, explained.

24. *Marie the best part*.) Two notable exaples, one of the life Actiue, in Martha: the other of the life Contéplatiue, in Marie: representing vnto vs, that in holy Church there should be alwayes some to serue God in both these feueral sort. The life contéplatiue is here preferred before the actiue, the Religious of both sexes are of that more excellent state. and therefore our Protestants haue wholly abandoned them out of their common wealth, which the true Church neuer wanted. But to say truth, they haue neither Martha nor Marie. our Lord geue them grace to see their miserie. If ours were not answerable to their profession, or were degenerated, why haue they no new ones? if our Churches Votaries vowed vnlawful things, Chastitie, Pouertie, Obedience, Pilgrimage: what other Votaries or lawful vvowes haue they? For, to offer voluntarily by vvow (besides the keeping of Gods commaundements, wherevnto we are bound by precept and promise in our Baptisme) our soules, bodies, goods, or any other acceptable thing to God, is an acte of souteraine vvorship belonging to God onely: and there was neuer true religion without such vvowes and Votaries. If there be none in their whole Church that professe contemplation, or that vvow any thing at all to God voluntarily, neither in their bodies nor in their goods: God and the world know they haue no Church nor religion at all.

The Contéplatiue or Religious life, better then the Actiue and secular.

Vvowes and votaries.

CHAP. XI.

He teacheth a forme of prayer, 1 and exhorteth to pray instantly, 11 assuring that so God wil giue vs good things. 14 The Iewes blaspheming by casting out of Daniels, and asking for a miracle from beaues, 17 he defendeth his doing: 22 foretelling also the Daniels expulsion by him out of the world (that is, the vocation of the Gentils) 24 and his returne into their nation, 27 With their reprobation through he be of their flesh, 29 and also their final most worthy damnation, 37 Again, to the Pharisees and Scribes he crieth vs, as authors of the said reprobation now at hand.

Y AND



AND it came to passe, vwhen he vvas in a
 certaine place, praying, as he ceased, one
 of his Disciples said to him, Lord teach vs
 to pray, as Iohn also taught his Disciples.
 † And he said to them, * Vwhen you pray, 2
 say, FATHER, sanctified be thy name. Thy kingdom
 come, † Our daily bread giue vs this day, † and forgive vs 3
 our sinnes, for because our selues also doe forgive euery one that is in debt to vs. 4
 And lead vs not into temptation. † And he said to them, Vwhich of 5
 you shal haue a frende, and shal goe to him at midnight, and
 shal say to him, Frende, lend me three loaues, † because a frende 6
 of mine is come out of his way to me, and I haue not what to
 set before him: † & he from vwithin ansvvering saith, Trouble 7
 me not, novv the doore is shut, and my children are vwith me
 in bed: I can not rise and giue thee. † And if he shal perse- 8
 uere knocking, I say to you, although he vvil not rise and
 giue him because he is his frende, yet for his importunitie he
 vvil rise, and giue him as many as he needeth. † * And I say 9
 to you, Aske, and it shal be giuen you: seeke, and you shal
 finde: knocke, and it shal be opened to you. † For euery one 10
 that asketh, receiueth: and he that seeketh, findeth: and to
 him that knocketh, it shal be opened. † And vwhich of you 11
 if he aske his father bread, vvil he giue him a stone? or a fish,
 vvil he for a fish giue him a serpent? † Or if he aske an egge, 12
 vvil he reach him a scorpion? † If you then being naught, 13
 knowv hovv to giue good giftes to your children, hovv
 much more vvil your father from heauen giue the good spi-
 rit to them that aske him? †

† * And he vvas casting out a deuil, and that vvas dumme. 14
 And vwhen he had cast out the deuil, the dumme spake: and
 the multitudes marueiled. † * And certaine of them said, In 15
 Beel-zebub the prince of Devils he casteth out Devils. † And 16
 other tempting, asked of him a signe from heauen. † But he 17
 seeing their cogitations, said to them, Euery kingdom deui-
 ded against it self, shal be made desolate, and house vpon
 house, shal fall. † And if Satan also be deuided against him 18
 self, hovv shal his kingdom stand? because you say that in
 Beel-zebub I doe cast out Devils. † And if I in Beel-zebub 19
 cast out Devils: your children, in vvhom doe they cast out?
 therefore they shal be your iudges. † But if I in the †† finger of 20
 God

The Gospel in
 Maioribus lita-
 nijs on S. Mar-
 kes day, and in
 the Rogation
 daies. And in a
 votive Masse
 against the Pa-
 gans.

The Gospel in a
 votive Masse
 for sinnes.

The Gospel vpo
 the 3 Sunday in
 Lent.

† This finger, is
 the spirit of
 God, Mt. 12, 28.

Mt. 6, 9.

Mt. 7, 7.

Mt. 12,

22.

Mt. 3, 12

†† This
 finger

God doe cast out Devils: surely the kingdom of God is come
 21 vpon you. † Vvhen the strong armed keepeth his court:
 22 those things are in peace that he possesseth. † But if a stronger
 then he, come vpon him and ouercome him: he vvil take
 avvay his vvhole armour vvherein he trusted, and vvil dis-
 23 tribute his spoiles. † He that is not vvith me, is against me:
 24 and he that gathereth not vvith me, scattereth. † Vvhen the
 vn cleane spirit shal depart out of a man, he vvandereth
 through places vvithout vvater, seeking rest. And not fin-
 ding, he saith, I vvil returne into my house vvhence I de-
 25 parted. † And vvhen he is come, he findeth it svvept vvith a
 26 besome, and trimmed. † Then he goeth and taketh seuen
 other spirits vvorse then him self, and entring in they dwell
 there. And the last of that man be made vvorse then the
 first.

† ^b And it came to passe: vvhen he said these things, a cer-
 taine vvoman lifting vp her voice out of the multitude said
 to him, " Blessed is the vvombe that bare thee, and the pappes
 28 that thou didst sucke. † But he said, " Yea rather, blessed are
 they that heare the vvord of God, and keepe it. ¶

† And the multitudes running together, he began to say,
 * This generation, is a vvicked generation: it asketh a signe,
 and a signe shal not be giuen it but the signe of Ionas the
 30 Prophet. † * For as Ionas vvvas a signe to the Niniuites: so
 31 shal the Sonne of man also be to this generation. † * The
 Queene of the South shal rise in the iudgement vvith the
 men of this generation, and shal condemne them: because
 she came from the endes of the earth to heare the vvifedom
 32 of Salomon. and behold, more then Salomon here. † The
 men of Niniuee shal rise in the iudgement vvith this gene-
 ration, and shal condemne it, * because they ²² did penance
 at the preaching of Ionas. and behold, more then Ionas
 here.

† * No man lighteth a candel, and putteth it in secrete,
 neither vnder a bushel: but vpon a candlesticke, that they
 34 that goe in may see the light. † * The candel of thy body, is
 thine eie. If thine eie be simple, thy vvhole body shal be
 lightsome: but if it be naught, thy body also shal be darke-
 35 some. † See therfore that the light vvwhich is in thee, be not
 36 darkenesse. † If then thy vvhole body be lightsome, hauing
 no part of darkenesse: it shal be lightsome vvholly, and as a
 Y ij bright

manifesti-
ma front

Mt. 12,
29.

1st. 2. 2.
3 Reg.
10, 1.

Ion. 3, 5.

Mt. 5, 15
Mat. 4,
21.
Mt. 6,
22.

^b The Gospel
vpon Assump-
tion eue, and in
a Votiuue of our
Lady berwene
Candlemas and
Easter, and be-
twene Pētecost
and Aduent.

²² The said mo-
ther of God, in
that also was
blessed that she
was the tem-
poral meanes &
minister of the
Incarnatiō, but
much more
blessed, in that
she continued
the perpetual
keeper of his
word. *Hebra.*
Aug. traB. 19.
in Ioan.

²² *μὴ νηστου.*
Marke that the
great penance
of the Niniuites
(Ionas) is here
expressed by
this Greeke
vvord. *See An-
not. Mat. 1, 2.*
The Gospel
for a Confessor
that is Bishop.

bright candel it shal lighten thee. ¶

† And vwhen he vvas speaking, a certaine Pharisee desired 37
him that he vvould dine vvith him. and he going in sare
dovvne to eate. † And the Pharisee began to thinke vvithin 38
him self and to say, Vvhy he vvas not vvashed before dinner.
† And our Lord said to him, * Novv you Pharisees doe make 39
cleane thar on the out side of the cuppe and of the platter:
but that of yours vvwhich is vvithin, is ful of rapine and ini-
quitie. † Fooles, did not he that made that on the outside, 40
make that also that is on the inside? † But yet c that that re- 41
maineth, °giue almes, & behold al things are cleane vnto you.
† But vvo to you Pharisees, because you tith minte and 42
revve and euery herbe: and passe ouer iudgement and the
chartie of God. but these things you ought to haue done,
and not to omit those. † Vvo to you Pharisees, because 43
you loue the first chaires in the synagogs, and salutations in
the market place. † Vvo to you, because you are as monu- 44
ments that appeare not, and men vvalking ouer, are not
vvare.

† And one of the Lavvyers ansvvering saith to him, Maister, 45
in saying these things, thou speakest to our reproche also.
† But he said, ° Vvo to you Lavvyers also: because you lode 46
men vvith burdens vvwhich they can not beare, and your selues
touch not the packes vvith one of your fingers. † Wo to you 47
that :: build the monumets of the Prophets: and your fathers
did kil them. † Surely you doe testifie that you consent to the 48
vvorkes of your fathers: because they in deede did kil them,
and you build their sepulchres. † For this cause the vvisedo al- 49
so of God said, I vvil send to them Prophets and Apostles, and
of them they vvil kil and persecute. † that the bloud of al the 50
Prophets that vvas shed from the making of the vvorld, may
be required of this generation, † * from the bloud of Abel 51
vnto the * bloud of Zacharie that vvas slaine betvvene the
altar and the temple. Yea I say to you, it shal be required of
this generation. ¶ † Vvo to you Lavvyers, because you haue 52
taken avvay the key of knowvledge: your selues haue not
entred, and those that did enter you haue prohibited. † And 53
vwhen he said these things to them, the Pharisees and the
Lavvyers began vehemently to vrge him, and to stoppe his
mouth about many things, tlying in waite for him, & seeking 54
to catch something of his mouth, that they might accuse him.

ANNOT

The Gospel for
many Martyrs.

¶ Not the building of the Prophets monuments is condemned, but their imitation of their fathers that slew the Prophets. *Ambr.*

Mt. 23,
25.

c Quod
superest,
ta iuv-
ta.

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

ANNOTATIONS
CHAP. XI.

27. Blessed is the wombe. Let vs also (saith Venerable Bede) lift vp our voice vvith the Catho- Our B. Lady.
like Church, of vvhich this vvoman vvas a figure: let vs lift vp our hartes among the people, and say
to our Sauour, Blessed be the vvombe that bare thee, and the pappes vvhich thou didst sucke. for
blessed in deede is the mother vvhich bare the King that ruleth heauen and earth for euer.

29. The signe of Ionas. Of al miracles, his Resurrection, after he had been according to his body, The signe of
in the graue, according to his soule, in Hel three daies, vvas the greatest, and most conuinceth the
iacredulous Ievves: and therefore a greater or more euident then that, he saith he vvill not giue
them.

31. Give almes. The great force of almes is here and in diuers places of holy vvrite signified. The force of
In one place, they extingvish sinne: in an other, they redeeme sinnes: in an other, they deliuer from almes,
death: in an other, to them giuen or omitted, our iudgement to heauen or hel is attributed: and
Dan. 4, 28
Tob. 4, 12
Enchiridij) almes deedes profite not a man that hath a vvill to continue in his sinnes, but they are
to be done for a propitiation to God of former offenses. Nowv hovv vvell the Protestants like this
doctrin so euidently set forth in Scripture, let the indifferent iudge, and hovv vvell it agreeth vvith
their onely faith.

44. Woe to you Lavvyers. These vvere Doctors of Moyse Lavv, othervvise called Scribes. Shal we The Lavvyers
therefore crie out against al Lavvyers nowv, or ought the name of Lavvyer be odious vvith vs, becau- and Priests of
se of these naughty Lavvyers among the Ievves: much lesse ought the name of Priests to be odious the old Testa-
(as Heretikes would haue it) becaufe of the Ievves Priests that vvere so busy against our Sauour. tuent.

CHAP. XII.

*He prepareth his Disciples against persecution: to come vpon them as their publishing of
his doctrine. 11 With denuding the brethren inheritance he wil not medle, but
exhorteth them against auarise, 22 and his Disciples (by this occasion) against
solicitude so much as of necessaries, 32 yea counseling them to gene al in almes,
33 and to be ready at a knock: 41 namely admonishing Peter and other Prelats
to see to their charge: 49 and al, not to looke but for persecution. 54 The
Iewe he reprehendeth for that they wil not see the time of grace, 58 whereas it
is so horrible to die without reconciliation.*

AND when great multitudes stode about him,
so that they trode one an other, he began to
say to his Disciples, Take good heede of the
leauen of the Pharisees, vvhich is hypocrisie.
† * For nothing is hid, that shal not be reuea-
led: nor secreete, that shal not be knowven. † For the things
that you haue said in darknesse, shal be said in the light: and
that vvhich you haue spoken into the eare in the chambers,
shal be preached in the house-toppes. † And I say to you
my frendes, Be not afraid of them that kil the body, and after
this haue no more to doe. † But I vvil shevv you vvhom
ye shal feare: :: feare him vvho after he hath killed, hath
povver to cast into hel. yea I say to you, feare him. † Are not
foue sparovves sold for t vvo farthings: and one of them is not
forgotten before God? † Yea the heares also of your head are
Y iij al

*Mr. 10,
26.
Mar. 4,
22.*

*:: The feare of
Hel alto is pro-
fitable: contra-
rie to the pro-
testars, teaching
secutide of sal-
uation, and that
feare of Hel
maketh men
hypocrites.*

al numbered. Feare not therefore: you are more vworth then
 many sparovves. †* And I say to you, " Euey one that con- 8
 fesseth me before men, the Sonne of man also vvil confesse
 him before the Angels of God. † But he that denieth me be- 9
 fore men, shal be denied before the Angels of God. †* And 10
 " euey one that speaketh a vword against the sonne of man,
 it shal be forgien him: but he that shal blaspheme against
 the holy Ghost, to him it shal not be forgien. †* And 11
 vwhen they shal bring you in to the synagogs and to ma-
 gistrates and potestates, be not careful in vwhat maner, and
 vwhat you shal ansvver, or vwhat you shal say. † For the ho- 12
 ly Ghost shal teach you in the very houre vwhat you mult
 say.

† And one of the multitude said to him, Maister, speake to 13
 my brother that he deuide the inheritauce vvith me. † But 14
 he said to him, Man, " vvho hath appointed me iudge or de-
 uider ouer you? † And he said to them, See and bevare of al 15
 auarice: for not in any mans aboundance doth his life consist,
 of those things vvich he possesseth. † And he spake a simi- 16
 litude to them, saying, A certaine riche mās field yelded plen-
 tie of fruites. † and he thought vvithin him self, saying, 17
 " Vwhat shal I doe, because I haue not vvhither to gather my
 fruites? † And he said, This vvil I doe, I vvil destroy my 18
 barnes, and vvil make greater: and thither vvil I gather al
 things that are grovven to me, and my goods, † and I vvil 19
 say to my soule, Soule, thou hast much goods laid vp for
 many yeres, take thy rest, eate, drinke, make good cheere.
 † But God said to him, " Thou foole, this night they require 20
 thy soule of thee: and the things that thou hast prouided,
 vvhowe shal they be? † So is he that laiech vp treasure to him 21
 self, and is noe^r riche to God vvard.

† And he said to his Disciples, " Therefore I say to you, " Be 22
 not careful for your life, vwhat you shal eate: nor for your
 body, vwhat you shal doe on. † The life is more then the 23
 meate, and the body is more then the raiment. † Consider 24
 the rauens, for they sovv nor, neither doe they reape, vvich
 neither haue storchouse nor barne, and God feedeth them.
 Hovv much more are you of greater price then they? † And 25
 vvich of you by caring can adde to his stature one cubite?
 † If then you be not able to doe so much as the least thing, 26
 for the rest vvhy are you careful? † Consider the lilies hovv 27
 they

See Annot.
Mt. 11, 32.

Give it to the
poore, that
shouldest thou
do, saith S. Basil.

A goodly
warning for al
riche men.

He forbid-
deth not cōpe-
tent prouidēce,
but to much
carefulness. See
Annot. vpon S.
Matth. c. 6, 25.

Mt. 10,
32.
Mar. 8,
38.

Mt. 11,
33.
Mr. 3, 28

Mt. 10,
19.
Mar. 13,
11.

Mt. 6, 25

they grow: they labour not, neither doe they spinne. But
 I say to you, Neither Salomon in al his glorie vvas araied
 28 as one of these. † And if the grasse that to day is in the field,
 and to morovv is cast into the oven, God so clotheth: how
 29 much more you O ye of litle faith! † And you, doe not seeke
 vvhath you shal eat, or vvhath you shal drinke: and be not
 30 lifted vp on high. † For al these things the nations of the
 vvorlde doe seeke. but your father knowveth that you haue
 31 neede of these things. † But seeke first the kingdom of God,
 32 and al these things shal be giuen you besides. †^b Feare not
 litle flocke, for it hath pleased your father to giue you a
 33 kingdom. † Sel the things that you possesse, and giue almes.
 * Make to you purses that vveare not, treasure that vvasteth
 34 not, in heauen: vvhither the theefe approacheth not, neither
 doth the mothe corrupt. † For^a vvhether your treasure is, there
 35 vvil your hart be also. †^b Let your loynes be girded,
 36 and candles burning in your handes, † and you like to men
 expecting their lord, when he shal returne from the mariage:
 that vvhether he doth come and knocke, forthvwith they may
 37 open vnto him. † Blessed are those seruants, vvhom vvhether
 the Lord commeth, he shal finde vatching. Amen I say to
 you, that he vvil gird him self, and make them sit dovne,
 38 and passing vvil minister vnto them. † And if he come in
 the second vwatch, and if in the third vwatch he come, and so
 39 finde, blessed are those seruants. † * And this knowv ye, that
 if the housholder did knowv vvhether the theefe vould
 40 come, he vould vwatch verely, and vould not suffer his
 house to be broken vp. † Be you also ready: for at vvhether
 41 the Sonne of man vvil come.
 † And Peter said to him, Lord, doest thou speake this pa-
 42 rable to vs, or likevwise to al? † And our Lord said, Vvho
 (thinkest thou) is a faithful stevard and vwise, vvhom the
 lord appointeth ouer his familie, to giue them in season
 43 their measure of vvheate? † Blessed is that seruant, vvhom
 44 vvhether the lord commeth, he shal finde so doing. † Verely
 I say to you, that ouer al things vvhich he possesseth, he shal
 45 appoint him. † But if that seruant say in his hart, My lord is
 long a coming: and shal begin to strike the seruants and
 46 handmaidens, and eat and drinke, and be drunke: † the lord
 of that seruant shal come in a day that he hopeth not, and at
 an hour that he knowveth not, and shal deuide him, and
 shal

cap. xii.
v. 28.

Mat. 6,
20.

Mat. 24,
43.

^bThe gospel for
S. Paulinus Jun.
21. And for a
Cōfessor that is
not a Bishop.

^aIt was litle at
the beginning, &c
is stil in cōpari-
son of al the re-
probate: but in
itself very great,
as in the parable
of the great tree
that grew of
the litle mus-
tard seed. Mt. 13.

^bThe gospel for
a Cōfessor that
is not a Bishop.
^cTo gird our
loynes, is to
keepe chastitie
and cōtinentie.
Gregor. ho. 11.

shal appoint his portion vvith the infidels. And that ser- 47
 uant that knevv the vvil of his lord, and prepared not him
 self, and did not according to his vvil: shal be beaten vvith
 many stripes. † But he that knevv nor, and did things vvor- 48
 thie of stripes: shal be beaten vvith fevv. And euery one to
 vvhom much vvvas giuen, much shal be required of him: and
 to vvhom they committed much, more vvil they d. maund
 of him. † I came to cast fire on the earth: and vvhat vvil I, but 49
 that it be kindled: † But I haue to be baptized vvith a baptisme: 50
 and hovv am I straitened vntil it be dispatched? † * Thinke 51
 you that I came to giue † peace on the earth? No, I tel you,
 but separation. † For there shal be from this time, fve in one 52
 house deuided: three against tvvo, and tvvo against three.
 † There shal be deuided, the father against the sonne, and the 53
 sonne against his father, the mother against the daughter, and
 the daughter against the mother, the mother in lavv against
 her daughter in lavv, and the daughter in lavv against her
 mother in lavv.
 † * And he said also to the multitudes, When you see a 54
 cloude rising from the vvest, by and by you say, A shoure
 commeth, and so it commeth to passe: † and vvhen the south 55
 vvinde blouving, you say, That there vvil be heate: and it
 commeth to passe. † Hypocrites, the face of the heauen and of 56
 the earth you haue skil to discerne: but this time hovv doe
 you not discerne? † And vvhy of your selues also iudge you 57
 not that vvwhich is iust? † * And † vvhen thou goest vvith thy 58
 aduersarie to the Prince, in the vvay endeouour to be deliue-
 red from him: lest perhaps he dravv thee to the iudge, and the
 iudge deliuer thee to the exactour, and the exactour cast thee
 into prison. † I say to thee, thou shalt not goe out thence, vntil 59
 thou pay the vvery last mite.

† He meaneth
 the naughtie
 peace that is be-
 tvvene vvordli-
 lings & sinners,
 the agreement
 that is in infide-
 lity, in Heretic,
 or in any other
 vvickednes. he
 came to breake
 this peace. See
 Annot. Matth.
 6. 10, 14.

† See Annot.
 Mt. 5. 25.

Mt. 10,
 34.

Mt. 16, 2

Mt. 5, 25

ANNOTATIONS
 CHAP. XII.

Open confessio
 of our faith.

†. *Every one that avoweth.*] A Catholike man is bound to confesse his faith, being called to
 accoumpt or examined by Iew, Heathen, or Heretike, concerning the same. Neither is it ynough
 to keepe Christ in his hart, but he must also acknowledge him in his wordes and deedes. And to
 deny Christ, or any article of the Catholike faith, for shame or feare of any worldly creature, hath
 no lesse punishment, then to be denied, refused, and forsaken by Christ at the houre of his death
 before al his Angels: Which is an other manner of presence and Consistorie, then any Court or
 Session that men can be called to for their faith, in this World.

11. 20

11. *Be not careful.*] That the poore vnlearned Catholike should not be discouraged, or make his excuse that he is a simple man, not able to answer cunning Heretikes, nor to giue a reason of his beleefe, and therefore must suffer or say any thing rather then come before them: our Maister giueth them comfort, promising that the Holy Ghost shall euer put into their hartes at the time of their appearance, that which shall be sufficient for the purpose, not that every one which is conuicted before the Aduersaries of faith, should alwaies be endued with extraordinary knowledge to dispute and confute, as the Apostles and others in the primitiue Church were: but that God will euer giue to the simple that trusteth in him, sufficient courage and vvordes to confesse his beleefe. For such an one called before the Commissioners, saith ynough and defendeth him self sufficientl: vvhhen he answereth that he is a Catholike man, & that he will liue and die in that faith which the Catholike Church throughout al Christian countries hath and doth teach, and that this Church can giue them a reason of al the things vvhich they demaund of him. &c.

The holy Ghost teacheth euery vnlearned Catholike to giue sufficient reason of his faith.

12. *Who hath appointed?*] Christ refused to medle in this temporal matter, partly because the demaund proceeded of couetousnes and ill intention, partly to giue an example to Clergie men, that they should not be vvithdravven by secular affaires and controuersies from their principal function of praying, preaching, and spiritual regiment: but not vvholly to forbid them al actions pertaining to vvorldly busines, specially vvhere and vvhen the honour of God, the increase of religion, the peace of the people, and the spiritual benefite of the parties doe require. In vvwhich cases S. Augustin (as Possidonius vvriteth) was occupied often vvhole daies in ending vvorldly controuersies, and so he vvriteth of him self also, not doubting but to haue reppard thereon in heauen.

The dealing of Clergie men in vvorldly affaires.

In vita c. 19. Li. de ap. Diomach. c. 2.

13. *Riche to God vvard.*] He is riche tovwards God, that by his goods bestovved vpon the poore, hath store of merits, and many almesmens praies procuring mercie for him at the day of his death and iudgement, vvwhich is here therefore called treasure laid vp in heauen, vvwhere the barnes be large ynough. The necessitie of vvwhich almes is by Christ him self here shewed to be so great, and so acceptable to God, that rather then they should lacke the fruite thereof, they should sel al they haue and giue to the poore.

Meritorious vvorkes.

14. *Where your treasure is.*] If the riche man vvithdravven by his vvorldly treasure, can not set his hart vpon heauen, let him send his mony thither before him, by giuing it in almes vpon such as vvill pray for him, and his hart vvill folovv his purse thither.

Almes.

CHAP. XIII.

He threateneth the Iewes to be sone forsaken vnles they doe penance, 10 and confoundeth them for maligning him for hu miraculous good doings on the Sabbath, 11 but hu kingdom (the Church) as contemptible as it seemeth to them now in the beginning, shall spread ouer al the World, 20 and conuert al, 21 and what an happiness it shall be to them at the last day, 20 for them selues excluded from the glorie of the kingdom, and the Gentils admitted in their place. 21 foretelling that it is not Galilee that he seareth, but that obstinate and reprobate Hierusalem vvill needes murder him, as also hu messengers afore and after him,

1 **A**ND there vvere certaine present at that very time telling him of the Galilzans, vvwhose bloud Pilate mingled vvith their sacrifices. † And he answering said to them, Thinke you that these Galilzans vvvere sinners more then al the Galilzans that they 2 suffred such things? † No, I say to you: but vnles you 3 penance, you shall al likevvise perissh. † As those eightene vvpo vvhom the toure sel in Siloe, and slevv them: thinke you 4 that they also vvvere detters aboue al the men that dvvel in Hierusalem? † No, I say to you: but if you haue not penance, 5 you shall al likevvise perissh.

Or as it is vvetered in other places, do penance, *μετανοείτε*. the vvwhich in the new Testament signifieth perfect repentance. See Annotatōes Mat. 3, 2, 11, 22.

11 Nisi penitentiam habueritis,

Z And

The Gospel on
the Ember Sa-
turday in Sept.

21 The figtree
vvith only lea-
ues & no fruite
is the Iewes sy-
nagogue, & eu-
ry other people
or pers^{on} which
hath faith and
faire wordes,
and no good
workes.

† And he said this similitude, A certaine man had ²⁰ a figtree 6
planted in his vineyard, and he came seeking for fruite on it,
and found not. † And he said to the dresser of the vineyard, 7
Loe it is three yeres since I come seeking for fruite vpon this
figtree: and I finde not. Cut it dovvne therefore: vvherto
doth it also occupie the ground? † But he answering saith to 8
him, Lord, let it alone this yere also, vntil I digge about it, and
dung it, and if happily it yeld fruite: but if not, hereafter thou 9
shalt cut it dovvne.

† And he vvas teaching in their synagogue on the Sab- 10
both. † And behold a vvoman that had a spirit of infirmitie 11
eightene yeres: and she vvas crooked neither could she looke
vppward at al. † Whom vvhen I E S V S sawv, he called her 12
vnto him, and said to her, Woman, thou art deliuered from
thy infirmitie. † And he imposed hands vpon her, and forth- 13
vvith she vvas made straight and glorified God. † And the 14
Archsynagogue answering (because he had indignation that
I E S V S had cured on the Sabbath) said to the multitude, Sixe
daies there are vvherein you ought to vvooke. in them ther-
fore come, and be cured: and not in the Sabbath day. † And 15
our Lord answering to him, said, Hypocrite, doth not euery
one of you vpon the Sabbath loose his oxe or his asse from
the manger, and leadeth them to vvater? † But ¹⁶ this daughter
of Abraham vvhom Satan hath bound, loe, these eightene
yeres, ought not she to be loosed from this bond on the Sab-
both day? † And vvhen he said these things, al his aduersaries 17
vvere ashamed: and al the people reioyced in al things that
vvere gloriously done of him. †

† He said therefore, * Vvhervnto is the kingdom of God 18
like, and vvherevnto shal I esteeme it like? † It is like to a 19
mustard seede, vv which a man tooke and cast into his garden,
and it grevv: and became a great tree, and the foules of the
aire rested in the boughes thereof. † And againe he said, * Like 20
to vvhat shal I esteeme the kingdom of God? † It is like to 21
leauen, vv which a vvoman tooke and hid in three measures of
meale, til the vvhole vvas leauened. † And he vvent by cities 22
and tovnes teaching, and making his iourney vnto Hieru-
salem.

22 Christians in
their liues must
seeke the strait
way, but in reli-
gion the ancient
common way.

† And a certaine man said to him, Lord, be they few that 23
are sau'd? * But he said to them, † ²⁴ Striue to enter
by the narrow gate: because many, I say to you, shal seeke to enter,
and

Mr. 13,

31.

Mr. 4,

30.

Mr. 13,

33.

Mr. 7, 13

25 and shal not be able. † But vwhen the good man of the house
shal enter in, and shut the doore, and you shal begin to stand
vwithour, and knocke at the doore, saying, Lord open to vs:
and he ansvvering shal say to you, I knowv you not vvhence
26 you are: † then you shal begin to say, Vve did^e cate before
27 thee and drinke, and in our itreates didst thou teach. † And he
shal say to you, I knowv you not vvhence you are, depart
28 from me al ye vvorkers of iniquitie. † There shal be vweeping
and gnashing of teeth: vwhen you shal see Abraham and
Isaac and Iacob, and al the Prophets in the kingdom of God,
29 and you to be thrust out. † And there shal come from the East
and the Vvest and the North and the South: and shal sit
30 dovne in the kingdom of God. † And behold, they are :: last
that shal be first, and they be first that shal be last.
31 † The same day there came certaine of the Pharisees, saying
to him, Depart and get the hence, because Herod vvil kil thee.
32 † And he said to them, Goe, and tel that foxe, Behold I cast out
deuils, and perfitte cures this day and to morovv, and the third
33 day I am consummate. † But yet I must vvalke this day and to
morovv and the day folovving, because it^c cannot be that a
34 Prophet perish out of Hierusalem. † Hierusalem, Hierusalem
vvhich killest the Prophets, and stonest them that are sent to
thee, hovv often vvould I gather thy childre as the bird doth
her brood vnder her vvings, and :: thou vvouldest not?
35 † Behold your house shal be left desert to you. And I say to
you, that you shal not see me til it come vwhen you shal say,
Blessed is he that commeth in the name of our Lord.

:: The Gentils
comming into
Gods fauour
later, are prefer-
red before the
Iewes which
were first.

:: The Iewes
lost their pre-
minence, by
their owne free
will, & not by
Gods causing:
who ceased not
to call and crie
vpon them, and
they vvould
not heare. Whe-
reby free Will is
plainly proued.

c Non
capit
vni in di-
xi^{ca}
Mt. 23,
37.

ANNOTATIONS
CHAP. XIII.

1. *These Galileans*) It is Gods mercie that he straight punisheth not al offenders, but some
few for a vvarning to all: as that for Schisme he striketh not al such as haue forsaken the Church
and the lawfull Priests, as he did Coré and his complices: that for spoile of Churches he reuengeth
not al, as he did Heliodorus: and al that vow and reuoke their gifts to God, as Ananias and Saph-
phira. Some few therefore for their iust deserts, be so handled for example, to prouoke al others
guilty of the same crimes to doe penance. Which if they doe not in this life, they shal all assuredly
perish in the next world. *Optatum li. 1. cant. Parmen. sub finem.*

Some punished
for example.

14. *This daughter*) We may see that many diseases which seeme natural, doe procede of the
Diuel by Gods permission, either for sinne, or for probation: and both those kindes Christ specially
cured, for that no natural medicines could cure them, and specially because he came to dissolue
the Workes of Satan both in body and soul.

Diseases not
natural.

24. *By the narrow vv.*) Our Lord is not contrarie to him self in that he ansvvereth, the gate to be
strait, and few to be saurd, whereas els vvhere he said, that many should come from the East and
Vvest &c. and ioi vvith Abraham in the kingdom of heauen. Mt. 8, 11. For though they be few in

Z ij respect

respect of the wicked of all sortes, yet they be many in them selues and in the societie of Angels, the wheate comes are scarce seen at the threfhing, when they are medled with the chaffe: but when the il are remoued, the vvhole barne of heauen shal be filled. So saith S. Aug. Ser. 22 de verb. Do.

Penance.

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

Schisme.

25. *Eate before thee.*) It is not ynough to feede vvith Christ in his Sacraments, or to heare his vvord in the Church, to chalége heauen thereby, vnlesse vve liue in vnitie of the Catholike Church. So S. Augustine applieth this against the Donatistes, that had the very same seruice and Sacraments *Cont. lit.* Which the Catholike Church had, but yet fruered them selues from other Christian countries by *Peril. li. 2* Schisme. *c. 11.*

CHAP. XIII.

By occasion of dining With a Pharisee, 2 after that he hath againe confounded them for maligning him for hu miraculow good doing on the Sabbath, 7 he teacheth them humilitie, seeing their ambition, 12 and in their Workes to seeke retribution not of men in the World, but of God in the World to come: 16 setting also that the lawes for their worldly excuses shal not tast of the Supper, but the Gentils in their place. 21 Yea that so far must men be from all Worldlines, that they must earnestly bethinke them before they enter into hu Church, and be ready to forgoe all: 24 specially considering they must be the salt of others also.

The Gospel vpp
the 16 Sunday af-
ter Pentecost.



AND it came to passe when I E S V S entred in-
to the house of a certaine Prince of the Phari-
sees vpon the Sabbath to eate bread, and they
vatched him. † And behold there vvas a cer-
taine man before him that had the dropsie.
† And I E S V S ansvvering, spake to the Lavvyers and Phari-
sees, saying, Is it Lavvful to cure on the Sabbath? † But they
held their peace. but he taking him, healed him, and sent him
avvay. † And ansvvering them he said, Vvhich of you shal
have an asse or an oxe fallen into a pit: and vvill not inconti-
nent dravv him out on the Sabbath day? † And they could
not ansvver him to these things.

† And he spake to them also that vvere invited a parable, 7
marking hovv they chose the first seats at the table, saying to
them, † When thou art invited to a mariage, sit not dovvn 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, Giue this man place: and then thou begin vvith
shame to take the last place. † But vvhenn thou art bidden,
goe, sit dovvn in the lovvest place: that vvhenn he that inui-
ted thee, commeth, he may say to thee, Frende, sit vp higher
then shalt thou have glorie before them that sit at table vvith
thee. † because every one that exalreth him self, shal be
humbled: and he that humbleth him self, shal be exalted. †

And

- 12 † And he said to him also that had inuited him, Vwhen
thou makest a dinner or a supper, call not thy frendes, nor thy
brethré, nor kinsmen, nor thy neighbours that are riche: lest
13 perhaps they also inuite thee againe, and recompense be made
to thee. † But vwhen thou makest a feast, cal the poore, feeble,
14 lame, and blinde, † and thou shalt be blessed, because they
haue not to recopense thee: for [∴] recompense shal be made [∴] Reward for
15 thee in the resurrection of the iust. † Vwhen one of them that ^{charitable de-}
sate at the table vvith him, had heard these things, he said to ^{des, and that}
him, Blessed is he that shal eate bread in the kingdom of ^{they may be}
God. ^{done for re-}
^{ward, against}
^{our Adueraries.}
- 16 † But he said to him, A certaine man made a great supper,
17 and called many. † And he sent his seruant at the houre
of supper to say to the inuited, That they should come, be-
18 cause now al things are ready. † And they began al at once
to make excuse. The first said to him, [∴] I haue bought a farme,
and I must needes goe forth and see it, I pray thee hold me ex-
19 cused. † And an other said, I haue bought fiue yoke of oxen,
20 and I goe to proue them, I pray thee, hold me excused. † And
an other said, I haue married a vvife, and therefore I can not
21 come. † And the seruant returning told these things to his
lord. Then the maister of the house being angrie, said to his
seruant, Goe forth quickly into the streates and lanes of the
22 citie, and the poore and feeble and blinde and lame bring in
hither. † And the seruant said, Lord, it is done as thou didst
23 commaunde, and yet there is place. † And the lord said to
the seruant, Goe forth into the waies and hedges: and [∴] com-
24 pel them to enter, that my house may be filled. † But I say
to you, that none of those men that vvere called, shal tast
my supper. †
- 25 † And great multitudes vvent vvith him: and turning, he
26 said to them, † * If any man come to me and hateth not his ^{The Gospel for}
^{a Martyr that is}
^{a Bishop. And}
^{for S. Basil}
^{100. 14.}
^{∴ No creature}
^{so deere vnto}
^{vs, which vve}
^{must not hate}
^{or forsake, if it}
^{hinder vs, and}
^{in that respect,}
^{that it hinde-}
^{reth vs from}
^{Christ, or his}
^{Church, & our}
^{Saluation.}
[∴] father and mother, and vvife and children, and brethren
and sisters, yea and his ovne life besides: he can not be my
27 disciple. † And he that doth not beare his crosse and come
28 after me: cannot be my disciple. † For, vvwhich of you minding
to build a toure, doth not first sit dovvne and reckon the
charges that are necessarie, vvwhether he haue to finish it:
29 † lest, after that he hath laid the foundation, and is not able
30 to finish it, al that see it, begin to mocke him, † saying, That
31 this man began to build, and he could not finish it? † Or
Z iij vvhat

vwhat king about to goe to make vvarre agaiost an other king, doth not first sit downe and thinke vwhether he be able vvith ten thousands to meeete him that vvith twentie thousands commeth agaiost him? † Othervvise vvhiles he 32 is yet farre of, sending a legacie he asketh those things that belong to peace. † So thertore euery one of you that doth 33 not renounce al that he possesseth, cannot be my disciple. †

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

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

Mat. 5, 13.
Mat. 9,
50.

ANNOTATIONS
CHAP. XIII.

Ecce-vvii.

Heretikes may be compelled to the Catholike faith.

21. *Compel them.*) The vehement persuasion that God vseth both externally by force of his vvord and miracles, and internally by his grace, to bring vs vnto him, is called compelling: not that he forceth any to come to him against their owne willes, but that he can alter and mollifie an hard hart, and make him vvilling that before vvould not. 5. Augustine also referreth this compelling to the penal lawes which Catholike Princes do iustly vse agaiost Heretikes and Schismatikes, prouing that they who are by their former professio in Baptisme subiect to the Catholike Church, and are departed from the same after Sectes, may and ought to be compelled into the vritie and societie of the vniuersal Church againe. and therefore in this sense, by the two former partes of the parable, the Ievves first, and secondly the Gentils, that neuer beleued before in Christ, vvere inuited by faire svccete meanes onely: but by the third, such are inuited as the Church of God hath power ouer, because they promised in baptisme, and therefore are to be reuoked not onely by gentle meanes, but by iust punishment also.

CHAP. XV.

By occasion of the Pharisee, murmuring at him for receiving penitent sinners, he sheweth what he shall be in heaven for the conversion of one sinner, and for the younger sonne, which is the Gentile: the elder (so was the Iewes) in the meane time disdainyng them, and refusing to come into his Church.

The Gospel vpo the 5 Sunday after Pentecost.

This man, is our Saviour Christ: whose care & trauaile in searching & reducing sinners to repentance, al spiritual men specially should follow.



ND there approched Publicans and sinners vnto him for to heare him. † And the Pharisees and the Scribes murmured saying, That this man receiueth sinners, and eateth vvith them. † And he spake to them this parable, saying, † * Vwhat man of you hauing an hundred sheepe: and if he hath lost one of them, doth he not leaue the ninetie nine in the desert, and goeth after that vvich vvvas lost vntil he finde it? † And vvhen he hath found it,

Mat. 18,
12.

6 it, laieth it vpon his ſhoulders reioycing; † and comming
home calleth together his frendes and neighbours, ſaying to
7 them, Reioyce vvith me, becauſe I haue found my ſheepe that
vvas loſt? † I ſay to you, that euen ſo there ſhal be ioy in
8 heauen vpon one ſinner that doth penance, then vpon nine-
tie nine iuſt that neede not penance. † Or vvhat vvoman
9 hauing ten grotes: if ſhe leeſe one grote, doth ſhe not light a
candle, and ſvveepe the houſe, and ſeeke diligently, vntill ſhe
10 finde? † And vvhen ſhe hath found, calleth together her
frendes and neighbours, ſaying, Reioyce vvith me, becauſe
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 ſin-
ner that doth penance. †

¶ This vvoman
is the catholike
Church, vvho
alſo continually
ſeeketh her loſt
children.

11 † And he ſaid, A certaine man had two ſonnes: † and the
12 yonger of them ſaid to his father, Father, giue me the portion
of ſubſtance that belongeth to me. And he deuided vnto
13 them the ſubſtance. † And not many daies after the yonger
ſonne gathering al his things together vvent from home into
a farre countrie: and there he vvaſted his ſubſtance, liuing
14 riotouſly. † And after he had ſpent al, there fel a fore famine
15 in that countrie, and he began to be in neede. † And he vvent,
and cleaued to one of the citizens of that countrie. And he
16 ſent him into his farme to feede ſvine. † And he vvould
faine haue filled his bellie of the huſkes that the ſvine did
17 eate: and no bodie gaue vnto him. † And returning to him
ſelf he ſaid, How many of my fathers hirelings haue aboun-
18 dance of bread: and I here periſh for famine? † I vvill ariſe,
and vvill goe to my father, and ſay to him, Father, I haue ſin-
19 ned againſt heauen and before thee: † I am not novv vvor-
thie to be called thy ſonne: make me as one of thy hirelings.
20 † And riſing vp he came to his father. And vvhen he vvas yet
ſarre of, his father ſavv him, and vvas moued vvith mercie,
21 and running to him fel vpon his necke, and kiſſed him. † And
his ſonne ſaid to him, Father, I haue ſinned againſt heauen &
before thee, I am not novv vvorthie to be called thy ſonne.
22 † And the father ſaid to his ſetuants, Quickely bring forth
the firſt ſtole, and doe it on him, and put a ring vpon his hand,
23 and ſhoes vpon his feete: † and bring the fatred calfe, and kil
24 it, and let vs eate, and make merie: † becauſe this my ſonne
vvas dead, and is reniued: vvas loſt, and is found. And they
25 began to make merie. † But his elder ſonne vvas in the field.

The Goſpel vv^s
Saturday in the
1 weeke of
Lent.

The prodigal
ſonne, is a para-
ble, both of the
Gentils conuer-
ſion, & alſo of
euery diſſolute
ſinner penitently
returning to
God.

¶ Gods won-
derful and ten-
der mercie to-
ward penitent
ſinners.

and

and vvhhen he came and drevv nigh to the house, he heard musicke and dauncing: † and he called one of the seruants, 26 and asked vvhath these thinges should be. † And he said to 27 him, Thy brother is come, and thy father hath killed the fatted calfe, because he hath receiued him safe. † But he had 28 indignation, and vvould not goe in. His father therfore going forth began to desire him. † But he ansvvering said to his 29 father, Behold, so many yeres doe I serue thee, and I neuer transgressed thy commaundement, and thou didst neuer giue me a kidde to make merie vvith my frendes: † but after that 30 thy sonne, this that hath deuoured his substance vvith vvhoeres, is come, thou hast killed for him the fatted calfe. † But he 31 said to him, Sonne, thou art alvvayes vvith me, and al my things are thine. † But it behoued vs to make merie and be 32 glad, because this thy brother vvvas dead, and is reuiued, vvvas lost, and is found. -1

ANNO TATIONS
CHAP. XV.

1. *Then upon ninety nine iust.* Neither God, nor the Saints in heauen, nor men in earth do for al that esteeme more of penitent sinners, then they do of them that concievve iust and godly: though by the sudden motion and present affection of ioy that man taketh and expresseth in such alteration and new fallen good, it be here signified that the conversion of every sinner is exceeding acceptable to God, and giueth his Saints new cause of ioy and thankes giuing to God in an other kinde then for the continuance of the iust.
10. *Before the Angels.* The Angels and other celestial spirits in heauen, do reioyce at every sinners conversion: they know then and haue care of vs, yea our hartes and inward repentance be open to them: how then can they not heare our prayers? And betwixt Angels and the blessed soules of Saints there is no difference in this case, the one being as highly exalted as the other and as neere God, in whom and by whom onely they see and know our affaires, as the other.
21. *The fatted calfe.* This feasting and festiuitie (saith S. Augustine li. 2. qu. Enang. 2. 33 to. 2.) are now celebrated throughout the vvhole vvorld the Church being dilated and spread: for, that calfe in the body and bloud of our Lord is both offered to the Father, and also feedeth the vvhole house. And as the calfe signifieth the B. Sacrament of the body and bloud of Christ, so the first stole may signifie our innocencie restored in baptisme, and the rest, other graces and giftes giuen vs in the other Sacraments.
- Ioy in heauen for every penitent.
- The Angels and Saints know our hartes.
- The B. Sacrament and Sacrifice of the Altar.

CHAP. XVI.

He toucheth the riches to procure heauen vvith their riches. 10. And being therfore derided of the avaricious Pharisees (vvho serue temporal riches promised in the letter of the Law) he sheweth that nowv is come the preaching of the kingdom of God, howbeit the Law is for al that in no iote shal be frustrat. 13. foretelling them also, that the avaricious Iewes shal be derided of their father Abraham, vvhen poore Lazarus (the penitent Gentil) shal rest in his bosome.

AND

c. inu. p. 147

c. inu. p. 148

Mat. 6, 24.

Mat. 11, 11.

Mat. 5, 18.

Mat. 5, 31, 19, 9.

Mar. 10, 11. 1. Cor. 7, 11.



1 **A**ND he said also to his Disciples, There vvas a cartaine riche man that had a^c bailife: & he vvas il reported of vnto him, as he that had vvaſted his goods. † And he called him, and ſaid to him, Vvhat heare I this of thee? render account of thy^c bailifhip: for novv thou canſt no more be bailife.

2 † And the bailife ſaid vvithin him ſelf, Vvhat ſhal I doe, becauſe my lord taketh avvay from me the bailifhip? digge I am not able, to begge I am aſhamed. † I knowv vvhat I vvil doe, that vvhen I ſhal be remoued from the bailifhip, they may receiue me into their houſes. † Therefore calling together euery one of his lords detters, he ſaid to the firſt, Hovv much doelt thou ovve my lord? † But he ſaith, An hundred pipes of oile. And he ſaid to him, Take thy bil: and ſit dovne, quickly vvrite fiftie. † After that he ſaid to another, But thou, hovv much doelt thou ovve? Vvho ſaid, An handreth quarters of vvheat. He ſaid to him, Take thy bil, and vvrite eightie. † And the lord praiſed the bailife of iniquitie, becauſe he had done vvifely: for the children of this vvorld, are vvifer then the children of light in their generation. † And I ſay to you, Make vnto you friendes of the²² mammon of iniquitie: that vvhen you faile, they may receiue you into the eternal tabernacles. † † He that is faithful in the leſt, is faithful in the greater alſo: and he that is vniuſt in litle, is vniuſt in the greater alſo. † If then you haue not been faithful in the vniuſt mammon: vvith that vvchich is the true vvho may credit you? † And if you haue not been faithful in other mens: that vvchich is yours, vvho vvil giue you?

3 † * No ſeruant can ſerue tvvo maiſters, for either he ſhal hate the one, and loue the other: or cleaue to one, and contemne the other. You can not ſerue God and mammon.

4 † And the Pharifees vvchich vvvere couetous, heard al theſe things: and they derided him. † And he ſaid to them, You are they that iuſtifie your ſelues before men, but god knowveth your hartes, becauſe that vvchich is high to men, is abomination before God. † * The lavv and the prophets, vnto Iohn. from that time the kingdom of God is euangelized, and euery one doth force tovvard it. * * And it is eaſier for heauen and earth to paſſe, then one tittle of the lavv to fall. † * Euery one that dimiſſeth his vvife, and marieth another, committeth aduourtie: and he that marieth her that is dimiſſed from her husband

The Goſpel vpon the 8 Sunday after Pentecoſt.

²² Mammon (ſaith S. Hierom q. 6. ad Algal.) in the Syriake tongue ſignifieth riches. Mammon of iniquitie, becauſe they are often il gotten, or il beſtowed, or occaſion of euil, or at the leaſt worldly & falſe & not the true heauely riches.

husband, committeth aduoutrie.

The Gospel vpon
Thursday in the
1 weeke of Lēt.

† There vvas a certaine riche man, & he vvas clothed vwith 19
purple and silke: and he fared euery day magnifically. † And 20
there vvas a certaine begger called Lazarus, that lay at his
gate, ful of sores: † desiring to be filled of the crommes; that 21
fel from the riche mans table, but the dogges also came, and
licked his sores. † And it came to passe that the begger died, 22
and vvas caried of the Angels into Abrahams bolome. And
the riche man also died: and he vvas buried in hel. † And lif- 23
ting vp his eies, vwhen he vvas in torments, he saw Abraham
a farre of, † and Lazarus in his bosome: † and he crying said, 24
Father Abraham, haue mercie on me, and send Lazarus that he
may dippe the tippe of his finger into vwater, for to coole my
tongue, because I am tormented in this flame. † And Abra- 25
ham said to him, Sonne, remember that thou didst receiue
good things in thy life time, and Lazarus like wise euil: but 26
now he is comforted, and thou art tormented. † And beside
al these things, betwee vs and you there is fixed a great
chaos: that they vvhich vvil passe from hence to you, may
not, neither goe from thence hither. † And he said, Then, fa- 27
ther, I beseeche thee that thou vwouldest send him vnto my
fathers house, for I haue siue brethren, † for to testifie vnto 28
them, lest they also come into this place of torments. † And 29
Abraham said to him, † They haue Moyses and the Pro-
phets: let them heare them. † But he said, No, father Abraham, 30
but if some man shal goe from the dead to them, they vvil
doe penance. † And he said to him, If they heare not Moy- 31
ses and the Prophets, neither if one shal rise againe from the
dead, vvil they belecue. †

11 Lazarus in
Abrahams bo-
lome, and rest:
but both in hel,
and not in the
kingdom of
heauen before
Christ. Hiero.
ep. 1. Epitaph.
Nepht.

12 To be in con-
tinual pleasures,
ease, wealth,
peace, and prof-
perity in this
world, is peri-
lous, & a signe
of paines in the
next. S. Hiero.

13 Abrahā had
knowledge of
things in earth
which were not
in his time, as
that they had
Moyses and the
Prophets booke
which he neuer
saw. Aug.
de cura pro-
mor. c. 12.

καρμα
a horri-
ble dis-
tance.

ANNOTATIONS
CHAP. XVI.

8. The lord praised.) This mans deceiuing his maister is not praised, nor vve vvarrâted by his fact
to gaue vniually for to haue vvhich vwith to giue almes: but his prouidence, in that he prouided to
substantially for him selfe vvhil. it his maisters goods were in his handes, is commended, not for a
vertue, but for a vvorlly pollicie: and proposed as an example of the careful prouision that rich
men (vvhich are Gods stewards in earth) should make for their soules; aginst they be put out of
their bailifhip and be called to account, vvhich is the da, of their death: and for a condemnation
of faithful mens folly and negligence, that being assured they shal out of their offices, and vvell
knowing they might gaue saluation by their money, haue so litle regard thereof.

9. They may receive.) A great comfort to al great almes-men, and a vvonderful force and vertue Tob. 12. 9.
in almes, vvhich beside the merite of the worke of mercie, vvhich (as in other places of Scripture Mat. 23.
is said) purgeth sinne and gaineth heauen, procureth also not onely the prayers of their beadiemen
in earth

in earth, but their patronage in heauen also. Wherby also the prayers of Saints for the liuing, and namelv for them to whom they were beholding in their life, are proued. Yea and that they be in such fauour with God, that they may and doe receiue their frendes which were once their benefactors, into their mansions in heauen, no lesse then the farmers vvhom the steward pleased, might receiue their frend into their earthly houses. Which also insinuateth vs, that almes bestowed specially vpon holy men, vvho by their merites and prayers are great in Gods grace, may much more helpe vs then our charitable deedes done vpon vulgar men in necessitie, though that be of exceeding great merite also. See al this in these Doctors folowing. Hiero. qu. 6. ad Algaf. 10. 1. Ambros. in Luc. August. ser. 21 de verb. Do. c. 1. Gregor. moral. li. 21 c. 10. Augu. li. 29. Enang. qu. 12. Cypri. ep. 22 ad po. Antioch. 10. 1.

11. *And marrieth.*) The good of Mariage through out al nations and men, is in issue and fidelitie of chastitie, but among the people of God it consisteth also in holines of Sacrament: Whereby it cometh to pass: that it is a heinous crime to marry againe, though there be a diuorce made, so long as the parties liue. Aug. de bono coniug. c. 20. 6. See the Annotations vpon Marke 10. 11.

12. *Of the Angels.*) Angels carie good mens soules to heauen novv, as they did then his to Abrahams bosome. See the reuward of pouerty, affliction, and patience: and on the contrarie, the end and reuward of vvealth ioined with vnmmercifulnes. Note also here, that at the day of euery mans death there is a particular iudgement, and therefore the soule sleepeeth not nor hangeth in suspence til the general iudgement.

13. *Abrahams Bosome.*) The bosome of Abraham is the resting place of al them that died in perfect state of grace before Christs time, heauē before being shut from men. It is called in Zacharie, a lake without water, and sometimes a prison, but most commonly of the Diuines *Limbus patrum*, for that it is thought to haue been the bigger part or bosome of Hel, the places of punishment being far lower then the same, vvich therefore be called *Infernum inferius*. the lower hel. Where this mansion of the fathers stood, or whether it be any part of Hel, S. Augustine doubteth: but that there was such a place, he nor no Catholike man euer doubted: as al the fathers make it most certaine, that our Saviour descending to Hel, went thither specially, and deliuered the said fathers out of that mansion. Iren. li. 4 c. 19. Euseb. Demost. Enang. li. 10 c. 2 j. i. Naxion. orat. 2 de I. I. Chrysost. 10. 5 in demonst. Quod Christus sit Deus. post initium. Epiph. in 1. 20 de Trinitate. Ambros. de myst. Pasch. c. 4. Hiero. in Zacharia. Augu. 3. 20 c. 20 de Ci. c. 1. P. Justinus: Panegyricus Celsi. Cyrillus in Io. li. 12 c. 14 ad Iud. Inclinato capite. Gregor. li. 20 c. 19 vvich troth and place though of al the ancient vvriters conuincid and proued by this and other Scriptures: yet the Aduersaries deny it (as they do Purgatorie) most impudently.

Zach. 1. 11.
Esa. 42. 7.
* Aug. in
Ep. 11.
Ep. 22.

* Aug. ep.
22.

Gen. 22.

Calu. li. 2
instit. c. 22
sc. 24.

The Saints do pray for vs.

Marriage after diuorce vnlawfull.

Vnmmerciful riche men.

Abrahams bosome.
Limbus patrum.

Christ descended into Hel, and deliuered the fathers.

Purgatorie.

Saints do heare our prayers and haue care of vs.

Caluins blasphemie.

CHAP. XVII.

So damnable is it to be author of a Schisme, that we must rather forgive he is neuer so often. We must be feruent in faith, and humble vvithal, knowing that we are bound to God, and not he to vs. The nine leues are vngateful after that he hath cured their leprosie: but the one Samaritane (the one Catholike Church of the Gentils) far otherwise. The Pharisees asking, When cometh this kingdom of God (of vvhoſe approaching they had now heard so much) he teacheth that God must reigne vvithin vs: and warneth vs after his Passion neuer to goe out of his Catholike Church for any new secrete coming of Christ that vvretikes shal pretend, but onely to expect his second coming in glorie, so preparing our selues vvnto it, because it shal come vpon many vnpromised, specially through the persecution of Antichrist a litle before it.

Aa ij AND

Not of mere
necessitie, for
then it were no
fault: but pre-
supposing the
great wicked-
nes of men, it is
impossible but
there shal be
scandals & ther-
fore it follow-
eth, *Uve to him
by whom they
come.*



The fourth
part of this
Gospel, The
coming of
Christ into
Iewrie, to-
wardes his
Passion.

The Gospel vps
the 13 Sunday af-
ter Pentecost.

And yet we
see here it was
not only faith,
but also his
thankfulnes &
returne to giue
glorie to God.

AND he said to his Disciples, It is impos-
sible that scandale should not come: but
vvo to him by vvhom they come. † It is
more profitable for him, if a mil-stone be
put about his necke, and he be cast into
the sea, then that he scandalize one of these
litle ones. † Looke vvel to your selues,
* If thy brother sinne against thee, rebuke him: and if he doe
penance, forgiue him. † And if he sinne against thee seuen
times in a day, and seuen times in a day be conuicted vnto
thee, saying, It repenteth me, forgiue him.

† And the Apostles said to our Lord, Increase faith in vs.
† And our lord said, * If you had faith like to a mustard seede,
you might say to this mulberie tree, be thou rooted vp, and be
transplanted into the sea: and it vould obey you. † And
vvhich of you hauing a seruant plowing or keeping cattle,
that vvil say to him returning out of the field, Passe quickly,
sit dovvne: † and saith not to him, Make ready supper, and
gird thy self, and serue me vvhiles I eat and drinke, and after-
vvard thou shalt eat and drinke? † Doth he giue that ser-
uant thanks, for doing the things vvhich he commaunded
him? † I trov not. So you also, vvhen you shal haue done
al things that are commaunded you, say, Vve are vnprofita-
ble seruants: vve haue done that vvhich vve ought to doe.

† And it came to passe, as he vvent vnto Hierusalem, he
passed through the middes of Samaria and Galilee. † And
vvhen he entred into a certaine tovne, there mette him ten
men that vv ere lepers, vvho stode a farre of: † and they lif-
ted vp their voice, saying, I es vs maister, haue mercie on vs.
† Vvhom as he savv, he said, Goe, * shevv your selues to the
Priests. And it came to passe, as they vvent, they vv ere 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 secte, giuing thanks: and
this vvas a Samaritane. † And I es vs answering said, Vv ere
not ten made cleane? and vv here are the nine? † There vvas
not found that returned, and gaue glorie to God, but this
stranger. † And he said to him, Arise, goe thy vv aies: 19
because thy faith hath made thee safe. †

† And being asked of the Pharisees, Vvhen commeth the
kingdom of God? he answered them and said, The kingdom
of God

Mat. 18, 7
Mar. 9,
42.

Mat. 18,
21.

Mat. 17,
20.

Leu. 14,
2.

- 21 of God commeth not vvith obseruation: † neither shal they say, Loe here, or loe there. for loe :: the kingdom of God is vvithin you. ¶ vvhiles they aske and looke for a temporal kingdō in pompe and glorie, loe their king & Messias was now amōg the. whose spiritual kingdō is vvithin al the faithful that haue dominō ouer sinne.
- 22 † And he said to his Disciples, The daies vvil come vvhen you shal desire to see one day of the Sonne of man: and you shal not see. † * And they vvil say to you, Loe here and loe there. :: Goe not, neither doe ye folovv after. † For euen as the lightening that lighteneth from vnder heauen, vnto 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 reiected of this generation. † And as it came to passe in the * daies of Noé, so shal it be also in the daies of the Sonne of man. † They did eate and drinke, they did marie vvives and vvere given to mariage euen vntil the day that Noé entred into the arke: and the floud came, and destroyed them al. † Likevvise as it came to passe in the * daies of Lot: They did eate and drinke, bought and sould, planted, and builded: † and in the day that Lot vvent 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 reuealed. † In that houre he that shal be in the house-toppe, and his vessel in the house, let him not goe dovvne to take them vp: and he that is in the field, in like maner let him not returne backe. † Be mindful of * Lots vvife. † Vvhofoeuer seeketh to saue his life, shal lose it: and vvhofoeuer doth lose the same, shal quicken it. † I say to you, in that night there shal be tvvo in one bed: the one shal be taken, and the other shal be left: † tvvo vvomen shal be grinding together: the one shal be taken, and the other shal be left: tvvo in the field: the one shal be taken, and the other shal be left. † They ansvvering say to him, Vvhere Lord? † Vvho said to them, Vvherefoeuer the body shal be, thither vvil the eagles also be gathered together.

Mt. 24,
23. Mar.
13, 21.

Gen. 7, 5

Gen. 19,
24.Gen. 19,
26.ANNO TATIONS
CHAP. XVII.

19. *Unprofitable servants.* If our Saviour had said that the keeping of Gods cōmaundements had bene vnprofitable and not available to our selues, then might the Protestants haue truly argued thereby that our vvorkes deserue not heauen or any reppard at Gods hand: but so he said not, but that our seruice is to God vnprofitable, who calleth for it as duery, and not as a thing needefull.

Aa iij

or

How we see vnprofitable & profitable seruants.

or profitable to him self. And though here our Maister teach vs so humbly to conceiue of our owne doing: toward him, yet him self vs wher calleth not his seruants vnprofitable vwhen they haue done their labour, but speaketh thus, *Good and faithful seruants, because thou wast faithful in a little, I will place thee ouer much: enter into the ioy of thy Lord.* Yea of such as serue him in the grace of the new Testament, he affirmeth that he wil not now name them seruants: but frendes, yea and take them for his owne children, and as his frendes and sonnes he counteth of vs and our vvorkes toward. heauen, though vve in humilitie and truth must confesse alwaies that vve be to him vnprofitable seruants. Yea and S. Paul saith plainly, that by cleansing our selues from sinful vvorkes, we shal be profitable vessels to our lord. *2 Timot. 2. 21.*

Confession to
the Priest.

12. To the priest. This leprosie signifieth sinne, vvhich though God may and can heale vvith- out an mans meanes, yet he doth it not ordinarily but by the Priests ministerie: therefore let no man despise Gods ordinance nor say that it is ynough to confesse: to God though he neuer come at the priest. *li. de vilit. infirm. apud August.*

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

CHAP. XVIII.

The Church is taught to commit the reuenge of her persecutions to God, and to pray incessantly, for he no doubt (though in the persecution of Antichrist few vvill so thinke) vvill at length come. 9 We must also pray vvith humilitie, because we know not vvith the Pharisee if we be iust, but we know vvith the Publicane that we be sinners. 15 He vvill haue 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, 22 and vvhat reuward they shal haue that leaue al, yea or any part, for his sake. 23 he foretelleth of his Passion most particular, 24 and entering into Iericho, cureth one blinde man.

¶ We should pray alwaies by faith, hope, and charitie, and by vvorking the things that be acceptable to God: though special times of vocal praies in the Canonical houres be assigned for the fluring of vs vp to God through external figures of deuotion.



AND he spake also a parable to them that it behoueth alwaies to pray, & not to be weary, saying, there was a certaine iudge in a certaine citie, vvhich feared not God, and of man made no account. ¶ And there vvvas a certaine vvildow in that citie: and she came to him, saying, Reuenge me of mine aduersarie. ¶ And he vvould not of a long time. but aftervvard he said vvithin him self, Although I feare not God, nor make account of man: ¶ yet because this vvildow is importune vpon me, I vvill reuenge her, lest at the last she come and defame me. ¶ And our Lord said, Heare vvhat the iudge of iniquitie sayeth. ¶ And vvill not God reuenge his elect that crie to him day and night: and vvill he haue patience in them? ¶ I say to you that he vvill quickly reuenge them. But yet the Sonne of man comming, shal he finde trovv you, faith in the earth?

The Gospel vpon
the 10 Sunday
after Pentecost.

¶ And he said also to certaine that trusted in them selues as iust, and despised others, this parable: ¶ Tvvvo men vvvent vp into the Temple to pray: the one a Pharisee, and the other a Publicane. ¶ The Pharisee standing, praied thus vvith him

- him self: God, I giue thee thanks that I am not as the rest of men, extortioners, vniust, aduouterers, as also this Publicane.
- 12 † I fast twise in a weeke: I giue tithes of al that I possesse.
- 13 † And the Publicane standing a farre of would not so much as lift vp his eies tovard heauen: but he knocked his breast,
- 14 saying, God be merciful to me a sinner. † I say to you, this man went dovvne into his house iustified more then he: because euery one that exalteth him self, shal be humbled: and he that humbleth him self, shal be exalted. †
- 15 † * And they brought vnto him infants also, that he might touche them. Vvwhich thing vvhen the Disciples saw, they
- 16 rebuked them. † But Iesus calling them together, said, Suffer children to come vnto me, and forbid them not, for the
- 17 kingdom of heauen is for such. † Amen I say to you, Vvho soeuer receiueth not the kingdom of God: as a childe, shal not enter into it.
- 18 † * And a certaine Prince asked him, saying, Good maister, by doing vvhat, shal I possesse euerlasting life? † And Iesus
- 19 said to him, Vvhy doest thou call me good? None is good but only God. † Thou knowest: the commaundements:
- 20 *Thou shalt not kil, Thou shalt not commit aduoutrie, Thou shalt not beare false witness, Thou shalt not steale, Honour thy father and mother.* † Vvho said,
- 21 Al these things haue I kept from my youth. † Vvwhich Iesus hearing, said to him, Yet one thing thou lackest: Sel al that
- 22 euer thou hast, and giue to the poore, and thou shalt haue treasure in heauen: and come, folovv me. † He hearing these
- 23 things, vvas stroken sad: because he vvas very riche. † And Iesus seeing him stroken sad, said, How hardly shal they
- 24 that haue money, enter into the kingdom of God? † For it is easier for a camel to passe through the eie of a nedle, then for
- 25 a riche man to enter into the kingdom of God. † And they that heard, said, And vvho can be saued? † He said to them,
- 26 The things that are impossible vvith men, are possible vvith God. † And Peter said, Loe, vve haue left al things, and
- 27 haue folovved thee. † Vvho said to them, Amen I say to you, There is no man that hath least house, or parents, or
- 28 brethren, or vvife, or children for the kingdom of God, † and shal not receiue much more in this time, and in the
- 29 vvorld to come: life euerlasting.
- 30 † * And Iesus tooke the Twelue, and said to them, Behold vve goe vp to Hierusalem, and al things shal be consummat

† To take pride of fasting, tithing, or any good worke, is naught: though the workes themselves be very good.

† So doe the priests and people at the holy Altar knocke their breasts, & say vvith the humble Publicane, *Deus propitius August. ps. 51 conc. 2.*

† In matters of faith & religion we must be as humble & obedient to the Catholike Church as yong childre to their parents.

† Not faith only but also keeping the commaundements purchase life euerlasting. See annot. Mat. 19, 16.

† This is not a commaundment or precept, but counsel: vvwhich the religious do folow. See Annot. Mat. 19.

† The Apostles among other things left their wifes also, as S. Hierom noteth out of this place. *li. 1 adu. Iouin.*

† Life euerlasting the reward for leauing or losing vvillingly our goods for Christ sake.

† The Gospell vpon the Sunday of Quinquagesime.

Mt. 19,
13. Mr.
10, 13.

Mt. 19,
16. Mr.
10, 17.

Exo. 20,
13.

Mt. 10,
17. Mr.
10, 31.

summate vvhich vvere vvrithen by the Prophets of the sonne
of man. † For he shal be deliuered to the Gentiles, and shal be 32
mocked, and scourged, and spit vpon: † and after they haue 33
scourged him, they vvill kil him, and the third day he shal
rise againe. † And they vnderstoode none of these things, 34
and this vvord vvvas hid from them, and they vnderstoode
not the things that vvere said.

† And it came to passe, vvhen he drevv nigh to Iericho, a 35
certaine blinde man late by the vvay, begging. † And vvhen 36
he heard the multitude passing by, he asked vvhat this should
be. † And they told him that I E S V S of Nazareth passed by. 37
† And he cried saying, I E S V S sonne of Dauid, haue mer- 38
cie vpon me. † And they that vvent before, rebuked him, 39
that he should hold his peace. But he cried much more,
Sonne of Dauid haue mercie vpon me. † And I E S V S stan- 40
ding, commaunded him to be brought vnto him. And vvhen
he vvvas come neere, he asked him, † saying, Vvhat vvilt 41
thou that I doe to thee? but he said, Lord, that I may see.
† And I E S V S said to him, Do thou see, thy faith hath made 42
thee vvhole. † And forth vvith he savv, and folovved him, ma- 43
gnifying God. And al the people as they savv it, gaue praise
to God. -†

ANNOTATIONS
CHAP. XVIII.

The Church
ereth not in
faith.

1. Shall he finde faith? The Luciferians and Donatists vsed this place to excuse their fall from the Church, as our Adueraries novv doe, saying that it vvvas decaled in faith, vvhen they forooke it. To vvhom vve answer as S. Hierom and S. Augustin answered them, that Christ saith not that there should be no faith left in earth: but by this maner of speache insinuateth, that at the later day in the great persecution of Antichrist faith should be more rare, and the faithful among so many wicked not so notorious: specially that perfect faith containing deuotion, trust, and affection toward God, which our Maister so praised in certaine vpon vvhom he wrought miracles, and by force vvhereof substantines might be moued, vvchich is rare euen vvhen the Church flourisheth most.

Hier. post. Lmif. c. 6. Aug. de vni. Ec. c. 17. & de vrb. Da. Ser. 16.

CHAP. XIX.

In Iericho he lodgeth in the house of Zachaeus a Publicane, and against the murmuring IEWs opposeth the reasons of his so doing. 11 He sheweth that the last day should not be yet, 12 and what then as the iudgements be vvill doe both to vs of his Church as vvill good as bad, 13 and also to the reprobate IEWs. 14 Being novv come to the place of his Passion, he entred (vvweeping and foreseeing the destruction of blinde Hierusalem) vvith triumph as their Christ. 15 He sheweth his zeale for the house of God, and teacheth therein every day. 16 The rulers vvould destroy him, but for fauour of the people.

AND

1 **A**ND entring in, he vwalked through Ieri-
 2 cho. † And behold a man named Za-
 3 chæus: and this vvas a Prince of the Publi-
 4 cans, and he riche. † And he sought to see
 5 I E S V S vvhat he vvas, and he could not for
 6 the multitude, because he vvas litle of sta-
 7 ture. † And running before, heⁿ vvent vp into a sycomore
 8 tree that he might see him: because he vvas to passe by it.
 9 † And vvhen he vvas come to the place, I E S V S looking
 10 vp, savv him, and said to him, Zachæus, come dovne in hast:
 11 because this day I must abide in thy house. † And he in hast
 12 came dovne, and receiued him reioycing. † And vvhen al
 13 savv it, they murmured, saying that he turned in, to a man that
 14 vvas a sinner. † But Zachæus standing, said to our Lord,
 15 Behold the halfe of my goods, Lord, I giue to the poore: and if
 16 I haue defrauded any man of any thing, I restore fourefold.
 17 † I E S V S said to him, That this day saluation is made to this
 18 house: because that he also is the sonne of Abraham. † * For
 19 the Sonne of man is come to seeke and to saue that vvhich
 20 vvas lost. -†

Mr. 18,
11.

11 † They hearing these things, he added and spake a parable,
 12 for that he was nigh to Hierusalem, and because they thought
 13 that forthvvith the kingdom of God should be manifested.
 14 † He said therefore, * A certaine noble man vvent into a farre
 15 countrie to take to him self a kingdom, and to returne. † And
 16 calling his ten seruants, he gaue them ten poundes, and said to
 17 them, Occupie til I come. † And his citzens hated him: and
 18 they sent a legacie after him, saying, Vve vvil not haue this
 19 man reigne ouer vs. † And it came to passe after he returned,
 20 hauing receiued his kingdom: and he commaunded his ser-
 21 uants to be called, to vvhom he gaue the money: that he
 22 might know how much euery mā had gained by occupying.
 23 † And the first came, saying, Lord, thy pound hath gotten ten
 24 poundes. † And he said to him, Vvel fare thee good seruant,
 25 because thou hast been faithful in a litle, thou shalt haue
 26 pouer ouer ten cities. † And the second came, saying, Lord,
 27 thy pound hath made five poundes. † And he said to him,
 28 And be thou ouer five cities. † And an other came, saying,
 29 Lord, loe here thy pound, vvhich I haue had laid vp in a nap-
 30 kin. † for I feared thee, because thou art an austere man: thou
 31 takest vp that thou didst not set dovne, and thou receiuest
 32 that

Mr. 25,
14.

The Gospel vpon
the Dedication
of a Church

Zachæus.

The Gospel for
a confessor that
is not a Bishop,
and namely for
S. Lewis the
king of France,
August. 25.

* Marke here a-
gainst the aduer-
saries, that the
rewards of these
two good ser-
uants be diuers
& vnxqual, ac-
cording to the
diuinitie or in-
equal ty of their
gaines, that is,
their merites,
and yet one re-
ceiue the pe-
ny (Mr. 26. 9)
as well as the
other, that is,
heauen or life
eternall.

bb that

weeke.

See annotations
Math. 27, 29,
&c.

T H E fifth
part of the
Gospel, Of
the Holy
weeke of his
Passion in
Hierusalem.

PALME SVN-
D A Y.

that vvhich thou didst not sovv. † He saith to him, By thine 22
ovvne mouth I iudge thee, naughtie seruant. Thou didst
knowv that I am an austere man, raking vp that I set not
dovvne, and reaping that vvhich I sovvved not: † and vvhyy 23
didst thou not giue my money to the banke, and I comming
might certes vvvith vsurie haue exacted it? † And he said to 24
them that stood by, Take the pound avvay from him, and
giue it to him that hath the ten poundes. † And they said to 25
him, Lord, he hath ten poundes. † But I say to you, that to 26
euery one that hath shal be giuen: and from him that hath
not, that also vvhich he hath shal be taken from him. †

† But as for those mine enemies that vvould not haue me 27
reigne ouer them, bring them hither: and kil them before
me.

† And hauing said these things, he vvvent before ascending 28
to Hierusalem. † And it came to passe * vvhen he vvvas come 29
nigh to Bethphage and Bethania vnto the mount called
Oliuet, he sent tvvvo of his Disciples, † saying, Goe into the 30
tovvne vvhich is ouer against, into the vvhich as you enter,
you shal finde the colt of an asse tied, on vvhich no man euer
hath sitten: loose him, and bring him. † And if any man aske 31
you, Vvwhy loose you him: You shal say thus to him, because
our Lord needeth his seruice. † And they that vvvere sent, 32
vvvent their vvvaies, and found as he said to them, the colt
standing. † And vvwhen they loosed the colt, the ovvners there- 33
of said to them, Vvwhy loose you the colt? † But they said, 34
because our Lord hath neede of him. † And they brought 35
him to I E S V S. And casting their garments vpon the colt,
they set I E S V S therevpon. † And as he vvvent, they spred 36
their garments vnderneath in the vvway. † And vvwhen he ap- 37
proched novv to the descent of mount- Oliuet, al the multi-
tudes of * them that descended, began vvwith ioy to praise
God vvwith 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 multiudes said to him, Maister, re-
buke thy disciples. † To vvvhom he said, I say to you, That if 40
these hold their peace, the stones shal crie. † And as he drevv 41
neere, seeing the citie, he vvvept vpon it, saying, † Because if 42
thou also hadst knowven, and that in this thy day, the things
that pertaine to thy peace: but novv they are hid from thine
eies

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

his dis-
ciples,

*Mt. 21,
12. Mr.
11, 15.
MYNDAY
Ef. 56, 7
Lc. 7, 11

43 eies. † For ²²the daies shal come vpon thee: and thy ene-
 44 mies shal compasse thee vvith a trenche, and inclose thee
 about, and straiten thee on euery side, † and beate thee flat to
 the ground, and thy children that are in thee. and they shal
 not leaue in thee a stone vpon a stone: because thou hast not
 knowven the time of thy visitation.
 45 †* And entring into the temple, he began to cast out the
 46 sellers therein and the biers, † saying to them, It is vvritten,
That my house is the house of praier. But you haue made it a deme of theesues.
 47 † And he vvas teaching daily in the temple. And the cheefe
 Priests and the Scribes and the Princes of the people fought
 48 to destroy him: † and they found not vvhat to doe to him.
 For al the people vvas suspenſe, hearing him.

²²This was ful-
 filled 40 yeres
 after the death
 of Christ by Ti-
 tus & Vespasia-
 nus, vvhen beſi-
 des incredible
 miſeries of fa-
 mine and other
 diſtreſſes, there
 periſhed cleuf
 hundred thou-
 ſand, and were
 taken captiues
 97000, the ſi-
 ege beginning in
 the very ſame
 feaſt & greateſt
 ſolemnitie of Eas-
 ter when they
 put Christ to
 death. *Euſeb. li.
 1 hiſt. c. 4. 7. 8.
 Joſeph. li. 7. 6. 11.*

ANNOTATIONS
CHAP. XIX

¹ *Went vp.*) Not onely inward deuotion of faith and charitie towards Christ, but external
 offices of ſeeing, folowving, touching, receiuing, harbouring him, are recommended to vs in this
 example: euen ſo our manifold exterior deuotion towards his Sacraments, Sain&ts, and ſeruants,
 be grateful: ſpecially the endeour of good people not onely to be preſent at Maſſe or in the
 Church, but to be neere the B. Sacrament, and to ſee it vvith al reuerence and deuotion according
 to the order of the Church, much more to receiue it into the houſe of their body.

External deuos-
tion.

² *I reſtore fourefold.*) That vvich vve giue of our ovvne, is almes and ſatiſfaction for our
 finnes: but that vvich vve reſtore of il gotten goods by Extortion, Vſurie, Simonie, Bribric,
 Theft, or othervvife, that is called here Reſtoring. And it is of duty and not of free almes, and
 muſt be rendred not to vvhom vve liſt, but to the parties annoyed if it be poſſible, othervvife it
 muſt be beſtoved vpon the poore, or other good vſer, according to the aduiſe of our ſuperiour &
 ſuch as haue charge of our ſoules. But that he yielded fourefold, that vvas more then he vvas
 bound, but very ſatiſfactorie for his former finnes alſo. And herevvith vve may note, that it is not
 the giuing of a peny, grote, or crowne, of a riche mans ſuperfluitie, that is ſo much recomended to
 ſinners for redeeming their faultes: but this large beſtovvving vpon Christ, to ſell al and giue it
 in almes, to giue the moytie of our goodes, to render foure times ſo much, ſo that vvich is
 vvrongfully gotten, that extinguiſheth finnes. The poore vvidowes braſſe peny vvas very grateful,
 becauſe it vvas al or much of that ſhe had: but the riche mans pound of his ſuperfluitie, though it
 be good, yet is nothing ſo grateful.

Reſtitution.

Satiſfaction.

21. 21. 2.

CHAP. XX.

*To the Iewes he aſſaueſeth his power by the vvitness of Iohn vvho vvvas a man ſent of God,
 9 and foretelleth in a parable their reprobation moſt vvorthy (vvith the vvocation
 of the Gentils in their place) 17 and conſequently their irrepairable damnation that
 ſhal enſue thereof. 20 He deſenteth their ſnare about paying tribute to Caſar
 22 he anſwereth alſo the inuention of the Sadducees againſt the Reſurrection. 40
 And ſo hauing put them al to ſilence, 41 he turneth and poſteth them, becauſe they
 imagined that Christ ſhould be no more but a man: 43 bidding al to beware of
 the Scribes (authors of the Iewes ſchiſme from him) being ambitious and hypo-
 crites.*



See Annotations
Mat. c. 21, 23.

See the marginal annotation
Mat. c. 21.

AND it came to passe : in one of the daies
when he vvas teaching the people in the
temple and euangelizing , the cheefe
Priests and the Scribes vvith the auncients
assembled, † and spake saying to him, 2
::Tel vs, in vvhat povver doest thou these
things? or, vvho is he that hath giuen
the this povver? † And I E S V S answering , said to them, 3
I also vvil aske you one vvord. Ansvver me, † The baptisme 4
of Iohn vv as it from heauē, or of men? † But they thought vvith- 5
in them selues, saying, That if vve say, From heauen: he vvil
say, Vvhy then did you not belecue him? † But if vve say, Of 6
men: the vvhole people vvil stone vs: for they are certaine
that Iohn is a Prophet. † And they ansvvered that they 7
knev v not vvhen it vv as. † And I E S V S said to them, 8
Neither doe I tel you in vvhat povver I doe these things.

† And he began to say to the people this parable, * A cer- 9
taine :: man planted a vineyard, & let it out to husbandmen:
and he vv as from home a long time. † And in time he sent 10
to the husbandmen a seruant, that they should giue him of
the fruit of the vineyard. Vvho beating him, sent him avvay
emptie. † And againe he sent an other seruant. but they bea- 11
ting him also and reprochfully abusing him, sent him avvay
emptie. † And againe he sent the third: vvho vvounding 12
him also, cast him out. † And the lord of the vineyard said, 13
Vvhat shal I doe? I vvil send my beloued sonne: pethaps
vvhen they shal see him, they vvil reuerence him. † Vvhom 14
vvhen the husbandmen sawv, they thought vvithin them
selues, saying, This is the heire, let vs kil him, that the heritage
may be ours. † And casting him forth out of the vineyard, 15
they killed him. Vvhat therefore vvil the Lord of the vineyard
doe to them? † He vvil come, and vvil destroy these husband- 16
men, and vvil giue the vineyard to others. Vvwhich they
hearing, said to him, God forbid † But he beholding them 17
said, Vvhat is this then that is vvritten, *The stone vv which the builders
reicthed, the same is become into the head of the corner* † † Every one that 18
falleth vpon this stone, shal be quashed: and vpon vvhom
it shal fall, it shal breake him to powder. † And the cheefe 19
Priests and Scribes sought to lay handes vpon him that
houre: and they feared the people. for they knovv that he
spake this similitude to them.

Mr. 21,
23. Mr.
11, 27.

Esa. 53.
Mt. 21,
33. Mr.
11, 1.

Psa. 117,
22.

†* And

Mr. 22,
15. Mr.
12, 13.

20 † * And watching, they sent spies which should feine them
21 selues iust: that they might take him in his talke, and deliuer
22 him to the principaltie and pouer of the Præsident: † And
23 they asked him, saying, Maister, vve knowv that thou speakest
24 and reachest rightly: and thou doest not accept person, but
25 teachest the vway of God in truth. † Is it lawvful for vs to
26 giue tribute to Cæsar, or no? † But considering their guile,
27 he said to them, Vvhy tempt you me? † Shevv me a penie.
28 Vvwhose image hath it and inscription? They ansuering said,
29 Cæsars. † And he said to them, Render therefore the things
30 that are Cæsars, to Cæsar: and the things that are Gods, to
31 God. † And they could not repte hend his vvord before the
32 people: and marueiling at his ansver, they held their peace.

Mr. 21,
23. Mr.
11, 18.
Deu. 15,
5.

27 † * And there came certaine of the Sadducees, vvhich de-
28 nie that there is a resurrection, and they asked him, † saying,
29 Maister, Moyses gaue vs in vvriting, * If a mans brother die
30 hauing a vvife, and he haue no children, that his brother take
31 her to vvife, and raise vp seede to his brother. † There vv ere
32 therefore seuen brethren: and the first tooke a vvife, and died
33 vvithout children. † And the next tooke her, and he died
34 vvithout children. † And the third tooke her, and he died
35 vvithout children. † And the third tooke her. In like maner
36 also al the seuen, and they left no seed, and died. † Last of al
37 the vvoman died also. † In the resurrection therefore, vv whose
38 vvife shal she be of them? sithens the seuen had her to vvife.

Exo. 3, 6.

34 † And I E S V S said to them, The children of this vvorld
35 marrie, and are giuen in marriage: † but they that¹¹ shal be
36 counted vvorthie of that vvorld and the resurrection from
37 the dead, neither marrie, nor take vvives, † neither can they
38 die any more, for they are¹² equal to Angels: and they are the
39 sonnes of God, seeing they are the sonnes of the resurrection.
40 † But that the dead rise againe, Moyses also shevv ed, beside
41 the bush, as he calleth the Lord, *The God of Abraham, and the God of*
42 *Isaac, and the God of Jacob.* † For God is not of the dead, but of the
43 liuing. for al liue to him. † And certaine of the Scribes ansve-
44 ring, said to him, Maister, thou hast said vvcl. † And further
45 they durst not aske him any thing.

Mr. 22,
44. Mr.
12, 36.
Ps. 109,
1.

41 † But he said to them, * Howv say they that Christ is the
42 sonne of Dauid? † and Dauid him self saith in the booke of
43 psalmes, *The Lord said to my Lord, Sit on my right hand, † til I put thine ene-*
44 *mies, the soote soote of thy feet.* † Dauid then calleth him Lord: and
45 howv is he his sonne?

¹¹ So duties
must be done
to Princes, that
our duty to
God be not ne-
glected. See An-
not. Mat. c. 22,
15.

¹² The grecke
ἐξουσία, is
importeth
also this much,
They that are
made vvorthie
to vvill, by the
grace of God,
and so they are
in deede vvor-
thie. as also
in the next cha-
pter verse 16.
See 1. Thess. 2.

† And al the people hearing him, he said to his Disciples, 45
†* Beware of the Scribes, that vvil vvalk in robes, and loue 46
salutations in the market-place, and the first chaires in the sy-
nagogs, and the cheefe roomes in feastes. † vvich de- 47
noure vvidovves houses: feining long praier. These shal re-
ceiue greater damnation.

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

ANNOTATIONS
CHAP. XX.

To be worthie
of heauē, or to
deserue & me-
rite it.

καλῶς ἠξιολογῶν.
καὶ ἰσχυρῶς.

The dignitie of
saincts.

11. *Shal be counted vvorthie.*) This truth and speach that good men be vvorthy of heauen, is ac-
cording to the Scriprures, and signifieth that mans vvorkes done by Christs grace do condignely
or vvorthely deserue eternal ioy. as Sap. 3. *God proued them, and found them vvorthy of him self.* and
Mat. 10. *He that loueth his father more then me, is not vvorthy of me.* and Colof. 1. *That you may vvalk
vvorthy of God, and moit plainly Apoc. 3. They shal vvalk vvith me in vvhite, because they are vvor-
thy.* as of Christ (c. 1) *Thou art vvorthy a Lord to receiue glorie &c.* And that, to be counted vvorthie,
and to be vvorthie, is here al one, it is plaine, by the Greeke vvord, vvich S. Paul vseth so, as the ad-
uersaries ovvne English Testaments do testifie, reading thus Hebr. 10. *Of heere much more punish-
ment shal be vvorthie, vvich &c.* & it must needes so signifie, because men for sinnes are not on-
ly counted, but are in deede vvorthie of punishment, as them selues do graunt. They do greatly
therefore forget them selues, and are ignorant in the Scriptures, and knowv not the force nor the
value of the grace of God, vvich doth not onely make our labours grateful to God, but vvorthie
of the reward vvich he hath prouided for such as loue him. See the Annot. 2 Thess. 1, 5.

The new
Testamēt
an. 1580.

12. *Equal to Angels.*) Saincts of our kinde, now in their soules, and after their resurrection in
body and soule together, shal be in al things equal to Angels: and for degree of blisse, many Saincts
of greater merite shal be aboue diuers Angels: as S. Iohn Baptist, the Apostles, and others, and our
B. Lady aboue al the orders of holy spirits in dignitie and blisse. and no maruel, our nature by
Christ being so highly exalted aboue al Angels.

CHAP. XXI.

*We commendeth the poore vvidovv for her two mites, aboue al. 1 Having said that the
Temple shal be quite destruid, 2 he foretelleth first many things that shal goo
before, 30 then a signe also vvhen it is neere, after vvich shal come the destru-
tion it self in most horrible maner, vvithout hope of restitution, vvntil al Nations
of the Gentils be gathered into his Church in the very end of the vvorld. 31 And
then vvhat signes shal come of the last day, terrible to the vvorld, 32 but com-
fortable to vs of his Church, 34 so that vs be alvvayes vvatchful.*



ND beholding, he savv them that did cast 1
their giftes into the treasure, riche persons.
† And he savv also a certaine poore vvidovv 2
casting two brasse mites. † And he said, Vere- 3
ly I say to you, that this poore vvidovv hath
cast more then al. † For al these of their aboundance haue 4
cast into the giftes of God: but she of her penurie, hath cast
in al her living that she had.

† And certaine saying of the temple that it vvvas adorned 5
vvith

Mr. 12,
14.

Mt. 24,
1. Mar.
13, 1.
TUES-
DAY
night.

6 vvith goodly stones and donaries, he said, † These things
vvhich you see, * the daies vvil come vvherein :: there shal
not be left a stone vpon a stone that shal not be destroyed.
7 † And they asked him, saying, Maister, When shal these things
be: and vvhat shal be the signe vvhen they shal begin to
8 come to passe? † Vvho said, See you be not seduced. for :: ma-
ny vvil come in my name, saying that I am he: and the time
9 is at hand, goe not therfore after them. †^b And vvhen you
shal heare of vvarres and seditions, be not terrified: these
things must first come to passe, but the end is not yet by and
10 by. † Then he said to them, Nation shal rise against na-
11 tion, and kingdom against kingdom. † And there shal be
great earth- quakes in places, and pestilences and famines, and
12 terrours from heauen, and there shal be great signes. † But
before al these things they vvil :: lay their hands vpon you:
and persecute you deliuering you into synagogs and pri-
13 sons, dravving you to kings and presidents for my name.
† and it shal happen vnto you for testimonie. † Lay vp
14 thistherfore in your hartes, not to premeditate hovv you shal
15 ansvver. † For I vvil giue you mouth and vvisedom, vvhich
al your aduerfaries shal not be able to resist and gaine say.
16 † And you shal be deliuered vp of your parents and bre-
thren, and kinsmen & frendes: and they vvil put to death of
17 you. † And you shal be odious to al men for my name:
18 † and a heare of your head shal not perish. † In your patience
19 you shal possesse your soules. †
20 † And vvhen you shal see Hierusalem compassed about
vvith an armie: then knowv that the desolation thereof is at
21 hand. † then they that are in Ievvrie, let them flee to the
mountaines: and they in the middes thereof, let them depart:
22 and they in the countries, let them not enter into it. † for
these are the daies of vengeance, that al things may be ful-
23 filled that are vvritten. † But vvo to them that are vvith childe
and that giue sucke in those daies. for there shal be great af-
24 fliction vpon the land, and vvraath on this people. † And
they shal fall by the edge of the svword: and shal be led cap-
tue into al nations. and Hierusalem shal be troden of the
Gentiles: til the times of nations be fulfilled.
25 † * And there shal be signes in the sunne and the moone
and the starres: and vpon earth distresse of nations, for the
26 confusion of the sound of sea and vvaues, † men vvithe-
ring

weeke.
† This was ful-
filled 40 yeres
after the death
of Christ, the 19
of August, being
the very mo-
neeth and day
where in the
Babylonians
burnt it: from
the first buil-
ding thereof by
Salom6 1110 ye-
res, from the re-
edifying there-
of vnder Cyrus,
639 yeres. *Ioseph.
de bel. Iud. li. 7.
cap. 10.*

† Many false-
prophets & He-
retikes. See An.
Mt. 24. Mt. 25.

^b The Gospel
for many Mar-
tyrs.

† Great perfe-
ctio of Catho-
like men.

Exe. 32,
7. Iosel.
3, 15.

The Gospel vps
the 1 Sunday in
Aduent.

ring' for feare and expectation, vvhhat ſhal come vpon the
vvhole vvorlde. for the povvers of heauē ſhal be moued: and 27
then they ſhal ſee the Sonne of man comming in a cloude
vwith great povver and maieſtie. † But vvhē theſe things 28
begin to come to paſſe, looke vp and liſt vp your heades:
becauſe your redemption is at hand. † And he ſpake to them 29
a ſimilitude. See the figtree and al trees: † Vvhē they novv 30
budde forth fruite out of them ſelues, you knowv that ſum-
mer is nigh. † So you alſo vvhē you ſhal ſee theſe things 31
come to paſſe, knowv that the kingdom of God is nigh.
† Amen I ſay to you, that this generation ſhal not paſſe, til al 32
be done. † Heauen and earth ſhal paſſe: but my vvordes ſhal 33
not paſſe. -†

† And looke vvell to your ſelues, leſt perhaps your hartes 34
be ouercharged vwith ſurſetting and drunkeſſe and cares of
this life: and that day come vpon you ſodenly. † For as a 35
ſnare ſhal it come vpon al that ſit vpon the face of al the
earth: † Vvatch therefore, praying at al times, that you may 36
be accounted vvorthie to eſcape al theſe things that are to
come, and to ſtand before the Sonne of man.

† And the daies he vvvas teaching in the temple: but the 37
nighes going forth, he abode in the ⁱⁱ mount that is called
Oliuet. † And al the people in the morning vvvent vnto him 38
in the temple to heare him.

ⁱⁱ Solitarineſſe
or eremitage (as
S. Gregorie Na-
zian. ſaith) is a
ſolitary thing,
this doth the
mount Carmel
of Elias teach,
Iohns deſert, &
to it mount vn-
to which Ieſus
often retired, &
was quietly a-
longe vvith him
ſelf. Ser. 28 de a-
more pauperum.

СІ.ХХІ.
αἰμαῖμα
See An-
not. c. 10,
15.

A N N O T A T I O N S
C H A P. XXI.

ⁱⁱ Of her penurie. To offer or giue almes of our ſuperfluites, is not ſo acceptable nor merito-
rious, as to beſtow ſome of that vvvhich is of our neceſſarie prouiſion, and vvvhich we may hardly
ſpare from our ſelues: for, that procedeth of greater zeale, vvvil, and intention, vvvhich be more
reſpected of God then the ſubſtance of the gift.

C H A P. XXII.

Judas doth ſell him to the Iewes. 7 After the old Paſchal, 19 he giueth to his diſciples the
bread of life in a myſtical ſacrifice of his body and blood, for an everlaſting comemo-
ration of his Paſſion. 21 He ſeuerely admoniſheth the traicour. 24 Againſt their
ambitious contention he ſheweth them that the maiorie of any among them in
this vvvorlde is for their ſeruice, as his vvvrone alſo vvvas: 28 and howv he vvvil exalte
them al in the vvvorlde to come: 31 ſeruetting Peter the ſingular privilege of his faith
never failing. 33 and his three negations: 35 and howv they ſhal al novv be put to
their ſhame. 39 And that night, after his prayer vvwith ſweating of blood, 42 he is
taken of the Iewes men, Judas being their captaine: yet ſhewring them both by mi-
racle and vvword, that they could doe nothing vnto him but by his vvvrone permiſſion.
44 Then in the cheefe Prietteſtes houſe he is thruſt denied of Peter. 45 ſhamefully
abused of his keeper: 46 and in the morning impudently condemned of their Councel,
for confeſſing him ſelf to be the Sonne of God.

A N D

Mt. 26, 1
Mr. 14, 1



1 **A**ND the festiual day of the Azymes ap-
2 proched, vvhich is called Pasche: † and
3 the cheefe Priests and the Scribes sought
4 how they might kil him: but they feared
5 the people. † And Satan entred into Iu-
6 das that vvas surnamed Iscariote, one of
7 the Twelue. † And he vvent, and talked
8 vvith the cheefe Priests and the Magistrates,
9 how he might betray him to them. † And they
10 vvere glad, and bargained to giue him money.
11 † And he promised. And he sought op-
12 portunitie to betray him apart from the multitudes.

weeke.
The PASSION
according to S.
Luxe in these
two chapters, is
the Gospel at
Masse vpon Te-
nebre wenes-
day.

TENE BRE
Wenesday.

Mt. 26,
17. Mr.
14, 14.

7 †* And the day of the Azymes came, vvherein it vvas ne-
8 cessarie that the Pasche should be killed. † And he sent Pe-
9 ter and Iohn, saying, Goe and prepare vs the Pasche, that vve
10 may eate. † But they said, Vvhether wilt thou that vve pre-
11 pare it? † And he said to them, Behold, as you enter into the
12 citie, there shal meete you a man carying a pitcher of vvater:
13 folovv him into the house into vvwhich he entreth, † and
14 you shal say to the good man of the house, The Maister
15 saith to thee, Vvhether is the inne vvhere I may eate the Pasche
16 vvith my Disciples? † And he vvill shew you a great refec-
17 torie adorned: and there prepare. † And they going, found
18 as he said to them, and prepared the Pasche.

MAVNDY
Thursday.

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

14 † And vvhen the houre vvas come, he sate dovvn, and
15 the twelue Apostles vvith him. † And he said to them,
16 "Vvith desire I haue desired to eate this Pasche vvith you be-
17 fore I suffer. † For I say to you, that from this time I vvill
18 not eate it, til it be fulfilled in the kingdom of God. † And
19 "taking the chalice he gaue thanks, and said, Take and deuide
20 among you, † for I say to you, That I vvill not drinke of the
21 generation of the vine, til the kingdom of God doe
22 come.

∴ The Greeke is
here so plaine,
that there was
very bloud in
the chalice, shed
for vs, that Beza
saith it is a cor-
ruption in the
greek. See the
Annota. vpon
this place.

Mt. 26,
21. Mr.
14, 20.
16. 13, 18

19 †* And taking bread, he gaue thanks, and brake: and
20 gaue to them, saying, "THIS IS MY BODY" VVHICH
21 IS GIVEN FOR YOU. "Doe this" for a commemoration
22 of me. † In like maner the chalice also, after he had supped,
23 saying, ∴ THIS IS THE CHALICE "THE NEVV TES-
24 TAMENT IN MY BLOVD," VVHICH SHAL BE
25 SHED FOR YOU.
26 †* But yet behold, the hand of him that betraieth me, is
27 vvith me on the table. † And the Sonne of man in deede

Cc goeth

weeke.

goeth according to that vvhich is determined: but yet vvo to that man by vvhom he shal be betrayed. † And they began 23 to question among them selues, vvhich of them it should be that should doe this.

† * And there sel also a cōtention betvvene them, vvhich 24 of them seemed to be greater. † And he said to them, The 25 kings of the Gentiles ouerrule them: and they that haue povver vpon them, are called beneficial. † But you not so: 26 but he that is the greater among you, let him become as the yonger: & he that is the leader, as the waiter. † For vvhich is grea- 27 ter, he that sitteth at the table, or he that ministrereth? is not he that sitteth? but I am in the middes of you, as he that ministrereth: † & you are they that haue remained vwith me in my tētations. 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 kingdōm, 30 & may sit vpon thrones, iudging the twelue tribes of Israel.

† straight after the former lo- uing checke & adu. motion, he preu. ch. to the end that ha- ue bene parra- kers with him of his miseries in this life, grea- ter preeminence in heauen, then any Potentate can haue in this world, & there- fore that they neede not be careful of digni- tie or Suprema- cy.

† And our Lord said, " Simon, Simon, behold Satau hath 31 required to haue you for to iue as vvheate: † BUT I 32 HAVE PRAIED FOR THEE, that thy faith faile not: and thou once conuerted, confirme thy brethren. † Vvho 33 said to him, Lord, vwith thee I am readie to goe both into pri- son and vnto death. † And he said, * I say to thee, Peter, the 34 cocke shal not crow to day, til thou denie thise that thou knowest me. † And he said to them, Vvhen I sent you 35 * vwithout purse and skrippe and shoes, did you lacke any thing? But they said, Nothing. † He said therefore vnto them, 36 But novv he that hath a purse, let him take it, likewise also a skrippe: and he that hath not, let him sel his coate, and bie a svword. † For I say to you, that yet this that is vvritten, must 37 be fulfilled in me, *And vvith the vvicked vv as be reputed.* For those things that are concerning me, haue an end. † But they said, 38 Lord, Loe tvo svwordes here. But he said to them, It is ynough. † * And going forth he vvent according to his cu- 39 stome into mount-Oliuet. And his Disciples also folowed him. † And vwhen he vvas come to the place, he said to 40 them, Pray, lest ye enter into tentation. † And he vvas pul- 41 led avvay from them a stones cast: and kneeling he praied, † saying, Father, if thou vvilt, transerre this chalice from me. 42 But yet not my vvil, but thine be done. † And there appeared 43 to him an Angel from heauen, strengthening him. And being in an agonie, he praied the longer. † And his svveat became 44

THURSDAY night.

Mr. 20, 25. Mr. 10, 42.

Mr. 26, 34. Mr. 14, 30.

Mr. 10, 9. Lu. 10, 4.

Es. 53, 12

Mr. 16, 36. Mr. 14, 32. Io. 18, 1.

45 as droppes of bloud triking downe vpon the earth. † And
 46 vwhen he vvas risen vp from praier, and vvas come to his
 Disciples, he found them sleeping for pensifenes. † And he
 said to them, Vwhy sleepe you? arise, pray, lest you enter into
 tentation.

47 † As he vvas yet speaking, behold a multitude: and he that
 vvas called Iudas, one of the Twelue, vvent before them, and
 48 approched to I E S V S, for to kisse him. † And I E S V S said
 to him, Iudas with a kisse docit thou betray the sonne of man?
 49 † And they that vvere about him, seeing vwhat vwould be,
 50 said to him, Lord, Shal vve strike vwith the svword? † And
 one of them smote the seruant of the high Priest: and cut of
 51 his right eare. † But I E S V S ansvvering, said, Suffer ye thus
 farre. And vwhen he had touched his eare, he healed him.
 52 † And I E S V S said to them that vvere come vnto him, the
 cheefe Priests, and magistrates of the temple, and auncients,
 As it vvere to a theefe are you come forth vwith svwordes and
 53 clubbes? † Vwhen I vvas daily vwith you in the temple, you
 did not lay handes vpon me, but this is your houre, and the
 povver of darkenell.

54 † And apprehending him, they led him to the high Priests
 55 house: but Peter folovved a farre of. † And a fire being kin-
 dled in the middes of the court, & they sitting about it, Peter
 56 vvas in the middes of them. † Vvhom vwhen a certaine
 vvenche savv sitting at the light, and had beheld him, she
 57 said, This fellow also vvas vwith him. † But he denied him,
 58 saying, Vvoman, I knowv him not. † And after a vvhile an
 other man seeing him, said, And thou art of them. But Peter
 59 said, O man I am not. † And after the space as it vvere of one
 houre, a certaine other man affirmed, saying, Verely this
 60 fellow also vvas vwith him. for he is also a Galilzan. † And
 Peter said, Man I knowv not vwhat thou sayest. And inconti-
 61 nent as he vvas yet speaking, the cocke crevv. † And our
 Lord turning looked on Peter. And Peter remembered the
 vvord of our Lord, as he had said, That before the cocke
 62 crevv, thou shalt thrise denie me. † And Peter going forth
 a doores, vvept bitterly.

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

Cc ij † And

† And vwhen it vvas day, there assembled the auncients of 66 the people and cheefe Priests and Scribes, and they brought him into their council, saying, † If thou be Christ tel vs. And 67 he said to them, If I tel you, you vvil not belecue me: † if also 68 I aske, you vvil not ansvver me, nor dimisse me. † But from 69 hence forth the Sonne of man shal be sitting on the right hand of the povver of God. † And they al said, Art thou 70 then the sonne of God? Vvho said, You say that I am. † But they said, Vvhat neede vve testimonie any further? For 71 our selues haue heard of his ovvne mouth.

ANNOTATIONS
CHAP. XXII.

The old Paschal ceasith and a new is instituted.

15. *With desire I haue desired.* This great desire he had to eat this Paschal lambe, was not for it self, vvhich he had celebrated many yeeres before; but because he meant immediately after the Paschal of the Law vvas sacrificed & eaten, to institute the other new Paschal in the oblation and eating of his owne body, by vvhich the old Paschal should end and be fulfilled, and in vvhich the old Testament and Law ceasing, the Kingdom of God (vvhich is the state of the new Testament as of his Church) should begin. For, the very passage from the old Law to the new was in this one supper.

Two cuppes or chalices at Christes last supper.

17. *Taking the chalice.* This chalice according to the very euidence of the text it self also, is not the second part of the Holy Sacrament, but that solemne cuppe of vvine vvhich belonged as a libament to the offering and eating of the Paschal lambe. vvhich being a figure specially of the holy Chalice, vvas there drunken by our Sauour, and giuen to the Apostles also, vvith declaration that it should be the last cuppe of the Law, not to be drunken any more, till it should be drunke: a 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 S. Matthew, *I vvill not drinke of the fruite of the vine &c.* were pertaining to this cuppe of the old Law, and not to the Holy Sacrament, though they be there by repetition or recapitulation spoken after the holy Chalice.

The real presence.

19. *This is my body.* Although sense tel thee it is bread, yet it is the body, according to his vvordes, *let faith confirme thee, iudge not by sense.* after the vvordes of our Lord let no doubt rise in thy minde. Cyril. mystag. 4. *Of the veritie of flesh and blood there is left no place to doubt: by the profession of our Lord him self and by our faith it is flesh and blood in deede. Is not thou trush? To them he is verue, vvhich deny Iesus Christus so be true God.* Hilar. li. 8 de Trinit.

Christ sacrificed his body and blood in Sacrament at his supper.

19. *Which is giuen.* As the former wordes make and proue his body present, so these wordes plainly signifie, that it is present, as giuen, offered or sacrificed for vs: and being vntered in the presence, it signifieth not onely that it should aftervvard be giuen or offered on the Crosse, but that it vvas then also in the Sacrament giuen and offered for vs. vvhereby it is inuincibly proued that his Body is present as an host or Sacrifice: and that the making or consecrating thereof must needes be Sacrificing. And therefore the holy Fathers in this sense call it a Sacrifice. *Nassim. orat. 1 de resur. Leo ser. 1 et 8 de Pasch. Hieronim. li. 2 in Louit. 2. Grego. 10. 27 in Euang. at Dial. li. 2. 19. Cyrilus Hieron. mystag. 1. Dionys. Ecol. hier. 2. 2. Ignat. ep. 1 ad Smyrn. Iustinus dial. cum Tryph. circ. med. 1. 1. 1. 1. Cyril. 1. 1. 1. Tertul. de cult. fam. et ad vxor. li. 2. Cyr. ep. ad Cecil. at de Can. Do. Euseb. Demonst. euang. li. 1. c. 10. lex. ana. Nazian. orat. 3. cons. Iulianu. Chryst. ho. 2. 1. in 26 Mat. at li. 6 de Sauid. Ambros. li. 6 de Sacram. 2. et li. 1 them. 11. Offic. 1. 2. Hiero. in ep. ad Modib. 2. et ad Euagr. ep. 126 10. 1. August. in psal. 11 cons. 1. 20 alibi sape. Grad. omnes in 2 Hebr. et Primasius. Cons. Nic. 1. can. 10. Ephes. ad Nestor. Constantinop. 6 can. 12. Nicom. 2. 11. 6 10. 3. Lateran. Constant. Pler. Trid.*

The Sacrifice of the Altar.

The Apostles are made Priests, & the Sacrament of holy Orders instituted.

19. *Doe this* In these vvordes the holy Sacrament of Order is instituted, because powver and comission to doe the principal act and vvorke of Priesthod, is giuen to the Apostles: that is, to doe that vvhich Christ then did concerning his body: vvhich was, to make and offer his body as a sacrifice for vs and for all that haue neede of Sacrifice, and to giue it to be eaten as Christi body sacrificed, to al faithful. For as the Paschal lambe was first sacrificed, and then eaten: so vvas his body: and thus to doe, he here giueth comission and authoritie to the Apostles, and to al Priests vvhich be

be their successors in this matter. Dionys. eccl. Hierar. l. 2. Item. li. 4. s. 22. Cyr. ap. ad Cecil. Chryf. ho. 17 in ep. ad Hebr. Ambros. in Ps. 22. & in c. 10 ad Hebr.

19. For a commemoration. This Sacrifice and Sacrament is to be done perpetually in the Church for the commemoration of Christ, specially of his Passion: that is to say, that it may be a lively representation, exemplar, and forme of his Sacrifice vpon the crosse. Of vvhich one oblatiō on the crosse, not onely al other sacrifices of the Law vvere figures, but this also: though this in a more high, high, mystical, and maruelous sort then any other. for in them Christs death vvas signified as by resemblance and similitudes of external creatures and bodies of brute beasts. but in this of the new Testament, his body visibly sacrificed on the crosse, in and by the self same body sacrificed and immolated in Sacramēt and vnder the shapes of bread and vrine, is most neerely & perfectly resembled: and therefore this is most properly cōmemoratiue, as most neerely expressing the very condition, nature, efficacie, sort, and substance of that on the crosse. For which the holy fathers call it the very self same sacrifice (though in other maner) which was done on the crosse, as it is the self same thing, that is offered in the Sacrament, and on the crosse. Whereby you may see the puerilitie of the Protestants or their ignorance, that thinke it therefore not to be Christs body, because it is a memorie of his body or a figure of his body vpon the crosse: nor to be a true sacrifice, because it is a commemoratiue sacrifice. for as the thing that more liuely, neerely, and truly resembleth or representeth, is a better figure then that which shadoweth it a far off: so this his body in the Sacramēt, is more perfectly a figure of Christs body & sacrifice, then any other. Christ him self the Sonne of God is a figure and character of his fathers person, being yet of the self same substance. and Christs body transfigured on the holy Mount, was a figure and resemblance of his person glorified in heauen. euen so is his body in the Sacrament to a faithful man that knowveth by his beleefe grounded on Christs owne vword, that in the one forme is his body, in the other his blood, the most perfect representatiō of his death that can be. As for the sacrifice, it is no lesse a true sacrifice, because it is commemoratiue of Christs Passion: then those of the old Testament vvere the lesse true, because they vwere prefiguratiue. for that is the condition annexed to al Sacrifice of euey Law, to represent Christs Passion.

A cōmemoratiue sacrifice is a true sacrifice, no lesse then the prefiguratiue sacrifices were true sacrifices.

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

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

20. The new Testament in my blood. Moyses tooke the blood of the first sacrifice that vvas made after the geuing of the Law Exod. 24. and vwith blood confirmed the couenant and compact betwixt God and his people, and so dedicated the old Testament, vvhich vwithout blood (saith S. Paul) vvas not dedicated. Moyses put that blood also into a stāding peece, and sprinkled al the people &c. vwith the same, & said these formal vvordes, This is the blood of the couenant &c. or (as it is read in S. Paul) of the Testament which God hath deliuered vnto you. Vnto al vvhich, Christ in this action about the second part of this his sacrifice, in euey of the Euangelists most cleerely aludeth, expressing that the new Testament is begonne and dedicated in his blood in the Chalice, no lesse then the old vvas dedicated, begonne, and ratified in that blood of calues contained in the goblet of Moyses. vwith vvhich his owne blood he sprinkled inwardsly his Apostles as the first fruits of the new Testament, imitating the vvordes of Moyses, and saying, This is the Chalice the new Testament &c.: which the other Euangelists spake more plainly, This is my blood of the new Testament. By al which it is most certaine, that Christs blood in the Chalice, is the blood of Sacrifice, and that in this sacrifice of the altar consisteth the external religion and proper seruice of the new Testament, no lesse then the soueraine worship of God in the old Law did consist in the sacrifices of the same. For though Christs sacrifice on the Crosse and his blood shed for vs there, be the general price, redemption, and satisfaction for vs all, and is the last and perfectest sealing or confirmation of the new Law and Testament: yet the seruice and Sacrifice which the people of the new Testament might resort vnto, could not be that violent action of the Crosse, but this on the Altar, which by Christs owne appointment is and shall be the eternal office of the new Testament, and the continual application of al the benefites of his Passion vnto vs.

Both testamēt dedicated in blood.

The external religion of the new Testament principally in the sacrifice of the altar.

calix qui the chalice which the Protestants, both against the real presence and the true Sacrificing. For it sheweth euidently, that the blood as the contents of the chalice, or as in the chalice, is shed for vs (for so the Greeke readeth in the present tense) and not onely as vpon the crosse. And therefore as it followeth thereof inuincibly, that it is no bare figure, but his blood in deede, so it ensueth necessarily, that it is a sacrifice, and propitiatorie, because the chalice (that is the blood contained in the same) is shed for our sinnes. For al that know the maner of the Scriptures speeches, know also that this, Blood to be shed for sinnes, is to be sacrificed for propitiation or for pardon of sinnes. And this text proueth al this so plainly, that Beza turneth him self roundly vpon the Holy Euangelist, charging him with solocisme or false Greeke, or els that the vvordes (which yet he conceiteth to be in al copies Greeke and Latin) are thrust into the text out of some other place: vvhich he rather standeth vpon then that S. Luke should speake incongruously in so plaine a matter. And therefore he saith plainly that it can not be truly said neither of the chalice it self nor of the contents thereof: vvhich is in deede to glue the lie to the blessed Euangelist, or to deny this to be Scripture. So cleere is the Scrip-

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

Beza condemneth the Gospel it self of falshood and impossibilitie.

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

care for vs, so miserable flights and shifts is fall hold put vnto, God be thanked.

Submission.

20. *Courtesy.* The Apostles perceiuing Christs departure from them and his kingdom to be neere, as infirme men and not yet endewed with the spirit of God, began to haue emulation and cogitations of Superiority one ouer another: Which our Maister represseth in them by exhortation to humility and by his owne example, that being their Lord, yet so lately serued them: not forbidding Maioritie or Superioritie in them, but pride, tyranny, and contempt of their inferiours.

Peters faith shal neuer faile.

21. *Simon Simon.* Likly to put them out of doubt, he calleth Peter twice by name, and telling him the Diuels desire to liue and trie them al to the vttermost (as he did that night) saith that he hath specially prayed for him, to this end that his faith should neuer faile, and that he being once conuerted, should after that for euer confirme, establish or vphold the rest in their faith. Which is to say, that Peter is that man whom he would make Superior ouer them and the whole Church. Whereby we may learne that it was thought fit in the prouidence of God, that he who should be the head of the Church, should haue a special priuilege by Christs praier and promes, neuer to faile in faith, and that none other either Apostle, Bishop, or priest may challenge any such singular or special prerogatiue either of his Office or person, otherwise then ioyning in faith with Peter and by holding of him. The danger (saith S. Leo) was common to al the Apostles, but our Lord tooke special care of Peter, that the itare of al the rest might be more sure, if the head were inuincible: God so dispensing the aide of his grace, that the assurance and strength which Christ gaue to Peter, might redound by Peter to the rest of the Apostles. S. Augustine also: Christ praying for Peter, prayed for the rest, because in the Pastor and Prelate the people is corrected or commended. And S. Ambrose writeth, that Peter after his tentation was made Pastor of the Church, because it was said to him, *Thou bring conuerted, confirme thy brethren.* Neither was this the priuilege of S. Peters person, but of his Office, that he should not faile in faith but euer confirme al other in their faith. For the Church, for whose sake that priuilege was thought necessarie in Peter the Head thereof, was to be preferred no lesse after ward, then in the Apostles time, whereupon al the Fathers apply this priuilege of not failing and of confirming other in faith, to the Romane Church and Peters successors in the same. To which (saith S. Cyprian) infidelity or false faith can not come. And S. Bernard saith writing to Innocentius Pope, against Abailardus the Heretike, we must referre to your Apostleship al the scandals and perils which may fall, in matter of faith specially. For there the defects of faith must be holpen, where faith can not faile. For to what other See was it euer said, *I haue prayed for thee Peter, that thy faith do not faile!* So say the Fathers, not meaning that none of Peters seate can erre in person, vnderstanding, priuate doctrine or writings, but that they can not nor shal not euer iudicially conclude or giue definitiue sentence for fall hold or Heresie against the Catholike faith, in their Consistories, Courts, Councils, decrees, deliberations or consultations kept for decision and determination of such controuersies, doubts, or questions of faith as shalbe proposed vnto them: because Christs prayer and promes protecteth them therein for confirmation of their brethren. And no maruel that our Maister would haue his vicars Consistorie & Seate infallible, seeing euen in the old Law the high Priesthod and Chaire of Moyles wanted not great priuilege in this case, though nothing like the Churches and Peters prerogatiue. But in both, any man of sense may see the difference betwene the person, and the Office, as wel in doctrine as life. Liberius in persecution might yeld, Marcellinus for feare might commit Idolatrie, Honorius might fall to Heresie, and more then al this, some Iudas might creepe into the Office: and yet al this without preiudice of the Office and Seate, in which (saith S. Augustine) our Lord hath set the doctrine of truth. Caiphas by priuilege of his Office prophesied right of Christ, but according to his owne knowledge and faith, knew not Christ. The Euangelists and other penners of holy Write, for the execution of that function had the assistance of God, and so far could not possibly erre: but that Luke, Marke, Salomon or the rest might not erre in other their priuate writings, that we say not. It was not the personal wisdom, vertue, learning, or faith of Christs Vicars, that made S. Bernard seeke to Innocentius the third: S. Augustine and the Bishops of Africke to Innocentius the first, and to Celestinus, ep. 20. 22. 23: S. Chr, so to come to the said Innocentius: S. Basil to the Pope in his time ep. 12: S. Hierom to Damasus ep. 17. 18. 19. 20. but it was the prerogatiue of their Office and higher degree of Vncton, and Christs ordinance, that would haue al Apostles and Pastors in the world, for their confirmation in faith and Ecclesiastical regimen, depend on Peter. The lacke of knowledge and humble acceptation of which Gods prouidence, that is, that one is not honoured and obeyed of al the brotherhod, is the cause of al schismes and Heresies, saith S. Cyprian. A point of such importance, that al the Twelue being in Apostleship like, Christ would yet for the better keeping of vniuersity and truth, haue one to be head of them al, that a head being once appointed, occasion of schisme might be taken away, saith S. Hierom, li. 1 adu. Iouinian. c. 10.

The Romane faith of Peters successors can not faile.

Popes may erre personally, not iudicially or definitiue.

The learned fathers sought to the B. of Rome for resolution of doubts.

Serm. 1. Assump. ad Pontif. li. 9. N. 1. Test. 9. 71. 10. 2.

Cyp. ep. 11. nu. 6. Bernard. ep. 122.

Deut. 18.

Aug. ep. 166. in fine.

Bernardus ep. 190. Chrys. ep. 1 & 2.

Cyp. ep. 11. nu. 2.

CHAP. XXIII.

The Ievves accuse him to Pilate the Gentil: 4 Who seeking earnestly to deliuer him, specially after that Herod sent him backe, 17 they not onely preferre the murderer Barabbas, but also cris. CRUCIFIXE. 26 In the vvvay to Caluarie he foretelleth the vvomen that lamented vpon him, the horrible destruction of their Hierusalem. 27 vpon the crosse he is betvvene two thomas, 28 scorned of the Ievves, 29 of the souldaers, 30 and of one of the thowes, 31 but euen there confessed of the other thowes, 32 and after his death (because of the great miracles concurring) also of the Centurion, 33 yea and of the vvhole multitude: 34 and finally he is buried honorably.

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



1 **A**ND all the multitude of them rising vp, led GOOD FRI-
 2 him to Pilate. † And they began to accuse DAY.
 3 him, saying, Vve haue found this man subuer-
 4 ting our nation, & prohibiting to giue tributes
 5 to Cæsar, and saying that he is Christ the king.
 6 † And Pilate asked him, saying, Art thou the king of the
 7 Ievves? But he answering said, Thou sayest. † And Pilate
 8 said to the cheefe Priests and multitudes, I finde no cause in
 9 this man. † But they vvvere more earnest, saying, He stirreth the
 10 people teaching through out al Ievvrie, beginning from Ga-
 11 lilee euen hither. † But Pilate hearing Galilee, asked if the
 12 man vvvere of Galilee. † And vvhen he vnderstoode that he
 13 vvvas of Herods iurisdiction, he sent him backe to Herod,
 14 vvho vvvas also him self at Hierusalem in those daies.
 15 † And Herod seeing I E S V S, vvvas very glad, for he vvvas
 16 desirous of a long time to see him, for because he heard many
 things of him: and he hoped to see some sighe vvrought by
 him. † And he asked him in many vvordes. But he ansve-
 red him nothing. † And there stooode 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 vvwhite garment, and sent him backe to Pilate. † And Herod
 and Pilate vvvere made frendes that day. for before they vvvere
 enemies one to an other.
 † And Pilate calling together the cheefe Priests and magi-
 strates, and the people, † said to them, You haue presented
 vnto me this man, as auerting the people, and behold I exa-
 mining him before you, haue found no cause in this man of
 those things vvherein you accuse him. † No, nor Herod
 neither. for I sent you to him, and behold, nothing vvorthie
 of death is done to him. † I vvvil chasten him therefore and di-
 misse him.

† And

† And he of necessitie had to release vnto them vpon the 17
feast day, one. † But the vvhole multitude together cried out, 18
saying, Dispatch him, and release vs Barabbas. † vvhich was 19
for a certaine sedition made in the citie and murder, cast into
prison. † And Pilate againe spake to them, desirous to release 20
I E S V S. † But they cried againe, saying, Crucifie, crucifie him. 21
† And he the third time said to them, Vvhy, vvhich euil hath 22
this man done? I finde no cause of death in him. I vvill correct
him therfore and let him goe. † But they vvere instant vvith 23
loude voices requiring that he might be crucified. And
their voices preuailed. † And Pilate adiudged their petition 24
to be done. † And he released vnto them him that for mur- 25
der and sedition had been cast into prison, vvhom they de-
maunded: but I E S V S he deliuered to their pleasure.

† And vvhen they led him, they tooke one Simon of 26
Cyréne comming from the countrie: and they laid the
crosse vpon him to carie after I E S V S. † And there folowed 27
him a great multitude of people, and of vvomen vvich
bevvailed and lamented him. † But I E S V S turning to 28
them, said, Daughters of Hierusalem, vvewepe not vpon me,
but vvewepe vpon your selues, and vpon your children. † For 29
behold the daies shal come, vvherein they vvill say, Blessed
are the barren, and the vvombes that haue not borne, and
the pappes that haue not giuen sucke. † Then shal they begin to say 30
to the mountaines, Fall vpon vs: and to the hilles, Couer vs. † For if in the 31
greene wood they doe these things, in the drie vvhat shal be
done?

† And there vvere led also other two malefactours vvith 32
him, to be executed. † And after they came to the place 33
vvich is called Caluarie, there they crucified him: and the
theeues, one on the right hand, and the other on the left.
† And I E S V S. said, Father, forgive them, for they knowv 34
not vvhat they doe. But they deuiding his garments, did cast
lottes.

† And the people stoode expecting, and the princes 35
vvith them derided him, saying, Others he hath saued, let
him saue him self, if this be Christ, the elect of God. † And 36
the souldiars also mocked him comming to him, and offering
him vinegre, † saying, If thou be the king of the Iewes, 37
saue thy self. † And there vvvas also a superscription vvritten 38
ouer him in Greeke, and Latine, and Hebrevv letters: T H I S

Of. 10, 8.

behold-
ding.

39 IS THE KING OF THE IEVVES. † And one of those
 40 cheeves that vvere hanged, blasphemed him, saying, If thou
 41 be Christ, saue thy self, and vs. † But the other answering,
 42 rebuked him, saying, Neither dost thou feare God, vvhether as
 43 thou art in the same damnation? † And vve in deede iustly,
 44 for vve receiue vvworthie of our doings: but this man hath
 45 done no euil. † And he said to I E S V S, Lord, remember me
 46 vvhether thou shalt come into thy kingdom. † And I E S V S
 47 said to him, Amen I say to thee: this day thou shalt be vwith
 48 meⁿ in paradise.

44 † And it vvas almost the sixt houre: and there vvas made
 45 darkenesse vpon the vvhole earth vntil the ninthe houre.
 46 † And the sunne vvas darkened: and the veile of the temple
 47 vvas rent in the middes. † And I E S V S crying vwith a loude
 48 voice, said, *Father, into thy handes I commend my spirit.* And saying
 49 this, he gaue vp the ghost.

47 † And the Centurion seeing that vvhich vvas done, glori-
 48 fied God, saying, In deede this man vvas iust. † And al the mul-
 49 titude of them that vvere present together at that sight, and
 50 sawv the things that vvere done, returned knocking their
 51 breasts. † And al his acquaintance stooode a far of: and the vvo-
 52 men that had folovved him from Galilee, seeing these things.

50 † * And behold a man named Ioseph, vvhich vvas a le-
 51 natour, a good man and a iust, † he had not consented to
 52 their counseil and doings, of Arimathæa a citie of Ievvrie,
 53 vvhich also him self expected the kingdom of God. † This
 54 man came to Pilate, and asked the body of I E S V S. † And
 55 taking it dovvne, vvrapped it in sindon, and laid him in a mo-
 56 nument heved of stone, vvhetherin neuer yet any man had
 57 been laid. † And it vvas the day of Parasceue, and the Sab-
 58 both drew neere. † And the women that vvere come with him
 59 from Galilee, folovving after, sawv the monument, and hovv
 his body vvas laid. † And returning they prepared spices and
 ointments: and on the Sabbath they rested according to the
 commaundement.

Pf. 30, 6.

Mt. 27,
57. Mr.
15. 43.
16. 19, 38:: This eclipse
was scene and
wondered at as a
thing about na-
ture, of Dionisi-
us Arcopagita
at Thebes, whē
he was yet a Pa-
gan. *Dionys. ep.
ad Polycarp. et ep.
ad Apolloniam.*A N N O T A T I O N S
C H A P. XXIII

14. Purgare thum. A perfecte example of charite in our Sauour praying for his crucifiers,
 vvhich the first martyrs S. Steuen did folovv, *Act. 7*: and the prayers of both vvere heard: Christs
 prayer taking effect. in the Centurion and others, Steuens. in Paul.

Dd 43. In

The good
theefe.

11. In Paradise. Thou maist not herevpon differre thy conversion or amendment, presuming of grace at the last houre of thy life, nor looke to haue saluation by faith and confession of Christ without good workes, nor to goe straight to heauen without satisfaction, penance, or punishment for thy former sinnes and life il spent, nor challenge securitie and certaine knowvledge of thy saluation. for this good theefes case is not common, but a rare example of mercie and prerogative, but for the first point, learne only not to despaire, though thou hast been il to the last moment of thy life, for the second, that faith, hope, and charitie, repentance, and good vvill be sufficient, and good workes not required, vvhere for vvant of time and opportunitie they cannot be had. for the third, that Christ gaue to this happy man for his zelous conitision of him and repending his fellow, not only remission of his sinnes, but also by extraordinarie grace, a pardon of al penance and satisfaction due either in this lite or the next for the same. euen as the holy Church by his example and commision graeth pardons also to some of her zelous children, of al punishment due for their offenses, and such goe straight to heauen. lastly, that every one hath not a reuelation of his saluation as this man had, and therefore can not be so sure as he was.

Pardon of due
penance and sa-
tisfaction.

12. Wherin neuer. As in the won. be of M A R T I N none was conceived before nor after him, so in this monument none was laid before nor after him: which prerogative (no doubt) was of Gods providence, this Ioseph no lesse abstaining after ward to be buried in it, then the other Ioseph from copulation with the mother of our Lord, *3. Augustine.*

Visiting the Se-
pulcher, or Sep-
ulchres.

13. Saw the monument. These good vvomen of great deuotion observed the Sepulcher for the honour of the holy body. Vvherevpon the deuotion of Iairus to ke vatching and visiting on Good-Friday and Easter eue the Sepulcher made in every Church in memorie of our Lords burial, is exceeding good: *14. Ioseph, speciall.* the E SACRAMENTS for more signification take being present in the last supper.

CHAP. XXIIII.

Deuout vvomen not finding his body in the Sepulcher, 4. Angeli tel them that he is risen according to his owne prediction: 9. yet the Apostles vvill not beleue it. 12. but neither Peter findeth his body there. 13. He vvalketh vvith vvour Disciples, declaring al thv vnto them out of the Scriptures, and is knowen of them by breaking of bread. 16. The same day he appeareth to the Eleuen and others being together, and eateth vvith them, finally teaching them out of the Scriptures not onely of his Passion and Resurrection, 47. but also of his Catholike Church, 49. he promijeth the Holy Ghost to confirme them, 50. and so ascendeth into heauen.

EASTER
DAY.

11 That is, first after the Sabbath, which is (saith S. Hiero. q. 4 ad Hedib.) *diei Dominicae*, our Lords day, vvherein he arose. for the weeke is deuoted into the Sabbath, & the *1. 2. 3. 4. 5.* of the Sabbath. & the Apostle (1 Cor. 16. 2) commaunded a collection of money to be made on the first of the Sab-



AND in the first of the Sabbath very early 1 they came to the monument, carying the spices vvhich they had prepared. † And 2 they found the stone rolled backe from the monument. † And going in, they 3 found not the body of our Lord I E S U S. † And it came to passe: as they vvete astonied in their minde 4 at this, behold two men stooode beside them in glistering appareil. † And vvhen they feared and cast dovne their countenance tovvard the ground, they said vnto them, Vvhy seeke you the liuing vvith the dead? † he is not here, but is 6 risen. remember how he spake to you, vvhen he yet vvvas in Galilee, † saying. * That the Sonne of man must be deliuered 7 into the handes of sinners and be crucified, and the third day rise againe. † And they remembered his vvordes. † And going 8 backe 9

Mt. 28, 1
Mr. 16, 1
Io. 20, 1.

Lu. 9, 12

backe from the monument, they told al these things to those
 10 cleuen, and to al the rest. † And it vvas Marie Magdalene,
 and Ioane, and Marie of Iames, and the rest that vvere vvith
 11 them, vvwhich said these things to the Apostles. † And these
 vvordes seemed before them as dotage, and they did not be-
 lecue them.

Io. 10, 3.

12 † But * Peter rising vp ranne to the monument: and stou-
 ping dovvne he savv the linnen clothes lying alone, and
 went avway marueiling vvith him self at that vvwhich was done.

Mr. 16,
11.

13 † * And behold, tvvvo of them vvent the same day into a
 tovvne vvwhich vvas the space of sixtie furlonges from Hie-
 14 rusalem, named Emmaüs. † And they talked betvvixt them
 15 selues of al those things that had chaunced. † And it came
 to passe: vvwhile they talked and reasoned vvith them selues,
 16 Iesus also him self approaching vvent vvith them. † but
 17 their eies vvere held that they might not knowv him. † And
 he said to them, Vvhat are these communications that you
 18 conferre one vvith an other vvalking, and are sad? And one
 vvwhose name vvas Cleophas, ansvvering, said to him, Art
 thou only a stranger in Hierusalem, and haist not knowven
 19 the things that haue been done in it, these daies? † To vvhom
 he said, Vvhat things? And they said, concerning Iesus of
 Nazareth, vvho vvas a man a Prophet, mightie in vvorke
 20 and vvorde before God and al the people. † And hovv our
 cheefe Priestes and Princes deliuered him into condemna-
 21 tion of death, and crucified him. † but vve hoped that it vvas
 he that should redeeme Israel: and novv besides al this, to day
 22 is the third day since these things vvere done. † But certaine
 vvomen also of ours, made vs afraid: vvho before it vvas
 23 light, vvere at the monument, † and not finding his body,
 came, saying that they savv a vision also of Angels, vvho say
 24 that he is aliue. † And certaine men of ours vvent to the
 monument: and they found it so as the vvomen said, but hiin
 25 they found not. † And he said to them, O foolish, and slow
 of hart to belecue, in al things vvwhich the Prophets haue
 26 spoken. † Ought not Christ to haue suffred these things,
 27 and so to enter into his glorie? † And beginning from Moy-
 ses and al the Prophets, he did interpret to them in al the
 28 scriptures the things that vvere concerning him. † And
 they drevv nigh to the tovvne vvhither they vvent:
 29 and he made semblaunce to goe further. † And they forced

Dd ij him

both. whereby
 we learne, both
 the keeping of
 Sunday, & the
 Churches count
 of daies by the
 1. 3. 4 of the Sab-
 both, to be Apo-
 stolical. which
 3. Syluester after
 Ward named, 1.
 3. 4 feriam Dec.
 Bruciar. Roman.
 Decemb. 11

The Gospel vv6
 Munday in Ea-
 ster weeke.

him, saying, Tarie vvith vs, because it is tovvard night, and the day is novv farre spent. And he vvent in vvith them. † And it came to passe, vvhiles he sare at the table vvith them, 30 he tooke bread, and blessed and brake, and did reach to them. † And their eies vvere opened, and they knevv him: and he 31 vanished out of their sight. † And they said one to the other, 32 Vvas not our hart burning in vs, vvhiles he spake in the vvay, and opened vnto vs the scriptures? † And rising vp the same 33 houre they vvent backe into Hierusalem: and they found the eleuen gathered together, and those that vvere vvith them, † saying, That our Lord is risen in deede, and hath appeared 34 to Simon. † And they told the things that vvere done in the 35 vvay: and hovv they knevv him in the breaking of bread. †

The Gospel vpo Tuesday in Easter weeke.

As he shal be Anathema (John 5. 40.) who preacheth that Christ neither suffered nor rose again, because he learneth by the Gospel, that he should suffer and rise againe the third day: so he shal also be Anathema, whoeuer preacheth the Church to be els where than in the communion of all nations: because by the self same Gospel we learne in the Wordes next following, and penance to be preached in his name through out all nations. August. c. 1. 1.

ASCENSION DAY.

† * And vvhiles they speake these things, Iesus stode 36 in the middes of them, and he saith to them, Peace be to you: it is I. feare not. † But they being troubled and frightened, 37 imagined that they saw a spirit. † And he said to them, Vvhy 38 are you troubled, and cogitations arise into your harts? † See 39 my handes, and feete, that it is I my self. handle, and see: for a spirit hath not flesh and bones, as you see me to haue. † And 40 vvhen he had said this, he shewed them his handes and feete. † But they yet not beleeuing and marueiling for ioy, he said, 41 Haue you here any thing to be eaten? † But they offered him 42 a peece of fish broiled, and a honic combe. † And vvhen he 43 had eaten before them, taking the remaines he gaue to them. † And he said to them, These are the vvordes vvhich I 44 spake to you, vvhen I vvas yet vvith you, that al things muitt needes be fulfilled, vvhich are vvritten in the lawv of Moyles, and the Prophets, and the Psalmes, of me. † Then he opened 45 their vnderstanding, that they might vnderstand the Scriptures. † and he said to them, That so it is vvritten, and so it 46 behoued Christ to suffer, and to rise againe from the dead the third day: † and penance to be preached in his name 47 and remission of sinnes vnto al nations, † beginning from Hierusalem. † And you are vvitnesses of these things. † * And 48 I send the promes of my Father vpon you: but you, tarie in 49 the citie, til you be endued vvith povver from high. † And he brought them forth abroad into Bethania: and 50 lifting vp his handes he blessed them. † * And it came to 51 passe, vvhiles he blessed them, he departed from them, and

VVAS

Mr. 16, 14. 10. 20, 19.

Mat. 1, 8. 2, 1.

Mr. 16, 19. Mat. 1, 9.

52 vvas caried into heauen. † And they adoring vvent backe
 53 into Hierufalem vwith great ioy: † and they vvere alvvaies
 in the temple praising and blessing God.

ANNOTATIONS
 CHAP. XXIII.

10. Tooke bread.) The Fathers in diuers places take this to be meant of the B. Sacrament. *Author operis imperf. ho. 17. S. Augustine li. 29 de consensu Euang. c. 21 Et ser. 120 de temp. Et ep. 19 ad Paulinum q. 4. Paulinus him self in the next epistle before that, among S. Augustines. Venerable Bede also vpon this place. Theophylacte vpon this place. And that it should be meant of the holy Sacrament, the forme of solempne taking the bread into his handes, blessing it, breaking it, and reaching it to his disciples (exceeding proper to the consecration, and common to none other vulgar benediction, nor any where vsed but in Christs miraculous multiplying the loaves) and the singular effecte in notifying Christ vnto them, do proue. And if it be the Sacrament (as it is most probable) then is it an euident example and vvarrant of ministracion in one kinde.*

11. Penanes to be preached.) He (heved vnto them out of the Scriptures, not onely the things that were now accomplished in him self, but also that were yet to come about his Church: as, where it should begin, to vvie, at Hierufalem: and how farre it should goe, to vvie, to al nations: that he might not suffer vs (saith S. Augustine) to erre neither in the bridegrome nor in the bride. For this maketh manifestly against al Heretikes and Schismatikes, that set vp nevv churches in particular countries, drawing the people from the foresaid onely true Church, vvhich from Hierufalem so govveth ouer al nations, til the end of the vvorld come.

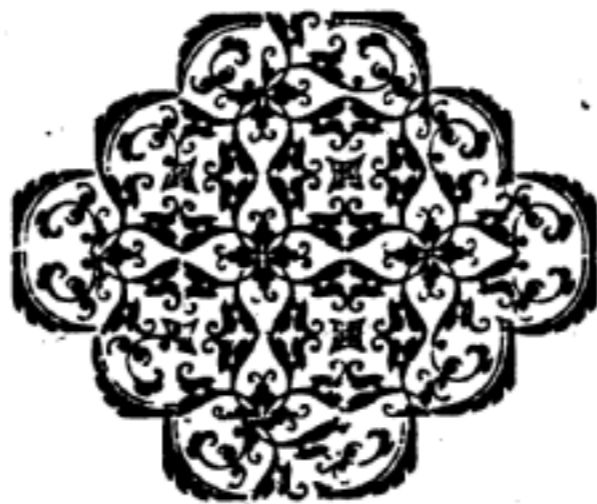
12. Blessed them.) Christ our high priest, prefigured specially therein by Melchisedec, often gaue his blessing to his: sometimes by vvordes, as, Peace be to you: sometimes by imposing his handes: and now here by listirg vp his hands ouer his Disciples as it vvere for his farewell. In vvhat forme, the Scripture doth not expresse, but very like it is that in forme of the crosse, as Iacob the Patriarch blessed his nephewes for signification of Christs benediction, for now the crosse began to be glorious among the iustifull, and the Apostles (as it is most certaine) by the fathers vvhich call it an ancient tradition) vsed that signe for an external note of benediction. Yea S. Augustine saith (in P. 10 Conc. 1) that Christ him self not without cause would haue his signe to be fixed in our foreheads as in the icate of shamefastnes, that a Christian man should not be ashamed of the reproche of Christ, and what forme can a Christian man vse rather to besse him self or others, then that which was dedicated in Christs death, and is a conuenient memorial of the same? How- soeuer it be, that the Bishops and Priests of Gods Church besse with an external signe, no man can reprehend, being vvarranted by Christs owne example and action.

The B. Sacra- ment in one kinde.

The Catholike or vniuersal Church.

Christ blessed diuers waies.

Blessing vvith the signe of the crosse.





THE ARGUMENT OF S. IOHNS GOSPEL.



Iohns Gospel may be divided into foure partes. The first part is, of the actes of Christ before his solemne manifestation of himselfe, whiche Iohn Baptist was yet baptizing: Chap. 1. 2. 3. 4.

The second, of his Actes in Iurie (having now begunne his solemne manifestation in Galilee, Mat. 4. 12) the second Easter or Pasche of his preaching: Chap. 5. For of the first pasche, we had in the first part, chap. 2, 13: And the pasche of the Iewes was at hand. And that feast wherof we haue in this second part, chap. 5, 1: After this there was a festiual day of the Iewes, Iren. li. 2. c. 39. is thought of good Authors, to be the feast of Pasche.

* This speach very common in this Gospel, as appeareth by the places here marked, declareth that he writeth to the Gentils.

The third part is, of his Actes in Galilee, and in Iurie, about the third Pasche, and after it: cap. 6, 10 to the 12. For so we haue chap. 6, 4: And Pasche the festiual day of the Iewes was at hand.

The fourth part is of the fourth pasche (whiche we haue in the end of the chap. 11, 55: And the pasche of the Iewes was at hand) that is to say, of the Holy weeke of his Passion in Hierusalem: chap. 12. vnto the end of the booke.

By which diuision it is manifest, that the intent of this Euangelist writing after the other three, was, to omit the Actes of Christ in Galilee, because the other three had written them at large: and to reporte his Actes done in Iurie, whiche they had omitted.

And this he doth, because Iurie with Hierusalem and the Temple, being the principal parte of the Countrey, there abode the principal of the Iewes, both for authoritie, and also for learning in the lawe or knowledge of the Scriptures. and therefore that was the place, wher our Lord Iesus finding in the Head it selfe and in the leaders of the rest, such wilful obstinacie and desperate resistance, as the Prophets had foretold, did by this occasion, much more plainly then in Galilee, both say and proue, at sundry times, euen euery yere of his preaching, himselfe to be the CHRIST that had bene so long promised vnto them, & expected of them: & the same CHRIST to be not onely a man, as they imagined, but also the natural, consubstantial, & coeternal Sonne of God the Faither, who now had sent him. Therefore these were the wordes and deedes that serued best the purpose of this Euangelist, being, so shew the glorie & excellencie of this person IESVS: that thereby the Gentils might see, how worthily Hierusalem & the Iewes were reprobated, who had refused yea & crucified such an one: and how wel & to their owne saluation themselves might doe, to receiue him and to beleue in him. For thus to haue bene his purpose, him selfe declareth in the end, saying: These are written, that you may beleue that Iesus is CHRIST the Sonne of God: and that beleueing, you may haue life in his name.

Io. 10, 11.

Hier. in Catal. a Io. 11. 10. b Mat. 4. 11. c Aq. 12. 1.

And hereupon is it, that S. Hierome writeth thus in his life: Iohn the Apostle, whom Iesus loued very much, the sonne of Zebedee, the brother of Iames the Apostle whom Herod after our Lords Passion

son beheaded, last of all wrote the Gospel, at the request of the Bishops of Asia, against Cerinthus, and other Heretikes, and specially against the assertion of the Ebionites then rising, who say that Christ was not before **MARIE**. Whereupon also he was compelled to utter his Diuine Natiuitie. Of his three Epistles, and of his Apocalypse, shal be said in their owne places.

It foloweth in *S. Hierome*, that In the Second persecution vnder Domitian, fourtene yeres after the persecution of Nero he was exiled into the ile Patmos. But after that Domitian was slaine, and his actes for his passing crueltie repealed by the Senate: vnder Nerua the Emperour he returned to Ephesus, and there continuing vnto the time of Traiane the Emperour, he founded and gouerned al the Churches of Asia, and worne with old age, he died the threescore and eighteth yere after the Passion of our Lord, and was buried besides the same citie.

Whose excellencie the same holy Doctour thus breifly describeth. li. 1. Aduers. Iouinianum.

IOHAN the Apostle, one of our Lords Disciples, vvhich vvas the youngest among the Apostles, and vvhom the faith of Christ found a virgin, remained a virgin, and therefore is more loued of our Lord, and a lo. 13, 21, 24. & c. 21, 20. a lieth vpon the breast of **IHSVS**: and that vvhich Peter durst not aske, he desireth him to aske: and after the resurrection, vvhich *Marie Magdalen* had reported that our Lord vvas risen againe, both of them ranne to the Sepulchre, but he came thither first: and vvhich they were in the ship, and fished in the Lake of Genesareth, **IHSVS** stood on the shore, neither did the Apostles know vvhom they saw: onely the virgin knoweth the virgin, and b lo. 10, 4. c lo. 21, 7. said to Peter, It is our Lord. This Iohn vvas both an Apostle, and Euangelist, and Prophet: an Apostle, because he wrote to the Churches as a Master: an Euangelist, because he compiled a booke of the Gospel, vvhich (except *Mattheu*) none other of the true Apostles did: a Prophet, for he saw in the ile Patmos, where he was banished by Domitian the Emperour for the testimonie of our Lord, the Apocalypse, containing infinite mysteries of things to come. *Tertullian* also reporteth, that as Rome being cast into a barrel of hote boiling oile, he came forth more pure and fresher or linelier, then he went in. Yea and his Gospel is self much differeth from the rest. *Mattheu* beginneth to write as of a man: *Marke* of the prophetic of *Malachie* and *Esay*: *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 calfe, because of the Priesthood. But *Iohn* as an Eagle flieth to the things on high, & mounteth to the Father him self, saying: In the beginning was the VVORD, and the VVORD was with God, and God was the VVORD. Thus saith *S. Hierome*.

Vpon this Gospel there are the famous commentaries of *S. Augustine* called *Tractatus in Euang.* Ioan. 10. 9. and true like bookes of *S. Cyrils* commentaries.

THE



THE HOLY GOSPEL
OF IESVS CHRIST ACCOR-
DING TO IOHN.

CHAP. I.

The 1 parte:
THE ACIES
of Christ be-
fore his ma-
nifestation,
whiles Iohn
Baptist was
yet bapti-
zing.

The Gospel at
the first Masse
vpō Christmas
day. And every
day at the end
of Masse.

The preface of the Euangelist, commending Christ (as being God the Sonne incarnate) to the Gentils, and setting out the blindness of the Iewes in not receiuing him. 19 Then, the testimonies of Iohn Baptist first to the Iewes, and after to the Gentils: 20 secondly, when he saith I & I & I come to him: 21 thirdly, to his owne Disciples as putting them ouer from him self to I & I & I. Who made it plaine to them that he is Christ, 22 and so began he also to haue Disciples.



IN THE beginning ¹ vvas the WORD, ¹
and the WORD vvas ² vwith God, and
³ God vvas the WORD. † This vvas ⁴ in
the beginning vwith God. † All things
⁵ vvere made ⁶ by him: and vwithout him
vvas made ⁷ nothing. That vvhich vvas
made, ⁸ † in him vvas life, and the life vvas
the light of men: † and the light shineth in darkenesse, and
the darkenesse did not comprehend it. † There vvas a man
sent from God, vvhose name vvas Iohn. † This man came
for testimonie: to giue testimonie of the light, that all might
belecue through him. † He vvas not the light, but to giue
testimonie of the light. † It vvas the true light, vvhich ligh-
teneth euery man that cometh into this vvorlde. † He vvas
in the vvorlde, and the vvorlde vvas made by him, and the
vvorlde knew him not. † He came into his ovvne, and his
ovvne receiued him not. † But as many as receiued him, ¹² he
gaue them pover to be made the sonnes of God, to those
that beleue in his name. † Vvho, not of blood, nor of the
vvil of flesh, nor of the vvil of man, but of God are borne.
ET VERBUM † **AND** ¹⁴ **THE VWORD VVAS MADE FLESH,**
CARO FAC- and dwelt in vs (and vve saw the glorie of him, glorie as it
TVM EST. vvere of the only-begotten of the Father) ful of grace and
veritie.

nothing
that was
made.

15 veritie. ¶ Iohn giueth testimonie of him, and crieth saying,
 16 This vvas he of vvhom I spake, He that shal come after me,
 17 ¶ is made before me: because he vvas before me. ¶ And of
 18 his fulnes al vve haue receiued, and grace for grace. ¶ For
 19 the lavv vvas giuen by Moyses, grace and veritie vvas made
 20 by I E S V S Christ. ¶ God no man hath seen at any time: the
 21 only-begotten Sonne vvhich is in the bosome of the father,
 22 he hath declared.

¶ He is preferred & made of more dignitie and excellencie then I, because he was before me & al things, eternal God.

19 ¶ And this is Iohns testimonie, vvhhen the Ievves sent from
 20 Hierusalem Priests and Leuites to him, that they should aske
 21 him, Vvho art thou? ¶ And he confessed, and did not denie:

The Gospel vpp the 3 Sunday in Aduent.

Mal. 4. 5
 Deu. 18,
 15.

21 and he confessed, That I am not CHRIST. ¶ And they
 22 asked him, Vvhat then? Art thou * Elias? And he said, I am
 23 not. Art thou ¶ the Prophet? And he answered, No. ¶ They
 24 said therefore vnto him, Vvho art thou, that vve may giue an
 25 ansver to them that sent vs? vvhich saiest thou of thy self?

¶ By like the Iewes ignorantly vnderstood not the place in Deuteronomie, of Christ, and therefore they aske also whether he be the Prophet there spoken of. See also c. 7. 40.

Esai. 40,
 3.

23 ¶ He said, I am the voyce of one crying in the desert, make straight the way of
 24 our Lord, as Esaias the Prophet said. ¶ And they that vvere sent,
 25 vvere of the Pharisees. ¶ And they asked him, and said to
 26 him, Vvhy then doest thou baptize, if thou be not Christ, nor
 27 Elias, nor the Prophet? ¶ Iohn answered them, saying, ¶ I

¶ He doth ofte here signifie the great difference of his baptisme & of Christs, as of his person & Christs. See Annot. Mat. 3.

Mr. 3. 11.
 Mr. 1. 8.
 Lu. 3. 16

27 baptize in vvater: but there hath stood in the middes of you
 28 vvhom you know not. ¶ The same is he that shal come after
 29 me, that is made before me: vvhose latcher of his shoe I am
 30 not worthie to vnloose. ¶ These things were done in Bethania
 31 beyond Iordan, vvhether Iohn vvas baptizing. ¶

Mat. 3.
 The Gospel on the octaue of the Epiphantie.

sinnes
 A G W V S
 D E I A T
 M A S S E.

31 ¶ The next day Iohn savv I E S V S coming to him, and he
 32 saith, Behold the Lambe of God, behold him that taketh away the sinne
 33 of the world. ¶ This is he of vvhom I said, After me there
 34 commeth a man, vvhich is made before me: because he vvas
 35 before me. ¶ And I knew him not, but that he may be ma-
 36 nifested in Israel, therefore came I baptizing in vvater. ¶ And
 Iohn gaue testimonie, saying, That I savv the Spirit descen-
 ding as a doue from heaven, and he remained vpon him.
 ¶ And I knew him not: but he that sent me to baptize in vvater,
 he said to me, He vpp vvhom thou shalt see the Spirit descending
 and remaining vpon him, he it is that baptizeth in the holy
 Ghost. ¶ And I savv: and I gaue testimonie that this is the sonne
 of God. ¶

The Gospel vpp S. Andrews eue.

35 ¶ The next day againe Iohn stode, and vvwo of his disci-
 36 ples. ¶ And beholding I E S V S vvalking, he saith, Behold
 Ec the

the lambe of God. † And the two Disciples heard him 37
 speaking, and they folovved I E S V S. † And I E S V S turning, 38
 and seeing them folovving him, saith to them, Vvhat seeke
 you? Vvho said to him, Rabbi (vvhich is called by interpre-
 tation, Maister) vvhether dwellest thou? † He saith to them, 39
 Come and see. They came, and saw where he abode and they
 taried vvith him that day: and it vvas about the tenth houre.
 † And Andrevv the brother of Simon Peter vvas one of the 40
 two that had heard of Iohn, and folovved him. † He findeth 41
 first his brother Simon, and saith to him, Vve haue found
 † M E S S I A S, vvhich is being interpreted, C H R I S T.
 † And he brought him to I E S V S. And I E S V S looking 42
 vpon him, said, Thou art Simon the sonne of Iona: thou
 shalt be called † C e p h a s, vvhich is interpreted, P e t t e r. † On 43
 the morovv he vould goe forth into Galilee, and he findeth
 Philippe. And I E S V S saith to him, Folovv me. † And Phi- 44
 lippe vvas of Bethsaida, the citie of Andrevv and Peter.
 † Philippe findeth Nathanael, and saith to him, Him vvhom 45
 Moyses in the lavv, and the Prophets vvrote of: vve haue
 found I E S V S the sonne of Ioseph, of Nazareth. † And Na- 46
 thanael said to him, From Nazareth can there be any good?
 Philippe saith to him, Come and see. † I E S V S saw Natha- 47
 nael comming to him, and he saith of him, Behold an Israe-
 lite in very deede, in vvhom there is no guile. † Nathanael 48
 saith to him, Howv knowest thou me? I E S V S answered
 and said to him, Before that Philippe did cal thee, vvhen thou
 wast vnder the figtree, I saw thee. † Nathanael answered him, 49
 and saith, Rabbi, thou art the sonne of God, thou art the king
 of Isracl. † I E S V S answered, and said to him, Because I said 50
 vnto thee, I saw thee vnder the figtree, thou beleuest: grea-
 ter then these things shalt thou see. † And he saith to him, 51
 Amen Amen I say to you, You shal see the heauen opened,
 and the * Angels of God ascending and descending, vpon the
 Sonne of man. -†

† Messias in He-
 brew, in Greeke
 Christ, in English
 Anointed, to
 Witte, with the
 spiritual oile of
 grace about his
 brethren. Ps. 44.
 † Cephas in Sy-
 riack, & Peter in
 Greeke, in Eng-
 lish, Rocks. See
 Mat. 16, 18.

The Gospel in a
 vortue Masse of
 the holy An-
 gels.

Gen. 28,
 12.

ANNO T A T I O N S
 CHAP. I.

How God the Sonne is called the VVORD. (Was the Word.) The second Person in Trinitie which is the natural, onely, and eternal Sonne of God the Father, is called the W O R D: not as the holy Scripures or speeches of the Prophets and Apostles (vvritten and spoken by Gods commaundment for the vttering of his diuine wil towards man) be called his word, but in a more diuine, eminent, and ineffable sort, to expresse vnto

vs in a sort, by a terme agreeable to our capacite, that the Sonne of God so is, and so from everlasting is borne of God the Father, as our prime concept (which is our internal and mental word) is and issueth out of our intelligence & minde. This VVORD then, Sonne, or second Person in the holy Trinitie, was and had his being then already, when other creatures (of what sort so euer) had but their beginning, and therefore can not be a creature, as many Heretikes before the writing of this Gospel thought, and as the Arians after taught. And this first sentence of the Gospel not onely the faithful, but the Platonikes did so admire (as S. Augustine writeth) that they wished it to be written in gold.

August. de Civ. Dei li. 1. c. 11.

The Platonikes.

1. *With God.* Because a man might say, If the VVORD were before any thing was created, where or how could he be? the Euangelist preventing that carnal concept, saith first, that he was with God, whose being dependeth not vpon time, place, space, or any other creatures, al which were made by him. secondly, he giueth vs to vnderstand, that the VVORD hath his proper subsistence or personalitie distincte frō God the Father, vtherby Sabellius the old Heretike is refuted. thirdly, here is insinuated the order of these two persons, one towards the other, to wit, that the Sonne is with and of the Father, and not the Father of the Sonne. Fourthly, you may confute here the blasphemie of Caluin, holding the second Person to be God, not as of God the Father, but as of him self. And yet such are the bookes that our youth now read commonly in England, and that by commaundement.

Calu. inff. li. 1. c. 11. scilicet.

The VVORD coeternal vwith the Father, distinct in person, and of the Father.

2. *God was the VVORD.* Lest any man vpon the premisses, which set forth the relation and distinction of the second Person from the first, might thinke that the Father onely were God, the Euangelist expressly teacheth, the VVORD to be God. for though the wordes seeme to lie otherwise (because we haue of purpose so ordered the elegancie which the Euangelist him self obserued in placing them so, and therefore they stand so both in Greeke and Latin) yet in deede the construction is thus, *The VVORD was God*, and (as in his first Epistle the same Apostle writeth) *was God*: lest any might say (as the Arians did) that he was God in deede, but not truly and naturally, but by common adoption or calling, as good men in the Church be called the sonnes of God. What wonderful wrangling and tergiversation the Arians vsed to auoid the euidence of this place, we see in S. Augustine *li. 1. de Doct. Christ. c. 1.* even such as the Protestants do, to auoid the like wordes, *This is my body*, concerning the B. Sacrament.

1 Jo. 1. 1.

The VVORD true God by nature.

The Protestants are like the vrragling Arians.

3. *By him.* Again, by this he signifieth the eternitie, diuinitie, omnipotencie, and equalitie of the VVORD or Sonne, with God the Father, because by him al things were created. al things he saith, both visible of this vvorlde and inuisible, as Angels and al spiritual creatures. Wherevpon it is euident also, that him self is no creature, being the creator of al: neither is sinne of his creation, being a defecte of a thing, rather then a thing it self, and therefore neither of nor by him.

The VVORD not a creature but the creator.

4. *He gave them power.* Free will to receiue or acknowledge Christ, & power giuen to men, if they will, to be made by Christ the sonnes of God: but not forced or drawen therevnto by any necessitie.

Free-will

5. *The VVORD made flesh.* This is the high and diuine testimonie of Christs incarnation and that he vouchsawed to become man. for the acknowledging of which inexplicable benefite and giuing humble thanks for the same, al Christian people in the world by tradition of the Fathers prostrate them selues or kneele downe, when they heare it sung or said at the holy Masse, either in this Gospel: or in the Crede by these wordes, *ET HOMO FACTVS EST.*

Humble kneeling at the solemne wordes of Christs incarnation.

6. *No man hath seen.* Neuer man in this mortalitie saw God in the very shape and natural forme of the diuine essence, but men see him onely in the shape of visible creatures, in or by which it pleaseth him to shew him self vnto many diuersly in this world: but neuer in such sort as vwhen he shewed him self in the person of the Sonne of God, being made truly man and conuersing with men.

How mortal men see God.

7. *The Spirit.* Here is an euident testimonie of the third Person in Trinitie, which is the Holy Ghost: so that in this one Chapter we finde expressly against al Heretikes, Iewes, & Pagans, set furth the truth of the Churches doctrine concerning the whole Trinitie.

The B. Trinitie.

8. *Looking vpon him.* This beholding of Simon, insinuateth Christs designement and preferring of him to be the cheefe Apostle, the Rocke of the Church, and his Vicar. and therefore vpon that diuine prouidence and intention he accordingly changerh his name, calling him for Simon, *Cephas*, which is a Syrtake word, as much to say as, Rocke or Stone. And S. Paul commonly calleth him by this name *Cephas*, whereas other both Greekes and Latines call him altogether by the Greeke word, *Peter*, which signifieth the self same thing. vwhereof S. Cyril saith, that our Saviour by foretelling that his name should no more now be *Simon*, but *Peter*, did by the vword it self aptly signifie, that on him, as on a rocke and stone most firme, he would build his Church.

Peter by his new name designed to be the Rocke of the Church.

Cephas. Petrus. Li. 2. c. 12. in Ioan.

*At the request of his mother he worketh his first miracle, turning water into wine
at a mariage in Galilee, although the time of his manifestation be not yet come.
12 Then in Hierusalem at Pasche, being but one, and yet obscure, he throweth out
of the Temple most miraculously al the marchantes. 20 And being yet of the blind
Ierues asked a signe, he signifieth so long before, that they should kill him, but he
will rise againe the third day. 21 Which also presently they would doe, but
that he knowing their falsie hartes (though many beleue in him) will not sa-
rie among them.*

The Gospel vpo
the 2 Sunday at-
ter the Epipha-
nie.



AND the third day there vvas a mariage 1
made in Cana of Galilee: and the mother
of I E S V S vvas there. † And " I E S V S 2
also vvas called, and his Disciples to the
mariage. † And the vvine failing, the mo- 3
ther of I E S V S saith to him, " They haue
no vvine. † And I E S V S saith to her, 4

Vvhat is to me and thee vvoman? my houre commeth
not yet. † His mother saith to the ministers, " Vvhatsoever 5
he shal say to you, doe ye. † And there were set there sixe vva- 6
ter-pottes of stone, according to the purificatiō of the Ievves,
holding euery one tvvo or three measures. † I E S V S saith 7
to them, Fil the vvater-pottes vvith vvater. And they filled
them vp to the toppe. † And I E S V S saith to them, Dravv 8
novv, and carie to the cheefe stevvard. And they caried it.

22 He that seeth
water turned in
to wine, nedeth
not dispute or
doubt how
Christ changed
bread into his
body.

† And after the cheefe stevvard tasted the 22 vvater made 9
vvine, and knew not vvhence it vvas, but the ministers knew
that had dravvne the vvater: the cheefe stevvard calleth the
bridegrome, † and saith to him, Euery man first setteth the 10
good vvine: and vvhen they haue vvell drunke, then that
vvhich is vvorse. But thou hast kept the good vvine vntil
novv. † This beginning of miracles did I E S V S in Cana of 11
Galilee: and he manifested his glorie, and his Disciples beleue-
ued in him. -†

† After this, he vvent dovne to Capharnaum him self 12
and his mother, and his brethren, and his disciples: and there
they remained not many daies. † And the Pasche of the 13
Ievves vvas at hand, and I E S V S vvent vp to Hierusalem:
† and he found in the temple them that sold oxen and 14
sheepe and doves, and the bankers sitting. † And vvhen he 15
had made as it vvere a vvhippe of litle coardes, he cast them
al out of the temple, the sheepe also and the oxen, and the
money of the bankers he powred out, and the tables he ouer-
threvv. † And to them that sold doves, he said, Take avvay 16
these
these

The Gospel vpo
Monday in the
fourth weeke
of Lent.

these things hence, and make not the house of my father, a
 17 house of marchandise. † And his Disciples remembered that
 18 it is vwritten, *The scale of thy house hath eaten me.* † The Ievves therefore
 answered and said to him, Vwhat signe doest thou shew vs,
 19 that thou doest these things? † I E S V S answered and said to
 them, * Dissolue this temple, and in three daies I vvill raise it.
 20 † The Ievves therefore said, In fourtie and sixe yeres vvvas this
 21 temple built, and vvilt thou raise it in three daies? † But he
 22 spake of the temple of his body. † Therefore vvhen he vvvas
 risen againe from the dead, his Disciples remembered, that he
 23 I E S V S did say. † And vvhen he vvvas at Hierusalem in the
 Pasche, vpon the festiual day, many beleued in his name,
 24 seeing his signes vvwhich he did. † But I E S V S did not com-
 25 mit him self vnto them, for that he knew al, † and because
 it vvvas not needeful for him that any should giue testimonie
 of man: for he knew vvhat vvvas in man. †

Pf. 68,
10.Mt. 26.
61. 27,
40.
 ANNOTATIONS
 CHAP. II.

1. *I E S V S also vvvas called.* By his vouchsauiug to come vvith his to the Marriage, he appro-
 ueth the custome of the Faithful in meeting at honest festes and recreations for maintenance of
 loue, peace, and amitie among them selues: he reprooueth the heresie of Tatian, Marcion, and such
 like condemning wedlocke: lastly (as S. Cyril saith) he sanctifieth and blesteth the Marriage
 of the Faithful in the new Testament, making it a new creature in him, and discharging it of the
 many-fold maledictions and disorders wherein it vvvas before. By which benediction he often di-
 uores, remarriages, and pluralities of wiues, and the womans seruile subiection and imparitie in
 that case, be redressed and reduced to the primitive institution, and so Christian marriage made a
 Sacrament. See S. Aug. de myst. & concup. li. 1. c. 10 & 21. li. 2 de adult. con iug. c. 2.
2. *They haue no wine.* Our Lady many vvaies vnderstood that now the time approched of
 manifesting him self to the vvorld by miracles and preaching, and nothing doubted but that he
 vvould now begin at her request whereby we learne that Christ ordinarily giueth not his graces,
 but humbly asked and requested therevnto, and that his mothers intercession is more then vvul-
 garly effectual, and that he denieth her nothing.
3. *What is to me and thee?* Because this speech is subiect to diuers senses, we keepe the vvor-
 des of our text, lest by turning it into any English phrase, we might straiten the holy Gho-
 sts intention to some certaine sense either not intended, or not onely intended, and so take avvay
 the choise and indifferencie from the reader, vvhereof (in holy Scripture specially) al Translatours
 must bevvare. Christ then may meane here, What is that, Woman, to me & thee being but strangers,
 that they want wine? as some interpret it. or (which is the more proper vse of that kinde of
 speech in holy vvrite) what haue I to doe vvith thee that is, why should I haue respect to thy de-
 sire in this case? In matters touching my charge & the comission of my father for preaching, vvor-
 king miracles, and other graces, I must not be tied to flesh and blood, which vvvas not a reprehension
 of our Lady, or signification that he vvould not heare her in this or other things pertaining to Gods
 glorie or the good of men, for the current vvorth the contrarie. but it vvvas a lesson to the companie
 that heard it, and namely to his Disciples, that respect of kindred should not draw them to doe
 any thing against reason, or be the principall motion vvhy they doe their duties, but Gods glorie.
4. *What sauer he shal say.* By this you see, our Lady by her diuine prudence and entiere fami-
 liaritie and acquaintance vvith al his manner of speeches, knew it vvvas no checke to her, but a do-
 ctine to others: and that she had no repulf, though he seemed to say his time vvvas not yet come
 to

Christ vvith his
pretence honou-
reth and appro-
ueth Marriage.Our Ladies in-
tercession.Translatours of
holy Scriptures.Our lady doub-
teth not but
Christ vvill graunt
her petition.

to worke miracles: not doubting but he would begin a litle before his ordinary time for her sake, as S. Cyril thinketh he did: and therefore she admonisheth the waiters to marke wel, & to execute *li. 3 in lo.* whatsoeuer Christ should bid them doe.

17. Cast them out. By this chastising corporally the defilers and abusers of the Temple, he doth not onely shew his power, that being but one poore man he could by force execute his pleasure vpon so many sturdy fellowes: but also his soueraine authoritie ouer al offenders, and that not vpon their soules onely, as by excommunication and spiritual penalties, but so far as is requisite for the execution of spiritual iurisdiction, vpon their bodies and goods also. That the Spirituallie may learne, how far and in what cases, for iust zeale of Christs Church, they may vse and exercise both spiriually and temporally their forces and faculties against offenders, specially against the profaners of Gods Church, according to the Apostles allusion 1 Cor. 3. *If any defile the Temple of God, him vvil God destroy.*

18. IESVS committed not him self. S. Augustine applieth this their first faith and beleefe in Christ, sodenly raised vpon the admiration of his Wonders, but yet not fully formed or established in them, vnto the faith of Nouices or Catechumens in the Church: and Christs not committing his Person to them as yet, to the Churches like Warinesse and Wisdom, in not opening nor giuing to them our Lord in the B. Sacramēt, because al Were not to be trusted with that high point without ful trial of their faith. *Trad. in lo. 11.*

CHAP. III.

He teacheth Nicodemus, that to come to the kingdom of God, Baptisme is necessarie, as being our Regeneration. 10. Vvch point Nicodemus as then not vnderstanding, 11 he sheweth that they must beleue him, and vvhich good cause there is for them so to doe. 21. After this he also baptizeth, and Iohn likewise at the same time. 22. Wherevpon a question being moued, Whether Baptisme is better, 23 Iohn answereth it by saying, that he is so far inferiour to Christ, as a mere man to God most high.

The Gospel vpon
Holy Roodes
day, Maij 3.



AND there vvas a man of the Pharisees, named Nicodemus, a prince of the Ievves. † This man came to IESVS by night, and said to him, Rabbi, vve knovv that thou art come from God a maister, for no man can doe these signes vvhich thou doest, vnles God be vvith him. † IESVS answered, and said to him, Amen, Amen I say to thee, Voles a man be borne againe, he can not see the kingdom of God. † Nicodemus said to him, Hovv can a man be borne, vvhen he is old? can he enter into his mothers vvombe againe and be borne? † IESVS answered, Amen, Amen I say to thee, Vnles a man be borne againe of vvater and the Spirit, he can not enter into the kingdom of God. † That vvch is borne of the fles h, is fles h: & that vvch is borne of the spirit, is spirit. † Marueil not, that I said to thee, You must be borne againe. † The spirit breatheth vvhere: he vvil: and thou hearest his voice, but thou knovvest not vvence he commeth and vvhither he goeth: so is every one that is borne of the Spirit. † Nicodemus answered, & said to him, Hovv can these things be done? † IESVS answered, and said to him, Thou art a maister

10. We follow rather S. August. & those ancient fathers, which most commonly vnderstand this place of the holy Ghost, & not of the winde: although both senses be good.

maister in Israel, and art thou ignorant of these things?
 11 † Amen, Amen I say to thee, that vve speake that vvhich vve
 knowv, and that vvhich vve haue seen vve testifie, and our te-
 12 stimonie you receiue not. † If I haue spoken to you earth-
 ly things, and you belecue not: howv if I shal speake to you
 13 heauenly things, vvil you belecue? † And no man hath as-
 cended into heauen, but he that descended from heauen, the
 14 Sonne of man vvhich is in heauen. † And as * Moyses exal-
 ted the serpent in the desert, so must the Sonne of man be
 15 exalted: † that euery one vvhich belecueth in him, perish
 16 not, but may haue life euerlasting. † For so God loued the
 vvorld, that he gaue his only-begotten sonne: that euery one
 that belecueth in him, perish not, but may haue life euerla-
 17 sting. † For God sent not his sonne into the vvorld, to
 iudge the vvorld, but that the vvorld may be saued by him.
 18 † He that belecueth in him, is not iudged. but he that doeth
 not belecue, is already iudged: because he hath not beleued
 19 in the name of the only-begotten sonne of God. † And this
 is the iudgment: because the light is come into the vvorld,
 and men haue loued the darkenesse rather then the light: for
 20 their vvorkes vvete euil. † For euery one that doeth il, ha-
 teth the light, and commeth not to the light, that his vvorkes
 21 may not be controuled. † But he that doeth veritie, com-
 meth to the light, that his vvorkes may be made manifest, be-
 cause they vvete done in God. †

22 † After these things I E S V S came and his Disciples into
 the countrie of Ievvrie: and there he abode vvith them, and
 23 baptized. † And Iohn also vvwas baptizing in Aenon beside
 Salim: because there vvwas much vvater there, and they came,
 24 and vvete baptized. † For Iohn vvwas not yet cast into pri-
 25 son. † And there rose a question of Iohns disciples vvith
 26 the Ievves concerning purification. † And they came to
 Iohn, and said to him, Rabbi, he that vvwas vvith thee beyond
 27 Iordan, to vvhom * thou didst giue testimonie, behold he
 baptizeth, and al come to him. † Iohn answered and said,
 A man can not receiue any thing, vnlesse it be giuen him from
 28 heauen. † Your selues doe beate me vvitness, * that I said,
 29 I am not C H R I S T: but that I am sent before him. † He that
 hath the bride, is the bridegrome: but the frende of the bride-
 grome that standeth and heareth him, reioyceth vvith ioy
 for the voice of the bridegrome. This my ioy therfore is fil-
 led

The Gospel vpo
 Munday in the
 Whitsonweeke.

Nu. 21, 9

Io. 1, 19.

Io. 1, 10.

led. † He must increase, and I diminish. † He that cometh 30
from above, is above all. He that is of the earth, of the earth 31
he is, and of the earth he speaketh. He that cometh from
heaven, is above all. † And vvhhat he hath seen and heard, 32
that he testifieth: and his testimonie no man receiueth. † He 33
that hath receiued his testimonie, hath signed that God is true.
† For he vvhom God hath sent, speaketh the vvordes of 34
God: for God doth not giue the spirit by measure. † The Fa- 35
ther loueth the Sonne: & he hath giuen all things in his hand.
† He that beleeueth in the Sonne, hath life euerlasting: but he 36
that is incredulous to the Sonne, shal not see life, but the
vvraith of God remaineth vpon him.

AN NOT A T I O N S
C H A P. III.

Baptisme in
water necessa-
rie to saluation.

1. *Borne againe of Water.* As no man can enter into this world nor haue his life and being in the same, except he be borne of his carnal parents: no more can a man enter into the life & state of grace which is in Christ, or attaine to life euerlasting, vnles he be borne and baptized of water and the Holy Ghost. Whereby we see first, this Sacrament to be called our regeneration or second birth, in respect of our natural and carnal which was before. Secondly, that this Sacrament consisteth of an external element of water, and internal vertue of the Holy Spirit: Wherein it excelleth Iohns Baptisme, which had the external element, but not the spiritual grace. thirdly, that no man can enter into the kingdom of God, nor into the fellowship of Holy Church, without it. Whereby the Pelagians, and Calvinists be condemned, that promise life euerlasting to yong children that die without Baptisme, and al other that thinke onely faith to serue, or the external element of water superfluous or not necessarie: our Sauiours vvordes being plaine and general. Though in this case, God which hath not bound his grace, in respect of his owne freedom, to any Sacrament, may and doth accept them as baptized, which either are martyred before they could be baptized, or els depart this life with vow and desire to haue that Sacrament, but by some remediless necessity could not obtaine it. Lastly, it is proued that this Sacrament giueth grace *ex opere operato*, that is, of the worke it self (which al Protestants denie) because it so breedeth our spiritual life in God, as our carnal birth giueth the life of the world.

Baptisme in
two cases not
necessarie, but
otherwise sup-
plied.

Every infidel,
and namely he-
retikes, are iud-
ged already.

2. *Is iudged already.* He that beleeueth in Christ with faith which worketh by charitie (as the Apostle speaketh) shal not be condemned at the later day nor at the house of his death, but the infidel, be he Iew, Pagan, or Heretike, is already (if he die in his incredulitie) by his owne profession and sentence condemned, and shal not come to iudgement either particular or general, to be discuffed according to his vvorkes of mercie done or omitted. In which sense S. Paul saith that the oblitinate Heretike is condemned by his owne iudgement, preventing in him self, of his owne free wil, the sentence both of Christ and of the Church.

The excellen-
cie of Christs
povver and gra-
ces.

3. *He that cometh from above.* As though he should say, No maruel that men resort to Christ so fast and make lesse account of me. for, his baptisme and his preaching and his person are al from heauen immediatly. He bringeth al from the very bosome, mouth, and substance of God his Father. Whatsoeuer is in me, is but a litle drop of his grace. His spirit and graces are above all measures or mens gifts, euen according to his Manhood: and al power temporal and spiritual, the kingdom and the Priesthod, and al soueraintie in heauen and earth are bestowed vpon him as he is man also.

C H A P. IIII.

Leaving Ieruvrie because of the Pharisees, in the way to Galilee he talketh with a Samaritane woman, willing her that he will give vvaier of euerlasting life, 16 shewing him self to know mens secrets, 19 preferring the Iewes religion before the Samaritanes, but ours (the Christian Catholike religion) before them both, 21 and testifying vnto her that he is Christ. 22 which by her testimonie and his preaching very many Samaritanes do beleue: he in the meane time foretelling his Disciples, of the harvest he will send them in to. 23 The Galilaeus also receive him, vvhete againe he worketh his second miracle.

Gen. 4^o,
22.

1 **W**HEN IESVS therefore vnderstoode that the
2 Pharisees heard that IESVS maketh mo Disciples,
3 and baptizeth, the Iohn, (hovvbeit IESVS did
4 not baptize, but his Disciples) † he left Ieruvrie, and
5 vvent againe into Galilee. † and he had of necessitie to passe
6 through Samaria. † He commeth therefore into a citie of Sa-
7 maria vvhich is called Sichar: * beside the maner that Iacob
8 gaue to Ioseph his sonne. † And there vvas there the foun-
9 taine of Iacob. IESVS therefore vveariet of his journey, sae
10 so vpon the fountaine. It vvas about the sixt houre.

11 † There commeth a vvoman of Samaria to dravv vva-
12 ter, IESVS saith to her, Giue me to diinke. † For his Dis-
13 ciples vvete gone into the citie, to bie meates. † Therefore that
14 Samaritane vvoman saith to him, Hovv doest thou being
15 a Ievve, aske of me to drinke, vvhich am a Samaritane vvoman
16 For the Ievves do not communicate vwith the Samaritanes.

17 † IESVS answered, and said to her, If thou didst knowv the
18 gift of God, and vvho he is that saith vnto thee, Giue me to
19 drinke: thou perhaps vvouldest haue asked of him; and he
20 vvould haue giuen thee ^c liuing vvater. † The vvoman
21 saith to him, Sir, neither hast thou vvherein to dravv, and the
22 vvell is deepe: vvhence hast thou the liuing vvater? † att thou
23 greater then our father Iacob, vvho gaue vs the vvell, and him
24 self dranke of it, and his children, and his cattel? † IESVS an-
25 svvered, and said to her, Euery one that drinketh of this vva-
26 ter, shal thirst againe: but he that shal drinke of the vvater
27 that I vvil giue him, shal not thirst for euer, † but the vvater
28 that I vvil giue him, shal become in him a fountaine of vva-
29 ter springing vp vnto life euerlasting. † The vvoman saith
30 to him, Lord giue me this vvater, that I may not thirst, nor
31 come hither to dravv.

32 † IESVS saith to her, Goe, call thy husband, and come
33 hither. † The vvoman answered and said, I haue no huf-
34 ff band

† He did not baptize ordinarily, yet that he baptized his Apostles, S. Aug. thinketh it very probable. 7. 102.

The Gospel vp 6 Friday in the 3 Weeke in Lent.

† This woman is a figure of the Church, not yet iustified, but now to be iustified. Aug. 118. 11. in Ioan.

† There were many other causes why the faithful Iewes could not abide the Samaritans, but their precise abstaining from their companie & cōuersation, was their Schismatical Temple and seruice in mount Garizim.

^c He speaketh of his baptizing in the Holy Ghost. See lo.c. 7. 39.

band. I E S V S faith to her, Thou hast said vvel, that I haue
no husband. † For thou hast had five husbands: and he 18
vvhom thou novv hast, is not thy husband. this thou hast
said truely.

† The vvoman faith to him, Lord, I perceiue that thou art 19
a Prophet. † Our fathers adored in this mountaine, and you 20
say, * that at Hierusalem is the place vvhere men must adore.
† I E S V S faith to her, Vvoman beleeue me, that the houre 21
shal come, vvhen you shal neither in this mountaine, nor in
Hierusalem adore the Father. † * You adore that you knowv 22
not: vve adore that vve knowv, for saluation is of the Ievves.
† But the houre cometh, and novv it is, vvhen the true 23
adorers shal adore the Father in spirit and veritie. for the Fa-
ther also seeketh such, to adore him. † God is a spirit, and 24
they that adore him, must adore in spirit and veritie. † The 25
vvoman faith to him, I knowv that M E S S I A S commeth,
(vvhich is called C H R I S T): thertore vvhen he commeth,
he vvil shevv vs al things. † I E S V S faith to her, I am he, that 26
speake vvith thee.

† And incontinent his Disciples came: and they marueiled 27
that he talked vvith a vvoman. No man for al that said, Vvhat
seekest thou, or vvhy talkest thou vvith her?

† The vvoman thertore left her vvater-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 vvhatsoeuer I haue done. Is not
he C H R I S T? † They vvent forth thertore out of the cite, 30
and came to him.

† In the meane time the Disciples desired him, saying, 31
Rabbi eate. † But he said to them, I haue meate to eate 32
vvhich you knowv not. † The Disciples thertore said one to 33
another, Hath any man brought him tor to eate? † I E S V S faith 34
to them, My meate is to doe the vvil of him that sent me, to
perfit his vvooke. † Doe not you say that yet there are foure 35
moneths, and haruest commeth? Beheld I say to you,
lift vp your eies, and see the countries, that they are vvhite
already to haruest. † And he that reapeth, receiveth hire, 36
and gathereth fruite vpto life euetlasting: that both he that
sovveth, and he that reapeth, may reioyce together. † For 37
in this is the saying true: that it is one man that sovveth, and
it is another that reapeth. † I haue sent you to reape that 38
vvhich you laboured not: others haue laboured, and you
haue

Deu. 12,
6. Pf. 121
13.

4 Reg.
17, 28,
36.

haue entred into their labours.

39 † And of that citie many beleued in him of the Samaritans, for the vvord of the²² vvoman giuing testimonie, that
40 he told me al things vvhathoeuer I haue done. † Therefore vvh^{en} the Samaritans vv^{ere} come to him, they desired him that he vvould tarie there. And he taried there tvvo daies.

41 † And many moe beleued for his ovvne vvord. † And
42 they said to the vvoman, That novv not for thy saying doe vve beleue: for our selues haue heard, and doe knowv that this is the Saviour of the vvorld in deede. †

43 † And after the tvvo daies he departed thence: and vv^{ent}
44 into Galilee. † For I E S V S him self gaue testimonie that a

Mr. 4, 12

Mr. 1, 14

Luc. 4,

14.

45 Prophet hath not honour in his ovvne countrie. † Therefore
* vvh^{en} he vv^{as} come into Galilee, the Galilzans receiued him, vvhereas they had seen al things that he had done at Hierusalem in the festiual day: for them selues also came to the festiual day.

Jo. 2, 9.

46 † He came againe therfore into Cana of Galilee, * Vvhere
he made vvater vvine. And there vv^{as} a certaine lord vvwhose
47 sonne vv^{as} sicke at Capharnaum. † He hauing heard that I E S V S came from Ievvrie into Galilee, vv^{ent} to him, and desired him that he vvould come dov^{vne} & heale his sonne.

48 for he began to die. † I E S V S therfore said to him, Vn-

49 lesse you see signes and vvonders, you beleue not. † The

lord saith to him, Lord, come dov^{vne} before that my sonne

50 die. † I E S V S saith to him, Goe, thy sonne liueth. The man

51 beleued the vvord that I E S V S said to him, and vv^{ent}. † And

as he vv^{as} novv going dov^{vne}, his seruants mette him: and

52 they brought vvord, saying, That his sonne liued. † He asked

therfore of them the houre, vvherein he vv^{as} amended. And

they said to him, That yetterday at the seuenth houre the feuer

53 left him. † The father therfore knewv that it vv^{as} in the same

houre vvherein I E S V S said to him, Thy sonne liueth. and

54 him self beleued and his vvhole house. † This againe the

Jo. 2, 11.

* second signe did I E S V S, vvhen he vv^{as} come from Ievvrie into Galilee.

²² This wom^{an} mystically beig the Church, it is here signified, that they which at the first beleue because the Church teacheth so, afterward be much confirmed, finding it in the Scripture also, and by other instructions.

The Gospel vv^{as} the 10 Sunday after Pentecost.

ANNOTATIONS
CHAP. IIII,

²² Our Fathers adored.] By adoration is meant doing of sacrifice. for other offices of Religion might be done in any place. The Samaritanes to defend their adoring in Garizim, pretended their worshipping there to be more ancient then the Iewes in Hierusalem, referring it to Iacob the true Temple.

F f ij

Iacob: Whereas in deede that Patriarch adoring there before the Temple was appointed, or the Law given, made nothing for their Schisme: Which was begone by Manasses a fugitive Priest, onely to hold his unlawfull wife thereby, and to obtaine Superioritie, in Schisme: which he could not doe in the vntie of his brethren: long after the Temple of Hierusalem, from vvhich the reuolt was made. Therefore Christ giueth sentence for the Iewes and the Temple of Hierusalem, affirming that they had a good ground thereof, but the Samaritanes none at all.

The true Temple preuaileth.

Iosaphus also recordeth how the Samaritanes demaunded of Alexander the Great, the like priuileges and immunities as he had graunted to the high Priest and Temple of Hierusalem, pretending their Temple to be as great and as vvorthy, and them selues to be Iewes as the other, and to vvorship the same God. but their Schismaticall hypocrisie was easily spied and dismissed vvith nothing. An other time the Iewes and Samaritanes (as the same vvriter testifieth) made a great flurre in Alexandria about the truth and antiquitie of the Schismaticall temple and seruice in Garizim and the other true Temple of Salomon: in so much that the matter was put to arbitrement by Ptolomeus the kings commaundement, onely to trie whether of the two was first. And the Schismatickes (as their custome is) *per saltum* can make their Church or seruice as old as they list, referring it to the Patriarches, as our Schismatickes do now to Christ and the Apostles. But when the trial was made, onely they of Hierusalem did inuincibly proue by continual succession of their Priests, and by the iust note of the time when the Schismatickes went out from them, that theirs was the lawfull, and the other the false temple and false adoration. and to it was iudged, and the Samaritanes put to silence. Afterward the said schismatickes (which is lightly the end of all Schismes) reuolted quite from the Iewes religion, and dedicated their temple in Garizim to Iupiter Olympius, as Caius supper and his bread and wine is like at length to come to the sacrifice of Ceres and Bacchus.

The true Temple is proued by continual succession.

Christian adoration throughout all nations in every place, in spirit & veritie: that is, in the Sacraments and seruice of the new law, full of spirit & grace: in the veritie of things before prefigured, specially the true sacrifice of Christs body and blood.

In Spirit and veritie. Our Saviour foretelleth her that the end & ceasing of their sacrifice & adoration in both the Temples should shortly be, and euen then was begone to be fulfilled: instructing her in three thing: concerning that point. first, that the true sacrifice should be tied no more to that one place or nation, but that true adoration should be through out all Nations according to the Prophecie of Malachie. Secondly, that the grosse and carnal adoration by the flesh and blood of beasts and other external terrene creatures, not hauing in them grace, spirit, and life, should be taken away: & an other sacrifice succedee, which should be in it self immortall, celestiall, diuine, full of life, spirit, and grace. and thirdly, that this adoration and sacrifice should be the veritie it self, vvhereof all the former sacrifices and hostes were but shadowes and figures. and he calleth that here spirit and truth, vvhic in the first Chapter is called grace and truth. All vvhic is no more but a prophecie and description of the sacrifice of the faithfull Gentils in the body and blood of Christ: not that it is not by external meanes giuen to vs (for otherwise vve being men consisting of flesh and blood could not be capable thereof) but that it is spirit and life in it self, being the flesh of the vvord of God. And if a man enlarge the vvord of Adoration, (vvhic here as is said, signifyeth properly the vvorship of God by sacrifice) to all the Sacraments of the new Law, they all likewise be spirit and grace, the Holy Ghost working inuisibly and internally vpon our soules by euery one of them. vvherevpon our Baptisme, is water & the Holy Ghost: our Penance, the vvord of absolution and the Holy Ghost: our Confirmation, oile & the Holy Ghost by imposition of handes: finally, all the adoration of the Catholike Church, is properly spiritual, though certaine external creatures for our natures, state and necessitie, be ioyned therevnto. Take heede therefore thou gather not of Christs vvordes, that Christian men should haue no vse of external office towards God: for that would take away all sacrifice, Sacraments, prayers, Churches, and societie of men in his Service.

The 2 part: THE ACTS of Christ in Iewrie (hauing already begonne his solemne Manifestation in Galilee Mt. 4. 12) the second Pasche of his preaching.

CHAP. V.

Curing a bedred man at the pond of miracle, because he doth it on the Sabbath, the blind Iewes do persecute him, 7 and againe because he saith that God is his natural father. 10 He thereupon continueth saying, the Fathers operation and he to be in euery thing al one, and that he shal do greater things then these miraculou cure, to vvite, 11 quicken the dead in soule by sinne, as being appointed Iudge of al, 12 yea and quicken the dead in bodies also, incōtinuē iudging al vvrightly. 13 And that these are not bragges of his owne, but he vvitnesses to be, 14 Iohn Baptist, 15 he euē more miraculou vvorkes, 17 he fathers voice as he baptisime, 18 the Scriptures also, namely of Moyses.

AFTER

*' Berbef-
da,*

*multū
tempus
haberet,*



1 **A**FTER these things there vvas a festiual
2 day of the Ievves, and I E S V S vvent vp
3 to Hierusalem. † And there is at Hieru-
4 salem vpon ⁱⁱ Probatia a pond vvhich
5 in hebrevv is surnamed ' Bethsaida', ha-
6 uing fiue porches. † In these lay a great mul-
7 titude of sicke persons, of blinde, lame,
8 vvithered, expecting the stirring of the vvater. † And an An-
9 gel of our Lord descended at a certaine time into the pond:
10 and the vvater vvas stirred. And he that had gone dovvne
11 first into the pond after the stirring of the vvater, vvas made
12 vvhole of vvhatsoever infirmitie he vvas holden. † And
13 there vvas a certaine man there that had been eight and thir-
14 tic yeres in his infirmitie. † Him vvhen I E S V S had seen
15 lying, & knew that he had novv a long time, he saith to him,
16 *Vvilt thou be made vvhole?* † The sicke man answered him,
17 Lord, I haue no man, vvhen the vvater is troubled, to put me
18 into the pond. For vvhiles I come, an other goeth dovvne
19 before me. † I E S V S saith to him, Arise, take vp thy bed,
and vvalk. † And forthvvith he vvas made vvhole: and
he tooke vp his bed, and vvalked. And it vvas the Sabboth
that day. † The Ievves therefore said to him that vvas healed,
It is the Sabboth, thou maist not take vp thy bed. † He an-
swered them, He that made me vvhole, he said to me, Take
vp thy bed, and vvalk. † They asked him therefore, Vvhat
is that man that said to thee, Take vp thy bed, and vvalk?
† But he that vvas made vvhole, knew not vvho it vvas. For
I E S V S shronke aside from the multitude standing in the
place. † Aftervvard I E S V S findeth him in the temple, and
said to him, Behold, thou art made vvhole: ^o sinne nomore,
lest some vvorse thing chaunce to thee. † That man vvent
his vvay, and told the Ievves that it vvas I E S V S that made
him vvhole. † Therevpon the Ievves persecuted I E S V S,
because he did these things on the Sabboth.

† But I E S V S answered them, My father vvorketh vn-
til novv: and I doe vvorke. † Therevpon therefore the Ievves
fought the more to kil him: because he did not only breake
the Sabboth, but also he said God was his father, making him
self equal to God. † I E S V S therefore answered, and said to
them, Amen, amen I say to you, The Sonne can not doe any
thing of him self, but that vvhich he seeth the Father doing.

*The Gospel vpō
Friday in the
first weeke of
Lent.*

*By our latin
text and the
Greeke, this mi-
raculous pond
vvas in or vpon
Probatia, that is,
a place vvhere
the sheepe to
be sacrificed,
vvere kept. But
by other latin
copies, S. Hie-
rom, and some
Greeke fathers,
Probatia is the
very pōd it self:
so called, be-
cause the shee-
pe of sacrifice
vvere there
vvashed.*

For vvhhat things soeuer he doeth, these the Sonne also doeth
 in like maner. † For the Father loueth the Sonne, and shevv- 20
 eth him al things that him self doeth, and greater vvorkes
 then these vvil he shevv him, that you may marueil † For as 21
 the Father doth raise the dead and quickeneth: so the Son-
 ne also quickeneth vvhom he vvil. † For neither doth the 22
 Father iudge any man: but al iudgement he hath giuen to
 the Sonne, † that al may honour the Sonne, as they doe 23
 honour the Father. He that honoureth not the Sonne, doth
 not honour the Father, vvho sent him. † Amen, amen I say 24
 to you, that he vvwhich heareth my vvord, and beleueth him
 that sent me, hath life euerlasting. and he commeth not
 into iudgement, but shal passe from death into life.
 † Amen, amen I say to you, that the houre commeth, and 25
 novv it is, vvhen the dead shal heare the voice of the Sonne
 of God, and they that haue heard, shal liue. † For as the Fa- 26
 ther hath life in him self: so he hath giuen to the Sonne also
 to haue life in him self: † and he hath giue him povver to doe 27
 iudgement also, because he is the Sonne of man. † Marueil 28
 not at this, because the houre commeth vvherein al that are
 in the graues, shal heare his voice, † and they that haue 29
 done good things, shal come forth into the resurrection
 of life: but they that haue done euil, into the resurrection of
 iudgement. -† I can not of my self doe any thing. As I hea- 30
 re, so I iudge: and my iudgement is iust. because I seeke not
 my vvil, but the vvil of him that sent me. † If I giue testimo- 31
 nie of my self, my testimonie is not true. † There is an other 32
 that giueth testimonie of me: and I knowv that the testimo-
 nie is true vvwhich he giueth of me.
 † * You sent to Iohn: and he gaue testimonie to the truth. 33
 † But I receiue not testimonie of man: but I say these things 34
 that you may be sauéd. † He vvás the lampe burning and 35
 shining. And you vvould for a time reioyce in his light.
 † But I haue a greater testimonie then Iohn. For the vvorkes 36
 vvwhich the Father hath giuen me to perfite them: the very
 vvorkes them selues vvwhich I doe, giue testimonie of me, that
 the Father hath sent me. † And the Father that sent me, him 37
 self hath * giuen testimonie of me. neither haue you heard
 his voice at any time, nor seen his shape, † and his vvord 38
 you haue not remaining in you: because vvhom he hath sent,
 him you beleue not. † * Search the vv scriptures, for you 39
 thinke

The Gospel vpo
Allioules day.

† Not faith on-
ly, but good and
il deedes shal
be counted, and
accordingly re-
warded at the
day of iudge-
ment.

† Catholikes
searche the scrip-
tures, and finde
there, Peters &
his successors
Prinacie, the re-
al presence, the
Priests power
to forgiue sin-
nes, iustification
by faith & good
Workes, Virgini-
tie professed be-
fore matrimo-
nie, breach of
the vow of co-
tinencie damna-
ble, voluntarie
postrite, P. ná-
ce, almes, and
good deedes
meritorious, di-
uers rewardes
heaué accordig
to diuers meri-
tes, & such like.

is pas-
sed

Jo. 1, 19.

Mt. 3, 17

thinke in them to haue life euerlasting: and the same are they
 40 that giue testimonie of me: † and you vvil not come to me
 41 that you may haue life. † Glorie of men I receiue not. † But
 42 I haue knowven you, that the loue of God you haue not in
 43 you. † I am come in the name of my Father, and you receiue
 44 vvil receiue. † Howv can you beleue, that receiue glorie one
 45 of an other: and the glorie vvhich is of God only, you seeke
 46 not? † Thinke not that I vvil accuse you to the Father. there
 47 is that accuseth you, Moyles, in vvhom you trust. † For if
 you did beleue Moyles: you vvould perhaps beleue me
 also. for of me he hath vvritten. † And if you doe not be-
 leue his vvritings: howv vvil you beleue my vvordes?

∴ He meaneth
 specially Anti-
 christ. How the
 can the Pope be
 he, seeing the Je-
 wes receiue
 him not?

ANNOTATIONS
 CHAP. V.

pend.) This is as great a wonder and worke as was in the old Law; yet neuer recorded in the Scripture before: the conditions and circumstances of the same much to be distinctly weighed against the Miraculants of this time for many causes. First, that God without derogation to his honour, yea to the great commendation of it, doth giue vertue of miracles and cure to water or other creatures.

Secondly, that he giueth such vertues to these creatures specially which be by vse and occupying in sacred functions or other use, as it were sanctified: for this pond was it wherein the carcasses of sheepe (therefore called Probatia & other beasts to be sacrificed, were first washed, to which being alwaies red (as S. Hierom saith) with the blood of hostes, this force was given, for the commendation of the sacrifices of the Law there offered. How much more may we acknowledge such workes of God miraculously done in or about the Sacrifice or Sacraments of the new Testament, which faithlesse men wholly reiect and condemne for fables, because they know not the Scriptures nor the power of God. Thirdly, that this operation was giuen at one time more then an other, & rather on great festival daies then other vulgar times (for this was the feast of Pasche or of Pentecost, as daies more sanctified, and vvhhen the people made greater concourse: which sheweth that we should not wonder to see great miracles done at the Memories and feastes of Martyrs or other great Festiuities, more then at other places and times. Fourthly, that the Angels or some special Saincts are Presidents or Patrones of such places of miracle, and workers also vnder God of the effects that there extraordinarily be done. Which ought to make Christians lesse doubt, that the force of diuers Waters in the world is with attributed by our forefathers and good stories to the prayers and presence of Saincts, which procure incredulous men referre onely to nature, vntuely pretending that God is more glorified by the workes of nature, which be of his ordinarie providence, then by the graces of Miracle giuen to his Saincts or Angels by his extraordinary providence.

Fifthly, that miracles be not wrought on men by their faith onely and as well by their presence in spirit as in body, or vpon the parties desire or deuotion onely, according to the Heretikes pretext that God is a like present by his power and grace to euery man and place: and therefore that men neede not to go from their owne houles or countries to see holines or health at the places of Christs or his Saincts birth, death, memories: for none could haue bene of this water but he that could touch it, and be in it corporally, and at that iust time when the water was in motion by the Angel. Yea sixthly, we may consider that in such cases to make the matter more maruelous, rare, and more earnestly to be sought for, and to signifie vs that God hath al such extraordinary operations in his owne wil and commaundement, without al rules of these our reasons and questioning thereon, none could be healed but that person who first could get into the pond after the Angel came and stirred the same. Seventhly, that these graces of corporal cures giuen to this water, * prefigure the like force of the Sacrament of Baptisme for the cure of soules, though we neede not seeke the correspondencie thereof to the figure in euery point. Lastly, Christ by his power of excellencie and prerogative could and did heale this poore man that

Hiero. de
 Law. Habr.
 post med.

Hiero. com.
 Lucifer. 4.
 1 to 2.

1 Vertue of mi-
 racles giuen to
 creatures.

2 The same giue
 specially to san-
 ctified creatu-
 res.

3 Miracles done
 at one time more
 then at an other,
 specially at great
 solemnities.

4 Angels and
 Sainctes patro-
 nes & workers
 in places of mi-
 racles.

5 Miracles in
 certaine places,
 & wrought vpon
 the that corpor-
 ally visite the
 same. See S. Au-
 gustine ep. 117.

6 Al reasong in
 these matters
 must yeld to
 Gods pleasure.

7 This Water is
 a figure of Bap-
 tisme.

Christ extraordinarily healed without creatures. Sinne the cause of sickness and infirmities.

that could get no body to help him into the water, because he earnestly and long desired the remedie by God appointed, but was excluded by necessitie: as our Lord saith al such as die without Baptisme, if they in their owne persons earnestly intended, desired, and sought for the same.

14. Sinne no more.) We may gather hereby that this mans long infirmite was for punishment of his finnes, and that men oft, attribute their sicknes to other natural defects, and seeke for remedies of the world in vaine. When the sinne for which it was sent, remaineth, or is not repented of: and therefore that in all infirmities men should first turne to God & goe to their Ghostly father, and then call for the worldly Physicians afterward.

15. I receive not.) Our Maister meaneth that mans testimonie is not necessarie to him, nor that the truth of his Diuinitie dependeth on worldly witnessers or mens commendations: though to vs such testimonies be agreeable and necessarie, and so for our instruction he vouchtaued to take the testimonies of Iohn the Baptist and Moyse and the Prophets: and departing out of this world, to send forth al his Apostles, and in them al Bishops and Lawful Pastors, to be his witnessers from Hierusalem to the ends of the world.

16. Searche the Scriptures.) He reprehendeth the Iewes, that reading daily the Scriptures and acknowledging that in them they should finde life and saluation, they yet looked ouer them so superficially that they could not finde therein him to be CHRIST their King, Lord, life, and Saviour. For the special maisters & Scribes of the Iewes then, were like vnto our Heretikes now, vvhich be euer talking and turning and shuffling the Scriptures, but are of al men most ignorant in the deepe knowledge thereof. And therefore our Maister referreth them not to the reading onely or turning them without booke, or hauing the sentences thereof gloriously painted or vwritten in their Temple, houses, or coates: but to the deepe searche of the meaning and mysteries of the Scriptures, vvhich are not so easily to be seen in the letter.

Neither Iewes nor Heretikes finde the truth, because they searche not the Scriptures deeply, but read superficially.

CHAP. VI.

The 3 part.
His ACTES
in Galilee, &
in Iewrie,
about the
third Pasche
and after.

Having with five loaves fed five thousand. 16. (walking also the night after upon the sea) 22. on the morrow the people there upon resorting vnto him. 23. he preacheth vnto them of the Bread which he vvil giue: telling them that he is come from heauen, and therefore able to giue such bread as can quicken the world, euen he or vne flesh: and that al he that shall beleue in him, shall not perishe. 24. Many not vnderstanding do murmur at this doctrine, yea and become apostates, though he tel them that they shall see by his Ascension into heauen, that he is descended from heauen, but the Iewes sticke vnto him, beleuing that he is God omnipotent, as he said. Among whom also (that no man be scandalized) he signifieth that he foreknoweth vvhich vvil become a traitor: as among the Iewes, vvhich would become apostates.

The Gospel vpon
Midlent Sunday.



AFTER these things I E S V S went beyond 1
the sea of Galilee, vvhich is of Tiberias:
† and a great multitude folovved him, be- 2
cause they saw the signes vvhich he did
vpon those that were sicke. † I E S V S ther- 3
fore went vp into the mountaine, and there
he sate vwith his Disciples. † And the Pasche vvas at hand, 4
the festiual day of the Iewes. † Vwhen I E S V S therefore had 5
lifted vp his eyes, and saw that a very great multitude com-
meth to him, he saith to Philippe, Vvhence shall we bie
bread: that these may eate? † And this he said, rempting him. 6
for him self knew vwhat he would doe? † Philippe answered
red him, Two hundred penie vworth of bread is not suffi-
cient for them, that euerie man may take a litle peece. † One 8
of his Disciples, Andrevv the brother of Simon Peter, saith
to

Mr. 14,
13. Mar.
6, 32.
Lu. 9, 10

9 to him, † There is a boy here that hath five barley loaves, &
 10 two fishes: but vvhhat are these among so many? † I E S V S
 therefore saith, Make the men to sit dovvne. And there vvas
 much grasse in the place. The men therefore sate dovvne, in
 11 number about five thousand. † I E S V S therefore tooke the
 loaves: and vvhhen he had giuen thanks, he distributed to
 them that sate. in like maner also of the fishes as much as they
 12 vvould. † And after they vvere filled, he said to his Disci-
 ples, Gather the fragments that are remaining, lest they be
 13 lost. † They gathered therefore, and filled twelue baskets
 vvith fragments of the five barley loaves, vvwhich remained to
 14 them that had eaten. † Those men therefore vvhhen they had
 seen vvhhat a signe I E S V S had done, said, That this is the
 15 Prophet in deede that is to come into the vvorld. † I E S V S
 therefore vvhhen he knew that they vvould come to take him,
 and make him king, * he fled againe into the mountaine him
 self alone. -†

Mt. 14,
 23. Mr.
 5, 46.

16 † And vvhhen euen vvas come, his Disciples vvvent dovvne
 17 to the sea. † And vvhhen they vvere gone vp into the shippe,
 they came beyond the sea into Capharnaum, and nowv it vvas
 18 darke, and I E S V S vvas not come vnto them † And the sea
 19 arose, by reason of a great vvinde that blevv. † Vvhhen
 they had rowed therefore about five and vventie or thirtie
 furlonges, they see I E S V S vvalking vpon the sea, and to
 20 dravv nigh to the shippe, and they feared. † But he saith to
 21 them, It is I, feare not. † They vvould therefore haue taken
 him into the shippe: and forthvvith the shippe vvas at the
 land to vvwhich they vvvent.

22 † The next day, the multitude that stode beyond the
 sea, sawv that there vvas no other boate there but one, and
 that I E S V S had not entred into the boate vvith his Disciples,
 23 but that his Disciples only vvere departed: † but other boates
 came in frō Tiberias beside the place vvhere they had eatē
 24 the bread, our Lord :: giuing thanks. † Vvhhen therefore the
 multitude sawv that I E S V S vvas not there, nor his Disciples,
 they vvvent vp into the boates, & came to Capharnaū seeking
 25 I E S V S. † And vvhe they had found him beyond the sea, they
 26 said to him, Rabbi, vvhe camest thou hither? † I E S V S ansve-
 red them, and said, Amen, amen I say to you, you seeke me
 not because you haue seene signes, but because you did eat
 27 of the loaves, and vvere filled. † Vvorke not the meate that

:: These wor-
 des do plainly
 import, that the
 giuing thanks
 was an effecti-
 al blessing of
 the bread and
 working the
 multiplication
 thereof.

G g peris heth

perisheth, but that endureth vnto life euerlasting, vvhich
the Sonne of man vvil giue you. For him the Father, God,
hath signed. † They said therefore vnto him, Vvhat shal vve 28
doe that vve may vvorke the vvorkes of God? † I E S V S 29
ansvvered, and said to them, This is the vvorke of God, that
you belecue in him vvhom he hath sent. † They said ther- 30
fore to him, Vvhat signe therefore doest thou, that vve may
see, and may belecue thee? vvhat vvorkest thou?

† Our * fathers did eate Manna in the desert, as it is vvrit- 31
ten, *Bread from heauen he gaue them to eate.* † I E S V S therefore said 32
to them, Amen, amen I say to you, Moyses gaue you not the
bread from heauen, but my Father giueth you the true bread
from heauen. † For the bread of God it is that descendeth 33
from heauen, and giueth life to the vvorld. † They said ther- 34
fore vnto him, Lord, giue vs alvvayes this bread. † And 35
I E S V S 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 haue seen me 36
and you belecue not. † Al that the Father giueth me, shal 37
come to me: and him that commeth to me I vvil not cast
forth. † Because I descended from heauen, not to doe mine 38
ovvne vvil, but the vvil of him that sent me. † For this is the 39
vvil of him that sent me, the Father: that al that he hath giue
me I leese not thereof, but raise it in the last day. † And this 40
is the vvil of my father that sent me: that euery one that seeth
the Sonne, and beleueth in him, haue life euerlasting, and
I vvil raise him in the last day. †

† The Ievves therefore murmured at him, because he had 41
said, I am the bread vvhich descended from heauen: † and 42
they said, Is not this I E S V S the sonne of Ioseph, vvwhose
father and mother vve knowv? Hovv then saith he, That I
descended from heauen? † I E S V S therefore ansvvered and 43
said to them, Murmure not one to an other: † no man can 44
come to me, vnles the Father that sent me, dravv him: and
I vvil raise him vp in the last day. † It is vvritten in the Pro- 45
phets, *And al shal be docible of God.* Euery one that hath heard of
the Father, and hath learned, commeth to me. † Not that 46
any man hath seen the Father, but he vvwhich is of God: this
hath seen the Father. † Amen, amen I say to you, he that be- 47
leueth in me, hath life euerlasting. † I am the bread of life. 48
† Your fathers did eate Manna in the desert: and they died. 49
† This

Why we keepe
the hebrue
word, Amen, &
translate it not,
See the Annot.
c. 1. v. 14.

The Gospel in
the Aftuerfari
of the dead.

The Gospel vpo
Imber vvencel-
day in vvhitson-
vveeke.

Exo. 16,
4. 14.
Pf. 77,
24.

Esa. 54,
13.

50 † This is the bread that descendeth from heauen: that if any
 51 man eate of it, he die not. † I am the liuing bread, that came
 dovvne from heauen. If any man eate of this bread, he shall
 liue for euer: and * the bread vvhich I vvil giue, is my flesh
 for the life of the v v orld. -† The Gospel in
a daily Masse
for the dead

52 † The Ievves therfore stroue among them selues, saying,
 53 "Hovv can this man giue vs his flesh to eate? † I E S V S ther-
 fore said to them, Amen, amen I say to you, "Vnles you eate
 the flesh of the Sonne of man, "and drinke his blood," you
 54 shall not haue life in you. † He that eateth my flesh, and
 drinketh my blood, hath life euerlasting: and "I vvil raise him
 55 vp in the last day. -† For my flesh, is "meate in deede: and
 56 my blood is drinke in deede. † He that eateth my flesh, and
 57 drinketh my blood, abideth in me, and I in him. † As the li-
 uing father hath sent me, and I liue by the father: and he that
 58 eateth me, the same also shall liue by me. † This is the bread
 that came dovvne from heauen. Not as your fathers did eate
 Manna, and died. " He that eateth this bread, shall liue for e-
 59 uer. -† These things he said teaching in the Synagogue, in
 Capharnaüm.

60 † Many therfore of his Disciples hearing it, said, This
 61 saying is hard, and vvho can heare it? † But I E S V S knovving
 vvith him self that his Disciples murmured at this, he said to
 62 them, Doth this scandalize you? † If then you shall see * the
 63 Sonne of man ascend vvhere he vv as before? † It is the spi-
 rit that quickeneth, "the flesh profiteth nothing. The vv or-
 64 des that I haue spoken to you, be spirit and life. † But there
 be certaine of you "that beleue not. For I E S V S knew from
 the beginning vvho they vv ere that did not beleue, and
 65 vvho he vv as that vvould betray him. † And he said, Ther-
 fore did I say to you, that no man can come to me; vnles it
 66 be giuen him of my Father. † After this many of his Disci-
 ples vv ent backe: and novv they vv alked not vvith him.

67 † I E S V S therfore said to the Twelue, Vvhat, vv il you
 68 also depart? † Simon "Peter therfore answered him, Lord,
 to vvhom shall vve goe? thou hast the vvordes of eternal life.
 69 † And vve beleue and haue knovven that thou art Christ
 70 the sonne of God. † I E S V S answered them, Haue not I cho-
 71 sen you the Twelue: & of you one is a deuil? † And he meant
 Iudas Iscariot, Simons sonne: for this same vv as to betray
 him, vvhereas he vv as one of the Twelue.

ANNOTATIONS
CHAP. VI.

27. *Work not the meate.*] By their greedy seeking after him for meate of the body, he taketh occasion to draw them to the desire of a more excellent food, which he had to give them, and so by litle to open vnto them the great meate and myserie of the B. Sacrament: which (as he pro- ueth) doth not onely far passe their ordinarie bread or his maruelous multiplied loaves, but Maana it self, which they thought came from heauen, and so much wondered at it.

28. *The true bread.*] Though the person of Christ incarnate, euen out of the Sacrament also, be meant vnder the Metaphores of bread and drinke from heauen: and our beleefe in him, be signi- fied by eating and feeding: yet the causes why they should be recommended vnto vs in such termes, were, that he was to be eaten and drunken in deed in the formes of bread and Wine: for the which cause his body on the crosse is called his bread: & his blood shed on the crosse, the blood of the grape: no doubt because the same body and blood were in Holy Sacrament to be eaten and drunken. In vvhich speeches, either of Christs person generally, or peculiarly of the same as in the B. Sacrament, *the true bread* is not taken properly and specially for that substance which is of corne, and called vwith vs bread: but generally for food or meate, and therefore it hath ioyned vwith it lightly a terme signifi- ing a more excellent sort of sustenance: as, the true bread, the bread of heauen, the bread of life, Super substantial bread, in which sort the holy Sacrament which is Christs body, is both here, and in S. Luke and S. Paul also, often called bread, euen after consecration: not onely for that it was made of bread, but because it is bread more truly, and by more excellent property and calling, then that vvhich ordinarily is named bread.

29. *Draw him.*] The Father draweth vs and teacheth vs to come to his Sonne, and to beleue these high and hard myseries of his incarnation and of feeding vs vwith his ovvne substance in the Sacrament: not compelling or violencey forcing any against their Will or without any respect of their consent, as Heretikes pretend: but by the sweete internal motions and persuasions of his grace and spirit he wholly maketh vs of our owne vwill and liking to consent to the same.

30. *Manna, and died.*] The Heretikes holding the fathers of the old Testament to haue eaten of the same meate, and to haue had as good Sacraments as vve, be here refuted: Christ putting a plaine difference in the very substance thereof, and in the graces and effects much more at large. Manna vvas onely a figure of the B. Sacrament, though a very excellent figure thereof for many causes. It came in a sort from heauen, our Sacrament more: it vvas made by God miraculously, our Sacrament more: it vvas to be eaten for the time of their peregrination, our Sacrament more: it vvas to eury man vvhich he liked best, our Sacrament more: a litle thereof serued and sufficed as vvel as much, our Sacrament more: it vvas reserved for such daies as it could not be gathered, and our Sacrament more: it vvas kept for a memorial in the arke of the Testament, our Sacrament more: the discontented and incredulous murmured and gainsaid it, as our Sacrament more: it sustained their bodies in the desert, our Sacrament both body and soule much more.

31. *How can this man?*] It came not to their minde that nothing vvas impossible to God, that vvi- kedly said, *How can this man give vs his flesh?* but vve may make great profite of their sinne, beholding the Myseries, and taking a lesson, neuer to say or once thinke, *How?* for it is a leuvisch word, and vvorthy al punishment. To laith S. Cyril. li. 2. c. 13 in 10. Neuertheles if one asked onely for desire to learne in humility, as our Lady did touching her hauing a childe in her virginite, then he must take the Angels answer to her, That it is of the Holy Ghost, so saith S. Damascene li. 2. c. 12.

32. *Unless you eat.*] Christ commending the Sacrament of the faithful vnto vs, said, *Except you eat &c. you can not haue life in you.* So the life saith of life, and to him that thinketh the life to be a lye, this meate shal be death &c. not life to him. August. Ser. 2 de verb. Ap. c. 1. And S. Leo thus, *Because our Lord saith, Except you eat &c. let vs so communicate that vve nothing doubt of the truth of Christs body and blood: for that u receiued vwith mouth, vvhich u beloued in hart: and they ansvver Amen in vaine, that dispute against that vvhich they receiue.*

33. *And drinke.*] This the Protestants alleage for the necessitie of receiuing in both kindes: but in respect of them selues (who lightly hold at this chapter to pertaine nothing to the sacra- mental receiuing, but to spiritual feeding on Christ by faith onely) it can make nothing for one kinde or other. And in respect of vs Catholikes, who beleue Christs whole person both humani- tie and Diuinitie, both flesh and blood to be in either forme, and to be vvholy receiued no lesse in the first, then in the second or in both, this place commaundeth nothing for both the kindes.

34. *You shal not haue life.*] Though the Catholikes teach these wordes to be spoken of the Sa- crament, yet they meane not (no more then our Saviour here doth) to exclude al from saluation, that receiue not actually and sacramentally vnder one or both kindes. For then children that die after they be baptized and neuer receiued sacramentally, should perish: which to hold, were heretical. Neither did S. Augustine meane, applying these wordes to infants also, that they could not be saued without receiuing sacramentally, as not onely the Heretikes, but Erasmus did vnlearn- edly

Why Christ is called bread: & beleueing, ca- ting.

What signifieth, The true bread.

The B. Sacra- ment called bread.

God draweth vs vwith our free wil.

The manifold preeminences of the B. Sacramēt aboute Manna.

In the B. Sacra- ment, *How?* is a leuvisch word.

The real pre- sence.

Receiuing in both kindes not necessarie.

The Sacramen- tal receiuing of Christs body, not alwaies nec- cessarie to sal- uation.

Ierem. 11. 19. Gen. 28. 11.

I. n. 10. 11. AR. 1. 22. 20. 7. 1 Cor. 10.

Aug. cont. duas Ep. Polag. li. 1. c. 19. & Ser. 2 de verb. Ap. c. 2.

Ser. 6 de serm. 7. mens.

Li. 1 de pec. meris. c. 20

nedly mistake him: but his sense is that they were by the right of their Baptisme ioyned to Christs The true me-
 body Mystical, and thereby spiritually partakers of the other Sacrament also of Christs body and ning of S. Au-
 blood. As al Catholike men that be in prison, ioyning with the Church of God in hart and desire gystly vvorde
 to receiue and be partakers with the Church of this Sacrament, and those specially that deuoutly touching in-
 heare Masse and adore in presence the body and blood of Christ, inyning in hart with the Priest, al sants receiuing
 these receiue life and fruite of the Sacrament, though at euery time they receiue not sacramentally of the B. Sacra-
 ment.
 in one or both kindes. And although in the Primitiue Church the holy Sacrament in the second
 kind were often giuen euen to infants to sanctifie them, yet as the holy Council hath declared it
 was neuer ministred vnto them with opinion that they could not be saued without it. and there-
 fore the Heretikes do vntruly charge the Church and the Fathers with that error.
 Cœ Trid. 10. I will raise him.) As the Sonne liueth by the Father, euen so do vve liue by his flesh, saith S.
 Hilarte. li. 2. de Trin. And S. Cynl againe thus, Though by nature of our flesh vve be corruptible, yet by
 participation of life vve are reformed to the proprietie of life. For not onely our soules vve to be lifted up by
 the holy Ghost to life euertlasting, but the rude grosse terrestrial body of ours is to be reduced to immortalitie,
 by touching, tastings, and eating the agreeable food of Christs body. And vvhich Christ saith, I will raise him
 up, he meaneth that the body vvhich he eateth, shall raise him. Our flesh (saith Tertullian) eateth the body
 and blood of Christ, that the soule may also be fasted, therefore they shal both haue one reuerd at the Resur-
 rection. And S. Irenæus. How do they affirme that our bodies be not capable of life euertlasting, vvhich is
 nourished by the body and blood of our Lord? Either let them change their opinion, or els cease to offer the
 Eucharist. S. Gregorie Nyssene also saith, That lively body entering into our body, changeth it and maketh
 it like and immortal.
 11. Meate in deede.) Manna, was not the true meate: nor the water of the rocke, the drinke in
 deede: for they did but driue away death or famine for a time and for this life. But the holy Body of
 Christ is the true food nourishing to life euertlasting, and his blood the true drinke that drineth death away
 vterly, for they be not the body and blood of a mere man, but of him that being ioyned to life made life:
 and therefore are vve the body and members of Christ, because by the benediction of the myserie vve receiue
 the forme of God him self. So saith S. Cyril li. 4. c. 16 in 10.
 Cœ Trid. 12. He that eateth the bread.) By this place the holy Council proueth that for the grace and
 effect of the Sacrament, which is the life of the soule, there is no difference whether a man receiue
 both kindes or one. because our Sauour vvhich before attributed life to the eating and drinking of
 his body and blood, doth here also affirme the same effect, vvhich is life euertlasting, to come of
 eating onely vnder one forme. Therefore the Heretikes be seditious calumniators that would make
 the people beleue, the Catholike Church and Priests to haue defrauded them of the grace and be-
 nefite of one of the kindes in the Sacrament. Nay, it is they that haue defrauded the world, by
 taking away both the real substance of Christ, and the grace from one kinde and both kindes, and
 from al other Sacraments. The Church doth onely (by the wisdom of Gods Spirit and by instru-
 ction of Christ and his Apostles, according to time and place, for Gods most honour, the reuerence
 of the Sacrament, and the peoples most profite thereby) dispose of the maner and order, how the
 Priest, how the people shal receiue, and al other particular pointes, which him self (saith S. Augu-
 stine) did not take order for, that he might comit that to the Apostles, by vvhom he vvas to dispose the Church
 ches affairs, though both he and the Apostles and the Fathers of the primitiue Church left vs exam-
 ple of receiuing vnder one kind. Christ at Emmaus, The Apostles Act. 2. 42. The primitiue Church
 in giuing the blood onely to children, Cyp. li. de lapsis, nu. 10. in refering most commonly the
 body onely, Tertul. li. 2. ad vxo. nu. 4. Cyp. li. de lapsis, nu. 10. in hosteling the sicke therewith,
 Euseb. Ec. hist. li. 6. c. 18. in the holy Eremites also that receiued and refused it commonly and
 not the blood, in the wilderness, Basil. ep. ad Cesarium Patritium, and in diuers other cases which
 were to long to rehearse.
 Whereby the Church being warranted and in the ruling of such things fully taught by Gods
 spirit, as wel for the reprobuing of certaine heresies, that Christ God and man vvas not vvhole and
 al in euery part of the Sacrament, as specially for that the Christian people being novv enlarged,
 and the communicants often so many at once, that neither so much vvine could be conueniently
 consecrated, nor vvhithout manifold accidents of sheding or abusing be receiued (vvhich the
 Protestants haue no regard, because it is but common vvine vvhich they occupie, but the Church
 knowving it to be Christovvne blood, must haue al dreadful regard) therefore I say (be hath decreed
 and for some hundreth yeres put in vse, that the Priest saying Masse, should alwayes both conse-
 crate and also receiue both kindes, because he must expresse liugly the Passion of Christ, and the se-
 paration of his blood from his body in the same, and for to imitate the vvhole action and institu-
 tion as vvel in sacrificing as receiuing, as to vvhom properly it vvas said, Do thou, for that vvas ipo-
 ken onely to such as haue pouer thereby to offer and consecrate. But the Lay men, and the Clergie
 also vvhich they do not execute or say Masse them selues, should receiue in one kinde, being there-
 by no lesse partakers of Christs vvhole person and grace, then if they receiued both. For (as S. Paul
 saith) He that eateth the hostie, is partaker of the altar. He that eateth, saith he: for though there were
 drink-offerings or libaments ioyned lightly to euery sacrifice, yet it vvas ynough to eate onely of
 one kinde, for to be partaker of the vvhole.

The effects of
 the B. Sacramēt
 both in our bo-
 dy and soule.
 The B. Sacra-
 ment is the true
 Manna & vva-
 ter of the rocke.
 The vvhole
 grace and effect
 thereof in one
 kinde, and ther-
 fore the people
 are not defrauded.
 Receiuing in one
 or both kindes,
 is differēt, accord-
 ing to the ho-
 ly Churches ap-
 pointment.
 Authoritie of
 Scriptures and
 the Primitiue
 Church for re-
 ceiuing in one
 kinde.
 The causes of
 the Churches
 practise & ordi-
 nance concerning
 one kinde.
 The Priests that
 say Masse, must
 receiue both
 kindes.

61. If you shal see.) Our Saviour seemeth to insinuate, that such as beleue not his Wordes touching the holy Sacrament, and thinke it impossible for him to giue his Body to be eaten in so many places at once, being yet in earth, should be much more scandalized and tempted after they saw or knew him to be ascended into heauen. Vvhich is proued true in the Capharnaites of this time, whose principal reason against Christs presence in the Sacrament is, that he is ascended into heauen: yea, who are so bold as to expound this same sentence for them selues thus, It is not this body or flesh which I wil giue you, for that I wil carie with me to heauen. Whereby if they meant onely that the condition and qualities of his body in heauen should be other then in the Sacrament, it were tolerable: or 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 profiteth nothing.) If this speech were spoken in the sense of the Sacramentaries, it would take away Christs Incarnation, manhood, and death, no lesse then his corporal presence in the Sacrament. for if his flesh were not profitable, all these things were vaine. Therefore CHRIST denieth not his owne flesh to be profitable, but that their grosse and carnal conceiuing of his wordes, of his flesh, and of the manner of eating the same, was vnprofitable. Which is plaine by the sentence following, where he warneth them, that his wordes be spirit and life, of high Mystical meaning, and not vulgarly and grossly to be taken, as they tonke them. And it is the vie or the Scripture to call mans natural sense, reason, and carnal resisting or not reaching supernatural truthe, flesh or blood, as, *Flesh and blood reuealed not this to thee etc. Mat. 16.*

This carnalitie then of theirs, stood in two points specially: first, that they imagined that he would kill him self, and cut & mangle his flesh into partes, & so giue it them raw or roit to be eaten among them. Which could not be meant, saith S. Augustine: for that had contained an heinous and barbarous facte, and therefore they might and should haue bene allured, that he would commaund no such thing: but some other were sense to be of his hard, mystical, or figuratiue wordes, and to be fulfilled in a Sacrament, mystical, and a maruelous diuine sort, other wise then they could comprehend. Secondly, they did erre touching his flesh, in that they tooke it to be the flesh of a mere man, and of a dead man also, when it should come to be eaten: of which kind of flesh Christ here pronouiceth, that it profiteth nothing. Whereupon S. Cyril saith, *This body is not of Peter or Paul or any other like, but of Christ Iesus who is the life it self: and therefore this body giueth life, the very fulnes of the Diuinitie dwelling in it.* And the holy Council of Ephesus in the 11. Anathematisme 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 quicken) but of the VVORD it self. But the Heretike Nestorius dissolue the vertue of this Myserie, holding mans flesh onely to be in the Eucharist.* Thus there. And S. Ignatius cited of Theodoret, and many other Fathers haue the like. Whereby we may see that it cometh of the Diuinitie and Spirit (without which Christs flesh can not be) that this Sacrament giueth life.

63. That beleue not.) It is lacke of faith, you see here, that causeth men to spurne against this high truth of the Sacrament: as also it may be learned here, that it is the great and merciful gift of God that Catholike men do against their senses and carnal reasons, beleue and submit them selues to the humble acknowledging of this Myserie: lastly, that it may wel * by Christs insinuation of Iudas, be gathered, that he specially spurned against our Masters speeches of the holy Sacrament.

64. Went backe.) It can be no maruel to vs now that so many reuolt from the Church, by offense or scandal vniustly taken at Christs body and blood in the Sacrament: seeing many of his Disciples that saw his vvonderful life, doctrine, and miracles, forsooke Christ him self, vpon the speech & promises of the same Sacrament. for the myserie of it is so supernatural and diuine in it self, and withal so low & base for our sakes, by the shew of the formes of these terrene elements vnder which it is, and we eate it: that the vnfaithful and infirme do so stumble at Christ in the Sacrament, as the Iewes and Gentils did at Christ in his humanitie. For, the causes of contradictions of the Incarnation and Transubstantion be like. And it may be verily deemed, that whosoever now can not beleue the Sacrament to be Christ, because it is vnder the formes of bread and wine, and is eaten and drunken, would not then haue beleued that Christ had bene God, because he was in shape of man, and crucified.

To conclude, it was not a figure nor a myserie of base bread and wine, nor any Metaphorical or Allegorical speech, that could make such a troupe of his Disciples reuolt at once. When he said he was a doore, a vine, a way, a Pastour, and such like (vnto which kinde of speeches the Protestants sidiculously resemble the wordes of the holy Sacrament) who was so mad to mistake him, or to forsake him for the same? For the Apostles at the least would haue plucked them by the sleeves, and said, Goe not away my maisters, he speaketh parables. The cause therefore was their incredulitie, and the height of the Myserie, for that they neither knew the meanes how it might be present, nor would beleue that he was able to giue his flesh to be eaten in many places. And euen such is the vnbeleefe of the Heretikes about this matter as this day.

65. Peter answered.) Peter answereth for the Twelue, not knowing that Iudas in hart was vnbeleuing he already naught, and beleued not Christs former wordes touching the B. Sacrament, but was so reuolte afterward as well as the other. * Wherein Peter beareth the person of the Church and all Catholike men, that for no difficulty of his word, nor for any reuolte (be it neuer so general) of Schismas.

The Capharnaites groif: vnderstanding of Christs flesh to be giuen or eaten. And how his flesh doth profit, and not profit.

Christ: flesh giueth life because it is the flesh of God & man.

Iudas the cheefe of them that beleue not the real presence.

Heretikes beleue not the real presence, because they see bread and wine: as the Iewes beleued not his Godhead because of the shape of a poore man.

The disciples reuolt at Christs wordes, proued that he spake not metaphoricallly, as at other times.

As Iudas of al vnbeleuing he reuolte the per-

August. de Doct. Chr. li. 2 c. 12.

Li. 4 c. 22 m. 10.

Ignatium apud Theodor. dial. 1.

* vnf. 60.

* Cyr. 9. 11. m. 1.

Schismatikes, Heretikes, or Apostatae, either for this Sacrament or any other Article, will ever son of al belee forsaie Christ. And when company draweth vs to revolt, let vs say thus: Lord, whither or to whom shal we goe, when we haue forsaken thee? to Caluin, Luther, or such: and forsake thee namely in the and thy Church with the vnfaithful multitude? No, thou hast the wordes of life, and we beleeue B. Sacrament.

Tract. 27 in Euang. 10. thee, and thy Church will not nor can not beguile vs. Thou hast (saith S. Augustine) life everlasting in the manifestation of thy body and blood, and a litle after, Thou art life everlasting is self, and thou giest not in thy flesh and blood but that vvhich thy self art.

CHAP. VII.

The Iewes (of Hierusalem) seeking his death, he walketh in Galilee: Where he signifieth to his brethren, that not in this feast Scenopégia, but in another (to wit, Pasche following) the Iewes should kill him: that is, not when they would, but when he will. In so much that at this feast he teacheth openly in the Temple, and conuerteth many, both in the middle day and the last day thereof, without any hurt, though also the Rulers send to apprehend him.

in Galilee, in Iu-rist: Lev. 23, 34.

I will not yet goe vp



1 AFTER these things I E S V S vvalked into Galilee, for he vwould not vvalke into Ievvrie: because the Ievves sought to kil him. † And the festiual day of the Ievves, * Scenopégia, vvas at hand. † And his brethré said to him, Passe from hence, and goe into Ievvrie: that thy Disciples also may see thy vvorkes vvhich thou doest. † For no man doeth any thing in secrete, and seeketh him self to be in publike. If thou doe these things, manifest thy self to the vvorld. † For neither did his brethren beleeue in him. † I E S V S therfore saith to them, My time is not yet come: but your time is alvvaies readie. † The vvorld can not hate you, but me it hateth: because I giue testimonie of it, that the vvorkes thereof are euil. † Goe you vp to this festiual day: I goe not vp to this festiual day: because my time is not yet accomplis hed. † When he had said these things, him self taried in Galilee. † But after his brethren vvere gone vp, then he also vvent vp to the festiual day, not openly, but as it vvere in secrete. † The Ievves therfore sought him in the festiual day, and said, Vvhere is he? † And there vvas much murmuring in the multitude of him. For certaine said, That he is good. And others said, No, but he seduceth the multitudes. † Yet no man spake openly of him for feare of the Ievves. † And vvhén the festiuitie vvas novv halfe done, I E S V S vvent vp into the tēple, and taught. † And the Ievves marueiled.

The Gospel vpo Tuesday in Pas-sion weeke.

Scenopégia (Leu. 23 σκηνώσῃς ἑπέτη) is the feast of Tabernacles, which the Iewes kept frō the 7 Octob. for eight daies together, by Gods commaunde-ment, for a memorie that their fathers dwelt by Gods protectiō fourtie yeres in tabernacles or tentes, and not in houses, coming out of Aegypt. See Levit. 23, 10.

The Gospel vpo Tuesday in the 4 weeke of Lent.

:: The way to come to knowv the truth, is to liue vvil.

:: It is spoken of Antichrist specially, and it is true in al Heretikes. *August. trall. 29. in E-mang 12.*

:: No maruel, vvhen these speake thus to Christ him self, if Heretikes call his vicar Antichrist.

The Gospel vpb Monday in Pas-son weeke.

ueiled, saying, Hovy doth this man knowv letters, vvhereas he hath not learned? † I E S V S answered them, and said, My 16 doctrine is not mine, but his that sent me. † If any man 17 vvil doe the vvil of him, he shal vnderstand of the doctrine vvwhether it be of God, or I speake of my felt. † :: He that 18 speaketh of him self, seeketh his ovvne glorie. But he that seeketh the glorie of him that sent him, he is true, and iniu- 19 stice in him there is not. † Did not Moyfes giue you the lavv, and none of you doeth the lavv? † * Vvwhy seeke you to kil 20 me? The multitude answered, and said, :: Thou hast a deuil, vvho seeketh to kil thee? † I E S V S answered, and said to 21 them, One vvooke I haue done: and you doe al maruel. † Therefore * Moyfes gaue you circuncision: not that it is 22 of Moyfes, but * of the fathers, and in the Sabboth you cir- cuncise a man. † If a man receiue circuncision in the Sabboth, 23 that the lavv of Moyfes be not broken: are you angrie at me because I haue healed a man vvholly in the Sabboth? † Iudge 24 not according to the face, but iudge iust iudgement.

† Certaine therfore of Hierusalem said, Is not this he 25 vvhom they seeke to kil? † And behold, he speaketh openly, 26 and they say nothing to him. Haue the Princes knowven in deede that this is C H R I S T? † But this man vve knowv vvhece 27 he is. But vvhen C H R I S T cometh, no man knowveth vvhen- ce he is. † I E S V S therfore cried in the temple teaching, and 28 saying, Both me you doe knowv, and vvhen I am you knowv. And of my self I am not come, but he is true that sent me, vvhom you knowv not. † I knowv him, because I am of 29 him, and he sent me. † They sought therfore to apprehend 30 him: and no man laide handes vpon him, because his houre vvvas not yet come. † But of the multitude many beleued 31 in him, and said, C H R I S T vvhen he cometh, shal he doe more signes then these vvwhich this man doeth? † The Pha- 32 risees heard the multitude murmuring these things touching him: and the Princes and Pharisees sent ministers to appre- hend him. † I E S V S therfore said to them, Yet a litle time 33 I am vvith you: and I goe to him that sent me. † * You seeke me, and shal not finde: and vvhere I am, you can not come. † The Ievves therfore said among them selues, Vvwhether vvil 35 this man goe, that vve shal not finde him? Vvwhether he goe into the dispersion of the Gétiles, and teach the Gentiles? † Vvwhat 36 is this saying that he hath said, You shal seeke me, and shal not

Io. 5, 18.

Leu. 12, 3. Gen. 17, 10.

cheefe Priests

Io. 13, 33.

not finde : And vvhether I am, you can not come.

Leu. 23,
36.

37 † And in the last, the * great day of the festiuitie I E S V S
stoode, and cried, saying, If any man thirst, let him come to

Isa. 41,
28.

38 me, and drinke. † He that beleueth in me, as the scripture
39 saith, *Out of his belly shal flow riuers of liuing vvater.* † (And this he
said * of the Spirit that they should receiue vvhich beleued
in him. † :: for as yet the Spirit vvas not giuen: because I E S V S
vvas not yet glorified.)

* Act. 2,
1.

40 † Of that multitude therefore, vvhhen they had heard these

41 wordes of his, some said, This is the Prophet in deede. to others

42 said, This is CHRIST. But certaine said, Vvhy, doth

Pf. 131,
11. Mich.
5, 2.

43 CHRIST come from Galilee? † Doth not the * scripture say,

44 that of the seede of Dauid, and from Bethlechem the towne

45 vvhether Dauid vvas, CHRIST doth come? † Therefore there

46 arose dissension in the multitude for him. † And certaine of

47 them vould haue apprehended him: but no man laid handes

48 vpon him. † The ministers therefore came to the cheefe

49 priests and the Pharisees. And they said to them, Vvhy haue

50 you not brought him? † The ministers answered, Neuer

51 did there man so speake, as this man. † The Pharisees ther-

52 fore answered them, Vvhy, are you also seduced? † Hath

53 any of the Princes beleued in him, or of the Pharisees? † but

Io. 3, 2.

54 this multitude that know verth not the law, are accursed. † Ni-

55 codemus said to them, :: he * that came to him by night, vvhich

56 vvas one of them, † Doth our law iudge a man, vnles it first

57 heare him, and know vvhether he doeth? † They answered,

58 and said to him, Vvhy, art thou also a Galilean? Search, and see

59 that from Galilee a Prophet riseth not. † And euery man re-

60 turned to his house.

:: This was
fulfilled on
whitsunday
A. 3. 2, & after-
ward alwaies
by imposition
of hands in the
Sacrament of
Confirmation:
visibly in the
militie Church,
and invisibly to
the end of the
world.

:: Christ hath
some good
alwaies euen
among the vvi-
cked, which se-
cretly serue him
and by vvhich
delaiues auert
the execution
of vniust lawes
against him and
his people, as
Nicodemus and
Gamaliel.

CHAP. VIII.

*Again in the Temple (absolving an adulteresse after his merciful manner, and yet
vvithout declaring against his enemies that he is not a iururer of sinne, no more
then Moyses) 12 he teacheth openly, and is not for al that apprehended, telling
them both of his Godhead, 21 and of their reprobation, 23 of his exaltation al-
so by their Crucifying of him, 31 exhorting the beleuers to perseuerance: 31 and
showing them that forke his death, that they are neither free, 39 nor of Abra-
ham, 41 nor of God, 42 but of the Diuel, 43 but that him selfe is of God,
44 and greater and ancienter then Abraham. 39 For the vvich they goe
about to stone him, but in vaine.*

Hh AND

The Gospel vpon
Saturday the 4
Week of Lent.



AND IESVS vvent into the Mount-oli- 1
uet: † and early in the morning againe 2
he came into the temple, and the people
came to him, and sitting he taught them.

† And the Scribes and Pharisees bring a 3
vvoman taken in aduoutrie: and they did
set her in the middes, † and said to him, 4

Maister, this vvoman vvas euen novv taken in aduoutrie.

† And * in the lavy Moyses commaunded vs to stone such. 5

What saiest thou therefore? † And this they said tempting him: 6

that they might accuse him: But IESVS bowving him self

dovvne, vvith his finger vvrote in the earth. † Vvhen they 7

therefore continued asking him: he lifted vp him self, and said

to them, :: He that is vvithout sinne of you, let him first

throw the stone at her. † And againe bowving him self, he 8

vvrote in the earth. † And they hearing, vvent out one by 9

one, beginning at the seniours: and IESVS alone remained,

and the vvoman standing in the middes. † And IESVS lifting 10

vp him self, said to her, Vvoman, vvhere are they that accu-

sed thee? hath no man condemned thee? † Vvho said, No 11

man, Lord. And IESVS said, :: Neither vvil I condemne

thee. Goe, and novv sinne no more. †

†^b Againe therefore IESVS spake to them, saying, I am the 12

light of the vvorld. he that folovveth me, vvalketh not in

darkenesse: but shal haue the light of life. † The Pharisees ther- 13

fore said to him, Thou givest testimonie of thy self: thy testi-

monie is not true. † IESVS answered, and said to them, 14

Although I doe giue testimonie of my self, my testimonie is

true: because I knowv vvhence I came, & vvhither I goe: but

you knowv not vvhece I come, or vvhither I goe. † You iudge 15

according to the flesh: I doe not iudge any man. † And if 16

I doe iudge, my iudgement is true: because I am not alone,

but I and he that sent me, the Father. † And in your lavy it 17

is vvritten, that * the testimonie of tvvo men is true. † I am 18

he that giue testimonie of my self: and he that sent me, the

Father, gineth testimonie of me. † They said therefore to him, 19

Vvhere is thy father? IESVS answered, Neither me doe you

knowv, nor my Father. If you did knowv me: perhaps you

might knowv my Father also. † Theie vvordes IESVS spake 20

in the Treasurie, teaching in the temple: and no man appre-

hended him, because his houre vvvas not yet come. †

† Againe

∴ We can not
conueniently
reprehend or
condemne other
mens faults, if
our selues be
guilty of the sa-
me or other
greater. Cyril in
1^a. See Annot.
Act. 1. 10.
∴ S. Augustine
by this example
of our Maister
proueth that
Clerge men
specially should
be giuen much
to mercie: and
that they ought
offe, as the cau-
se and time re-
quire, to get par-
do of the secu-
lar Magistrates
for offenders
that be penitēt.
Ep. 14.
b The Gospel
vpon Saturday
the 4 Week in
Lent.

LEM. 10,
10.

Deu. 17.
6, 19, 15.

21 † Again therefore I E S V S said to them, I goe, and you
shal seeke me, and shal die in your sinne. Vvithier I goe, you
22 can not come. † The Ievves therefore said, Vvhy, vvil he kil
him self, because he saith, Vvithier I goe, you can not come?
23 † And he said to them, You are from beneath, I am from
24 above. you are of this vvorld, I am not of this vvorld. † Ther-
fore I said to you that you shal die in your sinnes. for if you
25 belecue not that I am he, you shal die in your sinne. † They
said therfore to him, Vvho art thou? I E S V S said to them,
26 :: The beginning vvho also speake to you. † Many things I
haue to speake and iudge of you, but he that sent me, is true:
and vvhat I haue heard of him, these things I speake in the
27 vvorld. † And they knevv not that he said to them that his
father vvas God. † I E S V S therfore said to them, Vvhen you
shal haue exalted the sonne of man, then you shal knowv
that I am he, and of my self I doe nothing, but as the Father
29 hath taught me, these things I speake: † and he that sent me,
is vvith me: and he hath not left me alone, because the things
30 that please him I doe alvvayes. † Vvhen he spake these
things, many beleued in him.
31 † I E S V S therfore said to them that beleued him, the
Ievves: If you :: abide in my vvorde, you shal be my dis-
32 ciples in deede. † And you shal knowv the truth, and the
33 truth shal make you free. † They answered him, Vve are the
seed of Abraham, and vve neuer serued any man: hovv saiest
34 thou, You shal be free? † I E S V S answered them, Amen,
amen I say to you, that * every one vvwhich comitteth sinne,
35 is the seruant of sinne. † and the seruant abideth not in the
36 house for euer: the sonne abideth for euer. † If therfore the
37 sonne make you free, you shal be :: free in deede. † I knowv
that you are the children of Abraham: but you seeke to kil
38 me, because my vvorde taketh not in you. † I speake that
vvhich I haue seen vvith my father: and you doe the things
39 that you haue seen vvith your father. † They answered, and
said to him, Our father is Abraham. I E S V S saith to them, If
you be the children of Abraham, :: doe the vvorkes of Abra-
40 ham. † But novv, you seeke to kil me, a man that haue spoken
the truth to you, vvhich I haue heard of God. this did not
41 Abraham. † You doe the vvorkes of your father. They said
therfore to him, Vve were not borne of fornication. vve
42 haue one father, God. † I E S V S therfore said to them, If
Hh ij God

The Gospel vv^o
Munday in the
1st weeke of Ist.

:: So read S. Cy-
ril, S. Ambrose,
& S. Augustines
expounding it
of Christes per-
son, that he is
the beginning
or caute of al
creatures.

:: Onely faith is
not sufficient
without perse-
uerance or abi-
ding in the kee-
ping of his co-
mandements.

:: Man was ne-
uer without
free wil: but
haufg the grace
of Christ, his
wil is truly
made free (as
S. Augustine
saith) from ser-
uitude of sinne.
also, *trull. et in
Euang. io.*

:: Not onely
faith but good
workes also
make men the
children of Abra-
ham, according
as S. James also
speaketh of A-
brahams wor-
kes c. 2.

Ro. 6, 16
2 Pet. 2,
19.

12 S. Augustine compareth Heretikes in their spiritual murder by dring Christian men out of the Church, to the Diuel that droue our parents out of Paradise. *Cont. lit. Petil. li. 2. c. 11.*
The Gospel v^o 6
P A S S I O N
Sunday.

13 He denieth not that he is a Samaritane, because he is our keeper or protector, as the word signifieth, and because he is in deede that merciful Samaritane in the parable of the wounded man
LUC. 10, 31. ANG. trail. 43 in Ioan.

God were your father: verely you would loue me. for from God I proceded, and came: for I came not of my self, but he sent me: † Vvhy doe you not knowv my speech? Because you can not heare my vvord. † You are of your father the Diuel, and the desires of your father you vvil doe. he vv as a man-killer from the beginning, and he stooode not in the veritie: because veritie is not in him. vvhen he speaketh a lie, he speaketh of his owne, because he is a lyer, and the father thereof. † But because I say the veritie, you belecue me not. † Vvwhich of you shal argue me of sinne? If I say the veritie: vvhy doe you not belecue me? † He that is of God, heareth the vvordes of God. Therefore you heare not, because you are not of God. † The Ievves therfore ansvvered, and said to him, Doe not we say vv el that thou art a Samaritane, and hast a diuil? † I E S V S ansvvered, I have no deuil: but I doe honour my Father, and you have dishonoured me. † but I seeke not mine ovvne glorie. there is that seeketh and iudgeth. † Amen, amen I say to you, If any man keepe my vvord, he shal not see death for euer. † The Ievves therfore said, Nowv vve haue knowven that thou hast a deuil. Abraham is dead, and the Prophets: and thou saiest, If any man keepe my vvord, he shal not tast death for euer. † Vvhy, art thou greater then our father Abraham, vvho is dead? and the Prophets are dead. Vvhom doest thou make thy self? † I E S V S ansvvered, If I doe glorifie my self, my glorie is nothing. it is my father that glorifieth me, vvhom you say that he is your God. † And you haue not knowven him, but I knowv him. And if I shal say that I knowv him not: I shal be like to you, a lyer. But I doe knowv him, and doe keepe his vvord. † Abraham your father reioyced that he might see my day: and he savv, and vv as glad. † The Ievves therfore said to him, Thou hast not yet fiftie yeres, and hast thou seen Abraham? † I E S V S said to them, Amen, amen I say to you, before that Abraham vv as made, I am. † They tooke stones therfore to cast at him. but I E S V S hid him self, and vv ent out of the temple. -1

ANNOTATIONS CHAP. VIII.

Why Amen, amen, is not translated.

* See the preface, & Annot. in Apoc. c. 12. v.

14. Amen, amen.] What is it (saith S. Augustine upon this place) vvhen our Lord saith, Amen, amen? He doth much commend and vvge the thing that he saith, doubling it. It is a certaine othe of hu, if a man may so say. for Amē in Hebrew signifieth verum, a truth. Yet is it not translated, vvhenas it might have been said, verum, verū dico vobis. but neither the Greeke interpreter doth doo it, nor the Latin, the Hebrew word אמן, hath remained stil, that so it might be the more esteemed. Trad. 4. in Ioan. By vv which vv ordes and the like recorded in vber places of this new Testament, the Reader may see great reason, vvhy vve also say, Amen, amen, and doest not translate it and such like vv ordes into our English tongue.

CHAP.

vvas a schisme among them. † They say therfore to the 17
 blinde againe, Thou, vvhath faiest thou of him that opened
 thine eies? And he said, That he is a Prophet. † The Ievves 18
 therfore did not belecue of him, that he had been blinde and
 savv: vntil they called the parents of him that savv, † and 19
 asked them, saying, Is this your sonne, vvhom you say that
 he vvas borne blinde? how then doeth he novv see? † His 20
 parents answered them, and said, Vve knowv that this is
 our sonne, and that he vvas borne blinde: † but how he 21
 novv seeth, vve knowv not, or vvhoh hath opened his eies, vve
 knowv not, aske him self: he is of age, let him self speake of
 him self. † These things his parents said, because they fea- 22
 red the Ievves. for the Ievves had novv conspired, that if any
 mā should cōfesse him to be CHRIST, he should be put out
 of the Synagogue. † Therfore did his parents say, That he is 23
 of age, aske him self. † They therfore againe called the man 24
 that had been blinde, and said to him, :: Giue glorie to God.
 vve knowv that this man is a sinner. † He therfore said to 25
 them, Whether he be a sinner, I knowv not: one thing I knowv,
 that vvhetheras I vvas blinde, novv I see. † They said therfore 26
 to him, Vvhat did he to thee? how did he open thine eies? † He 27
 answered them, I haue novv told you, and you haue heard:
 vvhv vvil you heare it againe? vvil you also become his disci-
 ples? † They reuiled him therfore, & said, Be thou his disciple: 28
 but we are the disciples of Moyse. † We knowv that to Moyse 29
 God did speake: but this man vve knowv not vvhence he is.
 † The man answered and said to them, For in this it is mar- 30
 uelous that you knowv not vvhence he is, and he hath ope-
 ned mine eies. † and vve knowv 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 answered, and said to him, Thou 34
 vvast vvholy borne in sinnes, and doest thou teach vs? And
 they did cast him forth.

† I E S V S heard that they cast him forth: and vvhē he 35
 had found him, he said to him, Doest thou belecue in the son-
 ne of God? † He answered, and said, Vvho is he Lord, that 36
 I may belecue in him? † And I E S V S said to him, Both thou 37
 hast seen him: and he that talketh vwith thee, he it is. † But he 38
 said,

∴ So say the
 Heretikes whē
 they deroga-
 from
 miracles done
 by Saints or
 their Reliques,
 pharisaically
 pretending the
 glorie of God.
 As though it
 were not Gods
 glorie, whē his
 Saints do it by
 his power and
 vertue: yea his
 greater glorie,
 that doeth such
 things by his ser-
 uants, & by the
 meanest things
 belonging to
 them, as Peters
 shadow *Mat. 17.*
 & Pauls nap-
 kin *Act. 19.*

faid, I beleue Lord. And falling dovvne he adored him. ¶
 39 † And I E S V S said to him, For iudgement came I into this
 vvorld: :: that they that see not, may see: and they that see,
 40 may become blinde. † And certaine of the Pharisees that
 vvere vvith him, heard: and they said to him, Vvhy, are vve
 41 also blinde? † I E S V S said to them, If you vvere blinde, you
 should not haue sinne. but novv you say, That vve see. Your
 sinne remaineth.

By this we see
 that this miracle
 was not onely
 maruelous and
 beneficial to the
 blinde, but also
 significative of
 taking away
 spiritual blind-
 nesse.

ANNOTATIONS
 CHAP. IX.

4. *Made clay.* Christ that could haue cured this man by his onely wil or word, yet vsed certain creatures as his instruments in working, and diuers circumstances and ceremonies, clay, water, anoynting, washing, &c. No maruel then that he and his Church vse such diuersities of Sacraments and ceremonies external in curing our soules. External ceremonies.

11. *Put out of the Synagogue.* The Heretikes vntreuly translate here (& v. 35.) Excommunicates to make the simple conceaue the Churches Excommunication to be no other, or no better, or no more rightly vsed against them, then this casting out of the Synagogue of such as confessed our Sauour. They might as wel haue translated for Synagogue, Church: for the Old Testament, the new: for Law, grace: for flesh, spirit: for Moyses, Christ. For no lesse difference is there betwene, casting out of the Synagogue, and, Excommunication. Besides that, not euery one which was not of the Iewes Synagogue, was therefore out of the communion of the Faithful, many true beleeuers being in other partes of the world not subiect to the Iewes Synagogue, Law, nor Sacraments. And therefore it was not al one to be out of the Synagogue, and to be excommunicated, as now, whoeuer is out of the Churches communion, either by his owne wil, or for his iust deserts thrust out of it by the spiritual Magistrate, he is quite abandoned out of al the societie of Saints in heauen and earth, so long as he to continueth. Heretical translation. Casting out of the Synagogue. The Churches Excommunicatiō. See in the Annot. Mat. 18, 17.

As for the cause of thrusting this poore man and such other out of the Synagogue, and excommunicating Heretikes, there is as great odde as betwixt heauen and hel: he being vsed so for following Christ and his Church, theie for forsaking Christ and his Church. Some more agreement there is betwene that corrupt sentence of the Iewes against the followers of Christ, and the pretended excommunication executed against Catholike men by our Heretikes, although in truth there is no great resemblance. For, the Iewes though they abused their power sometimes, yet had they authority in deed by Gods law so to punish contemners of their Law, & therefore it was feared and respected euen of good men. But the excommunication vsed by heretikes against Catholikes or any offenders, is not to be respected at al, being no more but a ridiculous vsurpation of the Churches right and fashion of the Iarge, for, out of their Synagogues al faithful men ought to flee, and not tarie to be thrust out: according to the warning giuen against Coré and Dathan. *Be ye separated from their tabernacles, lest you be wrapped in their sinnes.* The Heretikes ridiculous Excommunicatiō.

CHAP. X.

He continueth his talke to the Pharisees: shewing that they and al other that wil not enter in by him, are wolves: and that they which heare them, are not the true sheepe. ¶ But that him selfe the good Paster, and therefore to saue the sheepe from the wolves, he wil yeld his life, which otherwise no might of theirs could take from him: foretelling also his Resurrection, and vocation of the Gentils. ¶ Again an other time, he telleth these Iewes openly, that they are not of his sheepe, and that no might of theirs shal take from him his true sheepe, because he is God, euen as his Father is God. ¶ Which by his miracles and by Scripture he sheweth to be no blasphemie: and they in vaine seeking to stone and to apprehend him, so he goeth out to the place where Iohn Baptist had giuen open witness of him.

Amen,

The Gospel
vpo Tuesday in
Whitsonweeke.

The theefe, is
the Heretike
specially, & any
other that vn-
lawfully breake
in vpo the shee-
pe to kil & de-
stroy them by
falle doctrine
and otherwise.

That is the
fashion of
Iewrie & other
countries, signi-
fying that the
shepherd or
Pastor must
teach the shee-
pe, and not they
him.

The Gospel vpo
the 1 Sunday
after Easter, and
for S. Thomas
of Canterburie,
Decemb. 29.

Christes death
was so necessa-
rie for the flo-
cke, that when
he might haue
escaped, he vo-
luntarily offer-
red him self to
death for his
flocke.

He meaneth
the Church of
the Gentils.



AMEN, amen I say to you, he that entreteth 1
not by the doore into the folde of the
sheepe, but climeth vp an other vway:
he is ² a theefe and a robber. † But he that
entreteth by the doore, is the Pastor of the
sheepe. † To this mā the porter openeth: 3
& the sheepe heare his voice: and he cal-
leth his ovvne sheepe by name, and leadeth them forth. † And 4
v when he hath let forth his ovvne sheepe, he ⁵ goeth before
them: and the sheepe folovv him, because they knowv his
voice. † But a stranger they folovv not, but flee from him: 5
because they knowv not the voice of strangers. † This pro- 6
uerbe I E S V S said to them. But they knewv not vwhat he
spake to them.

† I E S V S therefore said to them againe, Amen, amen I say to 7
you, that I am the doore of the sheepe. † And hovv many so- 8
euer haue come, are theeves and robbers: but the sheepe
heard them not. † I am the doore. By me if any enter, he shal 9
be saued: and he shal goe in and shal goe out, and shal finde
pastures. † The theefe commeth not but to steale and kil and 10
destroy. I came that they may haue life, and may haue more
abundantly. † I am the good Pastor. * The "good Pa- 11
stor giueth his life for his sheepe. † But the hireling and he 12
that is not the Pastor, vvhose ovvne the sheepe are not, seeth
the vvoulfe comming, and leaueth the sheepe, and fleeth: and
the vvoulfe raueth, and disperseth the sheepe. † And the 13
hireling fleeth because he is a hireling: and he hath no care
of the sheepe. † I am the good Pastor: and I knowv mi- 14
ne, and mine knowv me. † As the Father knowveth me, and 15
I knowv the Father: and ¹⁶ I yeld my life for my sheepe. † And 16
other sheepe I haue that are not of this folde: them also I
must bring, and they shal heare my voice, and there shal be
made * one folde and one Pastor. † Therefore the Father 17
loueth me: because I yeld my life, that I may take it againe.
† No man taketh it avvay from me: but * I yeld it of my self. 18
and I haue povver to yeld it: and I haue povver to take it
again. This commaundement I receiued of my father.

† A dissension rose againe among the Ievves for these 19
vvordes. † And many of them said, He hath a deuil and is 20
mad: vvhy heare you him? † Others said, These are not the 21
vvordes of one that hath a deuil. can a deuil open the eies
of

Esa. 40,
11. Excc.
34, 23.

Excc. 37,
14.

Esa. 55, 7

of blinde men?

1 Mach.
4, 56-59

22 †* Andⁿ the Dedication vvas in Hierusalem: and it vvas

23 vvinter. † And I E S V S vvalked in the temple, in Salomons

24 porche. † The Ievves therfore compassed him round about,
and said to him, How long dost thou hold our soule in sus-

25 pence? if thou be C H R I S T, tel vs openly. † I E S V S answered
them, I speake to you: and you belecue not. the vvorkes that

26 I doe in the name of my Father, they giue testimonie of me.

27 † but you doe not belecue, because you are not of my sheepe.

28 † My sheepe heare my voice: and I knowv them, and they shal

29 not perish for euer, and no man shal plucke them out of my

30 hand. † My father, that vvhich he hath giuen me, is greater

31 father. † I and the Father are one.

C VIII M.

32 † The Ievves tooke vp stones, to stone him. † I E S V S

33 answered them, Many good vvorkes I haue shevved you

34 from my father, for vvhich of those vvorkes doe you stone

35 me? † The Ievves answered him, For a good vvorke vve

36 stone the not, but for blasphemie, and because thou being a

37 man, makest thy self God. † I E S V S answered them, Is it

Pf. 81, 6.

38 not vvritten in your lavv, that I said, you are goddes? † If he called

39 them goddes, to vvhom the vvord of God vvas made, and

40 the scripture can not be broken: † vvhom the Father hath

41 sanctified and sent into the vvorld, say you, That thou blas-

42 phemest, because I said I am the sonne of God? † If I doe

43 not the vvorkes of my father, belecue me not. † But if I doe,

44 and if you vvil not belecue me, belecue the vvorkes: that you

45 may knowv and belecue that the Father is in me, and I in the

46 Father. † They sought therfore to apprehend him: and

47 he vvent forth out of their handes.

48 † And he vvent againe beyond Iordan into that place

49 vvhere Iohn vvas baptizing first: and he taried there. † and

50 many came to him. and they said, That Iohn in deede did no

51 signe. But al things vvhatsoever Iohn said of this man, vvcre

52 true. † And many belecued in him.

The Gospel vp to
Weneday in
Passion Week.

An other rea-
ding is, My fa-
ther that hath
giuen me, &c.

ANNOTATIONS
CHAP. X.

1. Cometh an other way.) Whofoever taketh vpon him to preach without lawfull sending, to minister Sacraments, and is not Canonically ordered of a true Catholike Bishop, to be a Curate of foules, Person, Bishop, or what other spiritual Pastor so euer, and commeth not in by lawfull election and holy Churches ordinance to that dignity, but breaketh in against order by force or fauour of men, and by humane lawes, he is a theefe and a murderer. So came in Arius, Caluin, Luther, and al Heretikes: and al that succede them in roome and doctrine. And generally euery one that descendeth not by Lawfull succession in the knowne ordinarie line of Catholike Bishops and Pastors that haue been in al Countries since their conuersion. And according to this rule *S. Irenaeus li. 3 c. 3* trieth the true shepheards from the theeues and Heretikes. So doe *Tertul. de Praef. nu. 11. S. Cyr. de unit. Ec. nu. 7. S. August. ep. 103. & cont. ep. Manich. c. 4. and Lirinensi.*

11. Good Pastor.) The good Pastor, is he whose special care is not of his owne aduantage, but of the safety of the flocke. The hireling, is he that respecteth not the profite and good of the flocke, but his owne lucre. The Woulfe, is the Heretike, or any persecutor of the Church, which is Christs Hocke.

12. Fleeth.) Euery Bishop and Pastor is bound to abide with his flocke in times of danger and persecution euen to death, except him self be personally sought for, rather then the flocke, or the flocke it self forsake him. for in such cases the Pastor may flee, as the Apostles did, and *S. Athanasius, and others. S. Athan. Apol. de sua fuga. August. ep. 100.*

13. The dedication.) This is the feast of Dedication instituted by Iudas Machabæus *li. 1 Mach. c. 4.* Christ vouchsafed to honour an I keep that feast instituted by him: & our Heretikes vouchsafed not to pray and sacrifice for the dead, vsed and approued by him. The Dedication also of Christian Churches is warranted thereby, with the annual memories thereof. And it proueth that such things may be instituted without any expresse commaundement in Scripture.

14. That which he gaue me.) Thus read also diuers of the Fathers, namely *S. Hilar. Trin. li. 7 post medium. S. Ambr. de Sp. S. li. 1 c. 10. S. August. in 10. tracl. 22. S. Cyril. li. 7 in 10. c. 10.* and vse it to proue that Christ had his essence and nature of the Father. And therfore some Heretikes of our time wickedly accuse the Council of Laterane for falsifying this place and applying it to the same purpose. Which they lesse can abide, for that it is against Caluins Autotheisme, holding that Christ tooke his person of the Father, but not his substance. See the 2 Annot. in 10. v. 1.

Arch-heretikes specially, are the theeues that climb in an other way, not by the doore.

Whē the Pastor must tarie, or may flee.

Iudas Machabæus. Dedication of Churches.

Christs essence & diuine nature of the Father.

Caluins autotheisme.

CHAP. XI.

He cometh once againe into Ierusalem boldly (the time that he would be killed of them, being not yet come) and raiseth Lazarus foure daies buried. 17. At which miracle the blind malice of the rulers so increaseth, that in Council they conclude to make him away. herobis the high Priest prophesieth vnauarely, of the saluation of the world by his death. 18. He thereupon goeth againe out of the way.

The Gospel vp6 Friday in the 4 weeke of Lent.



AND there vvas a certaine sicke man, Lazarus 1 of Bethania, of the towne of Marie and Martha her sister. († And Marie vvas she * that 2 anointed our Lord vvith ointement, and vviped his feete vvith her heare: vvwhose brother Lazarus vvas sicke.) † His sisters therfore sent to him saying, 3 Lord, behold, he vvhom thou louest, is sicke. † And I 2 s v s 4 hearing, said to them, This sicknesse is not to death, but for the glorie of God: that the sonne of God may be glorified by it. † And I 2 s v s loued Martha, and her sister Marie, and 5 Lazarus. † As he heard therfore that he vvas sicke, then he 6 ratied in the same place (vvv daies:†) then after this he saich to 7 his Disciples, Let vs goe into Ierusalem againe. † The Disciples 8 say to him, Rabbi, novv the Ievves sought to stone thee: and goest

Lk. 7, 57
Mat. 26,
7. Mar.
14. 3. Jo.
12, 3.

*c de dor-
mitione
fomni.*

9 goest thou thither againe? † I E S V S answered, Are there
not twelue houres of the day? If a man vvalke in the day, he
10 stumbleth not: because he seeth the light of this vworld: † but
if he walke in the night, he stumbleth, because the light is not
11 in him. † These things he said: and after this he saith to
them, Lazarus our frende sleepeth: but I goe that I may raise
12 him from sleepe. † His Disciples therefore said, Lord, if he
13 sleepe, he shal be safe. † but I E S V S spake of his death: & they
14 thought that he spake of the sleeping of sleepe. † Then there-
15 fore I E S V S said to them plainely, Lazarus is dead: † and I am
glad for your sake, that you may belecue, because I vvas not
16 there. but let vs goe to him. † Thomas therefore, vwho is
called Didymus, said to his condisciples, Let vs also goe, to
die vvith him.

17 † I E S V S therefore came, and found him: novv hauing
18 been foure daies in the graue. († And Bethania vvas nigh
19 to Hierusalem about fiftene furlonges.) † And many of the
Ievves vvere come to Martha and Marie, to comfort them
20 concerning their brother. † Martha therefore vvhen she
heard that I E S V S vvas come, vvent to meete him: but Marie
21 sat at home. † Martha therefore said to I E S V S, Lord if thou
22 hadst been here, my brother had not died. † but novv also
I knowv that vvhat things soeuer thou shalt aske of God,
23 God vvil giue thee. † I E S V S saith to her, Thy brother shal
24 rise againe. † Martha saith to him, I knowv that he shal rise
25 againe in the resurrection, in the last day. † I E S V S said to
her, I am the resurrection and the life: he that belecueth in
26 me, although he be dead, shal liue. † and euery one that li-
ueth, and belecueth in me, shal not die for euer, Beleuest
27 thou this? † She saith to him, Yea Lord, I haue beleued
that thou art C H R I S T the sonne of God that art come into
this vworld. -†

28 † And vvhen she had said these things, she vvent, and
called Marie her sister secretely, saying, The maister is come,
29 & calleth thee. † She, vvhe she heard, riseth quickly, & com-
30 meth to him. † For I E S V S was not yet come into the towne:
but he vvas yet in that place vvhere Martha had mette
31 him. † The Ievves therefore that vvere vvith her in the house
and did comfort her, vvhen they savv Marie that she rose
quickly and vvent forth, folovved her, saying, That she
32 goeth to the graue, to vveepe there. † Marie therefore vvhen
li ij she

The Gospel in a
Masse for the
dead vpon the
day of the bu-
rial or depoli-
tion.

he vvas come vwhere IESVS vvas, seeing him, fel at his feete,
 and saith to him, Lord, if thou hadst been here, my brother
 had not died. † IESVS therfore vwhen he savv her vweeping, 33
 and the Ievves that vvere come vvith her, vweeping, he gro-
 ned in spirit, and troubled him self, † and said, Vwhere haue 34
 you laid him? They say to him, Lord, come and see. † And 35
 IESVS vvept. † The Ievves therfore said, Behold hovv he 36
 loued him. † But certaine of them said, Could not he that 37
 * opened the eies of the blinde man, make that this man
 should not die? † IESVS therfore againe groning in him 38
 self, commeth to the graue. and it vvas a caue: and a stone
 vvas laid ouer it. † IESVS saith, Take avvay the stone. Mar- 39
 tha the sister of him that vvas dead, saith to him, Lord, novv
 he stinketh, for he is novv of foure daies. † IESVS saith 40
 to her, Did not I say to thee, that if thou belecue, thou shalt
 see the glorie of God? † They tooke therfore the stone 41
 avvay. And IESVS lifting his eies vpvvard, said, Father, I
 giue thee thanks that thou hast heard me. † and I did knowv 42
 that thou doest alvvaies heare me, but for the people that
 standeth about, haue I said it, that they may beleue that
 thou hast sent me. † Vwhen he had said these things, he cried 43
 vvith a loude voice, Lazarus, come forth. † And forth vvith 44
 he came forth that had been dead, bound feete and handes
 vvith vvinding bandes, and his face vvas tied vvith a napkin.
 IESVS said to them, ¶ Loose him, and let him goe.
 † Many therfore of the Ievves that vvere come to Marie 45
 and Martha, and had seen the things that IESVS did, beleued
 in him. -† And certaine of them vvent to the Pharisees, and 46
 told them the things that IESVS did. † The cheefe priests 47
 therfore and the pharisees gathered a councel, and said, Vwhat
 doe vve, for this man doeth many signes. † If vve let him 48
 alone so, al vvil beleue in him: and the Romanes vvil come,
 and ¶ take avvay our place and nation. † But one of them na- 49
 med Caiphas, being the high priest of that yere, said to them,
 You knowv nothing, † neither doe you cōsider that it is expe- 50
 dient for vs that one man die for the people, and the vvhole
 natiō perish not. † And this he said not of him self: but being 51
 the high priest of that yere, he prophecied that IESVS should
 die for the nation: † and not only for the nation, but to ga- 52
 ther into one the children of God that vvere disperfed.
 † From that day therfore they deuised to kil him. † IESVS 53
 therfore 54

Io. 9. 6.

:: S. Cynllis. 1. c.
 vlt. in 10. and S.
 August. Tract.
 49 in 10. apply
 this to the Apo-
 stles and Priests
 authoritie of ab-
 soluing sinners:
 affirming Christ
 to reuiue none
 frō sinne, but in
 the Church and
 by the Priests
 ministerie.

The Gospel vps
 friday in Pas-
 sion vvecke.

:: Al men, but
 specially Natiōs
 must take hee-
 de, that vvhiles
 to saue their
 temporal state,
 they forsake
 God: they lose
 not both as the
 Iewes did. Aug.
 tract. 49 in 10.

therefore vvalked no more openly among the Ievves, but he vvvent into the countrie beside the desert vnto a citie that is called Ephrem, and there he abode vvith his Disciples. ¶

55 . † And the Pasche of the Ievves vvvas at hand: and many
56 of the countrie vvvent vp to Hierusalem before the Pasche to sanctifie them selues. † They sought I E S V S therefore: and they communed one vvich an other, standing in the temple, Vvhat thinke you, in that he is not come to the festiual day? And the cheefe Priests & Pharisees had giuen cōmaudemēt, that if any man should knowv vvhere he vvvas, he should tel, that they might apprehend him.

ANNOTATIONS
CHAP. XI.

11. Being the high Priest. ¶ Maruel not that Christ preserueth his truth in the Church as wel by The privilege the vnworthy as the worthy Prelates thereof: the giftes of the Holy Ghost folowing their Order of the office & and office, as we see here in Caiphaz, and not their merites or person. And if this man being many order, though vvvas wicked, and in part an vsurper, and the Law and Priesthod being to decline and to giue place in a wicked to Christs new ordinance, had yet some assistance of God for vterance of truth which him self person meant not, nor knew not: how much more may we be assured, that Christ wil not leaue Peters Seate, whose faith he promised should neuer faile, though the persons which occupie the same, were as ill as the blasphemous and malicious mouthes of Heretikes do affirme.

CHAP. XII.

The Rulers dealing as if he hid him self, 1 he cometh to Bethania, 2 Where by occasion of Iudas the thiefe murmuring at Marie Magdalens costly deuotion, he foretel- leth hu death. 12 From thence, though they did notv intend to kil Lazarus also, he rideth openly into Hierusalem, the people (because he had raised Lazarus) confest with their acclamations that he is Christ. 20 Where certaine Gentils desiring to see him, 21 he foretellet the conversion of the vvhole vvorld from the Diuel to him, to be notv instant, as the effect of hu death vpon the Crosse. 22 The Father also answering from heauen to hu prayer made so that purpose, 23 yet after al this, the Ievves continue vv incredulous as Esay prophesied of them: 24 though many beleued, but vv were ashamed to confesse him. 25 Wherevpon he sheweth that it is glorious before God, and saluation to them selues, to beleue in him, and confesse him: and damnable, to despise him.

The 4 part. THE 4 Pasche, & holy weeke of his Passion in Hierusalem.

Mt. 26,
6. Mar.
14. 3.
PALME
VVNDAY
CUC.

1
2
3



I E S V S therefore sixe daies before the Pasche came to Bethania, vvwhere Lazarus vvvas, that had been dead, vvwhom I E S V S raised. † And they made him a supper there: and Martha ministred, but Lazarus vvvas one of them that sate at the table vvwith him. † ¶ Marie therefore tooke a povvnd of ointement of right spikenard, pretious, and
Ii iij anointed

The Gospel vvvas Munday in Holy weeke.

¶ Of this womans extraor- dinarie offices of deuotion, & how accepta- ble they were to Christ. see the Annot. Act. 26.

¶ The deuout offices of balm- ing and anoin- ting the dead bodies of the faithful are here also allowed.

¶ Not in visible and mortal cõ- dition, to recei- ue almes of you or such like of- fices for supply of my necessi- ties.
The Gospel vpõ Saturday in Passion weeke.

PALME
SYNDAY.

¶ We may see there is a great difference where a man pray or adore, at home or i the Church & holy places: When the Gen- tiles also came of deuotion a pil- grimage to the Temple in Hieru- salem.
¶ The Gospel for S. Ignatius Febr. 1. And for a martyr that is no Bishop, as namely S. Lau- rence Aug. 10.

anointed the feete of I E S V S, and vviped his feete vvith her
heare: and the house vvvas filled of the odour of the ointmēt.
† One therfore of his disciples, Iudas Iscariote, he that vvvas 4
to betray him, said, † Vvhy vvvas not this ointment sold for 5
three-hundred pence, and giuen to the poore? † And he 6
said this, not because he cared for the poore: but because he
vvvas a theefe, and hauing the purse, caried the things that
vvvere put in. † I E S V S therfore said, Let her alone that she 7
may keepe it for the day of my burial. † For the poore you 8
haue alvvaies vvwith you: but me you shal not haue al-
vvaies. † A great multitude therfore of the Ievves knevv 9
that he vvvas there: and they came, not for I E S V S only, but
that they might see Lazarus, vvwhom he raised from the dead. †
† But the cheefe Priests deuised for to kil Lazarus also: † be- 10
cause many for him of the Ievves vvvent avvay, and beleued 11
in I E S V S.

† And on the morovv a great multitude that vvvas come 12
to the festiual day, vvwhen they had heard that I E S V S com-
meth to Hierusalem: † they tooke the * boughes of palmes, 13
and vvvent forth to meete him, and cried, *Hosanna, blessed is he that*
commeth in the name of our Lord, the King of Israel. † And I E S V S found 14
a yong asse, and sate vpon it, as it is vvritten, † *Feare not daughter* 15
of Sion: behold, thy King commeth sitting vpon an asses colt. † These things 16
his disciples did not knowv at the first: but vvwhen I E S V S
vvvas glorified, then they remembered that these things had
been vvritten of him, and these things they did to him. † The 17
multitude therfore gaue testimonic, vvwhich vvvas vvwith him
vvwhē he called Lazarus out of the graue, and raised him from
the dead. † For therfore also the multitude came to meete 18
him, because they heard that he had done this signe. † The 19
Pharisees therfore said among them selues, Doe you see that
vve preuaile nothing? behold, the vvwhole vvworld is gone
after him.

† And there vvvere certaine Gentiles of them that came 20
vp to adore in the festiual day. † These therfore came to Phi- 21
lippe vvwho vvvas of Bethsaida of Galilee, and desired him,
saying, Sir, vve are desirous to see I E S V S. † Philippe commeth, 22
and telleth Andrevv. Againe Andrevv & Philippe told I E S V S.
† But I E S V S ansvvered them, saying, The houre is come, 23
that the Sonne of man shal be glorified. † Amen, amen I say 24
to you, vales the graine of vvheate falling into the ground,
die:

* Mt. 21,
7. Mr. 11,
7. Lu. 19,
35.
Ps. 117,
26.
Zach. 9,
9.

die: it self remaineth alone. but if it die, it bringeth much
 25 fruite. † He that loueth his life, shal lose it: and he that ha-
 teteth his life in this vworld, doth keepe it to life euerlasting.
 26 † If any man minister to me, let him folovv me: and vwhere
 I am, there also shal my minister be. If any man minister to
 27 me, my father vvil honour him. † Novv my soule is trou-
 bled. And vvhat shal I say? Father, saue me from this houre.
 28 But therfore came I into this houre. † Father, glorifie thy
 name. A voice therfore came from heauen, Both I haue glo-
 29 tified it, and againe I vvil glorifie it. † The multitude ther-
 fore that stooode and had heard, said that it thundered. Others
 30 said, An Angel spake to him. † I E S V S answered, and said,
 31 This voice came not for me, but for your sake. † Novv is
 the iudgemēt of the vworld: novv the Prince of this vworld
 32 shal be cast forth. † And I, * if I be exalted from the earth,
 33 vvil dravv al things to my self. († and this he said, signi-
 34 fying vvhat death he shoulde die.) † The multitude ansve-
 red him, Vve haue heard out of the lavv, that CHR I S T
 abideth for euer: and hovv saiest thou, The Sonne of man
 35 must be exalted? Vvho is this Sonne of man? † I E S V S ther-
 fore said to them, Yet a litle vvhile, the light is among you.
 Vvalke vvhiles you haue the light, that the darkenesse ouer-
 take you not. And he that vvalketh in darkenesse, knovveth
 36 not vvhither he goeth. † Vvhiles you haue the light, belecue
 in the light, that you may be the children of light. † These
 things I E S V S spake and he vvvent avvay, and hid him self
 from them. †
 37 † And vvhereas he had done so many signes before them,
 38 they beleueed not in him: † that the saying of Esay the Pro-
 phet might be fulfilled, vvwhich he said, Lord, vvho hath beleueed the
 39 bearing of vs? and the arme of our Lord to vvhom hath it bene revealed? † Ther-
 40 fore they could not beleue, because Esay said againe, † He
 hath blinded their eyes, and indurated their hart: that they may not see vvith
 their eyes, nor vvnderstand vvith their hart, and be converted, and I heale them.
 41 † These things said Esay, vvhen he savv his glorie, and spake
 42 of him. † But yet of the Princes also many beleueed in him:
 but for the Pharisees they did not confesse, that they might
 43 not be cast out of the Synagogue. † for they loued the glo-
 ric of men more, then the glorie of God.
 44 † But I E S V S cried, and said, He that beleueth in me, doth
 45 not beleuee in me, but in him that sent me. † And he that
 seeth

Jo. 3, 14.

Es. 53, 1.

Es. 6, 9.
Mt. 13,
14. Mr.
4, 1. L.
8, 10.
Mt. 23,
27.

The Gospel vpo
Holy roode
day Septemb. 14.
in latin. Exalta-
tio S. Crucis.

¶ If any man
aske (saith S.
Augustine)
why they could
not beleue: I
answer rouidly,
because they
would not.
Tract. 11. in Jo.
See the meang
of this speach
Annot Mat. 13.
11. Mar. 4. 12.

¶ This is the case
of many princi-
pal men in such
countrys whe-
re heretic hath
the vpperhand,
who know and
beleue the Ca-
tholike faith:
but

but making
choise rather to
keepe mans fa-
uour the Gods,
they dare not
confesse the sa-
me. Such may
pray that God
and the world
agree together:
for els it is seen
wholsepart they
wil take.

seeth me, seeth him that sent me. † I a light am come into this 46
vworld: that euery one vvhich beleueth in me, may not re-
maine in the darkenesse. † And if any man heare my vvordes, 47
and keepe them not: I doe not iudge him. for I came not to
iudge the vworld, but to saue the vworld. † He that despiseth 48
me, & receiueth not my vvordes, hath that iudgeth him. the
vvord that I haue spoken, that shal iudge him in the last day.
† Because of my self I haue not spoken, but the Father that 49
sent me, he gaue me commaundement vvhath I should say,
and vvhath I should speake. † And I knovy that his com- 50
maundement is life euerlasting. The things therfore that I
speake: as the Father said to me, so doe I speake.

A N N O T A T I O N S
C H A P. XII.

Church orna-
ments.
Toleration of
the euil.

1. *Why vvord.* So wicked, couetous, and sacrilegious persons reprehend good men for be-
towing their goods vpon Church ornaments &c. vnder pretence of better betowing them on
the poore, such prouide for the poore as Iudas did.
2. *A theefe.* Iudas did not then first perish when he sould our Lord, for he was a theefe be-
fore: and being lost he yet folowed Christ, not in hart, but in body onely. Which our Maister tol-
erated, to giue vs a lesson to tolerate the ill, rather then deuide the body. *Aug. traB. 10 in 10.*

C H A P. XIII.

*As his last supper, to giue his seruuol, and that in most vvonderful louing maner, & he
vvasheth his Disciples feete, & beginning vvith Peter, & shewing how ne-
cessarie it is for vs to be vvashed by him in Baptisme, and needful also after Bap-
tisme) 12 and by this example teaching them al humilitie one toward an other.
21 Then he foretelleth, that (notvvithstanding his exceeding loue toward them)
one euen of them vvill betray him, meaning Iudas, 22 as to Iohn he secretly
sheweth. After whose going out, he reioyceth and saith that euen now the houre
is come, 24 commendeth vnto them to loue together, as a newv commaundement,
26 and foretelleth Peter vvho presumed so much of his vvorne strength, that euen
this night he vvill deny him thrise.*

The Gospel vpon
maundy thursday
at Masse, and at
the Washing of
feete.
M A Y N D Y
T H U R S D A Y.
:: By supper, he
meaneth the ea-
ting of the Pas-
chal lambe. for
the institution
of the B. Sacra-
ment was after
this.



A N D before the festiual day of Pasche, 1
I I s v s knovyng that his houre was come
that he should passe out of this vworld
to his Father: vvhereas he had loued his
that vvere in the vworld, vnto the end he
loued them. † And vvhen 22 supper vvvas 2
done, vvhereas the deuil novv had put into the hart of Iudas
Iscariote the sonne of Simon, to betray him: † knovyng 3
that the Father gaue him al things into his handes, and that he
came from God, and goeth to God: † he riseth from sup- 4
per

Mr. 26, 1
Mr. 14,
1. I. 10.
22, 1.

5 per, and laith aside his garments, and hauing taken a
 tovvell, girded him self. † After that, he put vvater into a
 bafon, and began to vvafh the feete of the difciples, and to
 vvipe them vvith the tovvell vvherevvith he vvwas girded.
 6 † He commeth therfore to Simon Peter. And Peter faith to
 7 him, Lord, doeft thou vvafh my feete? † I E S V S anfvvered
 and faid to him, That vvwhich I doe, thou knowveft not
 8 novv, hereafter thou fhalt knowv. † Peter faith to him,
 Thou fhalt not vvafh my feete for euer. I E S V S anfvve-
 red him, If I vvafh thee not, thou fhalt not haue part vvith
 9 me. † Simon Peter faith to him, Lord, not only my feete,
 10 but alfo handes, and head. † I E S V S faith to him, He that is
 vvafhed, nedeeth not but to vvafh his feete, but is cleane
 11 vvholly. And you are cleane, but not al. † For he knevv
 vvho he vvwas that vvould betray him. therfore he faid, You
 are not cleane al.
 12 † Therfore, after he had vvafhed their feete, and taken his
 garments, being fet dovvne, againe he faid to them, Knowv
 13 you vvhat I haue done to you? † You cal me, Maifter, and
 14 Lord: and you fay vvell, for I am fo. † If then I haue vvafhed
 your feete, Lord and Maifter, you alfo ought, to vvafh one
 15 an others feete. † For I haue giuen you an example, that as
 16 I haue done to you, fo you doe alfo. † Amen, amen I fay to
 you, a feruant is not greater then his lord, neither is an apofle
 17 greater then he that fent him. † If you knowv thefe things,
 18 you fhall be blessed if you doe them. † I fpeake not of you
 al: I knowv vvhom I haue chofen. But that the fcripture may
 be fulfilled, *He that eateth bread vvith me, fhall lift vp his heele againft me.*
 19 † From this time I tel you, before it come to paffe: that vvhen
 20 it fhall come to paffe, you may beleeuue, that I am he. † Amen,
 amen, I fay to you, he that receiueth any that I fend, recei-
 ueth me: & he that receiueth me, receiueth him that fent me.
 21 † Vvhen I E S V S had faid thefe things, he vvwas troubled in
 fpirit: and he protested, and faid: * Amen, amen I fay to
 22 you: that one of you fhall betray me. † The difciples ther-
 fore looked one vpon an other, doubting of vvhom he fpake,
 23 † There vvwas therfore one of his difciples leaning in the bo-
 24 fome of I E S V S, he vvhom I E S V S loued. † Therfore Simon
 Peter beckeneth to him, and faid to him, Who is it of vvhom
 25 he fpaketh? † He therfore leaning vpon the breaft of I E S V S,
 26 faith to him, Lord, vvho is he? † I E S V S anfvvered: He it is

Pf. 40,
10.

Mat. 26,
18. Mar.
14, 16.
Luc. 22,
21.

Christ had
some provision
before hand gi-
uen him by the
Collections of
the faithful,
which was used
both in his
owne necessi-
ties, & bestow-
ed vpon the
poore.

to vvhom I shal reach the dipped bread. And vvhhen he had
dipped the bread, he gaue it to Iudas Iscariote Simons sonne.
† And after the morsel, then Satan entred into him. And 27
I E S V S saith to him, That vvhich thou doest, doe it quickly.
† But no man knevv of those that sate at table to vvhhat 28
purpose he said this vnto him. † For certaine thought, because 29
Iudas had the purse, that I E S V S had said to him, Bie those
things vvhich are needeful for vs to the festiual day: or that
he should giue some thing to the poore. † He therefore ha- 30
uing receiued the morsel, incontinent vvent forth. And it
vvas night.

† Vvhhen he therefore vvas gone forth, I E S V S said, Now 31
the Sonne of man is glorified, and God is glorified in him. † If 32
God be glorified in him, God also vvil glorifie him in him
self, and incōtinent vvil he glorifie him. † Litle children, yet a 33
litle vvhile I am vvith you. You shal seeke me, & * as I said
to the Ievves, Vvhither I goe, you can not come: to you also
I say now. † * Anev v cōmaudemēt I giue to you, That you 34
loue one an other: as I haue loued you, that you also loue
one an other. † In this al men shal knowv that you are my 35
disciples, if you haue loue one to an other. † Simon Peter 36
saith to him, Lord, vvhither goest thou? I E S V S ansvvered,
vvhither I goe, thou canst not nowv folovv me, but hereafter
thou shalt folovv. † Peter saith to him, Vvhy can not I fo- 37
lovv thee nowv? * I vvil yeld my life for thee. † I E S V S an- 38
svvered him, Thy life vvilt thou yeld for me? Amen, amen I
say to thee, the cocke shal not crovv, vntil thou denie me
thrice.

Io. 7, 34.

1 Io. 3
23.

Mr. 26,
25. Mr.
14, 25.
Lk. 22,
33.

ANNOTATIONS
CHAP. XIII.

Puritie requi-
red to the re-
ceiuing of the
B. Sacrament.

1. *Began to vvash.*) This lotion was not onely of curtesy, such as the Ievves used tovvash their
ghetts, nor onely for example of humilitie: but for mysterie and signification of the great puritie
that is required before we come to receiue the holy Sacrament, which straight after this vvashing
was to be instituted and giuen to the Apostles. *Ambr. li. 1 de Sacra. c. 1. Bernard. de cura Domini
Serm. 1.*

Venial sinnes
taken avay by
acted ceremo-
nies.

2. *To vvash his feet.*) The foulness of the fecte, when al the rest is cleane, significth the earthly
affections and reliques of former sinnes remitted: which are to be cleansed by deuout actes of cha-
ritie & humilitie, as *S. Ambrose li. 1 de Sacra. c. 1.* and *S. Augustine ep. 108. Et tract. 26 in 16. do note.*
And because this was onely a ceremonie, & yet had such force, both now and aftervvard used of
the Apostles, that it purged smaller offenses and filthines of the soule, as *S. Ambrose* and *S. Bernard*
gather, it may not seeme strange that holy water and such ceremonies may remit venial sinnes.

3. *You also ought.*) Our Maister neuer spake plainer, nor seemed to commaund more precisely,
either of Baptisme or the Eucharist or any other Sacrament: and yet by the Churches iudgement
directed

Ambr. or
Bern. locis
citatis.

directed by the Holy Ghost, we know this to be no Sacrament nor necessarie ceremonie, and the other to be. And why do they beleue the Church in this, and do not credit her affirming the chalice not to be necessarie for the communicants?

26. A new commandment. The commandment of mutual loue was giuen before, but manifoldly misconstrued, and abridged by the Iewes to frends onely, to this life onely, for earthly respects onely: but Christ reneweth it and enlargeth it after the forme of his owne loue toward vs, and giueth grace to fulfil it.

weeke.

The Church
defineth which
are Sacraments
and which not
& c.

CHAP. XIII.

They being sad, because he said that he must goe from them, he comforteth them many waies, as, putting them in hope to see him vnto the same place, so that they keepe his commandments. Where he telleth them, that him self is the way thither according to his Humanitie, and also the end according to his Diuinitie, no lesse then his Father, because he is consubstantial. 13 promising also to send vnto them (that is, to his Church) the Holy Ghost to be after his departure with them for euer. 23 And saying that it is his promotion (according to his Humanitie) to goe to the Father, for whose obedience this his death shalbe, & not for any guilt of his owne.

1 **L**ET not your hart be troubled. You be-
2 leue in God, beleue in me also. † In my
3 fathers house there be :: many mansions.
4 If not, I would haue told you, Because I
5 goe to prepare you a place. † And if I
6 goe, and prepare you a place: Come
7 againe and will take you to my self, that
8 vvhether I am, you also may be. † And vvhither I goe you
9 know, and the way you know.
10 † Thomas saith to him, Lord, we know not vvhither thou
11 goest: and how can we know the way? † Iesus saith to
12 him, I am the way, and the veritie, and the life. no man com-
13 meth to the Father, but by me. † If you had knowen me,
my father also certes you had knowen: and from hence foith
you shal know him, and you haue seen him.
† Philippe saith to him, Lord shew vs the Father, and it suf-
ficeth vs. † Iesus saith to him, So long time I am vwith you:
& haue you not knowen me? Philippe, he that seeth me, seeth
the Father also. How saiest thou, Shew vs the father? † Doest
thou not beleue that I am in the Father, & the Father in me?
The vvordes that I speake to you, of my self I speake not. But
my father that abiderh in me, he doeth the vvorkes. † Beleue
you not, that I am in the Father and the Father in me? Other-
vvise for the vvorkes them selues beleue. † Amen, amen I
say to you, he that beleueth in me, the vvorkes that I doe, he
also shal doe, and greater then these shal he doe, † because
I goe to the Father, and vvhatsouer you shal aske in my
Kk ij name,

The Gospel vp6
55. Philip and
Iacobs day
Mat. 1.
:: These man-
sions signifie dif-
ferences of glo-
rie in heauen.
Hier. li. 2. adu.
Iouin.

doe
know

weeke.

The Gospel in a votive Masse for the election of the Pope, & vpon Whitsunday.

It is then possible both to loue Christ, and to keepe his commaundements.

Paraclete by interpretation is either a comforter, or an aduocate: and therefore to translate it by any one of them only, is giaps to abridge the sense of this place.

The Gospel vpon Whitsunday. And in a Votive Masse of the holy Ghost.

See the Annot. vpon the 15 Chap. vs. 15 & 16.

name, that wil I doe: -I that the Father may be glorified in the Sonne. † If you aske me any thing in my name, that vvil I 14 doe. † If you :: loue me, keepe my commaundements. † And 15 I vvil aske the father, and he vvil giue you an other ¶ Para- 16 clete, that he may abide vvith you " for euer, † " the Spirit of 17 truth, vvhom the vvorld can not receiue, because it seeth him not, neither knowveth him. but you ` knowv' him : be- cause he shal abide vvith you, and shal be in you. † I vvil 18 not leaue you orphanes: I vvil come to you. † Yet a litle 19 vvhile: and the vvorld seeth me no more. But you see me: be- cause I liue, and you shal liue. -I † In that day you shal knowv 20 that I am in my father, and you in me, and I in you. † He 21 that hath my commaundements, and keepeth them: he it is that loueth me. And he that loueth me, shal be loued of my father: and I vvil loue him, and vvil manifest my self to him. -I

† Judas saith to him, not that Iscariote, Lord, vvhat is 22 done, that thou vvilt manifest thy self to vs, and not to the vvorld? † I E s v s answered, and said to him, If any loue me, 23 he vvil keepe my vvord, and my father vvil loue him, and vve vvil come to him, and vvil make abode vvith him. † He 24 that loueth me not, keepeth not my vvordes. And the vvord vvchich you haue heard, is not mine: but his that sent me, the Fathers. † These things haue I spoken to you abiding vvith 25 you. † But the Paraclete the holy Ghost, vvhom the Father 26 vvil send in my name, he shal :: teach you al things, & suggest vnto you al things vvhatsoever I shal say to you. † Peace 27 I leaue to you, my peace I giue to you. not as the vvorld gi- ueth, doe I giue to you. Let not your hart be troubled, nor feare. † You haue heard that I said to you, I goe and I come 28 to you. If you loued me, you vvould be glad verily, that I goe to the Father: because the " Father is greater then I. † And 29 novv I haue told you before it come to passe: that vvhen it shal come to passe, you may beleue. † Novv I vvil not 30 speake many things vvith you, for the prince of this vvorld commeth, and in me he hath not any thing. † But that the 31 vvorld may knowv that I loue the Father: and as the Father hath giuen me commaundement, so doe I: -I Arise, let vs goe hence.

shal knowv

ANNOT.

ANNOTATIONS
CHAP. XIII.

11. *de Na-* 12. Greater then these.) S. Chrysostom in a whole booke against the Pagans proueth that this We may and
lylamart. was fulfilled not onely in Peters shadow, and Pauls garments, which as we read in the Actes, must easily be-
16. 5. healed infirmities: but also by the Reliques and monuments of Saints, namely of S. Babylas, of leue the mira-
17. 11. whom he there treateth: thereby interring that Christ is God, who could and did performe these cles of Saints
wonderful wordes, by the very atches of his seruants. The Protestants cleane contrarie, as patrones & of their reli-
of the Pagans infidelitie, as though our Sauour had promised these & the like miraculous workes, which Christ
in vaine, either not meaning or not able to fulfill the, to do they discredit al the approved histories him self foretel-
of the Church concerning miracles wrought by Saints, namely that S. Gregorie Thaumaturgus leth they shall
17. 22. removed a mountaine, the miracles of S. Paul the eremite and S. Hilarion written by S. Hierom, doe such won-
17. 22. the miracles of S. Martin written by Severus Sulpitius, the miracles testified by S. Augustine de Ci- derful things.
uit. Dei, the miracles approved by S. Gregorie in his Dialoges, the miracles reported by S. Bede in his
Ecclesiastical storie and liues of Saints: and al other miracles neuer so faithfully recorded in Eccle- The Heretikes
siastical Writers. In al which things about their reach of reason and nature, they are as litle persua- as faithles in this
ded and haue no more faith then had the Pagans, against whom S. Chrysostom in the foresaid point, as the
booke, and S. Augustine de Civ. Dei li. 22 c. 1, and other Fathers heretofore haue written. No man old Pagans.
therefore needeth to marvel that the very Image of our Lady, & the like, doe miracles, euen as Peters
shadow did: nor wonder, if such things seeme stranger and greater then those which Christ him
self did: whereas our Sauour to put vs out of doubt, saith expressly, that his Saints shall doe greater
things then him self did.
18. For euer.) If the Holy Ghost had been promised onely to the Apostles, their successors and The Holy
the Church after them could not haue challenged it, but it was promised them for euer. Whereby Ghost is pro-
We may learne, both that the priuileges and promises made to the Apostles were not personal, but mised to the
pertaining to their offices perpetually: and also that the Church and Pastors in al ages had and haue C H V R C H
the same Holy Ghost to gouerne them, that the Apostles and primitiue Church had. for euer.
19. The spirit of truth.) They had many particular giftes and graces of the Holy Ghost before, The Spirit of
and many vertues by the same, as al holy men haue at al times: but the Holy Ghost here promised truth shall assist
to the Apostles and their successors for euer, is to this vse specially promised; to direct them in al the C H V R C H
truth and veritie: and is contrarie to the spirit of errour, heretic, and fals hood. And therefore the alwayes.
Church can not fall to Apostasie or Heresie, or to nothing, as the Aduersaries say
20. Father greater then I.) There is no place of Scripture that seemeth any thing so much to make The Arians al-
for the Sacramentaries, as this and other in outward shew of wordes seemed to make for the leage as plaine
Arians, who denied the equalitie of the Sonne with the Father. Which wordes yet in deede rightly Scriptures as
vnderstood after the Churches sense, make nothing for their false secte, but only signifie that Christ the Protestants.
according to his Manhood was inferior in deede, and that according to his Diuinitie he came of the
Father. And if the Heresie or disease of this time were Arianisme, we should stand vpon these
places and the like against the Arians, as we now do vpon others against the Protestants, whose
secte is the disease and bane of this time.

CHAP. XV.

He exhorteth them to abide in him (that is, his Church, being the true vine, and not
the Synagogue of the Iewes any more) 9 and in his loue, louing one an
other, and keeping his commandments: 12 shewing how much he
accounteth of them, by that he dieth for them, 13 and reueleth vnto
them the secretes of heauen: 15 and appointeth their fruits to be perpetual:
16 confirming them also against the persecutions and hatred of the obstinate
Iewes.

weeke.
The Gospel for
one Martyr.
Christ hath
some branches
in his body my-
stical that be
fruitles, therefore
if liuers also
may be mem-
bers of Christ
& the Church.

Man may con-
tinually increa-
se in iustice and
sanctification,
so long as he
liueth.

S. Augustine
expoundeth it
of the Sacramen-
tal word of
Baptisme, and
not as Hereti-
kes do, of prea-
ching onely.

Trall. 10. in Jo.

If a Schisma-
tike pray neuer
so much, he is
not heard, be-
cause he remay-
neth not in the
body of Christ.

The Gospel vpo
S. Barnabees
day, and on the
eue of an Apo-
stle.

The Gospel vpo
SS. Simon and
Iudes day.

He foresaw
eth that many
will not obey
the Churches
wordes, & no
maruel, because
they contemned
Christes owne
precepts.



M A M the true vine: and my father is the hus- 1
band-man. † Euery ⁊⁊ branche in me, not 2
bearing fruite, he vvil take it avvay: and
euery one that beareth fruite, he vvil purge
it, ⁊⁊ that it may bring more fruite. † Novv 3
you are cleane for the ⁊⁊ word vvwhich I have
spoken to you. † Abide in me: and I in you. As the branche 4
can not beare fruite of it self, ⁊⁊ vnles it abide in the vine: so
you neither, ⁊⁊ vnles you abide in me. † I am the vine: you 5
the branches. he that abideth in me, and I in him, the same
beareth much fruite: for vvithout me you can doe nothing.
† If any abide not in me: he shal be cast forth as the branche, 6
and shal vvither, and they shal gather him vp, and cast him
into the fire, and he burneth. † If you ⁊⁊ abide in me, and my 7
vvordes abide in you: you shal aske vvwhat thing soeuer you
vvil, and it shal be done to you. † In this my father is glo- 8
rified: that you bring very much fruite, and become my Dis-
ciples. † As my father hath loued me, I also have loued you. 9
Abide in my loue. † If you ⁊⁊ keepe my precepts, you shal 10
abide in my loue: as I also have kept my fathers precepts, and
doe abide in his loue. † These things I have spoken to you, 11
that my ioy may be in you, and your ioy may be filled.
† * This is my precept, that you loue one an other, as I have 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 commaund you. † Novv I cal you not ser- 15
uants: for the seruant knowveth not vvwhat his lord doeth.
But you I have called frendes: because al things vvwhatsoeuer I
heard of my father, I have notified vnto you. † You chose not 16
me, but I chose you: and have appointed you: that you goe,
& bring fruite: and your fruite abide: that vvwhatsoeuer you
aske the father in my name, he may giue it you. † † These 17
things I commaund you, that you loue one an other.
† If the vvorld hate you: knowv ye that it hath hated me 18
before you. † If you had been of the vvorld, the vvorld 19
vvould loue his ovvne. but because you are not of the world,
but I have chosen you out of the vvorld, therefore the vvorld
hateth you. † Remembre my vvord that I said to you, ⁊⁊ The 20
seruant is not greater then his maister. If they have persecuted
me, you also vvil they persecute. if they have kept my vvord,
⁊⁊ yours also vvil they keepe. † But al these things they vvil 21
doe

Jo. 13, 34

Jo. 13, 16
Mt. 10,
24. Lu.
6, 40.

doe to you for my name sake : because they know not him
 22 that sent me. † If I had not come, and spoken to them, they
 should not haue sinne: but now they haue no excuse of their
 23 sinne: † He that hateth me, hateth my Father also. † If I had
 24 not done among them workes that no other man hath done,
 they should not haue sinne : but now both they haue
 25 seen, and they doe hate both me and my Father. † But that
 the word may be fulfilled, which is written in their law:
 26 *That they hated me gratis.* -† But when the Paraclete commeth
 whom I * will send you from the Father, the Spirit of truth,
 which procedeth from the Father, he shall giue testimonie
 27 of me: † and you shall giue testimonie, because you are
 with me from the beginning.

Pf. 24.
 19.
 Act. 2, 1.

The Gospel vpon
 Sunday after
 the Ascension,
 and in a Volume
 of the B. Tri-
 ste.

ANNO TATIONS
 CHAP. XV.

2. *Unless you abide.* These conditional speeches, *If you remaine in the vine, If you keepe my com-
 mandments,* and such like, giue vs to wit that we be not sure to persist or perseuer, nor to be
 saved, but vnder conditions to be fulfilled by vs. *Aug. de corrupt. & gra. c. 11.*
 2. *Unless it abide.* Whosoever by Heretic or Schisme or for any other cause is cut of or sepa-
 rated from the Church, he can do no meritorious worke to Salvation.
 10. *Keepe my precepts.* This careful and often admonition of keeping his commaundments,
 proueth that a Christian mans life is not onely or principally in faith, but in good workes.
 11. *If I had.* If the Iewes had not sinned by refusing Christ, in case he had not done greater
 miracles then any other: then were it a great folly of Catholikes to beleue Luthers or Caluins
 new opinions without any miracles at all.
 12. *Whom I will 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.
 17. *You shall giue.* He vouchsafeth to ioyne together the testimonie of the Holy Ghost, and
 of the Apostles: that we may see the testimonie of truth ioyntly to consist in the Holy Ghost and
 in the Prelats of the Church.

No man sure of
 perseuerance.

Not onely
 faith.

CHAP. XVI.

*The cause why he foretelleth them their persecution by the Iewes, is, that they be not
 afterward scandalized thereat. 6 Though they thinke thus because he saith, it is
 for their vantage that he departeth, because of the great benefites that they shall
 receive by the coming then of the Holy Ghost, who shall also be his witness
 against his enemies. 10 Although in the world they shall be persecuted, yet
 to his heavenly Father they and their prayers made in his name, shall be most
 acceptable, and at length the child (that is, Christ in all his members) being
 borne, their joy shall be such as no persecutor can take from them. 11 Howbeit as
 this instance of his apprehension they will forsake him.*

These

The Hære-
kes translate,
Excommunicate
you. See what
corruption this
is, and the rea-
son thereof,
Annot. 4. p. 22.



TH E S E things haue I spoken to you, 1
that you be not scandalized. † Out of 2
the synagogs they vvil¹¹ cast you: but
the houre commeth, that euery one
vvhich killeth you, shal thinke that
he doeth seruice to God. † and these 3
things they vvil doe to you: because
they haue not knowven the Father, nor

me. † But these things I haue spoken to you: that vvhen the 4
houre shal come, you may remember them, that I told you. †

The Gospel vpo
the 4 Sunday
after Easter.

† But I told you not these things from the beginning, be- 5
cause I vvas vvith you. And novv I goe to him that sent me,
and none of you asketh me: Vvthither goest thou? † But be- 6
cause I haue spoken these things to you, sorovv hath filled
your hart. † But I tel you the truth, it is expedient for you that 7
I goe. For if I goe not, the Paraclete shal not come to you:
but if I goe, I vvil send him to you. † And vvhen he is come, 8
he shal argue the vvorld of sinne, and of iustice, and of iudge-
ment. † of sinne: because they belecue not in me. † but of 9
iustice: because I goe to the Father: and novv you shal not 10
see me. † and of iudgement: because the prince of this vvorld 11
is novv iudged. †

11 If he shal
teach al truth,
& that foreuer
(as before c. 14.
16:) how is it
possible, that
the Church can
erre, or hath er-
red at any time
or in any point?

Yet many things I haue to say to you: 12
but you can not beare them novv. † But vvhen he, the Spi- 13
rit of truth, commeth, he shal teach you al truth, for he shal
not speake of him self: but vvhat things soeuer he shal heare,
he shal speake: and the things that are to come he shal shew
you. † He shal glorifie me: because he shal receiue of mine, 14
and shal shew to you. † Al things vvhatsoeuer the Fa- 15
ther hath, be mine. Therefore I said, that he shal receiue of
mine, and shal shew to you. † A litle vvhile, and novv you 16
shal not see me: and againe a litle vvhile, and you shal see
me: because I goe to the Father.

The Gospel vpo
the 3 Sunday
after Easter.

† Some therefore of his disciples said one to an other, Vvhat 17
is this that he saith to vs: A litle vvhile, and you shal not
see me: and againe a litle vvhile, and you shal see me, and,
because I goe to the Father? † They said therefore, Vvhat is 18
this that he saith, A litle vvhile? vve knowv not vvhat he
speaketh. † And I as vs knewv, that they vvould aske him: 19
and he said to them, Of this you doe question among your
selues, because I said to you, A litle vvhile, and you shal not
see me: and againe a litle vvhile, and you shal see me. † Amen, 20

amen

amen I say to you, that you shal vveepe, and lament; but the
vworld shal reioyce: and you shal be made sorovvful, but
21 your sorovv shal be turned into ioy. † A vvoman vvhen
she trauaileth, hath sorovv, because her houre is come: but
vvhen she hath brought forth the childe, novv she remem-
breth not the anguish for ioy, that a man is borne into the
22 vworld. † And you therefore, novv in deede you haue sorow,
but I vvil see you againe, and your hart shal reioyce: and
23 your ioy no man shal take from you. † And in that day
me you shal not aske any thing. Amen, amen I say to you, if
you aske the Father any thing ^{in my name}, he vvil giue it
24 you. † Vntil novv you haue not asked any thing in my name.
25 Aske and you shal receiue: that your ioy may be full. † These
things in prouerbes I haue spoken to you. The houre com-
meth vvhen in prouerbes I vvil no more speake to you, but
26 plainly of the Father I vvil shew you. † In that day you shal
aske in my name: and I say not to you, that I vvil aske the Fa-
27 ther for you. † For the Father him self loneth you, because
you haue loued me, and haue beleued that I came forth
28 from God. † I came forth from the Father, and came into
the vworld: againe I leaue the vworld, and I goe to the
Father.
29 † His disciples say to him, Behold novv thou speakest
30 plainly, and saiest no prouerbe. † novv vve knowv that
thou knowest al things, and thou needest not that any man
aske thee. in this vve beleue that thou camest forth from
31 God. † I † I E S V S answered them, Novv do you beleue?
32 † * Behold the houre commeth, and it is novv come, that
you shal be scattered euery man into his ovvne, and me you
shal leaue alone: and I am not alone, because the Father is
33 vvith me. † These things I haue spoken to you, that in me
you may haue peace. In the vworld you shal haue distresse:
but haue confidence, I haue ouercome the vworld.

The Gospel vv^s
the 5 Sunday
after Easter.

Upon this the
Church coclu-
deth al her pra-
ers, Per Christu
Dominum no-
stru, euen those
also that be
made to Sa^lts.

Mt. 17,
31. Mr.
14, 17.

ANNOTATIONS
CHAP. XVI.

12. *In many things.*) This place conuinceth that the Apostles and the faithful be taught many things, which Christ omitted to teach them for their weaknes: and that it was the prouidence of God that Christ in presence should not teach and order al things, that we might be no lesse assured of the things that the Church teacheth by the Holy Ghost, then of the things that him self deliuered.

Christ left ma-
ny things to be
taught by the
Church.

The Spirit of truth. ¶ Ever note that the Holy Ghost in that he is promised to the Church, is called the Spirit of truth. Which Holy Spirit for many other causes is giuen to diuers private men and to al good men, to sanctification: but to teach al truth and preserue in truth and from error, he is promised and performed onely to the Church and the cheefe Gouverner and general Councils thereof.

CHAP. XVII.

After his Sermon of farewell, he prayeth to his Father, that seeing he hath now finished his worke, he will giue him his appointed glorie, for the conuersion of all nations, and preserue his Apostles, and his Church after them in vniuersitie and veritie (that is, from Schisme and Heresie): so finally also glorifie them with him in heauen.

The Gospel vpon Ascension eue.

¶ The Father glorifieth the Sonne by raising him from death, exalting him vp to his right hand, making al creatures to bow downe at his Name, and geuing him al power and iudgement. The Sonne againe glorifieth the Father, by making his honour, which onely in a manner was in Iewrie before, now knowne to al Nations.



THESE things spake IESVS: and lifting vp his eyes into heauen, he said, Father, the houre is come, ¶ glorifie thy sonne, that thy sonne may glorifie thee. † As thou hast giuen him power ouer al flesh that al vvhich thou hast giuen him, to them he may giue life euerlasting. † And this is life euerlasting that they know thee, the only true God, and vvhom thou hast sent IESVS CHRIST. † I haue glorified thee vpon the earth: I haue consummated the vvoike vvhich thou gauest me to doe: † and now glorifie thou me O Father vwith thy self, vwith the glorie vvhich I had before the vvorlde vvas, vwith thee. † I haue manifested thy name to the men vvhom thou gauest me out of the vvorlde. Thine they were, and to me thou gauest them: and they haue kept thy vword. † Now they haue knowen that al things vvhich thou gauest me, are from thee: † because the vwordes vvhich thou gauest me, I haue giuen them: and they haue receiued, and knowen 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 vvorlde doe I pray, but for them vvhom thou hast giuen me: † because they be thine: and al my things be thine, and thine be mine: and I am glorified in them. And now I am not in the vvorlde, and these are in the vvorlde, and I come to thee. † Holy father, ¶ keepe them in thy name, vvhom thou hast giuen me: that they may be one, as also vve. † Vwhen I vvas vwith 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 ioy filled in them selues. †

The Gospel in Votive Masse againt schisme.

¶ His petition is specially to keepe the Apostles and his Church in vniuersitie and from Schismes.

Jo. 18, 9.

Pf. 40, 10. 108, 8.

14 † I haue giuen them thy vvord, and the vvorld hath hated
 15 them, because they are not of the vvorld: as I also am not of
 16 the vvorld. † I pray not that thou take them avway out of
 17 the vvorld, but that thou preferue them from euil. † Of the
 18 vvorld they are not: as I also am not of the vvorld. † San-
 19 ctifie them in truth. Thy vvord is truth. † As thou didst send
 20 me into the vvorld, I also haue sent them into the vvorld.
 21 † And for the I doe: sanctifie my self: that they also may be
 22 sanctified in truth. † And not for them only doe I pray, but
 23 for the also that by their vvord shall beleeue in me: that they
 24 al may be one, as thou (Father) in me, and I in thee, that they
 25 also in vs may be one: that the vvorld may beleeue that thou
 26 hast sent me. † And the glorie that thou hast giuen me, haue
 I giuen to them: that they may be one, as vve also are one.
 † I in them, and thou in me: that they may be consummate
 in one: and the vvorld may know that thou hast sent me,
 and hast loued them, as me also thou hast loued. † Father,
 vvhom thou hast giuen me, I vvil, that vvhere I am, they al-
 so may be vvith me: that they maye see my glorie vvich
 thou hast giuen me, because thou hast loued me before the
 creation of the vvorld. † Iust Father, the vvorld hath not
 knowen thee. but I haue knowen thee: and these haue
 knowen, that thou didst send me. † And I haue notified thy
 name to them, and vvil notifie it: that the loue vvhervvith
 thou hast loued me may be in them, and I in them.

11 To sanctifie
 him self, is to sa-
 crifice him self,
 by dedicating
 his holy body
 and bloud to
 his Father, both
 vpon the Crof-
 se, and in the
 holy Sacramēt,

ANNOTATIONS
 CHAP. XVII.

1. *Life everlasting.*) Both the life of glorie in heauen, and of grace here in the Church, consisteth in the knowledge of God: that, in perfect vision, this, in faith working by charitie. for, knowledge of God without keeping his commaundments, is not true knowledge, that is to say, it is an vnprofitable knowledge. 1 Jo. 2.

True know-
 ledge of God.

17. *Sanctifie them.*) Christ prayeth that the Apostles, their successors, & al that shall be of their beleeve, may be sanctified in truth. Which is as much to say, as to desire that the Church may haue the Spirit of truth, and be free from errour, which prayer of Christ had not been heard, if the Church might erre.

The Church
 can not erre.

20. *But for them.*) He expresseth (and it is a great comfort) that he prayeth not onely for the Apostles, but for the whole Church after them, that is, for al beleeuers. And al this profound and diuine prayer is resembled in the holy Canon of the Masse before the consecration, as here it was made before his visible Sacrifice on the crosse.

The Canon of
 the Masse.

CHAP. XVIII.

Being gone to the place that Iudas the Traitor did know, he offereth him self to the band of his enemies, sheweth his Divina might in overthrowing them all with a sword, and in saving his Apostles from them also with a sword: 10 rebuketh Peter that would defend him from them: 12 and so being apprehended, is brought bound to Annas and Caiphas, where he is stricken by a servant, and thrice denied of Peter. 28 Again in the morning he is by them brought to Pilate, 29 Who demanding their accusation, whereas they would oppress him with their authority, 31 and examining the point of his kingdom, pronounceth him innocent: yet they cry rather to have a thorus life saved.

THURSDAY
night.
The PASSION
according to S.
John in these
two Chapters,
is the Gospel at
Masse vpon
Good Friday.
So the PAS-
SION is read
in holy weeke
four times,
according to
the foure Euan-
gelistes, as S.
Augustine ap-
pointed also in
his Church at
Hipps. Ser. 101.
de tempore.

WHEN 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 often resorted thither together with his Disciples. † Iudas therefore having received the band of men, and of the cheefe Priests and the Pharisees, ministers, commeth thither with lanternes and torches and vveapons. † IESVS therefore knowing all things that should come vpon him, went forth, and said to them, Vvhom seeke ye? † they answered him, IESVS of Nazareth. IESVS saith to them, I am he. And Iudas also that betrayed him, stood with them. † As soon therefore as he said to them, I am he: they went backward, and fell to the ground. † Again therefore he asked them, Vvhom seeke ye? And they said, IESVS of Nazareth. † IESVS answered, I haue told you, that I am he. if therefore you seeke me, let these goe their vvaies. † That the vword might be fulfilled which he said, * That of them vvhom thou hast giuen me, I haue not lost any. † Simon Peter therefore having a sword, drew it out: and smote the seruant of the high priest: & cut of his right eare. And the name of the seruant was Malchus. † IESVS therefore said to Peter, Put vp thy sword into the scabbard. The chalice which my father hath giuen me, shall not I drinke it? † The band therefore and the Tribune & the ministers of the Ievves apprehended IESVS, and bound him: † and they brought him to Annas first, for he was father in law to Caiphas, vvhich was the high priest of that yere. † And Caiphas was he that had giuen the counsel to the Ievves, That it is expedient that one man die for the people. † * And Simon Peter followed IESVS, and another disciple. And that Disciple was known to the high priest, and went

Mr. 26,
36. Mr.
14. 32.
Lu. 22,
39.

Mr. 26,
47. Mr.
14. 41.
Luc. 12,
47.

Io. 17, 12

Io. 11,
49.
Mr. 26,
58. Mr.
14. 54.
Lu. 22,
54.

16 vvent in vvith I E S V S into the court of the high priest. † but Peter stode at the doore vvithout. The other disciple therefore that vvas knovven to the high Priest, vvent forth, and
 17 spake to the portresse, and brought in Peter. † The vvench therefore that vvas portresse, saith to Peter, Art not thou also
 18 of this mans disciples? He saith to her, I am not. † And the servants and ministers stode at a fire of coles, because it vvas cold, and vvarmed them selues. And vvith them vvas Peter also standing, and vvarming him self.

It is al one for a man to deny Christ, and that he is a disciple of Christ, or a Catholike, or a Christian man, vvhen he is demaunded. Aug. tract. 113 in 16. for so Peter here denieth Christ, in denying him self to be his Disciple.

19 † The high priest therefore asked I E S V S of his disciples, and of his doctrine. † I E S V S answered him, I haue openly
 20 spokē to the vvorld: I haue alvvaies taught in the synagogue, and in the temple vvither al the Ievves resort together:
 21 and in secrete I haue spoken nothing. † Vvhy askest thou me? aske them that haue heard vvhat I haue spoken vnto
 22 them: behold they know vvhat things I haue said. † Vvhen he had said these things, one of the ministers stāding by, gaue
 I E S V S a blow, saying, Ansvverest thou the high priest so?
 23 † I E S V S answered him, If I haue spoken il, giue testimonie of euil: but if vvel, vvhy strikest thou me?

24 † And Annas sent him bound to Caiphas the high priest.
 25 † And Simon Peter vvas standing, and vvarming him self. They said therefore to him, Art not thou also of his disciples? He denied and said: I am not. † One of the servants of the
 26 high priest saith to him, his cosin vvwhose eare Peter did cut
 27 of, Did not I see thee in the garden vvith him? † Againe therefore Peter denied: and forth vvith the cocke-creeve.

*Mr. 27, 1
 Mr. 15, 1
 Lu. 23, 1*

28 † * They therefore bring I E S V S from Caiphas into the Palace. And it vvas morning: and they vvent not in into the
 29 Palace, that they might not be contaminated, but that they might eate the Pasche. † Pilate therefore vvent forth to them
 30 vvithout, and said, Vvhat accusation bring you against this man? † They answered and said to him, If he vvere not a
 31 malefactour, vve vvould not haue deliuered him vp to thee. † Pilate therefore said to them, Take him you, and according
 32 to your lavv iudge him. The Ievves therefore said to him, It is not lavvful for vs to kil any man. † * That the vvord of I E S V S might be fulfilled vvwhich he said, signifying vvhat death he should die.

GOOD FRIDAY.

*Jo. 12, 33
 Mt. 20, 19.*

*Mt. 27, 11.
 Mr. 15, 2. I. 18. 23, 4.*

33 † * Pilate therefore vvent into the Palace againe, and called I E S V S, and said to him, Art thou the king of the Ievves?

It pleased
god, that Christ
who was to dy
both for the Ie-
wes & the Ge-
ntiles, should be
berraid of the
one, and put to
death by the
other.

† I E S V S answered, Saieſt thou this of thy ſelf, or haue 34
others told it thee of me? † Pilate answered, Vvhy, am I a Iewe? 35
:: Thy nation, and the cheefe priests haue deliuered thee vp
to me: vwhat haſt thou done? † I E S V S answered, My king- 36
dom is not of this vworld. if my kingdō vvere of this vworld,
my ministers verily vvould ſtriae that I ſhould not be deli-
uered to the Ievves. but novv my kingdom is not from hēce.
† Pilate therfore ſaid to him, Art thou a king then? I E S V S 37
answered, Thou ſaieſt, that I am a king. For this vvvas I bor-
ne, and for this came I into the vworld: that I ſhould giue
teſtimonic to the truth. Euery one that is of the truth, heareth
my voice. † Pilate ſaith to him, Vvhat is truth? 38

And vvhen he had ſaid this, he vvvent forth againe to
the Ievves, and ſaith to them, I finde no cauſe in him. †* But 39
you haue a cuſtome that I ſhould releaſe one to you in the
Paſche: vvil you therfore that I releaſe vnto you the king of
the Ievves? † They al therfore cried againe, ſaying, Not him 40
but Barabbas. And Barabbas vvvas a theefe.

Mt. 27,
15. Mr.
15, 6. Lu
23, 17.

C H A P. X I X.

*The Ievves are not ſatiſſied vvith hu ſcourging and irriſion. 1 Pilate hearing them ſay
that he made him ſelf the Sonne of God, vv more afraid. 12 Yet, they vvrging him
vvith hu loialty vvward Caſar, and profeſſing that them ſelues vvill no king but
Caſar, he yeldeth vnto them. 13 And ſo Chriſt carrying hu vvorne Croſſe, vv crucified
betvvē vvve thouſes. 14 Pilate vvriting notoriously the onely cauſe of hu death
to be, for that he vv their king or Chriſt. 15 Hu garments be ſo vvſed, vv as the Scrip-
tures foretold. 16 He hath ſpecial care of hu mother to the end. 17 He ſignifieth al
that vvvas vvritten of hu Paſſion, vv be fulfilled, and ſo yeldeth vp vv his goſt. 18 Then
by the Ievves meanes alſo ather Scriptures about hu legges and ſide, are fulfilled.
19 And finally, he vv honorably buried.*



HEN therfore Pilate tooke I E S V S, and 1
ſcourged him. † And the ſouldiars plat- 2
ting a crowne of thornes, put it vpon his
head: and they put about him a purple
garment. † And they came to him, and 3
ſaid, Haile king of the Ievves, and they
gave him blowes. † Pilate vvvent forth 4
againe, and ſaith to them, Behold I bring him forth vnto you,
that you may knowv that I finde no cauſe in him. † I E S V S 5
therfore vvvent forth carrying the crowne of thornes, and the
purple veſtment. And he ſaith to them, Loe the man. † Vvhen 6
the cheefe priests therfore and the ministers had ſeen him,
they

Mt. 27,
27. Mr.
15, 16.

they cried, saying, Crucifie, crucifie him. Pilate saith to them, Take him you, and crucifie him. for I finde no cause in him.

7 † The Ievves answered him, Vve haue a Law: and according to the Law he ought to die, because he hath made him self the sonne of God.

8 † Vvhé Pilate therefore had heard this saying, he feared more.

9 † And he entred into the Palace againe: and he saith to IESVS,

10 Vvhence art thou? But IESVS gaue him no answer. † Pilate therefore saith to him, Speakest thou not to me: knowest thou not that I haue power to crucifie thee, and I haue

11 power to release thee? † IESVS answered, Thou shouldest not haue any power against me, vnles it were giuen thee from aboue. Therefore he that hath betraied me to thee, hath the greater sinne.

12 † From thence forth Pilate sought to release him. But the Ievves cried, saying, If thou release this man, thou art not

13 Cæsars friend. euery one that maketh him self a king, speaketh against Cæsar. † But Pilate vvhén he had heard these vvordes,

14 brought forth IESVS; and he sat in the iudgemēt seate, in the place that is called Lithóstratos, and in Hebreu Gáb-

15 batha. † And it vvas the Parasceue of Pasche, about the sixt

16 houre, and he saith to the Ievves, Loe your king. † But they cried, Avvay, avvay vvith him, crucifie him. Pilate saith

17 to them, Shal I crucifie your king? The cheefe priests answered, Vve haue no king, but Cæsar. † Then therefore he deli-

18 uered him vnto them for to be crucified.

19 And they tooke IESVS, and led him forth. † * And bearing his ovvneⁿ crosse he vvent forth into that vvhich is called

20 the place of Caluarie, in Hebreu Gólgotha. † vvhere they crucified him, and vvith him two others, on the one side

21 and on the other, and in the middes IESVS. † And Pilate vvrote a title also: and he put it vpon the crosse. And it vvas

22 vvritten, IESVS OF NAZARETH THE KING OF THE IEVVES. † This title therefore many of the Ievves did read:

23 because the place vvhere IESVS vvas crucified, vvas nigh to the citie: and it vvas vvritten in Hebreu, in Greeke, and

24 in Latin. † The cheefe priests therfore of the Ievves said to Pilate, Vvrite not, *The king of the Ievves*: but that he said, I am king

25 of the Ievves. † Pilate answered, That vvhich I haue vvritten, I haue vvritten.

26 † The * souldiars therefore vvhen they had crucified him,

Mt. 27,
33. Mr.
15, 20.
Lk. 23,
35.

*Mt. 27.
35, 24.
Lk. 23,
34.

¶ He meaneth midday, counting from sunne rising. for so doth the Scripture count the houres of the day. Mat. 28. Mar. 11. Luc. 22. Jo. 1. 13.

¶ These three tongues being for other causes most famous before in al the world, are now also dedicated to God in the triumphal title of the Crosse of Christ, and in them the holy Scriptures are more conveniently written, taught, & preserved.

weeke.
 :: This coate without seame is a figure of the vnitie of the Church. Cyr. de univ. Ec. And Euthymius and other write that our Lady made it.
 The Gospel in a votive Masse of our B. Lady betwene Easter & Whitsonide.
 :: The great loue faith, courage, compassion, and sorowes, that our Lady had: who forsooke not the Crosse and her sonne, when so many were fled from him, and his cheefe Apostles denied him.
 b The Gospel in a votive Masse of the Passion.

him, tooke his garments (and they made foure partes, to euery souldiar a part) & his coate. And his coate vvas without seame, vvrought from the toppethrough out. † They said therefore one to an other, Let vs not cut it, but let vs cast lottes for it vvhose it shal be. That the scripture might be fulfilled saying, *They haue parted my garments among them: and vpon my vesture they haue cast lottes.* And the souldiars did these things.

† And there stooode beside the crosse of I E S V S, his mother, and his mothers sister, Marie of Cleophas, and Marie Magdalene. † Vvhen I E S V S therfore had seen his mother and the disciple standing vvhom he loued, he saith to his mother: Vvoman, behold thy sonne. † After that, he saith to the disciple, Behold thy mother. And from that houre the disciple tooke her to his ovvne. †

b † After vvard I E S V S knowving that al things vvere now consummate, that the scripture might be fulfilled, he saith, I thirst. † A vessel therfore stooode there ful of vinegre. And they putting a sponge ful of vinegre about hyssope, offered it to his mouth. † I E S V S therfore vvhen he had taken the vinegre, said, It is cōsummate. And bowving his head, he gaue vp the ghost.

† The Iewes therfore (because it vvvas the Parasceue) that the bodies might not remaine vpon the crosse on the Sabboth (for that vvvas a greate Sabboth day) they desired Pilate that their legges might be broken, and they might be taken avvay. † The souldiars therfore came: and of the first in deede they brake the legges, and of the other that vvvas crucified vvith him. † But after they vvvere come to I E S V S, vvhen they savv that he vvvas dead, they did not breake his legges, † but one of the souldiars vvith a speare opened his side, and incontinent there came forth bloud and vvater. † And he that savv it; hath given testimonie: and his testimonie is true. † And he knowveth that he saith true, that you also may beleeeve. † For these things vvvere done that the scripture might be fulfilled, *You shal not breake a bone of him.* † And againe an other scripture saith, *They shal looke on him vvhom they pearced.*

† And after these things * Ioseph of Arimathæa (because he vvvas a disciple of I E S V S, but secrete for feare of the Iewes) desired Pilate that he might take avvay the body of I E S V S. And Pilate permitted. He came therfore, and tooke avvay the body of I E S V S. † * Nicodemus also came, he that at the first

Pf. 11, 19

Psa. 68, 22.

Exo. 12, 46.
 Zac. 12, 10.
 * Mt. 27, 57. Mr. 15, 42.
 Lk. 23, 50.
 Jo. 3, 1, 7, 10.

first came to I E S V S by night, bringing a mixture of myrrhe
 40 and aloés, about an hundred poundes. † They tooke ther-
 fore the body of I E S V S, and bound it in linnen clothes vwith
 41 the spices, as the maner is vwith the leevves to burie. † And
 there vvas in the place vwhere he vvas crucified, a garden: and
 in the garden a nev v monument, vwherein no man yet had
 42 been laide. † There therefore because of the Parasceue of the
 leevves, they laid I E S V S, because the monument vvas hard
 by.

ANNOTATIONS
 CHAP. XIX.

11. *Huſwne croſſe.* This croſſe, for that it was the instrument of our redemption, and as it were the altar of the supreme sacrifice, highly sanctified by the touching, bearing, and oblation of the sacred body and blood of our Lord, is truly called the HOLY CROSS: and hath been endued with vertue of miracles, both the whole and every little peece thereof. For the which causes, and specially for the most neere memorial of Christes Passion, it hath been visited in Pilgrimages, honoured by festiual daies and otherwise, reserved & reuerenced of the ancient fathers, with al deuotion: as contrariwise it hath been abused of Pagans, Apostataes, and Heretikes, seeking in vaine to defate and destroy it. See S. Cyril li. 4. cont. Julian. S. Hierom ep. 17. S. Paulinus ep. 11. Ruffinus li. 1. c. 7. Or 2. Euagr. histo. li. 4. c. 27. S. Leo ep. 72. and Ser. 2 de Passione. Paulus Diac. li. 18.

The HOLY
 CROSS.

15. *To his mother.* The maruelous respect that Christ had to his mother, vouchsauiug to speake to her, and to take order for her euen from the croſſe in the middes of his infinite anguishes and mysteries a working for mankind.

By this you see why in Catho- like Churches MARIE and Iohn stand by the Roode.

17. *To the Disciple.* A great honour to Iohn and charge, to haue that blessed iewel in keeping: and an vspeakable comfort, that from that day forward the one was to the other mother and soune. *virginem virgini comendauit*, saith S. Hierom. *He comended the virgin to a virgin.*

R. 1. adu. Iouinian.

18. *Blood and water.* This pearling of Christes side, though on the souldiaers part it was done blindly and insolently, yet by Gods ordinance it contained great mysteries, and was prefigured by

The Sacraments issued out of Christes side, and thence haue their vertue.

Exo. 17. Num. 20.

Moyſes striking the rocke with his rodde: as this streame of blood and water drawn miracu- lously out of his dead body, running in the Sacraments of the Church after the people of God, was signified by the water of the same rocke following the Israelites in the desert. *Out of this side*

Tract. 9 in Iohn.

(saith S. Augustine) issued the Sacraments. Hence (saith S. Chrysostom) the great mysteries haue their beginning. Who vvarneth vs, that vwhen vve come to drinke of the holy chalice, vve should so ap- proche, as though vve drevv the blood out of Christes side. And both blood and vwater apart did

Hom. 24 in Iohn.

flow forth, to thevv vs the fountaine of the two principal Sacraments, and their seueral matters, Baptisme and the Eucharist, springing to life eueralsting in the Church. The fathers also say that the Church vwho is Christes spouse and his coadiutrice in applying the blood and vwater to the be- nefite of the Faithful, was here formed, builded, and taken out of this holy side of Christ sleeping on the Croſſe, as Eue was of Adams side, when he was cast a sleepe in Paradise.

The Church builded of Christes side, as Eue of Adams.

Gen. 2. 21.

CHAP. XX.

Upon Easter day his body, is miſſed in the Sepulcher, first by M. Magdalene, & secondly by Peter also and Iohn, the vinding clothes yet remaining. 11 Then to M. Magdalene, after she had seen two Angels, I E S V S also him self appeareth. 12 She having told to the Disciples, he appeareth to them also the same day, and sendeth them as him self vvas sent, giving them the Holy Ghost to remitte and to retaine sinnes. 16 Again upon the Sunday he appeareth to them, letting Thomas see, that he might beleue, and commending such as not seeing yet do beleue. 18 The effect of Iou book.

Mm AND

weeke.
The Gospel vps
Saturday in
Easter weeke.

That is, the
first day of the
weeke, as some
interpret it, tak-
ing Sabbath
(as sometime it
is) for a weeke.

This is our
Sunday, called
Dies Dominica,
because of our
Lords resurrec-
tion. See the
margin. annot.
1. ut. 2. 1.



AND the first of the Sabbath, Marie
Magdalene commeth early, vwhen it vvas
yet darke, vnto the monument: and she
sawv the stone taken avway from the mo-
numēt. † She ranne therfore and cometh
to Simon Peter, and to the other disci-
ple vvhom I E S V S loued, and saith to them,
They haue taken our Lord out of the monument, and vve
knovv not vvhether they haue laid him.

† Peter therfore vvent forth and that other disci-
ple, and they came to the monument. † And both ranne together,
and that other disci-
ple did out-runne Peter, and came first to
the monument. † And vwhen he had stouped dovvne, he
sawv the linnen clothes lying: but yet he vvent not in. † Si-
mon Peter therfore cometh, folovving him, and vvent in to
the monument, and sawv the linnē clothes lying, † and the
napkin that had been vpon his head, not lying vvith the lin-
nen clothes, but appart, vvrapped vp into one place. † Then
therfore vvent in that other disci-
ple also vvhich came first to
the monument: and he sawv, and beleueed. † For as yet they
knev not the scripture, that he should rise againe from the
dead. † The disciples therfore departed againe to them
selues.

b The Gospel
vps Thursday
Easter weeke.

The Sepul-
chres of Mar-
tyrs (saith S.
Hierom ep. 17)
We do honour
euery where, &
putting their
holly ashes to
our eyes, if we
may. We touch
it also vvith our
mouth: and be-
tweene some that
thinke the mo-
numēt where-
in our Lord
was laid, is to
be neglected:
where the Di-
uel and his An-
gel, as often as
they are cast
out of the pos-
sessed before
the said monu-
ment, tremble
and roare as if
they shoude be-
fore the iudge-
ment seate of
Christ.

† But * Marie stooode at the monument vvithout, vvee-
ping. Therfore as she vvas vweeping, she stouped dovvne, &
looked into the monument: † and she sawv two Angels in
vwhite, sitting, one at the head, and one at the feete, vvhether
the body of I E S V S had been laid. † They say to her, Vvomā,
vvhy vweepst thou? She saith to them, Because they haue
taken avway my Lord, and I knowv not vvhether they haue put
him. † Vwhen she had said thus, she turned backvvard, and
sawv I E S V S standing: and she knevv not that it is I E S V S.
† I E S V S saith to her, Vvomā, vvhy vweepst thou? vvhom
seekest thou? She thinking that it vvas the gardiner, saith to
him, Sir, if thou hast caried him avway, tel me vvhether thou
hast laid him: & I vvill take him avway. † I E S V S saith to her,
Marie. She turning saith to him, Rabbōni (vvhich is to say,
Maister.) † I E S V S saith to her, Do not touche me, for I am
not yet ascended to my Father: but goe to my brethren, and
say to them, I ascend to my Father and your Father, my God
and your God. † Marie Magdalene commeth and telleth
the

EASTER
DAY.
Mt. 28, 1
Mr. 16, 1
Lk. 24, 1

Lk. 24,
12.

Mt. 28, 1
Mr. 16, 5
Lk. 24,
4.

Mr. 16,
14. Ln.
24, 36.
1. Cor. 15,
5.

the disciples, That I haue seen our Lord, and thus he said vnto me. -I

19 † Therefore vwhen it vvas * late that day, the first of the Sabbath, and ¹⁹ the doores vvere shut, vwhere the disciples vvere gathered together for feare of the Ievves, I E S V S came and stode in the middes, and saith to them, Peace be to you.

20 † And vwhen he had said this, he shevved them his handes and side. The disciples therfore vvere glad vwhen they saw

21 our Lord. † He said therfore to them againe, :: Peace be to

22 you. ²² As my Father hath sent me, I also doe send you. † Vwhen he had said this, ²³ he breathed vpon them: and he saith to

23 them, Receiue ye the Holy Ghost: ¹ VVHOSE SINNES YOVS HAL FORGIVE, THEY ARE FORGIVEN THEM: AND VVHOSE YOVS HAL RETEINE,

24 THEY ARE RETEINED. † But Thomas one of the Twelue, vwho is called Didymus, vvas not vvith them vvhē

25 I E S V S came. † The other disciples therfore said to him, Vve haue seen our Lord. But he said to them, Vnles I see in his handes the print of the nailes, and put my finger into the place of the nailes, and put my hand into his side: I vvil not beleuee.

26 † And after eight daies, againe his disciples vvere vvithin: and Thomas vvith them. I E S V S commeth :: the doores being shut, and stode in the middes, and said, Peace be to

27 you. † Then he saith to Thomas, Put in thy finger hither, and see my handes, and bring hither thy hand, and put it into

28 my side: & be not incredulous but faithfull. † Thomas answered, & said to him, My Lord, & my God. † I E S V S saith

29 to him, Because thou hast seen me, Thomas, thou hast beleueed: :: blessed are they that haue not seen & haue beleueed. -I

30 † * Many other signes also did I E S V S in the sight of his

31 disciples, vvhich are not vvrittē in this booke. † And these are vvritten, that you may beleuee that I E S V S is CHRIST the sonne of God: and that beleueing, you may haue life in his name. -I

The Gospel vps
Dominica in al-
bis or Low
Sunday.

:: Though he
gave them his
peace hard be-
fore, yet now
entering to a
nevve diuine
action, to prepa-
re their hartes
to grace and at-
tention, he blef-
seth them a-
gain.

The Gospel vps
S. Thomas the
Apostles day.
Decemb. 21.

LOVV SVN-
DAY.

:: See the anno-
tation on the
19 verse of this
Chapter.

:: They are mo-
re happy that
beleuee with-
out sensible ar-
gument or sight,
then such as be
induced by sen-
se or reason to
beleuee.

ANNOTATIONS
CHAP. XX.

19. The doores vvere shut. Such Heretikes as deny Christs body to be or that it can be in the
B. Sacrament, for that it is in heauen, and can not be in two places at once, nor without the natural

M m ij maner

The being of Christs body in the B Sacramēt Without space or quantitie correspondēt there vnto, is proued by other exam- ples i Scripture.

Heretical shifts to auoid plaine Scripture.

Christ can dis- pose of his owne body & others about nature.

Vbi-quetaries of Breuitani.

Christ sheweth his commiſſion & ſo giueth the Apoſtles power to remit finnes.

The holy Ghoſt is here purpoſely giuen to the Apoſtles, to remit finnes.

The Sacrament of PENANCE is instituted.

Men are bound to confeſſe, al their mortal finnes, and that in particular.

manner of the quantitie, ſpace or place agreeable to the condition of his humanitie, be inuincibly re- ſuted by Christs entering into the Diſciples, the doores ſhut: and by that that his true natural body, whole and perfect in al his limmes, length, bredth, and thicknes, diſtincte and diuers from the ſubſtance and corpulence of the wood, was in the ſame proper place that the wood was in, and paſſed through the ſame: as he alſo came out of his mothers wombe, the clauiſure not ſturred: and paſſed through the ſtone, out of his Sepulcher. By al which the Heretikes being plainly re- proued, and conuinced of infidelitie, they boldly deny the plaine Scriptures, or ſo fondly ſhift their ſelues from the euidence thereof, that their impudencie is ſpecially to be marked in this point.

Some ſay, that he came in at the window: ſome, that the doore opened of it ſelf to let him in: ſome, that to come in, the doores being ſhut, ſignifieth no more, but that he came in late in the evening, at what time men uſe to ſhut their doores: and ſuch other ſhiftes to defend falſhood, againſt expreſſe Scriptures, and againſt the Apoſtles teſtimonie, Who therfore tooke him to be a Spirit, becauſe they ſaw him ſtand ſuddenly in the middes of them, al the houſe being cloſe ſhut. And the Fathers al confeſſe that he went in, the doores being ſhut. See S. Ambroſe li. 10 in Lucam c. 24. S. Auguſtine ep. 2 ad Voluſian. c. 22 de ciuit. c. 1, & S. Cyril, in Jo. li. 12 p. 55. & S. Hiero. li. 1 cont. Iouinianum c. 21. We know it is the natural courſe of Gods ordinance, that every body ſhould haue but one and his owne proper place fitted to the lineaments, quantitie, termes and limites of the ſame: Without which naturally the bodies were no where, and conſequently not at al, as S. Auguſtine ſaith ad Dardanum. but that God ſupernaturally and miraculoſly can not by his om- nipotencie diſpoſe otherwiſe of his owne body, then the natural forme or quantitie or qualitie thereof require, that is great incredulitie. ſeing we muſt beleue that he can doe ſo with any other body of mere men or other creatures, the Scripture being plaine that he can make a camel paſſe through a needles eye, continuing in his natural figure and quantitie ſtil: and S. Auguſtine telleth of a woman whoſe ring fel from her girdle, both being ſalt and whole: and Ruſertus of a Reli- gious man, whoſe girdle laſt buckled fel downe before him from his body. De off. Eccl.

Therefore it is to much vnfaithfulnes, by rules of place to embatte Christs wiſe or wiſedome to be in the Sacrament now him ſelf liſt, and on as many altars or places as he liketh. We deteſt for al that, the wicked heretic of certaine Proteſtants, holding quite contrarie to the Zuinglians, that Christs according to his Humanitie is in every place where the Diuinitie is: which is both againſt faith, and the common rules of nature and diuinitie.

21. As my Father.) As when he gaue them commiſſion to preach and baptize through the world, he made mention of his owne power therein: ſo here before he inſtitute the Sacrament of Penance, and giue them authoritie to remit finnes, lett the wicked ſcullards ke after ward, by what right they do ſuch great functions, he ſheweth his Fathers commiſſion giuen to him ſelf, and then in plaine termes moſt ampl. imparteth the ſame to his Apoſtles: that whoſoever deny the Apoſtles & their ſucceſſors, the Priests of Gods Church, to haue right to remit finnes, I ſhould deny conſequently Christs as man to haue authoritie to doe the ſame.

22. He breathed.) He giueth the Holy Ghoſt in and by an external ſigne, to his Apoſtles, not viſibly and to al ſuch purpoſes as after ward at Whitiunſide, but for the grace of the Sacrament of Orders, as S. Auguſtine ſaith, and that none make doubt of the Priests right in remiſſion of finnes, ſeing the Holy Ghoſt is purpoſely giuen them to doe this ſame. In which caſe if any be yet cōten- tious, he muſt deny the Holy Ghoſt to be God, and not to haue power to remit finnes. It is not abſurd (ſaith S. Cyril) that they forgive finnes, which haue the Holy Ghoſt. For when they remitte or reteine, the Holy Ghoſt remitteth or reteineth in them, and that they doe ſo vnto vs. Feſt in Baptiſme, and then in Penance. As S. Ambroſe alſo (li. 1 c. 7 de penitentia) reſelling the Nouatians (a Sect of old He- retikes which pretending Gods glorie as our new Sectaries do, denied that Priests could remit finnes in the Sacrament of Penance) atketh, why it ſhould be more diſhonour to God, or more impoſſible or inconuenient for men, to forgive finnes by Penance then by Baptiſme, ſeing it is the Holy Ghoſt that doeth it, by the Priests office and miniſterie in both.

23. Whoſe finnes.) Power to offer Sacrifice, which is the principal function and acte of Prieſt- hood, was giuen them at the inſtitution of the B. Sacrament: the ſecond and next ſpecial facultie of Prieſthood, conſiſting in remitting finnes, is here beſtowed on them. And withal the holy Sacra- ment of Penance implying Contrition, Confeſſion, and Satisfaction in the Penitent, and abſolu- tion on the Priests part, is inſtituted. for in that, that expreſſe power and commiſſion is giuen to Priests to remit or reteine al finnes: and in that, that Christs promiſeth, whoſe finnes ſoever they forgive, they be of God forgiven alſo: and vvhoeſe finnes they reteine, they be reteined before God: it followeth neceſſarily, that vve be bound to ſubmit our ſelues to their iudgment for releaſe of our finnes. For, this vvonderful power were giuen them in vaine, if none were bound to ſeeke for abſolution at their handes. Neither can any rightly ſeeke for abſolution of them, vnles they confeſſe particulurly at leaſt al their mortal offences, vvwhether they be committed in minde, hart, vvill and cogitation onely, or in vvord, and vvorke. for, Gods priests being in this Sacrament of Penance conſtituted in Christs ſteele as iudges in cauſes of our conſcience, can not rightly rule out caſes vvithout ſul and exacte cognition and knowledge of al our finnes, and the neceſſarie circum- ſtances and differences of the ſame, which can not othervvay be had of them being mortal men, then

Auguſt. ep. 27.
Act. 19.
Aug. li. 22 c. 1 de civ. Dei.

Auguſt. de Trinitate q. 9.
1 Cor. 12.
Cyril. li. 2 c. 11.
Cyril. li. 2 c. 12.

Cypri. de laps. nu. 11.
Hiero. in flac. 16 Mar. then

then by our simple, sincere, and distincte vterance to them of our finnes, with humble contrite hart, ready to take and to doe penance according to their iniunction. For that authoritie to receive finnes, consisteth specially in enioyning satisfaction and penitentiall vorkes of praying, fasting, aimes, and such like. Alvy which Gods ordinance whosoeuer condemneth or contemne, as Heretikes doe, or neglecteth, as some careless Catholikes may perhaps doe: let them be assured they can not be laued. Neither must any such Christian man pretend or looke to have his finnes after Baptisme, remitted by God onely, without this Sacrament: (which was the old Heretic of the Nouatians *Ambr. li. 1. de panit. c. 2. Socrat. li. 7. Ec. hist. c. 21.*) more then any may hope to be laued or haue his original or other finnes before Baptisme, forgiven by God without the same Sacrament. Let no man deceiue him self, this is the second table or borde after shipwracke, as S. Hierom calleth it. Whosoeuer take not hold of it, shal perish withoutal doubt, because they contemne Gods counsel and order for their saluation. And therefore S. Augulline (ep. 180) ioyning both together, saith it is a pitiful case, when by the absence of Gods Priests, men depart this life, *aut non regenerati, aut ligati*, that is, either not regenerated by Baptisme, or fast bound, and not absolved by the Sacrament of penance and reconciliation: because they shal be excluded from eternal life, and destruction followeth them. And S. Victor (li. 2. de per. vnt. Vandalica) telleth the miserable lametation of the people, when their Priests were banished by the Arian Heretikes. *Who (say they) shal baptize these infants? Who shal minister penance vnto vs, or loose vs from the bandes of finnes?* And therefore S. Cyprian very often (namely ep. 54) calleth it great cruelty, & such as Priests shal answer for at the later day, to iustice any man that is penitent of his finnes, to depart this life without this reconciliation and absolution: *because (saith he) the Lawmaker him self (Christ) hath graunted, that things bound in earth, shal also be bound in heauen: and that those things might there be loosed, which were loosed before here in the Church.* And it is a world to see, how the Heretikes wrastle with this so plaine a commission of remitting finnes, referring it to preaching, to denouncing Gods threats vpon sinners, and to we can not tel what els, though to our English Protestants this authoritie seemeth so cleere, that in their order of visiting the sicke, their Ministers acknowledge & challenge the same, vnto a formal confesseion according to the Churches order, after the special confession of the partie. But to conclude the matter, let every one that list to see the true meaning of Christs wordes, and the Priests great power and dignitie given them by the same wordes and other, marke wel these wordes of S. Chrysostome. For, saith he, they that dwell on the earth, and conuerse in it, to them a commission is given to dispense those things that are in heauen, to them it is giuen to haue the power which God would not becom neither to Angels nor Archangels, for, neither to them was it said, *Whosoeuer you shal binde in earth, shal be bound in heauen: and whosoeuer you shal loose in earth, shal be loosed in heauen.* The earthly Princes in deede haue also power to binde, but the bodie onely: but that bond of Priests which I speake of, toucheth the very soule it self and reacheth euen to the heauens: in so much that whosoeuer the Priests shal doe beneath, the self same God doth ratifie aboue, and the sentence of the seruants the Lord doth confirme. for in deede what els is this, then that the power of al heauenly things is graunted them of God? *Whose finnes so euer, saith he, you shal receive, they are retained. Whose power (I beseeche you) can be greater euen this one? The Father gaue al power to the Sonne: but I see the same power al together deliuered by the Sonne vnto them.* And as this concerneth the Priests high authoritie to absolve, so therevpon concerning confession also to be made vnto them, the ancient Fathers speake in this sort. S. Cyprian de lapsis nu. 12. They (saith he) that haue greater faith and sure of God, though they did not fall in persecution, yet because they did onely thinke it in their minde, this very cogitation they confesse to Gods Priests seriously and plainly, opening their conscience, visiting and discharging the burden of their minde, and seeking wholesome medicine for their wvoundes though but smal and litle. And a litle after, *Let every one (my vnterbre) I beseeche you, confesse his sinne, while he is yet aliue, while his confession may be admitted, while satisfaction and remission made by the Priests is acceptable before God.* S. Cyril (or as some thinke, Origen) li. 2. in Lewis. calleth it a great part of penance, when a man is ashamed, and yet openeth his finnes to our Lords Priest. See also Ferrul. de panit. S. Hiero. in c. 10. Ecclesiast. S. Basil. in Regula breu. quast. 229. Who compare sinners that refuse to confesse, to them that haue some disease in their secrete partes, and are ashamed to shew it to the Phytician or Surgeon, that might cure it. Where they must needs meane secrete confession to be made to them that may absolve. And S. Leo ep. 80 most plainly (as before S. Cyril) expressly nameth Priests. *This confession is sufficient which is made first to God, then to the Priest also.* And againe, *It is sufficient that the guiltines of mens consciences be vttered to the Priests onely by the secrete of confession.* S. Hierome in 16 Mat. saith, that Priests loose or binde, *audita peccatorum varietate*, having heard the varietie and differences of finnes. S. Paulinus writeth of S. Ambrose, that as often as any confessed his sinnes vnto him for to receive penance, he so vtter for compassion, that thereby he caused the penitent to weepe also. He addeeth moreouer, that this holy Doctor was so secrete in this case, that no man knew the finnes confessed, but God and him self. And S. Augulline ho. 49 de 50 homilijis to. 10. saith thus, *Doe penance such as is done in the Church, let no man say, I doe it secretly, I doe it to God, in vaine then was it said, whosoeuer you shal loose in earth, shal be loosed in heauen.* See S. Ambrose de penitentia through out. S. Cyprian de lapsis, the booke de vera et falsa panit. in S. Augulline. beside al antiquitie which is ful of these speaches concerning absolution, and confession.

Hiero. ad Demetri. ad. 5. 6. no. 1.

Mat. 18.

See the communion booke.

1. 2. de record.

In vita D. Ambro. he so vtter for compassion, that thereby he caused the penitent to weepe also.

See. 18.

To receive finnes.

The necessitie of this Sacrament.

The Heretikes wrastle agastt plaine Scripture.

The English Ministers heare confessions, and absolve.

Priests power to forgive finnes, is aboute the power of Angels or worldly Princes.

Confession to Priests.

Secrete or auricular Confession.

C H A P. X X I.

Appearing againe in Galilee, where Peter was fishing with his fellowes: and causing them after they had all night taken none, to catch a great multitude, which Peter draweth to land, where he also dineth them: 13 He (expressing what the fishing signified) maketh Peter his Vicar, committing vnto him the feeding of his lambs and sheepe: 18 and revealeth vnto him, that he also shal be crucified, to the glorie of God, 20 admonishing him so much that, rather then to be curious about Iohns death.

The Gospel on
Wednesday in
Easter weeke.



A F T E R I E S V S manifested him self againe at 1
the sea of Tibérias. And he manifested thus:
† There vvere together Simon Peter and Tho- 2
mas vvhich is called Didymus, and Nathanael
vvhich vvas of Cana in Galilee, and the sonnes
of Zebedee, and two others of his disciples. † Simon Peter 3
saith to them, I goe to fish. They say to him, Vve also come
vvith thee. And they vvent forth and got vp into the
boate: and that night they tooke nothing. † But vvhennor- 4
ning vvas now come, I E S V S stode on the shore: yet the
disciples knew not that it vvas I E S V S. † I E S V S therefore 5
saith to them, Childre, haue you any meate? They answered
him, No. † He saith to them, Cast the nette on the right side 6
of the boate: and you shal finde. They therefore did cast it:
and now they vvere not able to dravv it for the multitude of
fishes. † That disciple therefore vvhom I E S V S loued, saith 7
to Peter, It is our Lord. † Simon Peter vvhē he had heard that
it is our Lord: girded his coate vnto him (for he vvas na-
ked) and cast him self into the sea. † But the other disciples 8
came in the boate (for they vvere not farre from the land, but
as it vvere two hundred cubits) dravving the nette of fishes.
† Therefore after they came dovvne to land, they savv hote 9
coles lying, and fish laid thereon, and bread. † I E S V S saith to 10
them, Bring hither of the fishes that you tooke now. † Simo 11
Peter vvent vp, and drevv the nette to the land, ful of great
fishes, an hundred and threescore. And although they vvere so ma-
ny, the nette vvas not broken. † I E S V S saith to them, Come, 12
dine. And none of them that sate at meate, durst aske him,
Vvho art thou? knowing that it is our Lord. † And I E S V S 13
commeth and taketh the bread and giueth them, and the fish
in like maner. † This now the 22 third time I E S V S vvas ma- 14
nifested to his disciples, after he vvas risen from the dead. †
† Therefore vvhenn they had dined, I E S V S saith to Simon 15
Peter

See in S. Au-
gustine *traict. 222*
m. 10. the great
mysterie hereof
concerning the
C H Y R C H,
and in S. Gre-
gorie *hom. 24 in*
Evang. and S.
Bernard *ll. 2 c. 8*
de consid. Petrus
P A T R I A R C H
here mystically
signified.

Not the third
apparition, but
the third day of
his apparitions,
for he appeared
in the very day
of his Resurrec-
tion, againe
vpon Low Sun-
day, then this
third time, And
S. Marke saying,
post hoc apparuit
et c. meaneth
his last appariti-
on the full day.

the
disciples

*compara-
n feede
& rule*

Jo. 13, 23

*Jo. 10,
30.*

Peter, Simon of Iohn, louest thou me more then these? He
saith to him, Yea Lord: thou knowvest that I loue thee. he
16 saith to him, FEEDE MY LAMBES. † He saith to him
again, Simon of Iohn, louest thou me? he saith to him, Yea
Lord, thou knowvest that I loue thee. He saith to him,
17 FEEDE MY LAMBES. † He saith to him the third time,
Simō of Iohn, louest thou me? Peter vvas stroken sad, because
he said vnto him the third time, Louest thou me? And he said
to him, Lord, thou knowvest al things: thou knowvest that I
18 loue thee. He saith to him, FEEDE MY SHEEPE. † Amē,
amen I say to thee, vwhen thou vvasst yonger, thou didst girde
thy self, and didst vvalke vwhere thou vvouldest. but
vwhen thou shalt be old, thou shalt stretch forth thy handes,
and an other shal girde thee, and leade thee vvhither thou
19 vvilt not. † And this he said, signifying by vwhat death
he should glorific God. -† And vwhen he had said
20 this, he saith to him, folovv me. † Peter turning,
savv that disciple vvhom I E S V S loued, folovving, * vwho
also leaned at the supper vpon his breast, and said, Lord vwho
21 is he that shal betray thee? † Him therefore vwhen Peter had
22 seen, he saith to I E S V S, Lord, and this man vwhat? † I E S V S
saith to him, c So I vvil have him to remaine til I come, vwhat
23 to thee? folovv thou me. † This saying therefore vvent
abrode among the brethren, that that disciple dieth not. And
I E S V S did not say to him, he dieth not: but, So I vvil
24 have him to remaine til I come, vwhat to thee? † This is
that disciple vvhich giueth testimonie of these things, and
hath vvritten these things: and vve knowv that his testimo-
nie is true. -†
25 † But there are * many † other things also vvhich I E S V S
did: vvhich if they vvere vvritten in particular, neither the
vvorld it self I thinke vvere able to containe those bookes
that should be vvritten.

The Gospel on
the eue of SS.
Peter and Paul.

b The Gospel
vpō S. Iohn the
Euangelists day
in Christmas
Decembri 27.

c So readeth S.
Ambrose in Pf.
27. & sic. 20 in
Pf. 112. S. Aug.
tracl. 120 in 10.
& most ancient
copies and ser-
vice bookes
extant in Lati-
ne. other reade,
If I vvil: other,
If I vvil & c.

† Howv fewv
things are writ-
ten of Christis
actes & doctrine
in cōparison of
that vvhich he
did and spake?
and yet the He-
retikes wil nee-
des haue al in
Scripture, tru-
sting not the
Apostles ovne
preaching, or re-
port of any
thing that our
Master did or
said, If it be not
vvritten.

ANNOTATIONS
CHAP. XXI.

17. *Feede my sheepe.* As it was promised him *Mat. 16*, that the Church should be builded vpō
him, and that the keys of heauen should be giuen to him: so here it is performed, & he is actually
made the general Pastor and Governour of al Christis sheepe. For though the other ten (as Matthias
and Paul also afterward) were Apostles, Bishops, Priests, and had authoritie to binde and loose, to
remitte and set. n. c. to preach, baptize, and such like, as wel as he: Yet in these things and al other
gouernement, Christ would haue him to be their head, and they to depend of him as head of
their College, and consequently of the whole flocke of Christ: no Apostle nor no Prince in earth

Peter is here
made the gene-
ral Pastor, and
the Church is
builded vpon
him.

The Protestants (if he acknowledge him self to be a sheepe of Christ) exempted from his charge. And that Christ otherwise denyng this preeminence of Peter, yet to uphold their Arch bishops, do touch & prouue it against the Puritanes.

Peters successors succeede his in vniuersal auhoritie.

S. Gregorie though he misliked the title of vniuersal Bishop, yet is most plaine both in his writings & doings for the Popes Supremacie, as also S. Leo the great.

The title of vniuersal Bishop refused, but vniuersal iurisdiction alwaies acknowledged and praicised.

The Pope is Pastor of al Pastors.

Πατριάρχης

Peter crucified at Rome.

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Peter crucified at Rome.

14	6	3	John Baptist is put into prison for reprehending Herods incestuous aduourtie.
4		4	After Iohns emprisonment, Christ returning into Galilee by Samaria, talketh vvith the Samaritane vvoman.
4	1	4	He healeth a lordes sonne of an ague.
4	1	5	He preacheth in Galilee, and vvaxeth very famous.
4	1	5	He calleth foure disciples out of the boate, and they folovv him.
8	1	4	He healeth one possessed of a diuel, in the Synagogue.
8	1	4	He cureth Simon Peters mother in law, & many sicke persons.
8	4	9	He refuseth three that offer to folovv him.
8	4	8	He appeaseth the tempest on the sea.
8	5	8	He healeth tvvo possessed of diuels in the countrie of the Gerasens, and permitteth the diuels to enter into svvine.
9	2	5	He healeth the sicke of the palsiey, being let downe through the tiles.
9	5	8	He calleth Matthevv from the custome house, and disputeth vvith Iohns disciples and the Pharisees of fasting.
9	5	8	He raiseth the Archisynagogs daughter, and cureth her that had a fluxe of blood.
9		5	He healeth tvvo blinde, and one possessed.
11	3	6	He healeth him on the Sabboth day that lay at the Probatica and had been diseased 38 yeres.
11	3	6	He confuteth the Pharisees being offended that his disciples bruised the eares of corne on the Sabboth.
11	3	6	He refelleth the Pharisees being offended because he cured the vvithered hand on the Sabboth.
1.6.	3	6	He chooseth the 12 Apostles: and maketh that diuine sermon called <i>Sermo Dominus in monte, the Sermon of our Lord in the mount</i> , containing the paterne of a Christian mans life.
8	1	5	He cureth a leper.
8	1	7	He healeth the Centurions seruant.
11	7	9	He raiseth the vvidovves sonne at Naim.
11	7	9	John sendeth out of prison his disciples vnto Christ.
11	7	9	He forgiueth M. Magdalens sinnes, preferring her much before the Pharisee that despised her.
12	3	11	He healeth him that had a deafe and dumme deuil, and refuteth the blaspheming Pharisees.
12	3	11.5	He preferreth the obseruers of Gods vvord before carnal mother and brethren.
13	4	8	The parable of the fowver.
13	4	8	The parables of the cockle, of the seede growving vvhen men sleepe, of the mustard seede, and of the leauen.
13	4	8	The parables of the treasure hid in the field, of the pretious stone, and of the nette.
13	6	4	Teaching in Nazareth, he condemneth it of incredulitie.
14	6	8.	He sendeth the tvvelue Apostles to preache.
14	6	9	John is beheaded, and the same of Iesus commeth to Herods eares.
14	6	9	He feedeth 5000 men vvith fve loaves.

The 1 part, from the time that he began (Mat. 4. 12 & 17.) to manifest him self, by preaching and miracles.

THE PASCHES.

He

Mt.	Mt.	Lk.	Jo.	
14	6		6	He vvalketh vpon the sea, and so maketh Peter also to doe.
			6	He reasoneth of Manna, and of the true bread from heauen. <small>THE 3 PASCHA.</small>
15	7			He reprehendeth the Pharisees for cauilling at his disciples because they did eate vvith vvvashed handes.
			7	He healeth the daughter of the vvoman of Canaan.
			7	He cureth a man that vvvas deafe and dumme.
15	8		8	He feedeth 4000 vvith feuen loaues.
16	8		8	He reiecteth the Pharisees that asked a signe, and biddeth his disciples bevare of their leauen.
			8	He healeth a blinde man in Bethsaida.
16	8		9	The time that he vvil passe out of this vvorld, now dravving nigh, he maketh Peter, for confessing him to be Christ, the Rocke vpon vvwhich he vvil build his Church, promising to giue him the keies of heauen, and vvithal foretellet, that he must suffer in Hierusalem, and that al must be ready to suffer vvith him. <small>The 4 part, from the time that he began (Mat. 16, 21) to foretel to his Disciples, that he must goe & suffer in Hierusalem.</small>
17			9	The Transfiguration.
				He casteth out the diuel vvwhich his disciples could not cast out, commending vnto them fasting and praier.
17	9			He paieth the didrachmes for him and Peter, after that Peter had found a sater in the fishes mouth.
18	9		9	His disciples contending for Superioritic, he teacheth humilitie.
18	9			He threateneth the scandalizers of litle ones.
18				He teacheth vs to forgiue our brother sinning aginsit vs.
19	10		9	Leauing Galilee he goeth into Iurie, and the Samaritanes vvil not receiue him. <small>The 1 part, of his going into Ievrie toward his Passion.</small>
			17	In that iourney he healeth the ten lepers.
			7	He teacheth in the Temple in the seat of Scenopégia, that is, of Tabernacles.
			8	He absolueth the vvoman taken in aducetrie, teacheth in the Temple, and goeth out of their handes that vvould haue stoned him.
			9	He restoreth sight to him that vvvas bdrne blinde.
			10	He reasoneth of the true Pastor and his sheepe.
			10	He sendeth the 70 disciples, and they returne. The parable of the Samaritane and the vvounded man. Martha entertaineth Iesus.
			11	He teacheth the maner and force of praier, and reprehendeth the preposterous cleanness of the Pharisees.
			12	He teacheth not to feare them that kil the body onely, to cast avway the care of riches by the parable of him that thought his barnes to litle, and that the faithful seruant vvil alwaies expect the comming of his lord and maister.
			13	He threateneth them, vnles they doe penance, shewing Gods patience by the fruitles figtree that vvvas suffered to stand one yere more. He healeth the crooked vvoman, teacheth the vvay to heauen to be narrow.
			14	He healeth him that had a dropsie, on the Sabbath: and teacheth them to renounce al things in comparison of him.

Mt.	Mk.	Lk.	Jo.	184
			10	In the feast of Dedication he goeth out of their handes that would haue stoned him.
		15		The parables of the lost sheepe, of the grote, and of the prodigal sonne.
		16		The parable of the vniust bailife.
19	10	16		Of the indissolubilitie of matrimonie.
		16		The riche glutton and Lazarus.
		17		Vvo to scandalizers The force of faith euen to the mouing of trees vvith a vvord.
		18		Of the Pharisee and the Publicane that vvent to pray.
19	10	16		He imposeth or laicth his handes vpon litle children, and exhorteth a yong riche man to forsake al and become perfect.
20				The parable of the vvorkemen hired into the vineyard.
			11	He raiseth Lazarus, and the Iewes cōsult hovv to destroy him.
10	10	19		He foretelleteth his death, and denieth the request of Zebedees tvvo sonnes, asking the tvvo cheefe places about him.
		18		He healeth a blinde man before his entring into Iericho.
		19		Zachæus the Publicane entertaineth Christ, The parable of the ten poundes deliuered to ten seruants.
20		10		He healeth tvvo blinde men as he goeth out of Iericho.
26	14	12		At a supper in Bethánia, Marie povvred ointment vpon him.
21	11	19	12	Riding vpon an asse he entretch gloriously into Hierusalem.
21			12	He healeth the lame and the blinde, and Gentiles desire to see him.
21	11	19		He curseth the figtree, and casteth the biers and sellers out of the Temple.
21	11	19	20	To his enemies the Iewes, he auoucheth his povver by Iohns Baptisme vvich vvvas of God, and foretelleteth their reprobation, vvith the Gentils vocation in their place, by parables: as the parable of the tvvo sonnes, the one promising to doe, the other doing his fathers commaundement.
21	12	10		The parable of the vineyard let out to husbandmen that killed both the seruants and the sonne sent to require fruite.
22				The parable of the king that made a mariage for his sonne, inuiting ghests to the feast, and they vvould not come.
22	12	10		He ansvereth their question of paying tribute to Cæsar, and the Sadducees question of the Resurrection.
22	12			He ansvereth the Pharisees question, of the greatest commaundement.
22	12	10		He putteth them to silence vvith this question concerning CHRIST, hovv he could be Dauids sonne.
23	11	10		He biddeth them doe as the Scribes teach, but not as they doe.
23	12	11		He extolleth and preferreth the poore vvidowves offering.
24	13	21		He foretelleteth to some of his Disciples, the destruction of the Temple and of Hierusalem: and by that occasion, vvhat things shalbe before the consummation of the vvorld, and Antichrist in the consummation, and then incontinent Domesday, vvarning vs to prepare our selues against his coming.
25				By the parable of the ten Virgins, & the parable of the talents, he

PALME
sunday.
This part,
containing the
holy weeke of
his Passion in
Hierusalem.

TUESDAY
night.

			he sheweth, how it shal be at Domesday vvith the Faithful that prepare, and that prepare not them selues: and vvithout parables, that they vvich doe not good vvorkes, shal be damned.	
26	14	22	Judas bargaineth vvith the Ievves to betray him, and tvvo of his disciples prepare the Paschal lambe.	TENEBRE vvendredi.
26	14	22	At the supper he vvasheth his Apostles feete. He instituteth the Sacrifice of his body and bloud in the B. Sacrament.	MAVNDY thurday.
26	14	22	13 He foretelleth that one of the Twelue shal betray him (appeasing their contention for the superioritie) and that they shal deny him.	The 4 Pasche.
		14	His sermon after supper.	
		17	His prayer to his father.	
26	14	22	18 The storie of his Passion and burial, from thurday at night, til the next day at euentide.	Al THVRSDAY night & GOOD FRIDAY.
27	15	23	19 He riseth the third day,	
28	16	24	20 appeareth first to Marie Magdalene.	EASTER DAY.
28			Then to the other vvomen.	
		24	Then to Peter. ver. 34. then to the tvvo disciples going into Emmaus. ver. 15.	
		24	10 Then to the disciples gathered together in a house at Hierusalem, vvhen he entred the doores being shut, and gaue them povver to remit and reteine sinnes.	
		20	Then, vpon Lowv-Sunday, to the disciples likewise gathered together, and Thomas among them.	LOWV SWN- day.
		21	Then, at the sea of Tiberias, to Peter & the rest that were fishing. vvhere he committeth his sheepe to Peter.	
28	16		Then, to the disciples vpon a mount in Galilee: giuing them commission to preache and baptize through out the vvhole vvorld.	
		24	Then in Bethania, vvhere he promiseth to send the holy Ghost (bidding them tarie in the meane time in Hierusalem) and so blessing them, Ascendeth into heauen.	ASCENSION day.
16	24			

N n iij





THE ARGUMENT OF
THE ACTES OF THE
APOSTLES.



* Hier. in Catal.

THE Gospel hauing shewed, how the Iewes most
impiously reiected Christ (as also Moyses and the Pro-
phets had foretold of them:) and therefore deserued to
be reiected themselues also of him: now foloweth this
booke of the Actes of the Apostles (* written by S.
Luke in Rome the fourth yere of Nero, An. Dom. 61)
and sheweth, how notwithstanding their desertes,
Christ of his mercy (as the Prophets also had foretold of
him) offered him selfe vnto that vnrworthy people, yea

after that they had Crucified him, sending vnto them his truest Apostles to moue
them to penance, and so by Baptisme to make them of his Church: and whyles al
the Twelue were so occupied about the Iewes: how of a persecuting Iew he
made an extraordinarie Apostle (who was S. Paul) and to auoid the scādall of the
Iewes (to whom onely him selfe likewise for the same cause had preached) sent
him, and not any of his Twelue by and by, who were his knowen Apostles, vnto
the Gentiles, who neuer afore had heard of Christ, and were worshippers of many
Gods, to moue them also (for that likewise the Prophets had foretold) to faith
and penance, and so by Baptisme to make them of his Church: and how the incre-
dulous Iewes euer where resisted the same Apostle and his preaching to the
Gentiles, persecuting him and seeking his death, and neuer ceasing vntil he fel into
the handes of the Gentils: that so (as not onely he euer where, but also the Pro-
phets afore him, and Christ had foretold) the Gospel might be taken away from
them, and giuen to the Gentiles: euen from Hierusalem (whose reprobation also by
name had been often foretold) the headcittie of the Iewes, where it began, trans-
lated to Rome the headcittie of the Gentiles. At this vvill be euident by the partes
of the booke: which may be these sixe.

Act. 11, 46, 12, 6.
19, 9, 28, 28.
Mat. 21, 23.
Esa. 1.
Luc. 13, 33.

First, how Christ Ascending in the sight of his Disciples, promised vnto them
the Holy ghost, foretelling that of him they should receiue strength, and so began his
Church in Hierusalem: and from thence dilate it into al that Countrie, that is in-
to al Iurie: yea and into Samaria also, yea into al Nations of the Gentiles, be they
neuer so far of. You shal receiue (saith he) the vertue of the Holy ghost
cōming vpon you: and you shal be witnesses vnto me in Hierusalem,
& in al Iurie, and Samaria, and euen to the vtmost of the earth. Chap. 1.

Secondly, the beginning of the Church in Hierusalem, accordingly. Chap. 2.

Thirdly, the propagation of it consequently vnto al Iurie, and also to Samaria.
Chap. 8.

Fourthly, the propagation of it to the Gentiles also. Chap. 10.

Fifthly, the taking of it away from the obstinate Iewes, and giuing of it to the
Gentiles.

Gentiles, by the ministerie of S. Paul and S. Barnabee. Chap. 13.

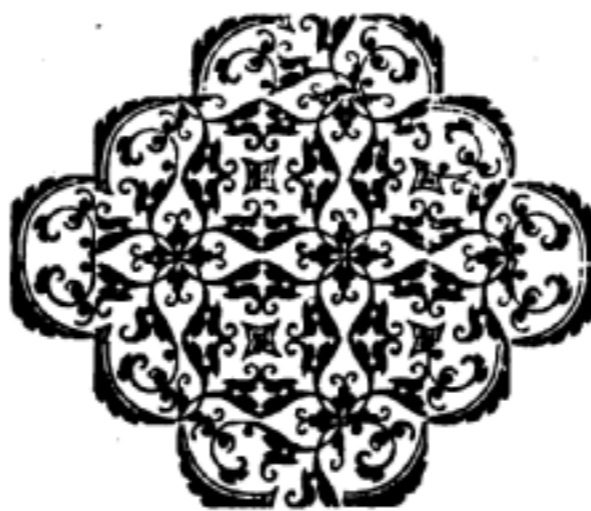
Sixthly, of taking it away from Hierusalem its selfe, the headcitie of the Iewes, and sending it (as it were) to Rome the headcitie of the Gentiles, and that, in their persecuting of Paul so far, that he appealed to Caesar and so deliue-
ring him after a fort vnto the Romanes: as they had before deliuered to them also
Christ him selfe. vvhich S. Peters first coming thither, was vpon another occasion,
as shall be said anon. Of vvhich Romanes and Gentiles thersfore, the same S. Paul
being now come to Rome (the last Chap. of the Actes) foreselleth the obstinat Iewes
there, saying: Et ipsi audient. You will not heare, but, they will heare. that
fo the prediction of Christ about rehearsed might be fulfilled: And euen to the
vtmost of the earth. And there doth S. Luke end the booke, not caring to tel so
much as the fulfilling of that vvhich our Lord had foretold (Act. 27, 24) to S. Paul,
Thou must appeare before Caesar. because his purpose was no more but to
shew the new Hierusalem of the Christians, vvhich Christ would place the chiefe
seate of his Church, as also in deede the Fathers and al other Catholikes haue in al
ages looked thither, vvhich they were in any great doubt: no lesse then the Iewes
to Hierusalem, as they were appointed in the old Testament. Dent. 17, 8.

And so this Booke doth shew the true Church, as plainly, as the Gospel doth
shew the true Christ, vnto al that do not vvilfully shut their owne eyes. so vvit,
this to be the true Church, vvhich beginning visibly at Hierusalem, was taken
from the Iewes, and translated to the Gentils (and namely to Rome) continuing
visibly, and visibly to continue hereafter also, vntil the fulnes of the Gentiles
shal be come in: that then also Al Israell may be saued. and then is come
the end of the vvorlde. For so did Christ most plainly foretel vs: This Gospel of
the Kingdom shal be preached in the vvhole world, for a testimonie to
al Nations. and then shal come the consummation. For the conuersion of
vvhich Nations and accomplishing the fulnes of al Gentiles, the foresaid Church
Catholike, being mindful of her office, to be Christes witnes euen to the vt-
most of the earth, doth as this present (as alwayes) send preachers to conuee
and make them also Christians: vvhich the protestantes and al other Heretikes
do nothing els but subuert such as before were Christians. Tertul. de presc.

And this being the Summe and scope of this Booke, thus to giue vs historically
a iust sight of the fulfilling of the Prophets & Christes prediction about the Church:
it is not to be marueiled at, vvhich it telleth not of S. Peters coming to Rome: conside-
ring that his first coming thither, was not, as S. Pauls was, by the Iewes deli-
uerse of him, working so to their owne reprobation, but vpon another occasion, to vvit,
to confound Simon Magus. Euf. Hist. li. 2. c. 12. 13. For vvhich also seeth not, that it
maketh no mention of his preaching to any Gentiles at al, those few onely Act.
10 excepted, vvhich were the first, and therefore (lest the Gentiles should seme
lesse cared for of God, then the Iewes) Peter being the Head of al, was elected of
God, to incorporate them into the Church, as before he had done the Iewes. God
(saith he) among vs chose, that by my mouth the Gentiles should heare
the vvorde of the Gospel, and beleue. and S. James therevpon: Simon hath
told how God first visited to take of the Gentiles a people to his name.
But otherwise (I say) here is no mention of Peters preaching to any Gentiles: no
nor of the other eleuen Apostles. vvhich any man therefore inferre, that neither Pe-
ter, nor the other Eleuen preached to any Nation or citie of the Gentiles? No, the
meaning of the Holy ghost was not to vwrite al the Actes of al the Apostles, no
nor the preaching of Peter and his, to the Gentiles, but onely to the Iewes: there-
by to set out vnto the vvorlde, the great mercy of Christ toward those vvhich

Iewes

Iewes, and consequently their most vvorthy reprobation for cōtemning such grace and mercy. as also on the other side to shew, how readily the Gentiles in so many Nations, were conuerted by one Apostle onely, vvho From Hierusalem euen to Illyricum replenished the Gospel of Christ. And this parting of the vvork so made by S. Peter vvith the rest, doth S. Paul him selfe touche: That vve vnto the Gentiles, and they vnto the Circuncision. Neuerthelesse before his cōming to Rome, not onely vvvas the Church come to Rome (as it is euident Act. the last chap.) there plāted by S. Peter and others (as likewise by S. Peter it vvvas plantēd in the first Gentils, before that S. Paul began the taking of it avvay from the multitude of the Iewes, and the translating of it to the multitude of the Gentils) but also so notable vvvas the same Church of Rome, that S. Paul vvriting his Epistle to the Romanes, before he came thither, saith: Your faith is renouved in the vvhole vvorld. and therefore they vvith the rest of the Gentiles, by that Nation vvhereof Christ told the Iewes, saying: The Kingdom of God shal be taken avvay from you, & shal be giuē to a Nation yelding the frutes thereof.



As before vve noted the Gospels, as they are read both at Mattins and Masse, through out the yere, in their conuenient time and place: so the bookes folovving (as also the bookes of the old Testament) are read in the said Seruice of the Church, for Epistles and Lessons, in their time & place, as hereafter shal be noted in euery of them. See the very same order and custome of the primitive Church, in S. Ambrose ep. 33. S. Augustine Serm. de Tempore 139, 140, 141, 144. S. Leo Ser. 2 & 4 de Quadrag. & Ser. 13 & 19 de Pas. Domini. S. Gregorie in his 40 homilies vpon the Gospels.

THE

189 The CHURCH
 readeth this
 booke at Mat-
 tins from Low
 Sunday vnto the
 3 Sunday after
 Easter: euen as
 in S. Augustines
 time. See serm.
 81 & 83 de Di-
 uerſis. to. 10.

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. 8 After his Ascension they are vnto-warded by two Angels to set their mindes vpon his second comming. 10 In the daies of their expectation. 11 Peter beginneth to execute his vicarship, giving instru- tion and order, by which Matthias is elected Apostle in the place of Iudas.

The 1. part.
 The expe-
 ctation of the
 Holy Ghost
 betwene the
 Ascension of
 Christ, and
 the begin-
 ning of the
 Church.

The Epistle at
 Masse vpon As-
 cension day.

Not al parti-
 cularly, (for
 the other Euan-
 gelists write di-
 uers thinges
 not touched by
 him) but al the
 principal and
 most necessarie
 thinges.

Iohns Baptis-
 me gaue not the
 Holy Ghost.

The aboun-
 dant pouring of
 the Holy Ghost
 vpon them on
 Whitunday, be
 calleth bap-
 tism.

Lu. 1, 3.

Lu. 24,
 49.

Jo. 14,
 26.

Lu. 3, 16.

Lu. 24,
 49. Act.
 2, 1.

Mar. 16,
 19. Lu.
 24, 51.



1 HE * first treatise I made of **al** things,
 2 O Theophilus, vvhich I **es vs** began
 3 to doe and to teache, † vntil the day
 4 vvherein ⁹ giuing commaundement by
 the holy Ghost to the Apostles vvhom
 he chose, he vvas assumed: † to vvhō
 he (heved also him self alieue after his
 passion in many arguments, for fourtie
 daies appearing to them, & speaking of the kingdom of God:
 † And eating vwith them, * he commaunded them, that they
 should not depart from Hierusalem, but should expect the
 promise of the Father, vvhich you * have heard (saith he) by
 my mouth: † for Iohn in dedde baptized vwith **water**, but
 * you shal be **baptized** vwith the holy Ghost after these
 few daies. † They therefore that vvere assembled, asked him,
 saying, Lord, whether at this time vvilst thou restore the king-
 dom to Israel? † but he said to them, "It is not for you to
 know times or moments, vvhich the Father hath put in his
 ovrne pover: † but you shal receive the * vertue of the
 holy Ghost comming vpon you, and you shal be vvitnesſes
 vnto me in Hierusalem, and in al Ievvrie, and Samaria, and
 euen to the vtmost of the earth. † And * vvhē he had said
 these things, in their sight he vvas elevated: and a cloud recei-
 ued him out of their sight. † And vvhē they beheld him
 going into heauen, behold two men stode beside them in
 vvhite garments, † vvhō also said, Ye men of Galilee, vvhē
 O o stand

290
This visible
companie was
the true Church
of Christ,
which he left,
& commaunded
to keepe together
til the coming
of the Holy
Ghost, by wh
to be further in-
formed & sur-
nished to gaine
all nations to the
same Societie.

The Heretikes,
some in the
text, other in
the margēt, tra-
late, *Wiser*, to
wit, of the A-
postles, most
impudently,
knowing in their
consciences that
he meaneth the
Maries & other
holy women
that folowed
Christ, as *L. m. 1.*
2. 26. 10. See Be-
za & the Engl-
Bible 1579.

The Epistle
vpō 5. Mathias
day Febr. 24.

No smal my-
sterie, that the
number of the
twelue Apost-
les must needes
be made vp a-
gaine.

stand you looking into heauen? This IESVS vvhich is
assumped from you into heauen, (shal so come as you haue
seen him going into heauen. -1

† Then they returned to Hierusalem from the mount that 12
is called Oliuet, vvhich is by Hierusalem, distant a Sabboths
iourney. † And vvhē they vvere entred in, they vvent vp 13
into an vpper chamber, vvhē abode :: Peter & Iohn, Iames
and Andrevv, Philippe and Thomas, Bartholomevv and
Machevv, Iames of Alphæus and Simon Zelotes, and Iude
of Iames. † Al these vvere perseuering vwith one minde in 14
praier vwith the :: vvomen and M A R I E the mother of
I E S V S, and his brethren.

† In those daies Peter rising vp in the middes of the bre- 15
thren, said: (and the multitude of persons together, vvas al-
most an hundred and tventie) † You men, brethren, 16
the * scripture must be fulfilled vvhich the holy Ghost spake
before by the mouth of Dauid concerning Iudas, vvhō vvas
the * captaine of them that apprehended I E S V S: † vvhō 17
vvas numbred among vs and obteined the lot of this mini-
sterie. † And he in deede hath possessed a * field of the reuward 18
of iniquitie, and being hanged he burst in the middes, and al
his bowvels gushed out. † And it vvas made notorious to 19
al the inhabitants of Hierusalem: so that the same field vvas
called in their tonge, *Hæcl-dema*, that is to say, the field of bloud.
† For it vwritten in the booke of Psalmes. *Be their habitation 20*
made desert, and be there none to dwell in it. And his Bishoprike let an other
take. † Therefore, of these men that haue assembled vwith vs, 21
al the time that our Lord I E S V S vvent in and vvent out
among vs, † beginning from the baptisme of Iohn vntil the 22
day vvhē he vvas assumped from vs, :: there must one of
these be made a vvitness vwith vs of his resurrection.

† And they appointed tvvo, Ioseph, vvhō vvas called 23
Bārfabas, vvhō vvas surnamed Iustus: and Mathias. † And 24
praying they said, Thou Lord that knowest the harts of al
men, shevv of these tvvo, one, vvhom thou hast chosen, † to 25
take the place of this ministerie and Apostleship, from the
vvhich Iudas hath preuaricated that he might goe to his
ovvne place. † And they gaue them lottes, and the lot fel 26
vpon Mathias, and he vvas numbered vwith the cleuen
Apostles. -1

Pf. 40, 9
Io. 13, 18

Luc. 12,
47. Io.
18, 3.

Mr. 27,
5. 7.

Psa. 68,
26.
Pf. 108,
8.

ANNOTATIONS
CHAP. I.

1. *Giving commandment.*] He meaneth the power given them to preach, to baptize, to remit sinnes, and generally the whole commission and charge of government of the Church after him and in his name, steede, and right. the which Regiment was given them together with the Holy Ghost to assist them therein for ever.

7. *It is not for you.*] It is not for vs, nor needful for the Church, to know the times & moment of the world, the coming of Antichrist, and such other Gods secretes. This is ynough in that case, to be assured that Christs faith shal be preached, and the Church spread through out al Nations, the Holy Ghost concurring continually with the Apostles and their Successors for the same.

11. *Assumpted from you.*] By this visible Ascending of Christ to heauen and like returne from thence to iudgement, the Heretikes do incredulously argue, him not to be in the Sacrament. But let the faithful rather giue care to S. Chrysostome saying thus: *O miracle, he that sitteth vwith the Father in heauen above, at the very same time is handlad of men beneath. Christ ascending to heauen, both hath his flesh vwith him, and left it vwith vs beneath. Elias being taken vp, left to his Disciple his cloy only: but the Sonne of man ascending left his vvrme flesh to vs.* Lt. 1 de Saerd. Ho. 2 ad po. Ant. in fine. Ho. de dicit. & paup. in fine.

14. *MARIE the mother of IESVS.*] This is the last mention that is made in holy Scripture, of our B. Lady. for though she were full of al diuine wisdom, and opened (no doubt) vnto the Euangelistes and other Writers of holy Scriptures, diuerse of Christs actions, speeches, and mysteries, whereof she had both experimental and reucaled knowledge: Yet for that she was a woman, and the humblest creature liuing, and the paterne of al order and obedience, it pleased not God that there should be any further note of her life, doings, or death, in the Scriptures. She liued the rest of her time with the Christians (as here she is peculiarly named and noted among them) and specially with S. Iohn the Apostle, to whom our Lord recommended her. Who provided for her al necessaries, her spouse Ioseph (as it may be thought) being deceased before. The common opinion is that she liued 63 yeres in al. At the time of her death, (as S. Denys first, & after him S. Damascene *de dormit. Deipara.* witeth,) al the Apostles then dispersed into diuers nations to preache the Gospel, were miraculously brought together (sauiug S. Thomas who came the third day after) to Hierusalem, to honour her diuine departure and funeral, as the said S. Denys witnesseth. Who saith that him self, S. Timothee, and S. Hierotheus were present: testifying also of his owne hearing, that both before here death and after for three daies, not onely the Apostles and other holy men present, but the Angels also and Powers of heauen did sing most melodious Hymnes. They buried her sacred body in Gethsemani, but for S. Thomas sake, who desired to see and to reuerence it, they opened the sepulcher the third day, and finding it void of the holy body, but exceedingly fragrant, they returned, assuredly deeming that her body was assumed into heauen. as the Church of God holdeth, being most agreeable to the singular priuilege of the mother of God, and therefore celebrateth most solemnly the day of her Assumption. And that is consonant not onely to the said S. Denys, and S. Damascene, but to holy Athanasius also, who saoucheth the same, *Serm. in Euang. de Deipara.* of which Assumption of her body, S. Bernard also wrote five notable sermons extant in his Workes.

But neither these holy fathers, nor the Churches tradition and testimonie, do beare any sway now a daies with the Protestants, that haue abolished this her greatest feast of her Assumption. Who of reason should at the least celebrate it as the day of her death, as they doe of other Saints. For though they beleue not that her body is assumed, yet they will not (we trow) deny that she is dead, and her soule in glorie: neither can they aske scriptures for that, no more then they require for the deaths of Peter, Paul, Iohn, and otnes, which be not mentioned in scripture: & yet are still celebrated by the Protestants. But concerning the B. Virgin MARIE, they haue blotted out also both her Natulide, and her Conception: so as it may be thought the Diuel beareth a special malice to this woman whose seede brake his head. For as for the other two daies of her Purification & Annunciation, they be not proper to our Lady, but the one to Christs Conception, the other to his Presentation. so that she by this meanes shal haue no festiuitie at al.

But contrariwise, to consider how the auncient Church and fathers esteemed, spake, and wrote of this excellent vessel of grace, may make vs detest these mens impiecie, that can not abide the praises of her: whom al generations should call blessed, and that esteeme her honours a derogation to her sonne. Some of their speeches we wil set downe, that al men may see, that we neither praise her, nor pray to her, more amply then they did. S. Athanasius in the place alledged, after he had declared how al the Angelical spirits and every order of them honoured and praised her with the AVES, wherewith S. Gabriel saluted her: We also, saith he, of al degrees vpon the earth

The times and moments of things to come pertaine not to vs. Christ is ascended, and yet really in the B. Sacrament.

Our B. LADY.

Her life.

Her death.

HER ASSUMPTION.

The Protestants haue no feast of her at al, as they haue of other Saints.

How the Primitive Church & auncient fathers honoured our B. Lady.

S. Athanasius.

Oo ij extol

16. 19. 24. 27. *Denys. 16. Ti. motheum.*

*Lact. 1. 1.

extol thee With loude voice, saying, *Aue gratia plena* &c. Haile ful of grace, our Lord is with thee pray for vs *o* Maistresse, and Lady, and Queene, and mother of God. Most holy and auncient Ephrem, also in a special oration made in praise of our Lady, saith thus in diuerse places thereof, *Intemerata Deipara* &c. *Mother of God undefiled, Queene of al, the hope of them that despaire, my lady most glorious, higher then the heavenly spirits, more honorable then the Cherubins, holier then the Seraphins, and without comparison more glorious then the fuyernal hostes, the hope of the father, the glorie of the Prophets, the prais of the Apostles.* And a litle after, *Virgo ante partum, in partu, & post partum.* by thee we are reconciled to Christ my God, thy sonne: thou art the helper of sinners, thou the haueu for them that are tossed with stormes, the salua of the world, the deliuerer of the emprisoned, the helpe of orphans, the redemption of captiues. And after ward, *Vouchsafe me thy seruant to praise thee. Haile lady MARIE ful of grace, haile Virgin most blessed among women.* And much more in that sense which were to long to repeat.

S. Cyril hath the like wonderful speaches of her honour, *hom. 6. contra Nestorium.* Praise and glorie be to thee *o* holy Trinitie: thee also be praise, holy mother of God, for thou art the precious pearle of the world, thou the candle of vnquenchable light, the crowne of Virginitie, the scepter of the Catholike faith. By thee the Trinitie is glorified and adored in al the world: by thee heauen reioyeth, Angels and Archangels are glad, diuels are put to flight, and man is called againe to heauen, and every creature that was held with the error of Idols, is turned to the knowledge of the truth: by thee Churches are founded through the world: thee being their helper, if a Gentiles come to penance. and much more which we omit. Likewise the Greeke Liturgies or Masses of S. Iames, S. Basil, and S. Chrysostom, make most honorable mention of our B. Lady, praying vnto her, saluting her with the Angelical hymne, *Aue Maria*, and vnto these speaches, *Most holy, undefiled, blessed above al, our Queene, our Lady, the mother of God, MARIE, a virgin for ever, the sacred arke of Christs incarnation, broader then the heauen: that didst beare thy creatour, holy mother, of vnspcakable light, we magnifie thee with Angelical hymnes, al things passe vnderstanding, al things are glorious in thee *o* mother of God. by thee the mysterie before vnknown to the Angels, is made manifest and revealed to them on the earth. thou art more honorable then the Cherubins, and more glorious then the Seraphins, to thee, *o* ful of grace, al creatures, both men and Angels doe gratefully and reioyce: glorie be to thee, which art a sanctified temple, a spiritual paradise, the glorie of virgins, of whom God tooke flesh and made thy wombe to be his throne, &c.*

S. Augustine. And S. Augustine *Serm. 18 de Sanctis. 10. or (as some thinke) S. Fulgentius: O blessed MARIE, who can be able vorthily to praise or thanke thee, receive our prayers, obtaine vs our requestes, for thou art the special hope of sinners, by thee we hope for pardon of our finnes, & in thee, *o* most blessed, is the expectation of our rewarde.* And then follow these wordes now vsed in the Churches seruice: *Sancta Maria succurre miseris, &c.*

S. Damascene. *S. Damascene alio ser. de dormitione Deiparæ. 1. et vltimo vltimo Gabriel. Aue gratia plena, Haile ful of grace, Haile sea of ioy that can not be emptied, haile the only ease of grieffe, haile holy virgin, by whom death was expelled, and life brought in.* See S. Irenæus li. 3 c. 33. and li. 4 circa medium, & S. Augustine *de fide & Symbolo. & de agone Christianis.* Where they declare how both the sexes concurre to our saluation, the man and the woman, Christ and our Lady, as Adam and Eue both were the cause of our fall, though Adam far more then his Wife, and so Christ far more excellently and in an other sort then our Lady: who (though his mother) yet is but his creature and handmaid, him self being truly both God and man. In al which places alleaged &c. many other like to these, if it please the reader to see and read, and make his owne eyes witnes, he shall perceiue that there is much more said of her: and to her, then we haue here recited, and that the very same or the like speaches and termes were vsed then, that the Church vseth now, in the honour and inuocation of the B. Virgin: to the confusion of al those that wilfully wil not vnderstand in what sense al such speaches are applied vnto her. to wit, either because of her praier and intercession for vs, whereby she is our hope, our refuge, our aduocate &c. or because she brought forth the author of our redemption and saluation, whereby she is the mother of mercie, and grace, and life, and whatsoever goodnes we receiue by Christ.

Peter becometh to praicise his Primacie. *11. Peter rising vp.* Peter in the meane time praicised his Superioritie in the cōpanie of Church, publishing an election to be made of one to supply Iudas roome, which Peter did not vpon commaundement of Christ written, but by suggestion of Gods Spirit, and by vnderstanding the Scriptures of the old Testament to that purpose: the sense whereof Christ had opened to the Apostles before his departure, though in more full maner after ward at the sending of the Holy Ghost. And this acte of Peter in prescribing to the Apostles and the rest, this election, and the maner thereof, is so euident for his Supremacie, that the Adversaries confesse here that he was, *Antistita*, the cheefe and Bishop of this whole College and companie.

Casting of lottes. *26. Lottes.]* When the euent or fall of the lot is not expected of Diuels, nor of the starres, nor of any force of fortune, but looked and praied for to be directed by God and his holy Saints: then may lottes be vsed lawfully. And sometimes to discern betwixt two things mere indifferent, they be necessarie, as S. Augustine teacheth *ep. 120 ad Romanos.*

CHAP. II.

The Holy Ghost coming to the Faithful upon Whit Sunday. 7 Ierues in Hierusalem of al Nations do vnderstand to heare them speake al tongues. 10 And Peter to the diuersi declareth, that it is not drunkennes, but the Holy Ghost which hee did prophesie of. which IESVS (Whom they crucified) being now risen againe and ascended (as he sheweth also out of the Scriptures) hathe powred out from heauen, concluding therefore that he is CHRIST, and they most horrible murderers. 17 Whereat they being compuncte, and submitting them selues, hee teadeth them that they must be baptizad, and then they also shal receiue the same Holy Ghost, as being promised to al the baptizad. 21 And so 3000 are baptizad that very day. 22 Whose godly exercises are here reported, and also their lining in state of perfection. The Apostles Work many miracles, and God daily increaseth the number of the Church.

The 2 part. THE coming of the Holy Ghost and beginning of the Church in Hierusalem.

Act. 1, 4

1



ND vwhen the daies of Pentecost vvere accomplished, they vvere al together in one place: † and sodenly there vvas made a sound from heauen, as of a vehemēt vvinde cōming, & it filled the whole house vwhere they vvere sitting. † And there appeared to them parted tongues as it were* of fire, and it fate vpon euery one of them: † and they vvere al replenished vwith the * HOLY GHOST, and they began to speake vwith diuerse tongues, according as the HOLY GHOST gaue them to speake.

The Epistle vps Whit Sunday.

Mt. 3, 11.

3

Io. 7, 39.

4

5

6

7

8

do vve here

9

10

11

do heere

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13

14

15

† And there vvere dwelling at Hierusalē Ievves, deuout men of euery nation that is vnder heauen. † And vwhen this voice vvas made, the multitude came together, and vvas astonied in minde, because euery man heard them speake in his ovvne tongue. † And they vvere al amased, and marueled saying, Are not, lo, al these that speake, Galileans, † and how haue vve heard eche man out ovvne tongue vwherein vve vvere borne? † Parthians, and Medians, and Elamites, and that inhabite Mesopotamia, Ievvrie, and Cappadocia, Pontus, and Asia, † Phrygia, and Pamphilia, Ægypt and the partes of Lybia that is about Cyrēnee, and strangers of Rome, † Ievves also, and Profelytes, Cretensians, and Arabians: Vve haue heard them speake in our ovvne tongues the great vvoikes of God. † † And they vvere al astonied, and marueled, saying one to an other, Vwhat meaneth this? † But others deriding said, That these are ful of new vvine.

a The lesson before the Epistle on Imber wenesday in Whitson w. eke.

∴ Peter the head of the rest and now newly replenished with al knowledge and fortitude, maketh the first sermon.

† But ∴ Peter standing vwith the Eleuen, lifted vp his voice, and spake to them; Ye men, Ievves, and al you that dwell in Hierusalem, be this knowven to you, and vwith your eares receiue my vvordes. † For these are not drunke, as you

O o iij suppose,

suppose, vvhereas it is the third houre of the day: † But this 16
 is it that vvas said by the Prophet Ioël, † And it shal be, in the last 17
 daies (saith our Lord) of my Spirit I vvill poverre out vpon all flesh: and your sonnes
 and your daughters shal propheticke, and your yong men shal see visions, and your
 auncients shal dreame dreames. † And vpon my seruants truely, and vpon my 18
 handmaidens vvill I poverre out in those daies, of my Spirit, and they shal propheticke:
 † and I vvill giue vvonders in the heauen above, and signes in the earth beneath, 19
 bloud, and fire, and vapour of smoke. † The sunne shal be turned into darkenes, 20
 and the moone into bloud, before the great and manifest day of our Lord doth
 come: † And it shal be, enery one vvho soeuer calleth vpon the name of our Lord, 21
 shal be saved. †

Ioël. 2.
18.

† Ye men of Israëll heare these vvordes, I E S V S of Na- 22
 zareth a man approued of God among you, by miracles and
 vvonders and signes vvich God did by him in the middes
 of you, as you know: † this same, "by the determinate coun- 23
 sel and p'fciencie of God being deliuered, you by the han-
 des of vvicked men haue crucified and slaine. † vvhom 24
 God hath raised vp" loosing the sorowes of hel, according as
 it vvas impossible that he should be holden of it. † For Dauid 25

Pf 15, 8.

† Who but an infidel (saith S. Augustine) will deny Christ to haue descended to Hel? ep. 99.
 † As his soul suffered no paines in Hel, so neither did his body take any corrupcion in the graue.

saith concerning him, I foresaw the Lord in my sight alvvayes: because 26
 he is at my right hand that I be not moued. † For this, my hart hath been 26
 glad and my tongue hath reioyced: moreover my flesh also shal rest in hope. † Be- 27
 cause thou vvilt not leaue my soul: in hel, nor giue thy Holy one to see corrup- 28
 tion. † Thou hast made knowne to me the vvayes of life: thou shalt make me 28
 full of ioyfulness vvith thy face. † Ye men, brethren, let me boldly 29
 speake to you of the Patriarch Dauid: that * he died, and vvas
 buried: and his sepulchre is vvith vs vntil this present day.

3. Reg. 2
10.

† Vvhereas therefore he vvas a Prophet, and knew that by 30
 an othe God had sworn to him that of the fruite of his loynes there should sit
 vpon his seat: † forseeing he spake of the resurrection of Christ, 31
 for neither vvas he left in hel, neither did his flesh see corrup-
 tion. † This I E S V S hath God raised againe, vvhercof al 32
 vve are vvitneses.

Pf. 135,
11.

† Being exalted therefore by the right hand of God, and 33
 hauing receiued of his father the promise of the holy Ghost,
 he hath poverred out this vvhom you see and heare. † For 34
 Dauid ascended not into heauen: but he saith, Our Lord hath said
 to my Lord, sit on my right hand, † vntil I make thine enemies the footstool of thy 35
 feet. † Therefore let all the house of Israëll know most certainly
 that God hath made him both Lord, and C H R I S T, this 36
 I E S V S, vvhom you haue crucified.

this gift
vvhich
Pf. 109, 4.

Contention.

† And hearing these things, they were compuncte in hart,
 and said to Peter and to the rest of the Apostles, Vvhat shal 37

vve

38 vve doe men, brethren? † But Peter saia to them, † Doe pe-
 nance, and be euery one of you baptized in the name of
 IESVS CHRIST for remission of your sinnes: and you
 39 shal receiue the gift of the holy Ghoit. † For to you is the
 promisse, and to your children, and to al that are farre of,
 40 vvhomsoeuer the Lord our God shal call. † Vvith very many
 other vvordes also did he testifie, and exhorted them, saying,
 41 Saue your selues from this peruerse generation. † They ther-
 fore that receiued his vvord, vv ere baptized: and there vv ere
 added in that day about † three thousand soules.
 42 † And they vv ere perscuering in the doctrine of the
 Apostles, and in the communication of ^c the breaking of
 43 bread, and praiers. † And feare came vpon euery soul: many
 vvonders also and signes vv ere done by the Apostles in Hieru-
 44 rusalem, and there vv as great feare in al. † Al they also that
 45 beleued, vv ere together, ^a and had ^b al things comon. † Their
 possessions and substance they sold, and deuided them to al,
 46 according as euery one had neede. † Daily also continuing
 vvith one accord in the temple, and breaking bread from
 house to house, they tooke their meate vvith ioy and sim-
 47 plicitie of hart: † praising God, and hauing grace vvith al
 the people. And our Lord ^b increased them that should be
 saued, da y together.

^a Not onely a-
 mendment of
 life, but penance
 also required be-
 fore Baptisme,
 in such as be of
 age, though not
 in that sort as
 aftervvard in
 the Sacramēt of
 penance. Aug.
 de fid. et oper. c. 11.
 et ep. 108.

^b Three thou-
 sand were con-
 uerted at this
 first sermon, &
 they were put
 to the other vi-
 sible companie
 and Church.

^c This was the
 B. Sacrament,
 which the Apo-
 stles daily mini-
 stred to the
 Christians at
 least in one
 kinde. See chap.
 22. 7.

Act. 4.
 32.

ANNOTATIONS
 CHAP. II.

^{1.} The daies of Pentecost. As Christ our Pasche, for correspondence to the figure, was offered
 at the Iewes great feast of Pasche, so fifty daies after (in Greeke, Pentecost) for accomplishing the
 like figure of the Law-giuing in Mount Sinai, he sent downe the Holy Ghost on the day of
 their Pentecost, which was alwaies on Sunday, as appeareth *Leuit. 23. 15.* Both which
 daies the Church keepeth yerely for memorie of Christs death and Resurrection, and the sen-
 ding downe of the Holy Ghost: as they did the like for record of their deliuerie out of Egypt,
 and their Law-giuing afore said, the said Feastes with vs conteining, besides the remembrance of
 benefices past, great Sacraments also of the life to come. *Aug. ep. 119. C. 14.*

The feastes of
 Pasche & Pen-
 tecost.

^{2.} *Al replenished.* Though the Apostles and the rest were baptized before, and had thereby
 receiued the grace of the Holy Ghost to sanctification and remission of sinnes, as for diuers other
 purposes also: Yet as Christ promised them they should be further indued with strength and
 vertue from aboue, so here he fulfilleth his promise, visibly powring downe the Holy Ghost vpon
 al the companie and vpon euery one of them, thereby replenishing the Apostles specially with al
 truth, wisdom, and knowledge necessarie for the gouernment of the Church, and giuing both
 to them and to al other present, the grace and effect of the Sacrament of Confirmation, ac-
 complishing, corroborating, and strengthening them in their faith and the confession of the same. And
 lastly for a visible token of Gods Spirit, he endued them al with the gift of diuers strange tongues:
 al (I say) there present, as wel our Ladie, as other holy women and brethren, besides the Apostles.

The sending of
 the Holy Ghost
 on whitsunday
 and the effects
 thereof.

Our B. Ladie.

^{3.} *They were together.* though the Heretikes fondly argue, for the desire they haue to dishonour Christs mother, that
 heither she nor they were there present, nor had the gift of tongues, contrarie to the plaine text
 that saith, *They were al together,* to wit, al the 120 mentioned before c. 2. 15.

12. Delivered

Gods determination that Christ should die, excuseth not the Iewes.

Beza.

Corrupt translation against the Article of Christs descending into Hel.

שׁוּב לַחַיִּים
חַיִּים אֵלֶיךָ

25. By the determinate counsel of God delivered.) God deliuered him, and he deliuered him self, for loue and intention of our saluation, and so the acte was holy and Gods owne determination. But the Iewes and others which betrayed and crucified him, did it of malice and wicked purpose, and their acte was damnable, and not of Gods counsel or causing: though he tolerated it, for that he could and did turne their abominable acte to the good of our saluation. Therefore abhorre those new Manichees of our time, both Lutherans and Calvinists, that make: God the author and cause of Iudas betraying of Christ, no lesse then of Paules conuersion. becaue the false translation of

B. 22. (saying for Gods prescience or foreknowledge (in the Greeke, προγνωσις) Gods providence.

26. Looking the forv. (i. e.) Christ was not in paines him self, but looked other men of those do-lours of Hel, wherewith it was impossible him self should be touched. See S. Augustine.

27. My soul in Hel.) Where al the Faithful, according to the Creede, euer haue helieued, that

Christ according to his soule, went downe to Hel, to deliuer the Patriarches and al iust men there holden in bondage til his death, and the Apostle here citing the Prophets wordes, inost euidently expresseth the same, distinguishing his soule in Hel, from his body in the graue: Yet the Calvinists to defend against Gods expresse wordes, the blasphemie of their Maister, that Christ suffered the paines of Hel, and that no where but vpon the Crosse, and that otherwise he descended not into Hel, most falsely and flatly here corrupt the text, by turning and wresting both the Hebrew and

Greeke wordes from their most proper and vsual significations of, Soule, and Hel, into body, and

grau: saying for, my soule in Hel, thus, my body, * life, person, yea (as Beza in his new Testament * Eng. Bi- an. 15 (6) my carcas in the graue, and this later they corrupt almost through out the Bible for that

purpose. But for refelling of both corruptions, it shal be sufficient in this place: first, that al Hebrewes & Greekes, and al that vnderstand these tonges, know that the foresaid Hebrew & Greeke wordes

are as proper, peculiar, and vsual to signifie, soul and Hel, as anima and infernus in Latin, yea as

soul and Hel in English do properly signifie the soule of man, and Hel that is opposite to heauen:

and that they are as vnproperly vied to signifie body and graue, as to say in English, soul for body,

or Hel for graue. Secondly, it doth so milke the Heretikes them selues, that Castaleo one of their

fine Translatours refelleth it, and to make it the more sure, he for, in inferno, translateth, in Orco,

that is, in Hel. Thirdly, Beza him self partly recanteth in his later edition, and confelleth that,

Carcas, was no fit word for the body of Christ, and therefore, I haue (saith he) changed it, but I re- taine and keepe the same sense still. meaning that he hath now translated it, soule, but that he meaneth

therceby as before, Christs dead body. fourthly, * he saith plainly, that translating thus, Thou shalt * no. Test.

not leaue my carcas in the graue, he did it of purpose against Limbu Patrum, Purgatorie, and Christs an. 1110,

descending into Hel, which he calleth soul errors, and I marueleth, that most of the ancient fathers annot. in

uere in that error: namely of Christs descending into Hel, and deliuering the old fathers. V what * Act. v

neede we more? He opposeth him self both against plaine Scriptures and al auncient fathers, per- 27 & 28.

uering the one, and contemning the other, to ouerthrow that truth which is an Article of our *Crede*. Whereby it is euidently false which some of them say for their defence, that none of them

did euer of purpose translate falsely. See the Annotation vpon 1 Pet. 1. 10.

Living in com- mon.

The increase & perpetuitie of the VISIBILE CHURCH.

28. All things common.) This living in common is not a rule or a precept to al Christian men, as the Anabaptists falsely pretend: but a life of perfection and counsil, folowed of our Religious in the Catholike Church. See S. Aug. in Ps. 112 in principio. & ep. 109.

29. Increased.) Moe and moe were added to the Church (as the Greeke more plainly expref- seth) that we may see the visible propagation & increase of the same, from which time a diligent

booke, and afterward by the Ecclesiastical storie, downe til our daies, against the pretended in- visible Church of the Heretikes.

CHAP. III.

A miracle, and a Sermon of Peters to the people, shewing that Iesus is Christ, and exhorting them to faith in him and penance for their sinnes, and so they shal haue by him (in Baptisme) the Benediction which was promised to Abraham.

The Epistle vpo S. Peter and Paules eue. Iuu 28.

This maketh for distinction of Canonical houres and seruicie of appointed times to pray in. See Samar. 2. 10. p.



AND Peter and Iohn went vp into the temple, at the ninthe houre of praier. † And a certaine man that was lame from his mothers wombe, was caried: whom they laid euery day at the gate of the temple, that is called Specious, that he might aske almes of them that went into the temple.

3 temple. † He, vwhen he had seen Peter and Iohn about to
 4 enter into the temple, asked to receiue an almes. † But Peter
 5 vvith Iohn looking vpon him, said, Looke vpon vs. † But he
 looked earnestly vpon them, hoping that he should receiue
 6 some thing of them. † But Peter said, Siluer and gold I haue
 not, but^u that vvwhich I haue, the same I giue to thee: In the
 name of I E S V S C H R I S T of Nazareth arise, and vvalke.
 7 † And taking his right hand, he lifted him vp, and forth vvith
 8 his feete and soles vvere made strong. † And springing he
 stood, and vvalked: and vvvent in vvith them into the tem-
 9 ple vvalking, and leaping, and praising God. † And al the
 10 people savv him vvalking and praising God. † And they
 knew him, that, it vvvas he vvwhich saue for almes at the Spe-
 cious gate of the temple: and they vvvere exceedingly astonied
 11 and agast at that that had chaüced to him. † And as he held
 Peter and Iohn, al the people ranne to them vnto the porche
 vvwhich is called Salomons, vvondering.

12 † But Peter seing them, made ansvver to the people, Ye
 men of Israëil, vvhy maruel you at this, or vvhy looke you
 vpon vs, as though^u by our povver or holines vvve haue made
 13 this man to vvalke? † The God of Abraham, and the God
 of Isaac, and the God of Iacob, the God of our fathers hath
 glorified his sonne I E S V S, vvhom you in deede deliuered
 and denied before the face of Pilate, he iudging him to be re-
 14 leased. † But you denied the holy and the iust one,* and as-
 15 ked a mankiller to be giuen vnto you. † but the authour
 of life you killed, vvhom God hath raised from the dead,
 16 of vvwhich vvve are vvvitnesse. † And in the^u faith of his name,
 this man vvhom you see and knowv, his name hath streng-
 thened: & the faith vvwhich is by him, hath giuen this perfect
 health in the sight of al you.

17 † And novv (brethren) I knowv that you did it through
 18 ignorâce, as also your princes. † But God vvwho foreshevved
 by the mouth of al the prophets, that his C H R I S T should
 19 suffer, hath so fulfilled it. † Be Penitent therfore & conuert,
 20 that your sinnes may be put out. - † that, vvhen the times
 shal come of refreshing by the sight of our Lord, and he
 shal send him that hath been preached vnto you I E S V S
 21 C H R I S T, † vvhom^u heauen truly must receiue vntil the
 times of the restitution of al things, vvwhich God spake by the
 mouth of his holy prophets from the beginnig of the world.

† Moyles

The Epistle vp
Wensday in
Easter weeke.

This faith
was not the
faith of the
lame man (for he
looked onely
for almes) nor
a special faith of
the Apostles
owne salutiõ:
but the whole
beleefe of Chri-
stian Religion.

Some Here-
tiques souly cor-
rupt this place,
thus, Who must
be contained in
heauen, of purpo-
se (as they pro-
test) to hold
Christ in heauē,
from the B. Sa-
cramēt. *Wra.* As
though his pre-
sence there, drew
him out of hea-
uen. Neither cā
they pretend
the Greeke,
which is word
for word as in
the vulgar latin,
and as we tran-
slate.

LUC. 23,
18.

o ir jū
supra
piv kē-
uolu

† Moyses in deede said, *That a prophet shal the Lord your God raise vp* 22
to you of your brethren, as my self: him you shal heare according to al things
whatsocuer he shal speake to you. † And it shal be, every soule that shal not 23
heare that prophet, shal be destroyed out of the people. † And al the Prophets 24
from Samuël and aftervard that haue spoken, told of these
dales. † You are the children of the Prophets and of the 25
testament vvhich God made to our fathers, saying to Abra-
ham, And in thy seede shal al the families of the earth be blessed. † To you 26
first God raising vp his sonne, hath sent him blessing you:
that euery one should conuert him self from his naughtines.

Deu. 18.
15.

Gen. 22,
18. 26, 4

ANNOTATIONS
CHAP. III.

Sainct doe mi-
 racles and the
 like, but by the
 power of God.

6. *That vvhich I haue.*] This power of working miracles vvas in Peter, and Peter properly did
 giue this man his health, though he receiued that force and vertue of God, and in & by him execu-
 ted the same. Therefore he saith, *That vvhich I haue, I giue to thee.* and the Heretikes are ridiculous
 that note here, *a miracle done by Christ by the hands of the Apostles*, to make the simple beleue that
 they had no more to doe then a dead instrument in the workemans hand.

12. *By our power.*] When the Apostles reitit finnes, or doe any other miracles, they doe it not
 by any humane, proper, or natural power in them selues: but of supernatural force giuen them
 from aboue, to proue that the faith of Christ is true, and that he is God whom the Iewes crucified,
 in whose name and faith they worke, and not in their owne.

CHAP. III.

The Rulers of the Iewes oppose them selues and imprison Peter and Iohn. 6. But yet thou-
sands of the people are conuerted: 7. and to the Rulers also, Peter boldly answereth
by the forsaide miracle, that IESVS is Christ, telling them of their heinous fault
out of the P salmes, and that vvhithout him they can not be saved. 11. They thought
confounded vvvith the miracle, yet proceede in their obstinacie, forbidding them to
speake any more of IESVS, adding also thrautes. 12. Whereupon the Church
booth to prayer, vvherein they comfort them selues vvvith the omnipotencie of God,
and prediction of Dauid, and aske for the gift of boldnes and miracle: against
those thrautes. 13. And God sheweth miraculously that he hath heard their prayer.
 14. *The vvhole Churches vnitie and communitie of life. 16. Of Barnabas by*
 name.



AND vvhenn they vvere speaking to the
 people, the Priests and magistrates of the
 temple and the Sadducees came vpon
 them, † being greued that they taught
 the people, and theyeued in IESVS the re-
 surrection from the dead: † and they laid
 handes vpon them, and put them into
 vvard, vntil the morovv, for it vvas novv euening. † And
 many of them that had heard the vword, beleueud: and the
 number of the men vvas made five thousand.

11 Here againe
 we see the pro-
 ceeding and in-
 crease of the
 Church visibly.

† And

5 † And it came to passe on the morovv, that their princes,
 6 and Auncients, and Scribes vvere gathered into Hierusalem.
 7 † and Annas the high priest, and Caiphas and Iohn, and Ale-
 8 xander, and as many as vvere of the priests stocke. † And
 9 setting them in the middes, they asked: In vvhath povver or in
 10 vvhath name haue you done this? † Then Peter replenished
 11 vwith the holy Ghost, said to them, Ye princes of the people
 12 & Auncients: † If vve this day be examined for a good deede
 13 vpon an impotent man, in vvhath he hath been made whole,
 14 † be it knovven to al you and to al the people of Israël, that
 15 in the name of IESVS CHRIST of Nazareth, vvhom you
 16 did crucifie, vvhom God hath raised from the dead, in this
 17 same this man standeth before you vvhole. † This is the stone
 18 that vvas reiected of you the builders: vvhich is made into the head of the corner.
 19 † and there is not saluation in any other. for neither is there
 20 any other name vnder heauen giuen to men, vvherein vve
 21 must be saued. † And seeing Peters constancie and Iohns,
 22 vnderstanding that they vvere men vnlettered, and of the
 23 vulgar sort, they marueled, and they knew them that they had
 24 been vwith IESVS: † seeing the man also that had been
 cured, standing vwith them, they could say nothing to the
 contrarie. † But they commaunded them to goe aside forth
 out of the council: and they conferred together, † saying,
 Vvhat shal vve doe to these men? for a notorious signe in
 deede hath been done by them, to al the inhabitants of Hie-
 rusalem; it is manifest, and vve can not denie it. † But that it
 be no further spred abroad 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 IESVS. † But
 Peter and Iohn ansvvering, said to them, :: If it be iust in the
 sight of God, to beare you rather then God, iudge ye. † for
 vve can not but speake the things vvhich vve haue seen and
 heard. † But they threatening, dismissed them: not finding
 hovv they might punish them, for the people, because all
 glorified that vvhich had been done, in that vvhich vvas
 chaunced. † For the man vvas more then fourtie yeres old
 in vvhom that signe of health had been vvrought.
 † And being dismissed they came to theirs, and shewed
 al that the cheefe priests and Auncients had said to them.
 † Vvho hauing heard it, with one accord lifted vp their voice

The name of
 IESVS. See
 Annot. Philip.
 2. 10.

The Apostles
 constancie, lear-
 ning and wis-
 dom after the
 coming of the
 Holy Ghost,
 being but idio-
 tes, that is, sim-
 ple vnlettered
 men and timo-
 rous before.

:: Their constan-
 cie and courage
 after their con-
 firmation, being
 so weak before.
 And if any
 Magistrate com-
 maund against
 God, that is to
 say, forbid Ca-
 tholike Christi-
 an men to preach
 or serue God,
 this same must
 be their answer,
 though they be
 whipped and
 killed for their
 labour. See 1.
 v. 29.

Pp ij to

Pf. 117,
 22.

to God, and said, Lord, thou that didst make heauen & earth, the sea, and al things that are in them, † vvho in the holy 25 Ghost by the mouth of our father Dauid thy seruāt hast said, *Vvhy did the Gentiles rage, and the people meditate vaine thinges: † the kings 26 of the earth stand vp. and the princes assemble together agasst our Lord, and agasst his CHRIST?* † For there allembled in deede in this cite 27 agasst thy holy childe I E S V S vvhom thou hast anointed, Herod, and Pontius Pilate, vvith the Gentiles and the people of Israēl, † to doe vvhat † thy hand & thy counsel decreed 28 to be done. † And novv Lord looke vpon their threatenings, 29 and giue vnto thy seruants vvith al confidence to speake thy vvorde, † in that, that thou extend thy hand to cures and 30 signes and vvonders to be done by the name of thy holy sonne I E S V S. † And vvhen they had praied, the place vvvas 31 moued vvherein they vvvere gathered: and they vvvere al replenis hed vvith the holy Ghost, and they spake the vvord of God vvwith confidence.

Ps. 2, 2

† Christes death, as needefull for mans redemption, was of Gods determination: but as of the malice of the Iewes, it was not his ad other wise then by permission.

† Note the ardent charitie and cōtempt of worldly thinges in the first Christians: vvho did not onely giue great almes, but sold al their lands to bestow on the Apostles and the rest that vvvere in necessitie, according to Christes counsel. *Mt. 19, 21.* Note also the great honour & credit giuen to the Apostles, in that the Christian men put al the goods & possessions they had, to their disposition.

† And the multitude of beleeuers had one hart and 32 one soule: neither did any one say that ought vvvas his ovvne of those things vvvhich he possessed, but al things vvvere common vnto them. † And vvwith great povver did 33 the Apostles giue testimonie of the resurrection of I E S V S C H R I S T our Lord: and great grace vvvas in al them. † For 34 neither vvvas there any one needie among them. For as many as vvvere ovvners of landes or houses, † sold and brought the prices of those things vvvhich they sold, † and laid it before 35 the feete of the Apostles. And to euery one vvvas deuided according as euery one hade neede. † And Ioseph vvho 36 vvvas surnamed of the Apostles Barnabas (vvvhich is by interpretation, the sonne of consolation) a Leuite, a Cyprian borne, † vvvheteas he had a peece of land, sold it, and brought 37 the price, and laid it before the feete of the Apostles.

Act. 2, 44

ANNOTATIONS
CHAP. IIII.

Reuerence to holy persons. *11. Before the facts.* He, as the rest, did not onely giue his goods as in vulgar almes, but in a humble and reuerent maner as things dedicated to God, he laid them downe at the Apostles holy feete, as S. Luke alwaies expresseth, and giue them not into their handes. The Sunamite fel downe and embraced Elisabeths feete. Many that asked benefites of Christ (as the woman sicke of the bloody fluxe) fel downe at his feete. and Marie kissed his feete. Such are signes of due reuerence done both to Christ and to other sacred persons, either Prophetes, Apostles, Popes, or others representing his person in earth. See in S. Hierom of Epiphanius Bis hop in Cypres, how the people of Hierusalem of al sexes flocked together vnto him, offering their children (to take his blessing) kissing his feet, plucking the hemmes of his garment, so that he could not move for the strong. Ep. 51 c. 4 cont. erro. 10, Hierosol.

CHAP.

CHAP. V.

Ananias and his wife Saphira, for their sacrilege, at Peters Word fall downe dead, to the great terrour of the rest. 12 By the Apostles miracles, not onely the number, but also their faith so increaseth, that they seeke in the streets to the very shadowe of Peter, the toWnes also about bringing their diseased to Hierusalem. 13 The Rulers againe oppose them selues, but in vaine. 14 For out of prison an Angel deliuereth them, bidding them preach openly to al: 15 and in their Councel Peter is nothing afraid of their bigge wordes: 16 Ten Gamaliel being one of them selues casteth a doubt among them, lest the matter be of God, and therefore impossible to be dissolued. 17 Finally, the Apostles being scourged by them, count it an honour, and cease no day from preaching.



1 **B** T a certaine man named Ananias,
 2 vvith Saphira his vvife sold a peece
 3 of land, † and^o defrauded of the pri-
 4 ce of the land, his vvife being priuie
 5 thereto: and bringing a certaine por-
 6 tion, laide it at the feete of the Apo-
 7 stles. † And^o Peter said, Ananias,
 8 vvhy hath Satan tempted thy hart,
 9 that thou shouldest lie to the holy
 10 Ghost, and defraude of the price of the land? † Remaining,
 11 did it not remaine to thee: and being sold, vvvas it not^o in thy
 12 povver? Vvhy hast thou put this thing in thy hart? Thou
 13 hast not lied^o to men, but to God. † And Ananias hearing
 these vvordes, fel dovvne, and gaue vp the ghost. And there
 came great feare vpon al that heard it. † And yong men ri-
 sing vp, remoued him, and beating him forth buried him.
 † And it vvvas the space as it vvvere of three houres, and his
 vvife, not knowving vvhat vvvas chanced, came in. † And
 Peter answered her, Tel me vvoman, vvwhether did you sel
 the land for so much? But she said, Yea, for so much. † And
 Peter vnto her, Vvhy haue you agreed together to tempt
 the Spirit of our Lord? Behold, their feete that haue buried
 thy hus band, at the doore, and they shal beare thee forth.
 † Forthvvith she fel before his feete, and gaue vp the ghost.
 And the yong men going in, found her dead: and caried
 her forth, and buried her by her hus band. † And there fel
 great^o feare in the vvhole Church, and vpon al that heard
 these things.
 † And by the handes of the Apostles vvvere many signes
 and vvonders done among the people. And they vvvere al
 vvwith one accord in Salomons porche. † But of the rest

11 Herevpon
 rose great reue-
 rence, awe, and
 feare of the vul-
 gar Christians
 toward the ho-
 ly Apostles, for
 an example to
 al Christian peo-
 ple how to be-
 haue the selues
 toward their
 Bishops and
 Priests.

The Epistle vp
 Imber Wenes-
 day in Whitson-
 wecke. And
 vvithin the o^ola-
 ue, & in a vvotice
 of S^s Peter and
 Paul.

none durst ioyne them selues vnto them: but the people magnified them. † And the multitude of men and vvomen 14 that beleued in our Lord, vvas more increased: † so that 15 they did bring forth the sicke into the streates, and laid them in beddes and couches, that vvhen Peter came, his shadow at the least might ouershadowv any of them, and they all might be deliuered from their infirmities. † And there ranne 16 together vnto Hierusalem the multitude also of the cities adioyning, bringing sicke persons and such as vvere vexed of vncleane spirits: vvho vvere al cured. ¶

Peters shadow.

† And the high priest rising vp, and al that vvere vvith 17 him, vvwhich is the heresie of the Sadduces, vvere replenished vvith zeale: † laid hands vpon the Apostles, and put them 18 in the common prison. † But an Angel of our Lord by night 19 opening the gates of the prison, & leading them forth, said,

An Angel leadeth them out of prison.

† Goe: and standing speake in the temple to the people al 20 the vvordes of this life. † Vvho hauing heard this, early in the 21 morning entred into the temple, and taught. And the high priest comming, and they that vvere vvith him, called together the Council & al the auncients of the children of Israell: and they sent to the prison that they might be brought. † But 22 vvhen the ministers vvere come, and opening the prison, found them not: returning they told, † saying, The prison 23 truely vve found shut vvith al diligence, and the keepers standing before the gates: but opening it, vve found no man vvithin. † And as soone as the Magistrate of the temple and 24 the cheefe priests heard these vvordes, they vvere in doubt of them, vvhat vvould befall. † And there came a certaine man 25 and told them, That the men, loe, vvwhich you did put in prison, are in the temple standing, and teaching the people. † Then vvent the Magistrate vvith the ministers, and 26 brought them vvithout force, for they feared the people lest they should be stoned. † And vvhen they had brought 27 them, they set them in the Council. And the high priest asked them, † saying, * Commaunding vve commaunded 28. you that you should not teach in this name: and behold you haue filled Hierusalem vvith your doctrine, and you vvil bring vpon vs the bloud of this man. † But Peter ansvvering 29 and the Apostles, said, God must be obeyed, rather then men. † The God of our Fathers hath raised vp Iesus, vvhom 30 you did kil, hanging him vpon a tree. † This Prince and 31 Saviour

AR. 4.
18.

Ybendas

Sauour God hath exalted vvith his right hand, to giue re-
 32 pentance to Israël, and remission of sinnes. † and vve are
 vvitnesses of these vvordes, and the holy Ghost, vvhom God
 33 hath giuen to al that obey him. † Vvhen they had heard
 these things, it cut them to the hart, and they consulted to
 kil them.
 34 † But one in the Council rising vp, a Pharisee named Ga-
 maliel, a doctour of lavv honorable to al the people, com-
 35 maunded the men to be put forth a vvhile. † and he said
 to them, Ye men of Israël, take heede to your selues touching
 36 these men vvhat you meane to doe. † For before these daies
 there rose Theodas, saying he vvvas some body, to vvhom
 consented a numbre of men about foure hundred, vvho
 vvvas slaine: and al that beleueed him, vvve dispersed, and
 37 brought to nothing. † After this fellowv there rose Iudas
 of Galilee in the daies of the Enrolling, and drevv avvay the
 people after him, and he perished: and as many as euer con-
 38 sented to him, vvve dispersed. † And novv therfore I say
 to you, depart from these men and let them alone: for if this
 39 counsel or vvorke be of men, it vvil be dissolued: † but if it
 be of God, you are not able to dissolue them, lest perhaps
 you be found to resist God also. And they consented to him.
 40 † And calling in the Apostles, after they had scourged them,
 they charged them that they should not speake in the name
 41 of I E S V S, and dimissed them. † And they vvvent from the
 sight of the council reioycing, because they vvve accoun-
 42 ted vvorthy to suffer reproche for the name of I E S V S. † And
 euery day they ceafed not in the temple and from house to
 house to teach and euangelize Christ I E S V S.

Time, and the evident success of Christes Church and religion, proue it to be of God: no violence of the Iewes, no persecution of the Heathen Princes, no endeavour of domesticall Aduersaries, heretikes, Schismatikes, or ill liuers, puailig against it, as on the other side, many attempts haue been made by Arius Macedonius, Nestorius, Luther, & the like, who thought them selues some body: but after they had plaied their partes a vvhile, their memory is buried, or liueth only in malediction & infamie, & their scholars come to naught. Therfore let no Cath. man be scandaliz'd that this heresie holdeth vp for a time. For the Ariens & some others florished much longer the these, and vvve better supported by Princes and learning, &c yet had an end.

ANNOTATIONS
 CHAP. V.

*Aug. ser. 9
 in append.
 de diversis
 tom. 10.*

Defrauded. In that (saith S. Augustine) he vvithdrew any part of that vvhich he promised, he vvvas guilty at once, both of sacrilege, and of fraude, of sacrilege, because he robbed God of that vvhich vvvas his by promise: of fraude, in that he vvithheld of the vvhole gift, a peece. Let now the heretikes come, and say it vvvas for lying or hypocrisie onely that this fact vvvas condemned: because they be loth to haue sacrilege counted any such sinne, vvho haue taught men not onely to take a vvay from God some peece of that or al that them selues gaue, but plainly to spoile & apply to them selues al that other men gaue.

S. Peter said. S. Peter (as you see here) vvithout mans relation knew this fraude and the cogitations of Ananias, and as head of; the College and of the vvhole Church against vvhich this robbery vvvas committed, executed this heauy sentence of Excommunication both against him, and his vvife consenting to the sacrilege. For it vvvas excommunication by S. Augustines Iudgement, (see. 1. vnt. ep. Parm. c. 1. 10. 7) and had this corporal miraculous death loyned vvithal, as the Excommunication vvvas.

musication that S. Paul gaue out against the incestuous and others, had the corporal vexation of : Cer. 5
Satan incident vnto it.

Vow of Cha-
stite, & the bre-
adie thereof.

4. In thy power.) If it displeaseth God (saith S. Augustin:) so withdrawe of the money which they had vowed to God, howe it be angry when chastitie is vowed and is not performed! for so such may be said that which S. Peter said of the money: Thy virginitie remaining did it not remaine to thee, and before thou didst vow, was it not in thine owne power? for, whoeuer haue vowed such things, and haue not paid them, let them not thinke to be condemned to corporal death, but to everlasting fire. August. Ser. 10. de diuersis. And S. Gregorie to the same purpose writeth thus, Ananias had vowed money to God, Greg. li. 1. which afterward overcome with diuellsish persuasion he withdrew: but with vrbal death he was punished, thou knowest. If then he were worthy of that death, whoooke away the money that he had giuen to God, consider what great peril in Gods iudgement thou shalt be worthy of, which hast withdrawn, not money, but thy self from almighty God, to whom thou hadst vowed thy self vnder the habite or vowe of a Monke.

5. Not to men, but.) To take from the Church or from the Gouernours thereof, things dedicated to their vse and the seruice of God, or to lie vnto Gods Ministers, is to iudge of before God, as if the lie were made, and the fraude done to the Holy Ghost him self, who is the Churches Pretident and Protector.

Peters shadow
& intercession.

11. His shadow.) Specially they sought to Peter the cheefe of al, who not onely by touching, as the other, but by his very shadow cured al diseases. where vpon S. Augustine saith, If then the shadow of his body could helpe, how much more now the fulnes of power! And if the a certaine litle vwind of him passing by did profite them that humbly asked, how much more the grace of him now being permanent & remaining? Ser. 29 de Sanctis, speaking of the miracles done by the Saints now reigning in heauen.

CHAP. VI.

By occasion of a murmur in the Church (whose number now is so greuous that it can not be numbered) Seuen of them being ordered by the Apostles in the holy order of Deacons: & one of them, Steuen, Worketh great miracles: and u by such as he confounded in disputacion, falsly accused in the Council, of blasphemis against the Temple and rites thereof.



AND in those daies the nombre of disciples increasing, there arose a murmuring of the Greekes against the Hebrues, for that their vidovves were despised in the daily ministerie. † And the Twelue calling together the multitude of the disciples, said, It is not reason, that we leaue the vword of God, and serue tables. † Consider therefore brethren, seuen men of you of good testimonie, ful of the holy Ghost and vvisedom, vvhom we may appoint ouer this busines. † But we will be instant in praier and the ministerie of the vword. † And the saying was liked before al the multitude. And they chose Steuen a man ful of faith and of the holy Ghost, and Philippe, and Prochorus, and Nicānor, and Timon, and Parmenas, and Nicolas a stranger of Antioche. † These they did set in the presence of the Apostles: and praying they imposed handes vpon them. † And the vword of God increased, and the number of the disciples was multiplied in Hierusalem exceedingly: a great multitude also

The election
of the 7 first
Deacons.

σπυρι-
σμω

also of the ¹¹ priests obeyed the faith.
 8 †^b And Steuen full of grace and fortitude did great vvonders & signes among the people. † And there arose certaine
 9 of that vvhich is called the Synagogue of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them that
 10 were of Cilicia and Asia, disputing vvith Steuen: † and they could not resist the vvifedome and the Spirit that spake.
 11 † Then they suborned men, to say they had heard him speake
 12 vvordes of blasphemie against Moyses and God. † They therefore stirred vp the people, and the Auncients, and the
 13 Scribes: and running together they tooke him, and brought him into the Councel, † and they set false vvitnesses that
 14 said, This man ceaseth not to speake vvordes against the holy place and the Lavv. † for vve haue heard him say, that this
 same I E S V S of Nazareth shal destroy this place, and shal change the traditions, vvvhich Moyses deliuered vnto vs.
 15 † And al that fate in the Councel beholding him, saw his face as it vvwere ¹¹ the face of an Angel.

¹¹ Now also the Priests and they of greater knowledge & estimation began to beleue.

^b The Epistle vpon S. Steuens day in Christmas.

¹¹ Such is the face of al constant & cheereful Martyrs, to their persecutors and iudges.

ANNOTATIONS
 CHAP. VI.

1. *Murmuring.* It cometh of humane infirmitie, that in euery Societie of men (be it neuer so holy) there is some cause giuen or taken by the Weake, of murmur and difference, which must euer be provided for and staid in the beginning, lest it grow to further schisme or sedition. And to al such defects, the more the Church increaseth in number and diuersitie of men and Prouinces, the more it is subiect. In al which things the spiritual Magistrates, by the Apostles example and authority, must take order, as time and occasion shal require.

Murmuring & emulation.

2. *Seven men.* We may not thinke that these Seven (here made Deacons) were onely chosen to serue profane tables or dispose of the Churches mere temporall, though by that occasion only they may seeme to some now elected, no expresse mention being made of any other function, for diuers circumstances of this same place giue euidence, and so doth al antiquitie, that their Office stood not principally about profane things, but about the holy Altar. The persons to be elected, must be full of the Holy Ghost and vvifedome, they must after publike prayer be ordered and consecrated by the Apostles imposition of hands, as Bishops and Priests were afterwarde ordered, *ep. ad Tim.* Where S. Paul also requirerth in a maner the same conditions in them as in Bishops. Al which would not haue bene prescribed for any secular stewardship. Yea straight vpon their Ordering here (no doubt by commission of the Apostles, which they had not before their election; they preached, baptized, disputed, and as it may appeare by the wordes spoken of S. Steuen, that he was full of grace and fortitude, they receiued great increase of grace by their Deacons ship.

The 7 Deacons

1 Tim. 3.

1 Tim. 3.

Li. Ecd.

Hier. c. 1

part. 2.

But S. Ignatius *ep. 1 ad Tral.* can best witnes of their Office and the Apostles maner and meaning in such things, who writeth thus: *It belongeth also to please by al meanes to be Deacons, vvvhich are for the ministerie of I E S V S CHRIST. For they are not seruitors of meate and drinke, but ministers of the Church of God. For vvhat are Deacons but imitators or followers of Christ, ministering to the Bishop, as Christ to his Father, & vvorking vnto him a cleane and immaculate vvork, such as S. Steuen to S. Iames &c. S. Polycarpe hath the like in his epistle ad Philippenes. And S. Denys writeth that their Office was about the Altar, and putting the holy bread and chalice vpon the same. S. Clement alio (*Apost. Const. li. 2 c. 41.*) that their Office among other things, is to assist the Bishops, and read the Gospel in the Service &c. S. Cyprian in diuers places (*ep. 61. & ep. 29 ad Cornel.*) calleth Deacons, the Churches and the Apostles Ministers, and their Office, *administrationem sacram.* an holy administration. S. Hierom affirmeth, in *caput 7 Actuum.* and in *episto. 21 ad Euagrium tom. 2.* where he*

The office of Deacons.

29

he checketh some of them for preferring them selues before Priests, and putteth them in remembrance of their first calling, that they be as the Levites were in respect of the Priests of the old Law. finally by S. Ambrose *li. 1. Offic. 2.* and Prudentius in *Hymno de S. Laurent.* speaking of S. Laurence the Deacon, we may see their Office was most holy. See S. Augustine alio of the dignitie of Deacons *ep. 1. ad Valerium, Conc. Carthag. c. can. 37. 38. 39. 41.*

CHAP. VII.

Steuu being permitted to answer, beginning at Abraham, sheweth that God was with their fathers both in other places, and also long before the Temple. 1. and that after it was built, it could not be (as they grossly imagined) a house for God to dwell in. 2. then he inuigheth against their stiffneckedness, and rebuketh them boldly of their traitorous murdering of Christ, as their fathers had done his Prophets afore him. 3. Whereas they being wrooth, he saith boamen open, and I & V S there in his Diuine Maiestie. 4. Whereas they become more mad, so that they stane him to death (Saul consenting) he commendeth his soul to I & V S, and humbly praying for them.



AND the cheefe priest said, Are these things 1
so? † Vvho said, Ye men, brethren and fa- 2
thers, heare. The God of glorie appeared
to our father Abraham vvhhen he vvas in
Mesopotamia, before that he abode in
Charan, † and said to him, *Goe forth out of thy 3*
countrie, and out of thy kinred, and come into a land that I shal shew thee.
† Then vvent he forth out of the land of the Chaldees, and 4
dvvelt in Charan. And from thence, after his father vvas dead,
he translated him into this land, vvherein you doe novv
dvvell. † And he gaue him no inheritance in it, no not the 5
pase of a foote: and he promised to giue it him in possession,
and to his seede after him, vvhhen as he had no childe. † And 6
God spake to him, *That his seede shal be a sejourner in a strange countrie,*
and they shal subdue them to seruitude, and shal euil intreate them foure-
hundred yeres: † and the nation vvhich they shal serue, vvill I iudge, said 7
God, *and after these things they shal goe forth, and I shal serue me in this place.*
† And he * gaue him the testament of circumcision, and 8
so he * begat Isaac, and circumcised him the eight day: and
* Isaac, Iacob: and * Iacob, the tvvelue Patriarches. † And 9
the Patriarches through emulatio, * sold Ioseph into Ægypt.
and God vvas vvith him: † and deliuered him out of al his 10
tribulations. and he * gaue him grace and vvisedom in the
sight of Pharao the king of Ægypt, and he appointed him
Gouernour ouer Ægypt and ouer al his house. † And there 11
came famin vpon al Ægypt and Chanaan, and great tribu-
lation: and our fathers found no vi&uals. † But vvhhen * Ia- 12
cob had heard that there vvas corne in Ægypt: he sent our
fa-

Gen. 12,
1.Gen. 15,
13.c. 22. 17.
σ. 10.

Gen. 12.

Gen. 21.

Gen. 25.

Gen. 29.

30. 37.

Gen. 37.

Gen. 41.

Gen. 41.

Gen. 45. 13 fathers first: † and at the * secōd time Ioseph vvas knowven
 of his brethren, and his kinred vvas made knowven vnto
 14 Pharao. † And Ioseph sending, called thither Iacob his fa-
 Gen. 46. 15 ther and al his kinred in seuentie fīue soules. † And * Iacob
 Gen. 49. 16 descended into Ægypt: and * he died, and our fathers. † And
 Gen. 50. 17 they vvere :: translated into Sichein, and vvere * laid in the
 Gen. 23. 18 sepulchre that Abraham * bought for a price of siluer of the
 Ios. 24. 19 sonnes of Hemor the sonne of Sichein.
 20 † And vwhen the time drevv neere of the promise vvhich
 God had promised to Abraham, the people * increased and
 Ezo. 1, 7. 21 vvas multiplied in Ægypt, † vntil an other king arose in
 22 Ægypt, that knew not Ioseph. † This same circumventing
 our stocke, afflicted our fathers: that they should expose
 23 their children, to the end they might not be kept alīue. † The
 same time vvas * Moyses borne, and he vvas acceptable to
 Ezo. 2, 2. 24 God, who was nourished three moneths in his fathers house
 25 † And vwhen he vvas exposed, Pharaos daughter tooke him
 26 vp, and nourished him for her ovvne sonne. † And Moyses
 vvas instructed in al the vvisdom of the Ægyptians: and he
 Ezo. 1, 11 27 vvas mightie in his vvordes and vvorkes. † And * vwhen he
 vvas fully of the age of fourtie yeres, it came to his minde
 28 to visite his brethren the children of Israēl. † And vwhen
 he had seen one suffer vvrōng, he defended him: and striking
 the Ægyptian, he reuenged his quarel that susteined the
 29 vvrōng. † And he thought that his brethren did vnderstand
 that God by his hand vvould saue them: but they vnder-
 30 stooode it not. † And the day folovving * he appeared to
 Ezo. 2, 13. 31 them being at strife: and he reconciled them vnto peace,
 saying, Men, ye are brethren, vvhether hurt you one an
 32 other? † But he that did the iniurie to his neighbour, repel-
 led him, saying, *Vvho hath appointed thee prince and iudge over vs?*
 33 † *Vvhat vvilt thou kil me, as thou didst yesterday kil the Ægyptian?* † And
 Moyses fled vpon this vvord: and he became a ieiourner in
 the land of Māidian, vvhē he begat tvvo sonnes, † And
 Ezo. 3, 2. 34 after fourtie yeres vvere expired, there * appeared to him
 in the desert of mount Sina an Angel in the fire of
 the flame of a bush. † And Moyses seeing it, marueled at
 the vision. And as he vvent neere to vevve it, the voice
 35 of our Lord vvas made to him, † *I am the God of thy fathers, the
 God of Abraham, the God of Isaac, and the God of Iacob.* And Moyses
 36 being made to tremble, durst not vevve it. † And our Lord
 37 said

†: Translation
 of Saluētē bo-
 dies agreable to
 Nature & Scrip-
 ture. And the
 desire to be bu-
 ried in one pla-
 ce more then
 an other (which
 the holy Patri-
 arches also had
 Gen. 49. 29. 30,
 31. Hebr. 11. 22)
 hath sometime
 great causes.
 Aug. de Civ. pro-
 mort. c. 1. & vlt.

Q q ij said

said to him, Loofe of the shoe of thy feete : for the place vvherein thou standest, is a holy ground. † Seeing I haue seen the affliction of my people vvhich is in Egypt, and I haue heard their groning, and am descended to deliuer them. And now come, and I wil send thee into Egypt.

† This Moyfes, vvhom they denied, saying, Vvho hath appointed the prince and Captaine? him God sent prince & redeemer, vwith the hand of the Angel that appeared to him in the bush.

Christ is our Redeemer, and yet Moyfes is here called redeemer, so Christ is our Mediator and Advocate, and yet we may haue Saints our inferior mediators and advocates also. See Annot. 1 to 2.

† He * brought them forth doing vvonders and signes in the land of Egypt, and in the redde sea, and in the * desert

fourtie yerres. † This is that Moyfes vvhich said to the children of Israell, A prophet vvill God raise vp to you of your ovvne brethren

at my self: him you shal beare. † This is he that * vvvas in the assembly in the vvildernesse, vwith the Angel that spake to him in Mount-Sina, and vwith our fathers: vvho receiued

the vvordes of life to giue vnto vs. † To vvhom our fathers vvould not be obedient: but they repelled him, and in their hartes turned avvay into Aegypt, † saying to Aaron:

Make vs goddes that may goe before vs. for this Moyfes that brought vs out of the land of Egypt, we know not vvhat is befallen to him. † And they made a calfe in those daies, and offered sacrifice to the Idol, and reioyced in the vvorkes of their ovvne handes. † And

For a iust punishment of their former offenses God gaue them vp to worke what wickednes they would them selves, as it is said of the Gentils Rom. 1.

God turned, and deliuered them vpc to serue the host of heauen, as it is vvritten in the booke of the Prophets: Did

you offer vittims, and hostes vnto me fourtie yerres in the desert, O house of Israell? † And you tooke vnto you the tabernacle of Moloch, and the starre of your God Remphan, figures vvhich you made, to adore them. And I vvill translate you beyond Babylon.

† The tabernacle of testimonie vvvas among our fathers in the desert, as God ordained speaking to Moyfes, that he should make it according to the forme vvhich he had seen. † Vvhich our

This is Iosud, so called in Greeke in type of our Saviour.

fathers * vvith Iesus receiuing, brought it in also into the possession of the Gentiles, vvhich God expelled from the face of our fathers, till in the daies of David, † Vvho found

grace before God, and * desired that he might finde a tabernacle for the God of Iacob. † And * Salomon built him a house. † But the Highest dvvelleth not in houses * made

by hand, as the prophet saith: † Heauen is my seate: and the earth the soote-stole of my feete. Vvhat house vvil you build me, saith our Lord? or vvhat place is there of my resting? † Haib not my hand made al these things?

† You stiffe-necked and of vncircumcised hartes and eares, you alvvayes resist the holy Ghost: as your fathers, your selves also. † Vvhich of the prophets did not your fathers persecute

Exo. 7.
8. 9. 10.
11. 12. 37
Exo. 16.
Deu. 18.
Exo. 19,
3. 19.

Exo. 32.

Exo. 32.
1.
c. 22. 16.
11.
Anot. 1.
25.

Exo. 25.
40.
Ios. 3. 14.

Pf. 131. 5
1. Par. 17
17.
25.
Esa. 66,
1.

53. cute? And they sleve them that foretold of the comming of the Iust one, of vvhom novv † you have been betraiers and murderers; vvhom received the Lavv by the disposition of Angels, and haue not kept it.

54. † And hearing these things they vvere cut in their hartes, and they gnashed vvith their teeth at him. † But he being 55. ful of the holy Ghost, looking stedfastly vnto heauen, savv the glorie of God, and I E S V S standing on the right hand of

56. God. † And he said, Behold I see the heauens opened, and the Sonne of man standing on the right hand of God. † And

57. they crying out vvith a loude voice, stopped their eares, & vvith one accord ranne violently vpon him. † And casting

58. him forth vvithout the citie, they stoned him: and the vvitnesses laid of their garments * beside the feete of a yong man

59. that vvas called Saul. † And they stoned Steuen inuocating, and saying: Lord I E S V S, receiue my spirit. † And falling

60. on his knees, he cried vvith a loude voice, saying: Lord, lay not this sinne vnto them. And vvhen he had said this, he fel a sleepe. And Saul vvas consenting to his death.

c The comfort of al Martyrs.

11 Eusebius E. missenus saith. vvhē he praieth for his persecutors, he promisseth to his worshippers his manifest intercession & suffrages. i. ho. S. Steph. & S. Augustine, Si Stephanus sit non orasset, Ecclesia Paulū nō haberet. Serm. 1 de S. Stephano.

AE. 22, 20.

ANNOTATIONS
CHAP. VII.

17. *Holy ground.*) If that apparition of God him self or an Angel, could make the place and ground holy, and to be vsed of Moyes With al signes of reuerence and feare: how much more the corporal biith, abode, and wonders of the Sonne of God in Iewrie, and his personal presence in the B. Sacrament, may make that countrie and al Christian Churches & altars holy? And it is the greatest blindness that can be, to thinke it superstition to reuerence any things or places in respect of Gods presence or wonderful operation in the same. See S. Hierom. ep. 17. 18. 27. of the holy land.

18. *Not in houses.*) The vulgar Heretikes alleage this place against the corporal being of Christ in the B. Sacrament & in Churches: by which reason they might haue driuen him out of al houses, Churches, and corporal places, when he vvas visible in earth. But it is meant of the Diuinitie only, & spoken to correct the carnal Iewes: who thought God either so to be contained, compassed, and limited to their Temple, that he could be no vvhere els, or at least that he vvould not heare or receiue mens prayers and sacrifices in the Churches of the Gentiles, or els vvhere, out of the said Temple. And so as it maketh nothing for the Sacramentaries, no more doth it serue for such as esteeme Churches and places of publike prayer no more conuenient nor more holy then any other profane houses or chambers. For though his person or vertue be not limited to any place, yet it pleaseth him condescending to our necessitie and profite, to vvorke his vvonders and to be vvorshipped of vs in holy places rather then profane.

19. *They stoned him.*) Read a maruelous narration in S. Augustine of ont stone, that hitting the Martyr on the elbow, rebounded backe to a faithful man that stood neere. Who keeping and carrying it vvith him, vvas by reuelation vvarned to leaue it at Ancōna in Italie: vvherevpon a Church or Memorie of S. Steuen vvas there erected, and many miracles done after the said Martyrs body vvas found out, and not before. Aug. 10. 12. for. 18. de diuersis in edit. Paris.

The holy land.

Holy places.

God is not contained in place, yet he vvil be vvorshipped in one place more then in an other.

Reliques.

CHAP. VIII.

The 3. part.
THE propa-
gation of
the Church
from Hieru-
salem into al
Iewrie and
to Samaria.

So farre a persecution from prevailing against the Church, that by it the Church groweth from Hierusalem into al Iewrie and Samaria. 1 The friend of the Deacons, Philip, ministereth vwith his miracles the citie is full of Samaritans, and baptizeth them, euen Simon Magus also him self among the rest. 10 But the Apostles Peter and Iohn are the Ministers to giue them the Holy Ghost. 15 Which ministeria Simon Magus would be of them. 16 The same Philip being sent of an Angel to a great man of Ethiopia, who came a Pilgrimage to Hierusalem, first catechizeth him: 18 and then (he professing his faith and desiring Baptisme) doth also baptize him.



AND the same day there vvas made a great
perfection in the Church, vvhich vvas
at Hierusalem, and al vv ere dispersed
through the countries of Iewrie and Sa-
maria, sauing the Apostles. † And de-
uout men tooke order for Steuens fune-
ral, and made great mourning vpon him.

∴ This perfec-
tion wrought
much good, be-
ing an occasion
that the disper-
sed preached
Christ in diuers
Countries where
they came.

† But Saul vvaisted the Church: entring in from house to
house, and draving men and vvomen, deliuered them into
prison.

† They therefore that vv ere dispersed, passed through,
∴ euangelizing the vvord.

The Epistle vpb
Thursday in
Whitsun weeke.

† And Philippe descending into the citie of Samaria,
preached CHRIST vnto them. † And the multitudes vv ere
attent to those things vvhich vv ere said of Philippe, vvith
one accord hearing, and seing the signes that he did. † For
many of them that had vncleane spirits, crying vvith a loud
voice, vvent out. And many sicke of the palsey and lame
vv ere cured. † There vvas made therefore great ioy in that
citie. † And a certaine man named Simon, vvho before
had been in that citie a Magician, seducing the nation of Sa-
maria, saying him self to be some great one: † vnto vvhom
al harkened from the least to the greatest, saying, This man is
the povver of God, that is called great. † And they vv ere
attent vpon him, because a long time he had bewitched them
vvith his magical practises. † But vvhen they had beleued
Philippe euangelizing of the kingdom of God, and of the
name of IESVS CHRIST, they vv ere baptized, men and
vvomen. † Then Simon also him self beleued: and being
baptized, he cleaued to Philippe. Seing also signes and very
great miracles to be done, he vvas astonied vvith admi-
ration,

† And

CHRISTIANITY
GROWETH
MUCH
AFTER
ACT. 23.
4.

14 † And vwhen the Apostles vwho vvere in Hierusalem, had heard that Samaria had received the vvord of God: they sent vnto them :: Peter & Iohn. † Vwho vwhen they vvere come, praied for them, that they might receive the holy Ghost.

15 † For he vvas not yet come vpon any of them, but they vvere only baptized in the name of our Lord I e s u s. † Then did they impose their handes vpon them, and they received the holy Ghost. † And vwhen Simon had seen that by the imposition of the hand of the Apostles, the holy Ghost vvas giuen, he offered them money, † saying, Giue me also this povver, that on vvhomsoeuer I impose my handes, he may receive the holy Ghost. † But Peter said to him, Thy money be vvith thee vnto perdition: because thou hast thought that the gift of God is purchased vvith money.

21 † Thou hast no part, nor lot in this vvord. For thy hart is not right before God. † Doe penance therfore from this thy vvickednesse: and pray to God, if perhaps this cogitation of thy hart may be remitted thee. † For I see thou art in the gall of bitternes and the obligation of iniquitie. † And Simon ansvvering said, Pray you for me to our Lord, that nothing come vpon me of these things vvhich you haue said.

25 † And they in deede hauing testified and spoken the vvord of our Lord, returned to Hierusalem, and euangelized to many countries of the Samaritans.

26 † And an Angel of our Lord spake to Philippe, saying: Arise, and goe tovvard the South, to the vvay that goeth dovvne from Hierusalem into Gaza: this is desert. † And rising he vvent. And behold, a man of Ethiopia, an eunuch, of great authoritie vnder Candace the Queene of the Ethiopians, vwho vvas ouer al her treasures, vvas come to Hierusalem: to adore: † and he vvas returning and sitting vpon his chariot, and reading Esay the prophet. † And the Spirit said to Philippe, Goe neere, and ioyne thy self to this same chariot. † And Philippe running therevnto, heard him reading Esay the prophet, and he said: Trovest thou that thou vnderstãdest the things vvhich thou readest? † Vwho said, And how can I, vnlesse some man shew me? & he desired Philippe that he vould come vp and sit vvith him. † And the place of the scripture vvhich he did reade, vvas this: As a sheepe so slaughter vvas he led: and as a lambe before his shearer, vvithout voice, so did he not open his mouth. † In humilitie his iudgement vvas taken away.

The Epistle vpon Tuesday in Whitſuweeke. And in a votiuue of the Holy Ghost. Sape sibi sciam Petrum facit esse Iouanncm: Ecce ſic quia virgo placet. Arator apud Bedam in Act.

b The Epistle vpon Thursday in Easter weeke.

:: Note that this Ethiopian came to Hierusalem to adore, that is, on Pilgrimage. where by we may learne that it is an acceptable acte of religion to go from home to places of greater deuotio & sanctificatio.

11 The Scriptures are so writte that they can not be vnderstood without an Interpreter, as easy as our Protestants make them. See S. Hierom Ep. ad Paulinu de omnibus diuina historia libri, set in the beginning of latin biblia.

μ' av, g-
ov i w
See Apo-
cal. 9, 21.

Es. 53, 7.

Hic

His generation vvhich shal declare, for from the earth shal his life be taken?
 † And the eunuch ansvvering Philip, said, I beseeche thee, of whom doth the Prophet speake this? of him self, or of some other? † And Philip opening his mouth, and beginning from this scripture, euangelized vnto him I E S V S. † And as they went by the way, they came to a certaine vvater: and the eunuch said, Lo vvater, vvho' doth let me to be baptized? † And Philip said, If thou belecue vvith al thy hart, thou maiest. And he ansvvering said, I belecue that I E S V S C H R I S T is the sonne of God. † And he commaunded the chariot to stay: and both went dovne into the vvater, Philip and the Eunuch, and he baptized him. † And when they were come vp out of the vvater, the Spirit of our Lord rooke avvay Philip, and the eunuch savv him no more. And he went on his vvay reioycing. † But Philip vvas found in Azótus, & passing through, he euangelized to al the cities, til he came to Cæsarea. -I

vvbat

ANNOTATIONS
 CHAP. VIII.

S. Steuens re-
 lika.

1. *Drumt man.*] As here great deuotion vvas vsed in burying his body, so aftervvard at the Invention & Translation thereof. And the miracles vvrought by the same, and at euery litle memozie of the same, vvere infinite: as S. Augustine vvittnesseth. *li. 22 de Ciuit. Dei c. 8. & Sermon. de S. Steph. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

That Peter was
 sent, is no rea-
 son against his
 Primacie.

Some Protestants vse this place to proue S. Peter not to be head of the Apostles, because he and S. Iohn were sent by the vvellue. by vvich reason they might as vvell conclude that he vvas not equal to the rest. for commonly the Maister sendeth the man, and the Superior the inferior, vvhen the vvord of Sending is exactly vsed. But it is not alvvayes so taken in the Scriptures, for theu could not the Sonne be sent by the Father, nor the Holy Ghost from the Father and the Sonne: nor othervvise in comon vse of the vvorld, seing the inferior or equal may intreate his friend or Superior to doe his busines for him, and specially a body Politike or a Corporation may by election or othervvise choose their Head and send him. so may the Citizens send their Maior to the Prince or Parliament, though he be the head of the citie, because he may be more fitte to doe their busines, also the Superior or equal may be sent by his ovvne consent or desire. Lastly, the College of the Apostles comprising Peter vvith the rest (as euery such Body implieth both the head and the members) vvas greater then Peter their head alone. as the Prince and Parliament is greater then the Prince alone. And so Peter might be sent as by authoritie of the vvhole College, not vvithstanding he vvere the head of the same.

The Sacrament
 of Confirmati-
 on, ministrized by
 Bishops onely.

17. *Did they impose?*] If thou Philip had bene an Apostle (saith S. Beile) he might haue imposed his handes, that they might haue receiued the Holy Ghost. but thou none can doe sauing Bishops. For though Priests may baptize, and anoint the Baptized also vvith Chrisme consecrated by a Bishop: yet he can not signe his forehead vvith the same holy oyle, because that belongeth onely to Bishops, vvhen they giue the holy Ghost to the Baptized. So saith he touching the Sacrament of Confirmation in 8 Act. This imposition therefore of hands together vvith the praier here specified (vvhich no doubt vvere the very same that the Church yet vseth to that purpose) vvas the ministrization of the Sacrament of Confirmation. Whereof S. Cyprian saith thus, They that in Samaria vvere baptized of Philip, because they had lawfull and Ecclesiastical Baptisme, ought not to be baptized any more: but only that vvich vvanted, vvas done by Peter and Iohn, so vvith, that by praier made for them and imposition of handes, the Holy Ghost might be poured vpon them. Vvich novv also is done vvith vs, that they vvich in the Church are baptized, be by the Rulers of the Church offered, and by our praier and imposition of hand receiue the Holy Ghost, and be signed vvith our Lordes seale. so S. Cyprian.

pp. 71. vu.
 ad Insuper-
 anam.

But

But the Heretikes obiekt that yet here is no mention of oile. To vvhom vve say, that many things vvere done as I said in the administration of this and other Sacraments, and al instituted by Christ him self and deliuered to the Church by the Apostles, vvhich are not particularly vwritten by the Euangelists or any other in the Scripture, among vvhich this is euident by al antiquitie and most general practise of the Church, to be one.

Ec. Hier. c. 5. S. Denys saith, The Priests did present the baptized to the Bishop, that he might signe them **Christine in Confirmation.**

2 & 4. *diuino & despo unguento*, vwith the diuine and desical ointment. And againe, *Aduentum S. Spiritus consummationem in unctio largitur*, the unction consummating giueth the comming of the Holy Ghost. Tertullian *de reser. carn. nu. 7 & li. 1 adu. Marcio*, speaketh of this Confirmation by Christine thus: *The flesh is anointed, that the soul may be consecrated: the flesh is signed, that the soul may be fringed: the flesh by imposition of hand is shadowed, that the soul by the Spirit may be illuminated.* S. Cyprian likevviise, *ep. 70. nu. 2.* He must also be anointed, that is baptized, vwith the oile sanctified on the Altar. And ep. 72 (see also ep. 73. nu. 3) he expressly calleth it a Sacrament, ioyning it vwith Baptisme. as Melchisedes doth (*ep. ad omnes Hispania Episcopos nu. 2. to 1 Conc.*) shewing the difference betvviixt it and Baptisme. S. Augustine also, *cont. lit. Pabil. li. 2. c. 102.* The Sacrament of Christine in the kind of visible signes is sacred and holy, euen as Baptisme is self. Vve omit S. Cyril *myflag. 1. 5.* Ambrose *li. 1 de Sacram. c. 2.* & *de vi qui mysterijs initiantur 1. 7.* S. Leo ep. 88, the auncient Councils also of Laodicea, can. 48. Carthage 3 can. 39. and Arauficanum 4 can. 1. and others. And S. Clement

Ec. Hier. c. 4. (*Apost. Const. li. 7. c. 40*) reporteth certaine constitutions of the Apostles touching the same. S. Denys referreth the manner of consecration of the same Christine to the Apostles instruction. S. Basil *li. de Sp. sancto c. 27* calleth it a tradition of the Apostles. And the most auncient Martyr S. Fabian *ep. 2 ad omnes Orientales Episcopos in initio. to. 1 Conc.* saith plainly that Christ him self did so instruct the Apostles at the time of the institution of the B. Sacrament of the Altar. And so doth the Author of the booke *de vniuersione Christum apud D. Cyprianum nu. 1.* telling the excellent effects and graces of this Sacrament, and vvhich this kinde of oile and balsme vvas taken of the old Lavv, & vsed in the Sacraments of the new Testament. Vvhich thing the Heretikes can vwith lesse cause obiekt agaiust the Church, seeing they confesse that Christ and his Apostles tooke the ceremonie of imposition of hands in this and other Sacraments, from the leuvs maner of consecrating their hostes deputed to sacrifice.

To conclude, neuer none denied or contemned this Sacrament of Confirmation and holy Christine, but knowven Heretikes. S. Cornelius that B. Martyr so much praised of S. Cyprian, *ap. ad Fabianum apud Euseb. li. 4. c. 22* affirmeth, that Nouatus sel to Heresie, for that he had not receiued the Holy Ghost by the consignation of a Bishop. Vvhom al the Nouatians did folovv, neuer vsing that holy Christine, as Theodoret v writeth, *li. 1 Pabul. Har. And Optatus li. 2 cont Parm.* v writeth that it vvas the special barbarous sacrilege of the Donatists, to conculcate the holy oile. But al this is nothing to the sauage disorder of Calvinists in this point.

17. And they receiued the Holy Ghost. The Protestants charge the Catholikes, that by approving and commending so much the Sacrament of Confirmation, and by attributing to it specially the gift of the Holy Ghost, they diminish the force of Baptisme, challenging also boldly the auncient Fathers for the same. As though any Catholike or Doctor euer said more then the expresse vwordes of Scripture here and els vvhere plainly giue them vvarrant for. If they diminish the vertue of Baptisme, then did Christ so, appointing his Apostles and al the Faithful euen after their Baptisme to expecte the Holy Ghost & vertue from aboue, when did the Apostles iniurie to Baptisme, in that they imposed hands on the baptized, and gaue them the Holy Ghost. And this is the Heretikes blindness in this case, that they can not, or vvill not see that the Holy Ghost is giuen in Baptisme to remission of sinnes, life, and sanctification: & in Confirmation, for force, strength, and corroboration to fight agaiust al our spiritual enemies, and to stand constantly in confession of our faith, euen to death, in times of persecution either of the Heathen or of Heretikes, vwith great increase of grace. And let the good Reader note here our Aduersaries great perversity and corruption of the plaine sense of the Scriptures in this point: some of them affirming the Holy Ghost here to be no other but the gift of vvisedom in the Apostles and a fevv moe to the gouernement of the Church, vvhich it is plaine that not only the Gouerners but al that vvere baptized, receiued this grace. both men and vvomen. Some, that it vvas no internal grace, but only the gift of diuers languages: Vvhich is very false, the gift of Tongues being but a tequele and an accident to the grace, and an external token of the inward gift of the Holy Ghost, and our Saviour calleth it vertue from aboue. Some say, that vvhatsoeuer it vvas, it vvas but a miraculous thing, and dured no longer then the gift of the Tongues ioyned therewith: by vvhich equasion they deny also the Sacrament of Extreme Vnction, and the force of Excommunication, because the corporal punishments vvhich vvere annexed often times in the Primitiue Church vnto it, ceaseth, and so may they take avvay (as they meane to do) al Christs faith or religion, because it hath not the like operation of miracles as in the beginning.

Trollat. 4 in ep. 16. But S. Augustine toucheth this point fully. *Is there any man (saith he) of so puerse an hart, to deny these Children on vvhom vvv imposed hands, to haue receiued the Holy Ghost, because they speake not vwith Tongues? & c.* Lastly, some of them make no more of Confirmation or the Apostles faith, but as of a doctrine, instruction, or exhortation to conuevv in the faith receiued, Vvhersvpon

The effectes of Baptisme and Confirmation differ.

Heretical shifts and equasions agaiust manifest Scriptures, and agaiust this Sacrament of Confirmation.

R r they

* See Cons. Trid. Sesi. 7 can. 1 de Confirmat.

Bishoping.

Simonie.

Penance.

Simon Magus more religious than the Protestants.

Beza.

The ceremonies of Sacraments done though not mentioned.

they have turned this holy Sacrament into a Catechisme. * There are also that put the baptized coming to yeres of discretio, to their owne choise vvether they vvill cõtinevv Christians or no. To such diuclish and diuers Inuention they fall, that vvill not obey Gods Church nor the expresse Scriptures, vvich tel vs of praier, of imposition of hands, of the Holy Ghost, of grace and vertue from aboue, and not of instruction, vvich might and may be done as vvell before Baptisme, & by others, as by Apostles and Bishops, to vvhom only this Ho:ly function pertaineth, in so much that in our Countrey it is called *Bishoping*.

18. *Offered money.*] This vvicked sorcerer Simon is noted by S. Irenæus li. 1 c. 10. and others, to haue been the first Heretike, & father of al Heretikes to come, in the Church of God. He taught, only faith in him, vvithout good life and vvorkes, to be ynough to saluation. He gaue the onset to purchase vvith his money a spiriual function, that is to be made a Bishop. For, to haue pover to giue the Holy Ghost by imposition of hædes, is to be a Bishop: as to bye the pover to remitte sinnes or to consecrate Christs body, is to bye to be a Priest, or to bye Priesthod: and to bye the authoritie to minister Sacraments, to preach or to haue cure of soules, is to bye a benefice. and likewise in al other spiriual things, vvhereof either to make sale or purchase for money or money vvorth, is a great horrible sinne called Simonie: and in such as thinke it lawfull (as here Simon iudged it) it is named *Simoniack Heresie*, of this detestable man vvho first attempted to bie a spiriual function or office. *D. Greg. apud Ioan. Diac. in vit. li. 2. c. 2. s. 1. c. 1.*

21. *Do penance.*] S. Auguſtine (ep. 108) vnderstanding this of the penance done in the Primitiue Church for heinous offenses, doth teach vs to translate this and the like places (1 Cor. 12, 21. Apoc. 9, 21) as vvve doe, and as it is in the vulgar Latin, and consequently that the Greeke *μετάνοια* doth signifie so much. Yea vvhen he addeth, that very good men doe daily penance for venial sinnes by fasting, praier, and almes, he vvarranteth this phrase and translation through out the new Testament, specially him self also reading so as it is in the vulgar Latin, and as vvve translate.

22. *If perhaps.*] You may see, great penance is here required for remission of sinne, & that men must stand in feare and dread lest they be not vvorthy to be heard or so obtaine mercie. Vvhereby al men that bye or sel any spiriual functions, dignities, offices, or liuinges, may specially be vvarned that the sinne is exceeding great.

24. *Pray you for me.*] As this Sorcerer had more knowledge of the true religion than the Protestants haue, vvho see not that the Apostles and Bishops can giue the Holy Ghost in this Sacrament or other, vvich he plainly perceiued and confessed, so surely he vvvas more religious than they, that being so sharply checked by the Apostle, yet blasphemed not as they do vvhen they be blamed by the Gouerners of the Church, but desired the Apostles to pray for him.

27. *Thou deserts.*] Intolerable boldnes of some Protestants, here also (as in other places) against al copies both Greeke and Latin, to sumise corruption or fals hood of the text, saying it can not be so: Vvchich is to accuse the holy Euangelist, and to blaspheme the Holy Ghost him self. See Beza, vvho is often very saucie vvith S. Luke.

31. *He baptized him.*] When the Heretikes of this time finde mention made in Scripture of any Sacrament ministred by the Apostles or other in the Primitiue Church, they imagine no more vvvas done then there is expressly told, nor scarcely beleue so much. As if imposition of hands in the Sacrament of Confirmation be onely exprest, they thinke there vvvas no chrisme nor other vvorke or vvord vsed. So they thinke no more ceremonie vvvas vsed in the baptizing of this noble man, then here is mentioned. Vvherevpon S. Auguſtine hath these memorable vvordes, *In that that he saith, Philip baptized him, he vvould haue it vnderstood that al things vvvere done, vvchich though in the Scriptures for breuitie sake they are not mentioned, yet by order of tradition vvve know vvvere to be done.*

* Cons. Trid. Sesi. 7 can. 10 de Bapt.

Annotation. T. 1. 1. 116.

De fid. & op. c. 9.

CHAP. IX.

Saul not content to persecute so cruelly in Hierusalem, is in the vvay to Damascus told by our Lord IESVS of his vaine attempt, and miraculously conuerted to be an Apostle: and after great penance, restored to his sight by Ananias, and baptized. 10 And presently he doaleth mightily against the Iewes, proving IESVS to be Christ, to their great admiration. 21 But such is their obstinacie, that they lay al Damascus to kill him, 26 From thence he goeth to Hierusalem, and there ioyneth vvith the Apostles, and againe by the obstinate Iewes he doth suffer death. 31 The Church being now growen ouer al Iewrie, Galilee, and Samaria, Peter is first al: and in his visitation, 35 healing a lame man, 36 and raising a dead vvoman, conuerteth very many.

AND

Act. 21,
4 Gal. 1,
13.

1. Cor. 15,
8.



1 **A**ND Saul as yet breathing forth threatenings
and slaughter against the disciples of our Lord,
2 came to the high priest, † and asked letters of
him vnto Damascus to the synagogs, that if
3 he had found any men and vvomen of this
vvay, he might bring them bound vnto Hierusalem: † And
as he vvent on his iourney, it chaunced that he drevv nigh to
4 Damascus: and * sodenly a light from heaven shined round
about him. † And falling on the ground, he heard a voice
5 saying to him, :: Saul, Saul vvhy persecutest thou me? † Vvho
said, Vvho art thou Lord? And he, I am I E S V S vvhom thou
doest persecute. it is hard for thee to kicke against the pricke.
6 † And trembling and being astonied he said, Lord. vvhat
7 vvilt thou haue me to doe? † And our Lord to him, Arise,
and goe into the citie, and it shal be told thee vvhat thou
must doe. But the men that vvent in companie vvith him,
8 stood amased, hearing the voice, but seeing no man. † And
Saul rose vp from the ground, and his eies being opened, he
saw nothing. And they dravving him by the hādes, brought
9 him into Damascus. † And he vvvas three daies not seeing, and
he did neither eate nor drinke.
10 † And there vvvas a certaine disciple at Damascus, named
Ananias: and our Lord said to him in a vision, Ananias. But
11 he said, Loe, here I am Lord. † And our Lord to him, Arise, &
goe into the streate that is called Straight: and seeke in the
house of Iudas, one named Saul of Tarsus. for behold he
12 prayeth. († And he savv a man named Ananias, comming
in and imposing handes vpon him for to receiue his sight.)
13 † But Ananias ansvered, Lord, I haue heard by many of this
man, hovv much euil he hath done to thy sainctes in Hieru-
14 salem: † and here he hath authoritie from the cheefe priests
to binde al that inuocate thy name. † And our Lord said to
15 him, Goe, for a vessel of election is this man vnto me, to ca-
rie my name before the Gentiles, and kinges, and the chil-
16 dren of Israēl. † For I vvil thevv him hovv great things he
must suffer for my name.
17 † And Ananias vvent, and entred into the house: and
imposing handes vpon him, he said, Brother Saul, our Lord
I E S V S hath sent me, he that appeared to thee in the vvay
that thou camest: that thou maiest see and be filled vvith
18 the holy Ghost. † And forthvvith there fel from his eies as it

The Epistle vv6
the Conuersion
of S. Paul Ian.
25.

:: The heretikes
that conclude
CHRIST to in
heaven that he
ca be no where
els til the day
of Iudgement,
shal hardly re-
solue a mā that
would know
where CHRIST
was when he
appeared here
in the way, and
spake these
words to Saul.

Rr ij vvete

²² Paul also him self, though with the diuine and heauenly voice prostrated and instructed, yet was sent to a man to receiue the Sacraments, & to be ioyned to the Church. *August. de doll. Chr. lib. 1. in primum.*

vvere scales, and he receiued sight. and rising he vvas ²² baptized. † And vwhen he had taken meate, he vvas streng- 19
thened.
And he vvas vwith the disciples that vwere at Damascus, for certaine daies. † And incontinent entring into the syna- 20
gogs, he preached I E S V S, that this is the sonne of God.
† And al that heard, vwere astonied, and said, Is not this he 21
that expugned in Hierusalem those that inuocated this name:
and came hither to this purpose that he might bring them
bound to the cheefe priests? † But Saul vvxed mightie much 22
more, and confounded the Ievves that dvvelt at Damascus,
affirming that this is C H R I S T. † And vwhen many daies 23
vwere passed, the Ievves consulted that they might kil him.
† But their conspiracie came to Sauls knowvledge. And *they 24
kept the gates also day and night, that they might kil him.
† But the disciples taking him in the night, conueied him 25
avvay by the vvall, letting him dovvn in a basket.

2 Cor. 11,
32.

† And vwhen he vvas come into Hierusalem, he assaied to 26
ioyne him self to the discipules, & al feared him, not beleeuing
that he vvas a discipule. † But Barnabas tooke him & brought 27
him to the Apostles, and told them hovv in the vvay he had
seen our Lord, and that he spake vnto him, and hovv in Da-
mascus he dealt confidently in the name of I E S V S. † And 28
he vvas vwith them going in and going out in Hierusalem,
and dealing confidently in the name of our Lord. † He spake 29
also to the Gentiles, and disputed vwith the Greekes: but they
sought to kil him. † Vvhich vwhen the brethren had knowv- 30
en, they brought him dovvn to Cæsarea, and sent him
avvay to Tarsus.

The Church vi-
sibly procedeth
still vwith much
comfort & ma-
nifold increase
euen by perse-
cution.

† The ³¹ C H V R C H truely through al Ievvrie & Galilee
and Samaria had peace, & vvas edified, vwalking in the feare
of our Lord, and vvas replenished vwith the consolation of
the holy Ghost.

† And it came to passe, that Peter as he passed through 32
al, came to the saincts that dvvelt at Lydda. † and he found 33
there a certaine man named Aeneas, lying in his bed from
eight yeres before, vvho had the palsey. † And Peter said 34
to him, Aeneas, our Lord I E S V S C H R I S T 'heale' thee: arise,
and make thy bed. And incontinent he arose. † And al that 35
dvvelt at Lydda and Sarona, savv him: vvho conuerted to
our Lord.

healeth

† And

36 † And in Ioppé there vvas a certaine disciple named Ta-
 bitha, vvhich by interpretation is called Dorcas. This vvoman
 vvas ful of ¹¹ good vvorkes and almes-deedes vvhich she
 37 did. † And it came to passe in those daies, that she vvas sicke
 and died. Vvhom vvhens they had vvashed, they laid her in
 38 an vpper chamber: † And vvheras Lydda vvas nigh to
 Ioppé, the disciples hearing that Peter vvas in it, they sent
 rrvv men vnto him, desiring him, Be not loth to come so
 39 farre as to vs. † And Peter rising vp came vvith them. And
 vvhen he vvas come, they brought him into the vpper cham-
 ber: and al the vvidovves stode about him vvweeping, ¹² and
 shewing him the coates and garments vvhich Dorcas made
 40 them. † And al being put forth, Peter falling on his knees
 praied, and turning to the body he said: Tabitha, arise. And
 41 she opened her eies: and seeing Peter, she sate vp. † And gi-
 uing her his hand, he listed her vp. And vvhen he had called
 42 the saincts and the vvidovves, he presented her aliue. † And
 it vvas made knowven through out al Ioppé: and many be-
 43 leened in our Lord. † And it came to passe that he abode ma-
 ny daies in Ioppé, vvith one Simon a tanner.

¹¹ Behold good
 vvorkes and al-
 mes-deedes, &
 the force there-
 of reaching e-
 ven to the new
 life.

¹² The praiers
 of our Almes
 folke & beadi-
 men may do vs
 great good eue
 after our depar-
 ture. For if they
 procured her
 temporal life,
 much more
 may they helpe
 vs to Gods mer-
 cie and to re-
 lease of punish-
 ment in Pur-
 gatorie.

CHAP. X.

*Because the Iewes so much abhorred the Gentils, for the better vvarrant of their Christe-
 ning, an Angel appeareth to Cornelius the deuout Italian, 9 and a vision is
 shewed to Peter him self (the chiefe and Pastor of al) 19 and the Spirit spaketh
 to him, 24 300 and as he is Catechizing them about IESVS, 40 the
 holy Ghost commeth visibly vpon them: and therefore not fearing any longer the
 offence of the Iewes, he commaundeth to baptize them.*

The 4 part.
 THE pro-
 pagation of
 the Church
 to the Gen-
 tiles also.

1 **A**ND there vvas a certaine man in Cæsa-
 2 réa, named Cornelius, Centurion of that
 vvhich is called the Italian band, † reli-
 gious, & fearing God vvith al his house,
 3 doing many almes-deedes to the peo-
 ple. And alvvayes praying to God, † he
 saw in a vision manifestly, about the
 4 ninth hour of the day, an Angel of God comming in vnto
 him, and saying to him, Cornelius. † But he beholding him,
 taken vvith feare, said, Vvho art thou Lord? And he said to
 him, Thy praiers and thy almes-deedes are ascended into
 5 remembrance in the sight of God. † And now send men
 R r iij vnto

vnto Ioppé, and call hither one Simon that is surnamed Peter. † he lodgeth vvith one Simon a tanner, vvhose house 6 is by the sea side. he vvil tel thee vvhat thou must doe. † And 7 vvhen the Angel vvas departed that spake to him, he called vvvo of his hous hold, and a souldiar that feared our Lord, of them that vvere vnder him. † To vvhom vvhen he had told 8 all, he sent them vnto Ioppé.

† And the next day vvhiles they vvere going on their 9 journey, and dravving nigh to the citie, Peter vvent vp into the higher partes, to pray about the sixt houre. † And being 10 hungrie, he vvas desirous to take somevvhat. And as they vvere preparing, there fel vpon him an excesse of minde: † and 11 he savv the heauen opened, and a certaine vessel descending, as it vvere a great litten sheete vvith foure corners let dovne from heauen to the earth, † vvherein vvere al foure-footed 12 beastes, and that creepe on the earth, and foules of the aire.

† And there came a voice to him, Arise Peter: kil, and eate. 13 † But Peter said, God forbid, Lord: for I did neuer eate any 14

11 Here God first vttered to Peter that the time was come to preach also to the Gentiles, and to couerse vvith them for their saluation, no lesse then vvith the Iewes, vvith full freedo to eate al meates vvithout respecte of the prohibition of certaine, made in the old Law.

common and vncleane thing. † And 15 a voice came to him 15 againe the second time, That vvwhich God hath purified, doe not thou cal common. † And this vvas done thrise, and 16 forthvvith the vessel was taken vp againe into heauen. † And 17 vvhiles Peter doubted vvithin him self, vvhat the vision should be that he had seen, behold the men that vvere sent from Cornelius, inquiring for Simons house, stood at the gate. † And vvhen they had called, they asked, if Simon that 18 is surnamed Peter, vvere lodged there. † And as Peter vvas 19 thinking of the vision, the Spirit said to him, Behold three men doe seeke thee. † Arise therefore, and get thee dovne, 20 and goe vvith them, doubting nothing: for I haue sent them. † And Peter going dovne to the men, said, Behold, I am he 21 vvhom you seeke: vvhat is the cause, for the vvich you are come? † Vvho said, Cornelius the Centurion, a iust man & 22 that feareth God, and hauing testimonie of al the nation of the Iewes, receiued an ansvver of an holy Angel to send for thee into his house, and to heare vvordes of thee. † Ther- 23 fore bringing them in, he lodged them.

† And the day folovving he arose and vvent vvith them: and certaine of the brethren of Ioppé accompanied him. † And on the morow he entred into Cesaréa. And Cornelius 24 expected them, hauing called together his kione, and special frendes.

25 frendes. † And it came to passe, Vwhen Peter vvas come in, Cornelius came to meete him, and falling at his feet^a adored.

26 † But Peter lifted him vp saying, Arise, my self also am a man.

27 † And talking vvith him, he vvent in, and findeth many that

28 vvere assembled, † and he said to them, You knowv hovv abominable it is for a man that is a leuwe, to ioyn; or to approche vnto a stranger: but God hath sheved to me, to call

29 no man cōmon or vnclane. † For the vvich cause, making no doubt, I came vvhen I vvas sent for. I demaund therefore,

30 for vvhat cause yōu haue sent for me? † And Cornelius said, Foure daies since, vntil this houre, I vvas^c praying the ninthe

31 houre in my house, and behold :: a man stood before me in vvwhite appatel, † and said: Cornelius, thy praier is heard, and thy almes-deedes are in memorie in the sight of God.

32 † Send therefore to Ioppé, and call hither Simon that is surnamed Peter: he lodgeth in the house of Simon a tanner by the sea side. † Immediatly therefore I sent to thee: and thou hast done vvell in comming. Novv therefore al vve are present in thy sight, to heare al things vvhatsoever are commaunded thee of the Lord.

34 † And Peter opening his mouth, said, In very deede I perceiue that God is not an acceptor of persons. † but in euery nation, he that feareth him, and^c vworketh iustice, is acceptable to him. † The word did God send to the children of Israēl, preaching peace by I E S V S C H R I S T (this is Lord of al.)

37 †^b You knowv the vvord that hath been made through al Ievurie, for^{*} beginning frō Galilee, after the baptisme vvich Iohn preached. † I E S V S of Nazareth hovv God anointed him vvith the holy Ghost and vvith povver, vvho vvent through out doing good and healing al that vvere oppressed of the Deuil, because God vvas vvith him. † And vve are vvitnesses of al things that he did in the countrie of the Ievves and in Hierusalem, vvhom they killed hanging him

40 vpon a tree. † Him God raised vp the third day and^a gaue

41 him to be made manifest, † not to al the people, but to vs, vvho did eate and drinke vvith him after he rose againe

42 from the dead. † And he commaunded vs to preach to the people, and to testifie that it is he that of God vvas appointed

43 iudge of the liuing and of the dead. † To him al the prophets giue testimonie, that al receiue remission of sinnes by his name, vvich beleue in him. †

*In the
Greeke,
fasting &
praying.*

*Mat. 4,
12,*

*c At the time of
praier specially
God sendeth
men comforta-
ble visitations.*

*:: Note these
apparitions and
visions to S.
Peter, Corne-
lius, and others,
in the Scriptures
very oftē, agast
the incredulity
of our Hec-
tiques, that wil
beleue neither
vision nor mi-
racle, not ex-
pressed in Scri-
pture: these be-
ing beleued of
Christian men
eue before they
were written.*

*c Not such as
beleue only,
but such as fea-
re God and
workē iustice,
are acceptable
to him.*

*b The Epistle
vpō Munday in
Easter weeke.*

*The Epistle vpō
Munday in
vvlitōvveeke.*

† As

† As Peter vvas yet speaking these vvordes, the holy 44
 Ghost fel vpon al that heard the vvord. † And the faithful 45
 of the Circumcision that came with Peter, vvere astonied, for
 that the grace of the holy Ghost vvas poured out vpon the
 Gentiles also. † For they heard them speaking with tonges, 46
 and magnifying God. Then Peter answered, † Can any man 47
 forbid vvater, that these should not be ^o baptized vvich
 haue receiued the holy Ghost as vvell as vve? † And he com- 48
 mauded them to be baptized in the name of our Lord Iesus
 CHRIST. ¶ Then they desired him that he vvould tarie
 vvith them certaine daies.

ANNOTATIONS
 CHAP. X.

Good vvorkes before faith, are preparatiues to the same, not properly meritorious. *1. Doing many almes deedes.] He knew God creator of al, but that his omnipotent Sonne vvas incarnate, he knew not: and in that faith he made prayer and gave almes vvich pleased God, and by vvell doing he deserued to know God perfectly, to beleue the mysterie of the Incarnation, and to come to the Sacrament of Baptisme. So saith Venerable Bede out of S. Gregorie. And S. Augulline thus, li. 1. de Bapt. c. 1. Because vvhatsoeuer goodnes he had in prayer and almes, the same could not profite him vntill he vvere by the hand of Christian Societe and peace, incorporated to the Church, he is bidden to send vnto Peter, that by him he may learne Christ, by him he may be baptized, &c. Vvhereby it appeareth that such vvorkes as are done before iustification, though they suffice not to saluation, yet be acceptable preparatiues to the grace of iustification, and such as moue God to mercie, as it might appeare also by Gods like prouident mercifulnes to the Eunuche. though al such vvorkes preparatiue come of grace also: othervvise they could neuer deserue at Gods hand of congruity or any othervvise tovvard iustification.* *ad. in hinc locum.*

The Canonical houres. *2. To pray about the sixt houre.] The houre is specified, for that these vvere certaine appointed times of prayer vved in the Lavv, vvich deuout persons, according to the publike seruice in the Temple, obserued also priuately: and vvich the Apostles and holy Church aftervvard both kept and increased. Vvhereof thus vvriteth S. Cyprian very notably. In celebrating their prayers, vve finde that the three children with Daniel obserued the third, sixt, and ninth houre, as in Sacrament (or mysterie) of the holy Trinitie. &c. And a litle after, Vvich spaces of houres the vvorshippers of God spiritually (or mystically) determining long times, obserued six times to pray: and aftervvard the thing became manifest, that it vvvas for Sacrament (or mysterie) that the iust so prayed. For at the third houre the holy Ghost descended vpon the Apostles, fulfilling the grace of our Lords promise, and at the sixt houre Peter going vp to the higher rooms of the house, vvvas both by voice and signe from God instructed, that al Nations should be admitted to the grace of saluation, vvheras of cleansing the Gentiles he doubted before. and our Lord being crucified at the sixt houre, as therein he vvvas had away our sinnes vvith his blood. Thus to vs (dearly beloved) beside the seasons obserued of old, both the times and sacraments of praying be increased. for vve must pray in the morning early, that the Resurrection of our Lord may be celebrated by morning prayer: as of old the holy Ghost designed in the Psalmes, saying, In the morning early vvill I stand vp to thee, early in the morning vvilt thou heare my voice. Towvvard the euening also vvhen the sunne departeth, and the day endeth, vve must of necessitie pray againe.* *De Orat. Dem. 11.*

Mattins. *3. Hierom also vvriting of Daniels praying threetimes in a day, saith: There are three times, vvherin vve must bow our knees to God. The third, the sixt, and the ninth houre the Ecclesiastical tradition doth vvell vnderstand. Moreover at the third houre the Holy Ghost descended vpon the Apostles, at the sixt, Peter vvent up into a higher chamber to pray, as the ninth, Peter and Iohn vvent to the Temple. Againe vvriting to Eustochium a virgin and Nonne ep. 22 c. 16. Though the Apostle bid vs pray alvvays, and so holy persons their very sleepe is prayer: yet vve must haue distinct houres of prayer, that if perhaps vve be othervvise occupied, the very time may admonish vs of our office or duty. The third, sixt, ninth houre, morning early, and the euening, no man can be ignorant of. And to Demetrias ep. 8 c. 8. that in the Psalmes and prayer she must keepe obseruance the third, sixt, ninth houre, euening, midnight, and morning. He hath the like ep. 7 c. 1. And (ep. 17 c. 10.) he telleth how Paula the holy Abbesse vvith* *Ab. 1. Ab. 1. Luc. 11. Psal. 1. Dan. 6. Ab. 1.*

Euenfong. *4. Hierom also vvriting of Daniels praying threetimes in a day, saith: There are three times, vvherin vve must bow our knees to God. The third, the sixt, and the ninth houre the Ecclesiastical tradition doth vvell vnderstand. Moreover at the third houre the Holy Ghost descended vpon the Apostles, at the sixt, Peter vvent up into a higher chamber to pray, as the ninth, Peter and Iohn vvent to the Temple. Againe vvriting to Eustochium a virgin and Nonne ep. 22 c. 16. Though the Apostle bid vs pray alvvays, and so holy persons their very sleepe is prayer: yet vve must haue distinct houres of prayer, that if perhaps vve be othervvise occupied, the very time may admonish vs of our office or duty. The third, sixt, ninth houre, morning early, and the euening, no man can be ignorant of. And to Demetrias ep. 8 c. 8. that in the Psalmes and prayer she must keepe obseruance the third, sixt, ninth houre, euening, midnight, and morning. He hath the like ep. 7 c. 1. And (ep. 17 c. 10.) he telleth how Paula the holy Abbesse vvith* *Ab. 1.*

vwith her religious Nonnes *sang the Psalter in order, in the morning, at the third, first, ninth, fourth, evening, midnight.* by midnight meaning the time of Martins (therefore called *Nocturnes* agreeably to S. Cyprian de Orat. Do. num. 14) and by *the morning*, the first houre called *Primeral* correspondent to the times and houres of Christs Passion, as in S. Matthev is noted c. 26. 27. By al vvich vve see, how agreeable the vse of the Churches seruice is euen at this time to the Scriptures and primitiue Church: and how vvicked the Puritan-Caluinistes be, that count al such order and set seasons of praier, superstition: and lastly, how insufficient and vnlike the newv pretended Church-seruice of England is to the primitiue vse, vvich hath no such houres of night or day, sauing a litle imitation of the old Martins and Euen-song, and that in Schisme and Heresie, and therefore not onely vnprofitable, but also damnable.

17. Adored.] S. Chrysostom *ho. 21 in Act.* thinketh Peter refused this adoration of humilitie only, because eury falling downe to the ground for vvorship sake, is not Diuine vvorship or dew only to God, * the vvord of adoration and prostration being commonly vsed in the Scriptures toward men. But S. Hierom *adu. Vigil. c. 2 vs. 2.* rather thinketh that Cornelius by error of Gentility, and of Peters person, did go about to adore him vvith Diuine honour, and therefore vv as listed vp by the Apostle, adding that he vv as but a man.

Adoration of creatures.

18. Gane him.] Christ did not vter his Resurrection and other mysteries so al at once, and immediatly to the vulgar: but to a fevv chosen men that should be the gouernours of the rest, instructing vs thereby to take our faith and al necessarie things of saluation, at the hands of our Superiors.

19. Baptized, vvich haue receiued.] Such may be the grace of God sometimes toward men, and their charitie and contrition so great, that they may haue remission, iustification, and sanctification before the external Sacrament of Baptisme, Confirmation, or Penance be receiued, as vve see in this example; vvhere at Peters preaching they al receiue the Holy Ghost before any Sacrament. but in the same vve learne one necessarie lesson, that such notwithstanding must needs receiue the Sacraments appointed by Christ, vvich vvhofoeuer conteraneth, can neuer be iustified. *Aug. super I. i. q. 10 to 11.*

They that are iustified before, must not omit the Sacraments.

CHAP. XI.

The Christian Ierues reproband the foresaid fault of Peter in baptizing the Gentiles: But he allaying his foresaid vvarrants, and shewing plainly that it vv as of God, 11 they like good Catholikes do yeld. 12 By the foresaid persuasion, the Church is yet further dilated, not only into al Ierurie, Galilee, and Samaria, but also into other Countreis: specially in Antiochia Syria the increase among the Greekes, is notable, first by the foresaid dispersed, 21 then by Barnabas, thirdly by him and Saul together: so that there beginneth the name of Christians: 27 vvith perfite vnicity betwene them and the Church that vv as before them at Hierusalem.

Act. 10,
9.

1 **A**ND the Apostles and brethren that vv ere
2 in Ierurie, heard that the Gentiles also re-
3 ceiued the vvord of God. † And vvhen
4 Peter vv as come vp to Hierusalem, they
5 that vv ere of the Circumcision reasoned
6 against him, saying, † Vvhy didst thou en-
ter in to men vncircumcised, and didst eate vvith them? † But
Peter began and declared to them the order, saying: † * I vv as
in the citie of Ioppé praying, & I savv in an excesse of minde
a vision, a certaine vessel descending as it vv ere a great sheete
vvith foure corners let downe from heaven, and it came euen
vvnto me. † Into vvich I looking considered, and savv foure
footed beastes of the earth, and cattel, and such as creepe, and
Sf foules

foules of the aire. † And I heard also a voice saying to me, 7
 Arise Peter, kil and eate. † And I said, Not so Lord: for 8
 common or vncléane thing neuer entred into my mouth.
 † And a voice answered the second time from heauen: That 9
 which God hath made cleane, doe not thou call common.
 † And this vvas done thrise: and al vvere taken vp againe 10
 into heauen. † And behold, three men immediatly vvere 11
 come to the house vvherein I vvas, sent to me from Cæsaréa.
 † And the spirit said to me, that I should goe vvith them, 12
 doubting nothing. And there came vvith me these sixe bre-
 thren also: and vve vvent in to the mans house. † And he 13
 told vs, hovv he had seen an Angel in his house, standing and
 saying to him, Send to Ioppé, and cal hither Simon, that is
 surnamed Peter, † vvho shal speake to thee vvordes vvhere- 14
 in thou shalt be saued and al thy house. † And vvhen I 15
 had begonne to speake, the holy Ghost fel vpon them, as vpo
 vs also in the beginning. † And I remembered the vvord of 16
 our Lord, according as he said, *Iohn in deede baptized vvith vvater,*
but you shal be baptized vvith the holy Ghost. † If therfore God hath 17
 giuen them the same grace, as to vs also that beleueed in our
 Lord IESVS CHRIST: vvho vvas I that might prohibite
 God? † Hauing heard these things, they ²² held their peace: 18
 and glorified God, saying, God then to the Gentiles also hath
 giuen repentance vnto life.

²² Good Chri-
 stians hear and
 obey gladly
 such trutthes as
 be opened vnto
 them from God
 by their cheefe
 Pastors, by vi-
 sion, reuelation,
 or other wise.

The Epistle vpo
 s. Barnabees
 day Iuu. 11.

† * And they truly that had been disperfed by the tribu- 19
 lation that vvas made vnder Steuen, vvalked through out
 vnto Phœnice and Cypres & Antioche, speaking the vvord
 to none, but to the Ievves only. † But certaine of them vvere 20
 men of Cypres and Cyréne, vvho vvhen they vvere entred
 into Antioche, spake to the Greekes, preaching our Lord
 IESVS. † And the hand of our Lord vvas vvith them: and 21
 a great number of beleueers vvas conuerted to our Lord.
 † And the repore came to the eares of the Church that vvas 22
 at Hierusalem, touching these things: and they sent * Barna-
 bas as farre as Antioche. † Vvho vvhen he vvas come, and 23
 savv the grace of God, reioyced: and he exhorted al vvith
 purpose of hart to continevv in our Lord: † because he 24
 vvas a good man, and ful of the holy Ghost and faith. And a
 great multitude vvas added to our Lord. † And he vvent, 25
 forth to * Tarsus, to seeke Saul: † vvhom vvhen he had 26
 found, he brought him to Antioche. And they couersed there
 in

Act. 15.

Act. 8, 1.

Act. 4,
 36.

Act. 9,
 30.

in the church a vvhole yere : and they taught a great multitude, so that the disciples vvere at Antioche first named "CHRISTIANS.

The name of CHRISTIANS.

17 . † And in these daies there came Prophets from Hierusa-
18 lem to Antioche, † and one of them rising, named Agabus,
did by the Spirit signifie a great famine that should be in the
29 vvhole vvorlde, vvhich fel vnder Claudius. † And the disci-
ples according as eche man had, purposed euery one to send,
30 for to serue the brethren that dwelt in Ievvrie : † vvhich also
they did, sending to the auncients by the handes of Barnabas
and Saul.

ANNOTATIONS
CHAP. XI.

20. Multitudes added.) As before (c. 10) a few, so now great numbers of Gentiles are adioyned also to the visible Church, consisting before only of the Iewes. Vvhich Church hath beeme euer since Christs Ascension, notoriously seen and knowen: their preaching open, their Sacraments visible, their discipline visible, their Heades and Governours visible, the prouision for their maintenance visible, the persecution visible, their dispersion visible: the Heretikes that vvent out from them, visible: the loyning either of men, or Nations vnto them, visible: their peace and rest after persecutions, visible: their Governours in prison, visible: the Church praeth for them visibly, their Councils visible, their gifts and graces visible, their name (Christians) knowen to al the vvorlde. of the Protestants in visible Church vve heare not one vvorde.

The Church visible.

21. Christians.) This name, Christian, ought to be common to al the Faithful, and other new names of Schismatikes and Sectaries must be abhorred. If thou heare (saith S. Hierom) any vvhether such as he said to be of Christ, not to haue their names of our Lord IESVS CHRIST, but to be called after some other certayne name, as Marcionites, Valentinians, (as now also the Lutherans, Calvinists, Protestants) knowe thou that they belong not to the Church of Christ, but to the Synagogue of Antichrist. Laetantius also (li. 7 Diuin. Instit. c. 30) saith thus, When Phrygians, or Naucians, or Valentinians, or Marcionites, or Anthropomorphites, or Arians, or any other be named, they cease to be Christians, vvhich hauing lost the name of Christ, haue done so the names of men. Neither can our new Sectaries discharge them selues, for that they take not to them selues these names, but are forced to beare them as given by their Aduersaries. For, so vvere the names of Arians and the rest of old, imposed by others, and not chosen commonly of them selues: Vvhich notwithstanding vvere callings that proued them to be Heretikes. And as for the name of Protestants, our men hold them vvel content therewith. But concerning the Heretikes turning of the argument against the peculiar callings of our Religious, as Dominicks, Franciscans, Iesuites, Thomists, or such like, it is nothing, except they could proue that the orders & persons so named, were of diuers faithes & Sectes, or differed in any necessary poing of religion, or vvere not al of one Christian name and Communion: and it is as ridiculous as if it were objected, that some be Ciceronians, some Plinians, some good Augustine men, some Hieronymians, some Oxford men, some Cambridge men, & (vvhich is most like) some Rechabites, some Nazareites.

Names of Sectaries and Heretikes.

Protestants.

Diuers religious orders are not diuers sectes.

Jerom. 22. Num. 4.

Neither doth their obediētion, that vve be called Papistes, helpe or excuse them in their new names, for, besides that it is by them scornfully inuented (as the name Homousians vvas of the Arians) this name is not of any one man B. of Rome or els vvhether, knowen to be the author of any schisme or sect, as their callings be: but it is of a vvhole state and order of governours, and that of the cheefe Governours, to vvhom vve are bound to cleaue in religion and to obey in al things.

Papistes, Catholikes, and true Christians, al one.

M. 2. p. 27 Or p. 19 ad Damasc.

So to be a Papist, is to be a Christian man, a childe of the Church, and subiect to Christs Vicar. And therefore against such impudent Sectaries as compare the faithful for folloving the Pope, to the diuersitie of Heretikes beaung the names of new Maisters, let vs euer haue in readines this saying of S. Hierom to Pope Damasus, Vt vultu I knowu nos, & Celestium I refuse, I knowu nos Paulinum, Whosomuer patereth nos vnto thei, iustitereth: that is to say, Whosomuer is not Christs, is Antichrists. And againe, if any man ioyne vnto the Peters Chaire, he is mine.

Not to be With the Pope, is to be With Antichrist.

The name of
CHRISTIANS.

Vve must here further obserue that this name, Christian, giuen to al beleeuers and to the vvhole Church, vvas specially taken to distinguish them from the Ievves and Heathens vvhich beleued not at al in Christ, and the same novv teuereth and maketh knowven al Christian men from Turkes and others that hold not of Christ at al. But vvhē Heretikes began to rise from among the Christians, vvhō professed Christs name and sundry Articles of faith as true beleeuers doe, the name

The name of
CATHOLIKES.

Christian vvas to common to feuer the Heretikes from true faithful men: and therevpon the Apostles by the holy Ghost imposed this name *Catholike* vpon the Beleeuers vvhich in al points vvere obedient to the Churches doctrine. *When heresies vvere risen* (saith S. Pacianus ep. ad Symphorianum) *& enuoyred by diuers names to teare the doue of God and Ruine, and to rent her in peeces, the Apostolical people required their surnames, vvhich by the incorrupt people might be distinguished, &c.* and so those that before vvere called Christians, are novv surnamed also Catholikes. *Christian is my name,* saith he, *Catholike my surname.* And this vword, Catholike, is the proper note vvhich the holy

CREDO EC-
CLESIAM CA-
THOLICAM.

Apostles in their Crede taught vs to discern the true Church from the false heretical congregation of vvhāt fort focuer. And not only the meany of the vword, vvhich signifieth vnuersalitie of times, places, and persons, but the very name and vword it self, by Gods providence, alvvaies and only appropriated to the true beleuers, and (though sometimes at the beginning of Sectes challenged) yet neuer obtained by Heretikes, giueth so plaine a marke and euidence, that S. Augustine saith, *In the lappe of the Church the very name of Catholike keepeth me.* cont. ep. fund. c. 4. And againe tract. 32 in 10. *vve receive the Holy Ghost if vve loue the Church, if vve be ioynd together by charitie, if vve reioyce in the Catholike name and faith.* And againe de ver. rel. c. 7. to. 1. *We must hold the communion of that Church vvhich is named Catholike, not only of her owne, but also of al her enemies. for, vvil they wil they, the Heretikes also and Schismatikes them selues, vvhē they speake not vwith their owne followers but vwith strangers, call the Catholike Church nothing els but the Catholike Church: for they could not be vnderstood vntill they discern it by this name vvhich vvhich she is called of al the vvhole world.* The Heretikes

The Protestants
deride the name
CATHOLIKE.

vvhē they see them selues preuented of this name *Catholike*, then they plainly reiect it and deride the name, as the Donatistes did, calling it an *humane forgery or fiction*, vvhich S. Augustine calleth vwordes of blasphemie, *li. 1 c. 33 cont. Gaudent.* and some Hereikes of this time call them scornfully catholikes, and cacolikes, An other calleth it, *the most vvaie terme Catholike.* *Hexa in prof. no. Test. an. 1183.* An other calleth the Catholike religion, *a Catholike Apostasie or defolation.* *Humphrey in vit. Iuel. pag. 212.* Yea and some haue taken the vword out of the Crede, putting *Christian* for it. But against these good fellowes let vs folow that vvhich S. Augustine (*de vitil. cred. c. 8. to. 4.*) giueth as a rule to direct a mā the right and sure vway from the diuersitie & doubtfulnes of al error, laying, *if after these troubles of minde thou seeme to thy self sufficiently tossed and vexed, & vvilts haue an end of these molestacions, followe the vway of Catholike discipline, vvhich from Christ him self by the Apostles hath proceeded euen vnto vs, and shal procede from hence to the posteritie.* See the ANNOTATION: *Tim. 2. c. 11.*

* In the
Carechit-
mes of
the Lu-
therans.

CHAP. XII.

Herod the first king that persecuted the Church, having at Hierusalem (vvhich Barnabas and Saul vvere there vwith the collation of the Antiochians) killed James the Apostle, and to please the Ievves imprisoned Peter vwith the minde to kil him also, but frustrate by an Angel sent of God at the continual prayers of the Church made for her cheefe Pastor, 19 being pulled up vwith such pride that as Casaria he refused not to be honoured as God: 22 miraculously stricken of Gods Angel. 26 And so after the persecutors death, the Churches preaching prospereth exceedingly.

The Epistle vpo
St. Peter and
Pauls day 1an.

29.
11 As Peters per-
son vvas more
notorious then
others, & ther-
fore better gar-
ded then other,
for feare he
should escape:
so Gods prou-
idence in prefer-
ring & deliue-
ring him for the
longer govern-
ment of his
Church, is very
maruelous.



ND at the same time Herod the king set his
hādes, to afflictē certaine of the Church. † And
he killed James the brother of Iohn vwith the
svword. † And seing that it pleased the Ievves,
he added to apprehend Peter also. And it vvas
the daies of the Azymes. † Vvhom vvhē he had apprehen-
ded, he cast into prison, deliivering him to
fourē quaterniōs
of souldiars to be kept, meaning after the Pasche to bring
him forth to the people. † And Peter in deede vvas kept in
prison. But^o prairer vvas made of the Church vwithout inter-
mission

6 mission vnto God for him. † And vwhen Herod vwould haue
 brought him forth, the same night Peter vvas sleeping be-
 tvvene tvvo souldiars, bound vvith tvvo chaines: and the
 7 keepers before the doore kept the prison. † And behold an
 Angel of our Lord stode in presence: and light shined in
 the house: and striking Peters side, he raised him, saying,
 8 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, &
 9 folovv me. † And going forth he folovved him, & he knew
 not that it vvas true vvchich vvas done by the Angel: but he
 10 thought that he savv a vision. † And passing through the
 first & the second vvatch, they came to the yron gate that lea-
 deth to the citie, vvchich of it self opened to them. And going
 out, they vvent forvvard one streete: and incontinent the
 11 Angel departed from him. † And Peter returning to him
 self, said: Novv I knowv in very deece that our Lord hath
 sent his Angel, and deliuered me out of Herods hand, & from
 al the expectation of the people of the Ievves. -†
 12 † And considering, he came to the :: house of Marie the
 mother of Iohn, vvho vvas surnamed Marke, vvhere many
 13 vvere gathered and praying. † And vwhen he knocked at
 the doore of the gate, there came forth a vvenche to see, na-
 14 med Rhodè. † And as she knew Peters voice, for ioy she ope-
 ned not the gate, but running in she told that Peter stode
 15 before the gate. † But they said to her, Thou art mad. But she
 16 affirmed that it vvas so. But they said, It is his Angel. † And
 Peter cōtinued knocking. And vvhe they had opened, they
 17 savv him, & vvere astonied. † And beckening vvith his hand
 to them, that they should hold their peace, he told hovv our
 Lord had brought him out of prison, and he said, † Tel these
 things to Iames & to the brethren. And going forth he vvent
 18 :: into an other place. † And when day vvas come, there vvas
 no litle a doe bervvene the souldiars, vvhat vvas become of
 19 Peter. † And Herod, vvhen he had sought him, and had not
 found, making inquisition of the keepers, cōmaūded them to
 be led avvay: & going dov vne frō Ievvrie into Cæsarèa, there
 20 he abode. † And he vvas angrie vvith the Tyrians and the Si-
 donians. But they vvith one accord came to him, and persua-
 ding Blastus that vvas cheefe of the kings chamber, they de-
 sired peace, for that their countries vvere nourished by him.

:: It is much
 for the praise of
 these good
 Christians that
 the assemble to
 Gods service &
 praier was kept
 in their houses
 in the time of
 persecution, &
 that the Apo-
 stle came thi-
 ther straight
 out of prison, as
 his first refuge.
 as now Christi-
 an people doe
 much to their
 cōmendatiō, in
 places vvhere
 Heretic doth
 reigne.

:: Though God
 had so miracu-
 lously deliue-
 red him, yet he
 would not tēpt
 God by tarying
 among his per-
 secutors, but ac-
 cordig to Chri-
 stes cōmande-
 ment fled for a
 time.

St iij † And

† And vpon a day appointed, Herod being araied vvith 21
kingly attire, fate in the iudgement feate, and made an oration
to them. † And the people made acclamation, The voices of 22
a God, & not of a man. † And forthvvith an Angel of our 23
Lord :: strooke him, because he had not giuen the honour to
God: and being consumed of vvormes, he gaue vp the ghost.
† But the vvord of our Lord increased and multiplied. † And 24
Barnabas and Saul returned from Hierusalem, hauing accom- 25
plished their * ministerie, taking vvith them Iohn that vvvas
furnamed Marke.

Princes that
take delite in
the flattery and
praises of the
people, so much
that they forget
them selues to
be me, & to giue
the honour
to God, may
be warned by
this example.

Act. 11,
29.

ANNO TATIONS
CHAP. XII.

1. *Praier vvvas made.*] The Church praied incessantly for her cheefe Pastor, and vvvas heard of
God: and al Chnlian people are vvvarned thereby to pray for their Bishops and Pastors in
pison.

S. Peters chal-
nes.

4. *Two chaires.*] These chaires are famous for miracles, and vvvere brought from Hierusalem
to Rome by Eudoxia the Emperesse, vvwife to Theodosius the yonger, vvwhere they vvvere matched
& placed vvwith an other chaire that the same Apostle vvvas tied vvwith by Nero, & a Church fouled
therevpon, named *Petri ad vincula*, vvwhere they are religiously kept and reuerenced vntil this
day, and there is a Feast in the vvwhole Church for the same, the first of August, vvwhich vvve call,
Lammæ day.

Patronage of
Angels.

11. *His Angel.*] If proper Angels (saith S. Chryostom) be deputed by our Lord to such as haue only
charge of their vvvrme life, (as one of the iust said, "The Angel vvwhich hath deliuered me from my youth
vppvvward) much more are supernal Spirits at hand to help them vvwith vvvhich the charge and burden of the
vvworld is committed. Chryl. in laud. Pauli, ho. 7, to. 3. Gen. 22, 16

Publike praier
for S. Peter the
head.

17. *Tel Iames.*] He vvvillett them to fhev this to S. Iames Bishop of Hierusalem and to the
Christians, that they might see the effect of their praers for him, & giue God thanks. for S. Iames
no doubt published comon praier for S. Peter.

CHAP. XIII.

The 5 part.
The taking
of the Go-
spel avay
from the ob-
stinate Iew-
es, and ge-
uing of it to
the Gentils,
by the mini-
sterie of Paul
and Barna-
bas.

The preachers of the Church of Antioche preparing thi selues, the Holy Ghost out of them
al, chooseth Saul and Barnabas. 1 They being first consecrated Bishops, 2 see
their appointed seruits ouer al the land of Cypri, the Praconsul vvwhereof is
also conuerted, seeing the miraculow excecation of a leuu by Paul. 11 Thomas,
into Pamphilia: 14 and Pifidia. vvwhere in Antioche Paul preacheth to the
Ieuvus, vvberuing that I E S V S is Christ, 18 and that in him is saluation,
and not in their Lawe of Moyses: 20 vvvarning them to bevvvare of the
reprobation foretold by the Prophets. 22 But the next Sabbath, they blasphem-
ing, be in plaine termes forsaketh them, and turneth to the Gentiles.
vvwhereas the Gentils be as gladen the conuertie side. 24 Finally the Ieuvus
raising persecution, they forsake them, pronouncing them to be obstinate contem-
ners.

AND



ελεειν-
ουσι
αυτην

1 **AND** there were in the Church which
 2 was at Antioche, Prophets and Doctors,
 among whom was Barnabas, & Simon
 that was called Niger, and Lucius of Cy-
 3 rène, and Manahen vwho was the foster-
 brother of Herod the Tetrarch, and Saul.
 † And as they were ministering to our
 4 Lord, and fasting, the holy Ghost said: Separate me Saul and
 5 Barnabas vnto the worke, vwhere to I haue taken them.
 † Then they fasting and praying, and imposing hands vpon
 6 them, dimissed them.
 † And they being sent of the holy Ghost, went to Se-
 7 leucia, and thence sailed to Cypres. † And vwhen they were
 8 come to Salamina, they preached the vword of God in the
 9 synagogs of the Ievves. And they had Iohn also in their mi-
 10 nisterie. † And vwhen they had vwalked through out the
 vwhole iland as farre as Paphos, they found a certaine man
 11 that was a magician, a false-prophete, a Ievv, vwhose name
 12 was Bar-iesu, † vwho was vwith the Proconsul Sergius
 Paulus a vvise man. He sending for Barnabas & Saul,
 13 desired to heare the vword of God. † But Elymas the magician
 (for so is his name interpreted) resisted them, seeking to auert
 14 the Proconsul from the faith. † But Saul, othervvise Paul,
 15 replenished vwith the holy Ghost, looking vpon him, † said:
 O ful of al guile, and al deceit, sonne of the deuil, enemie of
 al iustice, thou ceaseest not to subuert the right vvaies of our
 Lord. † And novv behold the hand of our Lord vpon thee,
 and thou shalt be blind, not seing the sunne vntil a time. And
 forthvvith there fel dimnesse and darkenesse vpon him, and
 going about he sought some body that vvould giue him his
 hand. † Then the Proconsul, vwhen he had seen that vwhich
 was done, beleeued, marueling at the doctrine of our Lord.
 † And vwhen Paul and they that were vwith him had sailed
 from Paphos, they came to Pergè in Pamphylia. And Iohn
 departing from them, returned to Hierusalem. † But they
 passing through Pergè, came to Antioche in Pisidia: and en-
 tring into the synagogue on the day of the Sabboths, they
 fate dovyne. † And after the lesson of the Lavv 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.

Barnab

And

† And Paul rising vp, and vvith his hand beckening for 16
silence, said, Ye men of Israël, and you that feare God, hatken:
† The God of the people of Israël chose our fathers, and ex- 17
alted the people vvhen they vvere seiourners in the land of
Ægypt, and in a mightie arme brought them out thereof,
† and for the space of fourtie yeres tolerated their maners in 18
the deserr. † And destroying seuen nations in the land of 19
Chanaan, by lot he deuided their land among them, † as it 20
vvere after foure hundred and fiftie yeres: and after these
things he gaue Iudges, vntil Samuël the prophet. † And 21
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 * Daud to be king: 22
to vvhom giuing testimonie, he said, *I haue found Daud the sonne
of Iesse, a man according to my hart, vvho shall doe al my vvilles.*

† Of his seede God according to his * promisse hath 23
brought forth to Israël a Sauour I E S V S, † Iohn * prea- 24
ching before the face of his comming, baptisme of penance
to al the people of Israël. † And vvhen Iohn fulfilled his 25
course, he said, Vvhom doe * you thinke me to be? I am
not he, but behold there commeth after me, vvwhose shoes of
his feete I am not vvorthie to vnloose.

The Epistle vp6
Tuesday in Ea-
ster weeke.

† Men brethren, children of the stocke of Abraham, & 26
they among you that feare God, to you the vvord of this sal-
uation vvas sent. † For they that inhabited Hierusalem, and 27
the princes thereof, not knowving him, nor the voices of the
prophets that are read euery Sabboth, iudging haue fulfilled
them, † and finding no cause of death in him, * desired of Pi- 28
late, that they might kil him. † And vvhen they had cōsum- 29
mated al things that vvere vvrittē of him, taking him dovvne
from the tree, they put him in a monument. † But God 30
raised him vp from the dead the third day: † vvho vvas 31
* seen for many daies of them that came vp together vvith
him from Galilee into Hierusalem, vvho vntil this present
are his vvitneses to the people. † And vve preach vnto you 32
that promisse vvwhich vvas made to our fathers: † that God 33
hath fulfilled this same 'to our children', raising vp I E S V S, as
in the second Psalme also it is vvritten: *My sonne art thou, this day
hane I begotten thee.* † And that he raised him vp from the dead, 34
not to returne novv any more into corruption, thus he said,
that I vvil giue you the holy things of Daud faithfull. † And ther- 35
fore

Exod.

Iosue.

Iud.

I. Reg. 8.

I. Reg. 16
Pj. 88, 11Psa. 132.
11.

Lu. 3. 3.

Lu. 3. 15.

Lu. 23. 1.

Act. 1. 3.

to vs
their chil-
dren,
Pj. 2. 7.

Esa. 55. 3.

Pf. 15, 10

fore in an other place also he saith, *Thou shalt not giue thy holy one to see corruption.* † For Dauid in his generation vwhen he had serued, according to the vvil of God slept: and he vvas laid to his fathers & lavv corruption. † But he vvhom God hath raised vp, savv no corruption.

Abac. 1, 5

† Be it knowven therefore to you, men brethren, that through him, forgiuennesse of sinnes is preached to you, from al the things from the vvwhich you could not be iustified by the lavv of Moyfes. † In him euery one that beleueth, is iustified. † Take heede therefore lest that come vpon you vvwhich is spoken in the prophets, † *See ye cōtemners, and vvonder, and perish: because I vvorke a vvorke in your daies, a vvorke vvwhich you vvil not beleue, if any man shal tel it you.*

*circa Gē-
tiles de-
fired
& deuout
prophē-
tes,*

† And they going forth, they desired them that the Sabboth folovving they vvould speake vnto them these vvordes. † And vwhen the synagogue vvvas dimissed, many of the Iewes, and of the cōstrangers seruing God, folovved Paul & Barnabas: vvho speaking exhorted them to continue in the grace of God. † But the next Sabboth the vvwhole citie almost assembled to heare the vvord of God. † And the Iewes seing the multitudes, vvvere replenished vvith enuy, & contradicted those things vvwhich vvvere laid of Paul, blaspheming. † Then Paul and Barnabas constantly said, To you it behoued vs first to speake the vvord of God: but because you repell it, and iudge your selues vnnvorthie of eternal

Ej. 46, 6

life: behold vve turne to the Gentils. † For so our Lord commaunded vs: *I haue put thee to be the light of the Gentils: that thou masest be saluation vnto the vvmost of the earth.* † And the Gentils hearing it, vvvere glad, and glorified the vvord of our Lord: and there beleueed as many as vvvere preordinate to life euerlasting. † And the vvord of our Lord vvvas spred

Lu. 9, 5.

through out the vvwhole cōuntry. † But the Iewes stirred vp religious and honest vvomen, and the cheefe of the citie, and raised persecution against Paul and Barnabas: and they did cast them forth out of their coastes. † But they shaking of the dust of their feete against them, came to Iconium. † The disciples also vvvere replenished vvith ioy and vvith the holy Ghost.

† The Iewes of their ovne free vvil repelling the truth, are vnnvorthy of Christ and vvorthily forsaken: and the Gentils though they beleueed specially by Gods grace and preordination, yet they beleue also by their ovne free vvil, vvwhich standeth vvith Gods providence.

ANNOTATIONS
CHAP. XIII.

The Apostles liturgie or Masse.	1. <i>As they were ministring.</i>] If we should, as our Aduersaries do, boldly turne what text we list, and see from one language to an other for the aduantage of our cause, we might haue translated for ministring, sacrificing. for so the Greeke doth signifie, and so Erasmus translated. yea we might haue translated, <i>Saying Masse</i> , for so they did and the Greeke Fathers hereof had their name, Liturgie, vvhich Erasmus translazeth <i>Masse</i> , laying, <i>Missa Chrysofomi</i> . But we keepe our text, as the translators of the Scriptures should do most religiously.	λειτουργία μυστήριον
Paul & Barnabas are consecrated by men.	2. <i>Separate me.</i>] Though Paul were taught by God him self and specially designed by Christ to be an Apostle, and here chosen by the Holy Ghost together vvith Barnabas, yet they were to be ordered, consecrated, and admitted by men. Vvhich vvholly condemneth al these new rebellious disordered spirities, that challenge and vsurpe the office of preaching and other sacred actions from heauen, vvithout the Churches admission.	Gal. 1.
Imber daies.	3. <i>Fasting.</i>] Hereof the Church of God vsith and prescribeth publike fastes at the foure solemne times of giuing holy Orders (vvhich are our <i>Imber daies</i>) as a necessarie preparatiue to so great a vvorke. as S. Leo declareth by this place, naming it also an Apostolical tradition. See. S. Leo	* Leo ep. 11 c. 1.
Prescript times of fasts.	Ser. 9 de ieiunio 7 mensis, & Calixtus ep. 1. 10. 1 Conc. Conc. Magunt. c. 10. 11. 12. And this fasting was not fasting from sinne, nor moral or Christian temperance, as the Protestants ridiculously affirme, for such fasting they were bound euer to keepe; but it was abstinence for a time from all meates or from some certaine kindes of meates, vvhich was loyned vvith prayer and sacrifice, and done specially at such seasons as the Church prescribed, of al together (as in Lent, the Imber daies, or Friday, Saturday) and not vvhen euery man list, as Aërius and such Heretikes did hold. S. August. 7 mensis	* Epiph. in compend. Leo str. 1 de diuina har. 11.
Imposition of hands. Holy orders.	4. <i>Imposing hands.</i>] Because al blessings and consecrations were done in the Apostles time by the external ceremonie of imposition of hands, diuers Sacraments were named of the same, specially Confirmation, as is noted before, and holy Ordoring or consecrating Bishops, Priests, and Deacons, and Subdeacons, as we see here and els vvhere. In vvhich though there were many holy vvordes and ceremonies and a very solemne action: yet vvhatsoeuer is done in those Sacraments, is altogether called <i>imposition of hands</i> : as vvhatsoeuer was done in the vvhole diuine mysterie of the B. Sacrament, is named <i>fraction of bread</i> . for the Apostles (as S. Denys <i>Ecol. hier. c. 1 in fine</i> vvriteth) purposely kept close in their open speeches and vvritings vvich might come to the hands or eares of Infidels, the sacred vvordes and actions of the Sacraments. And S. Ambrose saith, in 1 Tim. c. 4. <i>The imposition of the hand is mystical vvordes vvherevvith the deild is conformed and made apt to his function, receiving authoritie (hu conscience hearing vvithnes) that he may be bold in our Lordes stead to offer sacrifice to God.</i> And S. Hierom, <i>The imposition of hand is the Ordoring of Clerks, vvich is done by prayer of the voice, and imposition of the hand.</i> And this is in some inferior orders also, but Paul and Barnabas were ordered to a higher function then inferior Priests, euen to be Bishops through our al Nations.	* Act. 13, 42 Hier. in c. 11 Epi.
Spiritual officers of our soules.	5. <i>Sent of the Holy Ghost.</i>] Vvhosoever be sent by the Church, are sent of the Holy Ghost, though in such an extraordinarie sort it be not done. Vvhereby we see how far the Officers of our soules in the Church do passe the temporal Magistrates, vvho though they be of Gods ordinance, yet not of the Holy Ghosts special calling.	

CHAP. XIII.

Next in Iconium they preach, vvhere many being converted of both sortes, the obstinate Iewes raise persecution. 6 Then in the townes of Lyconia, vvhere the Heathen first seeing that Paul had healed one borne lame, are hardly persuaded but they are Gods. 11 but afterward, by the instigation of the malitious Iewes, they stone Paul, launing him for dead. 20 And so hauing done their cruelties, they returne the same vvay confirming the Christians; and making Priests for euery Church. 21 And being come home to Antioche in Syria, they report al to the Church there.

AND



1 **A**ND it came to passe at Iconium that they
 2 entred together into the synagoge of
 3 the Ievves, and so spake, that a very great
 4 multitude of Ievves and of the Greekes
 5 did beleue. † But the Ievves that vvere
 6 incredulous, stirred vp and incensed the
 7 hartes of the Gentils to anger against the
 8 brethren. † Along time therfore they abode, dealing
 9 confidently in our Lord, vvhich gaue testimonie to the vword
 10 of his grace, graunting signes and vvonders to be done by
 11 their handes. † And the multitude of the citie vvas decided:
 12 and certaine of them in deede vvere vvith the Ievves, but
 13 certaine vvith the Apostles. † And vvhen the Gentils and
 14 the Ievves vvith their princes had made an assault, to
 15 vse them contumeliously, and to stone them, † vnderstan-
 16 ding it, they fled to the cities of Lycaonia, Lystra and Derbe,
 17 and the vvhole countrie about, and there they vvere euan-
 gelizing.

† And a certaine man at Lystra impotent of his feete sate
 there, lame from his mothers vvombe, that neuer had vval-
 ked. † This same heard Paul speaking. Vvho looking vpon
 him, and seeing that he had faith for to be saued, † he said
 vvith a loud voice, Stand vp right on thy feete. And he lea-
 ped & vvalked. † And the multitudes vvhen they had seen
 vvhat Paul had done, lifted vp their voice in the lycaon-
 ian tongue, saying, Gods made like to men, are descended
 to vs. † And they called Barnabas, Iupiter: but Paul, Mer-
 curie, because he vvas the cheefe speaker. † The Priest also
 of Iupiter that vvas before the citie, bringing oxen & gar-
 lands before the gates, vvould vvith the people sacrifice.
 † Vvhich thing vvhen the Apostles Barnabas & Paul heard,
 renting their coates, they leaped forth into the multitudes,
 crying † and saying, Ye men, vvhy doe you these things? Vv
 also are mortal, men like vnto you, preaching to you for to
 conuert from these vaine things, to the liuing God that made
 the heauen, and the earth, and the sea, and al things that are in
 them: † vvho in the generations past suffred al the Gentils
 to goe their ovvne vvayes. † Howbeit he left not him self
 vvithout testimonie, being beneficial from heauen, giuing
 raines, and fruiteful seasons, filling our hartes vvith foode &
 gladnes. † And speaking these things, they scarce appeased

∴ The heathen
 might by the
 daily benefites
 of God haue
 knowen him
 at the least to
 haue bene
 their Creatour
 and only Lord,
 though the my-
 sterie of our
 Redemption
 vvere not ope-
 ned to them.

T t ij the

∴ The
 vv
 11.5

the multitudes from sacrificing to them. † But there came 18
 in certaine Ievves from Antioche and Iconium: and persvva-
 ding the multitudes, and * stoning Paul, they drevv him out
 of the citie, thinking him to be dead. † But the disciples com- 19
 passing him round about, he rising vp, entred into the citie,
 and the next day he vvent forth vvith Barnabas vnto
 Derbè.

2. Cor. 12,
 15.

† And vvhen they had euangelized to that citie, and had 20
 taught many, they returned to Lystra and Iconium, and to
 Antioche: † confirming the hartes of the disciples, and ex- 21
 horting them to continue in the faith, and that by many tri-
 bulations vve must enter into the kingdom of God. † And 22
 vvhen they had ordained to them Priests in euery Church,
 and had praied vvith fastings, they commended them to our
 Lord in vvhom they beleueed. † And passing through Pisi- 23
 dia, they came into Pamphylia, † and speaking the vvord 24
 of our Lord in Pergè, they vvent dovvne into Attalia: † and 25
 from thèce they sailed to Antioche, * vvhence they had been
 deliuered to the grace of God vnto the vvorke vvhich they
 accomplished. † And vvhen they vvere come, and had af- 26
 sembled the Church, they reported vvhat great things God
 had done vvith them, & that he had opened a doore offaith
 to the Gentils. † And they abode no litle time vvith the 27
 disciples.

¶ Vve see by this, first that SS. Paul & Barnabas vvere Bishops, hauing here authoritie to giue holy Orders: secondly, that there vvaseuen then a difference betwixt Bishops and Priests, though the name in the primitiue Church vvase often vsed indifferently: lastly, that alvvayes fasting & praying vvere preparatiues to the giuing of holy Orders.

Act. 13, 2

ANNOTATIONS
 CHAP. XIII.

Lat. 12. They would sacrifice.) This loe is the diuine vvorship, consisting in external sacrifice, and in acknowledging the parties vvorshipped to be gods: vvhich * may be done to no man nor creature, and therefore the Apostles refuse it vvith al possible diligence, and al the Angels and Saints in heauen refuse that adoration by sacrifice. The Catholike Church suffereth no Priest nor other so to vvorship any Saint in heauen or earth. She hath but one external sacrifice, vvhich is in the holy Masse, of Christs body and blood: that she offereth to God alone, and neither to Peter nor to Paul (saith S. Augustine) though the Priest that sacrificeth standeth ouer their bodies, and offereth in their memories. But other kindes of honours and ducties, inferior vvithout al comparison (hovv great so euer they be) to this, vve do, as the Scriptures and Nature teache vs, to al Superiours in heauen and earth, according to the degrees of grace, honour, and blessednes that God hath called them vnto, from our B. Ladie Christs ovvne mother, to the lest seruant he hath in the vvorld. for vvhich the Heretikes vvould neuer accuse Christian people of Idolastrie, if they had either grace, learning, faith, or natural affection.

Bull. 11. Had ordained.) The Heretikes, to make the vvorld beleue that al Pdefts ought to be chosen by the voices of the people, and that they needs no other Ordering or Consecration by Bishops, pressing the profane vsè of the * Greeke vvord more then the very natural signification requireth and Ecclesiastical vsè beareth, translate thus, Ordained by election. Vvheseas in decde this vvord in Scripture signifieth, Ordering by imposition of hands, as is plaine by other vvordes equi- valent, Act. 6, 11. 1 Tim. 4, 1. 2 Tim. 1. Vvhence the Ordering of Deacons, Priests, and others is called * Imposition of hands: not of the people, but of the Apostles. And this to be the Ecclesiastical vsè of gnt.

Aug. li. 10. de Civ. Dei c. 11.
 Aug. li. 2. de Civ. 27.

Heretical trans- lation against holy orders.

Micro. in of the word, appeareth by S. Hierom saying (as is before alleged) that *ἱερωσύνη* is the Ordering
11. *Isa.* of Clerkes or Clergie men by prayer of voice and imposition of hand.

22. *Priests.* Euen so here also, as before, being from the proper, apt, knowven, vword & vvhich
is most precisely correspondent to the very Greeke in our tongue and al nations, they translate for
Priest, *Elder*, that is, for a calling of Office, a vword of age: for a terme of art and by consent of al
the Church and Apostolike authoritie and Fathers, appropriated to holy Order, a vulgar, common,
and profane terme: Vvith as litle grace as if they should translate *Pontificum*, a bridgmaker, the
Mayor of London, the *Bigger* of London. And thus you see vvithin three vvordes compasse they
flee guilefully from the Latin to the Greeke, and againe guilefully from the Greeke to the vulgar
English. Such corruption of Scriptures their hatred of Priesthod driueth them vnto. If they had
translated it so vvhen the Scriptures vvere first vvritten, (at vvhich time the vword vvas but nevvly
receiued into the special and Ecclesiastical signification, and vvhen it vvas yet taken sometimes in
common profane sort, as *1 Tim. 3.* or there only vvhere our auncient Latin version turneth *Presbyter*
into *Senior*, because the vword vvas not yet vvholly and only appropriated to holy Orders, as alter-
vvard by vse of many hundred yeres it vvas and is) their dealing might haue had some colour of
honestie and plainesse, vvhich novv can not be but of plaine fall hod and corruption, and that of
further purpose then the simple can see. Vvvhich is to take avway the office of Sacrificing and other
functions of Priests, proper in the nevv Testamēt: to such as the Apostles often, and the posteritie in
maner altogether call Priests, *Presbyters*. Vvvhich vword doth so certainly imply the authoritie of
sacrificing, that it is by vse made also the onely English of *Sacerdos*, the Aduersaries them selues as
vvell as vve. so translating it in al the old and nevv Testament: though they can not be ignorant
that *Priest* cometh of *Presbyter*, and not of *Sacerdos*: and that antiquitie for no other cause applied
the signification of *Presbyter* to *Sacerdos*, but to shew that *Presbyter* is in the nevv Law, that vvhich
Sacerdos vvas in the old: the Apostles abstaining from this and other like old names at the first, and
rather vsing the vvordes, *Bishops*, *Pastors*, and *Priests*, because they might be distinguished from
the Gouvernours and sacrificers of Aarons order, vvho as yet in the Apostles time did their old fun-
ctions stil in the Temple. And this to be true, and that to be a Priest, is to be a man appointed to
sacrifice, the Heretikes them selues calling *Sacerdos* alvvayes a Priest, must needs be deuied to com-
fesse. Although their folly is therein notorious, to apply vvillingly the vword *Priest* to *Sacerdos*, and
to take it from *Presbyter* vvhereof it is properly deuied, not only in English, but in other languages
both french and Italian. Vvvhich is to take avway the name that the Apostles and fathers gaue to the
Priests of the Church, & to giue it vvholly & onely to the order of Aaron, vvhich deuer had it before
our Priesthod began. Neuer did these Heretikes stand so much vpon doubtful deuiations and
defiant of vvordes as these Protestants do, and yet neuer men behaued them selues more fondly in
the same: as vvhofocuer marketh the distinction of their Elders, Ministers, Deacons, and such like,
shal perceiue.

Heretical crasse-
tion against
Priesthod.

If *Sacerdos*. be a
Priest, much
more *Presbyter*.

Presbyter.
Priest.
Prebste.
Preti.

CHAP. XV.

Some of those heresies also that vvere Christians, do fall, and are authors of the Heresie of
Iudaizing. 8 They referre the matter to Council: 9 Wherin after great disputa-
tion, Peter striking the stroke, 12 and other confirming his sentence vvith miracles,
13 and vvith Scriptures: 22 the Apostles and Priests do vvrite and commaund in the
name of the Holy Ghost vvhat is to be done. 10 And the faithful thereby are
straightvvayes quieted in minds. 16 After vvhich, Paul and Barnabas thinking
to goe againe their aboue said circuite together, are by occasion of Marke parted, to
the greater increase of the Church.

Gal. 5, 2.

them
circumciser-
tigit



1 ND certaine comming dovvne from Ievvrie,
taught the brethren: That * vales you be cir-
cumcised according to the maner of Moyfes,
2 you can not be saued. † No litle sedition ther-
fore being risen to Paul and Barnabas against
them, they appointed that Paul and Barnabas should goe
vp, & certaine others of the rest, to the Apostles and priests
vnto Hierusalem, vpon this question.

Tt iij † They

c Auncients here, & often in this chapter, are the same that Priests ver. 1. as S. Hierom taketh it also 1 Pet. 1. & the grecke approueth, being alwaies one, *επισκοποι*, Priests. Hieron. in 1 ad Tit. et ad Galat.

b See the Annot. ver. 18 toward the ende.

∴ By that faith which worketh by charitie, for a dead faith can not purifie the hart of man. See chap. 16, 34.

† They therefore being brought on their vway by the 3 Church, passed through Phœnice and Samaria, reporting the conuerſion of the Gentiles: and they made great ioy to al the brethren.

† And vwhen they vvere come to Hierusalem, they vvere 4 receiued of the Church and of the Apostles and^c Auncients, declaring vwhatſoeuer God had done vwith them. † And 5 there arose certaine of the heresie of the Pharisees that beleued, saying, That they must be circumcised, commaunded also to keepe the lawv of Moyſes. † And the^a Apostles and 6 Auncients^a assembled to consider of this vvord.

† And vwhen there vvas made a^b great diſputation, Peter 7 riſing vp ſaid to them, Men brethren, you knowv that^{*} of old daies God among vs[∴] choſe, that by my mouth the Gentiles ſhould heare the vvord of the Goſpel, and beleue. † And 8 God vvhich knowveth the hartes, gaue teſtimonie, * giuing vnto them the holy Ghoſt as vvell as to vs, † and hath put no 9 difference betvvene vs and them, ∴ by faith purifying their hartes. † Novv therefore vvhy tempt you God, to put a yoke 10 vpon the neckes of the diſciples, vvhich neither our fathers nor vve haue been able to beare? † but by the grace of our 11 Lord I E S V S C H R I S T vve beleue to be ſaued, in like maner as they alſo.

† And al the multitude held their peace: and they heard 12 Barnabas and Paul telling vwhat great ſignes and vvonders God had done among the Gentiles by them.

† And after they held their peace, James answered, 13 ſaying, Men brethren, heare me. † Simon hath told hovv 14 God firſt viſited to take of the Gentiles a people to his name. † And to this accord the vvordes of the prophets, as it is 15 vvritten: † *After theſe things I vvill returne, and vvill reediſe the 16* *beruacle of Dauid, vvhiſh vvvas fallen, and the ruines thereof I vvill reediſe,* *and ſet it vp: † that the reſidue of men may ſerke after the Lord, and al- 17* *tions vpon vvhom my name is invocated, ſaith the Lord that doeth theſe things.*

† To our Lord vvas his ovvne vvooke knowven from the 18 beginning of the vvorld. † For the vvhiſh cauſe^a I iudge, 19 that they vvhiſh of the Gentiles are conuerted to God, are not to be diſquieted, † but to vvrite vnto them that they 20 refraine them ſelues from the contaminations of Idols, and^{*} fornication, and ſtrangled things, and bloud. † For Moyſes 21 of old times hath in euery citie them that preach him in the ſynagogs, vvhere he is read euery Sabbath.

Then

c *επισκοποι*
Priests

Act. 10,
20.

Act. 10,
45.

Amos. 9,
11.

22 † Then it pleased the Apostles and Auncients vvith the
 vvhole Church, to chose men out of them, & to send to An-
 tioche vvith Paul and Barnabas, Iudas, vvho vvas surnamed
 23 Barfabas, & Silas, cheefe men among the brethren, † vvriting
 by their handes.

*Other latin co-
 pies and the
 greekes read thus
 vvriting by their
 handes an epistle
 containing these
 things.*

The Apostles and Auncients, the brethren, to the brethren
 of the Gentiles that are at Antioche and in Syria and Cilicia,
 24 greeting. † Because vve haue heard that certaine * going
 forth from vs, haue troubled you vvith vvordes, subuerting
 25 your soules, to vvhom vve gaue no commaundement: † It
 hath pleased vs being gathered in one, to chose out men and
 to send them vnto you vvith our deereft Barnabas and Paul,
 26 † men that haue giuen their liues for the name of our Lord
 27 IESVS CHRIST: † Vve haue sent therfore Iudas & Silas,
 vvho them selues also vvil in vvordes report vnto you the
 28 same things. † For it hath seemed good * to the holy Ghost &
 to vs, to lay no further burden vpon you then these necessarie
 29 things: † that you absteine from the things immolated to
 Idols, and bloud, and that vvich is strangled, and fornication,
 from the vvich things keeping your selues, you shal
 doe vell. Fare ye vell.

30 † They therfore being dismissed vvent dovvne to Antioche:
 31 and gathering the multitude, deliuered the epistle. † Vvich
 vvhen they had read, they * reioyced vpon the consolati-
 32 on: † but Iudas and Silas, them selues also being prophets,
 vvith many vvordes comforted the brethren, and confirmed
 33 them. † And hauing spent some time there, they vvere
 vvith peace dismissed of the brethren vnto them that
 34 had sent them. † But it seemed good vnto Silas to remaine
 35 there: and Iudas departed alone: † and Paul and Barnabas
 taried at Antioche, teaching and euangelizing vvith many
 others the vvord of our Lord.

*Hereof our
 Catholike Bi-
 shops tooke vp
 the necessarie
 vse of often vi-
 siting their floo-
 kes & eures co-
 mitted to their
 charge, for con-
 firmatiō in faith
 & vertue, & re-
 formatiō of ma-
 ners both of
 clergie & laitie.*

*At. 13,
 14.*

*At. 13,
 13.*

36 † And after certaine daies, Paul said to Barnabas, Let vs re-
 turne and :: visite our brethren in al cities vvherein vve* haue
 37 preached the vvord of our Lord, hovv they doe. † And Bar-
 nabas vvould haue taken vvith them Iohn also that vvas sur-
 38 named Marke. † But Paul desired that he (as vvho * had de-
 parted from them out of Pamphylia, and had not gone vvith
 39 them to the vvorke) might not be receiued. † And there
 rose a * dissentiō, so that they departed one from an other, &
 40 that Barnabas in deede taking Marke sailed to Cypres. † But
 Paul

Not only the things commaunded by Christes expresse word, or vvritten in the Scriptures (as our Heretikes hold) but vvhathoeuer the Apostles and Rulers of the Church commaund, is to be kept & obeyed. See these wordes repeated againe c. 16. 4. & that in the greek, lest any man cauil, because here the greek hath them not.

Paul chosing Silas departed, being deliuered of the brethren to the grace of God.

† And he vvalked through Syria and Cilicia, confirming the Churches: commaunding them to keepe the præcepts of the Apostles and the Auncients.

ANNOTATIONS
CHAP. XV.

The way to end dissension in religion, is to commit it to a Council.

1. Appointed] Vve learne by this example, vvhath is to be done vvhhen any controuersie ariseth in religion betvvene the teachers or other Christian people. Vve see it is not ynough to contend by allegations of Scriptures or other proofes seeming to make for either part: for so of contentious part taking there should be no end, but the more vvriting, vvrestling, struing there vvere, cury one for his ovvne fanse, cloking it vvith the title of Gods vvord and scripture, the more Schismes, Sectes, and diuisions vvould fall: as vve see specially in the restles Heresies of our time. Vvhose fautors admittng no iudges, stand to no trial of mortal men, to no tribunal of Pope, Councils, Bishops, Synodes, but eche man to his ovvne phantastical spirit, his ovvne sense of Scriptures, and his ovvne vvillful obdurate rebellion against Gods Church and his Superiors in the same. But here vve see S. Paul and Barnabas, men that vvere Apostles and full of the Spirit of God, and the other parties, though neuer so much partial to the ceremonies of their Law by their former long vse and education therein, yet not to stand stiffly to their ovvne opinion on either side, but to condescend to referre the vvhole controuersie and the determination thereof to the Apostles, Priests or Auncients of Hierusalem, that is to say, to commit the matter to be tried by the heads and Bishops and their determination in Council. This is Gods holy and vvise prouidence among other iudgements in his Church, to keepe the Christian people in truth and vnitie, and to condemne sectes and false teachers and troublers of the Church. By vvhich iudgements and order, vvhofoeuer vvil not or dare not be tried in al their doctrine and doings, they shew them selues to mistak their ovvne cause, and to flee from the light, and ordinance of God. Vvithout vvhich order of appealing al differences in faith and constructions of the Scriptures, the Church had bene more defedual and insufficient, then any Comynwealth or Societe of men in the vvorld: none of vvhich euer vvanteth good meanes to decide al discordes and dissension arising among the subiects & citizens of the same.

Of vvhat persons a Council consisteth.

2. Apostles and Auncients] The Heresies of our Protestantes vvith which vvould haue al men to giue voice, or to be present in Councils, and of others that vvould haue none but the holy or elect to be admitted, are refuted by this example, vvhere vve see none but Apostles & Priests or Auncients assembled to dispute of the matter, though many deuout people vvere in the cite the same time. Neither did euer any other in the Auncient Councils of the Church assemble to debate and define the matter, but such, though many other for other causes be euer present. Secular men or vvomen, be their gifts neuer so great, can not be iudges in causes of faith and religion. If any thing, saith God be hard and doubtful, thou shalt come to the Priests of the Levitical flock, and thou shalt follow their sentence. Againe, The lippen of the Priest shall keepe knowledge, and the Law thou shalt require of his mouth. Againe, Aske the Law of the Priest. Much more must vve referre al to our Bishops and Pastors, vvhom God hath placed in the regiment of the Church vvith much larger priuilege, then euer he did the old Priests ouer the Synagogue, to vvhom it is said, vvhat despiest thou, despiest me. And it is to be noted that the Bishops so gathered in Council, represent the vvhole Church, haue the authoritie of the vvhole Church, and the Spirit of God to protect them from error, as the vvhole Church: 55. Paul and Barnabas come hither for the definition of the vvhole Church. The sentence of a plenary or general Council (saith S. Augustine) is the consent of the vvhole Church. And so it must needs be in the Church, because the Magistrates, Senate, Council or deputies of al commonwealths, represent the vvhole body: and to haue it others vvise (as the Churches Rebels vvish) vvere to bring al to hel and horrow, and them selues to be perpetually, by the seditious and popular persons, vvholdden against Law, reason, and religion, in their vvickednes.

The first Council at Hierusalem.

3. Assembled.] A Council vvvas called to discuss the matter, vvhich Council vvvas the more easily gathered, because the Christian Bishops and countries vvvere not yet so many, but that the principal Gouvernours of the Church being not far dispersed, and as many learned men as vvvere necessarie, might be in Hierusalem, or easily called thither. And it vvvas not a Prouincial Council or Synode only, but a general Council, consisting of the chiefe Apostles and Bishops that then vvvere, though

Deut. 17.
Mal. 2. 7.
Agg. 2.
Luce. 10. 16.
11. 1. 19.
de bapt.

though the number was nothing so great as afterward used to assemble, when the Church was spread into all nations.

7. Peter rising up.] S. Peter as the head of the Church speaketh first, as his successors have ever had, not only in their personal presence, but in their absence by their legates and substitutes, the cheefe voice in all Councils general, none ever received into authoritie and credite in the Church without their Confirmation. And therefore the Councils of the Arians and of other Heretikes, were they never so great, wanting the Popes assent, assistance, or Confirmation, did shamefully erre, as Ariminense for the Arians, and Ephesinum secundum for the Nestorians, and such like condemned Assemblies.

Peter head of the Council, & his successors after him.

7. Chose that by my mouth.] Though Paul were called and appointed specially to be the Apostle of the Gentils, yet that was S. Peters special privilege by Gods owne choice, that the first Gentils should be called by his mouth, and that he first should write to the Church that truth of the admission of the Gentils him self, for that he was Christes Vicar, being notwithstanding (as his

Peters preeminence both toward Jewes & Gentiles.

Rt. 11. 2. Gal. 2. 7.

11. James.] S. James because he was an Apostle and also Bishop of Hierusalem, gave his sentence next for the speache interposed of S. Paul and Barnabas, was but for their better information in the decision of the matter, and for confirmation of S. Peters sentence, though they being Apostles, and Bishops, had voices in the Council also: as many more had, though their sentences be not heard reported. And where S. James in his speech saith, I judge, it is not meant that he gave the principal definitive sentence: for he (as all the rest) followed and allowed the sentence of S. Peter, as it is plaine in the text, the whole assembly for reverence of his person and approbation of his sentence, holding their peace. At the multitude (saith S. Hierom) held their peace, and into his sentences

S. James and the rest follow S. Peters sentence.

Hiero. 10. 2. ep. 19 ad August. 6. 2.

James the Apostle & all the Priests did pass together. For though S. James did particularise certaine points incident to the question debated, as of eating strangled meates &c. yet the proper controuersie for which the Council assembled, was, whether the Gentils converted were bound to observe the Law of Moyses, and it was concluded, that they were not bound, nor ought not to be charged with Moyses Law or the Sacraments and ceremonies of the same. this is the substance and principal purpose of this Councils decree, which doth binde for ever: and Peter (saith S. Hierom in the same place) was Prince or author of the decree. the matter of fornication and Idolothytes being but incident to the question or resolution, and the forbidding of eating strangled and blood, but a temporal prohibition, which by the consent of the Church or otherwise afterward was abrogated, the Church of God having the true sense of difference of times, places, & persons, when 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 saith, li. 2 de bapt. c. 3. to. 7. The former general or plenary Councils may be amended by the later.

The principal question.

Incident questions.

How later councils alter the former.

20. Fornication.] Fornication and contamination with Idols, are of them selves mortal finnes, and therefore can never be lawfull: yet because the Gentiles by custome 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 stifled meates, they were things of their owne nature indifferent, in which for a time the Jewes were to be borne vvhithal, and the Gentils to be a litle exercised to obedience. By which we may see the great authoritie of Gods Church and Councils, which may command for ever, or for a time, such things as be fite for the state of times and nations, without any expresse Scriptures at all, and so by commandement make things necessarie that were before indifferent.

The Churches authoritie in making Decrees.

21. Going forth from vs.] A proper description or note of Heretikes, Schismatikes, and seditious teachers, to go out from their spiritual Pastors and Governours, and to teach without their commission and approbation, to disquiet the Catholike people with multitude of wordes and sweete speeches, and finally to overthrow their soules.

Going out, a marke of heretikes.

22. To the Holy Ghost and to vs.] By this first we 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 loyne God and his creatures, as the principal cause and the secundarie, in one speache, and to attribute that to both, which though diversely, yet proceedeth of both. God and you, say good people commonly: God and our

God & our Ladie, and the like speeches.

Gen. 1. 2. 17. 18. Ind. 7. 11. 20. End. 10. 11. 1. Tim. 5. 21.

Ladie, Christ and S. Iohn: We ascribe to God and to Peter and Paul, as, God and his Angel, To our Lord and Godeen, The sword of our Lord and of Godeen, Our Lord and Moyses, Christ and his Angels, Our Lord and all Saints. ep. ad Philen. S. Paul and our Lord. 1 The. 1. 6. All these speeches being partly Scriptures, partly like vnto the Scriptures speeches, are warranted also by this Council, which saith boldly, & hath given the forme thereof to all other Councils lawfully called and confirmed, to say the like, It hath pleased the Holy Ghost and vs. S. Cyprian ep. 10. nu. 2. reporting the like of a Synode holden in Africke, saith, It hath pleased vs by the suggestion of the Holy Ghost.

VIVVM EST Sp. sancto & vobis.

Secondly we note, that the holy Councils lawfully kept for determination or clearing of doubts, or condemning of errors and Heresies, or appealing of Schismes and troubles, or reformation of life, and such like important matters, have ever the assistance of Gods Spirit, and therefore

as gather out of the Church, without humilitie or intencion to yeld one to an other, or to any Superior, man or Council, or vvhhat els so euer, but challenge to them selues learning, spirit, and vve can not tel vvhath such, how many meetings so euer they make, being destitute of the Holy Ghost the author of truth and concord, are further of and further out, then euer before: as God hath shewed by the successe of al Heretical Colloquies, Synodes, and Assemblies in Germanie, France, Poole, and other places in our daies. Read a notable place in S. Cyprian, that the promes of Christ, that he vvhould be in the middes of vvv or three gathered in his name, pertaineth not to them that assemble out of the Church.

Heretical or Schismatical assemblies.

de vmit. Ec. nu. 7.

11. *Rejoyced upon the consolation.*] Straight vpon the intelligence of the Councils determination, not only the Gentils, but euen the Maisters of the former troubles and diffension, vv ere at rest, & al rooke great comfort that the controuersie vvas so ended. And so should al Christian men do, vvh en they see the sectes of our time condemned by the like authoritie and most graue iudgement of the holy Council of Trent. Against vvhich the Heretikes of our time make the like sitiuolous exceptions and false cauilations, as did the old Heretikes heretofore against those Councils that specially condemned their errors. The Pope and Bishopes (say they) are a partie, and they ought not to be our iudges: they are partial and come vvvith preiudicate mindes to condemne vs, and vve accuse them al of Idolatrie and other crimes, and vve vvill be tried by Gods vvord only, and vve vvill expound it according to an other rule, that is to say, as vve list. So say they against this Council, and the like said the Arians against the first Nicene Council, and al such like against those Councils namely that condemned their heresies. And so say al thereues against their correctors and punishers, and vvould both say and do more against temporal tribunals, iudges, Iustices, and Iuries, if they had as much licence and libertie in those matres, as men haue novv in religion.

Al good Christians rest vpon the determination of a general Council.

Al Heretikes make exceptions against the councils that condemne them.

12. *Diffension.* Such occasions of differences fall out euen among the perfect men often, vvithout any great offence. And this their departing fell out to the great increase of Christians. And therefore it is very ridiculously applied to excuse the disagreeing of the Heretikes among them selues in the principal pointes of religion, namely the Sacrament.

CHA. XVI.

Paul having for his part visited the Churches of Syria, Cilicia, and Lycania, deliuering vnto them vvithal to keepe the Decrees of the Council: he beginneth a new iourney, ouer Phrygia, Galatia, Mysia: he goes into Europe also he passeth, admonished by a vision, and cometh into Macedonia, and there he beginneth the Church of the Philippians, vvorking miracles, and suffering persecution.

1677



1 **A**ND he came to Derbé and Lystra. And behold, there vvas a certaine disciple there named Timothee, the sonne of a vvidowv vwoman that beleued, of a father a Gentile.
2 † To this man the brethren that vv ere in Lystra and Iconium, gaue a good testimonie. † Him Paul vvhould haue to goe forth vvith him: and taking him he circumcised him because of the Ievves that vv ere in those places. For they al knew that his father vvas a Gentile.
3 † And vvhen they passed through the cities, they deliuered vnto them to keepe the decrees that vv ere decreed of the Apostles and Auncients which vv ere at Hierusalem. † And the Churches vv ere confirmed in faith, and did abound in number daily.

11 Here againe they take order that the decrees and articles of faith agreed vpon in the Council of Ierusalem, should be executed & obserued, vvhereby vve see both the great authoritie of Councils, & the diligence that al Prelates ought to haue to see the decrees & Canons of the Councils put in executiō.

Vu ij † And

∴ This people had not the Gospel denied vnto them altogether, but for a time: because (as Venerable Bede thinketh) God foretold they would not beleue, & so should haue been more grievously damned.

∴ Colonia, is such a citie where the most inhabitants are strangers, sent thither from other great cities & States, namely from the Romanes.

∴ Either the Diuel was compelled by the vertue of Pauls presence to say truth, or els (as such do often times) he spake truth now, that they might the more trust him, and he better beguile them at other times.

† And passing through Phrygia and the countrie of Galatia, they were ∴ forbidden by the holy Ghost to preach the word in Asia. † And when they were come into Mysia, 7 they attempted to goe into Bithynia: and the Spirit of Iesus vs permitted them not.

† And when they had passed through Mysia, they went 8 downe to Troas: † and a vision by night was shewed to 9 Paul: There was a certaine man of Macedonia standing and beseeching him, and saying, passe into Macedonia, and helpe vs. † And as soone as he had seen the vision, forth- 10 with we sought to goe into Macedonia, being assured that God had called vs to euāgelize to them. † And sailing from 11 Troas, we came with a straight course to Samothracia, and the day following to Neapolis: † and from thence to Philippi, 12 which is the first citie of the part of Macedonia, a ∴ colonia. And we were in this citie certaine daies, abiding. † And 13 upon the day of the Sabboths, we went forth without the gate beside a riuer, where it seemed that there was praier: & sitting we spake to the women that were assembled. † And 14 a certaine woman named Lydia, a seller of purple of the citie of the Thyatirians, one that worshipped God, did heare: whose hart our Lord opened to attend to those things which were said of Paul. † And when she was baptized, 15 and her house, she besought vs, saying: If you haue iudged me to be faithful to our Lord, enter in vnto my house, and tarie. And she constrained vs. † And it came to passe as 16 we went to praier, a certaine wenche hauing a Pythonical spirit, mette vs, that brought great gaine to her maisters by diuining. † This same following Paul and vs, cried saying, 17 ∴ These men are the seruants of the high God, which preach vnto you the way of saluation. † And this she did many 18 daies. And Paul being sorie, and turning, said to the spirit, I commaund thee in the name of IESVS CHRIST to goe out from her. And he went out the same houre. † But her maisters 19 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 20 said, These men trouble our citie, being Iewes: † and they 21 preach a fashion which it is not lawfull for vs to receiue, nor doe, being Romanes. † And the people ranne against 22 them: and the magistrates tearing their coates, commaunded them

23 them to be beaten vvith roddes. † And vvhen they had
 laid *many stripes vpon them, they did cast them into prison,
 24 commanding the keeper that he should keepe them dili-
 gently. † Vvho vvhen he had receiued such commaun-
 25 dement, cast them into the inner prison, and made their feete
 fast in the stockes. † And at mid-night, Paul and Silas pray-
 ing, did praise God. And they that vvere in prison, heard
 26 them. † But sodenly there vvas made a great earthquake, so
 that the foundations of the prison vvere shaken. And forth-
 vvith al the doores vvere opened: and the bands of al vvere
 27 loosed. † And the keeper of the prison vvaked out of his
 sleepe, and seeing the doores of the prison opened, drawing
 out his svord, vvould haue killed him self, supposing that
 28 the prisoners had been fled. † But Paul cried vvith a loud
 voice, saying, Doe thy self no harme, for vve are al here.
 29 † And calling for light, he vvvent in, and trembling fel dovvne
 30 to Paul and Silas at their feete: † and bringing them forth,
 31 he said, Maisters, vvhat must I doe that I may be saued? † But
 they said, † Beleeue in our Lord Iesus: and thou shalt be sa-
 32 ued and thy house. † And they preached the vvord of our
 33 Lord to him vvith al that vvere in his house. † And he ta-
 king them in the same houre of the night, vvashed their
 vvoundes: and him self vvvas baptized and al his house in-
 34 continent. † And vvhen he had brought them into his
 ovvne house, he laid the table for them, and reioyced vvith al
 35 his house, beleeuing God. † And vvhen the day vvvas come, the ma-
 36 gistrates sent the sergeants, saying, Let those men goe. † And
 the keeper of the prison told these vvordes to Paul, That the
 magistrates haue sent that you should be let goe. novv ther-
 37 fore departing, goe ye in peace. † But Paul said to them: Being
 vvhipped openly, vncōdemned, men that are Romanes, they
 haue cast vs into prison: & novv do they send vs out secretly?
 38 Not so, but let them come, & let vs out them selues. † And the
 sergeants reported these vvordes to the magistrates. And they
 39 vvere afraid hearing that they vvere Romanes: † and com-
 ming they besought them, & bringing them forth they desi-
 40 red them to depart out of the citie. † And going out of the
 prison, they entred in vnto Lydia: and hauing seen the bre-
 thren, they comforted them, and departed.

It is no other
 faith that saueth
 but that vvich
 vvorketh by
 Charite. Aug.
 Enchirid. c. 67.

c Happie Cai-
 lers that doe
 mercie toward
 their godly pri-
 soners, and re-
 ceive againe by
 them such spiri-
 tual benefices.

CHAP. XVII.

⁷ *Heu in other parts of Macedonia he planted the Church, and namely at Thessalonica, where the obstinate Ievves are so malicious, that they pursue him also into Berœa. 12 From vrbence being conducted into Greece, he preacheth at Athens both to the Ievves and Gentiles, disputing vvith the Philosophers, 19 and in Aroopagus, perswading them from their Idols vnto one God and IESVS CHRIST raised from the dead.*



ND vvhen they had vvalked through 1
Amphipolis and Apollonia, they came to
Thessalonica, vvhere there vvvas a syna- 2
gogue of the Ievves. † And Paul accor-
ding to his custome entred in vnto them,
& three Sabboths he discoursed to them
out of the Scriptures, † declaring and 3
insinuating that it behoued CHRIST to suffer and to rise
again from the dead: and that this is IESVS CHRIST,
vvhom I preach to you. † And certaine of them belceued, 4
and vvere ioyned to Paul and Silas, and of the Gentiles that
serued God a great multitude, and noble vvomen not a fevv.
† But the Ievves ¹¹ enuying, & taking vnto them of the rascal y
sort certaine naughtie men, and making a tumult, stifed the
citie: and besetting Iason's house, sought to bring them forth
vnto the people. † And not finding them, they drevv Iason 6
and certaine brethren to the princes of the citie, crying, That
these are they that stirre vp the vvorld, and are come hither,
† vvhom Iason hath receiued, and al these doe against the 7
decrees of Cæsar, 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 satisfaction of Iason 9
and of the rest, they dimissed them. † But the brethren forth- 10
vvith by night sent avvay Paul and Silas vnto Berœa.

Vvho vvhen they vvere come, entred into the syna-
gogue of the Ievves. † (And these were more noble then they 11
that are at Thessalonica, vvho receiued the vvord vvith al
greedines, daily searching the scriptures, if these things vvere
so. † And many surely of them beleued, and of honest vvoo- 12
men Gentiles, and men not a fevv.) † And vvhen the Ievves 13
in Thessalonica vnderstood, that at Berœa also the vvord of
God vvvas preached by Paul, they came thither also, mouing
and troubling the multitude. † And then immediatly the 14
brethren

¹¹ *Zelantia. This is the zeale of Heretikes, and a lively paterne of their dealing at this day against Catholike Priests and preachers and the good Iasons that receiue them.*

brethren sent avway Paul, to goe vnto the sea: but Silas and
15 Timothee remained there. † And they that conducted Paul,
brought him as farre as Athens, and receiuing commaunde-
ment of him to Silas and Timothee, that they should come
to him very speedily, they departed.

δυναμι-
σάρις
δαίμο-
νισμῶν.

16 † And vwhen Paul expected them at Athens, his spirit vvas
17 incensed vvithin him, seeing the citie giuen to Idolatrie. † He
disputed therfore in the synagoge vvith the Ievves, & them
that serued God, and in the market-place, every day vvith
18 them that vvere there. † And certaine Philosophers of the
Epicures and the Stoikes disputed vvith him, and certaine
said, Vvhat is it that this ^b vvord-fover vvould say? But
others, He seemeth to be a preacher of nevv^c gods. because
19 he preached to them Iesus and the resurrection. † And ap-
prehēding him, they led him to Areopagus, saying, May vve
20 know vvhat this new doctrine is that thou speakest of? † for
thou bringest in certaine nevv things to our eares. Vve vvil
21 know therfore vvhat these things may meane. († And al
the Athenians, and the strangers sciourning there, employed
them selues to nothing els but either to speake, or to heare
22 some nevv^ces.) † But Paul standing in the middes of Areopa-
gus, said:

οὐ τὰ οὐ-
ραία

Act. 7.
48.

ΑΥΑΝ.

Ye men of Athens, in al things I perceiue you as it vvere
23 superstitious. † For passing by and seeing your ^c Idols, I
found an altar also vvherevpon vvas vvritten, *To the vnknoyven*
God. That therfore vvwhich you vvorshippe, not knowing it,
24 the same do I preach to you. † The God that made the vvorld
and al things that are in it, he being Lord of heauen & earth,
25 dvvelleth ¹¹ not in ^{*} temples made vvith hand, † neither is
he serued vvith mens hands, needing any thing, vvhereas him
26 self giueth life vnto al, and breathing, and al things: † and he
made of one al mākinde, to inhabite vpon the vvhole face of
the earth, assigning set times, and the limits of their habita-
27 tion, † for to seeke God, if happily they may feele or finde
28 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 ovvne
29 poētes said, *For of his kinde also vve are.* † Being therfore of Gods
kinde, vve may not suppose, ¹² the Diuinitie to be like vnto
gold or siluer, or stone, the grauing of art and denise of man.
30 † And the times truely of this ignorance vvhereas God dis-
pised, novv he denounceth vnto men that al euery
vvhere

The Epistle for
S. Dionysius
Areopagita.
O Job. 9.
c The Adversar-
ies (in the nevv
Test. 1580) tra-
dise, your deu-
tions, most cor-
ruptly against
the nature of
the Greeke
vvord (s Thes. 1.
*) and most
vvickedly, a-
gainst the lau-
dable deuotion
of good Chris-
tians, calling the
Pagis Idolatrie
and superstitio,
their deuotions.
¹¹ God is not
concluded in
Temples, nor
needeth them
for his necessitie
of dvvelling, or
other vices of
indigence. See
Annot. c. 7.
AQ. v. 48.

vvhere doe penance, † for that he hath appointed a day 31 wherein he vvil iudge the world in equitie, by a man vvhom he hath appointed, giuing al men faith, rayfing him vp from the dead.

† And vvhen they had heard the refurrection of the dead, 32 certaine in deede mocked, but certaine faid, Vve vvil heare thee againe concerning this point. † So Paul vvvent forth our 33 of the middes of them. † But certaine men ioyning vnto him, 34 did belecue: among vvhom vvvas alfo "Dionyfius Arcopagita, and a vvoman named Dámaris, and others vvith them. -I

Dionyfius Arcopagita.

ANNOTATIONS

CHAP. XVII.

- The people may not iudge of the fenfe of Scriptures.** 11. *Searching the Scriptures.*) The Heretikes vfe this place to proue that the hearers muft trie and iudge by the Scriptures, vvwhether their teachers and preachers doctrine be true, and fo reiect that that they find not in the Scriptures. as though here the Chrepe vvvere made iudges of their Pastors, the people of the Priests, and men and vvomen of al fortes, euen of S. Pauls doctrine it felf. Which vvvere the moft folifh diforder in the vvorld. And they did not therfore read the Scriptures of the old Testament (for none of the nevv vvvere yet extant commonly) to difpute vvith the Apofle, or to trie and iudge of his doctrine, or vvwhether they fould belecue him or no: for they vvvere bound to belecue him and obey his vvword, vvwhether he alleaged Scripture or no, and vvwhether they could reade or vvnderftand the Scriptures or no. but it vvvas a great comfort and confirmation for the fevves that had the Scriptures, to finde euen as S. Paul faid, that Chrift vvvas God, crucified, rifen, and afcended to heauen: vvwhich by his preaching and expounding they vvnderftood, and neuer before, though they read them, and heard them read euery Sabbath. As it is a great comfort to a Catholike man, to heare the Scriptures declared & alleaged moft euidently for the Churches truth againft Heretikes, in Sermons or othervvife. And it doth the Catholikes good & much confirmeth them, to vvew diligently the places alleaged by the Catholike preachers. Yet they muft not be iudges for al that, ouer their ovne Pastors, vvwhom Chrift commaundeth them to heare and obey, and by vvwhom they heare the true fenfe of Scriptures.
- The Proteftants call deuotion, fuperftition.** 12. *Superftitium.*) S. Paul calleth not them fuperftitious for adoring the true and only God vvwith much deuotion or many ceremonies or in comely prefcribed order, or for doing due reuerence to holy Sacraments, to Saints and their memories, Images, or Monuments: or for keeping the prefcribed lawes, daies, and faftes of the Church, or for fulfilling vvoves made to God, or for bleffing vvith the figne of the Croffe, or for capping and kneeling at the name of I E S V S, or for religiously vvifing creatures, fanctified in the fame name, or any other Chriftian obferuation, for vvwhich our nevv Mailters condemne the Catholike people of Superftition: them felues vvholly voids of that vice by al vvwife mens iudgement, becaufe they haue in maner taken avvay al religion, and are become Epicureans and Atheifts: vvwho are neuer troubled vvith fuperftition, becaufe it is a vice confifting in exceffe of vvorffhip or religion, vvwhereof they are void, but the Apofle calleth them fuperftitious for vvorffhipping the Idols and goddes of the Heathen, and * for the feare that they had, left they fould leaue out any God that vvvas vnknown to them: for thus their Altar vvvas infcribed: *Dys Asia, Europa, & Lybia, Deo ignoto & peregrino.* that is, To the gods of Asia, Europe, and Lybia: to the vnknown and ftrange God. This fuperftition (faith S. Auguftine) is vvholly taken avvay from the Church by Chriffs incarnation, and by the Apoftles preaching, and by Martyrs holy life and death. Neither doth the Catholike Church allow this or any other kinde of fuperftitious obferuation. Only vve muft take heede that vve beleue not her Adverfaries definition of fuperftition, for they vvould imply therein al true religion.
- The Catholike Church alloweth no fuperftition.** 13. *The Diuinitie to be like.*) Nothing can be made by manhand of vvwhat forme or fort fo euer, that is like to Gods effence, or to the forme or fhape of his Godhead or Diuinitie. therfore howvvouer the Heathens did paint or graue their Idols, they vvvere nothing like to God. And this alfo is impetently alleaged by Heretikes againft the Churches Images: Vvwhich are not made, either

to be adored with godly honour, or to be any resemblance of the Diuinitie or any of the three persons in Godhead, but only of Christ as he was in forme of man, vvhich in that respect may be truly expresse, as other men by their portraites: and of the Holy Ghost, not as he is in him self, but as he appeared in his tongues or in the similitude of a doone, or such like. And so to paint or graue any of the three persons as they appeared visibly and corporally, is no more inconuenient or vnlawful, then it was vndecor for them to appear in such formes. And therefore to paint or portraite the Father also being the first person, as he hath shewed him self in vision to any of the Prophetes of the old or new Testament (namely to Daniel as an old man) or the three Angels presenting the three Persons to Abraham, or the one Angel that vvrastling vwith Iacob bare our Lords Person, no such thing is any where forbidden, but is very agreeable to the peoples instruction. In vvhich sort the Angels were commonly pourtered (and namely the Cherubins ouer the Propitiatorie) as they be now in the Church, not in their natural forme, but vwith corporal vvinges (as the Seraphins appeared to Esay the Prophete) to expresse their qualitie and office of being Gods Angels, that is, Messengers: and God the Father vwith the vvorlde in his hand, to signifie his creation and gouernement of the same, and such like: Vwhereof the people being vvel instructed may take much good, and no harme in the vvorlde, being now through their faith in Christ far from al fond imagination of the false gods of the Pagans. And therefore S. Gregorie saith of the Churches Images, *That vvhich scripture or vwriting doth to the readers, the same doth the picture to the simple that looke thereupon. for in it euen the ignorant see vvhats they ought to follow, in it they do read, that know no letters.* Vwhere he calleth it a matter of antiquitie and very conuenient, that in holy places Images were painted to the peoples instruction, so they be taught that they may not be adored vwith diuine honour. and he in the same place sharply rebuketh Serenus the Bishop of Massilia, that of indiscrete zele he would take away Images, rather then teach the people how to vse them.

How there may be Images or resemblances of the three persons in Trinitie, and of Angels.

Images are for the peoples instruction.

16. *Dionysius Areopagita.*) This is that famous Denys that first conuerted France, and wrote those notable and diuine vvorces *de Ecclesiastica & caelesti hierarchia, de diuinis nominibus*, and others, in vvhich he confirmeth and proueth plainly almost al things that the Church now vseth in the ministracion of the holy Sacraments, and affirmeth that he learned them of the Apostles, giuing also testimonie for the Catholike faith in most things now controuersed, so plainly, that our Adversaries haue no shift but to deny this Denys to haue been the author of them, feyning that they be an others of later age, vvhich is an old flight of Heretikes, but most proper to these of al others. Vwho seeing al antiquitie against them, are forced to be more bold or rather impudent then others in that point.

S. Dionysius Areopagita is al for the Catholikes.

CHAP. XVIII.

At Corinth in Achaia, he vvrorketh vwith his euene hands, preaching IESVS to be CHRIST, vnto the Iewes vpon their Sabbaths, 6 But they being obstinate and blaspheming, he in plaine termes forsaketh them, and turneth to the Gentils, among vvhom according to a vision that he had to embolden him, he planteth the Church in great numbers, 12 the obstinate Iewes in vaine soliciting the Prouincial against him. 15 From thence at length departing he returneth 19 by Ephesus (vvhich he promisseth the Iewes to returne to them) 22 and so to Antioch in Syria (from vvhence he began his journey Act. 15) 23 but not resting, by and by he cometh againe to visite the new Churches that he planteth Act. 16 in Galatia and Perygia: 24 Apello in his absence mightily confounding the Iewes at Ephesus, 27 and afterward at Corinth.

- 1
- 2
- 3
- 4



AFTER these things, departing from Athens, he came to Corinth. † and finding a certaine Iew, named Aquila, borne in Pontus, vvhich of late was come out of Italie, and Priscilla his wife (because Claudius had commaunded al Iewes to depart from Rome,) he came to them. † And because he was of the same craft, he remained vwith them, and vvrought, (and they were tentmakers by their craft.) † And

X x he

he disputed in the synagoge every Sabboth, interposing the name of our Lord IESVS, and he exhorted the Ievves and the Greekes. † And vvhhen Silas and Timothee vvere come 5 from Macedonia, Paul vvas instant in preaching, testifying to the Ievves that IESVS is CHRIST. † But they contradi- 6 cting and blaspheming, he shaking his garmets, said to them, Your blood vpon your ovvne head: I being cleane, from hence forth vvill goe to the Gentiles. † And departing thence, 7 he entred into the house of a certaine man, named Titus Iustus, one that serued God, vvwhose house vvas adioyning to the synagoge. † And Crispus the prince of the Synagoge 8 beleued our Lord, vvwith al his house: and many of the Corinthians hearing beleued, and vvere baptized. † And our 9 Lord said in the night by a vision to Paul, Doe not feare, but speake, and hold nor thy peace, † for-because I am vvith 10 thee: and no man shal set vpon thee to hurt thee: for I haue much people in this citie. † And he sate there a yere & fixe 11 moneths, teaching among them the vvord of God.

† But Gallio being Proconsul of Achaia, the Ievves vvith 12 one accord rose vp against Paul, and brought him to the iudgement seate, † saying, That this man contrarie to the Law 13 persuadeth men to vvorshippe God. † And Paul beginning 14 to open his mouth, Gallio said to the Ievves, If it vvere some vniust thing, or an heinous facte, O you men Ievves, I should by reason beare you. † But if they be questions of vvord & 15 names, and of your law, your selues looke vnto it: I vvill not be iudge of these things. † And he droue them from the 16 iudgement seate. † And al apprehending Sósthene the prince 17 of the synagoge, strooke him before the iudgement seate: and Gallio cared for none of those things.

† But Paul vvhen he had staid yet many daies, taking his 18 leaue of the brethren, sailed to Syria, (and vvith him Priscilla and Aquila,) vvwho had shorne his head in Cenchrís, for he had * a vovv. † And he came vnto Ephesus, and them he 19 left there. But him self entring into the synagoge, disputed vvith the Ievves. † And vvhen they desired him, that he 20 vvould tarie a longer time, he consented not, † but taking his leaue, and saying, I vvill returne to you againe God vvilling, he departed from Ephesus. † And going dovvne to 22 Cesaréa, he vvent vp, and saluted the Church, and came dovvne to Antioche.

† And

Nu. 6,
18. AH.
21, 24.

23 † And hauing taried there a certaine time, he departed, vvalking in order through the countrie of Galatia and Phrygia, confirming al the disciples.

24 † And a certaine Ievv, named Apollo, borne at Alexandria, an eloquent man, came to Ephesus, mighty in the scriptures. Apollo.

25 † This man vvas taught the vvay of our Lord: and being feruent in spirit he spake, and taught diligently those things that pertaine to I E S V S, knowving only the baptisme of Iohn.

26 † This man therefore began to deale confidently in the synagogue. Vvhom vvhen Priscilla and Aquila had heard, they tooke him vnto them, and expounded to him the

27 vvay of our Lord more diligently. † And vvhereas he vvas desirous to goe to Achaia, the brethren exhorting vvrote to the disciples to receiue him. Vvho, vvhen he vvas come, profited them much that had beleued.

28 † For he vvith vehemencie conuited the Ievves openly, shewing by the scriptures, that I E S V S is C H R I S T.

C H A P. XIX.

How Paul began the Church of Ephesus, first in vs that were baptized vvith Iohns baptisme, & then preaching three months in the Synagogue of the Ievves, until for their obstinacie and blaspheming, he forsok them, disparting afterward in a certaine schoole for xxvj years, span to the marvellous increase of the Church, specially through his great miracles also, in healing diseases vvith the touch of his clothes, and expelling diables, & vvho yet condemned the Enuouists of the Ievves. How the Christians there confesse their altes, and burne their vnlaweful booke: & how he foreold that after he had bene at Hierusalem, he must see Rome. & vvhat a great sedition vvvas raised against him at Ephesus, by them that got their lining of vvorking to the idolatrous Temple of Diana.

1 **A**ND it came to passe vvhen Apollo vvas at Corinth, that Paul hauing gone through the higher partes came to Ephesus, and found certaine disciples: † and he said to them, Haue you receiued the holy Ghost, beleeuing? But they said to him, Nay, neither haue vve heard whether there be a holy Ghost. † But he said, In vvhat then vvere you baptized? Vvho said, In Iohns baptisme. † And Paul

The Epistle vv6 vvhitson-cue.

2 said: * Iohn baptized the people vvith the baptisme of penance, saying: That they should beleue in him that vvas to come after him, that is to say, in I E S V S. † Hearing these things, they vvere baptized in the name of our Lord I E S V S.

c Iohns baptisme not sufficient.

c Christs baptisme necessarie.

X x ij † And

*Mt. 3, 11.
Mr. 1, 8.
Ln. 3, 16.*



∴ S. Paul ministrated the Sacrament of COH. MATIÜ. See MAT. 6. 7. 17.

† And vwhen Paul had ∴ imposed hands on them, the holy Ghost came vpon them, and they spake vvith tongues, and prophesied. † And all the men vvere about twelue.

† And entring in to the synagoge, he spake confidently for three moneths, disputing and exhorting of the kingdom of God. † But vwhen certaine vvere indurate, and beleueed not, il-speaking the vvay of our Lord before the multitude, departing from them, he separated the disciples, daily disputing in the schole of one Tyrannus. † An this vvas done for the space of twuo yeres, so that al vvwhich dwellt in Asia, heard the vvord of our Lord, Ievves and Gentils.

† And God vvrought by the hand of Paul miracles not common: † so that there vvere also brought from his body "napkins or handkerchefs vpon the sicke, and the diseases departed from them, and the vvicked spirits vvent out. † And certaine also of the Iudaical exorcists that vvent about, assaied to inuocate vpon them that had euil spirits, the name of our Lord I E S V S, saying, I adiure you by I E S V S vvhom Paul preacheth. † And there vvere certaine sonnes of Sceua Ievve, cheefe priest, seuen, that did this. † But the vvicked spirit ansvvering, said to them, I E S V S I knowv, and " Paul I knowv: but you, vvhat are ye? † And the man in vvhom the vvicked spirit vvas, leaping vpon them, and mastring both, preuailed against them, so that they fled out of that house naked and vvounded. † And this vvas made notorious to al the Ievves and the Gentiles that dwellt at Ephesus: and feareful vpon al them, and the name of our Lord I E S V S vvas magnified. † And many of them that beleueed, came confessing and declaring ∴ their deedes. † And many of them that had folovved "curious things, brought together their "bookes, and burnt them before al: and counting the prices of them, they found the money to be fiftie thousand pence. † So mightely increased the vvord of God and vvas confirmed.

∴ They made not only a general confessiū wherein al inē thew the felues alike to be sinners, as our Protestants do: but eury one confessed his owne proper deedes and fautes.

The 6 part. ∴ Of taking avvay the Gospel frō Hierusalem the head citie of the Iewes, and giuing it to Rome the head citie of the Gentils.

† And vwhen these things vvere ended, Paul purposed in the Spirit, vwhen he had passed through Macedonia and Achaia, to goe to Hierusalem, saying, After I shall haue been there, I must see ∴ Rome also. † And sending into Macedonia twuo of them that ministred vnto him, Timothee and Erastus, him self remained for a time in Asia.

† And at that time there vvas made no litle trouble about the

them

24 the way of our Lord. † For one named Demetrius, a siluer-
 smith, that made siluer temples of Diana, procured to the ar-
 tificers no smal gaine: † vvhom calling together and them
 that were the same kinde of vvorkemen, he said, Sirs, you
 know that our gaine is of this occupation: † and you see,
 and heare that this same Paul by persuasion hath auerted a
 great multitude not only of Ephesus, but almost of al Asia,
 saying, That they are not gods vvwhich be made by handes.
 † And not only vnto vs is this part in danger to be reprov-
 ed, but also the temple of great Diana shal be reputed for no-
 thing, yea & her maiestie shal begin to be destroyed, vvhom
 al Asia & the vvorld vvorshippeth. † Hearing these things,
 they were replenished vvith anger, and cried out saying,
 Great is Diana of the Ephesians. † And the vvhole cite
 was filled vvith confusion, & they ranne violently vvith one
 accord into the theatre, catching Gaius and Aristarchus Ma-
 cedonians, Pauls companions. † And vvhen Paul vvould
 haue entred in to the people, the disciples did not permit him.
 † And certaine also of the Princes of Asia that were his
 frendes, sent vnto him, desyring that he vvould not adu-
 cture him self into the theatre: † and others cried an other
 thing. For the assemblie was confuse, & the more part knew
 not for vvhat cause they were assembled. † And of the mul-
 titude they drevv forth Alexander, the Ievves thrusting him
 forvvard. But Alexander vvith his hand desiring silence,
 vvould haue giuen the people satisfaction. † Vvhom as
 soone as they perceiued to be a Ievve, there was made one
 voice of al, almost for the space of two houres crying out,
 Great is Diana of the Ephesians. † And vvhen the Scribe
 had appeased the multitudes, he saith, Ye men of Ephesus, for
 vvhat man is there that knoweth not the cite of the Ephe-
 sians to be a vvorshipper of great Diana, & Jupiters childe?
 † Forasmuch therefore as these things can not be gain-
 said, you must be quieted, and doe nothing rashly. † For you haue
 brought these men, being neither sacrilegious, nor blasphem-
 ing your Goddesse. † But if Demetrius and the artificers
 that are vvith him, haue matter to say against any man, there
 are Courtes kept in the common place, & there are Procon-
 suls, let them accuse one an other. † And if you aske any
 other matter: it may be resolved in a lavvful assemblie. † For
 vve are in danger also to be accused for this daies sedition:

e The Prote-
 stants translate,
 shrines, in the
 bible an. 1577:
 to make the
 people thinke
 that it toucheth
 the holy shrines
 of Sainctes:
 most corruptly,
 the greeke signi-
 fying plainly,
 temples, and that
 of heathē gods.

credi-
 mus.

e Here the He-
 retikes adde to
 the text this
 word, image,
 more then is in
 the greeke, to
 put a scuple in-
 to the peoples
 minde concern-
 ing holy ima-
 ges.

vwhereas there is no man guilty by vvhom vve may giue an account of this concourse. And vvhhen he had said these things, he dimissed the assemblie.

ANNOTATIONS
CHAP. XIX.

Touching of
Reliques, & mira-
cles done by
the same.

12. *Napkins.*] The napkins that had touched S. Pauls body, vvrought miracles, and it vvas no superstition to attribute that vertue to them vvich God gaue to them in deede: nor to seeke to touch them for health, vvas any dishonour to God, but it much proued Christiē religio to be true, and him to be the only God, vvhoſe seruants, yea vvhoſe seruants * shades and napkins could do such vvonders, as S. Chryſostome (to. 1. mss. *Gentiles, quod Christum sit Deus, in vit. Babyl.*) sheweth in a vvhole booke to that purpose, against the Pagans, prouing hereby and by the like vertue of other Saincts and their Reliques, that Christ their Lord and Maister is God. for it is al one concerning the bodies of Saincts, reliques, garments, staves, bookes, or any thing that belonged to them, al vvich may and haue done and yet doe (vvhen it is necessarie to our edification) the like vvonders to Gods great honour: not only in their life time, but after their death much more. for S. Pauls napkins had as great force vvhen he vvas dead, as vvhen he liued, and so much more, as his grace and dignitie vvith God is greater then before. Vvhich S. Chryſostom in the place alleaged proueth as large by the shrine of S. Babylas the Martyr: and to thinke the contrarie, is the Heresie of Vigilantius, condemned so long ſince as S. Hieroms time, and by him refuted abundantly.

Ad. 1. 12.

The name, or
presence, or
Reliques of
Saincts & holy
men, confound
the Diuel.

13. *Paul / knetur.*] Both the said napkins taken from S. Pauls body, and his name also, vvere dreadful and able to expel diuels. Vvherby vve learne that not only Christes name, vvich is the principall, but his seruants names also inuocated vpon the possessed, haue power ouer diuels: vvich is a maruelous honour to Saincts, and nothing diminisheth the glorie of Christ, but exceedingly increaseth the same, not only him self, but his seruants also being able to do such things, and to be stronger then any Diuel in Hel. So vve read in * S. Hierom that many did inuocate the name of S. Hilarion vpon the possessed, and the Diuels straight departed. So did the Diuel knovv * S. Babylas and other Saincts, euen after they vvere dead, vvhen they could not speake for the presence of their Reliques, and vvhen they vvere tormented and expelled by them: vvhereof al antiquitie is full of testimonies. But our Heretikes Luther and Caluin and their Scholers attempting to cast out Diuels, sped much like as these good fellowes did.

In vit. Hilarionis.
Chryſ. la-
co citate.

Superstitious,
heretical, and al
hureful bookes
must be made
away.

14. *Curious things.*] Curious and vnlavvful sciences, as Vvitchcraft, Necromancie, and other meanes of diuination by southsaying, figure-casting, interpretation of dreames, or any vvay not allowed by God and his Church, must much more be abhorred of old Christiēns, vvhen these so lately conuerted vvere so zelous and diligent to leaue them. And by this example al that are newly reconciled to the Church, are taught, the first thing they do, to burne their heretical and naughty bookes.

Decrees and pe-
nal lawes a-
gainst heretical
bookes.

15. *Bookes.*] A Christian man is bound to burne or deface al vvicked bookes of vvhat sort so euer, specially Heretical bookes. Vvhich though they infect not him alvvayes that keepeth them, yet being furth comming, they may be noisom and pernicious to others that shal haue them and read them after his death, or othervvise. Therefore hath the Church taken order for condemning al such bookes, and against the reading of them, vvhere danger may ensue: .o. the Christian Emperours, Constantinus Magnus, Valentinian, Theodosius, Martian, Iustinian, made peual lawes for the burning or defacing of them. *Sextom. li. 1. c. 20. li. 2. c. 11. Conc. Chal. act. 1. in fine. cap. Ampla. & in fine. Conc. 1. Imperat. 7. Conc. Constantinop. 1. canof. 1. cap. Debitum. & Ad. 1. cap. 1. & cap. Rem. See Eusebius li. 1. de vita Constant. c. 61. 62. 63. 64. The danger of reading them, as it is manifest, so it is signified by Euseb. li. 7. c. 6. S. Augustine li. 1. de bapt. c. 10. S. Greg. li. 1. ep. 64.*

CHAP. XX.

Having visited the Churches of Macedonia and Achaia (as he purposed Ad. 19) and now about to saile from Corinth toward Hierusalem, because of the seruants lying in vvait for him, he is constrained to returne into Macedonia. 1 And so at Philippos taking boats, commeth to Troas, vvhere vpon the Sunday, vvith a sermon, and a miracle, he greatly confirmeth that Church. 11 Thence comming to Miletrum, 17 he sendeth to Ephesus for the Clergie of those partes: to vvhom he maketh a Pastoral sermon, committing vnto their charge the flocks begun by him there, and now like to be ſeen of him no more, considering the troubles that by reuoluation he looketh for at Hierusalem.

AND



1 ND after that the tumult vvas ceased, Paul
 2 calling the disciples, and exhorting them,
 3 tooke his leaue, and set forvvard to goe into
 4 Macedonia. † And vwhen he had vvalked
 5 through those partes, & had exhorted them
 6 vwith much speach, he came to Greece: † vwhere vwhen he
 7 had spent three moneths, the Ievves laid vwait for him as he
 8 vvas about to saile into Syria: and he had counsel to returne
 9 through Macedonia. † And there accompanied him Sosipa-
 10 ter of Pyrrhus, of Berœa: and of Thessalonians, Aristarchus,
 11 and Secundus: and Caius of Derbè, and Timothee: and of
 12 Asia, Tychicus and Tróphimus. † These going before, staid
 13 for vs at Troas: † but vve sailed after the daies of Azymes
 14 from Philippi, and came to them vnto Troas in fiue daies,
 15 vwhere vve abode seuen daies.

16 † And in the first of the Sabboth vwhen vve vvere assem-
 17 bled to breake bread, Paul disputed vwith them, being to
 18 depart on the morovv, and he continued the sermon vntil
 19 midnight. † And there vvere a great number of lampes in
 20 the vpper chamber vwhere vve vvere assembled. † And a
 21 certaine yong man named Eúrychus, sitting vpon the vvin-
 22 dovv, vwhereas he vvas oppressed vwith heavy sleepe (Paul
 23 disputing long) driuē by sleepe, fel from the third loft downe,
 24 and vvas taken vp dead. † To vvhom vwhen Paul vvas
 25 gone dovvne, he lay vpon him: and embracing him he said,
 26 Be not troubled, for his soule is in him. † And going vp and
 27 breaking bread and tasting, and hauing talked sufficiently to
 28 them vntil day light, so he departed. † And they brought
 the lad aliue, and vvere not a litle comforted.

19 † But vve going vp into the ship, sailed to Asson, from
 20 thence meaning to receiue Paul. for so he had ordained, him
 21 self purposing to iourney by land. † And vwhen he had
 22 found vs in Asson, taking him vwith vs vve came to Mirylé-
 23 ne. † And sailing thence, the day folovving vve came ouer
 24 against Chios: and the other day vve arriued at Samos: and
 25 the day folovving vve came to Milétum. † for Paul had
 26 purposed to saile leauing Ephesus, lest any stay should be
 27 made him in Asia. For he hastened, if it vvere possible for
 28 him, to keepe the day of Pentecost at Hierusalem.

17 † And sending from Milétum to Ephesus, he called the
 18 Ancients of the Church. † Vwho being come to him, and
 assembled

22 5. Paul did
 here breake
 bread on the
 Sunday as it is
 broken in the
 Sacramēt of the
 body of Christ,
 and had both
 before & after
 the celebrating
 of the Sacramēt
 a sermon to the
 people. Aug. ep.
 11 ad Casulanis.
 Vmbr. Tada in
 22. All.

c That is, Priests
 as All. 11. See
 the marginal
 annot. there.

∴ Apostolike
preaching com-
mendeth not
faith only but
penance also to
the people.

∴ Bishops or
Priests (for then
these names
were sometime
vsed indifferēt-
ly) gouernours
of the Church
of God, & pla-
ced in that roo-
me & high fun-
ctiō by the Ho-
ly Ghost.

assembled together, he said to them, You know * from the
first day that I entred into Asia, in vvhhat maner I haue been
vvith you al the time, † seruing our Lord vvith al humili- 19
tic and teares, and tentations that did chaunce to me by the
conspiracies of the Ievves: † Howv I haue vvithdravven 20
nothing that vvas profitable, but that I preached it to you, &
taught you openly and from house to house, † testifying to 21
Ievves and Gentils ∴ penance to vvard God and faith in our
Lord I E S V S C H R I S T. † And novv behold, being bound 22
by the spirit, I goe to Hierusalem: not knowving vvhat
things shal befall me in it, † but that the Holy Ghost 23
through out al cities doth protest to me, saying: that bands
and tribulations abide me at Hierusalem. † But I feare none 24
of these things, neither doe I make my life more pretious thē
my self, so that I may cōsumat my course & ministerie vvich
I receiued of our Lord I E S V S, to testifie the Gospel of the
grace of God. † And novv behold I doe knowv, that you 25
shal no more see my face al you, through vvhom I haue pas-
sed preaching the kingdom of God. † Vvherefore I take you to 26
witness this present day that I am cleere from the bloud of al.
† For I haue not spared to declare vnto you al the counsel of 27
God. † Take heede to your selues and to the vvhole flocke 28
vvherein the ∴ Holy Ghost hath placed you bishops, to rule
the Church of God vvich he hath purchased with his ovvne
bloud. † I knowv that after my departure there vvil^r rauening 29
vvolves enter in among you, not sparing the flocke. † and out 30
of your ovvne selues shal arise men speaking peruerse things,
to dravv avvay disciples after them selues. † For the vvich 31
cause be vigilant, keeping in memorie that for three yeres
night and day I ceased not vvith teares to admonish euery
one of you. † And novv I commend you to God and to 32
the vvord of his grace, vvho is able to edifie, and to giue in-
heritance in al the sanctified. † No mans siluer and gold 33
or garment haue I coueted. † Your selues knowv that for 34
such things as vvere needful for me and them that are vvith
me, these hands haue ministred. † I haue shewed you al 35
things, that so labouring, you must receiue the vveake, and re-
member the vvord of our Lord I E S V S, because he said, * It
is a more blessed thing to giue rather then to take.
† And vvhen he had said these things, falling on his knees 36
he praied vvith al them. † And there vvas great vweeping 37
made

made of al, and falling vpon the necke of Paul, they kissed
 38 him, † being sorie most of al for the vvord vvich he had
 said, thar they lould see his face no more. And they brought
 him going vnto the shippe.

ANNOTATIONS
 CHAP. XX.

18. Pentecost.] Though the Apostles might desire to come to the Iewes Festiuities, by reason of the general concourse of people to the same, the better to deale for their saluation and to spread the Gospel of Christ, yet it is like that they novv kept solely the Christian Pentecost or vvhitsonside, for memorie of the Holy Ghost, and that S. Paul vvent to that Feast of the Christians rather then the other of the Iewes. And Ven. Bede saith here, *The Apostle maketh hast to keepe the fifteth day, that is, of remission and of the Holy Ghost.* For, that the Christians already kept the eight day, that is, the Sunday or our Lordes day, and had altered already the ordinarie Sabboth into the same, it is plaine by the Scriptures (1 Cor. 16.2. Apoc. 1.10.) and by antiquitie. *Iustin. Mart. Apolog. 3 ad Anton. Pium in fine.* And it is as like that they changed the Iewes Pasche and Pentecost as that, specially vvhen it is evident that these Festiuities be kept by Apostolike tradition, and approved by the vie of al auncient Churches and Councils.

19. Rauening vvolumes.] The gouernours of the Church are foretold of the great danger that should fall to the people by vvolumes, that is to say, by Heretikes, vvhoose cruelty toward the Catholikes is noted by this terme. They be knowvve by the forsaking the vnitie of the Church vvhereof they vvase be fore, by going out and drawing many disciples after them, and by their perurise doctrine. Such vvolumes came aftervvard in deede in diuers ages, Arius, Maccedonius, Nestorius, Eutyches, Luther, Caluin, great bloudsucking vvolumes, and vvasters of the flocke of Christ.

20. More blessed to giue.] Among many other infinite goodly things and speeches vvich Christ spake and be not vvritten in the Gospels, this sentence is one: vvich S. Paul heard of some of the Apostles daily conuerfant vvith him, or els learned of Christ him self, or of the Holy Ghost. And it signifieth, that vvhereas the vvorld commonly counteth him happie that receiveth any benefite, as almes either temporal or spiritual, yet in deede he that giueth or bestovveth, is more happie. Vvich if the vvorld did vvell consider, men vvould giue almes faster then they do, if it vvase but for their ovvne benefite.

The Christian Pentecost.
 Sunday.
 Rauening vvolumes are the Heretikes of all ages.
 Christs speeches not vvritten in the Gospel.
 Great almesmen blessed.

CHAP. XXI.

From Miletum going on his iourney, he can not be dissuaded neither at Tyre, nor at Casarea (in both vvich places the Holy Ghost roused heru he should be hindered in Hierusalem, so the Prophet Agabus expressly foretelling that the Iewes there should deliuer him to the Gentils) 15 but to Hierusalem he cometh vvithers being vvelcome to the Christians, and namely to Iames the Bishop, and to the Priests, vvho he goeth about to satisfy the Christian Iewes there, vvho had been misinformed of him as if he had taught it to be unlawful for the Iewes to keepe Maces Law: 22 he is surrounded by the infidel Iewes, and ready to be murdered by them, vvntil the Rymans souldiers do rescue him.



1 ND vvhen it came to passe that vve sailed,
 2 being caried from them, vvith a straight course
 3 vve came to Coos, and the day folovving to
 Rhodes, and from thence to Patara. † And
 when vve had found a ship that passed ouer to
 Phænice, going vp into it vve sailed. † And vvhen vve vvere
 in the sight of Cypres, leauing it on the left hand, vve sailed
 Y y into

into Syria, and came to Tyre: for there the ship vvas to discharge her lode. † And finding disciples, vve taried there se- 4
uen daies: vvhich said to Paul by the Spirit, that he should not
goe vp to Hierusalem. † And the daies being expired, de- 5
parting vve vvent forvvard, al bringing vs on the vvay, vvith
their vvives and children, til vve vvere out of the citie: and
falling vpon our knees on the shore, vve praied. † And 6
vvhen vve had bid one an other farevvell, vve vvent vp in-
to the ship: and they returned vvnto their ovvne. † But vve 7
having ended the nauigation, from Tyre came dovvne to
Ptolomais: and saluting the brethren, vve taried one day
vvith them. † And the next day departing, vve came to Ce- 8
saréa. And entring into the house of * Philip the Euangelist,
vvho vvas one of the seuen, vve taried vvith him. † And he 9
had :: foure daughters^{virgins}, that did prophecie.

:: As S. Peter
had a wife, but
vsed her not af-
ter his calling, as
it is noted els
where out of S.
Hierom Lm. 4.
:: so may it be
said of S. Philip
being Deacon.

† And as vve abode there for certaine daies, there came a 10
certaine prophet from Ievvrie, named Agabus. † He, vvhe he
vvas come to vs, tooke Pauls girdle: and binding his ovvne
handes & feete, he said, Thus saith the holy Ghost: The man
vvhose girdle this is, so shal the Ievves binde in Hierusalem,
& shal deliuer him into the handes of the Gentiles. † Vvhich 12
when vve had heard, vve & they that vvere of the same place,
desired him that he would not goe vp to Hierusalem. † Then 13
Paul answered, and said, Vvhat doe you, vvweeping and affli-
cting my hart? for I am ready not only to be bound, but to
die also in Hierusalem for the name of our Lord I E S U S.
† And vvhen vve could not persuade him, we ceased, saying, 14
The vvil 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 16
Cesaréa vvith vs, bringing vvith them one Iason a Cy-
prian (vvith vvhom vve should lodge) an old disciple.
† And vvhen vve vvere come to Hierusalem, the brethren 17
receiued vs gladly. † And the day solovving Paul vvent in 18
vvith vs to Iames, and al the Auncients vvere assembled.
† Vvhom vvhen he had saluted, he told particularly vvhat 19
God had done among the Gentiles by his ministerie. † But 20
they hearing it, magnified God, and said to him: Thou seeft
(brother) hovv many thousands there are among the Ievves
that haue beleued: and al are zelátours of the Law. † But 21
they haue heard of thee that thou doest teach those Ievves
that

Act. 6, 5

that are among the Gentiles, to depart from Moyses: saying that they ought not to circumcise their children, nor vvalke
 22 according to the custome. † Vwhat is it then? needes must
 23 the multitude assemble: for they vvil heare that thou art
 24 come. † Doe this therefore vvhich vve tel thee, There are
 25 vvith vs foure men, that haue a vovve on them. † Taking
 these vnto thee, sanctifie thy self vvith them: and bestovv
 on them, that they may * shauē their heads: and al shal
 knowv that the things vvhich they heard of thee, are false:
 25 but that thy self also vvalkest * keeping the Lavv. † But con-
 cerning them that beleue of the Gentils, * vve haue written,
 decreeing that they should refraine them selues from the im-
 molated to Idols, and bloud, and suffocated, and fornication.
 26 † Then Paul taking the men vnto him, the next day being
 purified vvith them entred into the temple, shewing the ac-
 complishment of the * daies of the purification, vntil an
 oblation vvas offered for euery one of them.
 27 † But vvhiles the seuen daies vvere a finishing, those
 Ievves that vvere of Asia, vvhen they had seen him in the
 temple, stirred vp al the people, and laid handes vpon him,
 28 † crying, Ye men of Israel, help: this is the man that against
 the people & the Lavv and this place teaching al men euery
 vvhere, hath also moreouer brought in Gentiles into the tem-
 29 ple, and hath violated this holy place. († For they had seen
 Trophimus the Ephesian in the citie vvith him, vvhom they
 30 supposed that Paul had brought into the temple.) † And the
 vvhole citie vvas in an uproare: and there vvas made a con-
 course of the people. And apprehending Paul, they drevve
 him forth of the temple: and immediatly the doores vvere
 31 shut. † And as they sought to kil him, it vvas told the Tri-
 bune of the band, That al Hierusalem is in a confusion.
 32 † Vvho forthvvith taking vnto him souldiars & Centurions,
 ranne dovvn to them. Who, vvhe they had seen the Tribune
 33 and the souldiars, ceased to strike Paul. † Then the Tribune
 comming neere apprehended him, and commaunded him to
 be bound vvith tvvo chaines: and he demaunded vvho he
 34 vvas, and vvhat he had done. † And some cried one thing,
 some an other, in the multitude. And vvhereas he could not
 knowv the certaintie for the tumult, he commaunded him to
 35 be led^c into the castel. † And vvhen he vvas come to the
 staires, it chaunced that he vvas caried of the souldiars because

Nu. 6,
18.

Act. 15,
20.

Nu. 6, 13

c In ca-
stel. So in
the place
following.

Yy ij of the

of the violence of the people. † For the multitude of the 36
 people folowed, crying, Avvay vvith him. † And vvhen 37
 Paul began to be brought into the castel, he saith to the Tri-
 bune, Is it lavvful for me to speake some thing to thee? Vvho
 said, Canst thou speake Greeke? † Art not thou the Ægyp- 38
 tian that before these daies did raise a tumult, and didst lead
 forth into the desert foure thousand men that vvere murde-
 rers? † And Paul said to him, * I am a man truely a levve of 39
 Tarsus, a citizen not of an obscure citie of Cilicia. And I de-
 sire thee, permit me to speake to the people. † And vvhen he 40
 had permitted him, Paul stāding on the staires, beckened vvith
 his hand to the people. and great silence being made, he spake
 vnto them in the Hebrevv tongue, saying.

Act. 22,
3.

ANNO TATIONS
 CHAP. XXI.

Virgins.

9. *Virgins.*] S. Luke noteth specially that his daughters vvere Virgins, meaning (no doubt) that they vvere of the state, profession, or purpose of perpetual virginitie, not only that they vvere yung maides vvmarrid: and that they vvere the rather for that, endued vvith the gift of prophetic, as S. Hierom saith li. 1. adu. Iovin. c. 20. See Occum, c. 29 in hunc locum.

Avoiding of
 scādal in things
 not vnlavvful.

20. *Keeping the Lavv*] At the obseruations of the Lavv vvere novv in them selues dead and vnprofitable, yet tū further propagation of the Gospel, they vvere noe damnable to the keepers, nor offensive to God, but might be obserued euen of the Christian Ievves, and for feare of scandalizing the vveake of that nation, nevvely converted or prone to receiue the faith, the Apostles by Gods suggestion did thinke it good to obserue them as occasion required.

CHAP. XXII.

*Being licensed by the Tribune to speake to the people, he sheweth them that he vv as
 once as earnest on that side as they novv be: 8. and how strange and miraculow
 his conversion vvvas. 17 They heare him quietly, vntil he began to make mention
 of a vision that sent him avvay from them to the Gentils. 22 Then they cry out
 upon him so, 23 that for their crying the Tribune commaundeth him to be scourged.
 24 Which yet by his vvijedom he escapeth.*



MEN brethren and fathers, heare vvhat 1
 account I doe render novv vnto 2
 you. † (And vvhen they had heard 2
 that he spake to them in the Hebrevv
 tongue, they did the more keepe silēce.
 † And he saith,) * 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 veritie of the lavv of the fathers,
 an

Act. 22,
32.

4 an emulatur of the Law as also al you are this day: † vvho
 AH. 8,3 5 *persecuted this vvay vnto death, binding & deliuering into
 AH. 9,1 6 custodies men & vvome, † as the high Priest doth giue me te-
 stimonic, and al the auncients. † of vvhom *recciuing let-
 ters also to the brethren, I vvent to Damascus, that I might
 bring them thence bound to Hierusalem, to be punished.
 7 And it came to passe as I vvas going, and dravving nigh to
 Damascus at midday, sodely from heauen there fhone round
 8 about me much light: † and falling on the ground, I heard a
 voice saying to me, Saul, Saul, vvhy periecutest thou me?
 9 † And I ansvvered, Vvho art thou Lord? And he said to me,
 10 I am I E S V S of Nazareth, vvhom thou persecutest. † And
 they that vvere vvith me, savv the light in deede, but the
 11 voice they heard not of him that spake vvith me. † And I
 said, Vvhat shal I doe Lord? And our Lord said to me, Arise
 and goe to Damascus: and there it shal be told thee of al
 12 things that thou must doe. † And vvhereas I did not see for
 the brightnesse of that light, being led of my companions by
 13 the hand, I came to Damascus. † And one Ananias, a man
 according to the Law having testimonie of al the levves in-
 14 habitants, † comming to me, and standing by me, said to me,
 Brother Saul, looke vp. And I the self same houre looked vp
 15 on him. † But he said, The God of our fathers hath prœor-
 dained thee, that thou shouldest knowv his vvil, and see the
 16 lust one, and heare a voice from his mouth: † because thou
 shalt be his vvitnes to al men, of those things vvich thou
 17 hast seen and heard. † And novv vvhat tariest thou? Rise vp,
 and be baptized, & vvash avvay thy sinnes inuocating his
 18 name. † And it befel me returning into Hierusalem, and
 19 praying in the temple, that I vvas in a traunce, † and savv
 him saying vnto me, Make hast, and depart quickly out of
 Hierusalem: because they vvil not receiue thy testimonie of
 20 me. † And I said, Lord, they knowv that I did cast into pri-
 son and beate in euery synagogue them that beleued in thee.
 21 † And vvhen the bloud of Steuen thy vvitnes vvas shed,
 I stooode by and consented, and kept the garments of them
 22 that killed him. † And he said to me, Goe, for into the Gen-
 tiles a farre vvil I send thee.
 23 † And they heard him vntil this vvord, and they lifted vp
 their voice, saying, Avvay vvith such an one from the earth:
 24 for it is not meete he should liue. † And vvhen they cried
 Y y iij out,

The Sacramēt of Baptisme doth it self vvash avvay sinnes as here is plaine, & therfore doth not only signifie (as the Heretikes affirme) that our sinnes be forgiven before, or othervvise by faith only remitted Vvhereby the Churches doctrine is proued to be fully agreable to the Scriptures, that the Sacraments giue grace ex opere operato, that is, by the force & vertue of the vvorke and vvord, done & said in the Sacrament.

Not only the Principals but al that consent to the death or vexation of Christian men for the Catholike faith, do highly offend, vvich the Apostle confesseth here, that Gods mercie may be more notoriouly glorified in him hereby.

4 p. 21-
 10, 15
 All. 7,
 38.

out, and threw of their garments, and cast dust into the aire, 24
 † the Tribune commaunded him to be caried into the castel, 24
 and to be beaten vvith vvhippes, and that he should be tor-
 mented: to knowv for vvhath cause they did so crie at him.
 † And vvhen they had bound him very straight vvith thōgs, 25
 Paul saith to the Centurion standing by him: Is it lawvful for
 you to vvhippe a man that is a Romane and vncondemned?
 † Vvhich the Centurion hearing, vvent to the Tribune, and 26
 told him, saying, Vvhat vvilt thou doe? for this man is a ci-
 tizen of Rome. † And the Tribune comming, said to him, 27
 Tel me, art thou a Romane? But he said, Yea. † And the Tri- 28
 bune ansvvered, I obtained this citie vvith a great summe.
 And Paul said, But I vvvas also borne to it. † Immediatly ther- 29
 fore they departed from him that vvvere to torment him. The
 Tribune also feared after he vnderstoode that he was a citize
 of Rome, and because he had bound him. † But the next 30
 day meaning to knowv more diligently for vvhath cause he
 vvvas accused of the Ievves, he looked him, and commaunded
 the Priests to come together and al the Council: & bringing
 forth Paul, he set him among them.

C H A P. XXIII.

*As the people in the tumult, so also the very chiefe of the Ievves in their Council shew
 them selves obstinate, and vvilful persecutors of the truth in S. Pauls person. Whose
 behauiour towards them is full of constancie, modestie, and vvifedom. 11 (Christ
 also by a vision encouraging him, and foretelling that he shal goe to Rome.) 12 Yea
 they conspire vvith 20 men to kil him traiterously. 14 But the matter being
 detected, the Romane Tribune counsaileth him strongly to Casarea.*

11 He said not
 this through
 perturbation of
 minde or of a
 passion, but by
 way of prophe-
 cie, that this fi-
 guratiue high
 priesthod then
 trimmed like a
 vvhitened vvall,
 was to be de-
 stroied, vvhere-
 as now the true
 priesthod of
 Christ was cōse-
 crated in hūmān-
 ity.



AND Paul looking vpon the Council, 1
 said, Men brethren, I vvith al good con-
 science haue conuersed before God, vvntil
 this present day. † And the high Priest 2
 Ananias commaunded them that stood
 by him, to smite him on the mouth.
 † Then Paul said to him, 11 God shal 3
 strike thee, thou vvhitened vvall. And thou sitting iudgest me
 according to the lawv, and contrarie to lawv doest thou com-
 maund me to be smitten? † And they that stood by, said, 4
 Doest thou reuile the high Priest of God? † And Paul said, 5
 I knevve not, brethren, that he is the high Priest. For it is
 vvritten: *The priuie of thy people thou shalt not misseake.* † And Paul 6
 knowing

Exa. 21.
 28.

Exa. 21.
 28.

knowving that the one part vvas of Sadducees, and the other
 of Pharisees, ¹¹ he cried out in the Council, Men brethren,
 *I am a Pharisee, the sonne of Pharisees: of the hope and re-
 surrection of the dead am I iudged. † And vwhen he had
 said these things, there rose dissension betvvene the Pharisees
 and Sadducees, and the multitude vvas diuided. † For the
¹² Sadducees say * there is no resurrection, nor Angel, nor spi-
 rit: but the Pharisees confesse both. † And there vvas made
 a great crie. And certaine of the Pharisees rising vp, stroue
 saying, Vve finde no euil in this man. vwhat if a spirit hath
 spoken to him, or an Angel? † And vwhen there vvas risen
 great dissensio, the Tribune fearing lest Paul should be torne
 in peeces by them, commaunded the souldiars to goe dovvne,
 and to take him out of the middes of them, and to bring him
 into the castel. † And the night folovving our Lord stand-
 ing by him, said, Be constant: for as thou hast testified of me
 in Hierusalem, so ¹³ must thou testifie at Rome also.
 † And vwhen day vvas come, certaine of the Ievves ga-
 thered them selues together, & ¹⁴ vowed them selues, saying,
 that they vwould neither eate nor drinke til they killed Paul.
 † And they vvere more then fourtie men that had made this
 conspiracie: † vwho came to the cheefe priests and the au-
 cients, and said, By execration vve haue vowed our selues,
 that vve vvil eate nothing, til vve kill Paul. † Novv therefore
 giue you knowvledge to the Tribune vwith the Coucel, that
 he bring him forth to you, as if you meant to knowv some
 more certaintie touching him. But we, before he come neere,
 are ready for to kil him. † Vwhich vwhen Pauls sisters
 sonne had heard, of their lying in vvaite, he came and entred
 into the castel 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. † ¹⁵ And he taking him,
 brought him to the Tribune, and said, The prisoner Paul de-
 sired me to bring this yong man vnto thee, hauing some
 thing to say to thee. † And the Tribune taking him by the
 hand, vvent aside vwith him apart, and asked him, Vwhat is
 it that thou hast to tel me? † And he said, The Ievves haue
 agreed to desire thee, that to morovv thou v wilt bring forth
 Paul into the Council, as though they meant to inquire some
 more certaintie touching him. † But doe not thou credite
 them, for there lie in vvaite for him more then fourtie men

¹¹ Such prudent
 euasions from
 danger are law-
 ful, vvhich S.
 Chrystostoe cal-
 leth (specially in
 this Apostle) the
 wisdom of the
 serpent, as other-
 wise in his tea-
 ching and prea-
 ching & paritice
 he vied the sim-
 plicitie of a
 dooue.

¹² Though God
 who could not
 lie, had promi-
 sed Paul that he
 should goe to
 Rome: yet the
 Apostle omit-
 ted not humane
 meanes to de-
 fend him self
 from his ene-
 mies and other-
 wise, neither
 said he as the
 Heretikes cal-
 led Predestina-
 tes, Let them do
 what they wil,
 they ca not hurt
 me, for I am pre-
 destinate to goe
 to Rome. See
 his doings and
 sayings to saue
 him self, in the
 chap. folowing.

¹⁵ See the cour-
 tesie & equitie
 of Heathen Of-
 ficers toward
 their prisoners,
 to saue them
 from al iniurie
 and villanie.

of

of them, vvhich haue vowed neither to eate nor to drinke, til they kil him: and they are novv ready, expecting thy promise. † The Tribune therefore dimissed the yong man, 22 commaunding that he should speake to no man that he had notified these things vnto him. † And calling tvvo Centu- 23 rions, he said to them, Make ready tvvo hundred souldiars, to goe as farre as Cæsareá, and seuentie horsemen, and launces tvvo hundred, from the third houre of the night: † and 24 prepare beasts, that setting Paul on, they might bring him safe to Felix the President († For he feared lest perhaps the levves 25 might take him avvay, and kil him, and him self aftervvard should sustaine reproche, as though he vvould haue taken money) † vvriting a letter conteining this much. 26

Claudius Lysias to the most excellent President Felix, greeting. † This 27 man being apprehended of the levves, and ready to be killed of them, I comming in vvith the band deliuered him, vnderstanding that he is a Romane: † and meaning to knowv 28 the cause that they obiected vnto him, I brought him downe into their Council. † Vvhom I found to be accused concer- 29 ning questions of their lawv: but hauing no crime vvorthie of death or of bandes. † And vvhen it vvvas told me of embush- 30 ments that they had prepared against him, I sent him to thee, signifying also to the accusers, to speake before thee. Fare vvell. † And the souldiars according as it vvvas comma- 31 unded them, taking Paul, brought him by night to Antipatris. † And the next day sending avvay the horsemen to goe 32 vvith him, they returned to the castel. † Vvho vvhen they 33 vvvere come to Cæsareá, and had deliuered the letter to the President, they did set Paul also before him. † And vvhen 34 he had read, and had asked of vvhat prouince he vvvas: and vnderstanding that of Cilicia: † I vvvil heare the, said he, 35 vvhen thy accusers are come. And he commaunded him to be kept in Herods palace.

ANNOTATIONS
CHAP. XXIII.

1. I knowv not. Our Lord (saith S. Cyprian) in the Gospel, vvhen it vvvas said to him, Answerest thou the high Priest? he said nothing to the high Priest, but only pur- Cyp. 47.
The honour of *gave his innocencie said, If I haue spoken euil, beare vvitness of euil: but if vvnot, vvhy smitest thou me? Also the 41. 69. vvord*
Priesthood. † *blissed Apostle vvhen it vvvas said to him, Dost thou assault the high Priest vvith vvith vvords? shake not any thing circumlocutory against the Priest, vvhereas he might haue put forth him self stoutly against them vvich had*

had both crucified our Lord, and which had never also left their God and Christ, Temple and Priesthood, but though in false and spoiled Priests, yet considering the very bare shadow of the name of Priests, he said, I knew not brethren that he was high Priest. By which wordes of the Apostle, either it may be thought he knew not in deed that he was in that function, because he had not bene of long time in those partes: or els that he so said in respect of the abrogation of the high Priesthood of the Iewes, vvhether by 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 Moyses, but by the Roman Emperours favour, * as is said before, though (as it is lawfull in such a case) the lesse to irritate them, he frameth his speech so as they might not take occasion of further accusation against him.

See ANNOT.
to. c. 11. 11.

Mac. li. 2.
c. 12. 11.

1. The Sadducees.] This was the worst Heresie among the Iewes, denying that there be any Angels, or spirits, the Resurrection also of the bodies: & consequently (as it may very well be gathered by the booke of the Machabees) they denied prayer for the dead. for to offer or pray for the dead, & to thinke rightly & religiously of the Resurrection, are made these sequels one of another. Of this sect of Sadducees was (as Eusebius writeth li. 2. c. 12. Ecclij.) this Ananias 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 iudgement, the Christian Priesthood being then established.

The Sadducees
(as it seemeth)
denied prayer
for the dead.

2. Vowes them selves.] Such vowes, othes, or execrations as this, binde no man before God, yea they must in no wise be observed, it is a great offence either to vovv voluntarily, or to take any such thing vpon a man, for feare or by commaundement. For example, if thou haue rashly by promises, vow, or othe, appointed to be reuenged vpon any man, thou bindest not thy self thereby, neither must thou keepe thy promises. If thou be put to an othe to accuse Catholikes for seruing God as they ought to do, or to vtter any innocent man to Gods enemies and his, thou oughtest first to refuse such vnlawfull othes: but if thou haue not constancie and courage so to do, yet know thou that such othes binde not at all in conscience and Law of God, but may and must be broken vnder paine of damnation. For to make or take such vowes or othes, is one sinne, and to keepe them, is another far greater, as vvhem Herode, to keepe his othe, killed Iohn Baptist. And such vowes and othes to God as these, are vnlawfull & must be broken: and not the vowes of Chastitie and Religion, as our new Ministers teach by their wordes and vvoikes.

Vnlawful othes
& vowes must
not be kept.

Mat. 23.

CHAP. XXIII.

They prosecute him to Casarea, bringing with them an oratour, vvho before the President Felix accuseth him. 10 He answereth, defending him self from the crimes they charged him vvith, but confessing his religion plainly. 22 The Iudge perceiuing his religion to be irreprensible, yieldeth not to condemne him as their pleasure, 24 yea he oftentimes vvith his vvife heareth his preaching, 27 but yet dath not his desire to deliuer him out of prison.

1
2
3
4
5
6



ND after five daies the high priest Ananias descended; vvith certaine auncients and one Tertullus an oratour, vvho vvent to the President against Paul. † And Paul being cited, Tertullus began to accuse, saying.

Vvhereas vve liue in much peace by thee, & many things are corrected by thy prouidence: † vve doe alwaies and in al places receiue it, most excellent Felix, vvith al thanksgiving. † But lest I hinder thee any longer, I desire thee of thy clemencie breifely to heare vs. † Vve haue found this man pestiferous, and raising seditions to al the Iewes in the vvhole vvorld, and authour of the sedition of the secte of the Nazarenes, † vvho also hath attempted to violat the temple,

et sic
et sic

Z z vvhom

vvhom also being apprehended vve vwould haue iudged according to our law. † But Lysias the Tribune comming in, 7 vwith great force tooke him avway out of our handes, † commanding his accusers to come to thee, of vvhom thou maieſt thy ſelf iudging, vnderſtand of al theſe things, vvhreeof vve accuſe him. † And the Ievves alſo added, ſaying that 9 theſe things vvere ſo.

† But Paul anſwered, (the Preſident making a ſigne vnto 10 him for to ſpeake.)

Knovving that of many yerſe thou art iudge ouer this nation, I vvil vwith good courage anſver for my ſelf. † For 11 thou maieſt vnderſtand that it is not aboute vvclue daies to me, ſince I vvnt vp to adore in Hieruſalem. † and neither 12 in the temple did they finde me diſputing vvith any man, or cauſing concourſe of the multitude, neither in the ſynagogs, nor in the cite: † neither can they proue vnto thee the things 13 vvhereof they novv accuſe me. † But this I confeſſe to thee, 14 that according to the ſecte, vvwhich they call hereſie, I doe ſo ſerue the father my God, beleeuing al things that are vvritten in the Law & the Prophets: † hauing hope in God, 15 the vvwhich theſe alſo them ſelues expect, that there ſhal be a reſurrectiō of iuſt and vniuſt. † In this my ſelf alſo doe ſtudie 16 to haue a cōſcience vvithout offence tovvard God & toward 17 men alvvaies. † And after many yerſe * I came to beſtovv almes vpon my nariōh, & oblations, and vovves. † In the 18 vvwhich they found me * purified in the tēple: not vvith multitude nor vvith tumult. † But certaine Ievves of Aſia, vvho 19 ought to be preſent before thee and to accuſe, if they had any thing againſt me: † or let theſe men the ſelues ſay, if they haue 20 found in me any iniquitie, for aſmuch as I ſtād in the Councel, 21 † but of this one voice only that I cried ſtād among them, That* of the reſurrectiō of the dead am I iudged this day of you. † And Felix differred them, knovving moſt certainly of 22 this vvay, ſaying, Vvhen Lysias the Tribune is come dovvn, I vvil heare you. † And he commaunded the Centurion to 23 keepe him, and that he ſhould haue reſt, neither to prohibit any of his to miniſter vnto him.

† And after ſome daies, Felix comming vvith Drufilla 24 his vvife, vvwhich vvvas a Ievve, called Paul, and heard of him the faith that is in Chriſt I E ſ u s . † And he diſputing of 25 iuſtice and chaſtitie, and of the iudgement to come, Felix being

¶ Because Ter- tullus the Iewes orator called Chriſtian religion the ſect or (as it is there verſe in the Greeke) the hereſie of the Nazarens: S. Paul anſwereth and ſheveth that it is no hereſie. And as for the word. ſect, in this place: it is in the Greeke. According to the vvay, vvwhich they call hereſie, as alſo Act. 9, 24, 25. And therefore the vvord ſect here is ſo taken. See Annot. c. 22, 23.

¶ The Apoſto- like teaching vvvas not of only or ſpecial faith, but of iuſtice, & chaſtitie, & iudgement, that is to ſay, of the terrour of Hel and other Gods iudgements in the next life an- ſwerable to our deedes in this vvorld: by vvwhich the hea- ters vvvere firſt vvverified, and ſo vvinduced to pe- nance. How ſay Hereſikes the: that ſuch thi'gs mak- me: hypocri- ces?

c. 22. 23
The Iew
the God
of my fa-
thers,

Ro. 15, 28

Act. 22,
26.

Act. 23,
6.

being terrified, answered, For this time, goe thy way: but in
 26 time conuenient I will send for thee. † hoping also withal,
 that money would be giuen him of Paul, for the which cause
 27 also oftentimes sending for him, he spake with him. † But
 when two yeres were ended, Felix had a succellour Portius
 Festus. And Felix being willing to shew the Iewes a plea-
 sure, left Paul in prison.

CHAP. XXV.

*After two yeres imprisonment the Iewes continued their hate against him, soliciting the
 new President Festus, & first at Hierusalem, then at Cæsarea: & where through
 the Iewes partialitie he refused to appeale vnto the Emperour: & in the
 meane time brought forth by Festus (giving him good testimonie, notwithstanding
 the exclamations of the Iewes against him) vnto king Agrippa and his Queene
 Bernice.*

1 **F**ESTUS therefore when he was come
 into the prouince, after three daies went
 2 vp to Hierusalem from Cæsarea. † And
 the cheefe priests, & principal men of the
 3 Iewes went vnto him against Paul: and
 they desired him, † requesting fauour
 against him, that he would commaund
 him to be brought to Hierusalem, laying
 4 vvaite for to kil him in the way. † But Festus answered,
 that Paul is in Cæsarea: and that he would very shortly goe
 5 thither. † They therefore, saith he, that are of abilitie among
 you, going downe with me, if there be any crime in the
 man, let them accuse him.
 6 † And hauing taried among them not about eight or ten
 daies, he went downe to Cæsarea, and the next day he sate
 in the iudgement seate: and he commaunded Paul to be
 7 brought. † Vvho being brought, there stood about him
 the Iewes that were come downe from Hierusalem, ob-
 8 iecting many and greuous causes which, they could not
 proue, † Paul making answer, That neither against the law
 of the Iewes, nor against the temple, nor against Cæsar haue
 9 I any thing offended. † But Festus willing to shew the
 Iewes a pleasure, answering Paul, said, Vvilt thou goe vp to
 Hierusalem, and there be iudged of these things before me?
 10 † And Paul said, At Cæsars iudgemēt seate doe I stand, vvhers
 I ought to be iudged: the Iewes I haue not hurt, as thou very

^c crimes
 at 7. 27.

¹¹ If S. Paul both to saue him self from vwhipping and from death sought by the Ievves, doubted not to crie for succour of the Romaue lawes, and to appeale to Cæsar the Prince of the Romans not yet Christened: how much more may we call for aide of Christian Princes and their lawes, for the punishment of Heretikes, and for the Churches defense against them? S. Augustines ep. 10.

²² This vvhom he termeth by contempt, one IESVS, hath now made al the Romaue Emperours and Princes of the world to know him, and hath giuen the seate of the Cæsar to his poore seruants, Peter & his successors.

vvel knowest. † For if I haue hurt them, or done any thing ¹¹ vworthie of death, I refuse not to die. but if none of those things be, vvhich of these accuse me, no man can giue me to them. ¹² I appeale to Cæsar. † Then Festus hauing conferred with the Councel, answered, Hast thou appealed to Cæsar? to Cæsar shalt thou goe.

† And vvhich certaine daies vvere passed, king Agrippa & ¹³ Bernice came downe to Cæsarea to salute Festus. † And as ¹⁴ they taried there a good many daies, Festus signified to the king, of Paul, saying, A certaine person vvas left prisoner by Felix, † concerning vvhom, vvhich I vvas at Hierusalem, the ¹⁵ cheefe priests and the auncients of the Ievves came vnto me, desyring condemnation against him. † To vvhom I answered, ¹⁶ That it is not the Romanes custome to yeld vp any man before that he vvhich is accused haue his accusers present and take place to make his answer for to cleere him self of the crimes. † Vvhich they therefore vvere assembled ¹⁷ ther, vvhich without any delaie, the day folowing, sitting in the iudgement seat, I commaunded the man to be brought. † Of ¹⁸ vvhom, vvhich the accusers stood vp, they brought no cause vvhich I thought il of: † but certaine questions of their ¹⁹ ovvne superstition they had against him, and of ²⁰ one IESVS deceased, vvhom Paul affirmed to liue. † Doubting therefore of this kinde of question, I said, vvhether he vould goe to ²¹ Hierusalem, & there be iudged of these things. † But Paul appealing to be kept vnto the knowlledge of Augustus, I commaunded him to be kept, til I send him to Cæsar. † And Agrippa said to Festus, My self also vould heare the man. To ²² morovv, said he, thou shalt heare him.

† And the next day vvhich Agrippa and Bernice vvere come vvhich great pompe, and had entred into the hall of audience vvhich the Tribunes and principal men of the citie, at Festus commaundement Paul vvas brought. † And Festus saith, King Agrippa, and al ye men that are present together vvhich vs, you see this man, concerning vvhom al the multitude of the Ievves called vpon me at Hierusalem, requesting and crying out that he ought not to liue any longer. † Yet haue I found nothing that he hath committed vworthie of ²⁵ death. But forasmuch as he him self appealed to Augustus, I haue determined to send him. † Of vvhom vvhich to vwrite ²⁶ for certaintie to my lord, I haue not. For the vvhich cause I haue

ε τὰς
καὶ αὐ-
τῶν αἰ-
τίας.

27 haue brought him forth to you, and especially to thee, king Agrippa, that examination being made, I may haue vvhath to vvvrite. † For it seemeth to me vvvithout reason, to send a prisoner, & not to signifie^c his causes,

CHAP. XXVI.

In that honorable Audience being permitted to speake, 2 he declareth to the king vvvhat he first vvas, 12 and how miraculously he vvas converted, 19 and that he hath preached since, as he vvas commanded from heauen, and as the Prophet had foretold of Christ. 24 Which strange tale Festus the Heathen President hearing saith that he is mad. 27 But he answereth, and exhorteth them al to be Christians: as he is. 30 They finally pronounce that he might be set at libertie, but only for his appeale.

ε αἰτίας

b in quā
ελατρίῳ

A. B. 3.

c detuli
sententi-
m.



1 VT Agrippa said to Paul, Thou art permitted to speake for thy self. Then Paul stretching forth his hand, began to make his answer.

2 † Touching al things vvhwhereof
3 I am accused of the Ievves, king A-
4 grippa, I account my self happie
5 for that I am to defend my self this
6 day before thee, † especially vvhwhere-
7 as thou knowvest al things that are among the Ievves, cu-
8 stomes and questions: for the vvhwhich cause I beseeche thee,
9 heare me patiently. † And my life truely from my youth,
10 vvhwhich vvas from the beginning in my nation in Hierusalem,
11 al the Ievves doe knowv: † knowving me before from the
beginning (if they vvill giue testimonie) that according to
the most iure^c secte of our religion I liued a Pharisee. † And
nowv for the hope of the promise that vvas made of God to
our fathers, doe I stand subiect to iudgement. †^b the vvhwhich,
our tvvelue tribes^c seruing night and day, hope to come
vnto. Of the vvhwhich hope, o king, I am accused of the Ievves.
† Vvhat incredible thing is it iudged vvith you, if God raise
the dead? † And my self truely had thought that I ought to
doe against the name of I. E. S. U. S. of Nazareth many contrarie
things. † Vvwhich also I^{*} did at Hierusalem, and many of
the saincts did I shut vp in prisons, hauing receiued autho-
ritie of the cheefe priests: and vvhen they vvere put to death,
† I brought the sentence. † And through out al the synagogs
often times punishing them, I cōpelled them to blaspheme:

Zz iij and

and yet more mad against them, I persecuted them euen vnto
foraine cities. † Among vvhich things vvhiles* I vvent to Da- 12
mascus vwith authoritie and permission of the cheefe priests,
† at midday, in the vvay, I saw (o king) from heauen a light 13
to haue shined round about me and them that vvere in
companie vwith me, about the brightnes of the sunne. † And 14
vvhen al vve vvere fallen dovvne on the ground, I heard a
voice speaking to me in the Hebrew tongue: Saul, Saul, vvhy
persecurest thou me? It is hard for thee to kicke against the
pricke. † And I said, Vvho art thou Lord? And our Lord 15
answered, I am I E S V S vvhom thou doest persecute. † But 16
rise vp and stand vpon thy feete: for to this end haue I ap-
peared to thee, that I may ordaine thee a minister and vvitnes
of those things vvhich thou hast seen, and of those things
vvherein I vvil appeare to thee, † deliuering thee out of the 17
peoples & natiōs vnto the vvich novv I send thee, † to opē 18
their eies, that they may be conuerted from darkenes to light,
and from the povver of Satān to God, that they may receiue
remission of sinnes and lot among the saincts by the faith
that is in me. † Vvherevpon, king Agrippa, I vvvas not in- 19
credulous to the heauenly vision: † but to them first that are 20
at Damascus, and at Hierusalem, and vnto al the countrie of
Ievvrie, and to the Gentiles* did I preach that they should
doe :: penāce, and turne to God, doing vvorkes vvorthie of
penance. † For this cause the Ievves, vvhen I vvvas in the 21
temple,* apprehending me, attēpted meaning to kil me. † But 22
aided by the help of God, I stand vntil this day, testifying to
small and to great, saying nothing beside those things vvhich
the Prophets did speake I should come to passe, & Moyse, † if 23
CHRIST vvere passible, if the first of the resurrection from
the dead, he vvere to shew light to the people and to the
Gentiles.

* Penāce often
inculcated, and
vvorkes agree-
ble to the same.

† As he spake these things and made his answer, Festus 24
vvith a loud voice said, Thou art mad, Paul: much learning
turneth thee to madnesse. † And Paul said, I am not mad, 25
most excellent Festus: but I speake vvordes of veritie and so-
brietie. † for the king knoweth of these things, to vvhom al- 26
so I speake constantly. for I thinke none of these things to
be vnknowen to him. For neither vvvas any of these things
done in a corner. † Beleeuest thou the prophets, king Agrip- 27
pa? I knowv that thou beleeuest. † And Agrippa said to Paul: 28

A litle

Act. 9, 3.


Act. 9,
20.

Act. 22,
30.

29 A litle thou persuadest me to become a CHRISTIAN. And Paul said; I vvish of God, both in litle, and in much, not on-ly thee, but also al that heare this day, to become such as I am
 30 also, except these bandes. † And the king rose vp, and the
 31 Prefident, and Bernice, and they that sare by them. † And going a side, they spake among them selues, saying, That this man hath done nothing vvorthie of death or bandes.
 32 † And Agrippa said to Festus, This man might be released, if he had not appealed to Cæsar.

CHAP. XXVII.

What a dangerous navigation he had towards Rome: and that by his prohibition and counsel the ship might have been saved. And for his sake (as God also revealed to him before) all the companie vvvas preserved, being 276 persons.

1  ND after it vvvas decreed that he should saile into Italie, and that Paul vvith other prisoners should be deliuered to a Centurion named Iulius, of the band Augusta,
 2 † vve going vp into a ship of Adrumetum, beginning to saile about the places of Asia, loosed from the land, Aristarchus
 3 the Macedonian of Thessalonica continuing vvith vs. † And the day folovving vve came to Sidon. And Iulius intreating Paul courteously, permitted him to goe to his frendes, and
 4 to take care of him self. † And vvhen vve had loosed there, vve sailed vnder Cypres: because the vvindes vvvere cōtrarie.
 5 † And sailing the sea of Cilicia and Pamphilia, vve came to
 6 Myra^s Lystra, vvwhich is in Lycia: † and there the Centurion finding a ship of Alexandria sailing into Italie, remoued vs into
 7 it. † And vvhereas many daies vve sailed slowly, & vvvere scarce come ouer against Gnidus, the vvinde hindering vs,
 8 vve sailed neere Crete by Salmone: † and vvith much a doe sailing by it, vve came into a certaine place that is called Good-hauens, nigh to the vvwhich vvvas a citie Thalassa.
 9 † And vvhen much time vvvas spent, and vvhereas now it vvvas not safe sailing, because the¹¹ fast now vvvas past, Paul
 10 comforted them, † saying to them, Ye men, I see that the sailing beginneth to be vvith hurt and much damage not only
 11 of the lading and the ship, but also of our liues. † But the Centurion

¹¹ It may signifie the lewes fast of the seventh moneth September, after vvwhich the navigation vvvas perillous, vvinter approaching.

Centurion beleueed the gouernour and maister of the ship, more then those things vvhich vvere said of Paul. † And 12 vvhereas it vvas not a commodious hauē to vvinter in, very many taking counsel appointed to saile thence, if by any meanes they might comming to Phœnice, vvinter there, a hauē of Crete looking tovvard the^c Afrike and the Chore. † And the southvvinde blowing, they thinking that they 13 had obtained their purpose, vvhē they had parted from Afson, sailed along by Crete. † But not long after, a tempestuous 14 vvinde that is called Euro-aquilo, droue against it. † And 15 vvhē the shippe vvas caught and could not make vway against the vvinde, giuing vp the ship to the vvinde, vve vvere driuen. † And running vpon a certaine iland, that 16 is called^c Cauda, vve could scarce get the cock-boate. † Vvhich being taken vp, they vsed helps, girding the 17 ship, and fearing lest they should fall into^c the Syte, letting dovvne the vessel, so vvere they caried. † And vvhē vve 18 vvere mightily tolled vvith the tempest, the next day they cast forth, † And the third day vvith their ovvne handes 19 they threvve forth the tacklings of the ship. † And neither 20 sunne, nor starres appearing for many daies, and no smal storme being tovvard, al hope vvas novv taken avway of our sauing.

† And vvhē there had been long fasting, then Paul stan- 21 ding in the middes of them, said, You should in deede, O ye men, haue heard me, and not haue parted from Crete, & haue gained this hurt and losse. † And novv I exhort you to be 22 of good cheere. for there shal be no losse of any soule amōg you, but of the ship. † For^c an Angel of the God vvhoſe I 23 am, and^c vvhom I serue, stode by me this night, † saying, 24 Feare not Paul, thou must appeare before Cæsar: and behold God hath^{cc} giuen thee al that saile vvith thee. † For the 25 vvhich cause be of good cheere ye men: for I beleuee God, that it shal so be, as it hath been said to me. † And vve must 26 come vnto a certaine iland. † But after the fourtenth night 27 vvas come on vs, as vve vvere sailing in Adria about mid- night, the shipmen deemed that there appeared some coun- trie to them. † Vvho also sounding, found tvventie fadomes: 28 and being parted a litle from thence, they found fiftene fa- domes. † And fearing lest vve should fall into rough pla- 29 ces, casting out of the sterne fourē ankers, they vvished that

^{cc} Paul (saith S. Hierom) had so many soules in the ship giuen him, that is, so many men saued for his sake: and after he is vvith Christ, shal he shut his mouth, and not be able once to speake for them that haue beleueed in his Gospel? Hiero. adu. vigil. Vvhereby he proueth that if God do much for the merits of Saints in this life, much more at their intercession & prayer in hea- uen.

^c names of vvin- det.

^c Græc. Clauda.

^c a place of quic- k: saude.

^c an Angel giuen.

30 that day vvere come. † But as the shipmen sought to flee
 out of the ship, hauing let dovvne the cock-boate into the
 31 sea, pretending as if they vvere about to cast out ankers out of
 the fore part of the ship, † Paul said to the Centurion and
 to the souldiars, " Vnles these tarie in the ship, you can not be
 32 saued. † Then the souldiars cut of the ropes of the cock-
 boate: and suffered it to fal avvay.
 33 † And vvhen it began to be light, Paul desired all to take
 meate, saying, This day is the fourtenth day that you expect
 34 and remaine fasting, taking nothing. † For the vvchich cause
 I desire you to take meate for your health sake: for there shal
 35 not an heare of the head perish of any of you. † And vvhen
 he had said these things, raking bread, he gaue thanks to
 God in the sight of them al: and vvhen he had broken it, he
 36 began to eate. † And being al made of better cheere, they
 37 also tooke meate. † And vve vvere in al in the ship, soules
 38 tvvo hundred seuentie sixe. † And being filled vvith meate,
 39 they lighred the ship, casting the vvheat into the sea. † And
 vvhen day vvas come, they knev not the land: but they
 spied a certaine creeke that had a shore, into the vvchich they
 40 minded, if they could, to cast a land the ship. † And vvhen
 they had taken vp the ankers, they committed them selues to
 the sea, loosing vvithal the rudder bands: and hoising vp the
 maine saile according as the vvinde blevve, they vvent on
 41 tovvard the shore. † And vvhen vve vvere fallen into a
 place betvvene tvvo seas, they graeled the ship: and the
 fore-part truly sticking fast remained vnmouable: but the
 42 hinder part vvas broken by the violence of the sea. † And
 the counsel of the souldiars vvas, that they shoud kil the
 43 prisoners: lest any svimming out, might runne avvay. † But
 the Centurion vvilling to saue Paul, forbade it to be done: &
 he commaunded them that could svimme, to cast out them
 44 selues first, and escape, and goe forth to land: † and the
 rest, some they caried on bordes, and some vpon those things
 that vvere of the ship. And so it came to passe, that al the
 soules escaped to land.

Gods providence to the See of Rome. *11. An Angel.* S. Paul had many visions, specially to assure him that he should to Rome and stand before Caesar, our Lord him self before (23, 11) appearing to him, and here an Angel, for that purpose. Vvhereby vve plainly see the special providence of God toward that See, vvhere his two principal Apostles vvere designed to preach, plant the faith, liue, die, be buried, and honoured til the vvorldes end.

Gods predestination and appointment taketh not away mans free vvill and endeouours. *11. Vnles these tariē* Vvhen God reuealeth to vs any thing, or assureth vs of any euent to come, he dischargeth vs not thereby of our requisite endeouours and labours for atcheiuing the same, not executing ordinarily his designements toward men othervvise then by their ovvne free vvill and actions. S. Paul said not here, Let vs do vvhat vve list: vvorke vve or sit vve stil, vvether the mariners goe out or tarie vvithin, vve are al sure to be saued, for so God hath reuealed to me, and he can not lie, neither can it fall othervvise. but contrarievvise saith he, If these mariners leaue the ship, you can not be saued. So say al true Catholike preachers to Christian people, Vvhat providence, predestination, or foresight so euer God haue of your saluation, you are not thereby constrained any vvay, you haue free vvill stil, and can not be saued (though you be predestinate) except you keepe Gods commaundements, repent you of your sinnes, beleue, liue and die vvell. And if it vvere reuealed to any mā, that he vvere one of Gods electe, & that he should finally die in grace and be saued, yet he vvere bound to vvorke his saluation vvith feare and trembling, as S. Paul both did, and taught, lest he become reprobate: no lesse then the same Apostle here and his fellowes, though they had their life promised to them of God, yet vvere bound to labour and vie al possible diligence that they might not be drovned. *1 Cor. 9, 27 Philip. 2, 12.*

CHAP. XXVIII.

After their shipwracke having vvintered in the land (now named Malta) vvhere many miracles vvere vvrought by Paul, they take ship againe, and so by Sicilie they come to Puteoli in Italie, the Christian Romans comming a great vvay to meete him, to his great ioy. 16 Finally being come to Rome, in his lodging he declareth to the Iewes his cause, 23 and on a day appointed preacheth 18 5 vnto them. 25 And seeing their incredulitie, he sheweth how it vvvas foretold by Esay: 28 but that the Gentils vvill not be incredulous. 30 To vvhom he there preacheth vvithout prohibition.

24 This land (now Malta) is the seate of the knightes of the Rhodes. the inhabitants vvhereof haue a special deuotion to S. Paul: 40 vvho both the cheefe Church (being the Bishops Seate) is dedicated, and the vvhole Island (as they count it) consecrated. vvhere the people shew yet to strangers, his prison and other memories of his miracles.



AND vvhen vve had escaped, then vve knew 1 that the island vvvas called 'Mitylene'. But the Barbarous (he vvved vs no smal courtesie. † For, 2 kindling a fire they refreshed vs al, because of the imminent raine and the colde. † And 3 vvhen Paul had gathered together some number of sticke, and had laide them on the fire, a viper issuing out of the heate, inuaded his hand. † But as the Barbarous saw the 4 beast hanging on his hand, they said one to an other, Vndoubtedly this man is a murderer, vvho being escaped out of the sea, Vengeance doth not suffer him to liue. † And he in 5 deede shaking of the beast into the fire, suffred no harme. † But they supposed that he should be turned into a svel- 6 ling, and that he vvould sodenly fall and die. But expecting long and seeing that there vvvas no harme done on him, being changed they said, that he vvvas a God. † And in those pla- 7 ces vvere lands of the prince of the ile, named Publius, vvho receiuing

Melita

castra

8 receiuing vs, for three daies intreated vs courteously. † And
 it chaunced that the father of Publius lay vexed vvith feuers
 and the bloody fluxe. Vnto vvhom Paul entred: and vvhen
 he had praied, and imposed hands on him, he healed him.
 9 † Vvhich being done, al in the ile also that had infirmities,
 10 came, and vvere cured: † vvho also honoured vs vvith ma-
 ny honours, and vvhen vve vvere sailing avvay, laded vs
 vvith necessaries.

11 † And after three moneths, vve sailed in a ship of Alex-
 andria, that had vvintered in the iland, vvhose signe vvas the
 12 Castors. † And vvhen vve vvere come to Syracúsa, vve ta-
 13 ried there three daies. † Thence compassing by the shore,
 vve came to Rhegium: and after one day the Southvvinde
 14 blowving, vve came the second day to Putéoli, † vvhere
 finding brethren, vve vvere desired to tarie vvith them seuen
 15 daies: and so vve came to Rome. † And from thence, vvhen
 the brethren had heard, they came to meete vs vnto *Appi-forum*,
 and the Three-tauerns. Vvhom vvhen Paul had seen, giuing
 16 thanks to God, he tooke courage. † And vvhen vve vvere
 come to Rome, Paul vvas permitted to remaine to him self
 17 vvith a souldiar that kept him. † And after the thirde day
 he called together the cheefe of the Ievves. And vvhen they
 vvere assembled, he said to them,

Men brethren, I doing nothing against the people, or
 the custome of the fathers, vvas deliuered prisoner from Hie-
 18 rusalem into the hands of the Romanes, † vvho vvhen they
 had examined me, vvould haue released me, for that there
 19 vvas no cause of death in me. † But the Ievves contradicting
 it, I vvas compelled to appeale vnto Cæsar, not as hauing any
 20 thing to accuse my nation. † For this cause therefore I desired
 to see you and to speake to you. for, because of the hope of
 Israëll, am I compassed vvith this^e chaine.

21 † But they said to him, Vve neither receiued letters con-
 cerning thee from Ievurie, neither did any of the brethren
 22 that came hither, report or speake any euil of thee. † But vve
 desire of thee to heare vvhat thou thinkest: for^e concerning
 this^e secte, it is knowve to vs that it is gaine said euery vvhere.
 23 † And vvhen they had appointed him a day, they came to
 him vnto his lodging very many: to vvhom he expounded,
 testifying the kingdom of God, and vsing persuasion to them

Aaa ij of

caisi-
 vvas

of I E S V S out of the lawv of Moyſas and the Prophets, from morning vntil euening. † And certaine beleued thoſe things 24 that vvere ſaid: but certaine beleued not. † And vvhenceas 25 they did not agree among them ſelues, they departed, Paul ſaying one vvord: That vvell did the holy Ghoſt ſpeake by Eſaie the prophet to our fathers, † ſaying, Goe to this people, and 26 ſay to them, Vvith the care you ſhal heare, and ſhal not vnderſtand: and ſecing you ſhal ſee, and ſhal not perceiue. † For the hart of this people is 27 vvaxen groſſe, and vvith their eares haue they beauiſly heard, and their eies they haue ſhut: leſt perhaps they may ſee vvith their eies, and heare vvith their eares, and vnderſtand vvith their hart, and be conuerſed, and I beale them. † Be it knowen therfore to you, that this Saluation of 28 God is ſent to the Gentiles, and they vvill heare. † And vvhene he had ſaid theſe things, the Ievves vvent 29 out from him, hauing much queſtioning among them ſelues. † And he taried ful tvvoyeres in his hired lodging: and he 30 receiued al that came into him, † preaching the kingdom of 31 God, and teaching the things that concerne our Lord I E S V S C H R I S T vvith al confidence, vvithout prohibition.

Eſa 6, 9.
Mat. 13,
14. Mr.
4, 12.
Lu. 8, 10
Io. 12, 40
Ro. 11, 8

Here alſo (as Mat. 13.) it is plaine that they vvould not ſee, nor heare, & that their execration is to be attributed to the ſelues & not to God. See annota. 10. 11.

A N N O T A T I O N S
CHAP. XXVIII.

Malta hath S. Pauls bleſſing and grace vntil this day.

Gods miraculous vertue in certaine countries and creatures, by his Saints.

S. Pauls chaines honoured.

1. *Shaking of the beaſt.* The promes of Chriſt (Mat. 16) that venomous ſerpents ſhould not hurt them that beleue in him, is fulfilled not in al beleuers, but in ſuch as had the gift of miracles, as S. Paul had. Vvhom here a viper by nature ſo venomous that the people thought he ſhould haue died out of hand, did no vvhit annoy: he extinguiſhing by the pouer of Chriſt al the poiſon of the beaſt. Yea and (as the Chriſtian people there til this day beleue) by S. Pauls prayers the Iland *Malta* was deliuered for euer from al ſuch venomous ſerpents, in ſo much that children there play vvith *scorpions* euer ſince that time, and Pilgrimes daily carie vvith them peeces of ſtones out of the *reſerue* place vvhere S. Paul abode, by vvich they affirme that they heale them vvich in other countries *enluded*, adioyning are bitten of ſcorpions, the medicine therfore being called, *S. Pauls grace*. The Heretikes that know not the pouer of God, nor the miraculous vertues giuen to his Saints, maruel and blaſpheme, vvhen they heare ſuch things as be proper to certaine countries, attributed ſometimes to Gods miracles done by his Saints: as though that vvete not poſſible, or vvete not as much to Gods honour, and more, then things proceeding only of natural cauſes. Such profane men vvould not haue attributed the holſomnes of the vvaters of Jericho to Eliſeus his vertue and miracles, amending them by caſting ſalt into them, if the Scripture had not expreſly teſtified the ſame. It is the part of al faithful men to referre ſuch things to God, vvhen any iuſt occaſion is giuen therunto, rather then to nature: though the incredulous doe alvvales conſtraine, for feare of ſuperſtition & diſhonouring God. As though this eſcape of drowning, might better and more to Gods glorie, be referred to chance and the mariners induſtrie, then to S. Pauls prayers and extraordinarie vvorking.

20. *Chaines.* I vvould vvith novv (ſaith S. Chryſtoſome) to be for a time in the place vvhere theſe chaines remaine, and to ſee the fetters vvich Diuels feare, and Angels reverence. *homil. 1 ad populum Antiochenum*. See alſo S. Gregorie *lib. 1 episto. 20.* of the miracles done by S. Pauls chaines, and that he ſendeth to the Emperreſſe Conſtantia ſome duſt thereof filed of, for a greas Relike and holy gift.

22. *Concerning.*

21. *Concerning this sect.* The Heretikes of al sortes comfort them selves much, vwhen they finde here or els vwhere the Christian faith called of the Ievves or incredulous persons, a Sect or an Heresie, & sometimes in contempt of Christes person the Maister of the same, the Secte of the Naza- The name of Ievves and Pagans might and did misse in condemning Christian religion for an Heresie: or as men to al Heretikes: as though the Church of God might as vvel erre in naming their doctrine Heresie, as the Sect is vvel gi- though the Protestants doctrine were as vvel proued and tried to be no Heresie, by the Prophets sies, though the and other Scriprures, miracles, and consent of al Nations and ages, as Christes blessed doctrine is. Christian reli- vwhereas in deed the Protestants doctrine is evidently conuincied to be heretical, by the same argu- gion at the first ments that Christes religion is proued to be the only true doctrine of saluation, and not an heresie. vvas fallely so And vwhofoeuer can deduce the Christian faith from Adam to this day, through out al the Fathers, called. Patriarches, Prophetes, Priests, Apostles, and Bishops, by descent and succellion of al lawes and states of true vvorshippers and beleeuers (vvhich is the only or special vway to proue that the Christian faith is no heresie) he Chal by the same meanes al at once proue the Protestants doctrine to be an heresie and a false secte. That the Ievves therefore and il men in al places contradicted the Christian religion, calling it an Heresie or a Sect, as though it had a beginning of some certaine Sect- Maister othez then God him self, they were deceiued: and the Church of God neuerthelesse calling the Protestants doctrine Heresie in the vvorst part that can be, and in the vvorst sort that euer vvas, doth right and most iustly.

The end of the Actes of the Apostles.

Vwherevnto we ioine for the readers behalfe, tvvo Tables of the tvvo cheefe Apostles, and a note of the rest, as an abridgement of the said booke, and a supply of some things not there mentioned.

THE SUMME OF THE ACTES OF THE APOSTLES, CONTEINING

SPECIALLY THE GESTES OF THE TVVO PRINCIPAL Apostles, S. Peter and Paul, in such order of time and yeres of the Emperours, and from Christs Nativity, and Ascension, as they vvre done: so far as by holy Scriptures or Ecclesiastical writers may be gathered. Wherin though it be not possible to set downe the precise and vndoubted 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 vve followe the most probable and plaine plot that vve finde in holy Scripture and ancient writers. Wherby the studious reader may easily discover the falsly of the Protestants, that can finde no time when Peter might possibly come to Rome, be Bishop, and die there: diuers things in S. Pauls actes being no lesse hard to reconcile to the course of S. Lukes narration, then any thing touching the historie of S. Peter, namely his three yeres preaching in Arabia: al which must needs be true, whether vve hit the very iust time or no, and how so ever authors differ about the same.

See the annot.
Rom. 16, 25.
Gal. 1.

A TABLE OF S. PETER.

Year	Nat. Dni. After	Age	Event
13	34	1	PETER causeth the Disciples to procede to the election of an other Apostle in Judas room. <i>Act. 1.</i>
			Receiuing vwith the rest the gifts of the Holy Ghost on Vvhit-sunday, he made the first Sermon, and conuerted 3000. <i>Act. 2.</i>
			He cureth one borne lame, preacheth Christ and penance to the Iewes: so that 5000 beleued. <i>Act. 3 & 4.</i>
			He is imprisoned, releas'd againe, threatened and commaunded to preache no more: but he vwith Iohn aniuereth, that they must obey God more then man. <i>Act. 4.</i>
			He striketh to death vwith a vvord, Ananias and Saphira, for sacrilege. <i>Act. 5.</i>
			He is sent vwith Iohn to Samaria, to confirme the newly baptized, vwhere he reproveth Simon Magus. <i>Act. 8.</i>
19	35	2	He healeth Aeneas at Lydda, and raiseth Tabitha from death at Ioppè. <i>Act. 9.</i>
			He is vvarned and taught by a vision, to preach to Cornelius a Gentil. <i>Act. 10.</i> He defendeth his receiuing of the Gentiles <i>Act. 11.</i> and recordeth (<i>Act. 13.</i>) that God called the first Gentiles by his ministerie. so that Pauls first preaching to them, and his going to Arabia, must be after this. See S. Chryf. in <i>Act. ho. 22. Euseb. li. 2 c. 1.</i>
23	36	3	He continueth preaching in diuers partes of Iurie and the prouinces adioyning. About tvvo yeres after this, S. Paul visiteth him at Hierusalem. <i>Gal. 1.</i>
			He preacheth in Syria and the Prouinces of Asia minor, Bythynia, Pontus, Galatia, Cappodocia, ordaining Bishops and Priests in diuers places. <i>1 Pet. 1. Nicoph. li. 2 c. 13. Platina in Petro.</i>
23	39	6	He goeth to Antioche, preaching there, and making that his Seate, yet not remaining there continually, but for the affaires of the Church, departing thence, sometime to Hierusalem, sometime to other places. <i>Hiero. in Catalogo. Ignat. ad Magnesianos.</i>
			At Hierusalem he is cast into prison after the putting of S. James to death, by the commaundement of Herod. he is praied for by the vvhole Church, & deliuered out of prison by an Angel. <i>Act. 12.</i>
44	44	17	Avoiding the furie of Herod, he leaueth Iurie againe. He appointeth Euodius Bishop in Antioche. <i>Euseb. in Chron. li. 2 c. 16. Suidas. Ignat. ad Antiochen.</i> And passing by Corinth, HE COMETH TO ROME, to conuince Simon Magus. <i>Hiero. in Catalogo. Euseb. li. 2 c. 13. 14. Concil. 10. 1.</i>
			He approueth & declareth the Gospel of S. Marke to be Canonical. <i>Hiero. in Catalo. Euseb. li. 2 c. 16.</i>
			Having founded the Church at Rome, and planted his Apostolical Seate there, after vvard absteine from the cite (either expelled thence vwith other Iewes, <i>Cornel. Tacit. in Claudio:</i> or rather according to the office of his Apostleship) leauing it for a time, he visited other Churches, and came to Hierusalem againe, vving both in his absence and presence, Linus and Cletus for his coadiutors. <i>To. 2 Concil. pag. 436. Epiph. 10. 2. Hieron. 27.</i>
51	51	18	He holdeth the first Councel. <i>Act. 15.</i> He is reprehended at Antioche by S. Paul. <i>Galat. 1. except that difference fell before the Councel, as some thinke. August. ep. 10.</i>
			He returneth to Rome againe, the Romane faith by his diligence now made famous through the vvorld. <i>Ro. 1. & 15. Theoderet. in 16. Ro.</i> Thence he vvriteth his first epistle. <i>1 Pet. 1. Euseb. li. 2 c. 16. Hiero. in Catalogo.</i>
			He sendeth S. Marke to Alexandria, and others to plant the faith in diuers partes of the vvorld. <i>Grego. li. 1 ep. 80. & li. 6 ep. 27. Nicopho. li. 2 c. 13.</i>
			He vvriteth his second epistle a litle before his death, vvich Christ revealed to him to be a hand. <i>1 Pet. 1.</i> He taketh order for his successor.
70	70	37	He vvas finally crucified at Rome. <i>See the last Annot. Ioan. 6. 42.</i>

FELIX ECCLESIA omni totam doctrinam Apostoli cum suo sanguine profuderunt: vbi P E T R U S Passioni Domini adæquatur, vbi P A V L U S Ioannis (Baptistæ) exitu coronatur. *Tertul. de Præscrip.*
NON ita cælum splendescit, quando radios sol demittit, quemadmodum ROMANORVM VRBS duas illas lampades vbique terrarum effundens. *Chryf. in ep. Ro. bom. 32. in moral.*

Prudent. in Hymno de S. Laurent. *Hic non priam regnant duo Apostolorum principes: Alter vocatur Gentium, Alter cathedram possidens Primam, recludit creditas Aternitate iannas.* Merita Petri & Pauli propter eundem Passioni diem celebris & solemnitè Roma commendat. *S. Aug. de conf. Euang. li. 1 c. 10.*

A TABLE OF S. PAVL.

Tibery	Nativit.	Age	Event
18	34	1	E VEN Deacons are elected and ordered by imposition of hands. <i>AB. 6.</i> Steven the principal of them maketh a blessed sermon, for vvhich he vvas stoned to death, Saul (afterward Paul) consenting and aiding thereto. <i>AB. 7.</i>
19	35	2	Saul by commission persecuteth. <i>AB. 9.</i> In his iourney to Damascus he is conuerted. <i>Ibid.</i> He goeth into Arabia and preacheth there. <i>Galat. 1.</i>
22	38	5	Paul returneth to Damascus, vvhich being in danger he escapeth, let downe in a basket by the vvall. <i>AB. 9.</i> Thence he commeth to Hierusalem to see Peter. <i>Galat. 1.</i> Vvhich being in danger of his life, the brethren conuey him out of the citie to Cæsarea, and thence to Tarsus. <i>AB. 9.</i> He preacheth in the partes of Syria and Cilicia. <i>Galat. 1.</i> and at Antioche, vvhich the Christians vvere first called by that name. <i>AB. 11.</i> He and Barnabas being seuered from the rest of the Disciples by the appointmēt of the holy Ghost, and after fasting and praier, by imposition of hands consecrated Apostles and Bishops, they come to Cypres, vvhich he conuerted the Proconsul. <i>AB. 13.</i> He preacheth in Lycaonia, and at Lystra is almost stoned to death. He appointeth Priests in euery Church, and returning by Pisiida, came againe to Antioche vvhence they first departed. <i>AB. 14.</i> At Antioche and there about he remaineth (<i>AB. 14</i>) vntil the controuersie touching the obseruation of Moyses law. for resolution vvhich he and Barnabas ascend to Hierusalem. Vvhich they are appointed to bring the determination of the Council to Antioche. And from thence passing through Syria and Cilicia, they teach the Christians to obserue the decrees of the Apostles and Auncients. <i>AB. 15.</i> Doing the same in the citie of Lycaonia and others adioining, by a vision he is vvarned to passe ouer the sea, and so commeth into Macedonia, vvhich he planteth the Gospel. <i>AB. 16.</i> Hence forward S. Luke pursueth S. Pauls storie, chapter by chapter, vntil his apprehension in Hierusalem, and arrival at Rome, in this order. He returneth from Macedonia by Thessalonica to Athens, vvhich he conuerteth many, namely S. Denys Areopagita. <i>AB. 17.</i> From Athens he commeth to Corinth, vvhich he remaineth 18 moneths. <i>AB. 18.</i> and hauing visited the Churches of Asia <i>AB. 19</i> he commeth backe to Corinth <i>AB. 20.</i> Vvhence he vvriteth his epistle to the Romanes. <i>Ro. 15.</i> From Corinth he saileth to Trôas in Asia, vvhich vpon a Sunday he raised Eutychus from death, preaching til midnight. from Trôas he commeth to Milētum by sea, and there sendeth for the Bishops and Auncients of Ephesus, and exhorteth them. <i>AB. 20.</i> Thence comming to Hierusalem he is taken, <i>AB. 21</i> and from the Tribune Lyllias deliuered to Felix the Gouverneur, <i>AB. 23</i> : and by him left to Festus, <i>AB. 24.</i> he appealeth to Cæsar, <i>AB. 25</i> : and so is SENT TO ROME, <i>AB. 27</i> : vvhich he arriveth. <i>AB. 28.</i> At Rome he remaineth in free prison two yere, <i>AB. 28.</i> and then is deliuered, <i>1 Tim. 4.</i> After his deliuerie he preached in sundrie countries of the vvest, namely in Spaine. <i>Hiero. in Catalogo. Epiph. Harif. 27.</i> Him self vvriteth that he purposed so to doe. <i>Ro. 15.</i> In his Epistle to the Phillipians (c. 1) he minded to visite the Churches of Asia, vvhich also he did. <i>Genebrard. in Chron.</i> He vvriteth last of al, his second Epistle to Timothee a litle before his death. <i>1 Tim. 4.</i> being now the second time apprehended and in bandes at Rome. <i>Thouderet.</i> He vvas beheaded at Rome, the same day that Peter vvas crucified. <i>S. Ambros. ser. 66. 67. S. Maximus.</i>
25	58	25	
24	70	37	

OF THE OTHER APOSTLES.

Genebr. out of
others Authors.

THE Actes of the rest of the twelve Apostles be not much written of in this booke: but as* other Ecclesiastical writers do testifie, they preached specially in these nations, as followeth. *Andrew in Achaia, Iohn in Asia, Philip in Phrygia, James in Ievrie, Bartholomey in Scythia, Thomas in India, Matthev in Aethiopia, Simon in Persia, Thaddaeus in Mesopotamia, the other James in Spaine, Matthias in Palestine.* So distributing them selues through out the world, to gather one Catholike Church of al Nations, according as Christ gaue them commission *Mat. 28, 19:* and as it vvas prophecied of them before *Psal. 18. Their sound is gone forth into every countree, and their wordes into the endes of the whole world.* But before they departed one from an other (the time vvhwhereof is not certainly knowven) * al Twelue assembling together, & ful of the Holy Ghost, eche laying downe his sentence, agreed vpon twelue principal articles of the Christian faith, and appointed them for a rule to al beleeuers: Vvhich is therefore called and is **THE APOSTLES CREDE:** Not written in paper, as the Scripture, but from the Apostles deliuered by tradition. *Ruff. & Hiero. locis citatis.* Vvhich, as of old (*Hiero. cont. Lucifer*) so at this day al solemnely professe in their Baptisme, either by them selues or by others: and al that be of age and capacitie, are bound to know and belecue euery article of the same. Vvhich are these that folow.

Ruff. in expof.
Synb. Apolt.
Ambr. ser. 38.
Hiero. ep. 61 c.
9. aduers. iero.
10. Hierof.

THE APOSTLES CREDE,

OR

SYMBOLVM APOSTOLORVM.

- | | | | | |
|---|--|--------|----|---|
| 1 | I beleue in God the Father, almighty, creator of heauen and earth. | dearb: | 6 | Ascended into heauen: sitteth at the right hand of God the Father almighty. |
| 2 | And in IESVS CHRIST, his only Sonne, our Lord. | | 7 | From thence he shal come to iudge the quicke and the dead. |
| 3 | Who vvas conceived by the Holy Ghost; borne of the Virgin MARI. | | 8 | I beleue in the Holy Ghost. |
| 4 | Suffered vnder Pontius Pilate, vvas crucified, dead, and buried: Descended into Hel. | | 9 | The holy Catholike Church: the communion of saints. |
| 5 | The third day he rose againe from | | 10 | Forgiuenesse of finnes. |
| | | | 11 | Resurrection of the flesh. |
| | | | 12 | Life euerslasting. Amen. |

THE





THE ARGUMENT OF THE EPISTLES IN GENERAL.



AFTER the Gospels, which is a storie of Christ himselfe, and after the Actes of the Apostles, which is a storie of Christes 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 Doctors of the Church, they did in their time, as the Doctors that succeeded them, did after them: who from the beginning unto this day, have written Epistles & Bookes 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 here the ensample: as also S. Luke in the Actes of the Apostles, led the way to all the writers of the Ecclesiastical Historie after him. For although there be no comparison betwene them for authoritie, forasmuch as these are Canonical Scripture, and so are not any writings of their successor: yet the occasions and matters (as I have said) are like.

Most of these Epistles are S. Pauls Epistles: the rest are called *Catholicke Euseb. li. 1. Eccl. Epistolæ, the Epistles Catholike. For S. Paul writeth not any Epistle to al hist. c. 22. (howbeit every one of them is for al the Church:) but some to particular Churches of the Gentils, as to the Romans, to the Corinthians, to the Galatians, to the Ephesians, to the Philippians, to the Colossians, to the Thessalonians: some to particular persons, as to Timothee, to Tite (who were Bishops among the Gentiles, to wit, of Ephesus, and of Crete) and to Philemon, and then one to the Hebrewes, who were the Levites of Hierusalem and Iurie. But the Epistles of the other Apostles, that is, of S. James, S. Peter, S. Iohn, and S. Iude, are not so intuled to any one Church or person (except S. Iohns two later short Epistles, which yet might not be separated from his first, because they were al of one Author) and therefore they are termed Catholicke, that is, vniuersal. For so writeth S. James: To the twelue 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 haue obtined equal faith with vs, like wise S. Iude: To them that are in God the father beloved, and in Iesus Christ preferred, and called. S. Iohns first is without title.

Now, for the occasions of their writing, whereby we shal perceiue the matters or arguments that they handle: it must be remembered (as the Storie of that time in the Actes of the Apostles doth at large declare) that the Church then beginning, was planted by the Apostles not onely in the Iewes, but also in the Gentiles: yea and specially in the Gentiles. Whereby thing offended the Iewes mainly was. For, they could not abide to see, so much as their owne Countrie to receive him for Christ, whom they had rejected and censured: much lesse, to see, them preach him to the Gentiles also. that offended euen those Iewes also, that

Bbb

beleneed

beleued him to be Christ. Howbeit such of them as were Catholikes, and therefore not obstinate, were satisfied when they understood by the Apostles that it was Gods pleasure, as Act. 11. we reade. But others of them became heretikes, & preached to the Christian Gentiles, that it was necessary for them to receiue also the Lawes religion. Of such we reade Act. 15. Vnles you be circumcised, you can not be saued. And as these did so preach against the truth, so did the vnchristened Iewes not onely themselves persecute, but also stirre vp the Idolatrous Gentiles euery where to persecute the Christians: by such obstinacie prouoking God to reprobate their Nation: which yet they thought impossible to be done, because they were the seede of Abraham, and were circumcised, and had receiued the Law by Moyses. for such carnal respects they trusted in themselves, as though God and Christ were vnseparably bound vnto them: attributing also so much to their owne works, (which they thought they did of themselves, being holpe with the knowledge of their Law,) that they would not acknowledge the death of Christ to be necessarie for their saluation: but looked for such a Christ, as should be like other princes of this world, and make them great men temporally.

Hereupon did S. Paul write his Epistles, to shew both the vocation of the Gentiles, and the reprobation of the Iewes. Moreover, to admonish both the Christian Gentiles, not to receiue Circumcision and other ceremonies of Moyses Law, in no wise: and the Iewes also, not to put their trust in the same, but rather to understand, that now, Christ being come, they must cease. Again, to shew the necessitie of Christs comming and of his death: that without it, neither the Gentiles could be saued: no nor the Iewes, by no workes that they could doe of themselves, although they were also holpen by the Law, telling them what was good & what was bad: for so much as all were sinners, and therefore also impotent or infirme: and the Law could not take away sinne, and infirmite, and giue strength to fulfil that which it gave knowledge of. but this was God onely able to doe, and for Christs sake onely would he doe it. Therefore it is necessarie for all to beleue in Christ, and to be made his members, being incorporat into his Body which is his Catholike Church. For so (although they neuer yet did good workes, but all ill) they shal haue remission of their sinnes, and new strength vnto, to make them able to fulfil the commandments of Gods Law, yea & their workes after this shall be so gracious in Gods sight, that for them he will giue them life euerlasting. This is the necessitie, this is also the fruite of Christian Religion. And therefore he exhorteth all, both Gentiles and Iewes, as to receiue it humbly, so also to perseuere in it constantly vnto the end, against all seduction of heresie, and against all terror of persecution: and to walke at their time in good workes, as now God hath made them able to doe.

The doctrine of the Cath. Church concerning good workes.

The same doctrine doth the Catholike Church teach vnto this day most exactly: to wit, that no workes of the vnbeleuing or unbaptized, whether they be Iewes or Gentiles, can saue them: no nor of any Heretike, or Schismatike, although he be baptized, because he is not a member of Christ: yea more then that, no workes 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 workes that he doth, is meritorious or able to saue him.

S. Pauls doctrine concerning faith and good workes.

This very same is S. Pauls doctrine: he denieth to the workes of such as haue not the Spirit of Christ, all vertue to iustifie or to saue: neither requirith he a man to haue had knowledge of the Law, or to haue kept it afortime, as though otherwise he might not be saued by Christ: but yet when he is christened, he requirith of necessitie, that he keepe Gods commandments, by avoiding of all sinne, and doing good workes: and so such a mans good workes be attributeth 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 vnlearned and vnstable, who reading S. Pauls Epistles did misconster his meaning, as though he required not good workes no more after Baptisme, then before Baptisme: but held that onely Faith did iustifie and save a man. Thereupon the other Apostles wrote their Epistles, as S. Augustine noteth in these wordes: Therefore because this opinion (*Ad salutem obtinendam sufficere Solam fidem*, that onely faith is sufficient to obtaine saluation) was then risen: the other Apostolical Epistles, of Peter, Iohn, James, Iude, do against it specially direct their intention: to auouch vehemently, *fidem sine operibus nihil prodesse*, that faith without workes profiteth nothing. As also Paul him selfe did not define it to be *quandlibet fidem, qua in Deum creditur*, whatsoeuer maner of faith, vvhercvvith vve beleeue in God, but that holcsome & expresse Euangelical faith, vvhose workes procede from loue, and the faith (quoth he) that worketh by loue. vvhercvvpon that faith, vvhich some thinke to be sufficient to saluation, he so affirmeth to profite nothing, that he saith, *If I should haue all faith so that I could remoue mountaines, and haue not charitie, I am nothing.*

He therefore that vvill not erre in this point, nor in any other, reading either S. Pauls Epistles, or the rest of the holy Scriptures, must sticke fast to the doctrine of the Catholike Church, vvhich Church S. Paul termeth the pillar and ground of the truth: assuring him selfe that if any thing there found to him as contrarie hereto, he saileth of the right sense: and bearing alvvayes in his minde the admonition of S. Peter, saying: As also our most deere brother Paul according to the vvifedom giuen to him, hath vvritten to you: as also in all his Epistles, speaking in them of these things, in the vvhich are certaine things hard to vnderstand, vvhich the vnlearned and vnstable deprauce, as also the rest of the Scriptures, to their ovvne perdition. You therefore brethren, foreknowing, take heed lest ye be led amis by the error of the vnnvise, and fall avvay from your ovvne stedfastnes.

THE TIME VVHEN THE EPISTLE TO THE ROMANS VVAS VVITTEN, and the Argument thereof.

THE historie of S. Paul, vvntil he came to Rome, S. Luke in the Actes of the Apostles vvrote exactly: and though vvithout any mention of his Epistles, yet certaine it is: that some of them he vvrote before he came therc, to vvrite the vvords vvnto the Corinthians, and this to the Romans: or (* as it seemeth) before them all, the Epistle to the Galatians. Vvhercin yet because he maketh mention of the fourtyeth yere after his conuersion, it appeareth, that he preached so long vvithout any vvriting. And this order may thus briefly be gathered. First he preached to the Galatians Act. 16: and passing through Phrygia and the countrey of Galatia. Vvherof he maketh mention him selfe also, Gal. 1: Vve euangelized to you. and Gal. 4: I euangelized to you heretofore. After vvher the false Apostles came and persuaded them to receive Circumcision. Vvhercvvpon he saith Gal. 1: I marvel that thus so soone you are transferred from him that called you to the grace of Christ. vnto an other Gospel. and vvisheth therefore

Bbb 7 Gal. 4:

Gal. 4. saying: And I would I were with you now. And accordingly he came vnto them afterward, as we reade Act. 18. Walking in order through the countrey of Galatia and phrygia, confirming al the Disciples. At which time also it seemeth, that he took order with them about those contributions to helpe the neede of the Christians in Hierusalem, wherof he speaketh 1. Cor. 16: And concerning the collections that are made for the faints, as I haue ordained to the Churches of Galatia, so doe you also. By which wordes also it is euident, 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 Repte, which seemeth to haue bene when he was at Hierusalem Act. 9. foure yeres after his Conversion, in a traunce, as he calleth it Act. 22, 17) then 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 glorie of you to the Macedonians: that also Achaia is ready from the yere past. howbeit it followeth 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 vnready, we be ashamed. But when he wrote to the Romanes, then was he now come to Corinth for the purpose, and had receiued their contribution, and was ready to goe with it vnto Hierusalem. For so he saith Rom. 15. Now therefore I will goe vnto Hierusalem to minister to the faints. For Macedonia and Achaia haue liked well to make some contribution vpo the poore faints that are in Hierusalem.

The argument
of the Epistle
to the Roma-
nes.
Eph. Hxx. 42
Marcionis.
Aug. in Expos.
incho. Ep. ad
Rom.
1. Cor. 5.
b Ephel. 2.

So then, the Epistle to the Romanes was not the first that he wrote. But yet it is * and alwayes was set first, because of the primacie of that Church. for which cause also he handleth in it, such matters as pertained not to them alone, but to the vniuersal Church, and specially to all the Gentiles: to wit, the very frame (as it were) of the Church of Christ. *Tanquam enim a proprio Domino legatione fungens, hoc est, pro lapide angulari, vtrumque populum tam ex Iudais quam ex Gentibus conuenit in Christo per vinculum gratiae.* so saith S. Augustine, giving vs briefly the argument. in english thus: As being a legate for our Lord him self, that is, for the corner stone, he knitteth together in Christ by the bad of Grace, both peoples, as well of the Iewes as of the Gentils. Shewing, that neither of them had in their Gentilitie or Iudaisme any workes to bragge of, or to chalenge to them selues iustificatiõ or saluation thereby, but rather finnes they had to be sorie for, and to humble them selues to the faith of Christ, that so they might haue remission of them, and strength to doe meritorius workes afterward. In which sort, because the Gentils did humble them selues, therefore had they found mercy, though they neuer vish of the Law of Moyses. But the Iewes, because they stood vpon their owne workes, which they did by their owne strength, with the knowledge of the Law (being therefore also called the workes of the Law,) so would not humble them selues to beleue in Christ crucified, they missed of mercy, and became reprobate, excepting a few Reliquis that God of his goodnes had reserved to him self. Howbeit in the end, when the fulnes of the Gentils is come into the Church, then shall the fulnes of the Iewes also open their eyes, acknowledge their errour, and submit them selues to Christ and his Church, in like manner. In the meane time those that haue found the grace to be Christians, be exhorted to perseuerance (as it was specially needefull in those times of persecutions) and to leade their whole life now after Baptisme in good workes: and to be careful of vnitie, bearing therefore one with another, both Iew and Gentil, al that they may,

The workes of
the Law.

may, and geuing no offence to them that are weak. Thus he disputeth, and thus he exhorteth through the whole Epistle: though if we wil diuide it by that which is principal in ecb parte, we may say, that vnto the 12. chapter is his disputation: and from thence to the end, his exhortation.

Now, in these points of faith, and in al others (as also in example of life) the commendation that he giveth to the Church of Rome, is much to be noted. Your faith is renoued in the vvhole vvhorld. and your obediēce is published into euery place. I reioyce therefore in you. *And againe:* you haue obeyed from the hart vnto that forme of doctrine, vvhich hath been deliuered to you. *And therevpon againe:* I desire you brethren, to marke them that make dissensions and scandals contrarie to the doctrine vvhich you haue learned, and auoide them. For such doe not serue Christ our Lord, but their ovvne belly: and by syeete speeches ad benedictions seduce the harts of innocents. *Therefore to shunne Luther and Calvin, and al their crewes, we haue iust reason and good vvarrens. They make dissensions and scandals against the doctrine of the Romane Church. Let no man therefore be seduced by their sugred vvardes.*

Rom. 1.

Rom. 10.

Rom. 6.

Rom. 16.





The church readeth S. Pauls epistles at Martins. fro Sunday in Christmas unto Septuagesime.

THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANES.

CHAP. I.

The foundation of his Apostleship being laid, & he highly commendeth the Romanes, and protesteth his affection towards them. and so coming to the matter, saith, our Christian Catholike doctrine (that teacheth al to beleve) to be the way to salvation: & because the Gensiles (first of al) could not be saved by their Philosophie, wherby they knew God, for so much as they did not serue him, but Idols: he therefore iustly permitting them to fall into al kind of most damnable sinne.

The Epistle vpo Christmas eue.

c Faith must not be subiect to sense, reason, arguing or vnderstanding, but must commaund & be obeyed in humilitie and simplicitie.

1. S. Augustine vseth this place and the like against Heretikes, which would dravv the common Catholike faith of al nations, to some certaine countries or corners of the world. Aug. ep. 141.

1. He praieth without intermission that omitteth no day certaine times of prayer. Aug. ep. 117.



PAUL the seruant of IESVS CHRIST, I called to be an Apostle, * separated into the Gospel of God, † vvhich 2 before he had promised by his Prophets in the holy Scriptures, † of 3 his sonne, (vvhov was made to him of the seede of David according to the flesh, † vvhov was predestinate 4 the sonne of God in povver, according to the spirit of sanctification, by the resurrection of our Lord IESVS CHRIST from the dead, † by vvhom vve haue received grace and 5 Apostleship for obedience to the faith: in al Nations for the name of him, † among vvhom are you also the called of 6 IESVS CHRIST:) † † to al that are at Rome the beloved of God, called to be saincts. Grace to you and peace from God our father, and our Lord IESVS CHRIST. † First I giue thanks to my God through IESVS CHRIST 8 for al you, because your faith is renowned in the vvhole vvorlde. † For God is my vvitness, † vvhom I serue in my 9 spirit in the Gospel of his Sonne, that vvithout intermission I make a memorie of you † alvvayes in my prayers, beseeching, if by any meanes I may sometime at the length haue a prosperous journey by the vvill of God, to come vnto you. † For

Act. 13. 2.

c dis vcr- ane lo misms.

c 7 Aug. 117.

11 † For I desire to see you, that I may imparte vnto you some
 12 spiritual grace, to confirme you: † that is to say, to be com-
 13 forted together in you by that vvhich is comon to vs both,
 14 your faith and mine. † And I vvil not haue you ignorant
 15 (brethren) that I haue often purposed to come vnto you (and
 16 haue been staied hitherto) that I may haue some fruite in you,
 17 as also in the other Gentiles. † To the Greekes and the Bar-
 18 barous, to the vvise and the vnvvise I am detter. † so (as much
 19 as is in me) I am readyⁿ to euangelize to you also that are
 20 at Rome.

ⁿ The Roma-
 nes vvcre con-
 uerted and
 taught by S.
 Peter before.
 therefore he
 vseth that spe-
 ech, to confir-
 me them in
 their faith. Au-
 thor Com. apud
 Hierony. Theo-
 doret. in 16. Rom.
 & Chryf.

16 † For I am not ashamed of the Gospel. For it is the povver
 of God, vnto saluation to euery one that belecueth, to the
 17 Ievve first and to the Greeke. † For the iustice of God is re-
 18 vealed therein by faith into faith: as it is vvritten: *And the iust*
 19 *liueth by faith.*

ⁿ we meaneth
 not Gods owne
 iustice in him
 self, but that
 iustice vvher-
 vvith god endu-
 eth man vvhen
 he iustifieth
 him. Aug. de Sp.
 & lit. 2. 9.
 Whereby you
 may gather the
 vanitie of the
 heretical impu-
 tatiue iustice.

18 † For the vvyrath of God from heauenⁿ is reuealed, vpon
 al impietic and iniustice of those men that deteine the veritie
 19 of God in iniustice: † because, that of God vvhich is knowe,
 20 is manifest in them. For God hath manifested it vnto them.

20 † For his inuisible things, from the creation of the vvorld are
 seen, being vnderstoode by those things that are made: his
 eternal povver also & Diuinitie: so that they are inexcusable.

21 † Because, vvhereas they knevve God, they haue not glorifi-
 ed him as God, or giue thanks: but are become vaine in their
 22 cogitations, and their folish hart hath been darkened. † for,
 23 saying them selues to be vvise, they became fooles. † And
 they changed the glorie of the incorruptible God, into a
 24 similitude of the image of a corruptible man, and of foules

ⁿ Lo these and
 the like are the
 Images or Idols
 so often conden-
 ned in the scrip-
 tures, and not
 the holy Images
 of Christ and
 his Saints.

and foure-footed beastes and of them that creepe. † (For the
 25 vvvhich cause Godⁿ hath deliuered them vp vnto the desires
 of their hart, into vncleanness, for to abuse their owne bodies

ⁿ Eph. 4. 19. he
 saith, *They haue
 deliuered or given
 up them selues to
 vncleannesse.*
 By vvvhich colle-
 reuce of scriptures
 we learne that
 them selues are
 the cause of
 their ovvne sin-
 ne and damna-
 tion. God of his
 iustice permit-
 ting & leauing
 them to their
 ovvne vvill, and
 so giuing them
 vp into passions
 &c.

among them selues ignominiously.) † vvho haue chan-
 26 ged the veritie of God into lying: and haue vvorshipped &
 27 serued the creature rather then the creator, vvho is blessed

for euer. Amen. † Thereforeⁿ God hath deliuered them into
 28 passions of ignominie. For their vvomen haue changed the
 natural vse, into that vse that is contrarie to nature. † And in
 like maner the men also, leauing the natural vse of the vvom-
 an, haue burned in their desires one to vvard an other, men
 vpon men vvorking iurpitude, & the reppard of their errour
 (vvvhich they should) receauing in them selues. † And as

they

Act. 2,
 4

clad-
 tidon

they liked not to haue God in knowvledge: God deliuered them vp into a reprobate sense: to doe those things that are not conuenient: † replenished vvith al iniquitie, malice, 29 fornication, auarice, vvickednes, ful of enuie, murder, contention, guile, malignitie, vvhisperers, † detractours, odible 30 to God, contumelious, proude, hautie, inuentours of euil things, disobedient to parents, † folish, dissolute, vvithout 31 affection, vvithout fidelitie, vvithout mercie. † Who vvhereas 32 they knewv the iustice of God, did not vnderstand that they vvwhich doe such things, areⁿ vvorthie of death: not only they that doe them, but they also that consent to the doers.

ANNOTATIONS.
CHAP. I.

- Apostolical salutation or blessing.** *Grace to you and peace.* It is a kind of blessing rather than a prophane salutation, proper to the Apostles, of greater vertue then the benedictions of the fathers in the old Testament. The holy fathers of the Church seemed to abiteine from it for their reuerence to the Apostles. * The Manichees (*August. cont. ep. funda. c. 1. 6.*) and other Heretikes (as also these of our time) because they would be counted Apostles, often vie it. *Epiph. ha. ref. 66.*
- The same vied of Heretikes.** *Your faith renouued.* The holy Doctours vpon these vvordes of the Apostle, and specially by our Maisters promis^e made to Peter, that his faith should not faile, giue great testimonie for the providence of God in the preservation of the Romane faith. S. Cyprian thus: ep. 55. nu. 6. *They are so bold to eary letters from prophane Schismatikes to the chairs of Peter and the principal Church vvithout Priestly vnitie vs: not considering the Romanes to be them vvhojs faith (the Apostle being the commender) vsas praised, to vvhom misbelofe can not haue access.* So S. Hierom Apolog. adu. Russ. li. 3 c. 4. to. 2. *Knowv you, that the Romane faith commended by the Apostles mouth, vvill receive no such doctrine, nor can be possibly changed, though an Angel taught othervvise, being sent by S. Pauls authoritie.* Against ep. 6: ad Pammach. & Oceanum. c. 4. to. 2. *Whasfewer thou be that auouchest newv faith, I pray thee haue respect to the Romane eare, shure the faith vvich was praised by the Apostles vnitie. And in an other place: vvill ye knowv & Paula and Eustobium, howv the Apostle hath noted euery province vvith their proprietie? the faith of the people of Rome is praised. vvhere is there so great conuourse to Churches and Martyrs sepulchres? vvhere foundest Amen like thunder from heauen, or vvhere are the temple (vvith of Idols) shaken as theret? Not that the Romanes haue an other faith then the rest of the Christian Churches, but that there is in them more deuotion and simplicitie of faith.* In an other place the same holy Doctour signifieth that it is al one to say, the Romane faith, and, the Catholike. *Apolog. 1 adu. Russ. c. 1.* So doth S. Cyprian ep. 38. num. 1. *ad Antonianum:* and S. Ambrose *de obitu fratru, in med.* Vvherevpon, this vvord, Romane, is added to, Catholike; in many countries vvhere Settles do abound, for the better distinction of true belecuers from Heretikes: vvich in al ages did hate and abhorre the Romane faith and Church, as al malefactours do their Iudges and correctors.
- The Romane faith highly commended.** *Howv God is serued in spirit.* Diuerse Heretikes vvhen they heare that God is a spirit, and must be serued and adored in spirit, imagine, that he must be honoured only invvardly, vvithout ceremonies and external vvorkes: vvich you see is othervvise, for that the Apostle serued God in spirit, by preaching the Gospel. To serue God then in spirit, is to serue him vvith faith, hope, and charitie, and vvith al vvorkes proceeding of them: as to serue him carnally, is, vvith vvorkes external, vvithout the said internal vertues.
- It can not faile, nor be corrupted.** *A memorie of you.* A great example of charitie for al men, specially for Prelates and Pastors, not only to preach, but to pray continually for the conuersion of people to Christs faith: Vvich the Apostle did for them vvhom he neuer knewv, in respect of Gods honour only and the zeale of soules.
- The Romane statiō, a token of greater faith and deuotion.** *To mangelize.* The Gospel is not only the life of our Saviour vvritten by the foure Euangelistes, nor only that vvich is vvritten in the newv Testamēt: but their vvhole course of preaching and teaching the faith. Vvch faith commeth ordinarily of preaching and hearing, and not of vvriting or reading. And therefore S. Paul thought not him self discharged by vvriting to the Romanes, but his declare vvvas to preach vvnto them: for that vvvas the proper commission giuen to the Apostle.
- The Catholike and Romane faith al one.**
- Howv God is serued in spirit.**
- Prayer for conuersion of soules.**
- The Gospel is not only the vvritten word.**

Mat. 28. Apostles, "to preach to all nations." The writing of the bookes of the Testament, is another part of Gods providence, necessary for the Church in general, but not necessarie for every man in particular: as to be taught and preached vnto, is for every one of age and vnderstanding. And therefore S. Peter (vvhich was the chiefe of the Commission) vvrote litle: many of them vvrote nothing at all: and S. Paul that vvrote most, vvrote but litle in comparison of his preaching: nor to any but such as vvete conuerted to the faith by preaching before.

17. Iusteth by faith. In the 10. to the hebrevvves, he sheweth by this place of the Prophete (*Abacuc 1.*) that the iust though he liue here in peregrination, and seeth not presently nor enioyeth the life euerlasting promised to him, yet holdeth fast the hope thereof by faith. In this place he applieth the Prophetes vvordes further to this sence, That it is our faith, that is to say, the Catholike beleefe (saith S. Augustine *li. 1. cont. 2. ep. Pelag.*) Which maketh a iust man, and distinguisheth betvvene the iust and vniust, and that by the lavv of faith, and not by the lavv of vvorkes. Vvhereof it riseth, that the Ievv, the Heathen Philosopher, and the Heretike, though they excelled in all vvorkes of moral vertues, could not yet be iust: and a Catholike Christian man living but an ordinarie honest life, either not sinning greatly, or supplying his faults by penance, is iust. And this difference riseth by faith, not that faith can saue any man vvithout vvorkes, For it is not a reprobate faith that vve speak of, (as the holy Doctor saith) but that vvich vvorketh by charitie, and therefore remitteth sinnes and maketh one iust. See S. Augustines place.

18. Is revealed. By al the passage folovving you may see, that the Gospel and Christs lavv consisteth not only in preaching faith, (though that be the ground, and is first alwayes to be done;) but to teach vertuous life and good vvorkes, and to denounce damnation to all them that commit deadly sinnes and repent not. And againe vve see that not only lacke of faith is a sinne, but al other actes done against Gods commaundements.

19. Havo deliuered them vp. As he saith here, God deliuered them vp, so to the Ephesians (*c. 4. 19.*) he saith of the same persons and things, They deliuered them selues vp to al vncleanesse. So that it is not meant here that God doth driue, force, or cause any man to sinne, as diuers blasphemous heretikes do hold: but only that by his iust iudgement, for their ovvne deseruing, and for due punishment of their former greuous offenses, he vvithholdeth his grace from them, and so suffereth them to fall further into other sinnes. As, for their crime of Idolatrie, to suffer them to fall into vnatural abominations: as novv for heresie, he taketh his grace and mercie from many, and so they fall headlong into al kind of turpitude. as contrarievvise, for il life, he suffereth many to fall into heresie. And for Christs sake let every one that is entangled vvith the Idolatrie of this time, that is to say, vvith these nevve sectes, looke vvell into his ovvneconscience, vvether his forsaking the true God, may not come vnto him for a punishment of his former or present il life vvich he liueth.

20. Worthy of death. Here you see vvhy the Church taketh some sinnes to be deadly, and calleth them mortal: to vvit, because al that doe them, are vvorthy of damnation: others be venial, that is to say, pardonable of their ovvne nature and not vvorthy of damnation.

The Apostles writing, and preaching, vvether more necessarie, and how.

The Catholike or Christian faith vvith good vvorkes iustifieth. & vvithout this faith, no vvorkes whatsoeuer.

Not only faith.

God is not the author of sinne.

God punisheth sinne by permitting men to fall further and further.

Sinnes mortal and venial.

CHAP. II.

NAVU also he sheweth that neither the Ievves could be saved by the knowledge of the Lavv, of the vvich they did so much bragge against the Gentils, seeing they did notwithstanding sinne as the Gentils did. 14. And therefore that the true Ievv is the Christian (though he be a Gentil) vvike by grace in his hart doeth the good vvorkes that the Lavv commaundeth.

FOR the vvich cause thou art inexcusable o man vvhosoeuer " thou be that iudgest. For vvherein thou iudgest an other, thou condemnest thy self. for thou doest the same things vvich "thou" iudgest. † For vve knowv that the iudgement of God is according to veritie vpon them that doe such things. † And doest thou suppose this o man that iudgest them vvich doe such things, and doest the same, that thou shalt escape the iudgement of God? † Or " doest thou

Ccc

thou contemne the riches of his goodnes, and patience, and longanimity, not knowing that the benignity of God bringeth thee to penance? † But according to thy hardnes and impenitent hart, thou heapest to thy self vvrath, in the day of vvrath and of the reuelation of the iust iudgement of God, † vvhich vvil * render to euery manⁿ according to his vvorkes. 6

Good men also according to the merits of their good vvill shal haue their reward. Aug. ep. 47.

c That is, the Gentile.

† to them truly that according to patience in good vvorke, 7 seeke glorie and honour and incorruption, life eternal. † but 8 to them that are of contention, and that obey not the truth, but giue credite to iniquitie, vvrath and indignation. † Tribu- 9 lation and anguish vpon euery soul of man that vvorketh cuil, of the Ievv first and of the^c Greeke: † but glorie and 10 honour and peace to euery one that vvorketh good, to the Ievv first and to the Greeke. † for* there is no acception of 11 persons vvith God. † For vvhosoeuer haue sinned vvithout 12 the Lavv, vvithout the Lavv shal perish: and vvhosoeuer haue sinned in the Lavv, by the Lavv shal be iudged. † For 13 *not the hearers of the Lavv are iust vvith God: but the doers of the Lavvⁿ shal be iustified. † For vvhen the Gentiles 14 vvich haue not the Lavv, naturally doe those things that are of the Lavv: the same not hauing the Lavv, them selues are a lavv to them selues: † vvho shew the vvorke of the Lavv 15 vvritten in their hartes, their conscience giuing testimonie to them, and among them selues mutually their thoughtes accusing, or also defending, † in the day vvhen God shal iudge 16 the secretes of men, according to my Gospel, by I E S V S

It is a shameful and damnable thing for preachers, teachers, or other guides of mens life, to commit the same things which they re- proue in other.

c It is a great sinne that by the ill life of the faithful, our Lordes name should be il spoken of among the milbe- louers, & many vvithdrawen from the true religio thereby

C H R I S T.

† But if thou be surnamed a Ievv, and retest in the Lavv, 17 and doest glorie in God, † and knowest his vvil, and 18 approuest the more profitable things, instructed by the Lavv, † presumest that thy self art a leader of the blinde, a light of 19 them that are in daiknes, † a teacher of the folish, a maister of 20 infants, hauing the forme of science & of veritie in the Lavv.

† Thou therefore²² that teachest an other, teachest not thy 21 self: that preacheest, men ought not to steale, thou stealest: † that saiest men should not commit aduoutrie, thou com- 22 mitteest aduoutrie: that abhorrest idols, thou doest sacrilege: † that doest glorie in the Lavv, thou by preuarication of the 23 Lavv doest dishonour God. († For^c the name of God through you is 24 blasphemed among the Gentiles, as it is vvritten.) † Circumcision in 25 deede profitech, if thou obserue the Lavv: but if thou be a preuaricatour

Pf. 61, 13

Deu. 10, 17. A. 10. 34.

Mt. 7, 21 La. 1, 22

Ex. 30, 20.

preuariatour of the Law, thy circumcison is become **pre-**
 26 puce. † If then the prepuce^e keepe the iustices of the Law:
 27 shal not his prepuce be reputed for circumcison? † and shal
 not that vvhich of nature is prepuce, fulfilling the Law, iudge
 thee, that by the letter and circumcison art a preuariatour
 28 of the Law? † For not he that is in open shevv, is a levv, nor
 that vvhich is in open shevv, in the flesh, is circumcison:
 29 † but he that is in secrete, is a levv: and the circumcison of
 the hart, " in spirit, not in the letter: vvhose praise is not of
 men, but of God.

Prepuce is the
 foreskinne not
 circumcised, &
 therefore signi-
 fieth the Gen-
 tiles, or the state
 and conditiō of
 the Gentiles: as
 circumcisiō, the
 Ievves and their
 state.

ANNOTATIONS
 CHAP. II.

1. *Thou that iudgest.* Such as by publike authoritie either spiritual or temporal haue to punish offenders, be not forbidden to iudge or condemne any for their offenses, though them selues be sometimes guilty in their conscience of the same or greater: yet may it be matter of aggrauating finnes before God, vvhhen they vvill not repent of those offenses them selues, for the vvhich they punish others. but if they be open offenders them selues, in the same sort for vvhich they iudge other, they giue scandal, and thereby aggrauate their finnes very much. Properly here he forbiddeth to charge an other falsely or truly vvith these crimes vvhereof him self is as farre guilty or more then the other, as the Ievves specially did the Gentils, to vvhom he speaketh here.

Judging other
 iustia.

2. *Doest thou condemne?* This proueth that God offereth his grace and mercie to many, and by long patience and sufferance expecteth their repētaunce, differring their punishment of purpose that they may amend, and that he is not delighted in their perdition, nor is the cause of their sinne: but contrarievvise that they harden their ovvne hartes, and of their ovvne free vvill reiekt his grace and condemne his benigneitie.

Gods long suf-
 fering is for our
 repentance.

3. *According to his vvorkes.* Though the holy Apostles special purpose be in this Epistle, to commend vnto the Gentiles that trusted so much in their moral vvorkes, the faith in Christ: yet left any man should thinke or gather vvntuely of his vvordes, that Christian mens vvorkes vvore not meritorious or the cause of saluation, he expressly vvriteth, that God giueth as vvell euerlasting life and glorie to men, for and according to their good vvorkes, as he giueth damnation for the contrarie vvorkes. And hovv so euer Heretikes fondly flee from the euidence of these places, yet
 S. Augustine saith, Life euerlasting to be rendered for good vvorkes according to this manifest
 Scripture, God shal render to euery man according to his vvorkes.

Good vvorkes
 meritorious.

*l. i. de grat.
 & lib. arb.
 c. 18.*

*Aug. de
 Sp. & lit.
 c. 10. 11. 12.*

4. *As the heareers.* This same sentence agreeable also to Christes vvordes (*Mat. 7. 21*) is the very ground of S. James disputation, that not faith alone, but good vvorkes also do iustifie. Therefore S. Paul (hovvsoeuer some peruersly consider his vvordes in other places) meaneth the same that S. James. And here he speaketh not properly of the first iustification, vvhhen an Infidel or il man is made iust, vvho had no acceptable vvorkes before to be iustified by (of vvhich kind he specially meaneth in other places of this Epistle) but he speaketh of the second iustification or increase of former iustice, vvhich he that is in Gods grace, daily procedeth in, by doing al kind of good vvorkes, vvhich be iustices, and for doing of vvhich, he is iust in deede before God. and of this kinde doth S. James namely treat. Vvhich is directly against the Heretikes of this time, vvho not only attribute nothing to the vvorkes done in sinne and infidelitie, but esteeme nothing at al of al Christian mens vvorkes toward iustification and saluation, condemning them as vnclane, sinful, hypocritical, Pharisaiical: vvhich is directly against these & other Scripture, and plaine blaspheming of Christ and his grace, by vvhose spirit and cooperation vve doe them.

The first, iustifi-
 cation, vvithout
 vvorkes: the se-
 cond, by vvor-
 kes
 S. Paul speaketh
 of the first spe-
 cially, S. James
 of the second.

5. *Shal be iustified.* Of al other Articles deceitfully handled by Heretikes, they vse most guile in this of iustification: and specially by the equiuocation of certaine vvordes, vvhich is proper to al contentious vvranglers, and namely in this vvord, *iustifie*, vvhich because they finde sometime to signifie the acquiting of a guilty man of some crime vvhereof he is in deede guilty, & for vvhich he ought to be condemned, (as by mans iudgement either of ignorance or of purpose often a very malefactor is deemed or declared and pronounced innocent) they falsly make it so signifie in this place and the like, vvherefoer man is said to be iustified of God for his vvorkes or othervvise: as though it vvore said, that God iustifieth man, that is to say, imputeth to him the iustice of Christ,

Against impu-
 tatiue iustice.

Ccc ij though

True inherent
iustice more for
Gods glorie, &
for the com-
mendation of
Christis merites.

True iustice
both in Ievv
and gentile, is
by keeping the
Lavy.

The letter, and
the spirit.
The carnal, and
spiritual Ievv.

though he be not in deede iust: or of fauour reputeth him as iust, vvhhen in deede he is vvicked, impiour, and vniust. Vvhich is a most blasphemous doctrine against God, making him either igno- rant vvho is iust, and so to erre in his iudgement, or not good, that can loue and saue him vvhom he knoweth to be euil. And a maruelous pitieful blindnes it is in the Churches Aduersaries, that they should thinke it more to Gods glorie, and more to the commendation of Christes iustice, merites, and mercie, to call and count an il man so continuing, for iust: then by his grace and mercie to make him of an il one, iust in deede, and so truely to iustifie him, or as the vvord doth here signifie, to esteeme and approue for iust in deede, him, that by his grace keepeth his lavy and commaundements. For, that the keepers or doers of the commaundements be iust and so reputed, it is plaine by the correspondence to the former vvordes, *Not the hearers are iust, but the doers.* Vvherevpon S. Augustine *de Sp. & lit. c. 28. ro. 1.* hath these vvordes, *When it is said, The doers of the Lavy shall be iustified, vvhich other thing is said, then, The iust shall be iustified: for the doers of the Lavy verily are iust.*

28. *Keep the iustices.* If a Gentil either now since Christ, by his grace and faith, or any other before Christ, not of the stocke of Abraham, through the Spirit of God keepe the iustices of the Lavy, he is iust no lesse then if he had been outvvardly circumcised, and shall condemne the circumcised Ievv not keeping the Lavy, vvithout vvhich, his outvvard Sacrament can not serue him, but shall be much to his condemnation, that hauing the Lavy and peculiar Sacraments of God, he did not keepe the Lavy, nor invvardly exercise that in his hart vvhich the outvvard signe did import. And al this is no more but to insinuate that true iustice is not in faith only or knowledge of the Lavy, or in the name either of Ievv or Christian, but in doing good vvorkes and keeping the Lavy by Gods grace.

29. *In spirit, not letter.* The outvvard ceremonies, Sacraments, threats, and commaundements of God in the Lavy, are called the *letter*: the invvard vvorking of God in mens hart, and enduing him vvith faith, hope, and charitie, and vvith loue, liking, vvill, and abilitie to keepe his commaundements by the grace and merites of Christ, are called the *spirit*. In vvhich sence, the carnal Ievv vvas a Ievv according to the letter, and he vvas circumcised after the letter: but the true beleeuing Gentil obseruing by Gods grace in hart and in Gods sight, that vvhich vvas meant by that carnal signe, is a Ievv according to the spirit, and iustified by God. Of the spirit and letter S. Augustine made a famous vvorke, very necessazie for the vnderstanding of this Epistle.

de sp. & lit. m. 1.

CHA P. III.

He granteth that the Ievves did passe the Heathen Gentils, in Gods benefites, & but not in their outvvorke vvorkes, concluding, that he hath shewred, both Ievv and Gentil to be sinners: & therefore (inferring) that there must be some other vvay to Saluation, indifferents to both, vvhich is to beleue in IESVS CHRIST, that for his sake their finnes may be forgiven them.

God only by nature is true, al mere men by nature may lie, deceiue and be deceiued: yet God by his grace & spirit may and doth preserue the Apostles and principall countners of his people & the Church and Councils in al truth, though they vvare and are mere men.

WHAT preminence then hath the Ievv, or what is the profit of circumcision? † Much by al meanes. First surely because the vvordes of God were committed to them. † for vvhat if certaine of them haue not beleueed? Hath their incredulitie made the faith of God frustrate? † God forbid. but * God is true: & * every man a lyer, as it is vvritten: *That thou maiest be iustified in thy vvordes, and overcome vvhen thou art iudged.* † But if our iniquitie commend the iustice of God, vvhat shall vve say? Is God vniust that executeth vvrauth? (I speake according to man) † God forbid. othervvise how shall God iudge this vvorld? † For if the veritie of God hath abounded in my lie, vnto his glorie, vvhy am I also yet iudged as a sinner, † and not (as vve are blasphemed, and as some report vs to say) let vs doe

Io. 3. 33.
Pf. 115,
11.
Pf. 50, 6.

doe euil, that there may come good: vvhose damnation is iust.

9 † Vvhat then? do vve excel them? No, not so. For vve
 haue argued the Iewves and the Greekes, al to be vnder sinne:
 10 † as it is vvrithen: *That there is not any man iust, † there is not that vnder-*
 11 *standeth, there is not that seeketh after God. † Al haue declined, they are be-*
 12 *come vnprofitable together: there is not that doeth good, there is not so much as*
 13 *one. † Their throte is an open sepulchre, vwith their tonges they deals de-*
 14 *ceitfully. The venom of aspes vnder their lippes. † Vvwhose mouth is full*
 15 *of malediction and biternes: † Their feete frvrist so shede bloud. † De-*
 16 *struction and infelicitie in their vvayes: † and the vvay of peace they haue*
 17 *not knowen. † There is no feare of God before their eies. † And vve*
 18 *knowv that vvhatsoeuer the Lavv speaketh, to them it spea-*
 19 *keth that are in the Lavv: that euery mouth may be stopped,*
 20 *and al the vvorld may be made subiect to God: † because*
 * " by the vvorkes of the Lavv no flesh shal be iustified
 before him. For by the Lavv is the knowvledge of sinne.
 21 † But novv vwithout the Lavv the iustice of God is ma-
 22 nifested: testified by the lavv and the Prophets. † And the
 iustice of God by faith of I E S V S C H R I S T, vnto al and
 23 vpo al that beleue in him. For there is no distinction. † For
 24 al haue sinned: and doe neede the glorie of God. † Iustified
 25 I E S V S, † vvhom God hath proposed a propitiation, by
 faith in his bloud, to the shewing of his iustice, for the re-
 26 mission of former sinnes, † in the toleration of God, to the
 shewing of his iustice in this time: that he may be iust, and
 iustifying him that is of the faith of I E S V S C H R I S T.
 27 † Vvhere is then thy boasting? it is excluded. by vvhath
 28 lavv? of deedes? No, but by the lavv of faith. † For vve ac-
 count a man to be iustified by faith vwithout the vvorkes
 29 of the Lavv. † Is he God of the Iewves only? is he not also
 30 of the Gentiles? Yes of the Gentiles also. † For it is one
 God, that iustifieth circumcision by faith, and prepuce by
 31 faith. † Do vve then destroy the Lavv by faith? God forbid.
 but vve do establissh the Lavv.

Pf. 13, 1.
52, 3.

Pf. 5, 11.
Pf. 139, 4
Pf. 9, 7.
Ej. 19, 7.
Pro. 1, 16
Pf. 35, 2.

Gal. 2,
16.

propiti-
ation

c. Aspidum. R
kinde of lide
serpents.

c To beleue in
him, here com-
prifeth not only
the act of faith,
but of hope &
charitie, as the
Apostle explica-
teth him self.
Galat. 3, 6.

11 No man at-
teineth his first
iustification by
the merices ei-
ther of his faith
or vvorkes, but
merely by Chri-
stes grace and
mercie: though
his faith & vvor-
kes proceed of
grace be dispo-
sitions & prepara-
tions there-
vnto.

ANNOTATIONS
CHAP. III.

1. *If your iniquities.* No maruel that many novv a daies deduce false and detestable conclu-
 sions out of this Apostles high and hard vvritings, seeing that S. Peter noted it in his daies, and him
 self here confesseth that his preaching and speeches vvare then falsly misconstrued: as though he
 S. Paulus spea-
ches mistaken
of the vvicked
had

had taught that the Jewes and Gentils ill life and incredulity had been directly the cause of Gods more mercie, and that therefore sinne commeth of God to the advancement of his glorie, and consequently that men might or should doe it, that good might ensue thereof. Vvhich blasphemous constructions they tooke of these and the like vvordes: *vvhich sinne abounded, there did grace more abound.* and, *The Lawv entered in, that sinne might abound.* and out of the Psalme so. *That thou maifest be iustified in thy vvordes, and overcome vvhen thou art iusted.* As though he meant that men do sinne, to the end that God may be iustified. And at all these and the like places of the Apostle though forewarned by S. Peter, and by the Apostles ovne defense and Protestation, that he neuer meant such horrible things, yet the vvicked also of this time do stumble and fall. But the true meaning is in all such places, that God can and doth vvhen it pleaseth him, conuert those sinnes vvich man committeth against him and his commaundements, to his glorie: though the sinnes them selues stand not vvith his vvill, intention, nor honour, but be directly against the same, and therefore may not be committed that any good may fall. for, vvhat good so euer accidentally falleth, it proceedeth not of the sinne, but of Gods mercie that can pardon, and of his omnipotencie that can turne it to good. And therefore against those carnal interpretations, S. Paul very carefully & diligently giueth reason also in this place v. 6, that it is impossible: because God could not iustly punish any man, nor sit in iudgement at the later day for sinne vvithout plaine iniurie, if either him self vvould haue sinne committed, or man might doe it to his glorie. Therefore let all sincere readers of the Scriptures, and specially of S. Pauls vvritings, hold this for a certaintie, as the Apostles ovne defense (vvhatsoever he seeme to say hereafter founding in their sense, that sinne commeth of God, or may therefore be committed that he may vvorke good thereof) that the Apostle him self condemneth that sinne as slanderous and blasphemous.

The sense of the places that found, as if God caused sinne.

How it is said, none iust.

No vvorkes available vvithout faith and grace.

The Heretikes phantastical or imputative iustice.

True inherent iustice.

Vvhat vvorkes are excluded from iustification.

10. *Not any iust*) These general speeches, that both Ievv and Gentile be in sinne, and none at all iust, are not so to be taken, that none in neither sort vvere euer good: the Scriptures expressly saying that Iob, Zacharie, Elisabeth, and such like, vvere iust before God, & it vvere blasphemie to say that these vvordes alleaged out of the 13 Psalme, vvere meant in Christs mother, in S. Iohn the Baptist, in the Apostles &c. For, this only is the sense: that neither by the lavv of nature, nor lavv of Moyse, could any man be iust or avoid such sinnes as here be reckened, but by faith and the grace of God, by vvich there vvare a number in all ages (specially among the Ievves) that vvere iust and holy, vvhom these vvordes touch not, being spokene only to the multitude of the vvicked, vvich the Prophet maketh as it vvere a feuerall body conspiring against Christ, and persecuting the iust and godly, of vvich il companie he saith, that none vvare iust nor feared God.

11. *By the vvorkes of the Lawv*) S. Hierom and S. Chr. sutton expound this of the ceremonial vvorkes only, and in that sense the Apostle specially prosecuteth this proposition in his Epistle to the Galatians but it is true also of all mans moral vvorkes done vvithout faith & the grace of God; vvich can not be acceptable or available in Gods sight, to iustifie any man, And so S. Augustine taketh it *de Sp. & lit. c. 1. 10. 3.*

12. *Iustice of God*) Brevvare of the vvicked and vaine commentarie of the Calvinistes, glorifying the iustice of God to be that vvich is resident in Christ, apprehended by our faith: and so that imputed to vs vvich we in deede haue not. Vvherein at once they haue forged them selues against Gods manifest vvord, a new no iustice, a phantastical apprehension of that vvich is not, a false faith and vvtrue imputation. vvhereas the iustice of God here, is that vvhere vvith he endueth a man at his first conuersion, and is now in a man, and therefore mans iustice: but yet Gods iustice also, because it is of God. Of this iustice in vs, vvhereby we be truly iustified and in deede made iust, S. Augustine speaketh thus: *The grace of Christ doth vvorke our illumination and iustification inwardly also. And againe, He giueth to the faithful the most secreete grace of his Spirit, vvich secretly he poureth into infants also. And againe, They are iustified in Christ that beleue in him through the secreete communication and inspiration of spiritual grace, vvhereby every one leaneth to our Lord. And againe, He maketh iust renewing by the Spirit, and regeneration by grace.*

13. *By faith, vvithout vvorkes*) This is the place vvherevpon the Protestants gather falsely their only faith, and vvich they commonly auouch, as though the Apostle said, that only faith doth iustifie. Vvhere he both in vvordes and meaning excepteth only the vvorkes of the Lawv done vvithout Christ before our conuersion: neither excluding the Sacraments of Baptisme or Penances nor hope and charitie, or other Christian vvirtues, al vvich be the iustice of faith. as the good vvorkes proceeding thereof, be likewise the lavv and iustice of faith. Al vvich the Adversaries vvould exclude by soiling in the terme, only. Of vvich kind of men S. Augustine vpon this place saith thus: *Men not understanding that vvich the Apostle saith, (vve counte a man to be iustified by faith vvithout the vvorkes of the Lawv) did thinke that he said, faith vvould iustifie a man though he liued it and had no good vvorkes, vvich God forbid the vessel of election should thinke: vvho in a certaine place after he had said, "In Christ I & vs neither circumcision nor prepuce availeth any vvhit, he straight added, but faith vvich vvorketh by love.*

Ro. 1. 16.
Ro. 1. 4.

Iob. 1.
Luc. 1.

De pecc. mer. li. 1. c. 10.

de grat. & lib. arb. 1. 1.

Gal. 1.

CHAP. III.

That Abraham was not iustified by his owne p[er]uor, but by Gods grace in whom he beleeued (& which is a way for the sinner also to come to iustice.) And that, being he was not as then circumcised, not only the circumcised Jew, but also the vncircumcised Gentil man by beleeuing the Christian faith, come to iustice, as Abraham did : specially considering also, that Abraham was promised to be Father of the vvhole vvhorld, and not only of the Iewes, to vvhom onely the Law was giuen : and that, not to fulfil the promise, but for an other cause.

Gen. 5, 6
Gal. 3, 6
La. 2, 23
c. Ays. 18
7^{aa}

c. Ays. 18
7^{aa}

Pf. 31, 1.

Gen. 17,
10.



1 **W**HAT shal vve say then that Abraham
2 did finde, our father according to the fles h?
3 † For if Abraham vvere iustified by vworkes:
4 he hath glorie, but not vwith God. † For
5 vwhat saieith the Scripture? *Abraham beleeued*
6 *God, and it was reputed him to iustice.* † But to
7 him that vworketh, the reuward is not imputed according to
8 grace, but according to dette. † But to him that vworketh
9 not, yet beleeueth in him that iustifieth the impious, his faith
10 is reputed to iustice according to the purpose of the grace of
11 God. † As Dauid also termeth the blessednes of a man, to
12 vvhom God reputeith iustice vwithout vworkes, † *Blessed are*
13 *they, vvhose iniquities be forgiven, and vvhose sinnes be covered.* † *Blessed is*
14 *the man to vvhom our Lord hath not imputed sinne.*
15 † This blessednes then doth it abide in the circumcision,
16 or in the prepuce also? For vve say that vnto Abraham faith
17 was reputed to iustice. † How vvas it reputed in circum-
18 cision, or in prepuce? Not in circumcision, but in prepuce.
19 † And he receiued the signe of circumcision, a seale of
20 the iustice of faith that is in prepuce: that he might be the fa-
21 ther of al that beleeue by the prepuce, that vnto them also it
22 may be reputed to iustice: † and might be father of circum-
23 cision, not to them onely that are of the circumcision, but to
24 them also that folovv the steppes of the faith that is in the
25 prepuce of our father Abraham. † For not by the Law vvas
26 the promise to Abraham, or to his seede, that he should be
27 heire of the vvhorld: but by the iustice of faith. † For if they
28 that are of the Law, be heires: faith is made voide, the pro-
29 misse is abolished. † For the Law vworketh vrath. For
30 vvhether is no law, neither is there preuatication. † Ther-
31 fore of faith: that according to grace the promise may be
32 firme to al the seede, not to that only vvhich is of the Law,
33 but to that also vvhich is of the faith of Abraham, vvhich is
34 the

∴ The vword, Reputed, doth not diminish the truth of the iustice, as though it vwere reputed for iustice, being not iustice in deede, but signifieth, that as it vvas in it self, so God esteemed & reputed it, as the same grecke vword must needs be taken v. next going before, & 1 Cor. 1. and els where.

c Our Sacraments of the newv Law giue ex opere operato that grace and iustice of faith vvhich here is commended. vvhetheras circumcisiō vvas but a signe or marke of the same.

the father of vs al, (as it is vwritten: † For, a father of many nations 17
haue I appointed thee) before God, vvhom thou didst belecue,
 vvhio quickeneth the dead: and calleth those things that are
 not, as those things that are. † Vvho contrarie to hope be- 18
 leued in hope: that he might be made the father of many
 nations, according to that vvhich vvas * said to him: so
shal thy seele be, as the starres of heauen, and the sand of the
 sea. † And he vvas not vveakened in faith: neither did he 19
 cōsider his ovvne body novv quite dead, vvhereas he vvas al-
 most an hundred yeres old, and the dead matrice of Sara. † In 20
 the promisse also of God he staggered not by distrust: but
 vvas strengthened in faith, giuing glorie to God: † most ful- 21
 ly knowving that vvhatsoeuer he promised, he is able also to
 doe. † Therefore vvas it also reputed him to iustice. 22

† And it is not vwritten only for him, that it vvas reputed 23
 him to iustice: † but also for vs, to vvhom it shal be repu- 24
 ted beleueing in him, that raised vp IESVS CHRIST our
 Lord from the dead, † vvho vvas deliuered vp for our sinnes, 25
 and rose againe for our iustification.

Gen. 17,
4.
be be-
leued,

Gen. 15, 5

AN NOTATIONS
 CHAP. IIII.

- Abrahams Wor-
kes before faith. 1. *Abraham.*] The Apostle disputing in this chapter, as before, against them that thought they might be iustified by their vvorkes done vvithout the grace of Christ and faith in him, propoſeth Abraham for an example, and proueth that he had no iustice nor estimation of iustice before god by any vvorkes done before he had faith, or that proceeded not of faith and Gods grace.
- Iustice before
men, and iustice
before God. 2. *By vvorkes.*] If Abraham did any commendable vvorkes before he beleued Christ, as many Philosophers did, men might count him iust therefore, but in gods sight (vvhio accepteth nothing vvithout faith in him, or that procedeth not from his grace) he should neuer haue had the estimation of a iust man. Therefore God in the Scriptures reputed him as a iust man, giueth the cause thereof, saying, *Abraham beleued God, and it vvas reputed to him for iustice.*
- Not vvorkes,
but mere grace
is cause of our
iustification. 3. *To him that vvorketh.*] That is to say, He that presumeth of his ovvne vvorkes as done of him self vvithout faith, Gods helpe, and grace: and saying, that grace or iustification vvere giuen to him for his vvorkes: this man doth challenge his iustification as dette, and not as of fauour and grace.
4. *To him that vvorketh not.*] He vvorketh not (in this place) that hath no vvorkes or allegeth not his vvorkes done in his infidelitie as cause of his iustification, but faith in Christ, and that proceeding of mere grace. Vvherevpon S. Augustine saith: *Know vvom that faith found thee vniust. And if faith giuen to thee, made thee iust, it found thee a vvicked one vvhom it might make iust. If it found thee vvicked, and of such an one made thee iust, vvhat vvorkes hadst thou being then vvicked? None couldst thou haue (nor canst haue) before thou beleuedst. Release them in him that iustificeth the impious, that thy good vvorkes may be good vvorkes in deeds.* August. in Psal. 51.
- Metical tran-
sation. 5. *As Dauid termeth.*] The Protestants for, c termeth, translate, describeth, for that they vvould haue the ignorant beleue, the vvhole nature & definition of iustification to be nothing els but remission of sinnes, and no grace or inherent iustice giuen from God at al. Vvhen the Apostle vvould say nothing els, but that in the first iustification God findeth no good vvorkes or merites to reppard, but only sinnes to forgiue vnto such as haue faith in him.
- Vvhat is, sinnes
covered or not
imputed. 7. *Covered. i. not imputed.*] You may not gather (as the Heretikes doe) of these termes, covered, and, not imputed, that the sinnes of men be neuer truly forgiuen, but hidden only. for that derogatech much to the force of Christes blood and to the grace of God, by vvich our offences be truly

10. 1. 29. truly remitted. He is the Lambe that taketh away the sinnes of the vworld, that vvasfeth, and
2 Cor. 5. 11. bloteth out our sinnes. therefore to couer them, or, not to impute them, is, not to charge vs vvith
Apo. 1. 5. our sinnes, because by remission they be cleane taken avway: othervvise it vvete but a feined for-
giuennelle. See S. Auguſtine in pſal. 51. enarrat. 2.

11. A ſaile.] The Heretikes vvould proue hereby, that the Sacraments of the Church giue not
grace or iuſtice of faith, but that they be notes, markes, and badges only of our remiſſion of ſinnes
had by faith before: because Abraham vvvas iuſt before, and tooke this Sacrament for a ſeale
thereof only. To vvvhich muſt be answered, that it ſolovveth not that it is ſo in al, because it
vvvas ſo in the Patriarch, vvho vvvas iuſt before, and vvvas therefore as it vvete the founder of
Circumciſion, or he in vvvhom God vvould firſt eſtabl.ſh the ſame: no more then it ſolovveth
that, because the Holy Sacrament of the Altar remitted not ſinnes to Chriſt nor iuſtified him, there-
fore it hath that effect in none. Looke S. Auguſtine de bapt. mo. contra Donat. lib. 2. c. 22. Vvhere
you ſhal ſee that (though not in Abraham) yet in Itaac his ſonne, and ſo conſequently in the reſt,
the Sacrament vvete before, and iuſtice ſolovved.

The Sacraments
are not mere
markes, but cau-
ſes of iuſtifica-
tion.

22. For vs, to vvvhom it ſhal be reputed.] By this it is moſt plaine againſt our Aduerſaries, that the
faith vvvhich vvvas reputed for iuſtice to Abraham, vvvas his beleefe of an Article revealed to him by
God, that is to ſay, his aſſent and credit giuen to Gods ſpeeches: as in vs his poſteritie according to
the ſpirit, it is here plainly ſaid, that iuſtice ſhal be reputed to vs by beleeuing the Articles of Chri-
ſtes death and Reſurrection, and not by any ſond ſpecial faith, fiducia or confidence of eche
mans ovvne ſaluation. to eſtabl.ſh the vvvhich fiction, they make no account of the faith Catho-
like, that is, vvwherevvvith vve beleue the Articles of the faith, vvvhich only iuſtifieth, but call it by
conceit, an hitorical faith: ſo as they may terme Abrahams faith, and our Ladies faith, of vvvhich
it vvvas ſaid, Beata quæ credidiſti, Bleſſed art thou that haſt beleued. And ſo in truth they deny
as vvvel the iuſtification by faith, as by vvvorokes.

By vvvhich faith
vve are iuſti-
fied.

Luc. 1. 45. it vvvas ſaid, Beata quæ credidiſti, Bleſſed art thou that haſt beleued. And ſo in truth they deny
as vvvel the iuſtification by faith, as by vvvorokes.

CHAP. V.

Having therefore through faith in Chriſt, obtained the beginning, he ſheweth vvvhich
great cauſe vve haue to hope for the accompliſhment. 12 And then he procedeth
in his arguing, and ſheweth that as by one, al vvvere made ſinners, ſo by one, al
muſt be made iuſt.

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BEING iuſtified therefore by faith,
let vs haue peace tovvard God by
our Lord I E S V S C H R I S T: † by
vvvhó alſo vve haue acceſſe through
faith into this grace vvwherein
vve ſtand, and glorie, in the hope
of the glorie of the ſonnes of God.
† And not only this: but alſo vve
glorie in tribulations, knowing
that tribulation vvworketh patience: † and patience, proba-
tion: and proba- tion, hope. † and hope confoundeth not:
because the charitie of God is povvred forth in our hartes,
by the holy Ghoſt vvvhich is giuen vs. † For vvwhy did
Chriſt, vvwhen vve as yet vvvere vveake, according to the time
die for the impious? † For, ſcarſe for a iuſt man doth any die:
for perhaps for a good man durſt ſome man die. † But God
commendeth his charitie in vs: because, vvwhen as yet vve
vvvere ſinners, Chriſt died for vs. † Much more therefore now
being iuſtified in his blood, ſhal vve be ſaued from vvvrath

The Epistle on
Imber Saturday
in vvvhitſon-
weeke, And for
many Martyrs.

Christian me
do not vaunt
the felues of the
certaſtie of their
ſaluatiõ, but glo-
rie in the hope
thereof onely,
vvvhich hope is
here inſinuated
to be giuen in
our iuſtifiatiõ,
& is aftervvvard
to be cõfirmed
by proba- tion in
tribulation.

The Heretikes
faſtely tranſlate,
of no ſtrength, to
take avway al
freẽ vvvil. Ne.
Teſt. 1520.

D d d by

note
255

by him. † For if, vvhhen vve vvere enemies, vve vvere re- 10
 conciled to God by the death of his Sonne: much more being
 reconciled, shal vve be saued in the life of him. † And not 11
 only this: but also vve glorie in God through our Lord
 I E S V S Christ, by vvhom novv vve haue receiued recon-
 ciliation.

† Therefore, as "by one man sinne entred into this vworld, 12
 and by sinne death: and so vnto al men death did passe, in
 vvhich al sinned. † For euen vnto the Lavv sinne vvas in the 13
 world: but sinne was not imputed, when the law was not. † But 14
 death reigned from Adam vnto Moyles, euen on them also
 that sinned not after the similitude of the preuarication of
 Adam, vvhich 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 I E S V S Christ, hath abounded vpon many. † And not as 16
 by one sinne, so also the gift. for iudgemēt in deede is of one,
 to condemnatiō: but grace is of many offences, to iustificatiō.
 † For if in the offēce of one, death reigned by one: much more 17
 they that receiue the aboundance of grace and of donatiō &
 of iustice, shal reigne in life by one, I E S V S Christ. † Therefore as 18
 by the offence of one, vnto al men to condemnation: so also
 by the iustice of one, vnto al men to iustification of life.
 † For as by the disobedience of one man, many vvere made 19
 sinners: so also by the obedience of one, many shal be
 made iust. † But the Lavv entred in, that sinne might abound. 20
 And vvhete sinne abounded, grace did more abound. † that 21
 as sinne reigned to death: so also grace may reigne by iustice
 to life euerlasting, through I E S V S Christ our Lord.

Here vve may see against the Heretikes, that they vvhich be borne of Christ and iustified by him, be made & constituted iust in deede, & not by imputation only: as al that be borne of Adam, be vniust and sinners in truth, & not by imputation.

sinne;

ANNOTATIONS
 CHAP. V.

Against the Heretikes special faith and securitie.

1. *Let vs haue.* Vvhether vve read, *Let vs haue peace*, as diuerse also of the Greeke Doctores (*Chryssost. Orig. Theodor. Origen. Theophyl.*) doe, or, *We haue peace*: it maketh nothing for the vaine securitie and infallible certaintie vvhich our Aduersaries say, euery man ought to haue vpon his presumed iustification by faith, that him self is in Gods fauour, and sure to be saued: *peace towards God*, being here nothing els, but the sincere rest, tranquillitie and comfort of minde and conscience, vpon the hope he hath, that he is reconciled to God. Sure it is that the Catholike faith, by vvhich, and none other, men be iustified, neither teacheth nor breede, any such securitie of saluation. And therefore they haue made to them selues an other faith vvhich they call *Fiduciam*, quite vvithout the compasse of the Creede and Scriptures.

Iustificatiō attributed much

2. *Attained through faith.* Iustification, implieth al grace and vertues receiued by Christs merites, but the entrance and access to this grace and happy state is by faith, because faith is the ground and

and first foundation to build on, and port to enter into the rest. Vvwhich is the cause that our iustification is attributed to faith, namely in this Epistle, though faith is selfe of grace also.

4. Probation hope.) This refelleth the error also of the Protestants, that would haue our hope to hold only on Gods promises, and not a vvit on our doings. Vvhere vve see that it standeth (and is strengthened also) vpon patience and constancie, and good probation and trial of our felues in aduertisities: and that so grounded vpon Gods promises and our ovvne doings, it neuer confoundeth.

5. Charitie is pouerred.) Charitie also is giuen vs in our first iustification, and not only imputed vnto vs, but in deede inwardly pouerred into our hartes by the Holy Ghost, vvho vvith and in his giftes & grace is bestowed vpon vs. for this Charitie of God is not that vvich is in God, but that vvich he giueth vs, as S. Augustine expoundeth it: *li. de Sp. & lit. c. 22.* Vvho referreth this place also to the grace of God giuen in the Sacrament of Confirmation, *de bapt. cont. Donat. li. 2 c. 18.*

Cont. Tri. siff. 1. dec. de pecc. orig.

12. By our mans sinne entered.) By this place specially the Church of God defendeth and proueth against the old Heretikes the Pelagians, that denied children to haue any original sinne, or to be baptized for the remission thereof: that in and by Adam al be conceived, borne, and constituted sinners. Which no lesse maketh against the Calvinists also, that affirme, Christiā mens children to be holy from their mothers wombe. And the same reason vvich S. Augustine deduceth (*li. 1 c. 2. 3. de pecc. meritis*) out of this text, to proue against the said Pelagians, that the Apostle meaneth not of the general imitation of Adam in actual sinnes, serueth against Erasmus and others, inclining rather to that new exposition, then to the Churches and fathers graue iudgement herein. *Cont. Militanum c. 2.*

13. vnto Moyses.) Euen in the time of the Law of nature, vvhen men knew not sinne, and therefore it could not by mans iudgement be imputed: and in the time of Moyses Law, vvhen the commandment taught them to know it, but gaue them no strength nor grace to auoid it, sinne did reigne, and therevpon death and damnation, euen til Moyses *inclusiue*, that is to say, euen til the end of his Law. And that not in them onely vvich actually sinned, as Adam did, but in infants vvich neuer did actually offend, but onely vvere borne and conceived in sinne, that is to say, hauing their natures defiled, destitute of iustice, and averted from God in Adam, and by their descent from him: Christ onely excepted; being conceived vvithout mans seede, and his mother for his honour and by his special protection (as many godly deuout men iudge) preserved from the same.

14. That sinne might abound.) That, here hath not the signification of causalitie, as though the Law vvcre giuen for that cause to make sinne abound: but it noteth the sequelle, because that followed thereof, and so it came to passe, that by the prohibition of sinne, sinne increased: by occasion vvhereof, the force of Christs grace is more amply and abundantly bestowed in the new Testament.

to faith as to the foundation.

Our hope is strengthened by vvell doing.

Charitie is a qualitie in vs.

Al by Adam borne in original sinne.

Christ only not conceived in sinne, and (as it is thought) our B. Lady.

The Law did not cause more sinne, though that vvcre the sequelle thereof.

CHAP. VI.

His exhortation vs, now after Baptisme, to liue no more in sinne, but to vvalk in good vvorkes: because there vs died to the one, and rose againe to the other: (grace also giuing vs sufficient strength) vs and vvcre made free to the one, and seruants to the other, 21 and specially because of the fruite here, and the end aftervvard, both of the one and of the other.

1 **W**HAT shal vve say then? Shal vve continue in
2 sinne that grace may abound? † God forbid. For
3 **W**e vve that are dead to sinne, how shal vve yet liue
4 therein? † Are you ignorant that al vve vvich
5 are baptized in Christ I x s v s, in his death vve are baptized:
† For vve are buried together vvith him by Baptisme into
death: that as Christ is risen from the dead by the glorie of
the father, so vve also may vvalk in newnesse of life. † For
if vve be become complanted to the similitude of his death,

D d d ij

b The Epistle vv^o the 6 Sunday after Pentecost.
:: Remission of sinne, new life, sanctification, and iustification, are giuen by baptisme, because it resembbeth in vs and applyeth to vs Christs death and resurrection, and engrafteth vs into him.

vve shal be also of his resurrection. † Knowing this, that 6
our old man is crucified vvith 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 iustified from sinne. † And 7
if vve be dead vvith Christ, vve beleue that vve shal liue 8
also together vvith Christ. knowing that Christ rising 9
againe from the dead, novv dieth no more, death shal no more
haue dominion ouer him. † For that he died, to sinne he 10
died once: but that he liueth, he liueth to God. † So thinke 11
you also, that you are dead to sinne, but aliue to God in Christ
I E S V S our Lord. -†

† Let not sinne therefore reigne in your mortal body, that 12
you obey the concupiscences thereof. † But neither doe ye 13
exhibite your members instruments of iniquitie vnto sinne:
but exhibite your selues to God as of dead men, aliue: and
your members instruments of iustice to God. † For sinne 14
shal not haue dominion ouer you. for you are not vnder the
Law, but vnder grace.

† Here againe
is signifi d, that
our discharge
frō the bondage
of sinne, is by
the Christian
faith, & by obe-
dience to the
vvhole doctrine
of Christs reli-
gion: in that the
Apostle attribut-
eth this their
deliuerance frō
sinne, to their
humble recei-
ving of the Ca-
tholike faith.

The Epistle vpo
the 7 Sunday
after Pentecost.

† He signifieth
that as vvhen
they were sub-
iect to sinne by
continual & ofte
vworking vvic-
kednes, they in-
creased their in-
iquitie: that so
also novv being
iustified, they
may & should
by external
vworkes of iu-
stice, increase
their iustice and
sanctification.

† Vvhat then? shal vve sinne, because vve are not vnder 15
the Law, but vnder grace? God forbid. † * Knowv you not 16
that to vvhom you exhibite your selues seruants to obey, you
are the seruants of him vvhom you obey, vvwhether it be of
sinne, to death, or of obedience, to iustice. † But thanks be to 17
God, that you vvere the seruants of sinne, but † haue obeyed
from the hart, vnto that forme of doctrine, into the vvwhich
you haue been deliuered. † And being made free from sinne, 18
you vvere made seruants to iustice. † I speake an humane 19
thing, because of the infirmitie of your flesh for as you haue
exhibited your members to serue vncleanness and iniquitie,
vnto iniquitie: so now exhibite your mēbers to serue iustice, 20
vnto sanctification. † For vvhen you vvere seruants of sinne, 21
you were free to iustice. † What fruite therefore had you then in
those things, for vvwhich novv you are ashamed? for the end
of them is death. † But novv being made free from sinne, 22
and become seruants to God, you haue your fruite vnto san-
ctification, but the end, life euerlasting. † For the stipends 23
of sinne, death. but the grace of God, life euerlasting in
Christ I E S V S our Lord. -†

1o. 8, 34.
1. Pet. 2,
19.

ANNOT.

ANNOTATIONS
CHAP. VI.

1. *We that are baptized.*) That which before he chalenged from the Law of Moyses, to faith, is now attributed to baptisme, which is the first Sacrament of our faith and the entrance to Christian religion. Whereby it is plaine that he meaneth not onely faith to iustifie, but the Sacraments also, and al Christian religion, which he calleth the Law of spirit, grace, and faith.

2. *Old man, body of sinne.*) Our corrupt state subiect to sinne and concupiscence, comming to vs from Adam, is called the *Old man*: as our person reformed in & by Christ, is named the *New man*. And the lump and masse of sinnes which then ruled, is called the corps or body of sinne.

3. *To sinne he died.*) Christ died to sinne; when by his death he destroyed sinne: Vve die to sinne, in that vve be discharged of the povver thereof, which before vvas as it vvere the life of our persons, and commaunded al the partes and faculties of our soule and body: as contrarievise vve liue to God, when his grace ruleth and vvorketh in vs, as the soule doth rule our mortal bodits.

4. *Sinne reigneth.*) Concupiscence is here named sinne, because it is the effect, occasion, and matter of sinne, and is as it vwere a disease or infirmite in vs, inclining vs to ill, remaining also after Baptisme according to the substance or matter thereof; but it is not properly a sinne, nor forbidden by commaundement, till it reigneth in vs, and vve obey and folovv the desires thereof. *August. li. de nupt. & concupisc. c. 21. Cont. 2. epist. Pelag. li. 1. c. 21. Conc. Trident. Sess. 5. decret. de pcc. orig.*

5. *Forme of doctrine.*) At the first conuersion of euery nation to the Catholike faith, there is a forme & rule of beleefe set dovvne, vnto which when the people is once put by their Apostles, they must neuer by any persuasion of men alter the same, nor take of man or Angel, any new doctrine or Analogie of faith, as the Protestants call it.

6. *The grace of God, life everlasting.*) The sequelle of speache required, that as he said, death or damnation is the stipend of sinne, so life everlasting is the stipend of iustice. and so it is, and in the same sense he spake in the last chapter: *that as sinne reigneth to death, so grace reigneth by iustice to life everlasting.* but here he changed the sentence somewhat, calling life everlasting *grace*, rather then *reward*: because the merites by which vve attaine vnto life, be al of Gods gift and grace. *August. Ep. 103 ad Sixtum.*

Not only faith.
The old man, & the new.
Dying to sinne.
LIVING to God.
How concupiscence is called sinne.
The doctrine of our first Apostles.
Life everlasting a stipend, and yet grace.

CHAP. VII.

Our former husband (sinne) with his law, is dead in Baptisme: and now we are married to an other husband (to Christ) to bring forth children to God, that is, good vvorkes. And hevv the Law being good, vvas yet so vs the law of sinne and death, because concupiscence reigned in vs. 17 But now by Baptisme, grace reigneth in vs, though also concupiscence doth remaine and tempt vs still.

1. Cor. 7.
39.



1. **A**RE you ignorant brethren (for I speake to them that know the Law) that the Law hath dominion ouer a man as long time as he liueth? † for *the vvoman that is vnder a husband: † her husband liuing is bound to the law, but if her husband be dead, she is loosed from the law of her husband. † Therefore her husband liuing, she shal be called an aduoueresse if she be vvith an other man: but if her husband be dead, she is deliuered from the law of her husband: so that she is not an aduoueresse if she be

† Nothing but death dissolue the band betvvix man & vvite: though for fornication one may depart from an others companie, therefore to mary againe is aduouerie, during the life of the partie separated.

D d d iij vvith

Being now baptised and dead to sinne, & engrafted in Christs mystical body, you are discharged of the Law of Moyfes, and are free in Christ.

By Baptisme we have not Christs iustice imputed to vs, but an inward newness of spirit given vs and resident in vs.

Sinne or concupiscence which was a sleepe before, was wakened by prohibition, the Law not being the cause thereof, nor giuing occasion thereunto, but occasion being taken by our corrupt nature to resist that which was commaunded.

The Epistle in a Votiuue Masse for sinnes.

vwith an other man. † Therefore my brethren: you also are 4 made dead to the Law by the body of Christ: that you may be an other mans vwho is risen againe from the dead, that vve may fructifie to God. † For vwhen vve were in the flesh, 5 the passions of sinnes, that were by the Law, did vvorke in our members, to fructifie vnto death. † but now vve are 6 loosed from the law of death, vwherein vve were detained: in so much vve serue in : newnesse of spirit, and not in the oldnes of the letter.

† Vwhat 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 covet.* † But : occasion being taken, sinne by the commaundement 8 vvrought in me al concupiscence. For vvithout the Law sinne vvas dead. † And I liued vvithout the Law sometime. But 9 vvhen the commaundement vvas come, sinne reuiued. † And 10 I vvas dead: and the commaundement, that vvas vnto life, the same to me vvas found to be vnto death. † For sinne 11 taking occasion by the commaundement, seduced me, and by it killed me. † Therefore * the Law in deede is holy, and the 12 commaundement holy, and iust, and good.

† That the vvich is good, to me vvas it made death? God 13 forbid. but sinne, that it may appeare sinne, by the good thing vvrought me death: that sinne might become sinning aboue measure by the commaundement. † For vve know that the Law 14 is spiritual, but I am carnal, sold vnder sinne. † For that which 15 I vvorke, I vnderstand not. for not that vvich I vvil, the same do I: but vvich I hate, that I doe. † And if that vvich 16 I vvil not, the same I doe: I consent to the Law, that it is good.

† But now, not I vvorke it any more, but the sinne that 17 dwellleth in me. † For I know that there dwellleth not in me, 18 that is to say, in my flesh, good. For to vvil, is present vvith me, but to accomplish that vvich is good, I finde not. † For 19 not the good vvich I vvil, that doe I: but the euil vvich I vvil not, that I doe. † And if that vvich I vvil not, the 20 same I doe: now not I vvorke it, but the sinne that dwellleth in me. † I finde therefore, the Law, to me hauing a vvil 21 to doe good, that euil is present vvith me. † For I am de- 22 lighted vvith 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 captiuing me in the law of sinne that

Exo. 20, 17. Deu. 5, 11.

Exo. 20, 17. Deu. 5, 11.

1. Tim. 1, 8.

c. 1. 17.

14 is in my members. † Vnhappie man that I am, vvho shal
 15 deliuer me from the body of this death? † The grace of God
 by I E S V S Christ our Lord. † Therefore I my self vvith the
 minde c serue the lavv of God, but vvith the fles h, the lavv
 of sinne.

ANNOTATIONS
 CHAP. VII.

7. *Then shalt not moue.*) It is not the habitual concupiscence or infirmitie of our nature or sensual desire or inclination to euil, coueting against the spirit, that is forbidden properly in this precept: but the consent of our reason and minde vnto it, to obey and folovv the luites thereof, that is a sinne and prohibited. Actual concupiscence forbidden, not habitual.

11. *That vvich I vvork.*) This being vnderstood of S. Paul him self or any other iust person, the sense is, that the fles h and inferiour part sturth vp diuerse disordered motions and passions or perturbations against the minde, and vpon such a soden sometimes inuadeth the same, that before it attendeth, or reason can gather it self to deliberate, mā is in a sort (though vvvittingly) entangled. Vvchich as soone as it is perceiued, being of the iust condemned, reiecte d, and resisted, neuer maketh him a sinner. Soden inuoluntarie motions are no sinne.

12. *Not that vvich I vvill.*) He meaneth not, that he can do no good that he vvilleth or desireth, or that he is euer forced to do that vvich his vvill agreeth not vnto: but that by reason of the forcible esse of concupiscence, vvhereof he can not rid him self during life, he can not accomplish al the desires of his spirit and minde, according as he saith to the Galatians, *The fles h coneteth against the spirit, and the spirit against the fles h, that not vvhatsoeuer you vvill, you can do.* Concupiscence taketh not avvay free vvill.

13. *Not the good vvich I vvill.*) So may the iust also be forced by the rage of concupiscence or sensual appetite, to do or suffer many things in his inferiour part or external members, vvchich his vvill consenteth not vnto. And so long it is so faure from sinne, that (as * S. Augustine saith) he neede neuer say to God, *forgiue vs our sinnes*, for the same. for, sinne is voluntarie, and so be not these passions. Sinne is voluntarie, and otherwise it is no sinne.

14. *Which I vvill not.*) It maketh not any thing against free vvill that the Apostle saith, that good men do or suffer sometimes in their bodies, that vvich the vvill agreeth not vnto: but it pro- ueth plainly free vvill, because the proper act thereof, that is, to vvill or nill, to consent or dissent, is euer (as you may see here) free in it self: though there may be internal or external force to stay the members of a man, that they obey not in every act, that vvich the vvill commaundeth or pre- scribeth. And therefore that is neuer imputed to mā vvchich he doth in his external or internal facul- ties, vvhen vvil concurreth not. Yes aftervvard (v. 10) the Apostle saith, *Non ego operor*, man doeth not that vvich is not done by his vvill: vvchich doth most evidently proue free vvill.

15. *With the minde, vvith the fles h.*) Nothing done by concupiscence (vvchich the Apostle here calleth sinne) vvherenvnto the spirit, reason, or minde of man consenteth not, can make him guilty Concupiscence defileth not a iust mans actiōs of his spirit, as the Lutherans do hold: but make them often more meritorious, for the continual combat that he hath vvith them. for it is plaine that the operations of the fles h and of the spirit do not concurre together to make one acte, as they imagine: the Apostle concluding cleame contrarie, say. That in minde he serueth the Lavv of God, in fles h the lavv of sinne, that is to say, concupiscence.

CHAP. VIII.

That neuu after Baptisme vve are no more in state of damnation, because by the grace vvchich vve haue receiued, vve are able to fulfil the Lavv: vnles vve do vvil- fully giue the dominion againe to concupiscence. 18. Them (because of the per- formances that they vvare) he comforteth and exhorteth them vvich many reasons.

THERE



HERE is now therefore no damnation
 to them that are in Christ IESVS: that
 walke not according to the flesh. † For the
 law of the spirit of life in Christ IESVS,
 hath deliuered me from the law of sinne
 and of death. † For that vvhich vvas
 impossible to the Law, in that it vvas
 vveakened by the flesh: God sending his sonne in the simi-
 litude of the flesh of sinne, euen of sinne damned sinne in
 the flesh, † that the iustification of the law might be ful-
 filled in vs, vvhich vvalke not according to the flesh, but ac-
 cording 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 vvisdom of the flesh, is death: 6
 but the vvisdom of the spirit, life and peace. † Because the
 vvisdom of the flesh, is anemie to God: for to the law of
 God it is not subiect, neither can it be. † And they that are
 in the flesh, can not please god. † But you are not in the flesh,
 but in the spirit, yet if the Spirit of God dwell in you. But if
 any man haue not the Spirit of Christ, the same is not his.
 † But if Christ be in you: the body in deede is dead because
 of sinne, but the spirit liueth because of iustification. † And
 if the Spirit of him that raised vp IESVS from the dead, dwell
 in you: he that raised vp IESVS CHRIST from the dead, shall
 quicken also your mortal bodies, because of his Spirit dwell-
 ing in you. † Therefore brethren, vve are debtors: not to the
 flesh, to liue according to the flesh. † For if you liue accor-
 ding to the flesh, you shall die. but if by the spirit, you mor-
 tific the deedes of the flesh, you shall liue. † For vvhosoever
 are ledde by the spirit of God, they are the sonnes of God.
 † For *you haue not receiued the spirit of seruitude againe in
 feare: but *you haue receiued the spirit of adoption of sonnes,
 vvherein vve crie: Abba, (father). † For the Spirit him self,
 giueth testimonie to our spirit, that we are the sonnes of God.
 † And if sonnes, heires also: heires truly of God, and coheires
 of Christ: † yet if vve suffer vvith him, that vve may be also
 glorified vvith him.
 † For I thinke that the passions of this time are not con-
 digne to the glorie to come that shall be reuealed in vs. † For
 the expectation of the creature, expecteth the reuelation of
 the

This conuin-
 ceth against the
 Churches ad-
 uerfaries, that
 the law, that is,
 gods commaun-
 dements may be
 kept, & that the
 keeping thereof
 is iustice, & that
 in christian men
 that is fulfilled
 by Christs grace
 vvhich by the
 force of the
 Law could ne-
 uer be fulfilled.

The Epistle vpb
 the 4 Sunday
 after Pentecost.

He meaneth
 not that the
 Childre of God
 be violently con-
 pelle against
 their vvilles, but
 that they be
 fweetly drawe,
 moued, or indu-
 ced to do good.
 Aug. Enchirid. 2.
 de verb. Do.
 ser. 21 c. 7. et de
 verb. Apst. ser.
 12 c. 11. 12.

The Epistle vpb
 the 4 Sunday
 after Pentecost,
 and for many
 Martyrs.

conuincit

1. Tim. 1.
7. Gal.
4. 5.

condig-
na ad
gloriam

20 the sonnes of God. † For the creature is made subiect to
 vanitie, not vwillig, but for him that made it subiect in hope:
 21 † because the creature also it self shal be deliuered from the
 seruitude of corruption, into the libertie of the glorie of the
 22 children of God. † For vve knowv that euery creature gro-
 23 neth, and trauaileth euentil novv. † And not only it, but
 vve also our selues hauing the first frutes of the spirit, vve
 also grone vvithin our selues, expecting the adoption of the
 24 sonnes of God, the redemption of our body. † For by
 hope vve are saued. But hope that is seen, is not hope. for that
 25 vvhich a man seeth, vvherfore doth he hope it? † But if vve
 hope for that vvhich vve see not: vve expect by patience.
 26 † And in like maner also the Spirit helpeth out infirmitie,
 For, vvhat vve should pray as vve ought, vve knowv not: but
 the Spirit him self requesteth for vs vvith gronings vspea-
 27 keable. † And he that searcheth the hartes, knowveth vvhat
 the Spirit desireth: because according to God he requesteth
 28 for the sainctes. † And vve knowv that to them that loue
 God, al things cooperate vnto good, to such as according to
 29 purpose are called to be sainctes. † For vvhom he hath for-
 knownen, he hath also predestinated to be made conformable
 to the image of his sonne: that he might be the first-borne in
 30 many brethren. † And vvhom he hath predestinated: them
 also he hath called. and vvhom he hath called: them also he
 hath iustified. and vvhom he hath iustified: them also hath he
 31 glorified. † What shal vve then say to these things? If God
 32 be for vs, vvho is against vs? † He that spared not also his
 ovvne sonne, but for vs al deliuered him: hovv hath he not
 33 also vvith him giuen vs al things? † Who shal accuse against
 34 the elect of God? God that iustificth. † Who is he that shal
 condemne? Christ Iesus that died, yea that is risen also
 35 againe, vvho is on the right hand of God, vvho also maketh
 intercession for vs. † Who then shal separate vs from the
 36 charitie of Christ? tribulation? or distresse? or famine? or
 nakednes? or danger? or persecution? or the svord? († as
 it is vvritten, *For vve are killed for thy sake al the day: vve are esteemed as
 sheepe of slaughter.*) † But in al these things we ouercome because
 37 of him that hath loued vs. † For I am sure that neither death,
 38 nor life, nor Angels, nor Principalities, nor Powvers, neither
 things present, nor things to come, neither might, † nor
 39 height, nor depth, nor other creature, shal be able to
 Eee separate

The Epistle for
 S. Ignatius
 Febr. 1.

Ps. 43.
 22.

c. nino-
 maye

tuous boldnes and audactie, for it is the gaffe that many proud persons, both in this age and al-
 vvaies, haue by Gods iust iudgement perished in, founding thereon most horrible blasphemies
 against Gods mercie, nature, and goodnes, and diuers damnable errours against mans free will, and
 against al good life and religion. This high conclusion is here set dovyne for vs, that vve may learne
 to know of vvhom vve ought to depend in al our life, by vvhom vve expe & our saluatiō, by vvhose
 prouidence al our graces, giftes, and vvorkes do stand: by vvhich an euerlasting gracious determina-
 tion, our redemption, vvhich is in Christ I x p s, vvas designed: & to giue God incessable thanks
 for our vocation and preferment to the state vve be in, before the lewes, vvhō deserued no better
 then they, before the light of his mercie shining vpon vs accepted vs, and reiected them. But this said
 eminent truth of Gods eternal predestination standeth (as vve are bound to beleue vnder paine of
 damnation, vvhether vve vnderstand hovv or no) & so S. Augustine in al his diuine vvorkes vvitren
 of the same (*De gratia & lib. arb. De corrupt. & gratia. Ad articulos falso impostos.*) defendeth, decla-
 reth, proueth, and conuinceth, that it doth stand (I say) vwith mans free will and the true libertie of
 his actions, and forceth no man to be either ill or good, to sinne or vertue, to saluation or damnatiō,
 nor taketh avway the meanes or nature of merites, and cooperation vwith God to our ovvne and
 other mens saluation.

uerenced, and
 vvhich it gra-
 cheth vs.

Gods predesti-
 tion taketh not
 avway free wil.

πλιν
 μω, Cen-
 fido hūm.
 q ad Al-
 d'.

12. I am surr.) This speache is comon in S. Paul according to the latin translation, vvhē he had
 no other assurēd knowvledge but by hope: as *Ro. 13. 11. 2 Tim. 1. 1. Heb. 6. 9.* Vvhē the Greeke vword
 signifieth only a probable persuasion. And therefore except he meane of him self by special reuelation,
 or of the predestinate in general, (in vvhich tyvo cases it may stand for the certitude of faith
 or intallible knowvledge) othervvise that every particular man should be assured infallibly that
 him self should be iustified, and not that onely, but sure also neuer to sinne, or to haue the gift of
 perseuerance, and certaine knowvledge of his predestina- tion: that is a most damnable false illusion
 and presumption, condemned by the Fathers of the holy Council of Trent. *Seff. 6. c. 9. 12. 13.*

No man ordi-
 narily is sure of
 his saluation,
 but only in
 hope.

CHAP. IX.

*With a protestation of his sorow for it (lest they should thinke him to reioyce in their
 perdition) he insinuateth the lewes to be reprobate, although they came of
 Abrahams flesh, & saying to be the sonnes of God, goeth not by that, but by
 Gods grace: 19 considering that al vvve are damned masse. 20 by vvvhich
 grace the Gentils to be made his people: and so the prophetes to haue foretold of
 them both. 20 And the cause hereof to be, that the Gentils submit them sel-
 ves to the faith of Christ, vvvhich the lewes vvvil not.*

c 2. 1. 11.
 17. 11.

Gen. 21,
 12.

1 **S** P E A K E the verity in Christ, I lie not, my
 2 conscience bearing me vvitnes in the holy
 3 Ghost, † that I haue great sadnesse & conti-
 4 nual sorovv in my hart. † For I vvished, my
 5 self to be anⁿ anathema from Christ for my
 6 btethren, vvho are my kinsmen according
 7 to the flesh, † vvho are Israēlites, vvwhose is
 8 the adoption of sonnes, and the glorie, and the testament, and
 the lavv giuing, and ^c the seruice, and the promisses: † vvwhose
 are the fathers, & of vvhom Christ is according to the flesh,
 vvho is aboue al things God blessed for euet. Amen.
 † But not that the vword of God is frustrate. For, ⁿ not al that
 are of Israēl, they be Israēlites: † nor they that are the seede
 of Abrahā, al be children: ⁿ but in Isaac shall the seede be called, vnto thee:
 † that is to say, not they that are the childre 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 c c ij prom

promise is this, *According to this time vvil I come: and Sara shal haue a*
 sonne. † And not only she, But * Rebecca also conceiuing
 of one copulation, of Isaac our father. † For vvhen they
 vvere not yet borne, nor had done any good or euil (that
 the purpose of God according to election might stand)
 † not of vvorkes, but of the caller it vvvas said to her: *That*
the elder shal serue the yonger, tas it is vvritten: Jacob I loued, but Esau I
 † *vvhat shal vve say then? Is there iniquitie vvith God?*
 God forbid. † For to Moyse he saith, *I vvil haue mercie on vvhom*
I haue mercie: and I vvil shew mercie to vvhom I vvil shew mercie. † Ther-
 fore it is not of the vviller, nor the runner, but of God that
 he vveth mercie. † For the Scripture saith to Pharao: *That*
to this vvry purpose haue I raised thee, that in thee I may shew my vvower: and
that my name may be renouved in the vvhole earth. † Therefore on
 vvhom he vvil, he hath mercie: and vvhom he vvil, he doth
 indurate.

S. Hierom. q. 10. ad tiedi- biam. At the epistle surely to the Ro- mane. needeth in- terpretatiō, and is enwrapped vvith vvreat obscuritiē that to vvnderstād it we neede the helpe of the Holy Ghost, vvho by the Apostle did dectat these same things: but especially this place. Howbeit nothing pleaseth vs but that vvich is Ec- clejastical, that is, the sense of the Church.

† Thou saiest therefore vnto me: Vvhy doth he yet com-
 plaine? for vvho resisteth his vvil? † O man, vvho art
 thou that doest answer God? Doth the vvooke say to him
 that vvrought it: Vvhy hast thou made me thus? † Or hath
 not the potter of clay, povver, of the same masse to make
 one vessel vnto honour, and an other vnto cōtumelic? † And
 if God vvilling to shew vvyrath, and to make his might
 knovven, sultained in much patience the vessels of vvyrath
 apte to destruction, † that he might shew the riches of
 his glorie vpon the vessels of mercie vvwhich he prepared vn-
 to glorie.

That God is not the cause of any mans repro- bation or dam- nation, other- vvise then for punishment of his sinnes, he sheweth by that he expecteth al mens amendement vvith great pa- tience, and con- sequently that they haue also free vvil.

† Vvhom also he hath called, vs, not only of the Ievves,
 but also of the Gentiles, † as in Osee he saith, *I vvil call that*
vvhich is not my people, my people: and her that vvvas not beloned, beloned: and
her that hath not obtained mercie, hauing obtained mercie. † And it shal be, in
 the place vvhere it vvvas said to them, *you are not my people: here they shal be*
 called the sonnes of the liuing God. † And Esaiē ctieth for Israel, *if the*
 number of the children of Israhel be as the sand of the sea, the remaine shal be
 saved. † For, consummating a vvord, and abridging it in equitie: because a
 vvord abridged shal our Lord make vpon the earth. † And as Esay fore-
 told, *vnto the Lord of Sabaoth had lest vs scide: vve had been made like So-*
dom, and vve had been like as Gomorrah.

† What shal vve say then? That the Gentiles vvwhich pur-
 sued not after iustice, haue apprehended iustice, but the iu-
 stice that is of faith. † But Israel in pursuing the lavv of iu-
 stice, is not come vnto the lavv of iustice. † Vvhy so? Be-
 cause

Gen. 18,
10.
Gen. 25,
21.
Gen. 25,
23.
Mal. 1, 2.
Exo. 33,
19.
Exo. 9,
16.

*apted,
fitted*

Of. 2, 23.

Of. 1, 10
Ej. 10,
22.

Ej. 1, 9.

Ef. 8, 14. **33** cause not of faith, but as it were of vvorke. for they haue
28, 16. **33** stombled at the stone of stombing, † as it is vwritten, *Behold*
I put in Sion a stone of stombing, and a rocke of scandal: and vvhosoener belie-
ueth in him, shall not be confounded.

c. Here we see that they are the cause of their owne damnation by infidelity

ANNOTATIONS
 CHAP. IX.

1. Anathema.] Anathema, by vse of Scripture is either that vvhich by separation from profane vse, and by dedication to God, is holy, dreadful, and not vulgarly to be touched: or contrariwise, that which is reiected, seuered, or abandoned from God, as cursed and detested, and therefore is to be auoided. And in this later sense (according as *S. Paul* taketh it *1 Cor. 16. If any loue not our Lord Iesus Christus, let him be Anathema,* that is to say, Avvay vvith him, Accursed be he, Bevvare you company not vvith him) the Church and holy Councils vse the vvord for a curse and excommunication against Heretikes and other notorius offenders and Blasphemers. Nowv hovv the Apostle, vvishing him self to be Anathema from Christ to save his Countre mens soules, did take this vvord, it is a very hard thing to determine. Some thinke, he desired onely to die for their saluation. Others, that being very loth to be kept from the fruition of Christ, yet he could be content to be so still for to save their soules. Others, that he vvished vvhat malediction or separation from Christ so ever that did not imply the disfaour of God tovwards him, nor take avvay his love tovvard God. This only is certaine that it is a point of vvnspeakable charitie in the Apostles breast, and a patterne to all Bishops and Priests, hovv to love the saluation of their Locke. As the like vvvas uttered by Moyses vvhen he said *Either forgive thou people, or blot me out of thy booke.*

2. Not of Israel.] Though the people of the Ievves vvcre many vvaies honoured and priviledged, and namely by Christs taking flesh of them: yet the promise of grace and saluation vvvas neither onely made to them, nor to all them that carnally came of them or their fathers: Gods election and mercie depending vpon his owne purpose, vvill, and determination, and not tied to any nation, familie, or person.

3. But in Isaac.] The promise made to Abraham vvvas not in Ismael, vvho vvvas a sonne borne onely by flesh and nature: but in Isaac, vvho vvvas a sonne obtained by promise, faith, and miracle: and vvvas a figure of the Churches children borne to God in Baptisme.

4. Of one copulation.] It is proved also by Gods choosing of Jacob before Esau (vvho vvcre not onely brethren by father and mother, but also vvinnings, and Esau the elder of the vvvo, vvvhich according to carnal count should haue had the preeminence) that God in giuing graces follovveth not the temporal or carnal prerogatives of men or families.

5. Not yet borne.] By the same example of those vvinnings, it is evident also, that neither nations nor particular persons be elected eternally, or called temporally, or preferred to Gods faour before others, by their owne merites: because God, vvhen he made choise, and first chose Jacob, and refused Esau, respected them both as ill, and the one no lesse then the other guilty of damnation for original sinne, vvvhich vvvas alike in them both. And therefore vvhere iustly he might haue reprobated both, he saved of mercie one. Vvhich one therefore, being as ill and as void of good as the other, must hold of Gods eternal purpose, mercie, and election, that he vvvas preferred before his brother vvvhich vvvas elder then him self, and no vvorse then him self. And his brother Esau on the other side hath no cause to complain, for that God neither did nor seffered any thing to be done tovards him, that his sinne did not deserue. for although God elect eternally & giue his first grace vvithout all merites, yet he doth not reprobate or hate any man but for sinne, or the forsight thereof.

6. Is there iniquitie?] Vpon the former discourse that of vvvo persons equal, God calleth the one to mercie, and leauech the other in his sinne, one might inferre that God vvcre vnjust, or vnaccepter of persons. To vvvhich the Apostle answereth, that God vvcre not iust nor indifferent in decde, so to vse the matter vvhere grace or saluation vvcre due. As if vvvo men being Christened, loth beleue vvell, & lue vvell: if God should giue heauen to the one, & should damne the other, then vvcre he vnjust, partial, & forgetful of his promises: but respecting or taking vvvo, vvho both be vvorthy of damnation (as all are before they be first called to mercie), then the matter standeth on mere mercie, and of the giuers vvill and liberalitie, in vvvhich case partialitie hath no place. As for example.

Anathema.

In vvhat sense S. Paul vvisheth to be anathema.

Gods promise not made to carnal Israel.

Isaac preferred before Ismael.

Jacob before Esau.

By the example of Jacob and Esau, is shewed Gods mere mercie in the elect, and iustice in the reprobate.

That God is not vnjust, or vnaccepter of persons.

Ecc ij 1. Tvvo

S. Augustines example is of two debtors: the one forgone all, and the other put to pay all, by the same creditor. *li. de predest. & gra. cap. 11.*

- 1 Two malefactors being condemned both for one crime, the Prince pardoneth the one, and letteth the law proceede on the other.
- 2 The theefe that is pardoned, can not attribute his escape to his owne deserting, but to the Princes mercie.
- 3 The theefe that is executed, can not challenge the Prince that he vvas not pardoned also: but must acknowledge that he hath his deserting.
- 4 The standers by, must not say, that he vvas executed because the Prince vwould not pardon him. for that vvas not the cause, but his offense.
- 5 If they aske further, vwhy the Prince pardoned not both, or executed not both: the answer is, that as mercie is a goodly vertue, so iustice is necessarie and commendable.
- 6 But if it be further demanded vwhy Iohn rather then Thomas vvas executed: or Thomas rather then Iohn pardoned: answer, that (the parties being otherwise equal) it hangeth merely and vvholy vpon the Princes vvill and pleasure.

- 7 So likewise, God seeing al mankind and euery one of the same in a general condemnation, and masse of sinne, in and by Adam, deliuereth some, and not other some.
- 8 Al that be deliuered out of that cōmon damnation, be deliuered by grace and pardon, through the meanes and merits of Christ.
- 9 Such as be left in the common case of damnation, can not complaine, because they haue their deserting for sinne.
- 10 Vve may not say that such be damned, because God did not pardon them, but because they had sinne, and therefore deserued it.
- 11 That some should be damned, and not al pardoned, and other some pardoned rather then al condemned, is agreeable to Gods iustice & mercie: both vvich vertues in Gods prouidence towards vs are recommended.
- 12 That Saul should be rather pardoned then Caiphas (I meane vvhich were two be equally euil and vnderdeseruing) that is onely Gods holy vvill and appointment, by vvich many an vvnworthy man getteth pardon, but no good or iust or innocent person is euer damned.

Predestination and reprobation take not away free vvill, neither must any man be sethlesse & desperate.

In al this mercie of God towards some, and iustice towards other some, both the pardoned vvorke by their owne free vvill, and thereby deserue their saluation: and the other no lesse, by their owne free vvill, vvithout al necessitie, vvorke vvickednes, & then selues and onely of them selues procure their owne damnation. Therefore no man may vvithout blasphemie say, or can truly say, that he hath nothing to doe towards his owne saluation, but vvill liue, and thinketh he may liue vvithout care or cogitation of his end: the one vvay or the other, saying, I fl be appointed to be saved, be it so: if I be one designed to damnation, I can not helpe the matter: come vvhat come may. Al these speeches and cogitations are sinful & come of the enemie, and be rather signes of reprobation, then of election. Therefore the good man must vvithout feare of Gods secrettes, vvorke his owne saluation and (as S. Peter saith) *make his election sure by good vvorkes*. vvith continual hope of Gods mercie, being assured that if he beleue vvell and doe vvell, he shal haue vvell. for example, if a husband man should say, *If God vvill, I shal haue corne ynough: if not, I can not make it, and so neglect to till his ground: he may be sure that he shal haue none, because he wrought not for it. An other man vseth his diligence in tilling and ploughing, and committeth the rest to God, he findeth the fruite of his labours.*

Our election or conuersion is not of our selues, but of gods grace and mercie.

16. Note of the vviller. If our election, calling, or first comming to God, lay vvholly or principally vpon our owne vvill or vvorkes: or if our vvilling or endeouering to be good, vwould serue vvithout the helpe and grace of God, as the Pelagians taught, then our election vvould be vvholly in our selues, vvich the Apostle denieth. and then might I harao and other indurate persons (vvhom God hath permitted to be obstinate, to shew his powver and iust iudgement vpon them) be conuerted vvhen them selues list, vvithout Gods helpe and assistance: vvhereas vve see the contrarie in al such obstinate offenders, vvhom God for punishment of former sinnes, visiteth not vvith his grace, that by no threattes, miracles, nor persuasion, they can be conuerted. Vvherevpon vve may not vvith Heretikes inferre, that man hath not free vvill, or that our vvill vvorketh nothing in our conuersion or comming to God: but this onely, that our vvilling or vvorking of any good to our saluation, commeth of Gods special motion, grace, and assistance, and that it is the secundary cause, not the principall.

17. To this purpose haue I raised. He doth not say, that he hath of purpose raised or set him vp to sinne, or that he vvas the cause of the same in: harao, or that he intended his damnation directly or, absolutely, or any othervvise but in respect of his demerits: but rather (as the Apostle saith straight after in this chapter of such hardened & obstinate offenders) that he vvith long patience & toleration expected his conuersion, and (as S. Chrysostome interpreteth

interpreteth this word, *Excitant*) preserved him alive to repent, whom he might iustly have condemned before. In the 9 of Exodus, whence this allegation is, we reade, *Pharaon*, I have put or set thee up, as here, I have raised thee. 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 obdurate obstinacie that is in such whom I have for so great sinnes forsaken, and also to shew to the world, that no obstinacie of neuer so mightie offenders can resist me to doe any thing which shal not fall to my glorie. Vvhich is no more to say, but that God often for the punishment of Nations, and to shew his iustice and glorie, giueh vvhicked Princes vnto them, and indueth them vwith pouer and al prosperitie, and taking his grace from them vpon their deserts, hardeneth their hartes so, as they vvihsland and contemne God, and afflict his people. in vvhose end and fall, either temporal or eternal, at the length God vvil cuer be glorified. Neither would he either raise or suffer any such, or giue them pouer and prosperitie in this life, vvhervpon he knoweth they vvil be worse, but that he can worke al that to his honour and glorie. may, that he vseth not such rigorous iustice on al that deserue it, that is his great grace and mercie. And that he exerciseth his iustice vpon some certaine persons, rather then vpon other some of equal deserts, that is with vvholy vpon his vvil, in vvhose iudgements there be many things secrete, but nothing vniust.

20. *Who are they?* Here the Apostle staeth the rashnes and presumption of such poore wormes, as take vpon them to question vvh God of their election or reprobacion: as certaine impious Heretikes of our time haue done, setting out bookes farsed vwith most blasphemous and erroneous doctrine concerning this high and hidden mysterie, and haue giuen occasion to the ignorant vvhich alwaies be curious, to iangle, and perniciously to erre in these things, that are impossibie to be vnderstood of any, or vvel 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 vwith God his maker, vwhy he giueth not one so great grace, as an other, or vwhy he pardoneth not one as vvel as an other: no more then the chamber pot may challenge the better vwhy he vvas not made a drinking pot, as vvel as an other. And therefore the Heretikes that extend this similitude to proue that man hath no free vvil no more then a peece of clay, doe vntreuely and deceitfully apply the example. specially vwhen we may see expressly in the booke of Exodus, that I harao notwithstanding his incurate hart, had free vvil: vvhich both it is said, *He would not dismiss the people:* and, *He indurated his owne hart him self.* Exo. 8. 21. and (in the Hebrews) v. 12. *Et c. 9. 11. 1 Reg. 4. 6.* And this Apostle also writeth, that *a man may cleanse him self from the filthy, and so become a vessel of honour in the house of God.*

In vvhate sense, God raised vvh Pharaon &c.

Heretical booke concerning predestination.

The example of the pot and the potter.

9 Tim. 2, 21.

CHAP. X.

The Law was not (as the Lawyers ignorant & false supposed) for them to iustifie themselves 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 iustified by the grace of God: according to Keyse's saying, and the Apostles preaching: 11 that so the Gentils also (according to the Prophets) hearing and believing might come to iustice: the Lawyers in the mean time (though inexorably) remaining incredulous.



1 B R E T H R E N, the vvil of my hart
 2 surely and praier to God, is for them
 3 vnto saluation. † For I giue them
 4 testimonie that they haue zeale of
 God, but not according to know-
 ledge. † For, not knowving the iustice
 of God, & seeking to establish
 their ovvne, they haue not been
 subiect to the iustice of God. † For,
 the end of the Law is Christ: vnto iustice to eury one that
 belceueth.

∴ The Law was not giue to make a man iust or perfect by it self, but to bring vs to Christ to be iustified by him.

The iustice of the Law of Moyses went no further of it self, but to saue a man from the temporal death and punishment prescribed to the trasgressors of the same.

The Epistle vpo S. Andreeves day, Nouemb. 30.

To beleue in him & to inuocate him, is to serue him with all loue and sincere affect. Al that so doe, that doubtlesse be saued & shal neuer be confounded.

We see then that it is in a mans free Will to beleue or not to beleue, to obey or disobey the Gospel or truth preached.

beleueeth. † for Moyses vvrore, that, the iustice vvhich is of the Law, the man that hath done it, shal liue in it. † But the iustice vvhich is of faith, saith thus, say not in thy hart, vvhich shal ascend into heauen? that is to bring Christ dovne. † Or vvhich descendeth into the depth? that is to call Christ againe from the dead. † But vvhich saith the Scripture? The vword is nigh, in thy mouth, and in thy hart. this is the vword of faith vvhich vve preach. † For if thou confesse vvhich thy mouth our Lord I E S V S, and in thy hart beleue that God hath raised him vp from the dead, thou shalt be saued. † For vvhich the hart vve beleue vnto iustice: but vvhich the mouth confession is made to saluation. † For the Scripture saith: vvhosoener beleueeth in him, shal not be confounded. † For there is no distinction of the iew and the Greeke: for one is Lord of al, riche toward al that inuocate him. † For enery one vvhosoener shal inuocate the name of our Lord, shal be saued. † How then shal they inuocate in vvhom they haue not beleued? Or how shal they beleue him vvhom they haue not heard? And how shal they heare without a preacher? † But how shal they preach vnles they be sent? as it is vwritten: How beautiful are the feete of them that euangelize peace, of them that euangelize good things? † But al do not obey the Gospel. For Esay saith, Lord, vvhich hath beleued the bearing of vs? † Faith then, is by hearing: and hearing is by the vword of Christ. † But I say, haue they not heard? And certes into al the earth hath the sound of them gone forth: and vnto the endes of the vvhole world the vwordes of them. † But I say, hath not Israel knowen? Moyses first saith, I vil bring you to emulation in that vvhich is not a nation: in a soly b'nation, I vil deuise you into anger. † But Esay is bold, and saith, I vvas found of them that did not seeke me: openly I appeared to them that asked not of me. † But to Israel he saith, Al the day haue I spred my handes to a people that belceueh not, and contraहित me.

Leu. 18, 5.
Deu. 30, 11.
Esa. 55, 16
Isa. 2, 21.
Esa. 52, 7.
Esa. 53, 1.
Ps. 18, 5.
Deu. 32, 21.
Esa. 65, 1.
Esa. 63, 2.

ANNOTATIONS
CHAP. X.

Gods iustice, & the iustice of the Law.

The iustice of God, is that vvhich God giueth vs through Christ. the iustice of the Law, or proper iustice, is that vvhich they had or chalenged to haue of them selues and by their owne strength, holpen onely by the knowledge of the Law without the helpe or grace of Christ.

Iustice of faith.

The iustice vvhich is of faith, reacheth to the life to come, making man assured of the truth of such Articles as concerne the same. as, of Christs Ascension to heauen, of his Descending to Hel, of his comming dovne, to be Incarnate, and his Resurrection and returne againe to be glorified: by vvhich his actions vve be pardoned, iustified, and saued, as by the Law vve could neuer be.

s. The

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, & that he is risen againe. Vvhich point (as al other) must both be beleueed in hart, and also be confessed by mouth. For though a man be iustified inwardly vvhhen he hath the vertues of faith, hope, and charitie from God: yet if occasion be giuen, he is also bound to confesse vvhith his mouth, and by al his external actions, vvhithout shame or feare of the vvhorld, that vvhich he inwardly beleueeth: or els he can not be saued. Vvhich is against certaine old Heretikes that taught, a man might say or doe vvhhat he vvhould, for feare or danger, so that he kept his faith in hart.

Open confession & profession of our faith is sometime necessaie.

Ensb. li. 4 c. 21 hisser. Ecclj.

2. *Hauv (hal they inuocat?)* This maketh not (as Heretikes pretend) against inuocatio of Saints: the Apostle saying nothing els, but that they can not inuocate Christ as their Lord and Maister, in vvhom they do not beleuee, and vvhom they neuer heard of. For he speaketh of Gentils or Pagans, vvhho could not inuocate him, vnlesse they did first beleuee in him. To the due inuocation of Christ, vve must know him and our duties to him. And so is it true also that vve can not pray to our B. Ladie nor any Saint in heauen, til vve beleuee and know their persons, dignitie, and grace, and trust that they can helpe vs. But if our aduersaries thinke that vve can not inuocate them, because vve can not beleuee in them: let them vnderstand that the Scripture vseth also this speech, to beleuee in men: and it is the very Hebrew phrase, vvhich they should not be ignorant of that bragge thereof to much. Exod. 14. 11. They beleueed in God and in Moyses. and 2 Paral. 20. 20. in the Hebrew. Ep. ad Philon. v. 7. And the ancient fathers did read in the Crede indifferently, I beleuee in the Catholike Church. and, I beleuee the Catholike Church. Conc. Nicen. apud Epiphani. in fine Annotat. Hieron. contr. Luif. Cyril. Hieros. Cather. 17.

The place alleaged against inuocatio of Saints, answered.

3. *vnlesse they be sent.* This place of the Apostle inuincibly condemneth al the preachings, writings, ordinances, innovations and vsurpations of Church, pulpit, & vvhathsoeuer our newv Evangelists haue intruded them selues and entered into by the vvhindow: shewing that they be every one from the highest to the lowest, false prophets, running and vvhurping, being neuer lawfully called. Vvhich is so euident in the Heretikes of our daies that the Calvinists confesse it in them selues, and say that there is an exception to be made in them, because they found the state of the Church interrupted.

Preachers not lawfully called nor sent.

Confes. des Ppils de France.

4. *That asked not.* That Christ vvas found of those that neuer asked after him, it prooueth that the first grace and our first iustification is vvhithout merites. That God called so continually and earnestly by his Prophets and by other his signes and vvhonders, vvhpon the Iewes, and they vvhithstood it: free vvhil is proued, and that God vvhould haue men saued, and that they be the cause of their ovvne damnation them selues.

The first iustification of mere grace. Free vvhil.

CHAP. XI.

Not al the Iewes were reprobate, but some elect: and they by grace obtained iustice, the rest (according to the Prophets) being exccuted. 11 Against vvhom notwithstanding the Christian Gentils (to vvhom by that occasion Christ is come) must not insult: but rather feare every man him self to be likewise cut of the tree (vvhich is the Catholike Church) 21 and knowe that vvhhen al the Gentils are brought into the Church, then (about the end of the vvhorld) shal the multitude of the Iewes also come in: 22 according to the disposition of the vvhonderful vvhisdom of God.



Say then: Hath God reiected his people? God forbid. for I also am an Israelite, of the seede of Abraham, of the tribe of Ben-iamin. † God hath not reiected his people vvhich he foreknevve. Or knowv you not in Elias vvhhat the Scripture saith: howv he requesteth God against Israel?

3. reg. 19. 10.

† Lord, they haue slaine thy Prophets, they haue digged downe thine altars: and I am left alone, and they seeke my life. † But vvhhat saith the diuine

fff answer

ansver vnto him? *I haue left me seuen thousand men, that haue not bowed their knees to Baal?* † So therefore at this time also, there is yet remains saued according to the election of grace. † And if by grace: not now of works. otherwise grace now is not grace.

† Vwhat then? that which Israel sought, the same he hath not obtained: but the election hath obtained: and the rest were blinded. † as it is written: *God hath given them the spirit of stupidity: eyes, that they may not see: and eares, that they may not heare: vntil this present day.* † And Dauid saith: *Be their table made for a snare and for a trappe and for a scandal and for a retribution vnto them.* † *Be their eyes darkened, that they may not see: and their backe make thou alwayes crooked.*

† I say then, haue they so stumbled, that they should fall? God forbid, but by their offence, saluation is to the Gentils, that they may emulate them. † And if the offence of them be the riches of the world, and the diminution of them: the riches of the Gentils: how much more the fulnesse of them?

† For to you Gentils I say, as long verely as I am the Apostle of the Gentils, I vil honour my ministerie, † if by any meanes I may prouoke my flesh to emulation, and may saue some of them. † For if the losse of them be the reconciliation of the world: vwhat shall the receiuing be, but life from the dead? † And if the first fruite be holy, the masse also: and if the roote be holy, the boughes also. † And if some of the boughes be broken, and thou vwhereas thou vvas a vild oliue, art graffed in them, and art made partaker of the roote and of the fatnesse of the oliue, † glorie not against the boughes. And if thou glorie: nor thou bearest the roote, but the roote thee. † Thou saiest then: The boughes were broken, that I might be graffed in. † Vvel: because of incredulitie they were broken, but thou by faith dost stand:

be not to highly vwise, but: feare. † For if God hath not spared the natural boughes: lest perhaps he vil not spare thee neither. † See then the goodnes and the seueritie of God: vpon them surely that are fallen, the seueritie: but vpon thee the goodnes of God, if thou abide in his goodnesse, otherwise thou also shalt be cut of. † But they also, if they do not abide in incredulitie, shall be graffed in. for God is able to graffe them in againe. † For if thou vvas cut out of the natural vild oliue, and contrarie to nature vvas graffed into the good oliue: how much more they that are according to

mature,

The Heretikes adde here alio, Image, to the text, as Act. 19. 11.

The lewes are not reiected wholly & incurably for euer: but for a part, and for a time suffered to fall. Which God did turne to the Gentils general good. If God could and did turne their fall and sinne into the good of the Gentils, much more vil he worke good of their general conuersion, vvhich shall be at length the accomplishment of the Church consisting of both the Nations.

We see that he vvhich standeth by faith, may fall from it, and therefore must liue in feare, and not in the vaine presumption and securitie of the Heretikes.

Ef. 6, 9.
Pf. 68, 23

25 nature, shal be grafted into their ovne oliue? † For I vvill
 not haue you ignorant, brethren, of this mysterie (that you
 be not vvise in your selues) that blindnes in part hath chaun-
 ced in Israël, vntil the fulnes of the Gentiles might enter:
 Efs. 59, 26 † and so al Israël might be saued, as it is vvritten: *There shal*
 10. 27 *come out of Sion, he that shal deliuer, and shal auert impietie from Iacob. † And*
 this to them the testaments from me: vvhen I shal haue taken avway
 28 their sinnes. † According to the Gospel in deede enemies
 for you: but according to the election, most deere for the fa-
 29 thers. † for vvithout repentance are the giftes and the vo-
 30 cation of God. † for * as you also sometime did not beleue
 God, but novv haue obteneid mercie because of their incre-
 31 dultitie: † so these also novv haue not beleueid, for your
 32 mercie, that they also may obtene mercie. † For God hath
 " cōcluded al into incredulitie, that he may haue mercie on al.
 33 † " O depth of the riches of the vvisedom and of the know-
 ledge of God: hovv incomprehensible are his iudgements,
 Efs. 40, 34 and his vvaies vnsearcheable? † for * vvho hath knowen
 11. 35 the minde of our Lord? or vvho hath been his cōseler? † Or
 vvho hath first giuen to him, and retribution shal be made
 36 him? † For of him, and by him, and in him are al things: to
 him be glorie for euer. Amen. -1

The Epistle vp6
 Trinite Sun-
 day.

ANNO TATIONS
 CHAP. XI.

s. Seven thousand) The Heretikes alleage this place and example very impertinently
 to proue that the Church may be vvholly secrete, hid, or, vnknowen. for though the faithful
 vvere forced to keepe close in that persecution of Achab and Ierabel, vvich vvas onely
 in the kingdom of the ten tribes, that is, of Israël: yet at the very same time, in Hierusalem
 and al the kingdom of Iuda, the external vvorship and profession of faith vvas open to al
 the vvorld, and vvell knowen to Elias & the faithful, so many, that * the very souldiars onely
 vvere numbered aboue ten hundred thousand. besides that there is a great difference
 betwene the Christian Church and the Ievves, ours resting vpon better promises then
 theirs. And vve vvill not put the Protestants to proue that there vvere 7000 of their sect,
 vvhen their nev Elias Luther began: but let them proue that there vvere seuf, or any one,
 either then or in al ages before him, that vvas in al pointes of his beleefe. Heretikes there
 vvere before him, as Iouinian, Vigilantius, Heluidius, Vvicleffe &c. and vvith him, Zuin-
 glius, Caluin, &c. Vvho beleueid as he did in some things, but not in al.

s. Not novv of vvorkes.) If saluation be attributed to good vvorkes done of nature
 vvithout faith & Gods helpe, the same can not be of grace. for such vvorkes exclude grace,
 fauour, and mercie: and chalenge onely of deete, and not of gift: † herfore take heede here
 of the Heretikes exposition, that vntruelly exclude Christian mens vvorkes from neces-
 sity or merite of saluation, vvich are done vvith and by Gods grace, and therfore euidently
 consist vvith the same, and be ioyned vvith Gods grace as causes of our saluation. Our
 Aduersaries are like il Fotecaries, euer taking *quid pro quo*, either of ignorance, or of intent
 to deceiue the simple:

Gods answer to
 Elias of 7000,
 maketh nothg
 for the Prote-
 stants Inuisible
 Church.

What vvorkes
 are not, & what
 are the cause of
 saluation.

God is not author of sinne.

1. God hath giuen.) It doth not signifie his working or action, but his permission. Chryf. ho. 19 in ep. Ro. And S. Augustine saith, not by putting malice into them, but by not imparting his grace vnto them, and that through their owne defects alwaies, and their owne wills euer properly working the same. See Annot. Mat. 6. 13, 14. Ro. 6. 1, 24.

Aug. Ep. 101. ad Simplicium.

Aparaphractical explication of the text, concerning the Jewes and Gentils, their standing, falling, rising againe, &c.

20. Because of incredulity.) He represseth the pride of the Gentils vaunting them selues of their receiuing, and of the Iewes reiection, namely in that they thought the Iewes to be forsaken for no other cause, but that they might come into their roomes: declaring that the direct and proper cause of their forsaking, was their incredulity, exhorting the Gentiles to beuare of the same, because they may fall as well as the other, and that God is like to execute iustice against them as against the Iewes, as he hath done in many nations falling to heresie.

21. According to the Gospel.) In respect, or, as concerning beleefe in Christ and receiuing the Gospel, they are Gods enemies: by occasion of which their incredulity, the Gentiles found mercie: otherwise in respect of his special election of that nation, and the promises made to the Patriarches, the Iewes are deere to him still. for God neuer promiseth but he performeth, nor repeateth him self of the priuileges giuen to that nation.

22. For as you.) As the Gentiles which before beleueed not, found mercie and came to faith, when the Iewes did fall: so the Iewes not now beleeuing, when al the Gentils haue obtained mercie, shal in the end of the world by Gods disposition obtaine grace and pardon as the Gentiles haue done.

23. Concluded al.) That so God taking al Nations and al men in sinne (which they fell into, not by his drift or causing, but of their owne free vvill) may of his mercie call and conuert whom and in what order he vvill: and the parties haue no cause to bragge of their deseruings: but both countries and particular men may referre their eternal election and their first calling and conuersion to Christ, and to his mercie only: no vvorkes which they had before in their incredulity, deseruing any such thing, though their vvorkes aftervvard proceeding of faith and grace doe merite heauen.

How far to deale and to know: in the doctrine of predestination.

24. O depth.) The Apostle concludeth that no man ought to search further into Gods secreete and vnsearchable counsels of the vocation of the Gentils, and reiecting the Iewes, otherwise then this, that al which be reiecte, for their sinnes be iustly reiecte: and al that be saued, by Gods great mercie and Christs grace be saued. And whosoeuer seeketh among the people to spred contagion of curiosity by seeking further after things past mans & Angels reache, they ouerreache & ouerthrow them selues. If thou vvilt be saued, beleue, obey the Church, feare God and keepe his commaundements: that is thy part and enery mans els. Thou maist not examine whether thou be predestinate or reprobate, nor seeke to know the vvaies of Gods secreete iudgement toward thy self or other men. It is the common enemy of our soules, that in this vnhappy time hath opened blasphemous tongues, and directed the proude pennes of Calvin, Beza, Verone, and such reprobates, to the discussing of such particulars, to the perdition of many a simple man, and specially of yong Scholers in Vniuersities, which with lesse studie may learne to be proued and curious, then to be humble, wise, and obedient.

The Heretikes writings of predestination.

CHAP. XII.

The second part of this Epistle, moral.

He exhorteth them to mortification of the body, to renouation of the minde, to keeping of vnitie by humilitie, to the right vsing of their gifts and functions, to many other good actions, and specially to louing of their enemies.

The Epistle vpon the 1 Sunday after the Epiphanie.

None must presume to meddle about the measure of gods gift, or out of the compasse of his state and vocation.



BESECH you therefore brethren by the mercie of God, * that you exhibite your bodies a liuing host, holy, pleasing God, your reasonable seruice. † And be not conformed to this vvorld: but be reformed in the newnes of your minde, * that you may proue vvhat the good, and acceptable, and perfect vvill of God is. † for I say by the grace that is giuen me, to al that are among you, ** not to be more

Phil. 4. 18.

Eph. 5. 17. 1. Th. 4. 3.

more vwise then behoueth to be vwise, but to be vwise vnto
 sobrietie, * to euery one as God hath decuded the measure of
 4 faith. † For as in one body vve haue many members, but al
 5 the members haue not one action: † so vve being many, are
 6 one body in Christ, & eche one an others members. † † And
 7 hauing giftes, according to the grace that is giuen vs, differēt,
 8 either ²² prophecie according to the rule of faith, † or mini-
 9 sterie in ministring, or he that teacheth in doctrine, † he that
 10 exhorteth in exhorting, he that giueth in simplicitie, he that ru-
 11 leth in carefulnes, he that sheweth mercie in cheerefulnes.
 12 † Loue vwithouth simulation. Hating euil, cleauing to good.
 13 † Louing the charitie of the brotherhod one toward an other.
 14 Vwith honour preuenting one an other. † In carefulnes not
 15 slouthful. In spirit feruent. Seruing our Lord. † Reioycing in
 16 hope. Patient in tribulation. Instant in praier. † Communi-
 17 cating to the 'necessities' of the saines. Pursuing hospitalitie.
 18 † Blesse them that persecute you: blesse, and ²³ curse not. † To
 19 reioyce vwith them that reioyce, to vveepe vwith them that
 20 vveepe. † Being of one minde one toward an other. Not
 21 minding high things, but cōsenting to the humble. † Be not
 vwise in your ovyne conceite. † To no man rendring euil
 for euil. Prouiding good things not only before God, but
 also before al men. † If it may be, as much as is in you, ha-
 uing peace vwith al men. † Not reuenging your selues my
 decereft, but giue place vnto vrath, for it is vwritten: *Reuenge*
to me: I will reuenge, saith our Lord. † but *if thine enimie hunger,*
gane him meate: if he thirst, giue him drinke: for, doing this, thou shalt heape coa-
les of fire vpon his head. † Be not overcome of euil, but over-
 come in good the euil, †

The Epistle vvv
 the 1 Sunday
 after the Epi-
 phanie.
 Prophecie is
 interpretatiō of
 the Scriptures,
 which is accord-
 ing to the rule
 of faith, when
 it is not against
 the right faith,
 or when it is
 profitable to
 edifie charitie,
 as S. Augulline
 speaketh li. 1.
 Doct. Chr. c. 27
 and li. 1. c. 26.
 and in effect he
 saith the same
 li. 12. Confess. c.
 12 vnto c. 22.
 Curling is a
 vice wherevnto
 the common
 people is much
 giuen, who
 often curse the
 on whom they
 can not other-
 wise be reuen-
 ged, they may
 see here that it
 is a great fault.
 The Epistle
 vvv the 1 Sunday
 after the Epi-
 phanie.

1 Cor. 12,
 11. Eph.
 4. 7.
 diligit
 memo-
 ries
 Deu. 32,
 35.
 19. 25,
 21.

ANNOTATIONS
 CHAP. XII.

1. *A lining host.* } Lett men shoud thinke by the former discourse of Gods eternal predesti-
 nation, that no reward were to be had of good life and workes, the Apostle now earnestly
 recommendeth to them holinesse of life.

2. *A lining host.* } Man maketh his body a sacrifice to God by giuing it to suffer for him, by
 chastising it vwith fasting, vvarching, and such liue, and by occupying it in workes of charitie and
 vertue to Gods honour. Whereby appeareth how acceptable these workes are to God and grateful
 in his sight, being compared to a sacrifice, which is an high seruice done to him.

3. *According to the rule of faith.* } By this, and many places of holy write, we may gather, that
 the Apostles by the holy Ghost, before they were sundered into diuers Nations, set downe
 among them selues a certaine Rule and forme of faith and doctrine, conreining not onely the
 Articles of the Crede, but al other principles, groundes, and the whole platforme of al the Chri-
 stian religion. Which Rule was before any of the bookes of the new Testament were written, &

The body cha-
 stised by penance
 is a grateful
 sacrifice.

The Apostoli-
 cal rule or ana-
 logie of faith.

before the faith was preached among the Gentiles: by which not onely every other inferiour teachers doctrine was tried, but al the Apostles, and Euangelistes preaching, vwriting, interpreting (which is here called prophesying) were of Gods Church approued and admitted, or disproued and reiected. This forme, by mouth and not by Scripture, euery Apostle deliuered to the countrie by them conuerted. For keeping of this forme, the Apostle before praised the Romanes, and afterward earnestly warneth them by no mans plausible speache to be drawen from the same. This he commendeth to Timothee, calling it his *Depositum*. For not holding this fast and sure, he blameth the Galatians, further also denouncing to him self or an Angel that should write, teach, or expound against that which they first receiued. Anathema, and commaunding alwaies to beuare of them that taught otherwile. For feare of misting this line of truth, him self notwithstanding he had the Holy Ghost, yet lest he might haue preached in vaine and lost his labour, he went to conferre with Peter and the rest. For the fast 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 al the holy Scriptures written, for and by the same, al the gloriquous doctors haue made their sermons, commentaries, and interpretations of Gods vvord: al vwriting and interpretations no otherwile admitted nor deemed to be of God, but as they be agreeable to this Rule.

The Heretikes phantastical rule, or rather rules of faith, many and diuers one from an other.

And this is the sure Analogie and measure of faith, set downe and commended to vs euery where for the Apostles tradition: and nos the phantastical rule or square that euery Sectmaister pretendeth to gather out of the Scriptures falsly vnderstood and wrested to his purpose, by which they iudge of doctour, Scripture, Church, and al. Arius had by that meane a rule of his owne, Luther had his falsse weightes, and Caluin his owne also. According to which seuerall measure of euery Sect, they haue their expositions of Gods vvord: and in England (as in other infected Countries) they kept of late an apish imitation of this prophesying which S. Paul here and in other places speaketh of, and which was an exercise in the primitiue Church, measured not by euery mans peculiar spirit, but by the former Rule of faith first set downe by the Apostles. And therefore al this new phantastical Propheying & al other preaching in Caluins schoole, is iustly by this note of the Apostle condemned, for that it is not according to, but quite against the Rule of faith.

CHAP. XIII.

To yeld obedience and al other duties vnto Potestats: & to loue their neighbour which is the fulfilling of the Law: & specially to consider, that now being the time of grace, vs must doe nothing that may not become day light.



LET every soul be subiect to higher powers, 1
for there is no pouer but of God. And
those that are, of God are ordeined. † Ther- 2
fore he that resisteth the pouer, resisteth the
ordinance of God. And they that resist, pur-
chase to them selues damnatiō. † for princes 3
are no feate to the good worke, but to the euil. But wilt thou
not feare the pouer? Doe good: and thou shalt haue praise
of the same. † for he is gods minister vnto thee for good. 4
But if thou doe euil, feare. for he beareth not the svword
without cause. For he is Gods minister: a reuēger vnto vvra-
th, to him that doeth euil. † Therefore be subiect of necessitie, not 5
only for vvra-
th, but also for conscience sake. † For therefore 6
you giue tributes also. for they are the ministers of God,
seruing vnto this purpose. † Render therefore to al men their 7
deu: * to vvhom tribute, tribute: to vvhom custom, cu-
stom: to vvhom feare, feare: to vvho honour, honour. † O vve 8

The Epistle vpo
the 4 Sunday
after the Epi-
phanie.

Ti. 3, 1.
1. Pet. 2.
13.

Mr. 12.
12.

no man any thing: but, that you loue one another. For he that
 9 loueth his neighbour, hath fulfilled the law. † For, *Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet,* and if there be any other
 10 commandment: it is comprised in this word, *Thou shalt loue thy neighbour as thy self.* † The loue of thy neighbour, vvor-
 11 keth no euil. Loue therefore is the fulnesse of the law. †
 12 † And that knowing the season, that it is now the houre
 13 for vs to rise from sleepe. For now our saluation is neerer
 14 then vwhen vve beleued. † The night is passed, and the day
 is at hand. Let vs therefore cast of the vworkes of darknesse,
 and doe on the armour of light. † As in the day let vs vvalke
 honestly: not in banquetings and drunkennes, not in chamber-
 rings and impudicities, not in contention and emulation:
 † but doe ye on our Lord Iesus Christ, and make not
 prouision for the flesh in concupiscences.

Here vve learne that the Law may be fulfilled by loue in this life against the Adversaries saying it is impossible to keepe the commandments. The Epistle vpon the 1 Sunday in Aduent.

Exo. 20, 13.
 Lev. 19, 18.

ANNOTATIONS
 CHA P. XIII.

1. *Every soul be subiect.* Because the Apostles preached libertie by Christ from the yoke of the Law and seruitude of sinne, and gaue al the faithful both example and commandment to obey God more then men, and which had cure of their soules, and were by the Holy Ghost placed ouer the Church of God: there were many in those daies newly conuerted, that thought them selues free from al temporal Potestates, carnal Lordes, and humane creatures or powers: whereupon the bondman tooke him self to be loofe from his seruitude, the subiect from his Soueraine, were he Emperour, King, Duke, or what other secular Magistrate so euer, specially the Princes of those daies being Heathens and persecutors of the Apostles, and of Christes religion. for which cause and for that the Apostles were vtruelly charged of their Adversaries, that they withdrew men from order and obedience to Ciuil lawes and Officers: s. Paul here (as S. Peter doth 1 Chap. 2.) cleareth him self, and expressly chargeth euery man to be subiect to his temporal Prince and Superiour: Not euery man toal that be in Office or Superiority, but euery one to him whom God hath put in authoritie ouer him, by that he is his Maister, Lord, king, or such like: Neither to them in matters of religion or regimēt of their soules (for most part vvere Pagans, whom the Apostle could not vrill men to obey in matters of faith) but to them in such things onely as concerne the publike peace & Policie, and what other causes so euer consist with Gods holy vrill and ordinance. for against God no power may be obeyed.

Obedience to temporal rulers, & in what offices.

AB. 19, 11.
 Chryf. in 17. Ro. ho. 21.

2. *No power but of God.* s. Chrystome here noteth, that power, rule, & Superioritie, is Gods ordinance, but not estones al Princes: because many may vsurpe, who reigne by his permission onely, and not by his appointment: nor al actions that euery one doeth in, and by his soueraine power, as Iulians apostaste and affliction of Catholikes, Pharaos tyrannical oppression of the Israelites, Achabs persecution of the Prophets, Neros executing of the Apostles, Herods and Pilats condemning of Christ: al which things God permitted them, by the abuse of their power to accomplish, but they vvere out of the compasse of his causing and ordinance.

In what sense, al power or superiority is of God.

3. *They that resist.* Vvhosoeuer resisteth or obeith not his lawfull Superior in those causes wherein he is subiect vnto him, withstandeth Gods appointment, & sinneth deadly, and is vworthy to be punished both in this vworld by his Superior, and by God in the next life. for in temporal gouernement and causes, the Christians vvere bound in conscience to obey their Heathen Emperours: though on the other side, they were bound vnder paine of damnation to obey their Apostles and Prelates, and not to obey their kings or Emperours.

In things lawfully commaunded it is mortall sinne not to obey our Superior.

Emperours

Emperours, in matters of religion. Vwhereby it is cleere that vwhen vve be commaunded to obey our Superiors, it is meant alwaies and onely in such things as they may lawfully commaund, and in respect of such matters vwherein they be our Superiors.

The Apostle speaketh of temporal powers.

6. Bearth not the sword. That the Apostle meaneth here specially of temporal powers, vve may see by the sword, tribute, & external compulsion, vvhich he here attributeth to them. And the Christian men then had no doubt vvhether they should obey their Spiritual powers. But nowv the disease is cleane contrarie. for al is giuen to the secular power, and nothing to the spiritual, vvhich expressly is ordained by Christ and the Holy Ghost: and al the faithful are commaunded to be subiect therevnto, as to Christs ovvne vvord and vvill. There vvere Heretikes called *Bagardi*, that tooke avvay al rule and Superioritie: The *Wicelists* vvould obey nor Prince nor Prelate, if he vvere once in deadly sinne. The Protestants of our time (as vve may see in al Countries vvhich the secular sword is drawen against their Ecclesies) care neither for the one nor for the other, though they extol onely the secular vvhich maketh for them. The Catholikes onely most humbly obey both, euen according to Gods ordinance, the one in temporal causes, and the other in Spiritual: in vvhich order both these States haue blessedly flourished in al Christian countries ever since Christs time, and it is the very vvay to preferue both, as one day at the vvord [shal confesse vvith vs.

Heresies against rule and Superioritie.

The obedience of Catholikes both to Spiritual and temporal Superiors.

8. You giue tributes. Though every man ought to be ready to serue his temporal Prince vvith his goods, by tributes or vvhat other lawfull taxes and subsidies soeuer: yet they may exempt by priuileges vvhom they thinke good. As in al countries Christian: Priests for the honour of Christ, vvho Ministers they be, haue by the grauntes and auncient charters of kings bene excepted and exempted. Notvvithstanding they vvere neuer vnready to serue voluntarily their Soueraine, in al common causes, vvith vvhatsoever they had. See *Annot. in Mat. 17. 24.*

The Clergie exempted from tribute.

11. Nat in banquetings. This vvvas the very place vvhich S. Augustine, that glorious Doctor, vvvas by a voice from heauen directed vnto, at his first miraculous and happy conuersion, not onely to the Catholike faith, but also to perpetual continencie, by this voice coming from heauen, *Tolle, lege: Tolle, lege.* Take vp and read, take vp and read. as him self telle. *li. 8. Confes. s. 12.*

S. Augustines conuersion.

Hier. in Mat. 17.

CHAP. XIII.

Like a moderator and peacemaker betwene the firme Christians (vvho vvvere the Gentils) and the infirme (vvho vvvere the Christian Ierues, hauing yet a scruple to cause from keeping the ceremoniall meates and daies of Moyses Law) he exhorteth the Ierues not to condemne the Gentil vsing his libertie: and the Gentil againe, not to condemne the scrupulous Ierue: but rather to abstaine from vsing his libertie, then offending the Ierue, as he an occasion vnto him of apostasizing.



AND him that is vveake in faith, take vnto you: not in disputations of cogitatio^s.
 † For one beleueth that he may^e eate al things: but he that is vveake, let him eate herbes. † Let not him that eateth, despise him that eateth not: and he that eateth not: let him not iudge him that eateth. for God hath taken him to him. † Vvho art thou that iudgeth an other mans seruant? To his ovvne Lord he standeth or falleth. and he shal stand: for God is able to make him stand. † For one iudgeth^e betwene day and day: and an other iudgeth euery day. let euery one abound^e in his ovvne sense. † He that respecteth the day, respecteth to our Lord.

eateth

Lord. And he that eateth, eateth to our Lord: for he giueth
 7 thanks to God. And he that eateth not, to our Lord he eateth
 8 not, and giueth thanks to God. † For none of vs liueth to
 him self: & no man dieth to him self. † For whether vve liue,
 We liue to our Lord: or vvhether we die, we die to our Lord.
 Therefore vvhether vve liue, or vvhether vve die, vve are our
 9 Lords. † For to this end Christ died and rose againe: that he
 may haue dominion both of the dead and of the liuing.
 10 † But thou, vvhy iudgest thou thy brother? or thou, vvhy
 doest thou despise thy brother? For * vve shal al stand before
 11 the iudgement seate of Christ. † For it is vvritten, *Line 1,* faith
 our Lord, *that every knee shal bowe to me: and every tongue shal confesse to*
 12 *God.* † Therefore euery one of vs for him self shal render ac-
 13 count to God. † Let vs therefore no more iudge one an o-
 14 ther. but this iudge ye rather, that you put not a stumbling
 blocke or a scandal to your brother. † I know and am per-
 15 suaded in our Lord Iesus Christ, that nothing is :: cōmon
 of it self, but to him that supposeth, any thing to be cōmon,
 to him it is common. † For if because of meate thy brother
 be greued: novv thou vvalkest not according to charitie.
 * Do not vvith thy meate destroy him for vvhom Christ
 16 died. † Let not then our good be blasphemed. † For the
 17 kingdom of God is * not meate and drinke: but iustice, and
 18 peace, and ioy in the holy Ghost. † for he that in this serueth
 19 Christ, pleaseth God, and is acceptable tō men. † Therefore
 the things that are of peace let vs pursue: and the things that
 20 are of edifying one to vvard an other let vs keepe. † Destroy
 not the vvorke of God for meate. * Al things in deede are
 cleane: but it is il for the man that eateth by giuing offence.
 21 † It is good not to eate flesh, and not to drinke vvine, nor
 that vvherein thy brother is offended, or scandalized, or
 22 vveakened. † Hast thou faith? haue it vvith thy self before
 God. Blessed is he that iudgeth not him self in that vvich he
 23 approueth. † But * he that discerneth, if he eate, is damned:
 because not of faith, for * al that is not of faith, is sinne.

2. Cor. 5,
10.

Ej. 45,
23.

1. Cor. 8.

Tit. 1, 15

Common, that
 is, vnclane. See
 Annot. Marc.
 7, 2.
 Though he
 vvish the vvea-
 ke to be borne
 vvithal, yet he
 vvitereth his
 minde plainly,
 that in deede al
 the meates for-
 bidden and vn-
 cleane in the
 Lavv, are novv
 through Christ
 cleasid & law-
 ful for eury mā
 to vie.

ANNOTATIONS
 CHAP. XIII.

1. *Eate of things.* By similitude of vvordes the simple are soone deceiued, and Heretikes
 make their vantage of any thing to seduce the vnlearned. There vvere diuers meates for-
 bidden in the Lavv of Moyses, and for signification, made and counted vnclane, vvhereof

Ggg the

The Apostles meaning about eating or not eating certain meates.

the Iewes might not eate at al, as porke, hare, conny, and such like, both of fishes, foules, and beaſts, a great number. Chriſt diſcharged al them that became Chriſtians, after his Paſſion, of that obſeruaunce and al other ceremonies of the old Law: Notwithſtanding, becauſe diuers that were brought vp in the Law, had a religion and conſcience, ſodenly to foreſake their former maner, the Apoſtle here admoniſheth ſuch as be ſtronger and better inſtructed in the caſe, to beare wvith the vveaker ſort, that being Chriſtians could not yet finde in their hartes, to eate and vſe the meates forbidden by God in the Law: as on the other ſide he vvareth the vveake that vvould not eate, not to take offence or ſcandal at them that did eate vvithout ſcruple, any of the irregular or forbidden meates in the Law, nor in any vvife to iudge or condemne the eater, but to commit that to God, and finally that neither nother ſhould condemne the other for eating or not eating. Now the Proteſtants fondly apply al this to the faſtes of the Church, and differences of meates in the ſame: as though the Church did forbid any meate vvholly neuer to be eaten or touched, or made any creatures vnclene, or othervvife preſcribed any abſtinence, then for chaſtiſing of mens bodies and ſeruice of God. It is a great blindneſſe that they can put no difference betvvixt Chriſtes faſt of ſourtie daies, *Mat. 2.* Iohns abſtaining from al delicate meates and drinke, *Mat. 3. 11.* the vviddow Annes, *Luc. 2. 17.* the Nazareites, *Nam. 6.* the Recabites, *Ierem. 17. 10.* the Niniuites, *Ier. 1.* S. Paules, *1 Cor. 11. 27.* S. Timothees, *1 Tim. 4. 23.* Iohns Diſciples and Chriſts Diſciples faſt *Mat. 9. 14. 15.* (which he ſaid they ſhould keepe after his departure from them:) and the ceremonial diſtinction of creatures and meates, cleane and vnclene, in the old Law. of vvhich it is euident the Apoſtle treateth in al this chapter, & of none other at al. Therefore vvhen the Proteſtants by the vvordes of this place vvould i roue, that vve be either made free from faſting and from obeying the Churches commaundement: or folowing Chriſtes example in that matter, or that the obſeruers of Chriſtian faſtes be vveake in faith, & ought not in any vvife to condemne of ſinne the breakers of the preſcribed faſtes of the holy Church, they doe abuſe ignorantly or vvilfully the Apoſtles vvordes and diſcourſe.

The Heretikes fondly abuſe this place againſt the faſtes of the Church.

Foliſh Heretikes ſee not the differences of things.

Diſtinction of daies.

The text explicated concerning euery mans conſcience in Iudaical meates and drinke.

Not eating, but diſobedience damnable.

To doe againſt our conſcience, is ſinne.

Vvhat actions of infidels are ſinne, and what are not.

1. *De vno die et die.*) By the like deceite they abuſe this place againſt the Holydaies of Chriſt and his B. mother and ſaincs, vvhich concerneth onely the Iewes feſtiuities and obſeruation of times, vvhereof in the Epistle to the Galatians *c. 4. 10.*

2. *Every one in his owne ſenſe.*) The Apoſtle doth not giue freedom, as the Churches enemies vvould haue it, that euery man may doe or thinke vvhat he liſt. but in this matter of Iudaical obſeruation of daies and meates, & that for a time onely, til the Chriſtian religion ſhould be perfectly eſtabliſhed, he vvould haue no reſtrainte made, but that euery one ſhould be borne vvithal in his owne ſenſe: yet ſo, that they ſhould not condemne one another, nor make neceſſitie of ſaluation in the obſeruation of the Iudaical rites of meates, daies, &c.

3. *Not meate and drinke.*) The ſubſtance of religion or the kingdom of God ſtandeth not in meate or drinke, and therefore the better might they vſe indifferencie and toleration in that point for a time, for peace ſake and to auoid ſcandal. but if the precept of Moyſes Law had bound ſtill as before, then (not for the meates ſake, but for the diſobedience) it had been damnable to haue eaten the vnclene meates.

4. *Homo ſi vviſit thy ſelf.*) Thou that art perfect, and beleueſt or knoweſt certainly that thou art free from the Law concerning meates and feſtiuities, yet to the trouble and hinderance of the feeble that can not yet be brought ſo far, be diſcrete & vtter not thy ſelf out of ſeaſon.

5. *He that diſſembles.*) If the vveake haue a conſcience, and ſhould be driuen to eate the things vvhich 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 knowvledge.

6. *Al thou art not of faith.*) The proper ſenſe of this ſpeech is, that euery thing that a man doth againſt his knowvledge or conſcience, is a ſinne, for ſo by the circumſtance of the letter, ſaith muſt here be taken. though S. Auguſtine ſometimes applieth it alſo to proue that al the actions of infidels (meaning thoſe vvorkes vvhich directly procede of their lacke of faith) be ſinnes. But in any vvife take heede of the Heretikes commentarie, vvho hereby vvould proue that the infidel ſinneth in honouring his parents, fighting for his cuntry, tilling his ground, and in al other vvorkes. And ſo maruel that they ſo hold of infidels, vvho maintaine that Chriſtian men alſo offend deadly in euery good deece. Chryſ. hoc. ad. in ep. Re. Lamber.

CHAP. XV.

He proudeth to make peace betwene the Christian Gentils and Iewes. & with this resolution, that the Iewes vocation is of promi in deede, but the Gentils also of mercie, and foretold by the Scriptures. 16 Then drawing to an ende, he excuseth him self to the Romanes for writing thus vnto them, 21 hoping neuer at length to see them, after that he hath been at Hierusalem, 29 vnto whom also he requi- rath their prayers.

Psa. 68, 10.

Psa. 17, 10. Deu. 32, 43. Psa. 116, 1. Esa. 11, 10.

1 **A**ND vve that are the stronger, must susteine
 2 the infirmities of the vveake, & not please
 3 our selues. † Let euery one of you please
 4 his neighbour vnto good, to edification.
 5 † For, Christ did not please him self, but as
 6 it is vwritten, *The reproches of them that reproched
 thee, set vpon me.* † For^c vvhath things soeuer haue been vwritten,
 7 to our learning they are vwritten: that by the patience and
 8 consolation of the Scriptures, vve may haue hope. † And
 9 the God of patience and of comfort giue you to be of one
 10 minde one tovard an other according to I E S V S Christ:
 11 † that of one minde, vwith one mouth you may glorifie
 12 God and the Father of our Lord I E S V S Christ. † For the
 13 vvhich cause receiue one an other: as Christ also hath recei-
 14 ued you vnto the honour of God. † For I say Christ I E S V S
 15 to haue been^c minister of the circumcision for the veritie of
 16 God to confirme the promisses of the fathers. † But the
 Gentils to honour God for his mercie, as it is vwritten: *Therefore
 vvil I confesse to thee in the Gentils O Lord, and vvil sing to thy name.* † And
 againe he saith, *Reioyce ye Gētils vwith his people.* † And againe, *Praise
 al ye Gentils our Lords: and magnifie him al ye peoples.* † And againe Esaie
 saith, *There shal be the roote of Iesse: and he that shal rise vp to rule the Gentils,
 in him the Gentils shal hope.* † And the God of hope replenish you
 vwith al ioy and peace in beleeuing: that you may abound in
 hope, and in the vertue of the holy Ghost. †
 † And I my self also, my brethren, am assured of you,
 that you also are ful of loue, replenished vwith al knowledge,
 so that you are able to admonish one an other. † But I haue
 vwritten to you (brethren) more boldly in part, as it were put-
 ting you in remembrance: for the grace vvhich is giuen me
 of God, † to be the minister of Christ I E S V S in the Gētils:
 sanctifying the Gospel of God, that the oblation of the
 Gētils may be made acceptable and sanctified in the holy
 G g g ij Ghost

The Epistle vp6 the 2. Sunday in Aduent. He meaneth al that is vwritten in the old Testamēt: much more al things vwritten in the nevv Testamēt, are for our learning and comfort. c Vnitie in religion commended. Christ did execute his office and ministerie onely towards the people of Circumcision, that is, the Iewes.

Ghost. † I haue therefore glorie in Christ IESVS toward 17
 God. † For I dare not speake any of those things vvhich 18
 Christ vvorketh not by me for the obedience of the Gentils,
 by vvord and deedes, † in the vertue of signes and vvōders, 19
 in the vertue of the holy Ghost: so that from Hierusalem
 round about vnto Illyricam I haue replenished the Gospel
 of Christ. † And I haue so preached this Gospel, not vvhere 20
 Christ vvas named, lest I should build vpon an other mans
 foundation: † but as it is vvritten, *They to vvhom it hath not been* 21
preached of him, shal see: and they that haue not heard, shal vnderstand.
 † For the vvhich cause also I vvas hindred very much from 22
 comming vnto you. † But novv hauing no longer place in 23
 these countries, and hauing a desire to come vnto you these
 many yeres novv passed: † vvhen I shal begin to take my 24
 iourney into Spaine, I hope that as I passe, I shal see you, and
 be brought thither of you, if first in part I shal haue enioyed
 you. † Novv therefore I vvil goe vnto Hierusalem to mini- 25
 ster to the :: saincts. † For Macedonia and Achaia haue liked 26
 vvell to make some contribution vpon the poore saincts that
 are in Hierusalem. † For it hath pleased them: and they are 27
 their detters. For if the Gentiles be made partakers of their
 spiritual things: they ought also in carnal things to minister
 vnto them. † This therefore vvhen I shal haue accōplif hed, 28
 and signed them this fruite, I vvil goe by you into Spaine.
 † And I knowv that comming to you, I shal come in a- 29
 boundance of the blessing of Christ. † I beseeche you ther- 30
 fore brethren by our Lord IESVS Christ, and by the charitie
 of the holy Ghost, that you :: helpe me in your praiers for
 me to God, † that I may be deliuered from the infidels that 31
 are in Ievvrie, and the oblation of my seruice may become
 acceptable in Hierusalem to the saincts, † that I may come to 32
 you in ioy by the vvil of God, that I may be refreshed vvith
 you. † And the God of peace be vvith you all. Amen. 33

:: He meaneth
 the holy per-
 sons that ha-
 ving forsaken
 their goods for
 Christ, vvve
 vvholly conue-
 rted to serue our
 Lord vvith all
 their minde.
*S. Hiero. against
 Vigilantium* the
 Heretike repre-
 hending the al-
 mes giuen to
 such, as do the
 Heretikes also
 of our time.

:: In that the
 Apostle desired
 to be praied for,
 vvve may be mo-
 ued to seeke
 the same as a
 great benefite.

E. f. 12, 13

CHAP. XVI.

*He commendeth the bearer Phobe to the Romanes, 1 and him self to many there by name.
 17 he declareth the doctrine vvvhich the Romanes had learned, so be the tēch-
 fons to knowv Seducers. 21 he doth vvnto them the commendations of al the
 Churches and of certaine persons by name: 27 and vvnducteth.*

AND

1 **A**ND I commend to you Phœbè our sister,
 2 vwho is in the ministerie of the Church that is
 in Cenchrise: † that you receiue her in our Lord
 as it is vworthie for saincts: and that you assist
 her in whatsoever busines t he shal neede you.
 for she also hath assisted many and my self.

3 † Salute Prisca and Aquila my helpers in Christ I E S V S,
 4 († vwho for my life haue laid dovvne their neckes: to vwho
 not I only giue thanks, but also al the Churches of the Gen-
 5 tiles) † and their domesticall Church. Salute Epænetus my
 6 beloued: vwho is the first fruite of Asia in Christ. † Salute
 7 Marie vwho hath laboured much about vs. † Salute An-
 drónicus and Iulia my cosins and fellow captiues: vwho
 are noble among the Apostles, vwho also before me vvere in
 8 Christ. † Salute Ampliatus my best beloued in our Lord.
 9 † Salute Urbánus our helper in Christ I E S V S, and Stachys
 10 my beloued. † Salute Apelles approved in Christ. Salute
 11 them that are of Aristóbolus house. † Salute Herodion my
 kinsman. Salute them that are of Narcissus house, that are in
 12 our Lord. † Salute Tryphæna and Tryphósa: vwho labour
 in our Lord. Salute Peris the beloued, vwho hath much la-
 13 boued in our Lord. † Salute Rufus the elect in our Lord
 14 and his mother and mine. † Salute Asyncritus, Phlegon,
 Hermas, Pátrobas, Hermes: and the brethren that are vvith
 15 them. † Salute Philólogus and Iulia, Nereus, and his sister
 and Olympias: and al the saincts that are vvith them.
 16 † Salute one another in a holy kisse. Al the churches of
 Christ salute you.

17 † And I desire you brethren, to matke them that make
 18 dissensions and scandalls contrarie to the doctrine vwhich you
 haue learned, and auoid them. † For such doe not serue
 Christ our Lord, but their ovvne belly: and by svete
 19 speaches and benedictions seduce the hartes of innocents.
 † For your obedience is published into every place. I re-
 20 loyce therefore in you. But I vvould haue you to be vvise in
 good, and simple in euil. † And the God of peace crush Sa-
 tan vnder your feete quickly. The grace of our Lord I E S V S
 Christ be vvith you.

21 † Timothee my coadiutor saluteth you, and Lucius, and
 22 Iason, and Sosípater, my kinsmen. † I Tertius salute you,
 23 that vvrote the epistle, in our Lord. † Caius mine host, and

Ggg iij the

† The onely
 salutation of so
 vvorthy a man
 is sufficient to
 fill him vvith
 greete grace
 that is to salu-
 ted. *Chry. in 1.
 Tim. 4.*

† This domesti-
 cal Church vvas
 either that faith-
 ful and Christ-
 ian household, or
 rather the Chris-
 tians meeting
 together there
 & in such good
 houses to heare
 diuine seruice
 and the Apo-
 stles preaching
 in those times
 of persecution.

The Protestants
 here read thus,
 Peter is not here
 saluted, there-
 fore he vvas ne-
 uer at Rome.
 See the Anno-
 tation.

† Of the Prince
 of the Apostles,
 saith Theodo-
 dore vpon this
 place.

† The special
 vvay that Here-
 tikes haue euer
 had to beguile,
 vvas and is by
 svete vvordes
 & gay speaches,
 which their
 shepse cote
 describe particu-
 larly in the An-
 notation; vpon
 S. Mathevv.

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c. 16. 16-
 16114

the whole Churches, saluteth you, Erastus the Cofferer of the citie saluteth you, and Quartus, a brother. † The grace of our Lord I E S V S Christ be vvith al you, Amen.

† And to him that is able to confirme you according to my Gospel and preaching of I E S V S Christ, according to the reuelation of the mysterie from eternal times kept secrete, † vvhich novv is opened by the Scriptures of the prophets according to the precept of the eternal God, to the obediēce of faith knovven in al Gentiles, † to God the only vvise through I E S V S Christ, to vvhom' be honour & glorie for euer and euer. Amen.

ANNOTATIONS
CHAP. XVI.

16. Salute omni an ether. Neuer Sectmaisters made more foule or hard Chisits to proue or defend falschod, then the Protestants: but in vvvo points, about S. Peter specially, they palle even them selues in impudencie. The first is, that they hold he vvvas not preferred before the other Apottles, vvvhich is against al Scriptures most euidently. The second is, that he vvvas neuer at Rome, vvvhich is against al the Ecclesiastical histories, al the Fathers Greeke and La. ine, against the very sense and light of the monuments of his Seate, Sepulcher, doctrine, life, and death there. Greater evidence certes there is thereof and more vvveighty testimonie, then of Romulus, Numas, Czars, or Ciceros being there: yet vvvere he a very brutish man that vvould deny this to the discredite of so many vvriters and the vvhole vvorld. Much more monstrous it is, to heare any deny the other. Theodorete saith he vvvas there, vvriting vpon this chapter. Prosper also *carmine de ingrati in principio*. S. Leo *de natali Petri*. S. Augustine *10. de ci. d. cont. ep. fund.* Orosius *li. 7. c. 6.* S. Chrysostome *in pf. 12.* S. Epiphanius *liar. 17.* Prudentius *in hymno 2. S. Laurentij, & hymno 12.* Optatus *li. 2. contra Donatistas.* S. Ambrose *li. 1. ep. de Basilica tradenda.* S. Hierome *in Catalogo.* Lactantius *li. 4. c. 21.* *de vera sapientia.* Eusebius *hist. Eccl. li. 2. c. 11, 12.* S. Athanasius *de fuga sua.* S. Cyprian. *ep. 55. nu. 6.* Tertullian *de praescriptionibus nu. 10.* and *li. 2. contra Marcionem nu. 4.* Origen *in Genes. apud Euseb. li. 1. c. 1.* Irenaeus *li. 1. c. 1.* Hegesippus *li. 1. c. 2 de exid. Hierosolym.* Caius and Papias the Apottles ovvne scholars, and Dionysius the B. of Corinth, alleged by Eusebius *li. 2. c. 10 & 11.* Ignatius *ep. ad Romanos.* The holy Council of Chalcedon, and many other affirme it. yea Peter him self (according to the iudgement of the aūcient Fathers) conscileth he vvvas at Rome, calling it Babylon *1. ep. c. 5.* Euseb. *li. 2. c. 14. hist. Ec.* Some of these tel the time and cause of his first going thither: some, howv long he liued there: some, the maner of his death there: some, the place of his burial: and al, that he vvvas the first Bishop there. Howv could so many of such vvisedom and spirit, so neere the Apottles time deceiue or be deceiued? howv could Caluin and his, after fiftene hundred yeres knovv that vvvhich none of them could see?

Some great argument must they needes haue to controule the credits of the vvhole vvorld. This of truth is here their argument, neither haue they a berter in any place, to vvvit, If S. Peter had bene at Rome, S. Paul vvould haue saluted him, as he did others here in the end of his letter to the Romanes. Is not this a high point to disproue al antiquitie by? Any man of discretion may straight see, that S. Peter might be knovven vnto S. Paul to be out of the Citie, either for periecution or busines, vvhen this epistle vvvas vvritten, (for he vvvent often out as S. Epiphanius declareth) & so the omitting to salute him, can proue no more, but that then he vvvas not in Rome. but it proueth not so much neither, because the Apottle might for respect of his dignitie and other the Churches affaires, vvrite vnto him special letters, and so had no cause to salute him in his common Epistle. Or howv knovv they that this Epistle vvvas not sent incloseth to S. Peter, to be deliuered by his meanes to the vvhole Church of the Romanes in some of their assemblies? it is vvery like it vvvas recommended to some one principal man or other that is not here named: and vvventy causes there may be vvnknovven to vs, why he saluted him not: but no cause vvhy our Aduersaries vpon such friuolous reasons should reprove an approued truth. For euen as vvvel might they say that S. Iohn vvvas neuer at Ephesias, because S. Paul in his Epistle to the Ephesians doth not salute him. And plains it is, that it is the Romane seate and faith of Peter, vvvhich they (as all Heretikes before them)

That S. Peter
was at Rome.

See the Anno-
tations 1 Pet. c.
1, 11.

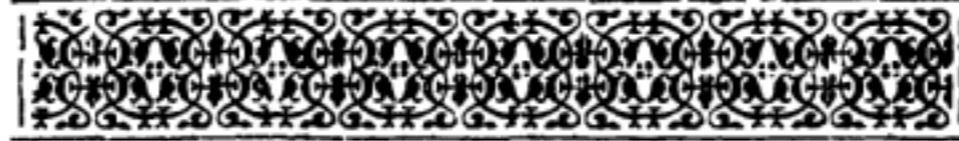
The Protestants
great argumene,
that Peter was
neuer at Rome.

Chalced.
vnu. alt. 1.

Epiph. liar.
17.

them) do feare and hate, and vvhich will be their bane: and they knowv that there is no argument tikes hatred
 vvhich conuinceth in their conscience, that Peter vvas neuer at Rome. Therefore to conclude, vve of the Ro-
 say to them in S. Augustines vvordes, *Why call you the Apostolike chaire, the chaire of pestilence? What mane see.*
 N. 1. 1 ont. *hath the Church of Rome done against you, in vvhich S. Peter did sit, and from vvhich by nefarious furis*
 Mt. Petil. *you have separated your selues?*
 4. 11. *10. Holy kisse.*] Hereof, and by the common vsage of the first Christians, vvhich had special Kissing the Pax.
 Orig. in regard of vnitie and peace among them selues, and for sūgne and protestation thereof, kissed one
 14. ad Ro. an other, came our holy ceremonie of giuing the Pax, or kissing one an other in the Sacrifice
 of the blessed Masse.
 17. *To marke them.*] He carefully warneth them to take heede of seditious sowers of Sectes Against Sect-
 and disension in religion, and this eues to be their marke, if they should teach or moue them maisters howv
 to any thing vvhich vvas not agreeable to that vvhich they had learned at their conuersion: not to examine our
 bidding them to examine the case by the Scriptures, but by their first forme of faith and religion faith.
 deliuered to them before they had or did read any booke of the newv Testament.
 18. *But their eterna belly.*] Howv neuer Heretikes pretend in vvordes and external shew of Heretikes giuen
 their sheepe cote, in deede they seeke but after their ovne profite and pleasure, & by the Apostles to voluptuous-
 ovne testimonie We be vvarranted so to iudge of them as of men that in deede have no religion nes.
 nor conscience.
 19. *Your obedience.*] Against Heretikes and their illusions, there is no better way then in sim-
 plicitie to cleave vnto that vvhich hath bene taught before: for the vvhich the Romane obedience
 is much commended. See Annot. vpon the first chap. vers. 2.





THE ARGUMENT OF THE
FIRST EPISTLE TO THE
CORINTHIANS.

Act. 17, 21.

1 Cor. 16, 5.

HOVV S. Paul planted the Church at Corinth, continuing there a yere and an halfe together, vve reade Act. 18. After that, vwhen he vvas at Ephesus Act. 19, about the end of the three yeres that he abode there, he vvrote this first Epistle to the Corinthians. For euen as S. Luke there vvrieth, vwhen these things vvere ended, Paul purposed in the Spirit, vwhen he had gone ouer Macedonia and Achaia, to goe to Hierusalem: so likewise doth S. Paul himselfe vvrite here: I vvill come to you in Achaia, vwhen I shal haue gone ouer Macedonia, for I vvill go ouer Macedonia, but I vvill tarie at Ephesus vntil Pentecost,

The matter that he vvrieth of, is not one, as in the Epistle to the Romanes, but diuers, partly such faultes of theirs, as vvere signified vnto him by them that vvere of Chloë 1 Cor. 1, 11. partly such questions as them selues vvrote to him of, And concerning the things that you vvrote to me, 1 Cor. 7, 1. for so vve may (as it seemeth) deuide the Epistle into these vvvo partes. Or, to put al together, he vvrieth of eight things: 1 Of certaine Schismes beginning among them, by occasion of certaine preachers, vvhom in the Second Epistle he toucheth more plainly as being Falseapostles. chap. 1. 2. 3. 4. 2 Of an incestuous fornicator, and some that vvent to law before infidel iudges. chap. 5. 6. 3 Of Matrimonic and Continencie. chap. 7. 4 Of meates sacrificed to Idols. chap. 8. 9. 10. 5 Of his Traditions. 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 he gathered of the Gentiles, to succour the Christian vvvves at Hierusalem. chap. 16.



THE



THE FIRST EPISTLE
OF PAUL TO THE
CORINTHIANS.

CHAP. I.

After salutation, & having acknowledged the graces of their Church, he deborteth them from their Schismatical boasting against one another in their baptizers (telling them that they must boast only in Christ for their Baptisme) 17 and in their preachers, vvhich had the vvisdom of vvorde: telling them that it is the preaching of the Crosse, vvhich by Gods saneth the vvorlde, and vvhich onely Christians should boast: so saing Gods purpose chose the contemptible, that so him self might haue the glorie.

The 1. part,
Of Schismes
that vvere
about their
baptizers &
preachers.

1 **P**AVL called to be an Apostle of
2 I E S V S Christ, by the vvil of God,
3 and Sóstheneſ a brother, † to the
4 Church of God that is at Corinth, to
5 the ſanctified in Christ I E S V S, called
6 to be ſainctſ, yvith al that inuocate
7 the name of our Lord I E S V S Christ
8 in euery place of theirs and ours.
9 † Grace to you and peace from God
10 our father and our Lord I E S V S Christ.
† I giue thankes to my God alvvaies for you for the grace
of God that is giuen you in Christ I E S V S, † that in al things
you be made riche in him, in al vtterance, and in al knowv-
ledge, († as the teſtimonie of Christ is confirmed in you,)
† ſo that nothing is vvanting to you in any grace, expecting
the reuelation of our Lord I E S V S Christ, † vvho alſo
vvil confirme you vnto the end vvithout crime, in the day of
the comming of our Lord I E S V S Christ. † God is faithful:
by vvhom you are called into the ſocietic of his ſonne I E
S V S Christ our Lord.
† And I beſeeche you brethren by the name of our Lord
I E S V S Christ, that you al ſay one thing, and that there be no
ſchismes among you: but that you be perfe& in one ſenſe, &
H h h in

in one knowlledge. † For it is signified vnto me (my brethren) of you, by them that are of Chloë, that there be contentions among you. † And I meane this, for that euery one of you saith, :: I certes am Paul, & I Apollos, but I Cephas, and I Christs. † Is Christ deuicid: Vvhy, vvas Paul crucified for you? or in the name of Paul vvere you baptized? † I giue God thankes, that I baptized none of you, but * Crispus and Caius: † lest any man say that in my name you vvere baptized. † And I baptized also the house of Stéphanas. But I know not if I haue baptized any other.

∴ The beginning of all Schismes is ouer much admiring & adiding ment selues to their owne particular Maisters.

† For Christ sent me not to baptize, but to euangelize: not in vvifedom of speache, that the crosse of Christ be not made void. † For the vvord of the crosse, to them in deede that perish, is folishnes: but to them that are saued, that is, to vs, it is the povver of God. † For it is vvritten, *I vvill destroy the vvifedom of the vvise: and the prudence of the prudens I vvill reiecte. † Vvhere is the vvise? vvhere is the scribe? vvhere is the disputer of this vvorld?* Hath not God made the vvifedom of this vvorld folish? † For because in the vvifedom of God the vvorld did not by vvifedom know God: it pleased God by the folishnes of the preaching to saue them that beleue. † For both the Ievves at ke signes, and the Greekes seeke vvifedom: † but vve preach Christ crucified, to the Ievves certes a scandal, and to the Gentiles, folishnes: † but to the called Ievves & Greekes, Christ the povver of God and the vvifedom of God. † For that vvich is the folish of God, is vvise then men: and that vvich is the infirme of God, is stronger then men. † For see your vocation brethren, that not many vvise according to the flesh, not many mightie, not many noble: † but the folish things of the vvorld hath God chosen, that he may confound the vvise: and the vvake things of the vvorld hath God chosen, that he may confound the strong: † and the base things of the vvorld and the contemptible hath God chosen, and those things vvich are not, that he might destroy those things vvich are: † that no flesh may glorie in his sight. † And of him you are in Christ Iesus, vvho is made vnto vs vvifedom from God, & iustice, & sanctificatiō, and redemption: † that as it is vvritten, *He thin doth glorie, may glorie in our Lord.*

The Epistle for S. Agatha, Febr. 1.

Act. 18, 8.

Es. 33, 18

Ier. 9, 23

ANNOT.

ANNOTATIONS
CHAP. I.

1. *In al knowledge.* Obferue that the Apoftles neuer vvrote their letters but to fuch as vvere conuerted to Chriftes faith before. for men can not lightly learne the Chrifian religion by reading Scriptures, but by hearing, and by the prefence of their teachers, which may instruct them at large and particularly of euery Article, as clerely & breefely by letters they could not doe. Neither doth novv any man learne his faith firft, but by hearing of his parents and Maifters. for if vve fhould vvhen vve come to yeres of difcretion, be fet to picke our faith out of the Scriptures, there vvould be a made vvorke and many faithes among vs.

Faith cometh by hearing rather then reading.

2. *Who is made.* He meaneth not, as our Aduerfaries captiously take it, that vve have no iuftice, fapience, nor fanctity of our ovvne, other then Chriftes imputed to vs: but the fenfe is, that he is made the author, giuer, and meritorious caufe of al thefe vertues in vs. for fo the Apoftle interreteth him felf plainly in the 6 Chapter folovving, vvhen he vvriteth thus, *You be vvafhed, you be iuftified, you be fanctified in the name of our Lord I I S V S CHRIST and in the Spirit of our God.*

Chrift is made our iuftice, becaufe he is the author of the iuftice in vs.

CHAP. II.

That his evvne preaching among them, vvvas in humble maner in the fight of man. Her vvbeis it a moft profound vvifedom (as they fhould and vvould perceiue, if they vvvas not carnal) vvwhich is taught in the Church of Chrif.



1. *1 Cor. 28,*

4. *1 Cor. 6,*

1 AND I (brethren) vvhen I came to you, I
2 came not in loftineffe of fpeache or of
3 vvifedom, preaching to you the testimo-
4 nie of Chrif. † For I iudged not my
5 felf to knowv any thing among you but
6 I I S V S Chrif, and him crucified. † And
7 * I vvvas vvith you in infirmitie, and feare
8 and much trembling: † and my fpeache and my preaching
9 vvvas not in the perfuafible vvordes of humane vvifedom,
10 but in fhevving of fpirit and povver: † that your faith
might not be in the vvifedom of men, but in the povver
of God.

6 But vve fpeake vvifedom among the perfect. † but the
7 vvifedom not of this vvorld, neither of the princes of this
8 vvorld, that come to naught: † but vve fpeake the vvifedom
9 of God in a myfterie, vvwhich is hid, vvwhich God did predefti-
10 nate before the vvorlds, vvnto our glorie: † vvwhich none of the
princes of this vvorld did knowv: for if they had knowven,
they vvould neuer haue crucified the Lord of glorie. † But
as it is vvritten, *That vvwhich eie hath not feen, nor eare hath heard, neither
hath it afcended into the hart of mā, vvwhat things God hath prepared for them that
loue him.* † but to vs God hath reuealed by his Spirit. For the

H h h ij Spirit

Spirit searcheth al things, yea the profoundities of God.

† For vvhath man knowveth the things of a man, but "the spi- 11
rit of a man that is in him? so the things also that are of God
no man knowveth, but the spirit of God.

† And vve haue received not the spirit of this vworld, but 12
the spirit that is of God; " that vve may knowv the things
that of God are giuen to vs. † vvhich also vve speake not in 13
learned vvordes of humane vvifedom: but in the doctrine
of the Spirit, comparing spiritual things to the spiritual. † But 14
" the sensual man perceiueth not those things that are of the
spirit of God. for it is foolishnes to him, and he can not vn-
derstand: because he is spiritually examined. † But the spi- 15
ritual man iudgeth al things: and him self is judged of no
man. † For * vvhohath knowven the sense of our Lord that 16
may instructe him? But vve haue the sense of Christ.

Esai. 40.
13.

ANNOTATIONS
CHAP. II.

How Angels and Saints & mortal men know our cogitations. 11. *But the spirit of man.* One man can not know another's cogitations naturally: but God giueth to Prophets and other, even in this vworld oftentimes, by extraordinary grace to know mens secretes. As he did to S. Peter, to know the fraude of Ananias and Sapphira: and to Eliseus, his seruants bribery in his absence, and vvhath was done in the king of Syria his chamber. and as he giueth to al * Angels and Saints (so far as is conuenient to our necessities and their heauenly glorie) to vnderstand not onely our vocal prayers, but our inward repentance and desires.

The Heretikes allegatio for their vaine securitie, answered. 12. *That vve may knowv.* The Protestants that challenge a particular spirit revealing to eche one his ovne predestination, iustification, and saluation, vvhould dravv this text to that purpose. Vvhich importeth nothing els (as is plaine by the Apostles discourse) but that the holy Ghost hath giuen to the Apostles, & by them to other Christian men, to know Gods ineffable gifts bestowed vpon the beleeuers in this time of grace: that is, Christs Incarnation, Passion, presence in the Sacrament, & the incomprehensible ioyes of heauen, vvhich Pagans, Iewes, and Heretikes deride.

The sensual man. 14. *The sensual man.* The sensual man is he specially, that measureth these heauenly mysteries by natural reason, humane prudence, external sense, and vworldly affection, as the Iew, Pagane, and Heretike doe: and sometime both here and els vvhere, the more infirme and ignorant sort of Christian men be called sensual or carnal also, vvhohaving occupied in secular affaires, and giuen to sensual ioy and vworldlines, haue no such sense nor feeling of these great gifts of God, as the perfecter sort of the faithful haue. Vvhohaving tried the high pointes of religion, not by reason and sense, but by grace, faith, and Spirit, be therefore called spiritual.

The spiritual man. The spiritual then is he, that iudgeth and discerneth the truth of such things as the carnal can not attaine vnto: that doth by the spirit of the Church, vvhereof he is partaker in the vnitie of the same, not onely see the errour: of the carnal, but condemneth them and iudgeth euery pouer resisting Gods spirit and vvord: the carnal Iew, Heathen, or Heretike, hauing no meanes nor right: to iudge of: the said spiritual man. For vvhen the spiritual is said to be iudged of none, the meaning is not that he should not be subiect or obedient to his Pastors and spiritual Poyvers and to the vvhole Church, specially for the trial or examination of al his life, doctrine, and faith: but that a Catholike man and namely a teacher of Catholike doctrine in the Church, should not be any vvhit subiect to the iudgement of the Heathen or the Heretike, nor care vvhat of ignorance or infidelitie they say against him. for such carnal men haue no iudgement: in such things, nor can attaine to the Churches vvifedom in any ceremonie, mysterie, or matter vvich bey condemne.

Therefore

Therefore S. Irenæus excellently declaring that the Church and every spiritual childe thereof, iudgeth and condemneth al false Prophets and Hier:ikes of vvhhat fort so euer, at length he concludeth vwith these notable wordes: *The spiritual shal iudge also all that make schismes, which be cruel, not having the love of God, and respecting their owne primate, more then the unieite of the Church: mangle, denide, and (as much as in them lieth) kill for smal causes the great and glorious body of Christ, speaking peace, and sacking battails. He shal iudge also them that be out of the truth, that is to say, of the Church: vvhich Church shal be vnder no mans iudgement, for to the Church are al things known, in vvhich is perfect faith of the Father, and of al the dispensation of Christ, and firme knowledg of the Holy Ghost that teacheth all truth.*

Iren. li. c. 42.

The Church is vnder no mans iudgement.

CHA. III.

If they wil not be carnal stil, they must boast in God onely, & not in their preachers, which are but his ministers, so and needs to looke vvel how they preach: is boasts not at preaching, though it be Catholike, is meritorious: but rather it buildeth matter to be purged by fire, vvhem it is vaine and vnfruitful (as also any other like vvorke of other Catholikes.) marie if it be heretical, destroying the temple of God, then it vvorketh damnation. is The remedie is, to humble them selves and referre al to God.

carnal

c. 11. v. 26

1 **A**ND I, brethren, could not speake to you as to
 2 spiritual, but as to carnal. As it were to litle
 3 ones in Christ, † I gaue you :: milke to drinke,
 4 not meate: for you could not as yet. but nei-
 5 ther can you novv verely, for yet you are car-
 6 nal. † For vvhereas there is among you emulation and con-
 7 tention, are you not carnal, and vvalke according to man?
 8 † For vvhem one saith, I certes am Paul, & an other, I Apol-
 9 los: are you not men? Vvhat is Apollo then? and vvhatis
 10 Paul? † The ministers of him vvhom you haue beleueed, &
 11 to euery one as our Lord hath giuen. † I planted, Apollo
 12 vvatered: but God gaue the increase. † Therefore neither he
 13 that planteth is any thing, nor he that vvatereth: but he
 that giueth the increase, God. † And he that planteth and he
 that vvatereth are one. And euery one shal receiue his owne
 reward according to his ovvne labour. † For vve are Gods
 coadiutors: you are Gods husbandrie, you are Gods buil-
 ding. † According to the grace that is giuen me, as a vvise
 vvorkemaster haue I laid the foundation: and an other buil-
 deth therevpon. but let euery one looke how he buildeth
 thereon. † For other foundation no man can lay, beside that
 vvhich is laid: vvhich is Christ Iesus. † And if any man
 build vpon this foundation, gold, siluer, pretious stones,
 vvhod, hay, stubble, † the vvorke of euery one shal be ma-
 nifest: for the day of our Lord vvil declare, because it shal
 be reuealed in fire: and the vvorke of euery one of vvhatis
 kinde

the Church onely hath truth both in her milke and in her bread: that is, vvhether she instruct the perfect, or the imperfect who are called carnal. Aug. li. 11. c. 1. ant. Faust.

A marvellous dignitie of spiritual pastors, that they be not onely the instruments or ministers of Christ, but also Gods coadiutors in the vvorke of our Salvation.

Hhh iij kinde

kinde it is, the fire shal trie. † If any mans vvorke abide, 14
 vvhich he built therevpon: he shal receiue revvard. † If 15
 any mans vvorke burne, he shal suffer detriment: but him
 self shal be saued: yet so^e as by fire. † Know you not that 16
 you are the temple of God: and the Spirit of God dwelleth
 in you? † But if any violate the temple of God, God vvil 17
 destroy him. For the temple of God is holy: vvhich you are.
 † Let no man seduce him self: if any man seeme to be vvise 18
 among you in this world, let him become a foole that he may
 be vvise. † For the vvisedom of this vvorld is folishnes 19
 vvith God. For it is vvritten, *I vvil compass the vvise in their subteltie.*
 † And againe, *Our Lord knoweth the cogitations of the vvise that they be* 20
vaine. † Let no man therefore glorie in men. For al things are 21
 yours: † vvhether it be Paul, or Apollo, or Cephas, or the 22
 vvorld, or life, or death, or things present, or things to come,
 for al are yours: † and you are Christs, and Christ is Gods. 23

1ob 5, 13.
 Pf. 93, 11

ANNOTATIONS
 CHAP. III.

1. Every man [shal receive according.] A most plaine text for prooffe that men by their labours, and by the diuersities thereof, shal be diuersly rewarded in heauen: and therefore that by their vvorke proceeding of grace, they do deserue or merite heauen, and the more or lesse ioy in the same. for though the holy Scripture comonly vse not this vvord merite, yet in places innumerable of the old and new Testament, the very true sence of merite is contained, and so often as the vvord, *merces*, and the like be vsed, they be euer vaderstood as correlatiues or correspondent vnto it. for if the ioy of heauen be retribucion, repayment, hire, vrages for vvorke (as in infinite places of holy Scripture,) then the vvorke can be none other but the value, desert, price, vvorth, and merite of the same. And in deede this vvord, *rewards*, which in our English tongue may signifie a voluntary or bountifull gift, doth not so vvell expresse the nature of the^e Latin vvord, or the Greeke, vvhich are rather the very stipend that the hired vvorkeman or iourneymen covenanteth to haue of him vvho's vvorke he doth, and is a thing equally and iustly answering to the time and vvright of his travels and vvorke (in vvich sence the Scripture saith, *Dignus est operarius mercede sua.* the vvorkeman is vvorthy of his hire) rather then a free gift. though, because faithful men must acknowledge that their merites be the giftes and graces of God, they rather vse the vvord *rewards*, then hire, stipend, or repayment, though in deede it be al one, as you may see by diuers places of holy vvrite. as, * *My merces (rewards) is vvish me to render to every one according to his vvorkes.* And *Our Lord vvil render vnto me according to my iustice.* Pf. 19. And the very vvord *is self merite* (equivalent to the Greeke) is vsed thus, *Merces shal make a place to every one according to the merite of vvorkes.* Ecclesi 16, 19. And *if you doe iustice before men, you shal not haue reward in heauen.* Mat. 6, 1. Vvhese you see that the reward of heauen is recompense of iustice. And the euasion of the Heretikes is frivulous and euidently false, as the former and like vvordes do conuince, for they say heauen is our *Merces*: or reward, not because it is due to our vvorkes, but to the promise of God: vvhere the vvordes be plaine, *According to every mans vvorkes*: or labours. vpon vvich vvorkes, and for vvich vvorkes conditionally, the promise of heauen vvvas made.

2. Upon the foundation.] The foundation is Christ, and faith in him vvorking by charite. The vpper building may be either pure and perfect matter of gold, silver, and precious stone, vvich (according to the most authentical and probable exposition) be good vvorkes of charitie and al Christian iustice done by Gods graces: or els, vvood, hay, stubble, vvich signifie the manifold actes of mans infirmitie and his venial finnes. Vvhich more or lesse mixed and medled vvith the better matter aforesaid, requires more or lesse punishment or purgation at the day of our death. At vvich

Good vvorke meritorious, and the rewardes in heauē are different according to the same.

מלך רב יצא

Building of gold, or stubble.

Merces
 Ps. 115.
 1. Tim. 4, 10.
 Apoc. 22, 12.
 Mat. 6, 1.
 1. Cor. 3, 12.

day

day, if by penance or other meanes in the Church, the said venial finnes be before hand cleansed, there shall neede no purging at all, but they shall straight receive the reward due to them.

12. *Shall be manifest.* Whether our life and workes be pure and neede no cleansing, now in this world is hard to judge: but the day of our Lord, which is at our death, will make it plaine in what termes every mans life is towards God. for then Purgatorie fire shall reueale and proue it. for, whosoever hath any impure matter of venial finnes or such other dettes, to Gods iustice payable and purgable, must into that fire, and after due payment and cleansing, be saued through the same. Where the workes of the perfect men and such as died with al dettes paid, cleaned, or forgiuen, are quitted from the fire, and neuer incurre damage, paine, or losse thereof. The places of fathers expounding this for Purgatorie, be very many most euident, which are cited in the last Annotation following.

11. *The day of our Lord shall declare.* That this purgation rather signifieth the place of Gods iustice after our death, then any affliction in this life, the Apostles precise specifying of fire declareth, and of recalling and notifying the difference of mens workes by the same: which is not done euidently euer in this life, and namely the word, *day of our Lord*: which commonly and properly signifieth in Scripture and namely in this Apostle (1 Cor. 1. 8. 2 Cor. 1. 14. Philip. 1. 10. 2. 1 Thes. 1. 10. 2 Thes. 2. 2.) either the particular, or the general iudgement: and therefore that the trial spoken of, is not properly nor literally meant any affliction or aduersitie of this life, as Caluin also confesseth, coyning a foolish new construction of his owne. Where you may nose also in that mans Commentarie, that this word, *diei Domini*, was so prejudicial against him and al other expositions of the trial to be made in this world, that he would gladly haue (*Domini*) our, reading thus, *A day shall come which shall open eye*. Where vnderstand, that if it were only *Diei* (as in the Greeke) yet thereby also the Scripture is wont to signifie the self same thing: as, 2 Tim. 1. 18. 28. and 2 Tim. 4. 8. and Heb. 12. 29, *the day*, as in this place, with the greeke article only, which is al one with *Diei illa*, or *Diei Domini*.

Calu. in hunc locum.

q. i. p. 102.

11. *As by fire.* S. Augustine vpon these wordes of the Psalme 37. *Lord rebuke me not in thine indignation, nor amend me in thy wrath.* For it shall come to passe (saith he) that some be amended in the wrath of God, and be rebuked in his indignation. And not al perhaps that are rebuked, shall be amended, but yet some there shall be saued by amending. It shall be so surely, because amending is named: yet so as by fire. but some there shall be that shall be rebuked, and not amended, to whom he shall say, *Go ye into euilllasting fire.* Fearing therefore these more grievous paines, he desireth that he may neither be rebuked in indignation by eternal fire, nor amended in his wrath, that is to say, *Purge me in this life, and make me such an one as shall not neede the amending fire, being for them which shall be saued, yet so as by fire.* Wherefore? but because here they build upon the foundation, wood, hay, stubble? for if they did build gold, silver, and precious stones, they should be saued from both fires, not onely from that eternal which shall torment the impius eternally: but also from that which shall amend them that shall be saued by fire, for it is said, he shall be safe, yet so as by fire. And because it is said, he shall be safe, that fire is intended. You see how safe by fire, yet that fire shall be more grievous, then whosoever a man can suffer in this life. And you know how great euill the wicked haue suffered, and may suffer: yet they haue suffered such as the good also might suffer. for what hath any malefactor suffered by the Lawes, that a Martyr hath not suffered in the confession of Christ? These euill therefore that are here, be much more safe, and yet for how men, not to suffer them, doe whosoever then commandeth. How much better doe they that which God commandeth, that they may not suffer these greater paines? Thus sae, S. Augustine. See S. Ambr. vpon this place: 1 Cor. 1. 8. & 2. 20 in Psal. 117. Hiero. li. 2. c. 11. adu. Iovinianum Greg. li. 4. Dialog. c. 29. & in Psal. 1. Pans. in primipio. Origen. bo. 4 in 1. 15. Enod. and bo. 10 in c. 20. Leuit.

Our workes shall be manifested by fire.

What is signified by, the day of our Lord.

Two fires after this life: one eternal, the other temporal, that is, the purging or amending fire.

Purgatorie fire passeth al the paines of this life.

CHAP. IIIII.

He requirith to be esteemed for his office, but regardeth not to be praised of man for his vertue: considering that neither his owne conscience is a sufficient iudge thereof, but onely God which seeth al. He toucheth them for contemning in their pride, the Apostles them selves as miserable: is threatening to come to those proude falsapostles who were the authors of al these schismes.

So

The Epistle
vpon the 4
Sunday of
Aduent.



O let a man esteeme vs as the ministers of 1
Christ, and the dispensers of the mysteries of
God. † Here novv is required among the 2
dispensers that a man be found faithful. † But 3
to me it is a thing of leest account, to be iud-
ged of you, or of mans day: but I iudge not
my self neither. † For I am not guilty in conscience of 4
any thing: but I am not iustificed herein: but he that iudgeth
me, is our Lord. † Therefore iudge not before the time: vntil 5
our Lord do come, vvhich also wil lighten the hiddē things of
darkenes, and vvil manifest the counsels of the hartes: & then
the praise shal be to euery man of God. -1

† Loe vwhen
he named him
self, and Apol-
lo, & Cephas:
he meant other
feditious and
factious prea-
chers vvhose
names he spa-
red.

† The Epistle
vpon S. James
day, 1st. 25.
† The Epistle
for a Confes-
sor that is not
a Bis hop.

† So may S.
Augustine our
Apostle say to
vs English
men.

† But these things, brethren, † I haue transfigured into 6
my self and Apollo, for you: that in vs you may learne, one
not to be puffed vp against an other, aboute that is vwritten.
† For vvhich discerneth thee? Or vvhich hast thou that thou 7
hast not receiued? And if thou hast receiued, what doest thou
glorie as though thou hast not receiued? † Now you are filled, 8
now are you become riche: without vs you reigne: & I would
to God you did reigne, that vve also might reigne vwith you.
† For I thinke that God hath shevved vs Apostles the last, 9
as it vvere depured to death: because^b vve are made a spe-
ctacle to the vvorlde, and to Angels and men. † Vve are 10
fooles for Christ: but you vwise in Christ. vve vveake: but
you strong, you noble, but vve base. † Vntil this houre we 11
doe both hunger, and thirst, and are naked, and are beaten
vwith buffers, and are vvanderers, † and labour vvorking 12
vwith our ovvne handes. vve are cursed: and do bleffe. vve
are persecuted: and susteine it. † vve are blasphemed: and vve 13
beseeche. vve are made the refuse of this vvorlde, the drosse of
al euen vntil novv. † Not to confound you, do I vwrite these 14
things: but as my deereft children I admonish you. -1 † For 15
if you haue ten thousand pædagoges in Christ: yet not
many fathers. For in Christ I 2 s v s by the Gospel I begat
you. -1 † I beseeche you therefore be folovvers of me. 16
† Therefore haue I sent to you Timothee, vvhich is my deereft 17
sonne and faithful in our Lord: vvhich vvil put you in minde
of my vvaies that are in Christ I 2 s v s, as euery vvhich in
euery Church I teach. † As though I vwould not come to 18
you, so certaine are puffed vp. † But I vvil come to you 19
quickly, if our Lord vvil: and vvil knowv not the vvordes
of

20 of them, that be puffed vp, but the povver. † For the king-
 21 dom of God is not in vvordes, but in povver. † Vvhat vvil
 you? in rodde that I come to you: or in charitie, and the
 spirit of mildnes?

ANNOTATIONS
 CHAP. IIII.

4. *But not iustificed.* The Heretikes are certaine that they be in Gods grace, but S. Paul though guiltie of no crime in his conscience, durst not assure him self that he vvas iustificed, neither could take vpon him to be iudge of his ovne hart and cogitations, vvwhether they vvere pure or no: but the trial thereof he left onely to Gods iudging day.
 21. *In rodde.* The Apostles haue povver of discipline and censures against offenders, and povver of gentlenes, meekenes, and indulgence also: to vse either punishing or pardoning, according to their vvifedom, and according to the occasions of time and place.

No man sure of grace or iustification.

Spiritual povver to punish or pardon.

CHAP. V.

Sharply rebuking their Clergies negligence, & him self absent excommunicateth that publike inoffensive person: & commanding that hereafter no Christian be so tolerated in any open crime, but excommunicated.

The second part of the Epistle: of the incestuous fornicator: & lavyng before Infidels.

Leu. 18,
 8. 10, 11



1 **T**HERE is plainly heard fornication
 2 among you, and such fornication, as
 3 the like is not among the heathen, so
 4 that one hath his fathers vvise. † And
 5 you are puffed vp: and haue not
 6 mourned rather, that he might be taken
 7 avway from among you, that hath done
 8 this deede. † I in deede absent in bo-
 9 dy, but present in spirit, haue already iudged, as present, him
 10 that hath so done, † in the name of our Lord I E S V S Christ,
 "you being gathered together and my spirit," vvith the ver-
 tue of our Lord I E S V S † to deliuer such an one to Satan
 for the destruction of the flesh, that the spirit may be saued
 in the day of our Lord I E S V S Christ. † Your glorying is
 not good. Knowv you not that a litle leaven corrupteth the
 vvhole paste? † Purge the old leaven, that you may be a
 nevv paste, as you are azymes For our Pasche, Christ, is im-
 molated. † Therefore let vs feast, not in the old leaven, nor in
 the leaven of malice and vvickednes, but in the azymes of
 sinceritie and veritie. -†
 † I vvrote to you in an epistle, Not to keepe companie
 vvith fornicatours. † I meane not the fornicatours of this
 vvorld,

Christian men should be sorowful to see greuous offences borne vvithal, and ought zelously to seeke the offenders punishment by excommunication.

The Epistle vpon Easter day.

Either this Epistle in the vvordes before, or some other.

vworld, or the couetous, or the extortioners, or seruers of Idols: othervvise you should haue gone out of this vworld.

† But novv I vvrote to you, not to keepe companie, if he that is named a brother, be a fornicatour, or a couetous person, or a seruet of Idols, or a railer, or a drunkarde, or an extortioner: vvith such an one not so much as to take meate.

† For vvhat is it to me to iudge of them that are vvithout? Do not you iudge of them that are vvithin? † for them that are vvithout, God vvil iudge. Take away the euil-one from among your selues.

o A notorious wilful corruption in the bible 1563: translating in the verse before, Idolaters: and here, vvorshipper of images: the Apostles vvord being one, ειδωλολατρειαν, idolatry.

ANNOTATIONS
CHAP. V.

1. *1 absent.*] S. Paul here vseth his Apostolike powver, of blinding this incestuous person, excommunicating him by his letters and *Mandatum*, though absent.

The authority of Ecclesiastical censures is in the Clergie only, and is executed in the name of Christ.

2. *You being gathered.*] Though he commaunded the acte should be done in the face of the Church, as such sentences and censures be at this day executed also, yet the iudgement and authority of giuing sentence vvvas in him self, and not in the vvhole multitude, as the Protestants and the popular Sectaries affirme. for the powver of binding and loosing vvvas not giuen to the vvhole Church, but as in the persons of the Prelats, &c to them for the benefite of the vvhole. Vvbercvpon S. Chrysostome vpon those vvordes, *Dis Ecclesia, & al the Church. Mat. 18: Complain to the Church, that u,* (saith he, to the Prelats and Presidents thereof.

3. *With the veruue.*] Al such great powver ouer sinners, is holden and exercised in the name and vertue of CHRIST IESVS. And vvholsoeuer liueth light by it, despiseth our Lordes name and powver.

The terrible sentence of excommunication.

4. *To Satan.*] To assure vs that al excommunicate persons be in the powver and possession of the Diuel, and quite out of Christes protection: as soone as they be separated by the Churches sentence, from her body and the Sacraments and felovvship of Christian Catholike men: it pleased God to giue powver to the Apostles and Prelats in the princelue Church, to cause the Diuel straight vvpon their sentence of excommunication, to inuade the body of the excommunicate, and to torment him corporally. so Christ excommunicate Iudas, and the Diuel entered into him, and he vvvent forth of the happie felovvship of the Apostles, to 11, 27. so this Apostle excommunicated Alexander and Hymenezus, and Satan straight tooke them: Tim. 1. Yea it is thought that S. Peter excommunicated Ananias and Sapphira, and for signe of his powver and terrour of the sentence, strooke them both starke dead. *De mirabil. S. Scriptura li. 1. c. 28 apud D. August.* Vvhich miraculous powver though it be not ioyned novv to that sentence, yet as far as concerneth the punishment spiritual, vvvhich it specially appertaineth vnto, it is as before, and is by the iudgement of the holy Doctors (Cyp. ep. 62. qu. 1. Chrys. in 1 Tim. 1. ho. 1. Ambros. in 1 Tim. 1. Hiero. ep. ad Heliod. c. 7. August. de cor. & gra. c. 11.) the terriblest and greatest punishment in the vvorld, yea far passing al earthly paine and torment of this life, and being a very resemblance of damnation, and so often called by the Fathers, namely by S. Augustine. *And by this spiritual sword* (saith S. Cyprian) *al must die in their soules, that obey not the Preests of Christ in the new vvord, as they that vvore disobedient to the iudge of the old vvord, vvore slaine vvith the corporal sword.* Vvould God the vvorld knew vvhat a maruculous punishment Christ hath appointed the Priests to execute vpon the offenders of his lawes, and specially vpon the disobedient, as Heretikes namely.

Puritie in receiuing the B. Sacrament.

5. *Let vs feast.*] The Paschal lambe, vvvhich vvvas the most expresse figure of Christ euery vvay, vvvas first sacrificed and afterward eaten vvith azymes or vvnleauened bread. (so Christ our Paschal, Exo. 12.) being then newly sacrificed on the Crosse, is recommended to them as to be eaten vvith al puritie and sinceritie, in the holy Sacrament. Vvhich mysterie the holy Church is. these vvordes commendeth to the faithful euery yere at the feast of Easter.

Vv we are bound to auoid, not al sinners, but

6. *Not to take meate.*] It is not meant that vve should separate our selues corporally from al sinners, or that vve might refuse to liue in one Church or felovvship of Sacraments vvith them, vvvhich vvvas the error and occasion of the Donatistes great schisme: nor that euery man is straight after he hath committed any deadly sinne, excommunicated, as some Lutherans hold: but that vve should

should avoid them when the Church hath excommunicated them for such, though in minde, and condemnation of these faults; every one ought to be alwaies far from them. As for the Heathen and Pagans, which be not vnder the Churches discipline, and at that time in external vvorlly affaires dealt vwith Christians and lived amongst them vwithether they vwould or no, the Apostle did not forbid Christians their companie.

12. *Theophilus.* He concludeth that though they can not, nor him self neither, cut of the Heathen that be publike offenders, yet the il person by him excommunicated being one of their ovvne body, they may cut of, as is aforrsaid, and avoid his company. Vpon vvhich commaundment of the Apostle, vve see that vve are bound by Gods vword to avoid al companie and conuersation vwith the excommunicate, except in cases of necessitie, and the spirital profite of the person excommunicated.

the excommu-
nicate only, &
them, except
in certaine
cases.

CHAP. VI.

He rebuketh them for going to law before Iudges that were not Christians, & telling that extortion (as many other offenses likewise) is a mortal sinne. 12. And vwith diuers reasons he inuigeth agaynst fornication, bidding also to steer al occasion thereof.

1 **D**ARE any of you hauing a matter against
2 an other, to be iudged before the vniust, and
3 not before the saincts? † Or knowv you not
4 that the saincts shal iudge of the vworld? And
5 if the vworld shal be iudged by you: are you
6 vnworthie to iudge of the lest things? † Knowv you not
7 that vve shal iudge Angels? how much more secular things?
8 † If therefore you haue secular iudgements: the contempti-
9 ble that are in the Church, set them to iudge. † I speake to
10 your shame. So is there not among you any vwise man, that
11 can iudge betvvene his brother? † but brother vwith bro-
12 ther contendeth in iudgement: and that before infidels?
13 † Novv certes there is plainely a fault in you, that you haue
14 iudgements amog you. Vwhy do you not rather take vvrong?
15 vwhy do you not rather suffer fraude? † But your selues doe
16 vvrong and defraude: and that to the brethren. † Knowv
17 you not that the vniust shal not possesse the kingdom of
18 God? Do not erre, Neither fornicatours, nor seruets of Idols,
19 nor aduouterers, nor the effeminate, nor the liers vwith man-
kinde, † nor theecues, nor the courtous, nor drunkards, nor
railers, nor extortioners shal possesse the kingdom of God.
† And these things certes you vvere: but you are vvashed,
but you are sanctified, but you are iustified in the name of
our Lord Iesus Christ, and in the Spirit of our God.
† Al things are lauvful for me, but al things are not
expedient. Al things are lauvful for me, but I vvil be brought
vnder the povver of none. † The meate to the belly, and

12 The faith-
ful iudge and
give sentence
vwith God at
the later day,
specially the
Apostles and
the perfect
Christians that
haue forsaken
al for Christ
sake.

18 For this, the
English Bible
1562 falsely
translateth,
vvorshippers of
images.

καὶ
ἀδίκου

Iii ij the

the belly to the meates: but God vvil destroy both it and them: and the body not to fornication, but to our Lord, and our Lord to the body. † But God both hath raised vp our 14 Lord, and vvil raise vp vs also by his povver. † Knowv you 15 not that your bodies are the members of Christ? Taking therefore the members of Christ, shal I make them the members of an harlot? God forbid. † Or knowv you not, that he 16 which cleaueth to an harlot, is made one body? *For they shal be, faith he, two in one flesh.* † But he that cleaueth to our Lord, is one 17 spirit. † Flee fornication. Euery sinne vvhatsoever a man 18 doeth, is vvithout the body: but he that doth fornicate, sinneth :: against his ovvne body. † Or knowv you not that 19 your members are the temple of the holy Ghost vvich is in you, vvhom you haue of God, and you are not your ovvne? † For you are bought vvith a great price. Glorifie and beate 20 God in your body.

∴ Fornication is not onely enemy to the soule, but wasteth, weakeneth, corrupteth and defileth the body, more properly and directly then any other sinnes doe.

Gen. 2,
24.

ANNOTATIONS
CHAP. VI.

Going to law before heathen or heretical iudges.

6. *Contendeth in iudgement.*] To be giuen much to brabbling and litigiousnes for euery trifle, to spend a pound rather then lose a peny, the Apostle much reprehendeth in Christian men. 1 or a Christian man to draw an other to the iudgements seates and courtes of Heathen Princes (vvhich then onely reigned) and not to suffer their controuersies and quarels to be taken vp among them selues brotherly and peaceably, was a great fault: as, for one Catholike to draw an other for mere trifles, before secular or heretical Officers, is a very vnchristian part.

Going to law not forbidde: but to agree othervvise, better.

7. *A fault.*] He forbade not all iudgements of controuersies, but onely signified that it was a fault, and that it proceeded of some iniuries done one to an other, and imperfections, that they so molested one another: and that it had been more agreeable to Christian perfection and charitie, rather to tolerate and suffer a small iniurie, then to draw his fellow to iudgement seates.

CHAP. VII.

The 3. part.
Of Marriage and continencie.

What married folke may aske their debt, and must pay it, though it be better for them to continue, 8 as also for the vnmarrid and vvidowes to continue single, though they may marrie. 10 That the married may not depart from one an other (nor in any case marrie an other, during the life of the former) 12 vnles it be from one that is vn baptized, vvich yet he dissuadeth: 13 counseling also euery one to be content vvith his state vvherein he vvvas Christened. 25 Virginitie is not commanded, but counsiled as the better and more marriuous then Marriage, 29 as also vvidowhood.

AND



1 ND concerning the things vwhereof you
 2 vvrote to me: It is good for a man not to
 3 touch a vvoman. † But because of forni-
 4 cation let euery man haue his ovvne vvife,
 5 and let euery vvoman haue her ovvne hus-
 6 band. † Let the husband c render his dette
 7 to the vvife: and the vvife also in like ma-
 8 ner to her husband. † The vvoman hath not povver of her
 9 ovvne body: but her husband. And in like maner the man
 10 also hath not povver of his ovvne body: but the vvoman.

11 † Defraude not one an other, except perhaps by consent for a
 12 time, that you may giue your self to praier: and returne
 13 againe together, lest Satan tempt you for your incon-
 14 tinencie. † But I say this by indulgence, not by commaun-
 15 dement. † For I vvould al men to be as my self: but euery
 16 one hath a proper gift of God: one so, and an other so.

17 † But I say to the vnmarried and to vvidowves: it is
 18 good for them if they so abide euen as I also. † But if they
 19 doe not containe them selues, let them marie. For it is berter
 20 to marie then to be burnt.

21 † But to them that be ioyned in matrimonie, not I giue
 22 commaundement, but our Lord, that the vvife depart not
 23 from her husband: † and if she depart, to remaine vnma-
 24 ried, or to be recõciled to her husband. And let not the hus-
 25 band put avvay his vvife.

26 † For to the rest, I say, not our Lord. If any brother haue
 27 a vvife an infidel, and she consent to dvvel with him: let him
 28 not put her avvay. † And if any vvoman haue a husband
 29 an infidel, and he consent to dvvel vvith her: let her not put
 30 avvay her husband. † For the man an infidel is sanctified by
 31 the faithful vvoman: and the vvoman an infidel is sancti-
 32 fied by the faithful husband: otherwise your children should
 33 be vncleane: but novv they are holy. † But if the infidel
 34 depart, let him depart. for the brother or sister is not subiect
 35 to seruitude in such. but in peace hath god called vs. † For how
 36 knowest thou woman, if thou shalt saue thy husband? or how
 37 knowest thou man, if thou shalt saue the vvoman? † But to
 38 euery one as our Lord hath deuided, as God hath called euery
 39 one, so let him vvalk, and as in al Churches I teach. † Is any
 40 man called being circumcised? let him not procure prepuce.
 41 Is any man called in prepuce? let him not be circumcised.

Iii iij † Circumcision

e debitu reddat

to fast-
ing &
prayer:

corinthi-
ans

Mr. 5, 32
19, 9.
Mr. 10,
9. Lu.
16, 19.

† If the lay
man can not
pray, vnles he
abstaine from
his vvife: the
Priest that al-
waies must of-
fer sacrifices,
and alwaies
pray, must ther-
fore alwaies
be free from
matrimonie.
Hier. li. 1 & 19
aduer. Iovin.

† Before he
treated of the
continencie of
such as were
married, novv
he giueth les-
sons for the
vnmarried
also.

† Circumcision is nothing, and prepuce is nothing: but the
 obseruation of the commaundements of God. † Euery one
 in the vocation that he vvas called, in it let him abide. † Vvas
 thou called being a bondman? care not for it: but and if thou
 canst be made free, vse it rather. † For he that in our Lord is
 called, being a bondman, is the franchised of our Lord. like-
 vwise he that is called, being free, is the bondman of Christ.
 † You vvere bought vwith price, be not made the bōdmen
 of men. † Euery brother vwherein he vvas called, in that
 let him abide before God.

21 You must
 not serue men
 so that you
 obey & please
 them more
 then God.
 The Epistle
 for holy Vir-
 gins not Mar-
 tyrs.

22 Virginitie
 counseled as
 the better:
 Marriage not
 forbidden, be-
 cause it is no
 snare.

† And as concerning virgins, a commaundement of our
 Lord I haue not: but counsel I giue, as hauing obtined
 mercie of our Lord to be faithful. † I thinke therefore that
 this is good for the present necessitie, because it is good for a
 man so to be. † Art thou tied to a vvife? seeke not to be
 loosed. Art thou loose from a vvife? seeke not a vvife. † But
 if thou take a vvife, thou hast not sinned. And if a virgin
 marie, she hath not sinned. neuerthelesse tribulation of the
 flesh shal such haue. but I spare you. † This therefore I say
 brethren, the time is short, it remaineth, that they also which
 haue vvives, be as though they had not: † and they that
 vveepe, as though they vvept not: and they that reioyce, as
 though they reioyced not: and they that bye, as though they
 possessed not: † and they that vse this vvorld, as though
 they vsed it not. for the figure of this vvorld passeth avway.
 † But I vvould haue you to be vvithout carefulnes. He that is
 vvithout a vvife, is careful for the things that pertaine to our
 Lord, how he may please God. † But he that is vvith a vvife,
 is careful for the things that pertaine to the vvorld, how he
 may please his vvife: and he is deuided. † And the vvoman
 vnmaried & the virgin, thinketh on the things that pertaine
 to our Lord: that she may be holy both in body and in spi-
 rit. † But she that is maried, thinketh on the things that per-
 taine to the vvorld, how she may please her husband. † And
 this I speake to your profit: not to cast a snare vpon you, but
 so that vvich is honest, & that may giue you povver vvith-
 out impediment to attend vpon our Lord. † But if any
 man thinke that he seemeth dishonoured vpon his virgin,
 for that she is past age, and if it must so be, let him doe that
 he vvil. He sinneth not if she marie. † For he that hath de-
 termined in his hart being settled, not hauing necessitie, but
 hauing

libertus

one, bre-
 thren,

38 having power of his owne will, and hath iudged this in his hart, to keepe his virgin, doeth well. † Therefore both he that ioyneth his virgin in matrimonie, doeth well: & he that ioyneth not, doeth better.

Re. 7. 2. 39 † * A woman is bound to the law so long time as her husband liueth: but if her husband sleepe, she is at libertie:

40 let her marie to whom she will: only in our Lord. † But more blessed shall she be if she so remaine, according to my counsel, and I thinke that I also haue the Spirit of God.

c The state of vvidowhood more blessed, then the state of matrimonie.

ANNOTATIONS
CHAP. VII.

¶ 1. 1. 1.

1. *He is vvvill.* He saith not, as the Protestants here pretend to excuse the vnlawful coniunction of Votaries, *Let every one marie*: but, let every one haue, keepe, or vse his owne vvife to whom he vvas maried before his conuersion. for the Apostle answereth here to the first question of the Corinthians, vvvhich vvas not, vvwhether it vvwere lawfull to marie, but vvwhether they vvwere not bound vpon their conuersion, to abstaine from the company of their vvuiues maried before in their infidelitie, as some did persuade them that they ought to doe. *Niero. li. 1. cont. Iovin. c. 4. Chryf. in hunc locum ho. 19.*

The Apostle biddeth not al to marie, but to keepe their vvuiues before maried.

2. *Let the husband render.* These vvordes open the Apostles intention and talke to be onely of such as are already maried, and to instruct them of the bond and obligation that is betvvene the maried couple for rendering of the dette of carnal copulation one to another: declaring that the maried persons haue yielded their bodies so one to another, that they can not vvwithout mutual consent, nether perpetually, nor for a time, defraude one the other.

3. *Give your selves to prayer.* This time, & the Heretikes doctrine, and high estimatiō of matrimonial actes, are far from the puritie of the Apostolike and primitiue Church, vvhen the Christians to make their prayers and fastings more acceptable to God, abstained by mutual consent euen from their lawfull vvuiues. our new Maisters not much abstaining: as it may be thought: from their vvuiues for any such matter. And yet S. Augustine saith, the Prejate should passe 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 Christes roome, offer, baptize, and pray for the people. So saith he *li. 1. q. ex vltimo tiff. q. 127 in fine. See S. Niero. li. 1. c. 19. aduvs. Iovin. S. Amb. li. 1. Off. c. 44.* But alas for the people, vvwhose maried Pastors are in this point far vvorse then the vulgar folke, neither teaching continencie, nor giuing good example.

Continencie is maried folkes for praiet sake.

4. *By indulgences, not commuendment.* Lest some might misconstre his former vvordes, as though he had precisely commaunded maried persons not to abstaine perpetually from carnal copulation, or not to giue their consent one to another of continencie but for a time onely: he declares plainly that he gaue no rule or precept absolutely therein, but that he spake al the foresaid, condescending to their infirmities onely, insinuating that continencie from carnal copulation is much better, and that him self kept it continually. *Aug. de bon. coniug. c. 10. Eusebius. c. 12.*

Perpetual continencie, euen in maried folkes, better then carnal copulation.

5. *A prouer gift.* To such as may lawfully marie, or be already maried, God giueth not alvvayes that more high and special gift or grace of continencie, though every one of them al that duely aske and labour for it, might haue it: but such are not bound to endeubur or seeke for it alvvayes, and therefore can not be commaunded to abstaine further then they like. but vvhensoever a man is bound to abstaine, either by vvow or any other necessarie occasion (as if one of the parties be in prison, vvarre, banishment, siknes, or absent perpetually by lawfull diuorce) the other must needs in paine of damnation abstaine, and can not excuse the vvwant of the gift of chastitie, for that God gi-

Who are bound to liue continently: and needes in paine of damnation abstaine, and can not excuse the vvwant of the gift of chastitie, for that God gi-

* See S. Augusti-
ne li. 2. c.
19. de
Adul. c.
Coniug. 20

ue he is bound to aske it and to seeke for it of God by fasting, praying, and chastising his body: and vveth this gift so labouing duely for it. God vvill giue the grace of chastitie. So had S. Paul it, and so had al the holy men that euen used chast. Therefore detest the doctrine of the Protestants in this point, that vvwhen they vvwill not fast nor pray for it, say they haue not the gift. And it vvwere a great marvel vvwhy the new Sectes or rather none new daies haue that gift, but that vvwe see it is obtained by those meanes vvvhich our forefathers vsed, & they vse not at all. To liue in marriage continently vvwithout

- without the breach of conjugal fidelity, is a gift of God also, but men must not break their faith or wedlocke for want of it, but must know that God giueth that gift to such as humbly aske it of him. *August. de grat. & lib. arbitrio c. 4. De continent. c. 1.*
- 9. If they continenot.* He meaneth of such as be free; for if they marry after they haue made vow or promises to God of chastitie, they are vvortheily damned, such being bound to continence, and may continenot if they list. *August. de bmo viduis. c. 1. 9. & de adult. coniug. li. 1. c. 15. & de fide ad Petrum c. 1. in fine. Ambros. ad virg. lapsam c. 1.*
- The Apostle permitte. h marriage to them that be free, not to vowel persons.
- 9. Better to marry.* It is better to marry for the said persons that be free, then to be overthrowen and fall into fornication. for, *to burne*, or, *to be burnt*, is not to be tempted onely (as the Protestants thinke that picke quarels easely to marry) but it signifieth * to yeld to concupiscence either in minde or external vvorke. Vve say also, for such as be free, for concerning others lawfully made Priests, and such as otherwise haue made vow of chastitie, they can not marry at all, and therefore there is no comparision in them betwixt marriage and fornication or burning, for their mariage is but pretended, and is the vvorst sort of continencie and fasticaion or burning.
- After diuorce not to marie.
- 11. To remaine vnmarrid.* Neither partie may dimisse the other and mary an other for any cause, for though they be separated for fornication, yet neither may marry againe. *August. de adult. coniug. li. 1. c. 1. 9. and li. 1. c. 1. 19. See Annotat. Mat. 19. and S. Augustine in his vvhole booke. de adulter. coniugys to. 6.*
- The Apostles precepts.
- 12. I say, not our Lord.* By this vve learne, that there vvere many matters ouer and aboue the things that Christ taught or prescribed, left to the Apostles order and interpretation: vvherein they might, as the case required, either commaund or counsel, and vve bound to obey accordingly.
- 13. Sanctified.* Vvhen the infidel partie is said to be cleane or sanctified by the faithful, or the children of their marriage to be cleane, vve may not thinke that they be in grace or state of saluation thereby, but onely that the mariage is * an occasion of sanctification to the infidel partie and to the children for S. Augustine (*li. 1 de pecc. mer. & remis. c. 12.*) concludeth against the Pelagians, as vve may doe against the Calvinists, holding Christian mens children to be holy from their mothers wombe and not to neede Baptisme, that vvhether other sanctification (euer it be that is here meant, it can not be ynough to saluation vvhithout faith, Baptisme, &c.
- 19. But the obseruation.* Neither to be leuy nor Gentil, bond or free, married or single, nor the faith it self vvhich is proper to Christian men, vvil serue to saluation, vvhithout good vvorke and keeping the commaundements. S. Hierom *adu. Iovin. li. 1. c. 16.*
- The differēce of counsels & precepts.
- 17. Counsel I giue.* A counsel is one thing, a commaundement is an other. To doe that vvhich is counseled, is not necessarie, because one may be saved notwithstanding, but he that vvil doe that vvhich he is counseled vnto, shall haue a higher degree of glorie. He that fulfilleth not a commaundement, except he doe penance, can not escape punishment. *August. li. de virg. c. 12. & 14.*
- A professed virgin may not marrie.
- 18. If a virgin marrie.* He speaketh not of that virgin vvhich hath dedicated her self to God, (for if any such mary, she shall be damned for breaking her first vow) but onely of yong maides vvarried in the vvorld. *Hierom. adu. Iovin. li. 1. c. 1. Chrys. ho. 20. Theodoret, Phodius, and the other Greeke Doctors vpon this place apud Occum. Epiph. Ierof. 61.*
- Virginie counseled as more meritorious.
- 19. Tribulation of the flesh.* They are mannelously deceiued (saith S. Augustine *li. de virg. c. 17.*) that thinke the Apostle counseleth virginitie rather then mariage, onely for that mariage hath many miseries and molestacions ioyned vnto it, which by virginie shall be auoided, & not in respect of the greater reward in heauen. for the Apostles prouident counseling to virginie, is for the next life, and he allegeth these troubles of mariage in that sense specially as they be a hinderance from the seruice of God here, and therefore an impediment to vve toward the next life and the more ample ioyes thereof.
- The continencie of married folke.
- 20. As though they had not.* He exhorteth that such as haue wiues, should not vvholy besloy them selues in the vaine transitorie pleasure and voluptuousnes of their flesh, but live in such moderation, that their mariage hinder them as little as may be, from spiritual cogitation, vvhich is best fulfilled of them that by mutual consent do vvholy continenot, vvhether they haue had children or none, contemning carnal issue for the ioyes of heauen. And these mariages be more blessed then any other, saith S. Augustine *de Ser. Do. in monte li. 1 cap. 14.*
- Virginie preferred, and why.
- 21. Careful for the things of our Lord.* The Protestants might here learne if they list, first that virginie is not onely preferred before mariage, for that it is a more quiet state of life in this world, but for that it is more conuenient for the seruice of God. Secndly that virginie hath a graceful puritie and sanctitie both of body & soule, vvhich mariage hath not. Thirdly, they may learne the cause why the Church of God requirith chastitie in the clergie, and forbiddeh not onely fornication, but al carnal copulation euen in lawful wedlocke: vvhich is not onely to the end that Gods Priests be not diuided from him by the clogges of mariage, but also that they be cleane and pure from the fleshy actes of copulation.

CHAP. VIII.

He rebuketh the learned vho in pride of their knowlodge did eate idolothya, that is things offered to Idols, vsing (as they said) their libertie: but not considering that the ignorant tooke their doing as an example for them so frequētly: meares so, as they did before in their Paganisme, vwith opinion that they did sanctifie the eaters.

The 4 part. Of meates sacrificed to Idols.



1 **A**ND concerning those things that are
 2 sacrificed to Idols, vve knowv that vve al
 3 haue knowvledge. Knowledge puffeth
 4 vp: but charitie edifieth. † And if any
 5 man thinke that he knoweth something,
 6 he hath not yet knowven, as he ought to
 7 knowv. † But if any man loue God, the
 8 same is knowven of him. † But as for the meates that are
 9 immolated to Idols, vve knowv that an Idol is nothing in
 10 the vworld, and that there is no God, but one. † For al-
 11 though there be that are called gods, either in heauen, or in
 12 earth (for there are many gods, and many lordes) † yet to vs
 13 there is one God, the Father, of vvhom al things, and vve
 vnto him: and one Lord, I e s v s Christ, by vvhom al things,
 and vve by him. † But there is not knowvledge in al. For
 some vntil this present vwith a conscience of the Idol, eate
 as a thing sacrificed 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 heede lest perhaps this
 your libertie be an offense to the vveake. † For if a man see
 him that hath knowvledge, sit at table in the Idols temple:
 shal not his conscience, being vveake, be edified, to eate
 things sacrificed to Idols? † And through thy knowvledge
 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. † Vvherfore
 if meate scandalize my brother: I vvil neuer eate flesh, lest
 I scandalize my brother.

Knowledge vwithout charitie puffeth vp in pride, and profiteth nothing at al. vvhē it is ioy- ned vwith charitie, then it edifieth *Ang. li. p. in. De i. 22.*

Re. 14. 15

Re. 14. 21.

ANNOTATIONS
 CHAP. VIII.

1. *Use al hanc knowlodge.* The spiritual and perfectly instructed Christians knewv no meate, norv to be vncleane, neither for signification, as in the Lawv of Moyset: nor alvvayes

No meates vncleane.

Kkk by

Giving of
scandal repre-
hended.

The Here-
tikes ridicu-
lously apply
S. Pauls
wordes againt
the Churches
fastes and ab-
stinence.

Going to the
Communion,
what a sinne
in Catholikes.

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 eat boldly of such meates as were sacrificed, contemning and condemning their Idols as mere nothing, and the worship of them as the honour of things imaginarie. which their faulte, for their vvan: of discretion and charitie, and for the vse of that their libertie to the offense and scandal of the vveake, the Apostle doth here reprehend.

7. *Some vwith a conscience.* The perfecter mens fault vvas, that they gaue offense by their eating, to the vveaker Christians. Who seeing hem whom they reputed vwise and learned, to eat the meates offered to Idols, conceiued that there vvas some vertue and sanctificatiō in those meates, from the Idol to which they were offered; and though that such things were or might be eaten vwith the same conscience and deuotion as before their consecution.

Therefore the case standing thus, and the Apostles discourse of eating or not eating meates being so as is declared (a thing so euidēt that it admitte:h no other interpretation) if the Protestants apply any of this admonition against our fastes in the Cath. Church, they be so to ridiculous.

10. *In the Idols temple.* Like as novv, some Catholikes haue said, they knowv that Caluins communion is but as other bread and wine. but yet the ignorant being such goe to the Communion, thinke that it is a good act of Religion. Yea vwhatsoever they pretend, it must needs seeme an honour to Caluins Communion, when they are seen in the Idols temple soleyly sitting or communicating at the abominable table.

CHAP. IX.

To them that so vaunted their libertie about Idolatry, he bringeth his owne example, to vvis, that he also had libertie to liue by the Gospel, but yet that he vsed it not, so to auoid scandal of the infirme, and because it vvas more meritorious. 20 Declaiming against their securitie, and shewing them by similitudes and examples, 20 both of hem self, 1 And of the Israelites, that saluation is not so lightly come by: 10 and so concludeth againe against eating of Idolatry, because it is also to committe idolatry, 22 and not onely to giue it example to the infirme.



AM I not free? Am I not an Apostle? Haue I not
seen Christ Iesus our Lord? Are not you
my vvorke in our 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 vve povver to eat and drinke? † Haue vve not povver
to lead about^a a vvoman a sister, as also the rest of the Apo-
stles, and our Lordes brethren, and Cephast † Or I only
and Barnabas haue not vve povver to doe this? † Vvho
euer plaieth the souldiar at his ovvne charges? Vvho plan-
teth a vine, and eateth not of the fruite thereof? Vvho see-
deth a flocke, and eateth not of the milke of the flocke?
† Speake I these things according to man? Or doth not the
Lavy also say these things? † For; it is vvritten in the Lavy
of Moyses, *Thou shalt not moose the mouth of the ox that treadeth out the
corne.* Vvhy, hath God care of oxen? † Or for vs certes doth
he say it? For they are vvritten for vs. because he that eareth,
ought

20 He nameth
Cephas (that
is Peter) to
proue his pur-
pose by the
example of
the cheefe and
Prince of the
Apostles. S.
Ambro. S. Cl. r. f.
Occum. vpon
this place.

20 In that coun-
trie they did
tread out their
corne vvith
oxen, as vve
do threth it
out.

Deu. 25,
4.

ought to care in hope: and he that treadeth, in hope to receive fruite. † If vve haue so vven vnto you spiritual things, is it a great matter if vve reape your carnal things? † If other be partakers of your povver: vwhy not vve rather? Howbeit vve haue not vsed, this povver: but vve beare al things, lest vve should giue any offence to the Gospel of Christ.

† Know you not that they which worke in the holy place, eat the things that are of the holy place: and they that serue the altar, participat with the altar? † So also our Lord ordained for them that preach the Gospel, to liue of the Gospel.

† But I haue vsed none of these. Neither haue I vwritten 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 glorie void. † For and if I euangelize, it is no glorie to me: for necessitie lieth vpon me: for vvoe is to me if I euangelize not. † For if I doe this vwillingly, I haue reuward: but if against my vvill, a charge is committed to me. † Vwhat is my reuward then? That preaching the Gospel, I yeld the Gospel vvithout cost, that I abuse not my povver in the Gospel. † For vvhereas I vvas free of al, I made my self the seruant of al: that I might gaine the moe. † And I became to the Ievves as a Ievv, that I might gaine the Ievves. † to them that are vnder the Lavv, as though I vvere vnder the Lavv (vvhereas my self vvas not vnder the Lavv) that I might gaine them that vvere vnder the Lavv. to them that vvere vvithout the Lavv, as though I vvere vvithout the Lavv (vvhereas I vvas not vvithout the lavv of God, but vvas in the lavv of Christ) that I might gaine them that vvere vvithout the Lavv. † To the vveake I became vveake, that I might gaine the vveake. To al men: I became al things, that I might saue al. † And I doe al things for the Gospel, that I may be made partaker thereof.

† Know you not that they that runne in the race, al rúne in deede, but one receiue the price? So runne that you may obtaine. † And euery one that striueth for the maistrice, refraineth him self from al things: and they certes, that they may receiue a corruptible crowne: but vve an incorruptible.

† I therefore so runne, not as it vvere at an vncertaine thing: so I fight, not as it vvere beating the aire: † but I chastise my body, and bring it into seruitude, lest perhaps vvhen I haue preached to others, my self become reprobate.

Deu. 18,
2.

† τῆ δὲ
συνουσίᾳ,

c the English bible (1562) here and in the next chapter, saith thrise for altar, temple: most falsely & heretically, against holy altars, vvich about the time of that translation were digged downe in England.

Not by fiction or simulation, but by compassion of the infirmitie of al fortes. Aug. 4. 9.

The Epistle vpon the Sunday of Septuagesime.

Kkk ij ANNOT.

ANNOTATIONS
CHAP. IX.

- The Here-
takes good pre-
tense of Gods
honour.
Heretical tra-
dition.
1. *My worke.*] As he called him self before Gods coadiutor, so here he boldly also chalenge-
th the Corinthians conversion to be his handy worke in our Lord: nothing derogating thereby
frō Christ, as the Protestants rudly charge the Fathers & Catholike men (vnder pretence of Gods
honour) for vsing such phraes or speeches in the Apostles sense, of the Saints or Sacraments.
2. *A woman a siffer.*] The Heretikes peruersely (as they do al other places for the aduantage
of their Sect) expound this of the Apostles Wives, and for, *vux nan*, translate, *uixit*, al belles
founding vveJding to them. Vwhere the Apostle meaneth plainly the deuout vwomen that after
the maner of Leuitic¹⁹ did serue the preacher of necessities, of vvhich fore many folovved Christ,
and sustained him and his of their substance. So doth S. Chrysostome, Theodoret, and al the
Greekes (*Oecum. in collect. super hunc ls*) take it. So doth S. Augustine *De op. Monach. c. 2.* and S. Hieron
li. 2. adu. Iovinianum c. 14. both disputing and prouing it by the very vwordes of the text. S. Ambrose
also vpon this place. And the thing is most plaine, for to vvhate end should he talke of burdening
the Corinthians, vwith finding his vwife, vwhen him self (c. 7. 8.) cleerely saith that he vvas single?
3. *Who plaineth the souldar?*] He proueth by the Scriptures and natural reasons that Pretachers
and Pastors may challenge their finding of their focke, though him self for causes had not, nor in-
tended not to vse his right and libertie therein.
4. *If I Euangelize.*] If I should preach either of compulsion and seruil feare, or mere neces-
sitie, not hauing othervise to liue and sustaine my self in this vworld, I could not looke for reuward
in heauen. but nowv doing it, not onely as enioyned me, but also as of loue and charitie, and freely
vwithout putting any man to cost, and that voluntarily and of very desire to saue my heares, I shal
haue my reuward of God, yea and a reuward of Supererogation, vvhich is giuen to them that of
abundant charitie do more in the seruice of God then they be commaunded, as S. Augustine
expoundeth it, *De op. Mon. c. 2.*
5. *That I may be partaker.*] A singular place to conuince the Protestants, that vvil not haue
men vvorke vvel in respect of reuward at Gods hand: the Apostle conuincing expressly, that al this
that he doth either of duty or of Supererogation aboue duty (as to preach of freecost, and to
vvorke vwith his ovvne hands to get his ovvne meate and his fellowves, and to abstaine from many
lawful things) al is, the rather to attaine the reuward of heauen.
6. *So runne.*] If such as runne for a price, to make them selues more svvift, and to vvinne the
game, abstaine from many meates and pleasures: vvhate I should not vve doe or suffer to vwinne
the crowne of glorie, proposed and promised to none but such as runne, trauel, and endeavour
for it.
7. *I chastise.*] The goale of euerlasting glorie is not promised nor set forth for onely faith men,
for such runne at random: but it is the price of them that chastise and subdue their bodies and
fleshly desires by fasting, vwatching, voluntary pouertie, and other afflictions. Lord, how false is
the carnal doctrine of the Sectaries and the maners of these daies from the Apostles spirit.
V. herein euen vve that be Catholikes, though vve do not condemne vwith the Protestants tuce
voluntarie affliction: as superstitious (much less as superstitious or inulious to Christs death,) but
much comend them, yet vve vse nothing the zeale and diligence of our first Christian auncers
herein, and therefore are like to be more subiect to Gods temporal chastiments, at the least in
the next life, then they vvere.
8. *I left perhaps.*] Here may vve lamber tremble (saith a holy father) vwhen the ramme, the
guide of the focke, must so labour and punish him self (besides al his other miseries aduoynd to Per. 1. ombr,
the preaching of the Gospel) lest perhaps he misse the marke. A man might thinke, Paul should in hunc
be as sure and as confident of Gods grace & saluation as vve poore vretched calines: but the lie-
retikes vnihappy securitie, presumption, and faithles persuasion of their saluation is not *fides Apo-
stolorum* but *fides dæmoniorum*, not the faith of the Apostles, but the faith of Devils.
- Pastors and
preachers due.
- V worke of su-
pererogation.
- Doing vvel in
respect of
rewards.
- Running for
the game.
- Penance me-
ritorious.
- S. Paul had
not the Pro-
testants secu-
ritie of salua-
tion.

CHA. X.

See the argument of the 9. Chapter, vvhich comprehendeth the
contents of this also.

FOR

Exo. 13,
27.
Nu. 8, 18
Exo. 14,
22.
Exo. 16,
15.
Exo. 17,
6. Nu.
20, 10.
Nu. 26,
63.
Nu. 11, 4
Exo. 32,
6.
Nu. 25, 1
Nu. 21, 5
Nu. 11,
23, 14,
37.

Tenta-
tion hath
not ap-
prehen-
ded
in actu



1 **F**OR I vvil not haue you ignorant bre-
thren, that our fathers vvere al * vnder
the cloude, & al * passed through the sea,
2 † and al in Moyfes vvere baptized in the
3 cloude and in the sea: † and * al did eate
4 * the same spiritual foode, † and al
* drunke the same spiritual drinke (and
5 they * drunke of the spiritual rocke that
folovved them, and the rocke vvas Christ,) † but in the
more part of them God vvas not vvell pleased. -‡ for they
6 * vvere ouerthrowen in the desert. † And these things
vvere done in a figure of vs, that vve be not coueting euil
7 things, as * they also coueted. † Neither become ye idola-
ters, as certaine of them: as is vvritten: *The people sate downe to*
8 *eate and drinke, and rose vp to play.* † Neither let vs fornicate, * as
9 certaine of them did fornicate, and there fel in one day three
and tventie thousand. † Neither let vs tempt Christ: as
10 certaine of them tempted, and * perished by the serpents.
† Neither doe you murmur: as * certaine of them murmu-
11 red, and perished by the destroyer. † And al these things
chaunced to them in figure: but they are vvritten to our cor-
reption, vpon vvhom the endes of the vvorld are come.
12 † Therefore he that thinketh him self to stand, let him take
13 heede: lest he fall. † Let not tentation apprehend you, but
humane. and God is faithful, vvho vvil not suffer you to be
14 tempted aboue that vvich you are able: but vvil make also
vvith tentation issue, that you may be able to susteine. -‡
15 † For the vvich cause, my dearest, flee from the seruing
of Idols. † I speake * as to vvise men: your selues iudge
16 vvhat I say. † The chalice of benediction * vvich vve
do blesse: is it not the comunication of the bloud of Christ?
and the bread vvich vve breake, is it not * the participation
17 of the body of our Lord? † For being many, vve are * one
18 bread, one body, al that participate of one bread. † Behold
Israël according to the flesh: * they that eate the hostes, are
19 they not partakers of the altar? † Vvhat then? do I say that
that vvich is immolated to Idols, is any thing? or that the
20 Idol is any thing? † But the things that the heathen do im-
molate, to deuils they do immolate, and not to God. And * I
21 vvil not haue you become fellowves of deuils. † * You can
not drinke the chalice of our Lord, and the chalice of deuils:

The Epistle
vpon the 9
Sunday after
Lentecost.

It is prob-
table to al, or
in a maner to
al, for to keepe
them in humi-
litie, not to
know vvhat
they shal be:
sa. h. S. Augu-
stine. Vvich
maketh agast
the vaine secu-
ritie of the
protestants.

Kkk iij you

you can not be partakers of the table of our Lord, and of the table of devils. † Or do vve emulate our Lord? Vvhy, are we 22 stronger then he?

Al things are lawvful for me, but al things are not expedient. † Al things are lawvful for me, but al things do not edifie. † Let no man seeke his ovvne, but an other mans. 24 † Al that is sold in the shambles, eate: asking no question for conscience. † *The earth is our Lordes, and the fulnes thereof.* † If any 26 inuite you of the infidels, and you vvil goe: eate of al that is set before you, asking no question for conscience. † But if 27 any man say, This is immolated to Idols: do not eate for his sake, that shevved it, and for conscience: † conscience I say 29 not thine but the others. For vvhy is my libertie iudged of an other mans conscience? † If I participate vvith thanks: 30 vvhy am I blasphemed for that vvwhich I giue thanks for? † Therefore vvwhether you eate, or drinke, or do any other 31 thing: doe al things vnto the glorie of God. † Be vvithout 32 offense to the Ievves and to the Gentiles, and to the Church of God: † as I also in al things doe please al men, not seeking that vvwhich is profitable to my self, but vvwhich is to manny: that they may be saued.

Pf. 23, n

ANNOTATIONS CHAP. X.

The old figures of our Sacraments.

Vve receive greater benefites by our Sacraments then the Iewes did by theirs.

The Apostle and auuncient fathers speake covertly of the B. Sacrament.

The Apostles blessed the Chalice, & so consecrated.

1. *The same.* The red sea and the cloud, a figure of our Baptisme: the Manna from heauen and vvater miraculously drawen out of the rocke, a figure of the holy Sacrament of Christes body and blood: our Sacraments containing the things and graces in truth, vvwhich theirs only signified. And it is an impudent forgerye of the Caluinists, to vwrite vpon this place, that the Ievves received no lesse the truth and substance of Christ and his benefites in their figures or Sacraments, then vve do in ours: and that they and vve al eate and drinke of the self same meate and drinke: the Apostle saying onely, that they among them selues did al feede of one bread, & drinke of one rocke: vvwhich vvvas a figure of Christ, therein especially, that out of Christes side pearced vpon the Crosse, gush'd out blood and vvater for the matter of our Sacraments.

Calu. in hunc loc.

2. *As to vvise men.* To cause them to leaue the sacrificies and meates or drinckes offered to Idols, he putteth them in minde of the onely true Sacrifice and meate and drinke of Christes body and blood: of vvwhich and the sacrifice of Idols also, they might not be in case partakers. Vvling this terme, *ut prudentibus loquor*, in the same sense (as it is thought) as the Fathers of the primitive Church did giue a vvatch vvord of keeping secreete from the Infidels and vvbaptized, the mysterie of this diuine Sacrifice, by these vvordes, *Narrantur fideles, non sunt qui initiati sunt.* August. in Pf. 119. & 11. Cor. 1. 2. & Pf. 109. Ho. 2. 2. in lib. 20. Iam. Orig. in Leuit. ho. 2. Chryf. ho. 27 in Gen. in fine ho. 31 ad po. Antioch. ho. 3. in 1 Tim. 5. Paul saith, I speake to you boldly of this mysterie as to the vvise and better instructed in the same.

3. *Which vvwe blasse.* That is to say, the Chalice of Consecration vvwhich vve Apostles and Priests by Christes commission do consecrate, by vvwhich speach as vvell the Caluinists (that vse no consecration of the cuppe at al, blasphemously calling it magical murmuration, and puerily referring the benediction, to thanks giuing to God) as also the Lutherans be refuted, vvho affirme Christes body and blood to be made present by receiuing & in the receiuing onely. for the Apostle expressly referreth the benediction to the chalice, and not to God, making the holy blood and the communicating thereof the effect of the benediction.

Calix cui benedictio non datur.

16. The

16. *The participation of the body.* The holy Sacrament and Sacrifice of Christs body and blood being received of vs, ioyneth vs in soule and body and engrafteth vs into Christ him self, making vs partakers and a part of his body and blood. For not by leue or spirite onely (saith S. Chrysolom) but in every deed vs are vnited in his flesh, made one body with him, members of his flesh and bones. Chryl. ho. 45 in lo. ioh. finem. And S. Cyril, Such is the force of mystical benediction as it maketh Christ corporally by communicating of his flesh to dwell in vs. Cyril li. 10. in lo. c. 13.

17. *One bread, one body.* As we be first made one with Christ by eating his body and drinking his blood, so secondly are we conioyned by this one bread which is his body, and cuppe which is his blood, in the perfect vnion and fellowshipp of al Catholike men, in one Church which is his body Mystical. Vvhich name of Body mystical is specially attributed and appropriated to this one commonwealth and Societe of faithfull men, by reason that al the true persons and true members of the same, be maruelously knit together by Christs owne one body, and by the self same blood in this diuine Sacrament. See S. August. li. 21, c. 21 de ciu. Dei. Hilar. li. 2 de Trin. circa med.

18. *They that eate the host offer.* It is plaine also by the example of the Iewes in their Sacrifices, that he that eateh any of the host immolated, is partaker of the Sacrifice, and ioyned by office and obligation to God, of whose sacrifice he eateh.

19. *I will not eate you.* I conclude then (saith the Apostle) thus: that as the Christian which eateh and drinkeh of the sacrifice or Sacrament of the altar, by his eating is participant of Christs body, and is ioyned in fellowshipp to al Christian people that eate and drinke of the same, being the host of the new Law: and as al that did eate of the hostes of the Sacrifices of Moyse Law, were belonging and associated to that state and to God to vvhom the sacrifice was done: euen so vvhosoever eateh of the meates offered to Idols, he sheveth and professeth him self to be of the Communion and Societe of the same Idols.

20. *You can not drinke.* Vpon the premisses he vvarneth them plainly, that they must either forsake the sacrifice and fellowshipp of the Idols and Idolaters, or els refuse the Sacrifice of Christs body and blood in the Church. In al vvhich discourse we may obserue that our bread and chalice, our table and altar, the participation of our host and oblation, be compared or resembled point by point, in al effects, conditions, and proprietes, to the altars, hostes, sacrifices and immolations of the Iewes and Gentils. Vvhich the Apostle would not, nor could not haue done in this Sacrament of the Altar, rather then in other Sacraments or seruice of our religion, if it onely had not bene a Sacrifice and the proper worship of God among the Christians, as the other were among the Iewes and Heathen. And so do al the Fathers acknowledge, calling it onely, & continually almost, by such termes as they do no other Sacrament or ceremonie of Christs religion: The lambe of God laid vpon the table: Conc. Nic. the unbloody seruice of the Sacrifice, in Conc. Ephes. ep. ad Nestor. pag. 605. the Sacrifice of sacrifices: Dionys. Ec. Hier. c. 3. the quickening holy sacrifice: the unbloody host and viaticum: Cyril. Alex. in Conc. Ephes. Anath. 11. the propitiatorie sacrifice both for the liuing and the dead: Tertul. de cor. Milit. Chryl. ho. 41 in 1 Cor. Ho. 3. ad Philip. Ho. 66 ad po. Antioch. Cypr. ep. 66. & de cen. Do. nu. 1. August. Ench. 109. Quæst. 2. ad Dulcit. to. 4. Ser. 34. de verb. Apost. the Sacrifice of our Mediator: the sacrifice of our price: the Sacrifice of the new Testament: the sacrifice of the Church: August. li. 9. c. 13. & li. 3 de bapt. c. 19. the one onely inconsumptible vltimate vntouch which there is no religion: Cyprian. de cen. Do. nu. 2. Chryl. ho. 17 ad Hebr. The pure oblation, the new offering of the new Law: the vital and unpolluted host: the honorable and dreadful Sacrifice: the Sacrifice of thanksgiving or Eucharistical: and the Sacrifice of Melchisedec. Vvhich Melchisedec by his oblation in bread and wine did properly and most singularly prefigure this office of Christs eternal Priesthod and sacrificing him self vnder the formes of bread and wine: vvhich shal continue in the Church through out al Christian Nations in steed of al the offerings of Aarons Priesthod, as the Prophete Malachie did foretel, as S. Cyprian, S. Iustine, S. Irenæus and others the most auncient Doctors and Martyrs do testifie. Cyp. ep. 63. nu. 2. Iustin. Dial. cum Trypho. post med. Irenæ. li. 4. c. 12. And S. Augustine li. 17 c. 20 de cin. Dei. & li. 1 cont. adu. leg. & prop. c. 18. & li. 3 de bapt. c. 19: S. Leo ser. 2 de Passione: and others do expressly auouch that this one Sacrifice hath succeeded al other and fulfilled al other differences of sacrifices, that it hath the force and vertue of al other, to be offered for al persons and causes that the others, for the liuing and the dead, for finnes and for thankes giuing, and for vvhich other necessitie so euer of body or soule. Vvhich holy action of sacrifice they also call the Mass in plaine vvorde. August. ser. 211. 91. Con. Carthag. 2. c. 1. c. 1. Milan. c. 12. Leo ep. 22. 11 v. 2. Grego. li. 3. ep. 99. & 6. This is the Apostles and Fathers doctrine. God graunt the Aduersaries may find mercie to see so euident and inuincible a truth.

Cyp.
Iustin.
Irenæ.
infra.

Malach.

Ambros.
ep. 11.

21. *Partakers of the table.* Though the faithfull people be many waies knowen to be Gods peculiar, and be ioyned both to him & among them selues, and also seuered and distinguished from al others that pertaine not to him, as vvel Iewes and Pagans, as Heretikes and Schismatikes, by sundry other external signes of Sacraments, doctrine, and gouernement: yet the most proper and the best, is by substantiall vnion or difference consisteth in the Sacrifice and Altar: by vvhich God so specially bindeth his Church vnto him, and him self vnto his Church, that he acknowledgeth none to be participating with this

Our vnion among our fel- ues by the B. Sacrament.

Participation in Sacrament or sacrifice, sheweth of vvhich Societe we are.

The sacrifice of the altar is proued, by the Apostles comparison with the sacrifices of Iewes and Gentils. It is proued to be a sacrifice, out of the fathers.

The fathers called this sacrifice, the MASS.

Specially in their sacrifices, and at the Communion table.

The heretike Communion is the very table and cup of Diuels.

How by participation with idolaters, idolatrie is committed.

How to avoid scandal in things indifferēt.

his, that is not partaker of his one onely Table and Sacrifice in his Church: and acquitteth him self of al such as ioyne in felovvship vvith any of the Heathen at their Idolatrie, or vvith the Levvtes at their Sacrifices, or vvith Heretikes and Schismatikes at their prophane and detestable table. Vvhich because it is the proper badge of their separation from Christ and his Church, and an altar purposely erected against Christes Altar, Priesthood, and Sacrifice, is in deede a very sacrifice, or (as the Apostle here speakeith) a table and cuppe of Diuels, that is to say, wherein the Diuel is properly serued, and Christes (Gentiliie) defiled. And therefore al Catholike men, if they locke to haue felovvship vvith Christ and his members in his body and bloud, must deeme of it as of Idolatrie or sacrilegious superstition, and abstaine from it and from al societie of the same, as good Toliae did from Ieroboams calves and the altars in Dan and Behel: and as the good faithful did from the Excelses, and from the temple and sacrifices of Samaria. Now in these Christian times vve haue no other Idols, but heresies, nor Idolohytes, but their false seruices shifed into our Churches in stede of Gods true and onely vvorship. Cyp. de vnica Ec. na. 2. Hiero. in 11 Osee. Et in 2. Amos. Et in 2. Habac. Aug. in ps. 80. v. 10. De Civ. Dei li. 12. c. 12.

How by participation with idolaters, idolatrie is committed. *22* All things are lawful. Hitherto the Apostles arguments and examples vvhereby he vvould auert them from the meates offered to Idols, seeme plainly to cōdemne their fact as Idololatrie, or as participant & accessory to Idolatrie, & not onely as of scandal giuen to the weake brethren: and so no doubt it vv as in that they wen: into the very temple of the Idols, and did vvith the rest that serued the Idols, eate and drinke of the flesh and libaments directly offered to the Idol, yea and scasted together in the same bankets made to the honour of the same Idols: vvich could not but defile them and entangle them vvith Idolatrie: not for that the meate it self vv as iustly belonging to any other but to God, or could be defiled, made noisome, or vnlawful to be eaten, but for and in respect of the abuse of the same and detestable dedicating of that to the diuel, vvich belonged not to him, but to God alone. Of vvich sacrilegious act they ough: not to be partakers, as needes they must, entering and eating vvith them in their solemnities. to this end hath Paul hitherto admonished the Corinthians. Now he declareth that othervvise in prophane feasts it is lawfull to eate vvithout curious doubting or asking vvwhether this or that were offered meates, and in markettes to bye vvhatsoeuer is there sold, vvithout scruple and vvithout taking knowiedge vvwhether it be of the Idolohytes or no: vvith this exception, first, that if one should inuite him to eate, or bye this or that as sacred and offered meates, that then he should not eate it, lest he should seeme to approve the offering of it to the Idol, or to like it the better for the same. secondly, vvhen the vveake brother may take offence by the same. I or though it be lawfull in it self to eate any of these meates vvithout care of the Idol: yet al lawfull things be not in euery time and place expedient to be done.

CHAP. XI.

The 5. part. Of his Traditions.

He commendeth them for keeping his Tradition: generally. 1 and in particular for this, that a man praised and propheticall bearded, a vvoman veiled, he bringeth many reasons. 22 About another, he representeth the vvife that as the Church-ristible supper supped vncharitably, 23 telling them that they receiued therefore vvithout the B. Sacrament, and shewing them vvhat an heinous sinne that is doing it is the Lords body and the representation of his death, as he by tradition had taught them.

In the greeke, Traditio, κληρονομία.



Ye folovvers of me, as I also of Christ. † And I praise you brethren, 2 that in al things you be mindeful of me: and as I haue deliuered vnto you, you keepe my precepts. † And I vvill haue you knowv, 3 that the head of euery man, is Christ: and the head of the vvoman, is the man: and the head of Christ, is God. † Euery

4 † Every man praying or prophesying vwith his head coue-
 5 red: dishonesteth his head. † But * every vvoman praying
 or prophesying vwith her head not couered: dishonesteth
 6 her head: for it is al one as if she vvere made balde. † For if
 a vvoman be not couered, let her be polled. but if it be a
 7 foule thing for a vvoman to be polled or made balde: let her
 couer her head. † The man truely ought not to couer his
 8 head, because he is the image and glorie of God, but the vvoman
 is the glorie of the man. † For the man is not of the
 9 vvoman, but the vvoman of the man. † For * the man vvas
 not created for the vvoman, but the vvoman for the man.
 10 † Therefore ought the vvoman to haue pow^{er} vpon her
 11 head for the Angels. † But yet neither the man without
 the vvoman, nor the vvoman without the man, in our Lord.
 12 † For as the vvoman is of the man, so also the man by the
 13 vvoman: but al things of God. † Your selues iudge: doth
 14 it become a vvoman not couered to pray vnto God? Nei-
 15 ther doth nature it self teache you, that a man in deede if he
 16 nourish his heare, it is an ignominie for him: † but if a vvoman
 nourish her heare, it is a glorie for her, because heare is
 17 giuen her for a veile? † But if any man seeme to be contem-
 18 ptious, vve haue no such custome, nor the CHURCH of
 God.
 19 † And this I commaund: not praising it that you come
 together not to better, but to vvotse. † First in deede vwhen
 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 vvhich are approued,
 20 may be made manifest among you. † Vvhen you come ther-
 fore together in one, is it not novv to eate our Lbrdes sup-
 21 per. † For euery one taketh his ovvne supper before to eate.
 22 And one certes is an hungred, and an other is drunke. † Vvhy,
 haue you not houses to eate and drinke in? or contemne
 ye the Church of God: and confound them that haue not?
 Vvhat shal I say to you? praise I you in this? I do not praise
 you.
 23 † For I receiued of our Lord that vvhich also I haue de-
 liuered vnto you, that our Lord IESVS in the night that
 he vvas betrayed, tooke bread: † and giuing thankes brake,
 and said: Take ye & eate, THIS IS MY BODY VVHICH
 SHALL BE DELIVERED FOR YOU: this doe ye for
 the

Gen. 2,
21.

the
chur-
che.

Mat. 16,
16.
Mr. 14,
21.
Euc. 22,
19.

The Epistle
vpon Maundy
Thursday.

a The Epistle
vpon CORVS
Christiday.

b The Apostles
drift in al that
he saith here
of the Sacra-
ment, is against
vvnorthy re-
ceiuing (as S.
Augustine also
noteth Ep. de
e. 1.) and not
to set out the
vvhole order
of ministratio,
as the heret-
icks do igno-
rantly imagine.

Lll the

the commemoration of me. † In like maner also the chalice 25
 after he had supped, saying; THIS CHALICE IS THE
 NEW TESTAMENT IN MY BLOVD. this doe ye, as
 often as you shal drinke, for the comemoration of me. † For 26
 as often as you shal eat this bread, and drinke the chalice,
 you shal shew the death of our Lord, vntil he come. † Ther- 27
 fore vvhosoeuer shal eat this bread, or drinke the chalice
 of our Lord vnvorthily, he shal be guilty of the body and
 of the blood of our Lord. † But let a man proue him self: 28
 and so, let him eat of that bread, and drinke of the chalice,
 † For he that eateth and drinketh vnvorthily: eateth and 29
 drinketh iudgement to him self, not discerning the body of
 our Lord. -† † Therefore are there among you many weake 30
 and feble, and many sleepe. † But if vve did iudge our 31
 selues: vve should not be iudged. † But vvhiles vve are 32
 iudged, of our Lord vve are chastised: that vwith this world
 vve be not damned. -† † Therefore my brethren, vwhen you 33
 come together to eate, expect one an other. † If any man 34
 be an hungred, let him eate at home: that you come not to-
 gether vnto iudgement. And the rest I vvil dispose, vwhen
 I come.

ANNOTATIONS
 CHAP. XI.

2. *My prompts.* Our Pastors and Prelates haue authoritie to commaund, and vve are bound to obey. And the Governours of the Church may take order and prescribe that vvhich is comely in euery state, as time and place require, though the things be not of the substance of our religion.

3. *Every woman.* Vvhat gifts of God so euer women haue, though supernatural, as some had in the Primitiue Church, yet they may not forget their womanly shamefastnes, but shew themselves subiect and modest, and couer their heads vwith a vveil.

16. Customs. If vvhomen or other, to defend their disorder & malipertnes, dispute or alleage Scriptures and reasons, or require causes of their preachers vwhy & by vvhich authoritie they should be thus restrained in things inuident, make them no other answer but this, This is the custome of the Church, this is our custome. Vvwhich is a goodly rule to repress the saucinesse of contentious anglers, vvhich being out of al modestie and reason, neuer vwant vvordes and replies against the Church. Vvvhich Church if it could then by prescription of teny or thirty yeres, and by the authority of one or two of their first preachers, stoppe the mouthes of the seditious: vvhich should not the custome of fiftene hundred yeres, & the decrees of many hundred Pastors, gaine of reasonable, modest, and humble men?

19. There must be ierresies. Vvhen the Apostle saith, *Herresies must be:* He sheweth the euene, and not that God hath directly so appointed it as necessaie. For, that they be, is cometh of mans malice and free vvill: but that they be conuerted to the manifestation of the good and constant in faith & the Churches vniue, that is Gods special vvork of providence that vvorketh good of euil. And for that there should fall Herresies and Schismes, specially concerning the Article and vse of the B Sacrament of the Altar, vvhich he now beginneth to treat, it may make vs masuel the lesse, to see so great dissensions, Herresies, and Schismes of so vvicked and vvake in faith concerning the same. Such things then vvill be, but vvo to him by vvhom scandals or Sectes do come. *Let vs vs Herresies,* saith S. Augustine, *not to that end to approue their errors, but that by defending the*

Catholicke

Catholike doctrine against their desires, vve may be more watchful and wary: because it is most truly written, There shall be heresies that the tried and approved may be manifested or discovered from the holu hartes among you. Let vs use the benefite of Gods providence, for Heretikes be made of such as would erre or be naught, though they were in the Church: but being out, they profite vs exceedingly, not by teaching the truth which they know not, but by stirring up the carnal in the Church to seek truth, and the spiritual Catholikes, to deere the truth, for there be innumerable holy approved men in the Church, but they be not discerned from other among vs, nor manifest, so long as vve had rather sleepe in darknes of ignorance, then behold the light of truth, therefore many are raised out of their sleepe by Heretikes to see the day of God, and are glad thereby. August. c. 8. de vera relig.

Co. Gang. can. 11.

Cons. Loo. die. can. 27. 17.

10. Our Lordes supper.] The Christians at or about the time of the Churches onely Sacrifice and their communicating there of, kept great feastes: which continued long, for that the reliefe of the poore vpon the common charges of the richer sort, and the charitie and vnicie of al sortes vvere much preferred thereby, for which cause they vvere called *arctas*, that is, Charitie, of the sunient Fathers, and vvere kept commonly in Church houses or porches adioyning, or in the body of the Church (vvhetherof see Tertullian Apolog. 2. 29. Clemens Alexand. S. Iustine, S. Augustine ent. Fanst. li. 20 c. 20.) after the sacrifice and Communion vvas ended, as S. Chryltoſom bo. 27. in 1 Cor. in imitio iudgeth. Those feastes S. Paul here calleth *Canas Dominicas*, because they vvere made in the Churches which then vvere called *Dominica*, that is, Our Lordes houses. The disorder therefore kept among the Corinthians in these Church-feastes of Charitie, the Apostle seeketh here to redresse, from the foule abuses expressed here in the text. And as S. Ambrose in *bene locum*, and most good authors novv thinke, this which he calleth *Dominica canas*, is not meant of the B. Sacrament, as the circumstances also of the text do giue, namely, the relieving of the poore, the rich mens private deuouring of all, not expecting one an other, glotony and drunkenness in the same, which can not agree to the holy Sacrament. And therefore the Heretikes haue smal reason, vpon this place, to name the said holy Sacramet, rather, the Supper of the Lord, then after the maner of the primitiue Church, the Eucharist, *M A S S E*, or *Liturgie*. But by like they would bring it to the supper againe or Eueing seruice, vvhien men be not fasting, the rather to take avway the old estimation of the holines thereof.

Agape or suppers of charitie.

Vvwhether the Apostle meane by our Lordes supper, the B. Sacrament.

11. I haue deliuered.] As al other partes of religion vvere first deliuered by preaching and word of mouth to euery Nation conuerted, so this holy order and vse of the B. Sacrament vvas by S. Paul first giuen vnto the Corinthians by tradition. Vnto which as recouled of our Lord he reuoketh them by this Epistle, not putting in writing particularly al things pertaining to the order, vse, and institution, as he afterwards saith: but repeating the summe and substance thereof, and leaving the residue to his returne. But his vvordes and narration here vwritten vve vvill particularly prosecute, because the Heretikes make profession to solouy the same in their pretended reformation of the *M A S S E*.

Traditio with out vvriting.

Whether the catholikes or Protestants doe more imitate Christs institution of the B. Sacrament.

12. In the night.] First the Aduersaries may be here conuincd that al the circumstances of time, person, & place which in Christs action are noted, needs not to be imitated. As, that the Sacramet should be ministred at night, to men onely, to onely vvellue, after or at supper, & such like: because (as S. Cyprian ep. 62. vv. 1. & S. Augustine ep. 117. c. 4. note) there vvere causes of those accidents in Christ that are not novv to be alleged for vs. He instituted then this holy act: vve do not, he made his Apostles Priests, that is to say, gaue them commission to do and minister the same: vve do not, he vvould haue this the last act of his life & vvithin the bounds of his Passion: it is not so vvith vs. he vvould care and make an end of the Paschal to accomplish the old Lavv: that can not be in our action, therefore he must needs doe it after supper and at night: vve may not do so. he excluded al vvomen, al the rest of his Disciples, al lay men: vve iouite al faithfull men & vvomen. In many circumstances then, neither vve may imitate Christs first action, nor the Heretikes as yet do: though they seeme to endine by abandoning other names sauing this (calling it Supper) to haue it at night and after meate, though (as is before noted) they haue no iust cause to call it so vpon Christs fact, seeing the Euangelists do plainly shew that the Sacrament vvas instituted after Supper, as the Apostle him self here recordeth of the later part in expresse speech. And most men thinke, a long sermon and the vvashing of the Apostles feete came betvvens, yea and that the supper vvas quite finished, & grace said. But in al these and such like things, the Catholike Church onely, by Christs spirit can tel, vvich things are imitable, vvich not, in al his actions.

Al circumstance: in our Saviours action about the B. Sacramet, neede not be imitated.

13. 11. 2.

2m. 9. 16.

13. Tooke.] Christ tooke bread into his hands, applying this ceremonie, action, and benediction to it, and did blesse the very element, vved pouver and a diue vvord vpon it, as he did ouer the bread and fishes which he multiplied: and so doth the Church of God: and so do not the Protestants, if they solouy their ovvne booke and doctrine, but they let the bread & cuppe stand a loose, and occupie Christs vvordes by vvay of report and narration, applying them not at al to the matter proposed to be occupied: and therefore howsoever the simple people be deluded by the reberal of the same vvordes vvich Christ vsed, yet consecration, benediction, or sanctification of bread and vvine they professe they make none at al. At the first alteration of religion, there vvas a figure of the Crosse at this vvord, *He blesed*: and at the vvorde, *He tooke*, there vvas a glosse or

The Protestants imitate not Christ in blesing the bread and vvine.

rublike that appointed the Minister to imitate Christs action, and to take the bread into his hands: afterward that was reformed and Christs action abolished, and his blessing of bread turned to thanks giuing to God.

They imitate him not in unleavened bread, and mingling water with wine.

21. Bread.] Christ made the holy Sacrament of unleavened bread, and al the Latin Church imitateth him in the same, as a thing much more agreeable to the signification both in it self and in our liues, then the leauen. Yet our Aduersaries neither folow Christ, S. Paul, nor the vvest Church, in the same: but rather purposely make choise of that kind that is in it self more vnseemely, and to the first institution lesse agreeable. In the other part of the Sacrament they contemne Christ and his Church much more impudently and damnablely. For Christ and al the Apostles and al Catholike Churches in the vvorid haue cuer mixed their wine vvith water, for great mysterie and signification, specially for that water gusheth together vvith blood ouer our Lordes side. *Thou our Lord did* (saith S. Cyprian *Ep. ad Caecilium, nu. 6. 1.*) *and none rightly offereth, that fals: vvith not him therein.* Thus Irenaeus (*li. 1. c. 1.*) Iustine (*Apolog. 2. in fine*) and al the Fathers testifye the Primitiue Church did, and in this sort it is done in al the Masses of the Greekes, S. James, S. Basili, S. Chriostomus: and yet our Protestants pretending to reduce al to Christ, vvill not doe as he did, and al the Apostles and Churches that cuer vvere.

The vvordes of consecration, to be said ouer the bread and wine: the which the Protestants do not.

22. *Thou u.*] These vvordes being set dovvne, not in the person of the Euangelistes or Apostles, but expressed as in Christs owne person, to be said ouer the bread, and the like ouer the wine, are the formes of the Sacrament and vvordes of consecration: neither is it a Sacrament but (as S. Angustine saith) vvhen the vvordes come, that is to say, actually and presently be applied to the elements of the same. Therefore the Protestants neuer applying these vvordes more then the vvhole narration of the institution, nor reciting the vvhole (as is said) other vvise then in historical maner, (as if one vvould minister Baptisme & neuer apply the vvordes of the Sacrament to the chiilde, but onely read Christs speeches of the same) make no Sacrament at al. And that theie proper vvordes be the onely forme of this Sacrament, and so to be spoken ouer or vpon the bread and wine, S. Ambrose plainly and precisely vvriteith, recording how far the Euangelists narrative vvordes do goe, and vvhere Christs owne peculiar mytical vvordes of consecration begin: and so the rest of the fathers. *Ambro. li. 6. de Sacr. c. 9. c. 9. de inist. Myster. Iust. Apolog. 2. in fine. Cyp. de Can. De. nu. 1. 2. Aug. Ser. 21. de verb. Do. fac. Mat. Tertul. li. 2. cont. Marc. Chry. ho. 1. in 2. ad Tim. in fine. c. 1. de prodit. Iuda 10. 1. Grego. Nyss. in orat. Catech. Damasc. li. 1. c. 14.*

trall. to in 16.

The Protestants haue taken away the B. Sacrament altogether.

23. *My body.*] Vvhen the vvordes of Consecration be by the said impietie of the Protestants, thus remoued from the elements: no maner, if Christs holy body and blood be not there, or that it is now no more a Sacrament, but common bread and wine. So they that vniuently charge the Cath. Church vvith defrauding the people of one peece of the Sacrament, haue in very deepe left no part nor spice of Sacrament, neither folowing Christ, as they pretend, nor S. Paul, nor any Euangelist, but their owne detestable Secte, hauing boldly defaced the vvhole institution, not in any accident: as indifferent circumstances, but in the very substance and al. The right name is gone, the due elements both gone, no blessing or consecration, or other action ouer them, the formes be gone: and consequently the body and blood, the Sacrament and the Sacrifice.

The power to consecrate giuen to Priests onely.

24. *Thou doe.*] By these vvordes, authoritie and power is giuen to the Apostles, and by the like, in the Sacrament of Orders, to al lawfull Priests onely. No maner then that the new heretical Ministers being lay men, giue the people nothing but bare bread and wine, profane, naked, and natural elements void of Sacrament and al grace. See the Annotation vpon S. Luke chap. 22, 29.

The Sacrament consisteth not in the receiving.

25. *Take and eat.*] This pertaineth to the receiving of those things vvich by consecration are present and sacrificed before: as vvhen the people or Priests in the old Law did eate the hostes offered or part thereof, they vvere made partakers of the sacrifice done to God before. And this is not the substance, or being, or making of the Sacrament or Sacrifice of Christs body and blood: but it is the vse and application to the receiuer, of the things vvich vvere made and offered to God before. There is a difference betvvixt the making of a medicine or the substance and ingredience of it, and the taking of it. Now the receiving being but a consequence or one of the endes vvhy the Sacrament vv as made, & the meane to apply it vnto vs: the Aduersaries vnlearnedly make it al and some, ad therefore improperly name the vvhole Sacrament and ministracion thereof, by calling it the Communion. Vvich name they giue also rather then any other, to make the ignorant belecue that many must communicate together: as though it vv ere so called for that it is common to many. By vvich collusion they take avay the receiving of the Priest alone, of the sicke alone, of reseruing the consecrated Host and the vvhole Sacrament. Against vvich deceite, know that this part of the Mass is not called Communion, for that many should concurre together alvvayes in the external Sacrament: but for that vve do communicate.

Vvhy the Protestants call it the Communion, vvich is a part of the

26. *Communion.*] This name is giuen to the Sacrament, because it is common to many. By vvich collusion they take avay the receiving of the Priest alone, of the sicke alone, of reseruing the consecrated Host and the vvhole Sacrament. Against vvich deceite, know that this part of the Mass is not called Communion, for that many should concurre together alvvayes in the external Sacrament: but for that vve do communicate.

nicat

nicate or ioyne in vnitie and perfect felovvship of one body, with al Christian men in the vvorlde, vvith al (vve say) that eate it through the vvhole Church, and not vvith them onely vvich eate vvith vs at one time. And this fellowvship riseth of that, that vve be, euery time vve receiue either alone or vvith companie, partakers of that one body vvich is receiued through out al the vvorlde. It is called *communio* (saith S. Damascene) & so is deede it is, for that by it vve communicate vvith Christ, & be partakers of his flesh & drinke of his blood, & by it doe communicate and are vnited one vvith another. onely let vs take hede that vve do not participat vvith heretikes. And vven the Apostle saith, that al be one bread and one body that are partakers of one Bread, he meaneth not of them onely that communicate at one time and place: but that al be so, that communicate in vnitie through the vvhole Church. The name Communio is as ignorantly vsed of them, as the name of Supper.

li. c. c. 10.
de orbed.
fide.

26. *You shal shew.*] Vpon this vvord the Heretikes fondly ground their false supposition, that this Sacrament can not rightly be ministred or made vvithout a sermon of the death of Christ: and that this and other Sacraments in the Church, be not profitable, when they be ministred in a strange language. As though the grace, force, operation, & adiuutie, together vvith the instruction and representation of the things which they signifie, vvere not in the very substance, matter, forme, vse, and vvorke it self of euery of the Sacraments: and as though preaching vvere not one vvay to shew Christes Passion, and the Sacraments another vvay: namely this Sacrament, conteyning in the very kindes of the elements and the action, a most liuely representation of Christes death. As vvise might they say that neither Abels sacrifice nor the Paschal lambe could signifie Christes death vvithout a Sermon.

MASSIE, what it signifyeth.

Howe Christes death is shewed by the Sacrament it self, vvithout sermon or otherwise.

27. *Guilty of the body.*] First herevpon marke vvell, that il men receiue the body and blood of Christ, be they infidels or il liuers. For in this case they could not be guilty of that vvich they receiue not. Secondly, that it could not be so heinous an offense for any man to receiue a peece of bread or a cuppe of vrine, though they vvere a true Sacrament. For it is a deadly sinne to receiue any Sacrament vvith vvill & intentio to cõtinue in sinne, or vvithout repentance of former sinnes: but yet by the vvorthie receiuing of no other Sacrament is man guilty of Christes body and blood, but here, vvhere the vvorthie (as S. Chrysostom saith) doth vilany to Christes ovne person, as the Iewes or Gentiles did, that crucified it. *Chry. ho. de non contum. Et. 86. Ho. 20 & 21 ad po. Antioch.* Vvich inuincibly proueth against the Heretikes that Christ is really present.

The vvicked receive the body & blood. The real presence is produced by the heinous offense of vvorthie receiuing.

28. *Let him proue.*] A man must examine his life diligently vvwhether he be in any mortal sinne, and must confesse him self of euery offense vvich he knowveth or feareth to be deadly, before he presume to come to the holy Sacrament. For so the Apostles doctrine here, vvith the continual custom of the Cath. Church and the Fathers example, binde him to doe. *Cypr. de laps. nu. 7. Aug. Eccl. dog. c. 11.*

Confessio before receiuing the B. Sacrament.

29. *Not discerning the body.*] That is, because he putteth no difference nor distinction betvvixt this high meate and others, and therefore S. Augustine saith ep. 118. c. 3. that it is he that the Apostle saith shal be damned, that doth not by singular veneration or adoration make a difference betvvixt this meate and al others. And againe in Psal. 97. *No man eateth it before he adore it.* And S. Ambrose li. 1. c. 12 de Sp. San. *We adore the flesh of Christ in the Sacrament.* S. Chrysostome ho. 20 in 1 Cor. *We adore him on the altar, as the Sages did in the manger.* S. Nazianzen in Eptaph. Gorgonia. *My sister called on him vvich is vvorshipped upon the altar.* Theodorete Dial. 2 Inuoc. *The Sacrament is adored.* S. Denys, this Apostles scholar, made solemne inuocation of the Sacrament after Consecration. *Eccl. 1. 1 part. 2 in princip.* and before the receiuing, the vvhole Church of God cõteth vpon it, *Domine non sum dignus, Domine propitius esto mihi peccatori.* *Lambe of God that takest away the*

Adoration of the B. Sacrament.

The manifold honour and discerning of Christes body in the Cath. Church.

Annot. Mar. 1. 1.

sums of the vvorld, bene meritis vris. And for better discerning of this diuine meate, vve are called from common profane houses to Gods Church: for this, vve are forbidden to make it in vvulgar apparel, and are appointed sacred solemne vestiments. *Hier. in Epitaph. Nepot. & li. 2 adu. Pelag. c. 9. Paulinus ep. 12 ad Sen. 7. 10. Dico. in vit. D. Greg. li. 1. c. 19.* For this, is the halovving of Corporals and Chalice, *Amb. 2 Off. c. 28. Nazianzen. Orat. ad Arianos. Optatum li. 4 in initio.* For this, profane tables are removed and altars consecrated: *August. Ser. de temp. 211.* for this, the very Priests them selues are honorable, chaste, sacred, *Hier. ep. 1 ad Heliodorum c. 7. Li. 1 adu. Iovin. c. 19. Ambros. in 1 Tim. 2.* for this, the people is forbidden to touch it vvith cõmon hands, *Nazianzen. Orat. ad Arianos in initio.* For this, great care and sollicitude is taken that no part of eicher kinde fall to the ground, *Cyrl. Hieros. mystag. 1 in fine. Orig. ho. 12 in c. 13. Eand.* for this, sacred prouision is made that if any hosts or parts of the Sacrament do remaine vnreceiued, they be most religiously reserved vvith al honour and diligence possible, and for this, examination of consciences, confession, continencie, & (as S. Augustine saith) receiuing it fasting. Thus do vve Catholikes and the Church of God discern the holy Body and blood by S. Pauls rule, not onely from your profane bread and vvine (vvich not by any secreet abuse of your Curats or Clerkes, but by the very order of your booke, the Minister, if any remaine after your Communion, may take home vvith him to his ovne vse

The Profane bread of the Prouestants.

and therefore is no more holy by your ovvne iudgement then the rest of his meates) but from al other either vulgar or sanctified meates, as* the Catechumens bread, and our vsual holy bread. If al this be plaine and true, and you haue nothing agreable to the Apostles nor Christes institution, but al cleare contrarie: then *improbet vobis Deum* and confound you for not discerning his holy Body, and for conculcating the blood of the new Testament.

Holy bread. *10. Many flaps.* Vve see here by this, it is a fearful case and crime to defile by sinne (as much as in vs lieth) the body of Christ in the Sacrament. seeing God strooke many to death for it in the Primitiue Church, and punished others by greuous sicknes. No maruel that so many strange diseases and deaths fall vpon vs now in the vworld.

Vnworthie receiuing. *11. Judge your selues.* Vve may note here that it is not ynough, onely to sinne no more, or to repent lightly of that vvhich is past: but that vve should punish our selues according to the vveight of the faults past and forgiven: and also that God vvil punish vs by temporal scourges in this life or the next, if vve do not make our selues very cleane before vve come to receiue his holy Sacrament. vvhose heauy hands vve may escape by punishing our selues by fasting and other penance.

Penance and satisfaction. *11. Exhort one another.* Returning now to their former fault and disorder for the vvhich he tooke this occasion to talke of the holy Sacrament, and how great a fault it is to come vnworthely to it: he exhorte them to keepe their said suppers or feastes in vnitie, peace, and sobrietie, the riche expecting the poore &c.

The Masse is agreable to the Apostles use and tradition: the Communion is not. *12. I vvil dispose.* Many particular orders & decrees, moe then be here or in any other booke of the new Testament expressly vwritten, did the Apostles, as we see here, and namely S. Paul to the Corinthians, set Iovvne by tradition, vvhich our vvhole ministracion of the M A S S E is agreable vnto, as the substance of the Sacrifice and Sacrament is by the premisses proued to be moit consonant: Caluins supper and Communion in al points vvholy repugnant to the same. And that it agreeth not to these other not vwritten traditions, they easily confesse. The* Apostles deliuered vnto the Church to take it onely fasting: they care not for it. The Apostles taught the Church to consecrate by the vwordes and the signe of the Crosse, vwithout vvhich (saith S. Augustine *traid. in 10. 112. Ser. 11. in append. Chryf. bo. 11 in 16 Mat.*) no Sacrament is rightly perfected: the Protestants haue taken it avvay. The Apostles taught the Church to keepe* a Memorie or inuocatio of Saincts in this Sacrifice: the Caluinists haue none. The Apostles decreed that in this Sacrifice there should be special priers for the dead, *Chryf. bo. 3 in ep. ad Philip. Aug. de cur. pro mort. e.* they haue none. Like wise that water should be mixed with the wine, and so forth. See *Annot. in c. 11. v. 21. Broad.* Therefore if Caluin had made his new administracion according to all the Apostles vwritten wordes, yet not knowing how many things beside, the Apostle had to prescribe in these wordes, *Cetera cum vobis disponam* (the rest I wil dispose, when I come) he could not haue satisfied any wise man in his new change. But now seeing they are fallen to so palpable blindness, that their doing is directly opposite to the very Scripture also, which they pretend to folow onely, and haue quite destroyed both the name, substance, and al good accidentes of Christes principal Sacrament, we trust al the world wil see their folly and impudencie.

CHAP. XII.

They must not make their diuersitie of Gifts an occasion of Schisme. considering that al are of one Holy Ghost, and for the profit of the one body of Christ vvhich is the Church: 12. Vvhich also could not be a body, vvhichous such variatie of members. 13. Therefore whether they that haue the inferior gifts, must be difant, since it is Gods distribution: nor they that haue the greater, contemne the other, considering they are no lesse necessari: 14. but al in al ioyne together, 15. and eury one keepe his owne place.

The 6. part.
As touching
the Giftes of
the Holy
Ghost.

The Epistle
vpon the 10
Sunday after
Remocost.



And concerning spiritual things, I vvil not 1
haue you ignorant, brethren. † You know 2
that vwhen you vvere heathen, you vvent
to dumme Idols according as you vvere
ledde. † Therefore I doe you to vnderstand 3
that no mā speaking in the Spirit of God,
saith anathema to I E S V S. And no man
can say, Our Lord I E S V S: but in the holy Ghost.

† And

4 † And there are diuisions of graces, but one Spirit. † And
 5 there are diuisions of ministrations: but one Lord. † And
 6 there are diuisions of operations, but one God, vvhich vvorketh
 7 al in al: † And the manifestation of the Spirit is giuen
 8 vnto euery one to profit. † To one certes by the Spirit is giuen
 9 the vvord of vvisedom: and to an other, the vvord of knowvledge
 10 according to the same Spirit: † to an other, a faith in the same
 11 Spirit: to an other, the grace of doing cures in one Spirit: † to an
 12 other, the vvorking of miracles: to an other, prophecies: to an
 13 other, discerning of spirites: to an other, kindes of tonges: to an
 14 other, interpretation of languages. † And al these things vvorketh
 15 one and the same Spirit, diuiding to euery one according as he vvill. †
 16 † For * as the body is one, and hath many members, and al the
 17 members of the body vvhereas they be many, yet are one body: so
 18 also Christ. † For in one Spirit vvete vve al baptized into one,
 19 vvether Iewves, or Gentiles, or bondmen, or free: and in one Spirit
 20 vve vvere al made to drinke. † For the body also is not one member,
 21 but many. † If the foote should say, because I am not the hand, I
 22 am not of the body: is it therefore not of the body? † And if the
 23 eare should say, because I am not the eie, I am not of the body: is
 24 he therefore not of the body? † If the vvhole body vvere the eie:
 25 vvhere is the hearing? If the vvhole vvere the hearing: vvhere is
 the smelling? † But nowv God hath set the members, euery one of
 them in the body as he vvould. † And if al vvere one member, vvhere
 vvere the body? † But nowv there are many members in deede, yet
 one body. † And the eie can not say to the hand: I neede not thy
 helpe. or againe the head to the feete, You are not necessarie for
 me. † But much more those that seeme to be the more vveake
 members of the body, are more necessarie: † and such as vve
 thinke to be the baser members of the body, vpon them vve put
 more aboundant honour: and those that are our vn-honest partes,
 haue more aboundant honestie. † And our honest partes neede
 nothing: but God hath tempered the body, giuing to it that
 vvanted, the more aboundant honour, † that there might be no
 schisme in the body, but the members together might be careful
 one for an other. † And if one member suffer any thing, al the
 members suffer vvith it. or if one member do glorie, al the
 members reioyce vvith it. † And

¶ All these Gifts be those vvhich the learned call *Gratia gratis data*: vvhich be bestowed often euen vpon ill liuers, vvhich haue not the other graces of god vvhereby their persons should be grateful, iust & holy in his sight.

¶ A marvellous vniõ bevvixt christ & his Church & a great confort to al Catholikes being members thereof, that the church and he, the head & the body, make & be called one Christ. *Aug. de vnit. Ec.*

Ro. 12, 4
 Eph. 4,
 7.

¶ one body,

215. Augustine
op. 111 giueth
the same rea-
son, vvhv mi-
racles & cures
be done at the
memories or
bodies of some
Saints more
then at others:
& by the same
Saints in one
place of their
memories ra-
ther then at
other places.

† And you are the body of Christ, and members of mem- 26
ber.

† And * some verily God hath set in the Church: first A- 27
postles, secondly prophets, thirdly doctors, next miracles, the
the graces of doing cures, helps, gouernements, kindes of
rongs. † Are al Apostles? are al prophets? are al doctors? 28
† :: are al miracles? haue al the grace of doing cures? do al 29
speake vvith tonges? do al interpret? † But pursue the better 30
giftes. And yet I shevv you a more excellent vvvay.

Eph. 4
12

ANNOTATIONS
CHAP. XII.

- Zealous faith. 9. Faith in the same.] This faith is not an other in substance then the common faith in Christ, but is of an other accidental qualitie onely, that is, of more seruor, deuotiō, zeale, and confident trust, specially for doing of miracles.
- Vnitie. 11. If the same.] The Church is of exceeding great distinctiō of members, giftes, orders, and offices: yet of great concord, concurrence, mutual communion and participation in al actions of her members among them selues, and vvith Christ the head of the Body.
- Schisme. 12. Schisme in the body.] All Charitie and vnitie of spirit, is the proper bond and vveale of the common Body: so is diuision or Schisme, vvhich is the interruption of peace and mutual Societie betwene the partes of the same, the special plague of the Church, and as odious to God as rebellion to the temporal Soueraine.

CHAP. XIII.

What aboundeth other Giftes they should seeke after Charitie: as that without which nothing profiteth, & which doth al as it is done, and remaineth also in heauen.

The Epistle
vpon the Sun-
day of Quin-
quagesme, cal-
led Shroue-
Sunday.

21. This pro-
ueth that faith
is nothing
vvorth to sal-
uatiō without
vvorkes, and
that there may
be true faith
vvithout Cha-
ritie.



IF I speake vvith the tonges of men and
of Angels, and haue not charitie: I am
become as sounding brasse, or a tinkling
cymbal. † And if I should haue prophe-
cie, and knew al mysteries, and al knowv-
ledge, and if I should :: haue al faith
so that I could remoue mountaines, and
haue not charitie, I am nothing. † And if I should distribute
al my goods to be meate for the poore, and if I should deli-
ner my body so that I burne, and haue not charitie, it doth
profit me nothing.

† Charitie is patient, is benigne: Charitie enuieth not,
dealeth not perversly: is not puffed vp, † is not ambitious,
seeketh not her ovvne, is not prouoked to anger, thinketh
not euil: † reioyceth not vpon iniquitie, but reioyceth
vvith

7 vwith the truth: † suffereth al things, beleeueth al things, ho-
 8 peth al things, beareth al things. † Charitie neuer falleth
 9 avvay: vvwhether prophecies shal be made voide, or tonges
 10 shal cease, or knowvledge shal be destroyed. † For in part
 11 vve knowv, and in part vve prophecie. † But :: vvhen that
 12 shal come that is perfect, that shal be made voide that is in
 13 part. † Vvhen I vvvas a litle one, I spake as a litle one, I vnder-
 stood as a litle one, I thought as a litle one. But vvhen I vvvas
 made a man, I did avvay the things that beloged to a litle one.
 † Vve see novv by a glasse in a darke sort: but then face to
 face. Novv I knowv in part: but then I shal knowv as also I
 am knowven. † And novv there remaine, faith, hope, charitie,
 these three. but the :: greater of these is charitie.

By this text
 S. Augustine
 li. 22. Cm. c. 29
 proueth that
 the Saints in
 heauen have
 more perfect
 knowvledge of
 our affaires
 here, then they
 had vvhen
 they liued
 here.
 Charitie is
 of al the three
 the greatest.
 How then
 doth oney
 faith, being in-
 ferior to it,
 faue & iustitie,
 and not Cha-
 ritie?

ANNOTATIONS
 CHAP. XIII.

1. *Nas Charitie.* Vvithout Charitie, both tovvard euery particular person, and
 specially tovvard the common body of the Church, none of al the gistes and graces of
 God be profitable.

Charitie.

2. *Deliver my body.* Beloue (saith S. Augustine) assuredly and hold for certaine, that no
 Heretike and Schismatike that visiteth not him self to the Catholike Church againe, howv great almes so
 ever he giue, yett or shedde his blood for Christes name, can possibly be saved. For, many Heretikes by the
 cloke of Christes cause, daerining the simple, suffer much. But vvhere true faith is not, there is no iustice,
 because the iust liueth by faith. So it is also of Schismatikes, because vvhere charitie is not, iustice can there be
 none: vvchich if they had, they vvould neuer plucke in peeces the body of Christ vvchich is the Church. Aug-
 seu Fulg. de fid. ad Pet. c. 39. So saith S. Augustine in diuers places, not oney of Heretikes
 that didd directly for defense of their heresie, as the Anabaptistes and Caluinists novv
 a daies do (for that is more damnable:) but of some Heretikes and Schismatikes that
 may die among the Heathen or Turkes for defense of truth or some Article of Christes
 religion. Aug. de verb. Do. ser. 10 c. 2. Or in Ps 30. m. 2. prope finem. Cyr. de unit. Es. m. 2.

Falste Mar-
 tyrs.

3. *These three.* These are the three vertues Theological, each one by nature and def-
 inition distinct from an other. and faith is by nature the first, and may be and often is
 before, and vvithout Charitie: and truly remaineth in diuers after they haue by deadly
 sinne lost Charitie. Bewvare therfore of the Heretikes opinion, vvchich is, that by euery
 mortal sinne faith is lost no lesse then charitie.

The 3 vertues
 theological.
 Charitie is lost
 by mortal
 sinne, not
 faith.

CHAP. XIII.

Against their vaine childifnes, that thought it a goodly matter to be able to speake
 (by miracle) strange languages in the Church, preferring their languages before
 prophesying, that is, opening of Mysteries: he declareth that the Gift of languages
 is inferior to the Gift of prophesie. 26 Giving order also howv both gistes are
 to be used, to vvise, the Prophet to submit him self to other Prophets: and the
 speaker of languages not to publish his inspiration, vvles there be an interpreter.
 27 Provided alvvayes, that vvomen speake not at al in the Church.

Much like
 to some fond
 Linguists of
 our time, who
 thinke them-
 selues better
 then a doctoe
 of I iunitie
 that is not a
 Linguist.

Mmm FOLOW



FOLLOW Charitie, earnestly pursue 1
 spiritual things: but rather that you
 may prophetic. † For he that speaketh 2
 vvith tongue, speaketh not to men, but
 to God: for no man heareth. But in spi-
 rit he speaketh mysteries. † For he that 3
 propheciethe, speaketh to men vnto edi-
 fication, and exhortation, and consola-
 tion. † He that speaketh vvith tongues, edifieth him self: but 4
 he that propheciethe, edifieth the Church. † And I would haue 5
 you al to speake vvith tongues, but rather to prophetic. For
 greater is he that propheciethe, then he that speaketh vvith
 tongues: vnlesse perhaps he interpret, that the Church may
 take edification. † But now brethren if I come to you spea- 6
 king vvith tongues: vwhat shal I profit you, vnlesse I speake
 to you either in reuelation, or in knowvledge, or in prophe-
 cie, or in doctrine? † Yet the things vvithout life that giue a 7
 found, be it pipe or harpe, vnlesse they giue a distinction of
 souides, howv shal that be knowven which is piped, or which
 is harped? † For if the trumpeter giue an vncertaine voice, vwho 8
 shal prepare him self to battel? † So you also by a togue vnlesse 9
 you vtter manifest speech, howv shal that be knowven that is
 said? for you shal be speaking into the aire. † There are (for 10
 example) so many kindes of tongues in this vvorld, & none
 is vvithout voice. † If then I knowv not the vertue of the 11
 voice, I shal be to him to vvhom I speake, barbarous: and he
 that speaketh, barbarous to me. † So you also, because you 12
 be emulators of spirites: seeke to abound vnto the edifying
 of the Church. † And therefore he that speaketh vvith the 13
 tongue, let him pray that he may interpret. † For if I pray 14
 vvith the tongue, my spirit praieeth, but my vnderstanding
 is vvithout fruite.

e By this word
 are meant al
 rude vnlear-
 ned men, but
 specially the
 simple which
 were yet vn-
 christened, as
 the Catechu-
 mens, which
 came in to
 those spiritual
 exercises, as
 also infidels
 did at their
 pleasures.

† Vwhat is it then? I vvil pray in the spirit, I vvil pray also 15
 in the vnderstanding: I vvil sing in the spirit, I vvil sing also
 in the vnderstanding. † But if thou blesse in the spirit: he 16
 that supplieth the place of the vulgar howv shal he say,
 Amen, vpon thy blessing? because he knowveth not vwhat
 thou saiest. † For thou in deede giuest thanks vvil: but the 17
 other is not edified. † I giue my God thanks, that I 18
 speake vvith the tongue of you al. † But in the Church I vvil 19
 speake sine vvordes vvith my vnderstanding that I may in-
 struct

idiota

*vvil
 tongues
 more vñ
 you all.*

20 struct others also : rather then ten thousand vvordes in a
 tongue. † Brethren, be not made children in sense, but in
 21 malice be children : and in sense be perfect. † In the Law it
 is vvritten, *That in other tongues and other lippes I vvil speake to this peo-*
 22 *ple : and neither so vvil they heare me, saith our Lord.* † Therefore lan-
 guages are for^a a signe not to the faithful, but to infidels : but
 23 prophecies, not to infidels, but to the faithful. † If therefore
 the vvhole Church come together in one, and al speake with
 tongues, and there enter in vulgar persons or^b infidels, vvil
 24 they not say that you be madde? † But if al prophecie, and
 there enter in any infidel or vulgar person, he is conuincd
 25 of al, he is iudged of al. † the secrets of his hart are made
 manifest, and so falling on his face he vvil adore God, pro-
 nouncing that God is in you in deede.
 26 † Vvhat is it, then brethren? vvhen you come together,
 euery one of you hath^c a psalme, hath a doctrine, hath a re-
 uelation, hath a tongue, hath an interpretation : let al things
 27 be done to edification. † Vvwhether a man speake with tongue,
 by two, or at the most by three, and^d in course, and let
 28 one interpret. † But if there be not an interpreter, let him
 hold his peace in the Church, and speake to him self and to
 29 God. † And let prophets speake two or three, and let the
 30 rest iudge. † But if it be reuealed to an other sitting, let the
 31 first hold his peace. † For you may al prophecie one by one:
 32 that al may learne, and al may be exhorted, † and the spirites
 33 of prophets are subiect to prophets. † For God is not the
 God of dissension, but of peace : as also in all the Churches
 of the saincts I teache.
 34 † ^eLet^f vvomen hold their peace in the Churches : for
 it is not permitted them to speake, but to be subiect, as also
 35 ^gthe Law saith. † But if they learne any thing, let them aske
 their ovvne husbands at home. For it is a foule thing for a
 36 vvoman to speake in the Church. † Or did the vvord of
 37 God proceede from you? came it vnto you onely? † If any
 man sceme to be a prophet, or spiritual, let him know the
 things that I vvrite to you, that they are the cōmaundements
 38 of our Lord. † But if any man knowv not, he shal not be
 39 knowven. † Therefore, brethren, be earnest to prophecie: and
 40 to speake vvith tongues prohibit not. † But let al things be
 done honestly and according to order among you.

Ez. 28, 11

1. Tim.
 2. 12.
 Gen. 3,
 16.

A N N O T A T I O N S
C H A P. XIII.

A paraphra-
tical exposi-
tion of this
Chapter con-
cerning vn-
known ton-
gues.

1. *Rather prophetic.*] The gift of prophesying, that is, of expounding the hard points of our religion, is better then the gift of strange tongues, though both be good.

2. *Not so men.*] To talke in a strange language, vnknoven also to him self, profiteth not the hearers, though in respect of God vwho vnderstandeth al tongues and things, and for the mysteries vvhich he vttereth in his spirit, and for his ovvne edification in spirit and affection, there be no difference: but the Prophet or Expofitor treating of the same matters to the vnderstanding of the vvhole assemble, edifieth not him self alone but al his hearers.

3. *If I come.*] That is, If I your Apostle and Doctoz should preach to you in an vnknoven tongue, and neuer vse any kinde of exposition, interpretation, or explication of my strange vvordes, vvhich profiteth could you take thereby?

4. *If the trumpet.*] As the Trumpeter can not give vvarning to or from the fight, vnles he vse a distinct & intelligible sound or stroke knowen to the souldiars: euen so the preacher that exhorte-
teth to good life, or dehorteth from sinne, except he doe it in a speech vvhich his hearers vnder-
stand, can not attaine to his purpose, nor doe the people any good.

5. *Let him pray that.*] He that hath onely 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 vvas not vnlawfull nor vnprofitable, but glorious to God, so that the speech had bene either by him self, or by an other, aftervvard expounded.

6. *By spirit praier.*] Also vvhether a man praiereth in a strange tongue vvhich him self vnder-
standeth not, it is not so fruitful for instruction to him, as if he knevv particularly vvhich he praied. Neuertheles the Apostle forbiddeth not such praying neither, confessing that his spirit, hart, and affection praiereth vvel towards God, though his minde and vnderstanding be not profited to in-
struction, as otherwise it might haue bene if he vnderstood the vvordes. Neither yet doth he ap-
point such an one to get his strange praier translated into his vulgar tongue, to obtaine thereby the
forefald instruction. See the Declaration folowving of this Chapter.

7. *A signe.*] The extraordinarie gift of tongues vvas a miraculous signe in the primitive Church,
to be vved specially in the Nations of the Heathen for their conuersion.

8. *In fables.*] In the primitive Church, vvhether Infidels dwelt neere or among Christians, and
often times came vnto their publike preaching & exercises of exhortation and exposition of Scrip-
tures and the like: it vvas both vnprofitable and ridiculous to heare a number talking, teaching,
singing Psalmes & the like, one in this language, & an other in thar, al at once like a blacke-
sants, and one often not vnderstood of an other, sometime not to them selues, and to strangers or the
simple standers by, not at al. Vvhether otherwise if they had spoken either in knowen tongues, or
had done it in order, hauing an expofitor or interpreter vvithal, the Infidels might haue bene con-
uincid.

Of vvhich spi-
ritual exercise
the Apostle
speaketh.

9. *A Psalm.*] Vve see here that those spiritual exercises consisted specially, first, in singing
or giuing forth newv Psalmes or praiers and laudes: secondly, in Doctrine, teaching, or reading
lectures: thirdly, in Reuclation of secrete things either present or to come: fourthly, in speaking
Tongues of strange Nations: lastly, in translating or Interpreting thar vvhich vvas said, into some
common knowen language, as into Greeke, Latin, &c. At vvhich gifts they had among them by
miracle from the holy Ghost.

The disorders
in the same.

10. *In words.*] Al these things they did vwithout order, of pride and contention they preached,
they prophesied, they praied, they blessed, vwithout any seemely respect one of an other, or obser-
uing of turnes and exercoules of vntering their Giftes. Yea vvomen vwithout couer or veile, and
vwithout regard of their sexe or the Angels or Priests or their ovvne husbands, malepartly spake
tongues, taught, or prophesied vwith the rest. This vvas then the disorder among the Corinthians,
vvhich the Apostle in this vvhole chapter reprehendeth and sought to redresse, by forbidding
vvomen vtterly thar publike exercise, and teaching men, in vvhich order and course as vvel for
speaking in tongues, as interpreting and prophesying, it should be kept.

A MORE AMPLE DECLARATION OF THE
sense of this 14 Chapter.

That S. Pauls
place maketh
nothing agast
the seruice in
the latin toge.

This then being the scope and direct drift of the Apostle, as is most cleere by his vvhole dis-
course, and by the record of al antiquitie: let the godly, graue, and discrete Reader take a taft in this
one point, of the Protestants deceitful dealing, abusing the simplicitie of the popular, by peruerse
application of Gods holy vvord, vpon some smal similitude and equiuocation of certayne termes,

against

against the approved godly use and truth of the vniuersal Church, for the seruice in the Latin or Greeke tongue: which they ignorantly, or rather vvilfully, pretend to be against this discourse of S. Paul touching strange tongues. Know therefore, first, that here is no word written or meant of any other tongues but such as men speake 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, vnderstood of the learned and ciuil people in euery great cite, and in which the Scriptures of the Old or new Testament were written, as, the Hebrew, Greeke, and Latin. for though these altho might be giuen by miracle & without study, yet being knowen to the Iewes, Romans, or Greekes in euery place, they be not counted among the differences of barbarous and strange tongues here spoken of, which could not be interpreted commonly, but by the miraculous gift also of interpretation. And therefore this Apostle (as the Euangelists also and others did their bookes) wrote his Epistles in Greeke to the Romans and to al other Churches. Vvhich vvhether he wrote, though he penned them not in the vulgar language peculiar to euery people, yet he wrote them not in Tongue, that is, in any strange tongue not intelligible without the gift of interpretation, vvhether he speaketh here: but in a notable knowen and learned speach interpretable of thousands in euery countie. No more did S. Augustine our Apostle, speaking in Latin, & bringing in the Scriptures and seruice in Latin, preach and pray in Tongue according to the Apostles meaning here. for the Latin was not, nor is not, in any part of the West, either miraculous or strange, though it be not the National tongue of any one countie this day. And therefore S. Bede saith, (*li. i. hist. Angl. c. 1.*) that being then foure diuers vulgar languages in our countie, the Latin was made common to them al. And in deede of the rvo (though in truth neither sort be forbidden by this passage of S. Paul) the barbarous languages of euery seueral prouince in respect of the vvhole Church of Christ, are rather the strange Tongues here spoken of, then the common Latin tongue, vvhich is vniuersally of al the West Church more or lesse learned, and pertaineth much more to vntile and orderly conuention of al Nations in one faith, seruice, and worship of God, then if it were in the sundry barbarous speeches of euery prouince. Vvhetherin al Christians that traue about this part of the world or the Indies either, vvhether so euer they come, shal finde the self same Masse, Matins, and seruice, as they had at home. Vvhether now, if vve goe to Germanie, or the Germans or Genenians come to vs, eche others seruice shal be thought strange and barbarous. Yea and the seruice of our owne language vvhithin a fevv hundredth yeres (or rather euery age) shal vvholly become barbarous and vnknowen to our selues, our tongue (as al vulgar) doth so often change.

And for edification, that is, for increas of faith, true knowledg, and good life, the experience of a fevv yeres hath giuen al the world a ful demonstration vvhether our forefathers were not as vvice, as faithful, as deuout, as fearful to breake Gods lawes, and as likely to be saued, as vve are in al our tongues, translations, and English prayers. Much vntile, curiositie contempt of Superiors, disputes, emulations, contentions, Schismes, horrible errors, profanation and diuulgation

3rd Annot of the secrete Mysteries of the dreadful Sacraments, * vvhich of purpose were hidden from the vulgar (as S. Denys *Esd. Hier. c. 1.* and S. Basil *de Sp. Sanct. c. 27.* testifie) are fallen by the same, but

1. Cor. 10. vvhich of sound knowledg none at al.

Vvhetherin this also is a grosse illusion and vntruth, that the force and efficacy of the Sacraments, Sacrifice, and common prayer, dependeth vpon the peoples vnderstanding, hearing, or knowledg: the principal efficacy of such thinges and of the vvhole ministerie of the Church, consisting specially of the very vertue of the vvoke, and the publike office of the Priests, who be appointed in Christs behalfe to dispose these Mysteries to our most good: the Infant, innocent, idle and vnlearned, taking no lesse fruite of Baptisme and al other diuine offices, meete for euery ones condition, then the learnedst Clerke in the Realme: and more, if they be more humble, charitable, deuout, and obedient, then the other, hauing lesse of these qualities and more learning.

Vvhich vve say not, as though it were inconuenient for the people to be vvel instructed in the meaning of the Sacraments and holy ceremonies and seruice of the Church (for, that to their comfort and necessarie knowledg, both by preaching, Catechizing, and reading of good Catholike bookes, Christian people do learne in al Nations much more in those countiees vvhether the seruice is in Latin, then in our Nation, God knoweth:). But vve say that there be other waies to instruct them, and the same lesse subiect to danger and disorder, then to turne it into vulgar tongues. Vve say, the simple people and many one that thinke them selues some body, vnderstand as litle of the sense of diuers Psalmes, Lessons, and Oraisons in the vulgar tongue, as if they were in Latin: yea and often take them in a vwrong, peruerse, and pernicious sense, vvhich lightly they could not haue done in Latin. Vve say, that such as would learne in deuotion and humilitie, may and must rather vvhith diligence learne the tongue that such Diuine thinges be vwritten in, or use other diligence in hearing sermons and instructions: then for a fevv mens not necessarie knowledg, the holy vniuersal order of Gods Church should be altered. For if in the kingdom of England onely, it be not conuenient, necessarie, nor almost possible, to accommodate their seruice booke to euery prouince and people of diuers tongues: how much lesse should the vvhole Church so do, considering of so many differences: Neither doth the Apostle in al this Chapter appoint any such

By strange tongues the Apostle meaneth not the Latin, Greeke, or Hebrew.

S. Augustine our Apostle brought in the seruice in the Latin tongue.

The Latin seruice one and the same in al countiees and strange to none.

The seruice in vulgar tongue strange and barbarous to euery stranger.

Vvhether the seruice in vulgar tongues do more edifie.

The vertue of the Sacraments and seruice consisteth not in the peoples vnderstanding.

The people is to be taught the meaning of Sacraments & ceremonies, and are taught in al Catholike countiees.

thing to be done, but admonisheth them to pray and labour for the grace of vnderstanding and interpretation, or to get others to interpret or expound vnto them. And that much more may vve doe concerning the Seruice in Latin, vvhich is no strange nor miraculously gotten or vnderstood tongue, but common to the most and cheefe churches of the vvorlde, and hath bene, since the Apostles time, daily vvith al diligence throughout al these partes of Christendom, expounded in euery house, schole, church, and pulpit: and is so vvell knowven for euery necessarie part of the diuine Seruice, that by the diligence of parents, Maisters, and Curates, euery Catholike of age almost, can tel the sense of euery ceremonie of the Masse, vvhat to ansvver, vvhen to say *Amen* at the Priestes benediction, vvhen to confesse, vvhen to adore, vvhen to stand, vvhen to kneele, vvhen to receiue, vvhat to receiue, vvhen to come, vvhen to depart, and al other duties of praying and seruing, sufficient to saluation. And thus is it euident that S. Paul speaketh not of the common tonges of the Churches Seruice.

Catholike people in euery countrie vnderstandeth euery ceremonie, and can behaue themselves accordingly.

Secondly, it is as certaine, that he meaneth not nor writeth any vvord in this place of the Churches publike Seruice, praier, or ministracion of the holy Sacrament, vvherein the Office of the Church specially consisteth: but onely of a certaine exercise of mutual conference, vvherein one did open to an other and to the assemblie, miraculous giftes and graces of the Holy Ghost, and such Canticles, Psalmes, secrete Mysteries, sorts of Languages, and other Reuelations, as it pleased God to giue vnto certaine both men and vvomen in that first beginning of his Church. In doing of this, the Corinthians comitted many disorders, turning Gods giftes to pride and vanitie, and namely that gift of tonges: vvich being in deede the least of al giftes, yet most puffed vp the hausers, and novv also doth commonly puffle vp the professors of such knowvledge, according as S. Augustine writeth thercof. This exercise and the disorder thereof vvas not in the Church (for any thing we can reade in antiquitie) these foure hundred yeres: and therefore neither the vse nor abuse, nor S. Pauls reprehension or redressing thereof, can concerne any vvhit the Seruice of the Church. Furthermore this is euident, that the Corinthians had their Seruice in Greeke at this same time, and it vvas not done in these miraculous tonges. Nothing is meant then of the Church Seruice. Againe the publike Seruice had but one language: in this exercise they spake in many tonges. In the publike Seruice euery man had not his ovne special tongue, his special Interpretation, special Reuelation, proper Psalmes: but in this they had. Againe, the publike Seruice had in it the ministracion of the holy Sacrament: principally: vvich vvas not done in this time of conference. For into this exercise vvere admitted Catechumens and Infidels and vvhofoever vvould: in this vvomen, before S. Pauls order, did speake and prophetic: so did they neuer in the Ministracion of the Sacrament. vvith many other plaine differences, that by no meanes the Apostles vvordes can be rightly and truly applied to the Corinthians Seruice then, or ours novv. Therefore it is either great ignorance of the Protestants, or great guiltines, so vvtruelly and peruersly to apply them.

That he speaketh not of the Churches Seruice, is proued by inuincible arguments.

The Apostle speaketh not of the peoples private praier in latin, as vpon primars, beades, or other vvise.

Latin praier translated, or the people taught the contents thereof.

The peoples deuotion notwithstanding the lesse, for praying in Latin.

Neither is here any thing meant of the private praier which deuout persons of al sortes and sexes haue euer vsed, specially in Latin, as vvell vpon their Primars as Beades. For, the private praier here spoken of, vvere psalmes or hymnes and sonnets newly inspired to them by God, and in this conference or prophecyng, vttered to one an others comfort, or to them selues and God onely. But the praier, psalmes, and holy vvordes of the Christian people vsed priuately, are not composed by them, nor diuersely inspired to them selues, nor novv to be approued or examined in the assemblies: but they are such as vvere giuen and vvritten by the Holy Ghost, and prescribed by Christ and his Church for the faithful to vse, namely the *Pater noster*, the *Aue Maria*, and the *Credo*, our *Ladins Matins*, the *Litanies*, and the like. Therefore the Apostle prescribeth nothing here thereof, condemneth nothing therein, toucheth the same nothing at al. But the deuout people in their ancient right may and ought stil vse their Latin primars, beades, and praier, as euer before. Vvhich the vvisedom of the Church for greate causes hath better liked and allowed of, then that they should be in vulgar tonges, though she wholly forbidde: but sometimes graunteth to haue them translated, and vvould gladly haue al faithful people in order and humilitie learne, as they may, the contents of their praier: and hath commaunded also in some Councils, that such as can not learne distinctly in Latin (specially the *Pater noster* & the *Credo*) should be taught them in the vulgar togue. And therefore as vve doubt not but it is acceptable to God, & available in al necessitics, & more agreeable to the vse of al Christian people euer since their conuersion, to pray in Latin, then in the vulgar, though euery one in particular vnderstand not vvhat he saith: so it is plaine that such pray vvith as great consolation of spirit, vvith as litle tediousnes, vvith as great deuotion and affection, and ofentimes more, then the other: and alvvayes more then any Schismatike or Heretike in his knowven language. Such holy Oraisons be in maner consecrated

Aug. de B. Chr. li. 22. c. 12.

secrated and sanctified in and by the Holy Ghost that first inspired them. and there is a reverence and Maistie in the Churches tongue dedicated in our Sauours Crosse, and giueth more force and valure to them said in the Churches obedience, then to others. The children cried *Hosanna* to our Sauour, and were allowed, though they knew not vwhat they said. It is vvel neere a thousand yeres that our people vvhich could nothing els but *barbarum fenders*, did sing *Alleluia*, and not Praise to the Lord. and longer agoe since the poore husband men sang the same at the plough in other Countries. *Hiero. 16. 1 ep. 18. And Sursum corda*, and *Kyris eleison*, and the Psalmes of Dauid sung in Latin in the Service of the Primitive Church, haue the auncient and flat testimonies of S. Cyprian, S. Augustine, S. Hierom and other Fathers. *Grego. li. 7 ep. 21. Cyp. exp. orat. De nu. 12. August. 2. 12 de dona perseuer. et de bono vid. 2. 12. and ep. 178. Hiero. prefat. in Psal. ad Saphron. Aug. de Catobiz. rnd. 2. 9. de Doct. Chr. li. 1 c. 11. See ep. 10. August. of S. Hieroms latin translation readde in the Churches of Africa. Prayers are not made to teach, make learned, or increase knowlege, though by occasion they sometimes instruct vs, but their special vse is, to offer our hartes, desires, and vvants to God, and to shew that vve hang of him in al things: and this euery Catholike doth for his condition, vvhether he vnderstand the vvordes of his prayer or not. The simple sort can not vnderstand al Psalmes, nor scasse the learned, no though they be translated or read in knowven tongues: men must not cease to vse them for al that, vwhen they are knowven to containe Gods holy praises. The simple people vvhhen they desire any thing specially at Gods hand, are not bound to knowv, neither can they tel, to vwhat peidion or part of the *Pater noster* their demaund pertaineth, though it be in English neuer so much. they can not tel no more vwhat is, *Thy kingdom come*, then *Adueniat regnum tuum*, nor vvhether their petition for their sicke children or any other necessitie, pertains to this part, or to *Fiat voluntas tua*, or *Ne nos inducas*, or to vwhat other part els. It is ynough that they can tel, this holy Oraison to be appointed to vs, to call vpon God in al our desires, more then this, is not necessarie. And the translation of such holy things often breedeth manifold danger and irreuerence in the vulgar (as to thinke God is author of sinne, vvhhen they read, *Leade vs not into tentation*) and seldom any edification at al. For, though vvhhen the prayers be turned and read in English, the people knowveth the vvordes, yet they are not edified to the instruction of their minde and vnderstanding, except they knewv the sense of the vvordes also and meaning of the holy Ghost. For if any man thinke that S. Paul speaking of edification of mans minde or vnderstanding, meaneth the vnderstanding of the vvordes onely, he is foully deceived. for, vwhat is a childe of five or sixe yeres old edified or increased in knowlege by his *Pater noster* in English? It is the sense therefore, vvhich euery man can not haue, neither in English nor Latin, the knowvledge vvhereof properly and rightly edifieth to instruction. and the knowvledge of the vvordes onely, often edifieth neuer a vvhite, and sometimes buildeth to error and destruction: as it is plaine in al Heretikes and many curious persons besides. finally both the one and the other vwithout chastic and humilitie maketh the Heretikes and Schismatikes vvhich al their English and vvhath other tongues and intelligence so euer, to be *as fenum & cymbalum sionens*, founding brasse and a tinkling cymbal.*

The seruice of vvaites in Latin through our the vvest Church.

It is not necessarie to vnderstand our prayers.

How far is sufficient for the people to vnderstand.

Howv the mind or vnderstanding is edified.

1 Cor. 11.

1 Cor. 11. 16.

To conclude, for praying either publikly or priuately in Latin vvhich is the common sacred tongue of the greatest part of the Christiã world, this is thought by the vvisest & godliest to be most expedient, and is certainly seen to be nothing repugnant to S. Paul. If any yet vvill be contentious in the matter, vve must answer them vwith this same Apostle, *The Church of God hath no such customs*, and vwith this notable saying of S. Augustine, *ep. 118. c. 3. Any thing that the vvhole Church doth praise and observe through out the vvhole world, so dispute thereof as though it were not to be done, is most insulent madnesse*

A notable rule of S. Augustine.

16. *Let woman hold their peace.* There be, or were, certaine Heretikes in our Countrie (for such euer take the Scriptures diuersely for the aduantage of time) that denied women to hold lawfully any kingdom or temporal Souerainty: but that is false and against both reason & the Scriptures. This onely in that sexe is true, that it is not capable of holy orders, spiritual Regiment or Cure of soules: and therefore can not doe any function proper to Priests and Bisshops: not speake in the Church, and so not preach, nor dispute, nor haue or giue voice either deliberatiue or definitiue in Councels and publikke Assemblies, concerning matters of Religion, nor make Ecclesiastical lawes concerning the same, nor binde, nor loose, nor excommunicate, nor suspend, nor degrade, nor absolue, nor minister Sacraments, other then Baptisme in the case of mere necessitie, when neither Priest nor other man can be had: much lesse prescribe any thing to the Clergie, how to minister them, or giue any man right to rule, preach, or execute any spiritual function at vvaider her and by her authoritie: no creature being able to impart that vvhich of itself is incapable both by nature and Scriptures. This Regiment is expressly giuen to the Apostles, Bisshops, and Prelates: they onely haue authoritie to binde and loose, *Mat. 18*: they onely are set by the Holy Ghost to gouerne the Church, *Act. 20*: they onely haue cure of our soules directly, and must make account to God for the same, *Hebr. 14*.

Vvomen may haue any temporal Souerainty, but no Ecclesiastical function.

CHAP. XV.

The 7 part.
Of the resur-
rection of
the dead.

The Epistle
vpō the 11 Sū-
day after Pen-
tecost.

He proueth the Resurrection of the dead by the Resurrection of Christ, and vwith many other arguments: and 21 answereth also objections made against it. 29 And then exhorteth in respect of it, vnto good life.



^a This deliue-
rie in the latin
& greeke im-
porteth traditi-
on. so by Tra-
dition did the
Apostles plant
the Church in
al truth, before
they vvrote a-
ny thing.

¹ In him Gods
grace is not
void, that wor-
keth by his
free vvill ac-
cording to the
motion and di-
rection of the
same grace.

² So may we
say, If the
Cath. faith in
al pointes be
not true, then
our first Apo-
stles vvete
falsevvitnesses
then hath our
Countrie be-
leeued in vaine
al this while,
then are al our
forefathers

AND I do you to vnderstand, brethren, 1
the Gospel vvhich I preached to you,
which also you receiued, in the vvhich also
you stand, † by the vvhich also you are 2
saued, after vvhich maner I preached vnto
you if you keepe it, vnlesse you haue belee-
ued in vaine. † For ^c I deliuered vnto you first of al vvhich 3
I also receiued: that Christ died for our sinnes * according
to the Scriptures: † and that he vvas buried, and that he rose 4
againe the third day, * according to the scriptures: † and 5
that he vvas * seen of Cephas: and after that of the eleuen.
† Then vvas he seen of moe thē siue hundred brethren to- 6
gether: of vvhich many remaine vntil this present, & some
are a sleepe. † Moreouer he vvas seen of Iames, then of al 7
the Apostles. † And last of al, as it vvore of^e an abortiue* he 8
vvas seen also of me. † For I am the least of the Apostles, 9
vvhich am not worthy to be called an Apostle, because I perfe-
cuted the Church of God. † But by the grace of God I am 10
that vvhich I am: & his grace in me hath not been ¹¹ void, -
but I haue laboured more abundantly then al they: yet not
I, but the grace of God ^a vwith me. † For vvhether I, or 11
they, so vve preach, and so you haue beleued.

† But if Christ be preached that he is risen againe from 12
the dead: howv doe certaine among you say, that there is no
resurrection of the dead? † And if there be no resurrection 13
of the dead, neither is Christ risen againe. † And if Christ 14
be not risen againe, then vaine is our preaching, vaine also is
your faith. † and vve are found also ¹⁵ false vvitnesses of God: 15
because vve haue giuen testimonie against God, that he hath
raised vp Christ, vvhom he hath not raised vp, if the dead rise
not againe. † For if the dead rise not againe, neither is 16
Christ risen againe. † And if Christ be not risen againe, 17
vaine is your faith, for yet you are in your sinnes. † Then 18
they also that are a sleepe in Christ, are perished. † If in this 19
life onely vve be hoping in Christ, vve are more miserable
then al men.

† But

*c traditi-
on
Dan. 9,
26.
Ps. 115, 10
Ion. 2, 2.
Lu. 24.*

*Act. 9, 3
cans born
out of
time*

Col. 1, 18
 Ap. 1, 5.
 Ro. 5 12.
 1. Thes.
 4, 15.

20 † But now Christ is risen againe from the dead, the
 21 *first fruites of them that sleepe: † for *by a man death: and
 22 by a man the resurrection of the dead. † And as in Adam al
 23 die, (so also in Christ al shal be made aliue. † But * euery one
 24 in his ovvne order: the first fruites Christ, then they that are
 25 of Christ, that beleued in his comming. † Then the ende,
 26 vwhen he shal haue deliuered the kingdom to God and the
 27 Father, vwhen he shal haue abolif hed al principalitie and au-
 28 thoritic and povver. † And he must reigne, *vntil he put al his*
 29 *enemies vnder his fette.* † And the enemy death shal be destroyed
 30 last. *For he hath subdued al things vnder his fette.* And vwhereas he
 31 saith, † *Al things are subdued to him:* Vndoubtedly, except him
 32 that subdued al things vnto him. † And vwhen al things
 33 shal be subdued to him: then the Sonne also him self shal
 34 be subiect to him that subdued al things vnto him, that God
 35 may be al in al.

Pf. 109.
 1.
 Pf. 8, 8.

29 † Otherwise what shal they do that are baptized for the dead,
 30 if the dead rise not againe at al? † vwhy also are they baptized
 31 for them? vwhy also are vve in danger euery houre? † I die
 32 daily by your glorie brethren, vwhich I haue in Christ I z s v
 33 our Lord. † If (according to man) I fought vvith beastes at
 34 Ephesus, vwhat doth it profit me, if the dead rise not againe?

Ejs. 22,
 13.
 Menan-
 der.

33 *Let vs eate and drinke, for to morrow vve shal die.* † Be not seduced,
 34 *Enil communications corrupt good masters.* † Avvake ye iust, and sinne
 not: for some haue not the knowledg of God, I speake to
 your shame.

35 † But some man saith, Hovv doe the dead rise againe? and
 36 vvith vvhat maner of body shal they come? † Foole, that
 37 vvich thou sovest is not quickened, vnlesse it die first.
 38 † And that vvich thou sovest, not the body that shal be,
 39 doest thou sovv: but bare graine, to vvit, of vvheate, or of
 40 some of the rest. † And God giueth it a body as he vvil: and
 41 to euery seede his proper body. † Not al flesh, is the same
 42 flesh: but one of men, an other of beastes, an other of birdes,
 43 an other of fishes. † And bodies celestial, and bo-
 44 dies terrestrial: but one glorie of the celestial, and an
 45 other of the terrestrial. † One glorie of the sunne, an other
 46 glorie of the moone, and an other glorie of the starres. For
 47 starre differeth from starre in glorie: † so also the resurre-
 48 ction of the dead It is sovvē in corruption, it shal rise in in-
 49 corruptiō. † It is sovvē in dishonour, it shal rise in glorie. It is

N a n sovvē

dead in their
 finnes and pe-
 rished. which
 (presupposing
 Christ to be
 God) were the
 greatest absur-
 ditie in the
 world.

11 The glorie
 of the bodies
 of saints shal
 not be alike,
 but differēt in
 heauen accor-
 ding to mens
 merits.

The 8 part.
Of the con-
tributions.

He prescribeth an order for their contributing to the Christians at Hierusalem. 1. promising to come unto them. 10. Of Timothee, and of Apollas coming thither. 11. and so vvith exhortation, and diuers commendations, he endeth.

1 **A**ND concerning the collections that are made
 2 for the saints, as I haue ordeined to the Churches of Galatia, so doe ye also. † In ¹¹ the first
 3 of the Sabbath let every one of you put a part vvith him self, laying vp vvhat shal vvell
 4 like him: that not vvhen I come, then collections be made.
 5 † And vvhen I shal be present: vvhom you shal approue by letters, them vvil I send to carie your grace into Hierusalem.
 6 † And if it be vvorthie that I also goe, they shal goe vvith me.
 7 † And I vvil come to you, vvhen I shal haue passed through Macedonia. for I vvil passe through Macedonia.
 8 † And vvith you perhaps I vvil abide, or vvil vvinter also: that you may bring me on my vvay vvitherfoeuer I goe.
 9 † For I vvil not novv see you by the vvay, for I hope that I shal abide vvith you some litle time, if our Lord vvill permit.
 10 † But I vvil tarie at Ephesus vntil ¹¹ Pentecost. † For a great doore and euident is opened vnto me: and many aduersaries.
 11 † And if Timothee come, see that he be vvithout feare vvith you, for he vvorketh the vvorke of our Lord, as also I.
 12 † Let no mā therefore despise him, but cōduct ye him in peace: that he may come to me. for I expect him vvith the brethren.
 13 † And of brother Apollo I doe you so vnderstand, that I much intreated him, to come vnto you vvith the brethren: & ¹⁴ at all it vvvas not his minde to come novv. but he vvil come vvhen he shal haue leifure.
 15 † Vvatch ye, stand in the faith, doe manfully, & be strengthened. † Let al your things be done in charitie. † And I beseeche you brethren, you knowv the house of Stéphanas,
 16 and of Fortunarus, that they are the first frutes of Achaia, & haue ordeined them selues to the ministerie of the saints:
 17 † that you also be subiect to such, and to every one that helpeth and laboureth vvith vs. † And I reioyce in the presence of Stephanas and Fortunatus and Achaicus, because ¹⁸ that vvwhich you vvanted, they haue supplied. † For they haue refreshed both my spirit and yours. Knowv them therefore that are such.

¹¹ That is Sabbath. Hier. 9. 4. Heb. 4. So quickly did the Christians keepe Sunday, holiday, and assembled to Diuine Service on the same.

¹¹ The Heretikes & other newv fangled striue among them selues, vvwhether Pentecost signifie here the terme of fiftie daies, or eis the leues holy day so called. But it cometh not to their mindes that it is most like to be the feast of whitsonside kept & instituted euē the by the Apostles, as appeareth by the Fathers See S. Aug. 17. 119. 1. 11. & 16. Amb. 1. 12. Luca.

επιστολῆς

επιστολῆς
τρίτου

Nnn ij † The

† The churches of Asia salute you. Aquila and Priscilla 19
 vvith their domestical church salute you much in our Lord.
 † Al the brethren salute you. Salute one an other in a^c holy 20
 kisse. † The salutation vvith mine ovvne hand Paules. † If 21
 any man loue not our Lord I E S V S Christ, be he *anathema.* 22
 † The grace of our Lord I E S V S Christ be vvith 23
 you. † My charitie be vvith you al in Christ I E S V S. 24
 Amen.

c That is, our
 Lord is come.
 Hiero. ep. 173.
 Therfore *anathema*
 to al that
 loue him not,
 or beleue not.
 Theophylas. vpon
 this place.

c See Ro.
 16, 16.

c 177
 187b

THE ARGVMENT OF THE
 SECOND EPISTLE TO THE
 CORINTHIANS.

2^d. Cor. 11. 2.
 Gal. 2. 1.



OR the time vvhen this Epistle vvvas vvritten, looke
 the Argument of the epistle to the Romane. 10 vvit. about
 the eighteenth yere after his conuersion. & our Lordes pas-
 sion. because in the 11 chapter he maketh mention of 14
 yerés, not only after his Conuersion, as to the Galatians,
 but also after his rapte, vvwhich seemeth to haue bene vvhen
 he vvvas at Hierusalem Act. 9, 26. foure yerés after his
 Conuersion (Gal. 1, 18) in a trance or excesse of minde,
 as he calleth it, Act. 22, 17. It vvvas vvritten at Troas (it is thought) and sent by
 Titus, as vve reade chap. 8.

It is for the most part against those false Apostles vvwhom in the first part of the
 first to the Corintheans, he noteth, or rather spaketh, but now is constrained to deale
 openly against them, & to defend both his ovvne person vvwhich they sought to bring
 into contempt, making vvay thereby to the correction of the Corintheans, and vvwith-
 all to mainteine the excellencie of the Ministerie and Ministers of the new Testa-
 ment above vvwhich they did magnifie the Ministerie of the old Testament: bearing
 them selues very high because they vvvere Levites.

Against these therefore S. Paule auoucheth the preminent povver of his Mi-
 nisterie, by vvwhich povver also he giueth a pardon to the incestuous fornicator
 vvwhom he excommunicated in the last Epistle. seeing now his penance, and againe
 threatneth to come & excommunicate those that had greuously sinned and remained
 impenitent. 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
 hang all in a readines against his coming.

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 Ievves) allegeth to them the testimony of his crueltie and life of their consciences, by assuring them that obliuious lightnes against him, for not coming to Corinth according to his promise.



PAUL an Apostle of IESVS Christ by the vvil of God, and Timothee our brother: to the Church of God that is at Corinth, vvith al the sainctis that are in al Achaia. † Grace vnto you and peace from God our father, and from our Lord IESVS Christ.

The Epistle for a Martyr that is a Bishop.

*Αὐτὸς
παρὰ
μαρτύριον
ἐπέμπε
καλῶν
αὐτῶν

† Blessed be the God and father of our Lord IESVS Christ, the father of mercies, and God of al comfort, † vvho comforteth vs in al our tribulation: that vve also may be able to comfort them that are in all distresse, by the exhortation vvherevvith vve also are exhorted of God. † For as the passions of Christ abound in vs: so also by Christ doth our comfort abound. † And vvwhether vve be in tribulation, for your exhortation and saluation: vvwhether vve be exhorted, for your exhortation and saluation, vvwhich vvorketh the toleration of the same passions vvwhich vve 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 vve vvil not haue you ignorant brethren: concerning our tribulation, vvwhich happened in Asia, that vve vvvere pressed aboue measure aboue our povver, so that it vvvas tedious vnto vs euen to liue. † But vve in our selues had the ansvver of death, that vve be not trusting in our selues, but in

Nnn iij God

God vvho raiseth vp the dead, † vvho hath deliuered and 10
doth deliuer vs out of so great dangers: in vvhom vve hope
that he vvil yet also deliuer vs, † you^r helping vvithal in 11
praier for vs, that^r by many mens persons, thanks for that
gift vvwhich is in vs, may be giuen by many in our behalfe.
† For our glorie is this, the testimonie of our conscience, that 12
in simplicity and sincerity of God, and not in carnal vvisedō,
but in the grace of God vve haue conuersed in this vvorld:
and more aboundantly tovwards you. † For vve vvrite no 13
other things to you, then that you haue read and knovv. And
I hope that you shal knovv vnto the ende: † as also you 14
haue knovven vs in part, that vve are^r your glorie, as you
also ours in the day of our Lord I E S V S Christ. † And in 15
this confidence I vvould first haue come to you, that you
might haue a second grace: † and by you passe into Mace- 16
donia, and againe from Macedonia come to you, and of you
be brought on my vvay into Ievvrie.

† Vvhereas then I vvvas thus minded, did I vse lightenes? 17
Or the things that I minde, do I minde according to the flesh,
that there be vvith me, *It is* and *It is not*? † But God is faithful, 18
because our preaching vvwhich vvvas to you, there is not in it,
It is, and, *It is not*. † For the Sonne of God I E S V S Christ, 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 al 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 Christ, and that hath anointed
vs, God: † vvho also^r hath sealed vs, and giuen the pledge 22
of the Spirit in our hartes. † And I call God to vvitnesse vpon 23
my soul, that sparing you, I came not any more to Corinth,
† not because vve ouerrule your faith: but, vve are helpers 24
of your ioy. for in, the faith you stand.

ANNOTATIONS
CHAP. I.

At our affli-
ctions, be
Christ's affli-
ctions, for the
coniunction
betwene the
head & body.

1. *Passions of Christ.* At the afflictions of the faithful be called Christes ovvne passions, not
onely because they be suffered for him, but for that there is so strait coniunction and communion
betwixt him being the head, and every of the living members of his body, vvwhich is the Church,
that vvhatsoever is suffered by any one of the same, is counted as a peece of his ovvne Passion. As
likewise vvhatsoever good vvorkes be done to any of them or by any of them, be accepted as
done to vs by Christ him self. Vvwhich thing if the Protestants vvell vvighed, they vvould not
marvel

marvel that the Catholike Church attributeth such force of merite and satisfaction to the vvorke of holy men.

Merite and Satisfaction.

1. The support abound. Worldly men that see onely the exterior miserie and afflictions that Catholikes do suffer being persecuted by the Heathen or Heretikes, deeme them exceeding miserable. but if they felt or could conceive the abundance of consolation vvhich Christ euer giueth according to the measure of their afflictions, they vvwould neuer vvonder at the voluntary toleration of vvhich torments so euer for Christes sake, but vvwould vvish rather them selues to be in any dungeon in England vvith the comfort that such haue from God, then to liue out of the Church in all the vvrealth of the vvorld.

Worldly men feele not the comfort of afflicted Catholikes.

11. Ten helping in prayer. Paul knew that the helpe of other mens prayers vvas nothing derogatorie to the office of Christes mediation or intercession for him, nor to the hope that he had in God: and therefore he causeth the Corinthians aide herein as a support and succours for him self in the fight of God. Vvith vvhat reason or Scripture then, can the Protestants say that the prayers of Saints be iniurious to Christ, or not to stand vvith the confidence vve haue in him? As though it vvere more dishonour to God that vve should vse the aide of Salutes in heauen, then of sinners in earth: or that the intercession of these our fellowes beneath, vvire more available then the prayers of these that be in the glorious sight of God above.

Intercession of Saints or holy men for vs, no derogation to Christ.

Hieron. l. i. c. 11. v. 11.

11. By many mens. He meaneth, that as the prayers of many loyned together for him, shall be rather heard, then of any alone: so their common thanks giuing to God for granting their request, shall be more acceptable and glorious to God, then any one mans thanks alone. Vvwhich thing doth much commend the holy Churches publike prayers, processions, stations, and pilgrimages, vvhere so many meete and vviformly loyne their prayers and laudes together vnto God.

Publike prayers & fastes.

12. Their glorie. The Apostles, teachers, and preachers, that conuert countries or particular persons to Christ, and the peoples or parties by them conuerted, shall in the day of iudgement haue much mutual ioy and glorie of and for eche other, one giuing to the other great matter of merite in this life, and of reward in the next. See 1. Thess. 2. v. 19.

Their glorie in heauen that conuert other.

13. It is not in me. As he dischargeth him self of all other leuitie touching his promise or purpose of coming to them, so much more of all inconstancie in preaching Christes doctrine and faith. Vvherein, one day to affirme, an other day to deny, to dissent from his fellowes or from him self, to change euery yere or in euery epistle the forme of his former teaching, to come daily vvith new deuises repugnant to his owne rules, vvire not agreeable to an Apostle and true teacher of Christ, but proper to false prophets and Heretikes. Vvhereof vve haue notorious examples in the Protestants: vvho being destitute of the spirit of peace, concord, constancie, vnicie, and veritie, as they varie from their owne vvridings vvich they retract, reforme or deforme continually, so both in their preachings, & forme of seruice, they are so restles, changeable, and repugnant to them selues, that if they vvire not kept in awe vvith much a do, by temporal lawes or by the shame and rebuke of the vvorld, they vvwould coine vs euery yere or euery Parliament, new Communiions, new faithes, and new Christes, as you see by the manifold endeouours of the Puritans. And this to be the proper note of false Apostles and Heretikes, see in S. Irenaeus li. 1. c. 18. and Tertul. de prescript. 8. Basil. ep. 12.

The Protestants inconstancie in changing their writings, translations, seruice bookes, &c.

Eph. 4. 10.

14. Wash sealed. The learned Diuines proue by this place and by the like in the fourth to the Ephesians, that the Sacrament of Baptisme doth not onely giue grace, but imprinteth and sealeth the soule of the baptised, vvith a spiritual signe, marke, badge, or token, vvich can neuer be blotted out, neither by sinne, heresie, apostasie, nor other vvaies, but remaineth for euer in man for the cognifiance of his Christendom, and for distinction from others vvich vvire neuer of Christes fold. by vvich also he is as it vvire 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 2. Epist. S. Ambrose li. 1. de Sp. sancto sup. S. Cyril Hierosol. Catechesi 17. at the end, and S. Dionysius Areopag. c. 1. End. Hieron: The vvich fathers expresse that spiritual signe by diuers agreeable names, vvich the Church and most Diuines, after S. Augustine, call the character of Baptisme, by the truth and force of vvich spiritual note or marke of the soule; he specially convinceth the Donatistes, that the said Sacrament though giuen and ministered by Heretikes or Schismatikes or vvho els so euer, can neuer be reiterated. See ep. 11. de li. 6. cont. Donatist. sup. c. 1. de li. 1. cont. Parmenianum c. 11. As the like indeleble characters giuen also by the Sacraments of Confirmation and Orders, do make those also irriterable and neuer to be received but once. Vvhereas all other Sacraments being these three, may be often received of the self same person. And that holy Orders can not be iterated, see S. Augustine li. 2. cont. Parmen. c. 12. li. de bono coniug. c. 16. and S. Gregorie li. 2. Regis. c. 12.

The indeleble character of Baptisme, Confirmation, Holy Orders.

See Conc. Trarcon. c. 12.

15. Can be in any man repeated or reiterated. See the decrees of the Councils Florentine and Trarcon. Vvwhich yet is no new deuise of them, as the Heretikes falsely affirme, but agreeable (as you see) both to the Scriptures and also to the ancient fathers and Councils.

See Conc. Trarcon. c. 12.

16. Not being vvorshipped. Calvin and his seditious Sectaries vvith otherlike vvich desire dominion

The Calvinistes
vill be subiect
to no tribunal
in earth, for trial
of their religio.

dominus, as S. Iude describeth such, vould by this place deliuer them selues from al yoke of spiri-
tual Magistrates and Rulers: namely that they be subiect to no man touching their faith, or for the
examination and trial of their doctrine, but so God and his vword onely. And no maruel that the
malefactors and rebelles of the Church vould come to no tribunal but Gods, that so they may
remaiue unpunished at least during this life. for though the Scriptures plainly condemne their
heresies, yet they could vtterly them selues out by false gloses, constructions, corruptions, and de-
nials of the bookes to be Canonial, if these vvere no lawes or iudicial sentence of men to rule
and repress them.

Tyrannical do-
minio is forbid
in Prelates, not
ecclesiastical
Soueraintie for
examination of
faith or manners.

Notwithstanding these vwoodes of S. Paul, vvhich onely tyrannical, insolent, and
proud behauiour and indiscrete rigor of Prelates or Apostles towards their flockes is noted, as also
in the first of S. Peter *cap. 5.* (the Greeke vword in these places, and in the Gospel *Mat. 23. 23. Mar. 9. 34. Luc. 11. 42.*
signifying lordly and insolent dominion): yet he had and exercised iust rule, preeminence, and pu-
lacie ouer them, not onely for their life, but also and principally touching their faith, for he might
& did call them to account for the same, and excommunicated heretikes for forsaking their faith.
1 Cor. 4. 3. 2 Cor. 13. 2. 12. 16. 1 Tim. 1. 20. Tit. 1. 11. And al Christian men are bound to obey their
lawful Prelates in matters of faith and doctrine specially, and must not vnder that ridiculous pre-
sence of obeying Gods vword onely (vvhich is the shame of al other Heretikes, as Anabaptistes,
Asians, and the like, as vvel as the Protestants) disobey Gods Church, Councils, and their owne
Pastors and Bishops, vvhich by the Scriptures haue the regimen of their soules, and may examine
and punish as vvel Iohn Caluin as Simon Magus, for falling from the Catholike faith, for though
God alone be the Lord, author, and giuer of faith, yet they see his cooperatives and coadiutors by
vvhom the faithful do beleue and be preferred in the true faith, and be defended from vvoluers,
vvhich be Heretikes seeking to corrupt them in the same. And this same Apostle chalengeeth to be
their father as he that began and formed them by his preaching in Christ. *1 Cor. 4. 15.*

CHAP. II.

*Professing the true cause vvhich in the last chapter he saue of his not coming, & hope-
dunth neuer after some part of penance, him that for incest be excommunicated in
the last epistle, requiring them obediently to consent thereto. 11. Then, of his
going from Thrac. into Macedonia, God euer vtterly giuing him the triumph.*



AND I haue determined vwith my self
this same thing, not to come to you a-
gain in sorow. † For if I make you so-
rie: and who is it that can make me glad,
but he that is made sorie by me? † And
this same I vvrote to you: that I may not,
when I come, haue sorow vpon sorow,
of the vvhich I ought to reioyce: trusting in you al, that my
ioy is the ioy of you al. † For of much tribulation and an-
guish of hart I vvrote to you by many reates: not that you
I should be made sorie: but that you may know vvhich cha-
ritie I haue more aboundantly toward you. † And if any
man hath made sorowful, not me hath he made sorowful,
but in part, that I barden not al you. † To him that is such a
one, this rebuke sufficeth that is giuen of many: † so that
contrariwise you should rather pardon and comfort him, lest
perhaps such an one be swallowed vp vwith ouer great so-
row. † For the vvhich cause I beseeche you that you con-
firme

canons of the holy doctors and Councils prescribing times of penance, commending penance, enioyning penance, and continually vsing the word satisfaction in this case through out al their vvorkes, as our Aduersaries them selues can not hut confesse.

Zeale against the excommunicate. *1. before you.* They vvhich at the beginning did beare to much vvith the offender, and seemed lo:h to haue him excommunicated in so austere maner: yet through their obediencie to the Apostle became on the other side so rigorous, and so farre detested the maledictor after he vvvas excommunicated, that the Apostle novv meaning to absolue him, vvvas glad to intreate and commaund them also to accept him to their companie and grace againe.

The Apostle chalengeth their obediencie to his Ecclesiastical authoritic. *9. Obedienc.* Though in the last chapter he discharged him self of tyrannical dominion ouer them, yet he chalengeth their obediencie in al things as their Pastor and Superior, and consequently in this point of receiuing to mercie the penitent Corinthian. Vvhereby vve see, that as the power and authoritic of excommunicating, so of absoluing also vvvas in S. Pauls person, though both vvvere to be done in the face of the Church: els he vvould not haue commaunded or required their obediencie.

The authoritic of Indulgences vvher vvpo it is grounded. *10. 1 also.* The Heretikes and others not vvell founded in the Scriptures and antiquitic, maruel at the Popes pardons, counting them either fruitles or valavvful or no elder then S. Gregorie. But in deede the authoritic, power, and right of them is of Christes ovvne vvord and commission, principally giuen to Peter, and so aftervvward to al the Apostles, and in their persons to al the cheefe Pastors of the Church, vvhen it vvvas said, *Whatsoeuer you loose in earth, shal be loosed in heauen.* By vvhich commission the holy Bis hops of old did cut of large peeces of penance enioynd to offenders, and gaue peace, grace, or indulgence, before they had accomplis hed the measure of their appointed or deserued punishment. and that is to giue pardon. And so S. Paul here did tovvardes the Corinthian, vvhom he adioiled of mere grace and mercie, as the vvord *donare* or *condonare* doth signifie, vvhen he might longer haue kept him in penance and temporall affliction for his offence. Vvherof though he had already before God invvwardly repented, yet vvvas he iustly holden vnder this correction for sovae satisfaction of his fault past, during the Apostles pleasure. To remit then the temporal punishment or chastisement due to sinners after the offence it self and the guilt therof be forgiuen of God, is an Indulgence or pardon. vvhich the principal Magistrates of Gods Church by Christes vvarrant and the Apostles example, haue cuer done, being no lesse authorisid to pardon then to punish, and by imitation of our Maister (who forgave the aduouteresse and diuers other offenders, not only their sinnes, but also of:en the temporal punishments due for the same) are as much giuen to mercie as to iustice.

Vvhat is a pardon or indulgence. *10. 2.* Theodorette vpon this place saith that the Apostle gaue this pardon to the Corinthian at the intercession of the blessed men Timotheus and Titus. And we may read in sundrie places, of S. Cyprian namely, that Indulgences or remissions vvvere giuen in the primitiue Church by the mediation of holy Confessors or Martyrs, and by communicating the satisfactorie vvorkes of one to another, to vvhich end they gaue their letters to Bis hops in the behalfe of diuers their Christiā brethren, a thing most agreable to the mutual intercourse that is betvvene the members of Christes mystical body, and very ansvverable to Gods iustice, vvhich by supply of the one sort that aboundeth, standeth entire in respect of the other sort also that wanteth. In vvhich kinde the Apostle confesseth that himself by his suffering and tribulations, supplieth the vvantes of such passions as Christ hath to suffer, not in his ovvne person, but in his body, vvhich is his Church. Vvherevpon vve inferre most assuredly, that the satisfactorie and peual vvorkes of holy Sainctes suffered in this life, be communicable and applicable to the vse of other faithful men their fellowvv-members in our Lord, and to be dispensed according to euery ones necessitie and deseruing, by them vvhom Christ hath constituted ouer his familie, and hath made the dispensers of his treasures.

Indulgences or pardons in the primitiue Church. *10. For you.* For that many might of ignorance or pride reprove the practise of Gods Church and her Officers, or deny the Apostles authoritic to be so great ouer mens soules as to punish and pardon in this sort, S. Paul doth purposely and precisely tell them that he doth giue pardon as Christes Vicar, or as bearing his person in this case: and therefore that no man may maruel of his povver herein, except he thinke that Christes povver, authoritic, and commission is not sufficient to release temporal punishment due to sinners. And this to be the proper meaning of these vvordes, *in the person of Iesus Christ*, and not as the Protestants vvould haue it (the better to avoid the former conclusion of the Apostles giuing indulgence) *In the face or sight of Christ*, you may easily vnderstand by the Apostles like insinuation of Christes povver, vvhen he committed this offender to Satan, affirming that he gaue that sentence in the name and vvith the vvirtue or povver of our Lord Iesus Christ. In al vvhich cases the Protestants blindness is exceeding great, vvho

Al pardon and remission is in the vertue and name of Christ. *10. In the person of Christ.* For that many might of ignorance or pride reprove the practise of Gods Church and her Officers, or deny the Apostles authoritic to be so great ouer mens soules as to punish and pardon in this sort, S. Paul doth purposely and precisely tell them that he doth giue pardon as Christes Vicar, or as bearing his person in this case: and therefore that no man may maruel of his povver herein, except he thinke that Christes povver, authoritic, and commission is not sufficient to release temporal punishment due to sinners. And this to be the proper meaning of these vvordes, *in the person of Iesus Christ*, and not as the Protestants vvould haue it (the better to avoid the former conclusion of the Apostles giuing indulgence) *In the face or sight of Christ*, you may easily vnderstand by the Apostles like insinuation of Christes povver, vvhen he committed this offender to Satan, affirming that he gaue that sentence in the name and vvith the vvirtue or povver of our Lord Iesus Christ. In al vvhich cases the Protestants blindness is exceeding great, vvho

Heretical translation. *10. In the person of Christ.* For that many might of ignorance or pride reprove the practise of Gods Church and her Officers, or deny the Apostles authoritic to be so great ouer mens soules as to punish and pardon in this sort, S. Paul doth purposely and precisely tell them that he doth giue pardon as Christes Vicar, or as bearing his person in this case: and therefore that no man may maruel of his povver herein, except he thinke that Christes povver, authoritic, and commission is not sufficient to release temporal punishment due to sinners. And this to be the proper meaning of these vvordes, *in the person of Iesus Christ*, and not as the Protestants vvould haue it (the better to avoid the former conclusion of the Apostles giuing indulgence) *In the face or sight of Christ*, you may easily vnderstand by the Apostles like insinuation of Christes povver, vvhen he committed this offender to Satan, affirming that he gaue that sentence in the name and vvith the vvirtue or povver of our Lord Iesus Christ. In al vvhich cases the Protestants blindness is exceeding great, vvho

Mat. 18.
18.
Cyprian. ep.
13. 16. 17.
18. 19. 20.
Theodorat
in hinc loc.

10. 2. 11.

Cyprian. locū
citatur.

2 Cor. 1.
Col. 1. 24.

10. 20.
11. 20.

1 Cor. 10.

vwho can not see that this is not the way to extol Christes powver, to deny it to his Priests, seeing the Apostle challengeth it by that that Christ hath such powver, & that him self doth it in his name, vertue, and person. So now in this, and in no other name, give Popes and Bishops their pardons. Vvhich pertaining properly to releasing onely of temporal punishment due after the sinne and the eternal punishment be forgiuen, is not so great a matter as the remission of the sinne it self: which yet the Priests by expresse commission do also remitte.

11. *Circumuented of Satan.*] Vve may see hereby, that the dispensation of such discipline, and the releasing of the same, be put into the powver and handes of Gods ministers, to deale more or lesse rigorously, to pardon sooner or later, punish longer or shorter vvhile, as shal be thought best to their vvhisedom. for the end of al such correction or pardoning must be the saluation of the parties soul, as the Apostle noted: 1 Cor. 13. 1. Vvhich to some, and some certaine times, may be better procured by rigour of discipline then by indulgence, to some others, by lenitie and humane dealing (so pardoning of penance is called in old Councels) rather then by ouermuch chastisement. for consideration vvhereof, in some ages of the Church, much discipline, great penance and satisfaction vvas both enioyned and also vvhillingly sustained, and then vvas the lesse pardoning and fewer indulgences, because in that voluntary vse and acceptation of punishment, and great zeale and feruor of spirit, every man fulfilled his penance, and few asked pardon. Now in the fall of deuotion and lothsomnes that men commonly haue to do great penance, though the sinnes be far greater then euer before, yet our holy mother the Church knowing vvhith the Apostle the cogitations of Satan, how he vvhould in this delicate time, driue men either to desperation, or to forsake Christ and his Church and al hope of saluation, rather then they vvhould enter into the course of canonically discipline, enioyneth small penance, and seldom vseth extremitie vvhith offenders as the holy Bishops of the primitiue Church did, but condescending to the vveaknes of her children, pardoneth exceeding often and much, not onely al enioyned penance, but also al or great partes of vvhath punishment temporal so euer due or deserued, either in this vvhorld or in the next. As for the Heretikes vvhich neither like the Churches lenitie and pardoning in these daies, nor the old rigor of the primitiue Church, they be like to the Ievves that condemned Iohn the Baptist of austeritie, and Christ of too much freedom and libertie: not knowing nor liking in deede either Christes ordinance and commission in binding or loosing, or his prouidence in the gouernement of the Church.

At binding & loosing must be vsed to the parties saluation.

The great penance of the primitiue Church.

Vvhy more pardons and indulgences now then in old time.

The Heretikes corrupting of the Scripture.

17. *Adulterating.*] The Greeke vvord signifieth to make commoditie of the vvord of God, as vulgar Vintners do of their vvine. Vvheryby is exprested the peculiar trade of al Heretikes, and exceeding proper to the Protestants, that so corrupt Scriptures by mixture of their ovvne phantasies, by false translations, glosses, colorable and pleasant commentaries, to deceiue the tast of the simple, as tawerners and tapsters do, to make their vvines salable by manifold artificiall deceites. The Apostles contrarietvvise, as all Catholikes, deliuer the Scriptures and vter the vvord of God sincerely and entirely, in the same sence and sort as the fathers left them to the Church, interpreting them by the same Spirit by vvhich they vvere vvritten or spoken.

CHAP. III.

Left the Iudaical false Apostles should object againe that he praised him self, he saith that the Corinthians are his commendation: and they in their hartes being inflamed by his ministerie, be thereof inferroth that the minister of the new Testament are farre more glorious then they of the old, 12 and our people more lightened then theirs.



BEGIN we againe to commend our selues? or do vve neede (as certaine) epistles of commendation to you, or from you? † Our epistle you are, vvritten in our hartes, vvhich is knowven and read of al men: † being manifested that you are the epistle of Christ, ministred by vs, & vvritten not vvith inke, but vvith the Spirit

Ooo ij of

The Epistle
vpon the 12
Sunday after
Fentecost.

of the liuing God: not in tables of stone, but in the tables
carnall of the hart. † And such confidence vve haue by 4
Christ to God: † not that vve be sufficient to thinke any 5
thingⁿ of our selues, as of our selues: but our sufficiencie is
of God. † Vvho also hath made vs meete ministers of the 6
nevv testament: not in the letter, but in the Spirit. Forⁿ the
letter killeth: but the Spirit quickeneth. † And if the mini- 7
stration of death with letters figured in stones, vvas in glorie,
so that the children of Israël could not behold the face of
Moyles, for the glorie of his countenance, that is made voide: 8
† how shal not the ministratiō of the Spirit be more in glo- 9
rie? † For if the ministratiō of damnation be in glorie: much
more the ministerie of iustice aboundeth in glorie. - † For 10
neither vvas it glorified, vvhich in this part vvas glorious, by
reasoⁿ of the excellig glorie. † For if that vvhich is made void, 11
is by glorie: much more that vvhich abideth, is in glorie.

† Hauing therfore such hope, vve vse much confidence: 12
† and not^{*} as Moyles put a vele vpon his face, that the chil- 13
dren of Israël might not behold his face, vvhich is made
voide, † but their senses vvere dulled. For vntil this present 14
day, ⁿ the self same vele in the lecture of the old testament re-
maineth vnreuealed (because in Christ it is made voide) † but 15
vntil this present day, vvhē Moyles is read, a vele is put vpoⁿ
their hart. † But vvhē he shal be conuerted to our Lord, 16
the vele shal be taken avway. † And^{*} our Lord is a Spirit. And 17
vvhē the Spirit of our Lord is, there isⁿ libertie. † But vve 18
al, beholding the glorie of our Lord vwith face reuealed, are
transformed into the same image from glorie vnto glorie, as
of our Lordes Spirit.

Exo. 34^o
33.

1a. 4, 14

ANNOTATIONS
CHAP. III.

The Apostles
wrote the
Gospel in
mens hartes
much more
then in paper.

Scripture writ-
ten, and Tra-
dition vnwrit-
ten.

*s. The Epistle of Christ.] S. Paul and other holy vvriters of Scriptures did set downe
many thinges in vvriting, by penne, inke, and paper, al vvhich be of the Holy Ghost: but
the special and proper booke of Christes truth and Gospel, is not the externaⁿ vvriting in
those dead creatures, but in the hartes of the faithful, being the proper subiecte of these
truthes and graces preached in the nevv Testament, and the habitacle of the Holy Ghost.
In the vvhich booke of faithful mens hartes: . . . rau. vvrote diuers thinges not vttered in
any Epistle: as funder of the Apostles vvrote the Christian religion in the hartes of their
hearers onely, and in other material bookes now at all. Vvhereof S. Irenus li. 1. c. 2. saith,
What and if the Apostles also had left us Scriptures, ought vve not to followe the order of the tradition,
vvhich they deliuered vnto them to vvhom they committed the Churches? in the vvhich ordinance many
nations of those barbarous people that haue beloued in Christ, do conuene, vwithoute letter or inke, hauing
saluation vvritten in their hartes, and keeping diligently the tradition of the elders. And S. Hierom,
(and, in Hiero. s. ad Pam.) in the Creeds of our faith and hope, vvhich being deliuered 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, vvhich by and vvherein she keepeth faithfully al truth vvhritten in the hartes of those to vvhom the Apostles did preach, vvhith the like diligence as she keepeth and preferueth the other booke vvhich is of holy Scriptures, from al corruption of Heretikes and other iniuries.

5. *Of our selues.* This maketh first against the Heretikes called Pelagians, that hold Gods grace to our meritorious actions or cogitations to be of free vvill onely, and not of Gods special free Will both grace. Secondly against the Protestantes, vvhich on the contrarie side referre al to God, and take away mans freedom and proper motion in his thoughtes and doings: the Apostle confest our good cogitations to be our ovne, but not as comming of our selues, but of God.

6. *The letter killeth.* As the letter of the old Law not truly vnderstood, nor referred to Christ, commaunding and not giuing grace and spirit to fulfill that vvhich was commaunded, did by occasiō kill the carnal law: so the letter of the new Testament not truly taken nor expounded by the spirit of Christ (vvhich is onely in his Church) killeth the Heretike: vvhich also being carnal and void of spirit, gaineth nothing by the external precepts or good lessons of the Scriptures, but rather taketh hurt by the same. See S. Augustine 10. Ser. 70 & 100 de tempore. & li. de Sp. & li. c. 2. & seq.

7. *Of such more.* The preeminence of the new Testament and of the priesthood or Ministerie hereof before the old, is, that the new, by al her Sacraments and Priests as ministers immediate of grace and remission of sinnes, doth so *ex opere operato* giue the spirit of life and charitie into the hartes of the faithful, as the old did giue the letter or external act of the Law.

8. *The full same velle.* As the Iewes reading the old Testament, by reason of their blindness (vvhich God for the punishment of their incredulitie suffered to remaine as a couer vpon their eyes and hartes) can not see Christ in the Scriptures vvhich they daily heare read in their Synagogs, but shall, vvhich they beleue in him and haue the couer removed, perceiue al to be most plainly done and spoken of him in their Law & Scriptures: euen so Heretikes hauing (as S. Augustine noteth) a farre greater couer of blindness and incredulitie ouer their hartes in respect of the Catholike Church vvhich they impugne, then the Iewes haue concerning Christ, can not see, though they read or heare the Scriptures read neuer so much, the maruelous euidence of the Catholike Church and truth in al pointes: but vvhich they shall returne againe to the obedience of the same Church, they shall finde the Scriptures most cleere for her and her doctrine, and shall vvonder at their former blindness.

Aug. in Psa. 118. Cant. 1.

1. Pet. 2. 10.

9. *Libertie.* The Spirit and grace of God in the new Testament dischargeth vs of the bondage of the Law and sinne, but is not a vvarrant to vs of fleshy licence, as S. Ier. v. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

CHA. III.

That according as so glorious a ministerie requireth, he liueth and preacheth sincerely. 7 the vvhich glorie his Adversaries can not count vaine, considering his persecutions, because perfection is so Gods glorie, and so our: vvhich is our hope, and our vision of mansions of grace in this life, and of most glorious bodies and ioyes aftervvard.



HERFORE having this ministracion: according as vve haue obtained mercie, vve faile not, † but vve renounce the secrete things of dishonestie, not walking in craftines, nor adulterating the vvord of God, but in manifestation of the truth commending our selues to euery conscience of men

Ooo iij before

The Epistle
for S. Athanasius
Eus. Hist. l.

before God. † And if our Gospel be also hidde, in them
3 that perish it is hidde, † in vvhom the God of this vworld
4 hath blinded the mindes of the infidels, that the illumination
of the Gospel of the glorie of Christ vvhich is the image of
God, might not shine to them. † For vve preache not our sel-
ues, but I E S V S Christ our Lord: and vs, your seruants by
I E S V S, † because God that commaunded light to shine
6 of darkenes, he hath shined in our hartes to the illumination
of the knowvledge of the glorie of God, in the face of
Christ I E S V S. † But vve haue this treasure in earthen
7 vessels, that the excellencie may be of the povver of God,
and not of vs. † In al things vve suffer tribulation, but are
8 not in distresse: ^cvve vwant, but are not destitute: † vve
9 suffer persecution, but are not forsaken: vve are cast downe,
but vve perish not: † alvvaies bearing about in our body
10 the mortification of I E S V S, that the life also of I E S V S may
be manifested in our bodies. † For vve that liue, are alvvaies
11 deliuered vnto death for I E S V S: that the life also of I E S V S
may be manifested in our mortal flesh. † Death then vvor-
12 keth in vs, but life in you. † And hauing the same spirit of
13 faich, as it is vvritten, *I beleueed for the vvich cause I haue spoken*, vve
also beleuee, for the vvich cause vve speake also: † knowing
14 that he vvich raised vp I E S V S, vvill raise vp vs also vvith
I E S V S and set vs vvith you. † For al things are for you: 15
that the grace aboundig by many in giuing of thankes, may
abound vnto the glorie of God. † For vvich cause vve 16
faile not: but although that our man vvich is vvithout, ^bcor-
rupte: yet that vvich is vvithin, is renevved from day to
day. † For that our tribulation vvich presently is momen- 17
tanic & light, ^evworketh aboue measure exceedingly an eter-
nal vveight of glorie in vs, † we not cōsidering the things that 18
are seen, but that are not seen. For the things that be seen, are
temporal: but those that be not seen, are eternal.

The English
Bible 1577,
doth falsely
translate, pre-
parab.

apostolus
mur. See
S. Ambrosii
Theopli.

Pf. 115,
10.

Corinthios
prim.

Calistus
1577.

ANNOTATIONS
CHAP. III.

Heretikes cor-
rupters of
Gods word:
Catholike Do-
ctors, right
handlers ther-
of.

^a *Adulterating.* He giueth often vvarning of false teachers, whose special and proper studie is to falsifie and adulterate by deceitful constructions, interpretations, and applications, the word of God: having no other end but to make their advantage of the Scriptures, and to gaine glorie and estimation among the sinful and simple, by new devised expositions. Vvherem the Protestants do excel the auncient Heretikes, none euer more impurely handling the vvord of God then they do. Origen calleth such *Corruptores fidei* in 1 ad Corinthios 12.

de adulteris, theenes and adulterers of the Scriptures. S. Cyprian (*de unit. Ec. un. 7.*) calleth them, corrupters of the Gospel, false interpreters, artificers and craftsmasters in corrupting the truth. On the other side, for special reuerence and sinceritie of dealing in those matters the fathers and all Catholike preachers or Expeditors were of old called according to S. Paules vvordes to Timothee, *Religiosos tradentes verbum Dei*, right handlers of the vvord of God.

17. Worker. The temporal and short tribulations vvhich vve patiently and willingly suffer for Christ, do winne vs euerlasting ioy and glorie. And it is here to be noted against the Heretikes, that tribulations do vvork or cause the said saluation, which they deny to be giuen for such thinges, but for or by faith onely. S. Augustine maketh such tribulations for Christ so much the meritorious cause of euerlasting life and rest, that he saith it is salable and bought thereby. And it is written, Sap. 10, *God reddeth or repaireth to iust men the hire of their labours.*

Tribulation: meritorious of glorie.

Aug. in ps. 91. *prope finem.*

CHAP. V.

That after death of the body the soule may be beauen: therefore, although naturally vve abhorre death, by grace he desireth it rather: in consideration of Christes iust iudgement, lining as in the sight of God, yet and of their consciences. 11. Which he speaketh not to praise him self, but because of his Aduersaries vvho did glorie in carnal respects: but he and the other Apostles regard nothing but their reconciliation vnto God by Christ, and to reconcile others also, as being his legates for that purpose.

1 **OR** vve knowv that if our earthly
house of this habitation be dissolued,
2 that vve haue a building of God, a
house not made vvith hand, eternal in
3 heauen. † For in this also do vve grone,
desirous to be ouerclothed with our ha-
4 bitation that is from heauen: † yet so, if
vve be found clothed, not naked. † For
vve also that are in this tabernacle, grone being burdened:
because vve would not be spoiled, but ouerclothed, that that
5 vvhich is mortal, might be svalloved vp of life. † And he
that maketh vs to this same, is God, vvho hath giuen vs the
6 pledge of the Spirit. † Being bold therefore alvvayes, and
knowving that vvhile vve are in the body, vve are pilgrimes
7 from God, († for vve vvalke by faith and not by light)
8 † but vve are bold, and haue a good vvil to be pilgrimes ra-
9 ther from the body, & :: to be present vvith our Lord. † And
therefore vve endeouour, vvwhether absent or present, to please
10 him. † For * vve must all be manifested before the iudgemēt
seate of Christ, that euery one may receiue the proper things
of the body, according as he hath done, * either good or euil.
11 † Knowving therefore the feare of our Lord vve vse per-
suasion to men: but to God vve are manifest. † And I hope
12 also that in your consciences vve are manifest. † Vve com-
mend

:: This place proueth that the Saints departed now since Christ, sleepe not til the day of iudgement, and that they be not holden in any seueral place of rest from the fruition of God til the resurrection of their bodies, but that they be present vvith God in their soules.

Ro. 14. 10.

mend not our selues againe to you, but giue you occasion to glorie for vs: that you may haue against them that glorie in face, and not in hart. † for vvhether vve excede in minde, to 13 God: or vvhether vve be sober, to you. † For the charitie 14 of Christ vrgeth vs: iudging this, that if one died for al, then al vvere dead. † and Christ died for al: that they also vvhich 15 liue, may not now liue to them selues, but to him that died for them and rose againe. † Therefore vve from hence forth 16 knovv no man according to the flesh. And if vve haue knovven Christ according to the flesh: but now vve know him no more.

† If then any be in Christ a new creature: the old are 17 passed, behold * al things are made new. † but al of God, 18 vvhom hath reconciled vs to him self by Christ: and hath giuen vs the ministerie of reconciliation. † For God in 19 deede vvas in Christ reconciling the vvorlde 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 exhorting by vs. For Christ vve beseeche you, be reconciled to God. † Him that knew no sinne, for vs he 21 made sinne: that vve might be made the iustice of God in him

c That is to say, a sacrifice and an host for sinne. See the last annot. of this chapter.

Esa. 43.
19. Apoc
21, 5.

ANNOTATIONS CHAP. V.

9. The proper things of his body. 3. Augustine (*Enchirid. c. 110.*) objecteth this speech of the Apostle, as in the person of such as deny the praies, almes, and sacrifices of the liuing to be available for the dead, and he answereth as followeth. *The practise (saith he) of Gods Church in the commendation of the dead, is nothing repugnant to the sentence of the Apostle, vvhom he saith, that vve shall stand before the iudgement seats of Christ, that every one may receive according to his desert: in the body, either good or evil. For, in his life and before death he deserved this, that those vvorke after his death might be profitable vnto him, for in deede they be not profitable for al men, and vvhv sit but because of the difference and distance of times: vvhiles they were in flesh. The like he hath in diuers other places. August. li. de Præd. Sanct. c. 11. & ad Dulcit. q. 2. And so hath E. Dmyr c. 7. Ec. Hierarch.*

10. Either good or evil. Heauen is as vvel the reward of good vvorke, as Hel is the stipend of ill vvorke. Neither is faith alone sufficient to procure saluation, nor lacke of faith the onely cause of damnation: by good deedes men merite the one, and by ill deedes they deserue the other. This is the Apostles doctrine here and in other places, how so euer the Adversaries of good life and vvorke teach otherwise.

11. The ministerie of reconciliation. Christ is the chiefe Minister, according to his manhood; of al our reconcilment to God: and for him, as his ministers, the Apostles and their successors the Bishops and Priests of his Church, in vvhom the vword of reconcilment, as vvel by ministering of the sacrifice and Sacraments for remission of sinnes, as by preaching and gouernement of the vvorlde to saluation, is placed. And therefore their preaching must be to vs, as if Christ him self did preach: this absolution and remission of sinnes, as Christs owne pardon: their vvhole office being nothing els (as vve see by this passage) but the Vicarship of Christ.

12. The iustice of God. Euen as (saith S. Augustine) vvhom vve reade, saluation is our Lords, it is not meane that saluation is wherby our Lord is found, but wherby they are found vvhich be found: & vvhich it is found.

said, Gods iustice, that is not to be understood vvhetherwise God is iust, but that vvhetherwise man are iust vvhom by his grace he iustifieth. See S. Augustine de Sp. & lit. 2. 11. & ep. 120 ad Romanos, and abhorre Caluins vvhicked and vnlearned glose on this place, that teacheth iustice no otherwise to be in man, then sinne in Christ. Vvhich the Scriptures call man iust, because * he doth iustice: but not so call they Christ sinne, because he doth sinne, but because he taketh avway sinne, and is a sacrifice for sinne, as the Heretikes know very vvel, that know the vse and signification of the Hebrew vword in al the old Testament, namely Psal. 119, 2, and in the booke of Leviticus very often, 6. 7. 8. 9. 12. 14. 16. and Numer. 1. 29.

Gods iustice, wherewith he maketh vs iust.

CHA. VI.

That he helpeth vvvith his exhortations, and in al things behaueth him self as becommeth a minister of God. 11 Which he speaketh so openly, because his hart is open vvvnto them: exhorting them to be likewise open-hearted towards him, 14 and to avoid those Infidels.

Ef. 49, 8

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16



ND vve helping do exhorte, that you receiue not the grace of God in vaine. († For he saith, In time accepted haue I heard thee: and in the day of saluation haue I holpen thee. Behold, now is the time acceptable: behold now the day of saluation.) † to no man giuing any offence, that our minister be not blamed: † but in al things let vs exhibite our selues as the ministers of God, in much patience, in tribulations, in necessities, in distresses, † in stripes, in prisons, in seditions, in labours, † in vvatchings, in fastings, † in chastitie, in knowvledge, in loganimitie, in svvetenes, in the holy Ghost, in charitie not feined, † in the vvvord of truth, in the vertue of God, by the armour of iustice 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 vnknovven, and knovven: † as dying, and behold vve liue: as chastened, & not killed: † as sorovvful, but alvvayes reioycing: as needie, but enriching many: as † hauing nothing, and possessing al things. -I
† Our mouth is open to you o Corinthians, our hart is dilated. † You are not straitened in vs: but in your ovvne bovvels you are straitened. † But hauing the same revvard (I speake as to my children) be you also dilated. † Beare not the yoke vvith infidels. For vvhat participation hath iustice vvith iniquitie? or vvhat societie is there betwene light and darkenes? † And vvhat agreement vvith Christ and Be-lial? or vvhat part hath the faithful vvith the infidel? † And vvhat agreement hath the temple of God vvith Idols? For

The Epistle vpon the first Sunday of Lent.

The Epistle for many Martyrs.

S. Augustine (in ps. 117) gathereth hereby, that the Apostles did vvvv pover-tie.

It is not lawfull for Catholikes to marie vvith Heretikes or Infidels. See S. Hieron. cont. Iovinian. li. 1. Cont. Lucif. 270 & 11.

Ppp you

you are the temple of the liuing God, as God saith, *That I will dwell, and walke in them, and will be their God: and they shall be my people.*
 † For the vvhich cause, *Get out of the middles of them, and separate your selves.* saith our Lord, *and touch not the vnclane: and I will receiue you.*
 † *and I will be a father to you: and you shall be my sonnes and daughters,* saith our Lord omnipotent.

Leu. 26,
 11.
 Es. 52. 11
 Hier. 31,
 1.

ANNOTATIONS
 CHAP. VI.

Gods Ministers are his coadiutors.

1. *Helping.*] For that he declared before the Ministers of the new Testament to be Christs deputies, and that vvhhen they preach or do any function, God as it were speaketh or doeth it by them, he boldly now saith, *Helping therefore:* that is to say, ioyning or vvorking together vvith God, vve do exhort.

Gods grace forceth no man against his vvill.

1. *Grace in vaine.*] The grace of God vvorketh nor in man against his vvill, nor forceth any thing vvithout his acceptation and consent: and therefore it lieth in mans vvill to frustrate or to folovv the motion of God, as this text plainly proueth.

Voluntarie penance.

1. *In Watchings.*] Vvhen in the middes of many miseries and persecutions, the Apostles yet of their ovvne accord added and requirred voluntarie vigils, fastings, and chastitie, vve may vveel perceiue these vvorkes to be vvonderful grateful to God, and specially needful in the Clergie.

Not to communicate with Heretikes in any acte of religion.

1. *What societie.*] Generally here is forbidden conuersation and dealing vvith al Infidels, and consequently vvith Heretikes, but specially in prayers, or meetings at their Schismatical Seruice, preaching, or other diuine office vvhatsoever, vvhich the Apostle here vvetereth in more particular and different termes, that Christian folke may take the better heede of it. No societie (saith he) nor felovvship, no participation nor agreement, no consent betvvene light and darknes, Christ and Baal, the temple of God and the temple of Idols: al Seruice, as pretended vvorship of God set vp by Heretikes or Schismatices, being nothing els but Seruice of Baal and plaine Idolatrie, and their conuenticles nothing but conspirations against Christ. from such therefore specially vve must feare our selues alvvayes in hart and mind, and touching any acte of religion in body also, according as the children of Israell vvere commaunded by God to separate them selues from the Schismatices Corè, Dathan, and Abiron, and their tabernacles, by these vvordes: *Depart from the tabernacles of the impious men, and touch ye not those things vvich pertaine to them, lest you be envvrapped in their sinnes.*

CHA P. VII.

He proceedeth to exhort them to puritie, and to rouse them into their charitie, & vvithin lest they should thinke he speaketh to accuse them, he commendeth them highly, both for their behauiour toward Titus, and for their penance vvich they had done vpon his other epistle.



HA V I N G therefore these promises, my desire, let vs cleanse our selues from al iniquation of the flesh and spirit, persuing sanctification in the feare of God. † Receiue vs. Vve haue hurt no man, vve haue corrupted no man, vve haue circumvented no man. † I speake not to your condemnation. for I said before that you are in our hartes to die together and to liue together. † Much is my confidence vvith you, much is my glorying for you: I am replenished vvith consolation

consolation: I do exceedingly abound in ioy in al our tribulation. † For also vwhen vve vvere come into Macedonia, our flesh had no rest, but vve suffered al tribulatio: vvithout, combats: vvithin, feares. † But God that comforteth the humble, did comforte vs, in the comming of Titus. † And not only in his comming, but also in the consolation, vvher vvith he vvas comforted among you, reporting to vs your desire, your vweeping, your emulation for me, so that I reioyced the more. † For although I made you sorie in an epistle, it repenteth me not: albeit it repented me, seing that the same epistle (although but for a time) did make you sorie. † Novv I am glad: not because you vvere made sorie, but because you vvere made^s sorie to penance. For you vvere made sorie according to God, that in nothing you should suffer detriment by vs. † For: the sorovv that is according to God, vvorketh penance vnto saluation that is stable: but the sorovv of the yvorld vvorketh death. † For behold this very thing, that you vvere made sorie according to God, hovv great carefulnes it vvorketh in you: yea desense, yea indignation, yea feare, yea desire, yea emulation, yea reuenge. in al things you haue shevved your selues to be vndefiled in the matter. † Therefore although I vvrote to you, not for him that did the iniurie, nor for him that suffered: but to manifest our carefulnes that vve haue for you before God, † therefore vve ate comforted. But in our consolation, vve did the more abundantly reioyce vpon the ioy of Titus, because his spirit vvas refreshed of al you. † And if to him I gloried any thing of you, I am not cofounded: but as vve spake al things to you in truth, so also our glorying that vvas to Titus, is made a truth, † and his bowvvels are more abundantly toward you: remembring the obedience of you al, hovv vvith feare and trembling you receiued him. † I reioyce that in al things I haue confidence in you.

^s Contrition or sorowful lamenting of our offenses, is the cause of saluation. Not onely faith then saueth, as the Heretikes affirme.

ANNOTATIONS
CHAP. VII.

^s *Sorie to penance*] The sorovv vvhich a man taketh for vvoddly losses or any temporal aduersitie, is not here commended, but that vvhich is and ought to be in al men for their finnes past, vvhich is called here, Sorovv towardes God and for penance, othervvise called Contrition, and is a thing exceedingly requisite and much praised, the frutes vvherof are these that the Apostle reckeneth, vvorking saluation. Vvvhich doctrine is farre distant from^s Luthers, and Caluins, and such^s *T. s. in* wicked Libertines, that teach contrition to be al together a meane to make finnes either hypo-^s *affert. art.* crites, or to put them in despise.
^s *damnat.*

Contrition for a mans sinne vvorketh saluation.

CHAP. VIII.

By the example of the poore Macedonians he exhorteth them to contribute largely vnto the Church of Hierusalem, 7 and by praising of them, 8 and by the example of Christ. 10 and by their owne spiritual profits in being partakers of that Churches merites, 10 and by commending the collector: that he sendeth.



ND vve doe you to vnderstand, brethren, the 1
grace of God, that is giuen in the churches of
Macedonia, † that in much experience of tri- 2
bulation they had abouandance of ioy, & their
very deepe pouertie abounded vnto the riches
of their simplicitie, † for according to their povver (I giue 3
them testimonie) and aboue their povver they vvere willing,
† vvith much exhortation requesting vs the grace and com- 4
munication of the ministerie that is done tovvard the saincts.

11 The principal respecte next after god, is to be had of our maisters in religion, in al temporal and spiritual duties.

The Epistle for S. Paulinus, Iun. 22.

† And not as vve hoped, but their ovvne selues they gaue, 5
first to our Lord, 22 then to vs by the vvil of God: † in so 6
much that vve desired Titus, that as he began, so also he
vvould profit in you this grace also. † But as in al things you 7
abound in faith, and vvord, and knowvledge, & al carefulnes,
moreouer also in your charitie tovvard vs, that in this grace
also you may abounde. † I speake not as commaunding: but 8
by the carefulnes of others, approving also the good dispo-
sition of your charitie. † For you knowv the grace of our 9
Lord I E S V S Christ, that for you he vvvas made poore, wher-
as he vvvas riche: that by his pouertie you might be riche.
† And in this point I giue counsel: for this is profitable for 10
you, vvwhich haue begone not only to doe, but also to be wil-
ling, from the yere past: † but novv perfourme ye it also in 11
deede: that as your minde is prompt to be vvilling, so it may
be also to perfourme, of that vvwhich you haue. † For if the 12
vvil be prompt: it is accepted according to that vvwhich it
hath, not according to that vvwhich it hath not. † For not 13
that other should haue ease, and you tribulation: but by an
equalitie. † Let in this present time yourⁿ abouandance sup- 14
plie their vvant: that their abouandance also may supplie your
vvant, that there be an equalitie, † as it is vvritten: *He that had 15*
much, abounded not: and he that had litle, vvanted not. 15

Exo. 16, 28.

The Epistle vpon S. Lukes day, Octob. 21.

† And thankes be to God, that hath giuen the self same 16
carefulnes for you in the hart of Titus, † for that he admitted 17
in deede exhortation: but being more careful, of his ovvne
vvil

Re. 11,
17.

18 vvil he vvent vnto you. † Vve haue sent also vvith him the
 19 brother, vvwhose praise is in the Gospel through al the
 churches: † & not only that, but also he vvas ordeined of the
 churches fellowv of our peregrination, for this grace vvwhich
 20 is ministred of vs to the glorie of our Lord, and our deter-
 mined vvil: † auoiding this, lest any man might reprehend
 21 vs in this fulnes that is ministred of vs. † For vve prouide
 good things * not only before God, but also before men.
 22 † And vve haue sent vvith them our brother also, vvhom
 vve haue proued in many things often to be careful: but now
 23 much more careful, for the great confidence in you, † either
 for Titus vvwhich is my fellowv and coadiutor tovvard you,
 or our brethren Apostles of the churches, the glorie of
 24 Christ. † The declaration therfore vvwhich is of your cha-
 ritie and our glorying for you, declare ye tovvard them in
 the face of the churches. -]

ANNOTATIONS
 CHAP. VIII.

14. *Abundans supply.* He meaneth that such as abound in vvorldly riches, should commu-
 nicate for supply of other their brethrens necessities, vvhatsoever they may: that on the other side
 they vvhom they helpe in temporals, may impart to them againe some of their spiritual riches, as
 prayers, and other holy vvorkes and graces, vvwhich is a happie change and enercourse for the
 vvethy men, if they could see it. And this place proueth plainly that the fallings and satisfactorie
 deedes of one man, be available to others, yea and that holy Sainctes or other vertuous persons
 may in measure and proportion of other mens necessities and deseruings, allotte vnto them, as vvell
 the supererogation of their spiritual vvorkes, as these that abound in vvorldly goods, may giue
 almes of their superfluities, to them vvwhich are in necessitie. Vvwhich interchange and proportion of
 things the Apostle doth euidently set downe.

Temporal be-
 nefites vpon
 spiritual per-
 sons.
 One may sa-
 tisfie and su-
 pererogate
 for an other.

CHAP. IX.

*He prouideth exhorting them to the foresaid contribution, 1 to verifie his commending
 of them, 2 and to do it liberally, that so they may merite the more, and
 God be the more praised.*

1 **I** OR concerning the ministerie that is
 2 done * tovvard the sainctes, it is super-
 fluous for me to vvrite vnto you. † For
 I know your prompt minde: for the vvwhich
 I glorie of you to the Macedonians: That
 Achaia also is ready from the yere past, and
 your emulation hath prouoked very ma-
 3 ny. † But I haue sent the brethren, that the thing vvwhich vve
 glorie of you, be not made voide in this behalfe, that (as I
 P p p iij haue

c That is, in this matter of almes. Chryf. Theophyl.

The Epistle for S. Laurence, Aug. 10

The fruite of almes is the encrease of grace in al iustice and good workes to life euerlasting: God giuing these things for reuward & recompense of charitable workes, which therefore be called the seed or meritorious cause of these spiritual fruites.

have said) you may be ready: † left vwhen the Macedoniās 4
shal come vvith me, and finde you vntready, vve (that vve
say not, ye) may be ashamed in this substance. † Therefore I 5
thought it necessarie to desire the brethren that they vould
come to you, and prepare this blessing before promised, to be
ready so, as a blessing, not as auarice. † And this I say, he 6
that so vveteth sparingly, sparingly also shal reape: and he that
so vveteth in blessings, of blessings also shal reape. † Euer 7
one as he hath determined in his hart, not of sadnes or of ne-
cessitie. † for God loneth a cheereful giuer. † And God is able to 8
make al grace abound in you: that in al things alvvaies ha- 9
uing al sufficiencie, you may abound vnto al good vvorkes,
† as it is vvritten: *He distributed, he gaue to the poore: his iustice re-*
maineth for euer. † And he that ministrerth seede to the sover, 10
vvil giue bread also for to eate: & vvil multiplie your seede,
and vvil augmēt the increases of the fruites of your iustice: †
† that being enriched in al things, you may abound vnto 11
al simplicitie, vvich Worketh by vs thanks-giuing to God.
† Because the ministerie of this office doth not only supplie 12
those things that the Saints vvant, but aboundeth also by
many thanks-givings in our Lord, † by the prooffe of this 13
ministerie, glorifying God in the obedience of your confes-
sion vnto the Gospel of Christ, and in the simplicitie of com-
municating vnto them, and vnto al, † and in their praying 14
for you, being desirous of you because of the excellēt grace
of God in you. † Thanks be to God for his vnspeake- 15
able gift.

Eccles
35. 11.

Pf. 113.

ANNOTATIONS
CHAP. IX.

Procters for Catholike prisoners. *1. Toward the Saints.]* By the Apostles earnest and often calling vpon the Corinthians to giue almes for relieuing the faithful in distresse, the Pastors of Gods Church may learne, that is specially pertainteth to their office to be procters for holy men in prison, pouertie, and al other necessitie, specially vvhen their vvant cometh for confession of their faith.

Cheereful giuing. *1. Not as auarice.]* The couetous man that parteth vvith his pecy painefully and vvith sorow as though he lost a limme of his body, is noted, and cheereful, ready, voluntarie, and large contribution is commended.

The greater almes, the greater merite and reuward. *4. Sparingly.]* Almes is compared to seede, for as the seede throwen into the ground, though it seeme to be cast avay, yet is not lost, but is laid vp in certaine hope of great encrease: so that vvich men giue in almes, though it seeme to be cast avay and to perish in respect of the giuer, yet in deede it is most fruitful, the benefite thereof manifoldly returning to him againe. Vvherevpon the Apostles cōclusion is cleere, that according to the measure of the almes or seedling (vvich is more or lesse in respect of the vvil and abilitie of the giuer) the encrease and abundance of his self, that is, of grace and glorie shal enise. See S. Augustine in Psal. 49 vers. 11. et 9. ad Dulcitium.

11. Doth not only supply.] Vvhen almes are giuen . specially to holy men, not ouely the giuers obtaine great benefite thereby, and the vvanter of others be supplied, but God also by the receiuers continual praers and thanks giuing therfore, is exceedingly honoured: so that charitie bestowed in this sort, is an acte of Gods vvorship and of religion. Almes re- loud
to Gods ho-
mour.

CHAP. X.

*Against the false Apostles, granting the infirmitie of his person, he doth not vvish stand: set out the povver of his Apostleship. is reprehending them also for clea-
reing to them selues the praise of other mens labours.*



1 **A**ND I Paul my self beseeche you by the
2 mildenes and modestie of Christ, vvho in
3 presence in deede am humble amōg you,
4 but absent am bold on you. † But I be-
5 seeche you, that being present I neede not
6 be bold by that confidence vvhervvith I
7 am thought to be bold against some:
8 vvhich thinke vs as though vve vvalk according to the
9 flesh. † For vvalking in the flesh, vve vvare not accor-
10 ding to the flesh. † For the^r vvweapons of our vvwarfare are
11 not carnal: but mightie to God vnto the destruction of mu-
12 nitions, destroying counsels, † and al loftinesse extolling it
13 self against the knowvledge of God, and bringing into capti-
14 uitic al vnderstanding vnto the obedience of Christ, † and
15 hauing in a readinesse^r to reuenge al disobediece, vvhen your
16 obedience shal be fulfilled. † See the things that are accor-
17 ding to appearance. If any man haue affiance in ~~him~~ self, that
18 he is Christs: let him thinke this againe vvith him self, that
19 as he is Christs, so vve also. † For and if I should glorie
20 somevvhat more of our povver, vvhich our Lord hath giuen
21 vs^r vnto edification and not to your destruction: I shal not
22 be ashamed. † But that I may not be thought as it vvere to
23 terrifie you by epistles († for his epistles in deede, say they,
24 are sore and vehement: but his bodily presence vveake, and
25 his speache contemptible) † let him this thinke that is such a
26 one, that such as vve are in vvord by epistles, absent: such
27 also vve are in deede, present. † For vve dare not matche or
28 compare our selues vvith certaine, that commend them
29 selues: but vve measure our selues in our selues, and compare
30 our selues to our selues. † But vve vvil not glorie aboue
31 our measure: but according to the measure of the rule, vvhich
32 God hath measured to vs, a measure to reache cuen vnto you.

† For

† For not, as though vve reached not vnto you, doe vve extend our selues beyond. For vve are come as farre as to you in the Gospel of Christ. † not glorying aboute measure in other mens labours: but hauing hope of your faith increasing, to be magnified in you according to our rule aboute, † yea vnto those places that are beyond you, to euangelize, not in an other mans rule, to glorie in those things that are prepared before. † But he that glorieth, let him glorie in our Lord. † For not he that commendeth him self, the same is approued: but vvhom God commendeth.

ελαλιμα
αυτομη-
νας τις
ωισως
θμωι,
1cr. 5, 23

ANNOTATIONS
CHAP. X.

Punishing of Heretikes. *4. Vt superius.* He meaneth the ample (spiritual and Apostolical) power given by Christ for the punishment of false Apostles, Heretikes, and rebelles to Gods Church, vvhich are here noted specially by pride and insolence (vvhich is the proper marke of such fellowes) to extoll them selues aboute the measure of the science of God, vvhich consisteth in humble obedience to the faith and the preachers of the same.

Their pride. *6. To reuenge.* You may see hereby, that the spiritual power of Bishops is not onely in preaching the Gospel, and so by persuasion and exhortation onely (as some Heretikes hold) to remitte or retaine sinnes, but that it hath authoritie to punish, iudge, and condemne Heretikes and other like rebelles: vvhich power one of the principal rebelles of this time being conuincid by the euidence of the place, acknowledgeth to be grounded vpon Christes vword, *Vt quis fuerit vobis vnde in caelo, shall be bound in heauen: Mat. 18, 18.* applying also the vword spoken to Hieremie (c. 1, 10.) *Behold I appoint thee over Nations and Kingdoms, that thou plucke vp, build and destroy:* to confirme and explicate the power Apostolike here alleaged by S. Paul. Many they would gladly draw this power from the lawfull successors of the Apostles, to them selues, their ministers and consistories, vvhich are nothing els but the shoppes and Councils of sedition and all the conspiracies of this time, against the lawfull Princes of the world.

Caluin.
vpon this
place.

Heretical Consistories. *8. Vnde dissolution.* This great power of the Churches censures, specially of Excommunication, as it was given for the good and saluation of the people; so it must not be used against the innocent: no nor yet vpon Heretikes or other offenders, but vvhich and vvhich it may by likelihold benefite either the parties, or the people, or may be executed vwithour the hurt or perturbation of the vvhole Church, as often times it can not be, by reason of the multitude of offenders. Vvhich caused the Apostle here to signifie that he would not use his vvermost authoritie against the false Apostles vvhich disturbed them, till them selues were in perfect obedience vnto him. lest by punishing the principall offenders, a greater disturbance and scoult might fall among the people, if they were not before in perfect obedience.

Ecclesiastical censures (namely Excommunication) wher & where to be executed.

CHAP. XI.

Maraswath the matter vwith the Corinthians, why they should preferre the false Apostles before him. 16 And because they give them laane to bragge and commend them selues, and to abuse them so miserably, he trusteth they will also give him the bearing: 21 and so he beginneth, and first shewing himself in a iudicial respect (vvhich onely stand at their boasting) to be as they are, he addeth afterward such a long rod of his sufferings for Christ, as is incomparable.

Would

1 **W**ould God you could beare some litle of
 2 my folly: but do ye also support me: † for I
 emulate you vwith the emulation of God.
 For I haue ¹¹ despoused you to one man, to
 present you a chaste virgin vnto Christ.
 3 † But I feare lest, as the serpent seduced **Eue**
 by his subteltie, so your senses may be corrupted, & fall from
 4 the simplicitie that is in Christ. † For if he that ¹² commeth,
 preache an other Christ vvhó we haue not preached, or you
 receiue an other spirit vvhom you haue not receiued: or an
 other Gospel vvhich you haue not receiued: you might vvel
 5 suffer it. † For I suppose that I haue done nothing lesse then
 6 the great Apostles. † For although ¹³ rude in speache, yet not
 in knowlledge. but in al things we are made manifest to you.
 7 † Or did I commit a sinne, humbling my self, that you might
 be exalted? because I euāgelized vnto you the Gospel of God
 8 gratis? † Other churches I spoiled, taking a stipend, for your
 9 ministerie. † And vwhen I vvas vwith you, and had neede, I
 vvas burdenous to none: for that vvhich I vvented, the
 brethren supplied that came from Macedonia: & in al things
 I haue kept my self vwithout burden to you, and vvil keepe.
 10 † The truth of Christ is in me, that this glorying shal not
 11 be infringed tovard me in the countries of Achaia. † Vvher-
 12 fore? because I loue you not? God doth know. † But that
 vvhich I doe, I vvil also doe, that I may cut avway the oc-
 13 casion of them that desire occasion: that, in that vvhich they
 glorie, they may be found euen like vs. † For such false apo-
 14 stles are ¹⁴ craftie vvorkers, trásguring them selues into Apo-
 stles of Christ. † And no marue! for Satan him self trásg-
 15 ureth him self into an Angel of light. † It is no great
 matter therefore if his ministers be trásgured as the ministers
 of iustice: vvhose ende shal be according to their vvorkes.
 16 † Againe I say, (let no man thinke me to be foolish: h: o-
 thervvise take me as foolish, that I also may glorie a litle,) †
 17 † that vvhich I speake, I speake not according to God, but
 18 as it vvere in foolishnes, in this substance of glorying. † Be-
 cause many glorie according to the flesh, I also vvil glo-
 19 rie. † For you do gladly suffer the foolish: vvheteas your
 20 selues are vvise. † For you suffer if a man bring you into
 seruitude, if a man deuoure, if a man take, if a man be extol-
 21 led, if a man strike you on the face. † I speake according

¹¹ The Apo-
 stles and their
 successors did
 despoise the
 people vvhom
 they conuer-
 ted, to Christ,
 in al puritie &
 Chastitie of
 truth, and
 vvholy vndefi-
 led and void
 of error and
 heresie.
¹² The note of
 a false teacher,
 is come: that is,
 vwithout law-
 ful calling or
 sending to
 thrust and in-
 trude him self
 into an other
 mans charge.

¹³ A proper
 terme for He-
 retikes that
 shapeth the sel-
 ues into the ha-
 bit of true tea-
 chers, spe-
 cially by often
 allegation and
 commendat:ō
 of the Scrip-
 tures. Reade
 the notable
 admonition of
 the auncient
 vvriter *Vincentius
 Lirinensis*
 in his golden
 booke *Against
 the Propheane
 maner of al
 heresies.*
 The Epistle
 vpon the Sun-
 day of Exa-
 getime.

to dishonour, as though vve had been vveake in this part. Vvherein any man dare (I speake foolishly) I dare also. † * They are Hebrevvcs: and I. They are Israēlites: and I. 22 They are the seede of Abraham: and I. † They are the mini- 23 sters of Christ: and I. (I speake as one scarce vvise) more I: in many moe labours, in prisons more aboundantly, in stripes about measure, in deaths often. † Of the Ievves five times, 24 did I receiue * fourtie, sauing one. † Thrice vvas I beaten 25 * vvith rodde, * once I vvas stoned, thrise I suffred * ship- vvracke, night and day haue I been in the depth of the sea, † in iourneying often; perils of vvaters, perils of thecues, pe- 26 rils of my nation, perils of Gentiles, perils in the citie, perils in the wilderness, perils in the sea, perils among false brethren, † in labour and miserie, in much vvatchings, in hunger and 27 thirst, in fastings often, in colde and nakednes, † beside those 28 things which are outwardly: my daily^b instance, the carefulnes of al churches. † Vvho is vveake, and I am not vveake? 29 vvho is scandalized, and I am not burnt? † If I must glorie: 30 I vvil glorie of the things that concerne my infirmitie. † The 31 God and Father of our Lord I es vs Christ, vvho is blessed for euer, knovveth that I lie not. † * At Damascus the Gouver- 32 nour of the nation vnder Aretas the king, kept the citie of the Damascenes, for to apprehend me: † and through a 33 vvindowv in a basket vvas I let dovvne by the vvall, and so escaped his handes.

Phil. 3, 5

Dan. 11, 3- 11. 16, 23- 24, 18. 27, 15.

1 Cor. 13, 12. 14, 18. 15, 24.

biar' caet. S. C. by foltom and Theophylacte interprete of daily conspiracie agaisht him, others, of multitude of cares inflāt & vrgēt vpō him.

ANNOTATIONS CHAP. XI.

1. From the simplicitie. People fall from their first faith, virginitie, and simplicitie in Christ, not by sodē reuolt; but by little & litle, in giuing eare to the subtil persuasiō of the Serpent, speaking to the by the sweete mouthes & illuementes of Heretikes, of vvich kind of seductiō, he giueth Luc for an example, vvho vvas by her greedy desire of knowvledge and the Diuels promis of the same, dravven from the natur simplicitie and obedience to God. as at this day, promis and pretentie of knowvledge driueth many a poore soul from the sure, true, sincere, and onely beleeie of Gods Church.

2. Rude in speech. Heresy vve see that the sedicious and false teachers haue often the gift of eloquence vvhereby the simple be easily beguiled. Such vvere Corē and Dathan, as Iosephus vvriteth *Antiq. li. 4. c. 1.* for the same, S. Augustine (*li. 1. Confes. c. 1. et 11.*) calleth the Heretike Faustus Manichæus, *magnū loquens Diaboli, a great snare of the Diuel*, saying that he passed the glorious Doctor S. Ambrose in the vvay of vvordes, but farre inferior to him (vvithout al comparison) in substance and matter. In vvich sort the Apostle here is glad to compare him self vvith the false Apostles, vvhom the Corinthians did solovv and extoll farre about him by reason of their eloquence, graunting to them that gift, but challenging to him self superioritie in knowvledge, vvich at vvise men pretere before vaine vvordes. And it is the hane of our poore countrie, that the people novv a daies giue credit rather to nev v orators and foolish yonkers, for their sweete speeches: then to the glorious Doctors of Christs Church, for their singular knowvledge and more graue eloquence.

CHAP.

CHAP. XII.

He telleth of his incomparable visions, & but for humilitie liketh better to talke of his infirmities: 11 putting the fault in the Corinthians for that he is faine thus to rebowse his extreme commendations. 12 Where againe he ratiouneth the matter vnto them like a father, why they should preferre those false Apostles before him. 13 And saureth lest as his amming he shal be compelled to excommunicate many of them.

1 **I**F I must glorie (it is not expedient in deede)
 2 but I vvil come to the^e visions and reuelatiōs
 3 of our Lord. † I knowv a man in Christ aboue
 4 fourtene yeres agoe (vwhether in the body, I
 5 knowv not: or out of the body, I knowv not:
 6 God doth knowv) such a one: rapt euen to the third heauē.
 7 † And I knowv such a man (vwhether in the body, or out of
 8 the body, I knowv not: God doth knowv) † that he vvas rapt
 9 into Paradise: & heard secrete vvordes, which it is not lawvful
 10 for a man to speake. † For such an one I vvil glorie: but for
 11 my self I vvil glorie nothing, sauing in my infirmities. † For
 12 and if I vvil glorie, I shal not be foolish: for I shal say truth.
 13 but I spare, lest any mā should esteeme me aboue that vvhich
 14 he seeth in me, or heareth any thing of me. † And lest the
 15 greatnes of the reuelations might extoll me, there vvas giuen
 16 me a pricke of my flesh, an angel of Satan, to buffet
 17 me. † For the vvhich thing thrise I besought our Lord,
 18 that it might depart from me: † and he said to me, My grace
 19 sufficeth thee, for povver is perfited in infirmitie. Gladly
 20 therefore vvil I glorie in mine infirmitie, that the povver of
 21 Christ may dwell in me. † For the vvhich cause I please
 22 my self in infirmities, in contumelies, in necessities, in per-
 23 secutions, in distresses for Christ. for vwhen I am vveake, then
 24 am I mightie.

† I am become foolish: you haue compelled me. For I
 ought to haue been commended of you: for I haue been no-
 thing lesse then they that are aboue measure Apostles: al-
 though I am nothing. † Yet the signes of my Apostleship
 haue been done vpon you in al patience, in signes & vvōders
 and mighty deedes. † For vwhat is there that you haue had
 lesse then the other churches: but that I my self haue not
 burdened you? Pardon me this iniurie. † Behold, novv
 the third time I am ready to come to you: and I vvil not be
 burdenous vnto you. For I seeke not the things that are

Qq ij yours:

By this vve
 may proue
 that it is nei-
 ther impossi-
 ble, incredi-
 ble, nor vnde-
 cent, that is
 reported by
 the auncient
 fathers of
 some that haue
 been rauished
 or rapt (whe-
 ther in body
 or out of body
 God knowv-
 eth) & brought
 to see the state
 of the next
 life, as vvel of
 the saued: as
 dauid.

yours:but you.For neither ought the childre lay vp treasures for the parents, but the parents for the children. † But I most gladly vvil bestov, & vvil my self moreouer be bestovved for your soules: although louing you more, I am loued lesse.

† But be it so: I haue not burdened you: but being craftie, I tooke you by guile. † Haue I circumvented you by any, of them vvhom I sent to you? † I requested Titus, and I sent vvith him a brother. Did Titus circumuent you? vvalked vve not vvith one spirit? not in the self same steppes?

¶ *ἡμῶν καὶ μὴ τῶν πατέρων.*
Vvhich S. Augustine saith (ep. 108) is spoken here of doing great penance for heinous sinnes, as *Penitentes* did in the primitive Church. So that it is not onely to repent or to amend their liues, as the Protestants translate it.

† Of old thinke you that vve excuse our selues to you? Before God, in Christ vve speake: but al things (my dearest) for your edifying. † For I feare lest perhaps vvhen I come, I finde you not such as I vvould: and I be found of you, such an one as you vvould not. lest perhaps cōtentions, emulatiōs, stomakings, dissensions, detractions, vvhisperings, vvellings, seditions be among you. † lest againe vvhen I come, God humble me among you: & I mourne many of them that sinned before, & haue not done penāce for the vncleannes & fornication and inconiūencie that they haue committed.

Against

ANNOTATIONS
CHAP. XII.

Visions haue no credit with heretikes. *1. Visions.* S. Cyprian (ep. 49. num. 2.) complaineth that the Adversaries of Gods Church and Priests, giue no credit to visions. but their incredulitie is much more in our daies, that condemne al such reuelations, though they be reported and recorded for most certaine, of holy S. Gregorie, S. Bede, or vvho els so euer. Yea they are so vvicked in this case, that the vvish vvich the holy author of the booke of Machabees calleth *fuld dignum*, vvorthy of credit, is che cause vvhy they deny the vvhole booke to be Canonical: and as vvell might they for this vvision deny al S. Pauls Epistles, and for the like, the Actes of the Apostles, *Act. 9. 10. 11. 12. 13.* and the Gospel it self, *Mat. 1. 20. 2. 11. 19.*

The Apostles some greater then other. *11. Above measure Apostles.* Though al vvere in that they vvere Apostles, of one and the same order, yet vve may see that some had maruelous great preeminence and priuilege aboue others in the same office: specially S. Peter and S. Iohn, vvhom S. Paul often calleth *great Apostles*, *above measure or passing Apostles*, *pillers*, &c. *2 Cor. 11. 5. 12. 11. Gal. 2. 9.*

We must sticke to the faith first planted by miracles. *12. In signes.* Miracles be necessarie, and be great signes of truth, vvhen it is first newly taught. And therfore let al Catholike men hold fast that faith vvich vvvas first preached and confirmed by miracles, as in Eng'and by S. Augustine, and in other nations by other holy Apostolike men. And let the Heretikes that preach extraordinarily, newly, and othervvise then vve rectiued at our first conuersion, (hevv their calling and doctrine by miracles, or els let them be taken for false Apostles as they be.

CHAP. XIII.

He driueth into them the feare of excommunication: to the end that they doing penance beforehand, he may not be compelled to vsu his authoritie vvhen he summoneth, and as he hath threatened, so And so vvith a general exhortation he endeth.

LO



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 Romanes, notwithstanding that in the second chapter it is said to have bene written 14 yeres at the least after his Conuersion. and (as it is said) from Ephesus, belike at that time of his being there, which is mentioned Act. 18.

The occasion of it were such False apostles, as we reade of, Act. 15. Et quidam descendentes, &c. And

certaine coming downe from Ierurie, taught the brethren (that is the Christian Gentiles at Antioche) that vnles you be circumcised according to the manner of Moyses, you can not be saued. Such commers also to the Galatians (whom S. Paul had conuerted Act. 16, as him self mentioneth Gal. 1. and 4.) did seduce them, saying, that al the other Apostles to whom they should rather hearken, then to Paul (whom came they knew not from whence) did vse Circumcision: yea and that Paul himself, when he came among them, durst 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 deceiuers, S. Paul declareth, that he receined his Apostleship and learned the Gospel that he preached, of Christ him self after his Resurrection: and that the other Apostles (alibough he learned nothing of them) receined him into their societie, and allowed vvel of his preaching to the Gentiles, though themselves being Iewes, and lining among the Iewes, had not yet left the ceremonies of the Law: howbeit they did not put in them any hope of iustification, but in Christ alone without them. He declareth moreover, that the said Falseapostles belyed him, in saying that he also preached Circumcision sometimes. Again, that they themselves in preaching no more but Circumcision, did against the nature of Circumcision, because it is a profession to obserue the whole Law: finally, whatsoeuer they pretended, that in deede they did it onely to please the Iewes, of whom otherwise they should be persecuted.

So that in this Epistle he handleth the same matter, which in the Epistle to the Romanes: but here lesse exactly and more briefly, because the Galatians were very rude, and the Romanes contrariwise, repleti omni scientia (Rom. 15) replenished with al knowlledge.

THE



THE EPISTLE
OF PAUL TO THE
GALATIANS.

CHAP. I.

After the foundation laide in the salutation, he exclaimeth against the Galatians, and their false apostles, 11. considering that the Gospel which he preached to them, he had it immediately of Christ him self. 12. Which so sheweth he beginneth to tel the storie of his conversion and preaching since then, that as he learned nothing of the other Apostles, so yet he had their approbation.

1 **P**AVL an Apostle not of men, neither by man, but by IESVS Christ, and God the Father that raised him from the dead, † and al the brethren that are vvith me: to the churches of Galatia. † Grace to you and peace from God the Father and our Lord IESVS Christ, † vvho gaue him self for our sinnes, that he might deliuer vs from this present vvicked vvorld, according to the vvil of our God and father: † to vvhom is glorie for euer and euer. Amen.

2
3
4
5

6 † I maruel that thus so soone you are transferred from him that called you into the grace of Christ, vnto an other Gospel: † vvhich is not an other, vnles there be some that trouble you, and vvil ¹¹ inuert the Gospel of Christ. † But although we, ¹² or an Angel from heauen, euāgelize to you beside that vvhich vve haue euangelized to you, be he anathema. † As vve haue said before, so novv I say againe, If any euangelize to you, beside that vvhich you haue receiued, be he anathema. † For do I novv vse persuasion to men, or to God? Or do I seeke to please men? If I yet did please men, I should not be the seruant of Christ.

7
8
9
10
11

11 † For I doe you to vnderstand, brethren, the Gospel that

¹¹ New Gospelers that peruert, corrupt, or alter the one onely true, and first deliuered Gospel, are to be avoided. See S. Augustine Com. Paulum 4. 12. c. 27.

¹² The Epistle vpon the Comemoration of S. Paul, vvaz Jun. 17.

vvas euangelized of me, that it is not according to man.
 † For neither did I receiue it of man, nor learne it: but by the reuelation of I E S V S Christ.
 † For you haue heard my cōuerſation ſometime in Iudaisme, 13 that aboue meafure I perfecuted the Church of God, and expugned it, † and profited in Iudaisme aboue many of mine 14 equals in my nation, being more abundantly an emulator of the traditions of my fathers. † But vwhen it pleased him 15 that ſeparated me from my mothers vvombe, and called me by his grace, to reueale his ſonne in me, † that I ſhould euangelize him among the Gentils, incontinent I condeſcended not to fleſh and bloud, † neither came I to Hieruſalem to 17 the Apoſtles my anteceſſors: but I vvent into Arabia, and againe I returned to Damafcus. † Then, after three yerſ I 18 came to Hieruſalem to ſee Peter: and taried with him fiftene daies. † But other of the Apoſtles ſaw I none: ſauing Iames 19 the brother of our Lord. † And the things that I vvrite to you: behold before God, that I lie not. 20 † After that, I came into the partes of Syria and Cilicia. † And I vvas vnknown 21 by ſight to the churches of Ievvrie, that vvere in Chriſt: † but they had heard only, That he vvwhich perfecuted vs 23 ſometime, doth novv euangelize the faith vvwhich ſometime he expugned: † and in me they glorified God. 24

S. James was called our Lordes brother after the hebrew phraſe of the Iewes, by vvwhich mere kinſmen are called brethren, for they were not brethren in deede, but rather ſiſters children.

Act. 9. 1.

ANNO TATIONS
 CHAP. I.

S. Paul ſent to pre... or by ordi... impo... ſit. 6 of hādes. *S. Neither by man.]* Though he vvwere not firſt by mans election, nomination, or aſſignment, but by Gods ovvne ſpecial appointment, choſen to be an Apoſtle: yet by the like expreſſe ordinance of God he tooke orders or impoſition of hands of men, as is plaine *Act. 13.* Let vs bevvare then of ſuch falſe Apoſtles, as novv a daies intrude them ſelves to the office of Miniſterie and preaching, neither called of God, nor rightly ordered of men.

No ſhev of learning or vertue muſt mone vs from the faith. *S. Or an Angel.]* Many vvorthie obſervations are made in the fathers vvritings, of the earneſt admonition of the Apoſtle, and much may vve gather of the text it ſelf, firſt, that the credit of any man or Angel for vvhat learning, eloquence, ſhev of grace or vertue ſo euer, though he vvrought miracles, ſhould not moue a Chriſtian man from that truth vvwhich he hath once receiued in the Catholike Church: of vvwhich point Vincencius Lirinensis excellently treateth. *li. cont. profan. heret. Nouitas.* Vvhereby vve may ſee that it is great pitie and ſhame, that ſo many ſolovv Luther and Caluin and ſuch other leade fellowves, into a nev v Gospel, vvwhich are ſo farre from Apoſtles and Angels, that they are not any vvhat comparable vvith the old Hereſikes in giftes of learning or eloquence, much leſſe in good life.

Preaching contrary to the faith receiued is forbidden, nor other preaching. *Secondly S. Auguſtine* noteth vpon the vvord, *Beſide*, that not al other teaching, or more preaching than the firſt, is forbidden, but ſuch as is contrary and diſagreeing to the rule of faith. *Tract. 32 in Iam.* *The Apoſtle did not ſay,* ſaith he, *if any man euangelize to you more than you haue receiued, but, beſide that you receiued, for if he ſhould ſay that, he ſhould be prejudicial to him ſelf, vvho wanted to come to the Theſſalonians, that he might ſupply that vvwhich vvvas wanting to their faith. Never he that ſupplieth; addeth*

addeth that which was lacking, taketh not away that which was, &c. By which we see how faithfully and calumpniouſly the Heretikes charge the Church with addition to the Scriptures.

Thirdly, as well by the word *euangelizamus* (we euangelize) as the word *accepistis* (you have received) we may note that the first truth, against which no second Gospelling or doctrine may be admitted, is not that onely which he wrote to the Galatians, or which is contained either in his or any other of the Apostles or Euangelistes writings, but that which was by word of mouth also preached, taught, or deliuered them first, before he wrote to them. Therefore the Adversaries of the Church that measure the Word of God or Gospel by the Scriptures onely, thinking them selues not to incurre S. Pauls curse, except they teach directly against the written word, are foully beguiled. As therein also they shamefully erre, when they charge the Catholikes with adding to the Gospel, when they teach any thing that is not in expresse wordes written by the Apostles or Euangelistes, not marking that the Apostle in this Chapter, and els where, commonly calleth his & his fellowes whole preaching, the Gospel, be it written or unwritten.

The Gospel is not onely in the written word of scripture, but in unwritten tradition also.

Fourthly, by the same wordes we see condemned al after-preachings, later doctrines, new sectes and authors of the same: that onely being true, which was first by the Apostles and Apostolike men as the lawfull husbandmen of Christs field, sowed and planted in the Church: and that false, which was later and as it were ouerſowen by the enemy. By which rule not onely Tertulian (*de praescript. vn. 8 & 9.*) but all other ancient Doctours, and specially S. Irenaeus (*li. 1. c. 2. 3. 4.*) tried truth from falschod, and condemned old Heretikes, prouing Marcion, Valentine, Cerdon, Menander, and such like, false Apostles, because they came in with their nouelties long after the Church was settled in former truth.

After-preaching & ouerſowing of nouelties, argueth false doctrine.

Sixthly, This curse or execration pronounced by the Apostle, toucheth not onely the Galatians, or those of the Apostles time, that preached otherwise then they did, but it pertaineth to al times, preachers, and teachers, vnto the worldes end, and it concerneth them (as Vincentius Lirinensis saith) that preach a new faith, or change that old faith which they receiued in the vntie of the Catholike Church. To preach any thing to Christian Catholike men (saith he) besides that which the Church receiued, neuer was it lawfull, neuer is it, nor neuer shal it be lawfull, to say anathema to such, it hath been, and is, and shal be alwaies behoofull. So S. Augustine by this place holdeth al accursed, that draw a Christian man from the societie of the whole Church, to make the seueral part of any one sect: that call to the hidden conuenticles of Heretikes, from the open and knowen Church of Christ: that allure to the priuate, from the common: finally al that draw with chattering curiositie the children of the Catholike Church, by teaching any thing besides that they found in the church. *Aug. ep. 107. ad Pictos. Con. 2.* mentioning also that a Donatist feined an Angel to haue admonished him to call his frende out of the Communion of the Catholike Church into his sect. and he saith, that if it had been an Angel in deede, yet should he not haue heard him. Lastly S. Hierom vseth this place, wherein the Apostle giueth the curse or anathema to al false teachers not once but twise, to proue that the zeale of Catholike men ought to be so great toward al Heretikes and their doctrines, that they should giue them the anathema, though they were neuer so deere vnto them. In which case, saith this holy Doctor, I would not spare mine ovyne parents. *Ad Pammach. c. 1. cont. Iu. Hieros.*

The Apostles curse vpon al that teach new doctrine, and draw men from the Cath. Church.

L. cont. proph. bar. moue.

* Aug. ep. 107.

is: p. d. d.

Zeale against heretikes.

12. To see Peter. In what estimation S. Peter was with this Apostle, it appeareth: seeing for respect and honour of his person, and of duty as Tertulian *de praescript.* saith (notwithstanding his great affaires Ecclesiasticall) he went so farre to see him, not in vulgar manner, but (as S. Chrysofom noteth the Greeke word to import) to behold him as men behold a thing or person of name, excellencie, and maiestie. for which cause, and to fill him self with the perfect view of his behaviour, he abode with him sifene daies. See S. Hierom *ep. 103 ad Paulinum. 20. 2.* who maketh also a mysterie of the number of daies that he taried with S. Peter. See S. Ambrose *in Comment. biniu. loci.* and S. Chrysofome vpon this place, and *ho. 17 in Ioan.*

B. Paul doth visite S. Peter of honour and reuerence toward him.

CHAP. II.

He telleth furth the storie begonne in the last chapter, and how he reprehended Peter, 17 and then specially argueth the ensample of the Christian serues, who sought vnto Christ for iustification, and that by vvarrant also of their Law is self, as also because otherwise Christs death had been needles.

R r r THEN



THEN after fourtene yeres I vvent vp
 againe to Hierusalem vvith Barnabas,
 taking Titus also vvith me. † And I
 vvent vp according to reuelation: and
 "cōferred vvith them the Gospel vvich
 I preach among the Gentiles, but apart
 vvith thē that seemed to be something,
 lest perhaps^e in vaine I should runne
 or had runne. † But neither Titus vvich vvvas vvith me, vvhere-
 as he vvvas a Gentil, vvvas compelled to be circumcised: † but
 because of the false brethren craftely brought in, vvich craft-
 ely came in to espie our libertie that vve haue in Christ
 I E S V S, that they might bring vs into seruitude. † To
 vvhom vve yelded not subiection no not for an houre, that
 the truth of the Gospel may remaine vvith you. † But of
 them that seemed to be something, (vvhat they vvvere some-
 time, it is nothing to me. * God accepteth not the person of
 man) for to me, they that seemed to be something,^e added
 nothing. † But contrariewise vvhen they had seen, that to
 me vvvas committed the Gospel of the^e prepuce, as^e to Peter
 of the circumcision († for he that vvrought in Peter to the
 Apostleship of the circumcision, vvrought in me also among
 the Gentils) † and vvhen they had knowven the grace that
 vvvas giuen me, James and Cephas and Iohn, vvich seemed
 to be pillars,^e gaue to me and Barnabas the right handes of
 societie: that vve vvnto the Gentiles, & they vvnto the circum-
 cision: † only that vve should be mindeful of the poore:
 the vvich same thing also I vvvas careful to doe.

^e See the mar-
 ginal Annota-
 tion Rom. 1. v.
 25.

^e That is, in
 professe, before
 them al, as Leza
 him self ex-
 poundeth it.
 Yet the En-
 glish heretics
 to the more
 disgracing of
 S. Peter, trans-
 late, *in his face*,
 No. Test. an.
 1580.

† And vvhen Cephas vvvas come to Antioche,^e I resisted
 him^e in face, because he vvvas^e reprehensible. † For before
 that certaine came from James, he did eate vvith the Gentiles:
 but vvhen they vvvere come, he vvwithdrevv and separated
 him self, fearing them that vvvere of the circumcision. † And
 to his simulation cōsented the rest of the Ievves, so that Bar-
 nabas also vvvas ledde of them into that simulation. † But
 vvhen I savv that they vvvalked not rightly to the veritie of
 the Gospel, I said to Cephas before them al: If thou being
 a Ievve, liuest Gentile-like & not Iudaically: hovv doest thou
 compel the Gentils to Iudaize.

† Vve are by nature Ievves, and not of the Gentils, sin-
 ners. † But knowving that * man is not iustified by the
 vvorkes

Deu. 10.
 17.

c. 12. 12
 17.

Ro. 3. 19.
 20.

vorkes of the Law, but by the faith of IESVS Christ: we also beleue in Christ IESVS, that we may be iustified by the faith of Christ, and not by the vorkes of the Law: for the vvhich cause, by the workes of the Law no flesh shall be iustified. † But if seeking to be iustified in Christ, our selues also be found sinners: is Christ then a minister of sinne? God forbid. † For if I build the same things againe vvhich I haue destroyed, I make my self a preuaricator. † For I by the Law, am dead to the Law, that I may liue to God: vvith Christ I am nailed to the crosse. † And I liue, now not I: but Christ liueth in me. And that that I liue now in the flesh, I liue in the faith of the sonne of God, who loued me, & deliuered him self for me. † I cast not away the grace of God. For if iustice be by the Law, then Christ died in vaine.

By this and by the discourse of this whole epistle, you may perceive that when iustification is attributed to faith, the vorkes of Charitie be not excluded, but the vorkes of Moysees law: that is, the ceremonies, sacrifices and sacraments thereof principally, and consequently al workes done merely by nature and free wil, without the faith, grace, spirit, &c. aide of Christ.

ANNOTATIONS
CHAP. II.

1. *Conferred vvith them.*] Though S. Paul vvere taught his Gospel of God and not of S. Paul con-man, and had an extraordinarie calling by Christ him self, yet by reuelation he vvvas sent ferreth vvith to Hierusalem to conferre the said Gospel vvhich he preached, vvith his elders the ordi- S. Peter and narie Apostles and Rulers of the Church, to put both his vocation and doctrine to their the rest, for trial and approbation, and to ioyne in office, teaching, and societie or communion vvith trial of his do- th:m. For there is no extraordinarie or miraculous vocation, that can seuer or separate strine. the person so called, in doctrine or fellowship of Christian life and religion, from the or- dinarie knowen societie of Gods people and Priestes. Therefore vvho soeuer he be (vpon The heretikes vvhat pretence so euer) that vvill not haue his calling and doctrine tried by the ordinarie submit their Governers of Gods Church, or disdaine: to go vv up to the principal place of our religion, doctrine to no to conferre vvith Peter and other pillars of the Church, it is euident that he is a false tea- trial of Bi- cher, a Schismatike, and an Heretike. Ey vvhich rule you may trie al your new teachers shops or Cou- of Luthers or Caluins schoole: vvho neuer did nor guer durst put their preaching to such cel- conference or trial of holy Councel or Bishops, as they ought to do, and vvould do, if it vvere of God, as S. Paul vvvas.

2. *In vaine.*] Though S. Paul doubted not of the truth of the Gospel vvhich he preached, The appro- knowing it to be of the holy Ghost: yet because other men could not, nor vvould not ac- bation of S. knowledge so much, till it vvere allowed by such as vvere vvithout al exception knowen Paules doctri- to be Apostles & to haue the spirit of truth, to discerne vvwhether the vocation, spirit, & Co- ne by Peter & spel of Paul vvere of God, he knew he should or her vvise vvithout conferre vvith them, the rest, vv as haue lost his labour, both for the time past and to come. He had not had (saith S. Hierom) very requisite. *seueritie of preaching the Gospel, if it had not been approved by Peters sentence and the rest that vvvas vvish tam. Hiero. ep. 19. c. 1. S. Tertul. li. 4. Cons. Marc. nu. 1.* Therefore by reuelation he vvvent to conferre vvith the Apostles at Hierusalem, that by them hauing his Apostles hip and Gos- pel liked and approved, he might preach vvith more fruite. Vvherein vve see, this holy Apostle did not as the seditious proud Heretikes do now a daies, vvhich refusing al mans attestation or approbation, vvill be tried by vv Scriptures onely. As also vve may learne that No absurditie that the Scrip- it is no such absurditie as the Aduersaries vvould make it, to haue the Scriptures appro- tures be ap- proved by the Churches testimonie. Seing the Gospel vvhich S. Paul preached (being of as- proved by the much certaintie and of the same Holy Ghost that the vv Scriptures be) vvvas to be put in con- the Churches ference and examination of the Apostles, vvithout al derogation to the truth, dignitie, or testimonie. certaintie of the same. And the causing of Heretikes, that we make subiect Gods Ora- cles to mans censure, and the Scriptures to haue no more force then the Church is con- sent to graunt vvnto them, is vaine and false. For, to beare vvitness or to giue euidence or atte- The Church maketh not station that the preaching or vvriting of such, is true and of the Holy Ghost, is not to make it

Canonical Scripture, but declareth that it is so.

The Scriptures & Church compared together for antiquitie, authoritie, &c.

The Scriptures alwaies true in them selues, are so knowen to be by the Church.

The Apostles commissiō general through the vvorlde, & yet peculiar to certaine prouinces.

Jewes and Gentiles specially committed to the two principal Apostles. Neither Peter only of the Iewes, nor Paul Apostle of the Gentiles only. Caluins foolish reason that Peter was not B. of Rome, & his derogatiō from Peters Apostleship.

The Church founded at Rome by S. Peter and S. Paul.

it true: no more then the Goldsmith or touch-stone that trie and discerne which is true gold, make it good gold, but they giue euidence to man that so it is. And therefore that disputation also, vvwhether the Scripture or the Church be of greater authoritie, is superfluous: either giuing testimonie to the other, and both assured by the Holy Ghost from all error: the Church yet being before the Scriptures, the spouse of Christ, and proper dwelling, temple, or subiect of God and his graces: for the vvwhich Church the Scriptures were, and not the Church for the Scriptures. In vvwhich Church there is iudicial authoritie by office and iurisdiction to determine of doubtful questions touching the sense of the Scriptures and other controuersies in religion, & to punish disobedient persons. Of vvwhich iudicial power the Scriptures be not capable, as neither the truthe & determinations of the same can be so euident to men, nor so agreeable and fit for every particular resolution, as diuersitie of times and persons requireth. Certaine is the truth, and great is the authoritie of both: but in such diuers kindes, as they can not be vvwell compared together. The controuersie is much like as if a man touching the ruling a case in law or giuing sentence in a matter of question, should aske, vvwhether the iudge, or the euidence of the parties, be of more authoritie or credit: vvwhich were as friuolous a dispute, as it were a disordered part for any man to say, he vvould be tried by no other iudge but by his owne vvritings or euidences. Vvith such triflers and seditious persons haue vvve to do now a daies in diuinitie, as vvwere intolerable in any profane science or facultie in the vvworld.

4. *Added nothing.* The Gospel and preaching of S. Paul was wholly of God, & therefore though it were put to the Churches probation, as gold is to the touch stone: yet being found in all pointes pure, nothing could be altered or amended therein by the Apostles. Euen so the Scriptures vvwhich are in deede vvwholly of the Holy Ghosts enditing, being put to the Churches trial, are found, proued, and testified vnto the vvworld to be such, and not made true, altered, or amended by the same. Vvithout vvwhich attestation of the Church, the holy Scriptures in them selues were alwaies true before: but not so knowen to be, to all Christians, nor they so bound to take them. And that is the meaning of the famous sentence of S. Augustine *Cont. ep. fund. c. 1.* vvwhich troubleth the Heretikes so much. *I vvould not beleue the Gospel (saith he) vvntil the authoritie of the Church moued me.*

5. *To Peter of the circumcission.* Vvve may not thinke, as the Heretikes deceitfully teach, that the charge of the Apostles was so distincted, that none could preach or exercise iurisdiction but in those seueral places or towardes those peoples or prouinces onely, vvwherevnto by Gods appointment or their owne lot or election, they were specially designed. For, euery Apostle might by Christs commissiō (*Mat. 28. Goe, and teach al nations*) vse all spiritual functiō through the vvwhole vvworld: yet for the more particular regard & care of prouinces, & for peace & order sake, some were appointed to one countrie, & some to another: as, of the other Apostles, we see in the Ecclesiastical histories, and for S. Peter & S. Paul, it is plaine by this place & other, that to them as to the two cheefe and most renoumed Apostles, the Church of all Nations was giuen, as deuided into two partes, that is, Iewes and Gentiles: the first and principal being S. Peters lot, that herein also he might resemble our Sauour, vvwho was sent namely ** to the left sheepe of Israel,* and was properly ** the Minister of the Circumcission:* the second being S. Pauls, vvwhom Christ chose specially to preach to the Gentiles: Not so for all that, that either he was limited to the Gentils onely, (vvwho the Actes of the Apostles reports, in euery place, first to haue entered into the Synagogs & preached Christ to the Iewes, as he vvrote also to the Hebrues & euer had special regard & honour to the) or Peter so bound to the Iewes only, that he could not meddle vvwith the Gentiles: Teing he was ** the man chosen of God,* by vvwhom the Gentils should first beleue, vvwho first baptized them, and first gaue order concerning them. Therefore the treacherie of Caluin is intolerable, that vvpon this distinctiō of the Apostles charge, vvwould haue the simple suppose, that S. Peter could not be Bishop of Rome (so might he barre S. Iohn from Ephesus also) nor deale among the Gentiles, as a thing against Gods ordinance and the appointment bevvvne him and S. Paul: as though thereby the one had bound him self to the other, not to preach or meddle vvwithin his fellowes compass. And vvwhich is further most seditious, he exhorteeth all men to keepe fast the forsaide compact, and rather to haue respect to S. Pauls Apostleship, then to S. Peters: as though the preaching, authoritie, and Apostleship of both were not alike true, and all of one holy Spirit, vvwhether they preached to Iewes or Gentiles, as both did preach vnto both peoples, as it already proued, and at length, partly by the daily decay of the Ievvish state and their incredulitie, and partly for that in Christianitie the distinctiō of Iew & Gentil ceased after a season: both went to the cheefe citie of the Gentiles, and there founded the Church common to the Hebrues and all nations, Peter first, and Paul after vvward. And therefore Tertullian saith, *de praescript. nu. 16. O happy Church, in vvwhich the Apostles poured out all doctrine vvwith their blood. Where Peter suffereth like to our Lord passion, vvwhere Paul is*

Mat. 23. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

reuerend Dutch Iohn (Baptist) death.

9. *Gave the right hand of societie.* There is and alwaies ought to be, a common fellowship and fraternitie of all Pastors and preachers of the Church. Into which societie who so euer entereth not, but standeth in Schisme and separation from Peter and the cheefe Apostolike Pastors, what pretence so euer he hath, or vvhenoe so euer he challengeth authoritie, he is a vvolf, and no true Pastor. Vvhich vnion and communion together was so necessarie euen in S. Pauls case, that, notwithstanding his special calling of God, yet the Holy Ghost caused him to go vp to his elder Apostles, to be receiued into their fellowship or brotherhood. for it is to be noted, that S. Peter, James, and Iohn vvere not sent to S. Paul, to ioyne vvith him or to be tried for their doctrine and calling, by him: but contrariwise he vvvas sent to them as to the cheefe and knowen ordinarie Apostles. They therfore gaue Paul their handes, that is to say, tooke him into their societie, and not he them. And S. Hieroms rule concerning this, shall be found true to the vvordes end, speaking of S. Peters successor: *He that gathereth not vvith thee, scattereth.* Ep. 11. And in an other place for the same cause he calleth Rome, *sanctissimum Communione partum*, the most safe and sure haue of communion or societie. Ep. 16. c. 2. And vvhereas the Heretikes by this also vvould proue that Peter had no preeminence about Paul being his fellowv Apostle, it is ridiculous. As though al of one fellowship or brotherhood be alvvayes equal, or as though there vvere not order and gouernement, superioritie and inferioritie, in euerie societie vvell appointed. And they might perceiue by this vvhole passage, that Peter vvvas the special and in more singular sort, the Apostle of the Iewes, though James and Iohn vvere also: as S. Paul is also called in more singular sort the Apostle and doctour of the Gentiles then S. Barnabas, and yet they vvere both alike taken here into this societie, as they vvere both at once and alike segregated into this ministerie, and ordered together. *Act. 11.* It is a poore reason then to say or thinke, S. Peter not to be about S. Barnabas neither, because of this societie and fellowship vnto vvich he vvvas receiued together vvith S. Paul.

11. *I resisted him.* Vvicked Porphyrie (as S. Hierom vvriteth) chargeth S. Paul of enuie and malepart boldnes, and S. Peter of error. *Primum Comment. in Galat.* Euen so the like impious sonnes of Cham, for this, and for other things, gladiy charge S. Peter, as though he had committed the greateit crimes in the vvorld, for, it is the propertie of Heretikes and il men, to be glad to see the Saints reprehended and their faultes discovered, as vv we may learne in the vvritings of S. Augustine against Faustus the Manichee, vvho gathered out all the actes of the holy Patriarches, that might seeme to the people to be vvorthie blame. Vvhom the said holy Doctour defendeth at large against him, as both he, and before him S. Cyprian, finde here vpon this Apostles reprehension, much matter of prailing both their vertues: S. Pauls great zeale, and S. Peters vvonderful humilitie: that the one in the cause of God vvould not spare his Superior, and that the other, in that excellent dignitie, vvould not take it in ill part, nor by allegation of his Supremacie disdain or refuse to be controuled by his iunior, vvich of the two they count the greater grace and more to be imitated. For neither Peter (saith S. Cyprian) *Whom our Lord chose the first and vpon vvhom he builde the Church, vvhen Paul disputed vvith him of circumcision, challenged insensibly or arrogantly tooke any thing to him self, saying that he had the Primacie, and therefore the later Disciples ought rather to obey him.* ep. 71 ad Quintum. nu. 2. And S. Augustine ep. 19 c. 2 in fine. *That (saith he) vvich vvvas done of Paul profitably by the libertie of charitie, the same Peter tooke in good part by holy and benigne godlines of humilitie, and so he gaue vnto posteritie a more rare and holy example, if at any time perhaps they did erre, to be content to be corrected of their iunior, then Paul, for to be bold and confident: yea the inferiour to resist their betters for defending the truth of the Gospel, brotherly charitie alvvayes preferred.* By vvich notable speeches of the Doctours vv we may also see, how sinuolously the Heretikes argue herevpon, that S. Peter could not be Superior to S. Paul, being so reprehended of him: vvhereas the Fathers make it an example to the Superiours, to beare vvith humilitie the correction or controulement euen of their inferiours. Namely by this example S. Augustine (*li. 2 de bapt. c. 1.*) excellently declareth, that he vvvas reprehended. the B. Martyr S. Cyprian, vvho vvalked avvry touching the rebaptizing of them that vvere chastened of Heretikes, could not, nor vvould not have been offended to be admonished & reformed in that point by his fellowves or inferiours, much lesse by a vvhole Council. *We haue learned, saith he, that Peter the Apostle, in vvhom the Primacie of the Apostles by excellent grace is so preeminet, vvhen he did othervvise concerning circumcision then the truth required, vvvas corrected of Paul the later Apostle. I thinke (vvithout any reproch vnto him) Cyprian the Bishop may be compared to Peter the Apostle, vvhereas I ought rather to feare lest I be inuicious to Peter, for vvho knoweth not that the principallitie of Apostleship is to be preferred before any dignitie of Bishop vvithout cause? but if the grace of the Chair or see differ, yet the glorie of the Martyr is one.* And vvho is so dull that can not see, that the inferior, though not by office and iurisdiction, yet by the law of brotherly loue and fraternal correction, may reprehend his superior? Did euer any man vvonder that a good Priest or any vertuous person should tell the Pope, or any other great Prelate or greatest Prince in earth, their faultes? Popes may be reprehended, and are iustly admonished of their faultes, and ought to take it in good part, and

All Catholike preachers and Pastors must communicate vvith Peter & his successors.

The heretikes ridiculous argument against Peters preeminence.

The heretikes maliciously derogate from S. Peter.

Pauls reprehension of Peter, teacheth vs the zeale of the one, and humilitie of the other.

It proueth Peters superiority, that he vvvas reprehended.

The superior may be reprehended or admonished of the inferior.

Heretikes re-
prehension of
Catholike Bi-
shops is ra-
ther railing.

S. Peters er-
rour vvas not
in faith, but in
conuersation
or behauiour

& so they do and euer haue done, vwhen it commeth of zeale & loue, as of S. Paul, Irenæus, Cyprian, Hierom, Augultine, Bernard: but of Simon Magus, Nouatus, Iulian, Wicleffe, Luther, Caluin, Beza, that do it of malice, & raille no lesse at their vertues then their vices, of such (I say) Gods Prelates must not be taught nor corrected, though they must patiently take it, as our Sauiour did the likewise reproches of the malicious Iewes, and as Dauid did the malediction of Semel. *2 Reg. 16.*
11. Repre-ensible. The Heretikes hereof againe inferre, that Peter then did erre in faith, and therefore the Popes may faile therein also. To vvhich vvo answer, that howsoeuer other Popes may erre in their priuate teachings or vvritings, vvhich vve haue treated before in the Annotation vpon these vvordes, *Thas thy faith faile not* it is certaine that S. Peter did not here faile in faith, nor erre in doctrine or knowvledge. for it vvas *conuersationis non pradicacionis vitium*, as Tertullian saith. *31. de prescript. nu. 7.* It vvas a default in conuersation, life, or regiment, which may be committed of any man, be he neuer so holy, and nor in doctrine. S. Augultine and vvhosoever make most of it, thinke no otherwise of it. But S. Hierom and many other holy fathers deeme it to haue been no fault at all, nor any other thing then S. Paul him self did vpon the like occasion: & that this vvhole combat vvas a set thing agreed vpon betvvene them. It is a schoole point much debated betvven S. Hierom and S. Augultine *op. p. 11. 19. apud August.*

See S. Chrysof. Theophyl.

CHAP. III.

By their owne conuersion at the first, & and by the example of Abraham, and promise made to him, he sheweth that the way to obtaine the benediction, is to seeke vnto God by faith in Christ. 10. Seeing also that the Law curseth every one that hath not enuermore kept the Law. 11. And, that the Law vvas not giuen to alter Gods testaments, 12. but to conuince the Iewes of sinne, 13. and so to be their pedagoge or leader vnto Christ, 14. and toon to cease.

For any peo-
ple or person
to forsake the
faith of their
first Apostles
& Conuersion,
at the voice of
a few nouella-
ries, seemeth
to wise men a
very bewit-
ching & sense-
less brutish-
nes. Such is the
case of our
poore coutrie,
Germanie, and
others.
This faith
wherby Abra-
ham was iusti-
fied, and his
children the
Gentils helpe-
ing in Christ,
impleth al
Christian ver-
tues, of which
the first is
faith, the ground
& foundation
of al the rest,
and therefore
here and els
where often
named of the
Apostle.



Senses Galatians, vwho hath bevvitched
you, not to obey the truth, before vvhose eies
Iesus Christ vvas proscribed, being cruci-
fied among you? † This only I vould learne
of you, By the vvorkes of the Law, did you
receiue the Spirit, or by the hearing of the faith? † Are you
so foolish, that vvhetheras you began vwith the spirit, now you
vvil be consummate vwith the flesh? † Haue you suffered so
great things vwithout cause? if yet vwithout cause. † He
therfore that giueth you the Spirit, and vvorketh miracles a-
mong you: by the vvorkes of the Law, or by the hearing of
the faith doeth he it? † As, Abraham beleued God, and it vvas repa-
red to him vnto iustice.
† Know ye therfore that they that are of faith, the same are
the children of Abraham. † And the Scripture foreseeing
that God iustificeth the Gentils by faith, he reuereed vnto Abra-
ham before, *Thas in thee shal al nations be blessed.* Therefore they
that are of faith, shal be blessed vwith the faithful Abraham.
† For vvhosoever are of the vvorkes of the Law, are vnder
curse. For it is vvritten: *Cursed be every one that abideth not in al things
that be vvritten in the booke of the Law, to doe them.* † But thas in the
Law no man is iustificed vwith God, it is manifest, because
the

*Gen. 15.
6. Rom. 4.
3.
Gen. 22.
18.
Deu. 27,
26.*

- Abac. 2. 12 The iust^s iusth by faith. † But the Lavv is not by faith: but, He that
 Ro. 1. 13 doeth those things, shall live in them. † Christ hath redeemed vs from
 Len. 18. the curse of the Lavv, being made a curse for vs (because it is
 Deu. 21. 14 vwritten, *Curfed is every one that hangeth on a tree*) † that on the Gen-
 tiles the blessing of Abraham might be made in Christ I E-
 svs: that vve may receiue the promise of the Spirit by
 faith.
 15 † Brethren (I speake according to man) yet a mans testa-
 mēt being confirmed no man despiseth, or further disposeth.
 Gen. 22. 16 † To Abraham vvere the promises said, and to his seede. He
 18. faith not, *And to feedes*, as in many: but as in one, *And to thy seede*,
 17 vvhich is Christ. † And this I say, the testament being con-
 firmed of God, the Lavv vvhich vvas made after foure hun-
 18 dred and thirtie yeres, maketh not void to frustrate the pro-
 19 mise. † For if the inheritance be of the Lavv, novv not of
 promise. But God gaue it to Abraham by promise. † Vvhy
 vvas the Lavv then? It vvas put for transgressions, vntil the
 20 seede came to vvhom he had promised: ordeined by Angels
 in the hand of a mediatour. † And a mediatour is not of one:
 21 but God is one. † Vvas the Lavv then against the promises
 of God? God forbid. For if there had been a Lavv giuen that
 could iustifie, vndoubtedly iustice should be of the Lavv.
 Ro. 3. 9. 22 † But the Scripture* hath concluded al things vnder sinne:
 11, 32. that the promise by the faith of I E S V S Christ might be gi-
 23 uen to them that belceue. † But before the faith came,
 vnder the Lavv we vvere kept (hut vp, vnto that faith which
 24 vvas to be reuealed. † Therefore the Lavv vvas our Peda-
 25 gogue in Christ: that vve may be iustified by faith. † But vvhē
 26 the faith came, novv vve are not vnder a pædagogue. † For
 you are al the children of God by faith in Christ I E S V S.
 27 † For as many of you as are baptized in Christ, haue put
 28 on Christ. † There is not leuwe nor Greeke, there is not
 bond nor free, there is not male nor femal. For al you are one
 29 in Christ I E S V S. † And if you be Christs, then are you
 the seede of Abraham, heites according to promise.

The Epistle
 vp6 the 11 Sū-
 day after Pen-
 tecost.

ANNOTATIONS
 CHAP. III.

14. *Curfed be.* By this place the Heretikes vwould prone that no man is iust truly before God, Norwithstan-
 al being guiltie of damnation and Gods curse, because they keepe not eury tote of the Lavv. ding venial
 Vvhere in deedes the Apostle meaneth not such as offend venially (as it is plaine by the place of sinnes, men
 Deu. cronomic

are truly iust, Deuteronomie whence he reciteth this text) but onely such as commit great and damnable crimes, and may keepe the commaundements.

Not onely faith.

Baptisme giueth grace and iustification, not faith only.

and so by greuous and mortal transgressions vvholy breake Gods precepts, and thereby incurre the curse of the Law, from vvhich the said Law could not deliuer them of it self, nor by any other meanes, but by the faith and grace of CHRIST IESVS.

11. Lincith by faith. It is neither the Heretikes special presumption and confidence, nor the faith of Diuels, nor faith vvhithout vvorke which is dead in it self as S. Iames saith, that can giue life to the iust. for that vvhich is dead, can not be the cause of life. but it is the Catholike faith, as S. Augustine vvvriteth, vvhich vvorkeeth by charite (according to the Apostles ovvne explication of this vvhole passage) by vvhich the iust liueth. *Li. 1. c. 1. con. duas ep. Pelag.* See the Annotation vpon the same vvordes. *Rom. 1.*

17. Hanc put on Christ. Here the Aduersaries might haue seen, if they vvete not blinded by contentious striuing against Gods Church, that vvhenn Iustification is attributed to faith vvlithout mention of good vvorkes or other Christian vertues & Sacraments, it is not meant to exclude any of the same from the vvorking of iustice or saluation. for here vve learne that by the Sacrament of Baptisme also vve put on Christ, vvhich is to put on faith, hope, charitie, and al Christian iustice. By the same vve proue also that the Sacraments of the new law giue grace. for that the recipients thereof put on Christ. And the Aduersaries euasion, that it is faith vvhich vvorkeeth in the Sacrament, and not the Sacrament it self, is plainly false: Baptisme giuing grace and faith it self to the infant that had none before.

CHA. III.

That the Law was fit for the time of nonage: but being now come to full age, to desire such seruitude is absurd, specially for Gentils. 12 And that he vvriteth this not of any dispacure, but to tel them the truth, remembering how passingly they honoured him vvhen he vvvas present, and exhorting them therefore not to hearken to the false Apostles in his absence. 21 By the allegorie also of Abrahams vvwo sonnes, shewvving, that the children of the vvwo Synagogues shal not inherite, but vvve vvulo are the children of the free vvwoman: that is, of the Cath. Church of Christ.

The Epistle vpon Twelfthue.



12 That is, the rudiments of religio, wherein the carnal Iewes vvete trained vp: or the corporal creatures, wherein their manifold sacrifices, sacraments, and rites did consist.

AND I say, as long as the heire is a litle one, he differeth nothing from a seruant, although he be lord of al, † but is vnder tutors and gouernours vntil the time limited of the father: † so vve also, vvhenn 3 vve vvete litle ones, vvete seruing vnder the vvwo elemetes of the vvorld. † But vvhenn 4 the fulnes of time came, God sent his sonne made of a vvoman, made vnder the Law: † that he might receme them 5 that vvete vnder the Law, that vve might receme the adoption of sonnes: † And because you are sonnes, * God hath 6 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. † But then in deede not 8 knowing God, you serued them that by nature are not Gods. † But now vvhenn you haue knowven God, or rather are 9 knowven of God: how turne you againe to the vvwo vvake & poose elements, vvhich you vvil serue againe? † You ob- 10 serue daies, and moneths, and times, and yeres. † I feare you, 11 left

Rom. 8, 15.

12 lest perhaps I haue laboured in vaine among you. † Be ye as
 13 I, because I also am as you: brethren, I beseeche you, you
 14 haue hurt me nothing. † And you know that by infirmitie
 15 of the flesh I euangelized to you heretofore: † and your
 16 tentation in my flesh you despised not, neither reiected, but
 17 as an Angel of God you receiued me, as Christ IESVS.
 18 † Vwhere is then your blessednes? for I giue you testimonie
 19 that if it could be done, you vwould haue plucked out your
 20 eies and haue given them to me. † Am I then become your
 21 enemy, telling you the truth? † They emulate you not vvel:
 22 but they vwould exclude you, that you might emulate them.
 23 † But do you emulate the good in good alvvaies: and not
 24 only vwhen I am present vvith you.
 25 † My litle children, vvhom I trauail vvithal againe, vntil
 26 Christ be formed in you. † And I vwould be vvith you now
 27 and change my voice: because I am confounded in you.
 28 † Tel me you that vvil be vnder the Lavv, haue you not read
 29 the Lavv? † For it is vvritten that * Abraham had tivo
 30 sonnes: one of the bond-vvoman, and one of the free-vvo-
 31 man. † But he that of the bond-vvoman, vvvas borne accor-
 32 ding to the flesh: and he that of the free-vvoman, by the
 33 promise. † vvwhich things are said by an allegorie. For these
 34 are the tivo testaments. The one from mount Sina, gendring
 35 vnto bondage: vvwhich is Agar, († for Sina is a mountaine
 36 in Arabia, vvwhich hath affinitie to that vvwhich novv is Hieru-
 37 salem) and serueth vvith her children. † But that Hieru-
 38 salem vvwhich is aboue, is free; vvwhich is our mother. † For it
 39 is vvritten: *Reioyce thou barren, that bearest not: breake forth and drie, that
 40 trailest not: because many are the children of the desolate, more then of her that
 41 hath a husband.* † But * we brethren, according to Isaac, are the
 42 children of promis. † But as then he that vvvas borne ac-
 43 cording to the flesh, persecuted him that vvvas after the spirit:
 44 so novv also. † But vvwhat saith the Scripture? *Cast out the bond-
 45 vvoman and her sonne. for the sonne of the bond-vvoman shal not be heire vvith
 46 the sonne of the free-vvoman.* † Therefore brethren vve are not the
 47 children of the bond-vvoman, but of the free: by the "free-
 48 dom vvhere vvith Christ hath made vs free. -I

† So ought al
 Catholike pro-
 ple receiue
 their teachers
 in religion,
 vvith al due-
 tie, lowe, & re-
 uerence.

The Epistle
 vpon the 4
 Sunday in Lent.

† This mutual
 persecution, is
 a figure also
 of the Church
 iustly perse-
 cutting Here-
 tiques, & con-
 trariwise of
 Heretiques
 (vvhich be the
 childre of the
 bondvvoman)
 vniustly per-
 secuting the
 Catholike
 Church. Aug.
 p. 48.

Gen. 16,
 15. 11, 2.

Genes-
 28

Es. 54, 1.

Ro. 9, 8.

Gen. 21,
 10.

ANNOTATIONS
CHAP. III.

Internal wor-
ship of God
by use of crea-
tures, necessa-
rie: & how the
Heathen, Ie-
wes, & Chri-
stians differ in
the same.
The use of ex-
ternal elements
in the Sacra-
ments.

1. *Turning.*] There can be no external worship of God nor association of men in religion, either true or false, without the use of corporal things or elements. The Heathen so used the creatures of elements that they served them as their goddes. The Iewes, of whose the Apostle here speaketh, served not the creatures them selves which they occupied in their ceremonies, but they served the only true God vnder the elements: that is to say, being seruilly clogged, yoked, kept occupied and in awe, with innumerable fleshly, grosse, and comberston offices about creatures. The Christians neither serve elements, as the one, nor be kept in seruil tamidom theseby, as the other: but occupie only a few exceeding easie, swete, seemely, and significant, for an agreeable exercise both of body and minde. Vwhereof S. Augustine saith thus, li. 3. c. 9 de 10th. Chrit. *Soma seruu for many, most easie to be done, most honorable for signification, and most cleane and pure for to be obserued and kept, hath our Lord him self and the Apostolical discipline deliuered.* Ad li. de ver. relig. c. 17. *Of the vvisdom of God is self mans nature being taken, vwhereby vve were called into libertie, a few Sa- craments most holson vvere appointed and instituted, vwhereby might conserue the fauours of Christian people, that is, of the few multitude vnder one God.* And againe, cont. Faul. li. 19. c. 13. *The Sacraments are changed, they are made easier, seruer, holsonner, happier.* the same he hath in the 118 epistle c. 1. and many other places besides. By which you may see, it is not al one to use elements, visible Sacra- ments or ceremonies, and to serue them as the Pagans do, or to serue vnder them as the Iewes did, vwherevith the Heretikes calumniously charge the Christians. And as touching the small number, facultie, efficacy, and signification, vwherein the said holy father putteth the special differences vwho seeth not that for so many busie sacrifices, vve have but one: for Sacraments vvel nere infinite, but seuen: al so easie, so ful of grace, so significant, as can be possible, as of euery one in their seueral places is proued?

Our Sacra-
ments few &
easie in respect
of the Iewes.

S. Augustine
falsely al-
leaged of the
Heretikes for
two Sacra-
ments only.

The other Sa-
craments pro-
ued out of S.
Augustine.

S. Augustine
falsely alle-
ged against the
ceremonies of
the Church.

Here, let the good Readers take heede of a double deceite vsed by the Aduersaries about S. Aug-
ustines places alleagd. first, in that they say he made but two Sacraments, which is vntrue. for,
although treating of the difference betwene the Iewish Sacraments and ours, he nameth giue
example in Baptisme and the Eucharist (as sometimes also for example he nameth but one) yet
he hath no vvord nor signe at al that there should be no moe, but contrariwise in the fore-
epistle 118 he insinuateth, that besides those two, there be other of the same sort in the Scriptures.
Yea, vvith Water and bread, which be the elements of the two fore-
nameth oil also (li. 3. *cons. l. 1. Part. 1. 10. 1.*) the element or matter of the Sacrament of Contri-
tion: which in the same place he maketh to be a Sacrament as Baptisme is. So doth he affirme of the
Sacrament of Orders li. 1. *de bap. c. 1.* and also of Matrimonie li. *de bono coniug. c. 14.* of Penance
likevvise, he speaketh as of Baptisme, which he calleth Reconciliation, li. *de adul. coniug. c. 18.*
Lastly, by the booke *de visitatione infirmorum* in S. Augustine, li. 3. c. 4. by *Prosper de predictionibus*
p. 2. c. 19. S. Innocentius ad Eugubiu. 10. 1. *Cons. ep. ad Augub. c. 8. S. Cyril li. 1 in Leuiticum,* and
S. Chrysostom li. 1 *de Sacerdotio.* Extreme vntion is proued to be a Sacrament. It is false then that
the Heretikes affirme of S. Augustine, by whose doctrine it is plaine, that though the elements
or Sacraments of the new Law be but few and very lewy in comparison of thoit in the old Law,
yet there be no fewer then seuen specified by him. Vwhich number of seuen the holy Councils
of Florence and Trent do expressly define: to haue been instituted by Christ, against these late
Heretikes. See more of these Sacraments in their places. Act 8. 1 Tim 4. 10. 12. 5. *Ephes. 1.*

9. *Trunk and pure.*] Vwhether he meant of the creatures which the Gentils serued
(as it may seeme by the vvordes before of seruing strange gods) so the elements were
most

ep. 118. c. 1.
in 118.
103. 104.

Aug. ser.
215 ad 119.
de recti-
tud. cau.
manus. 10.

most base and beggerly: or of the Iudaical ceremonies and sacraments (as most expound it) euen so also their elements were weake and poore in them selues, not giuing life, saluation, and remission of sinnes, nor being instruments or vessels of grace, as the 7 Sacraments of the new law be.

10. Ten obseruance daies.) That which S. Paul speaketh against the Idololatrial obseruation of daies, moneths, and times, dedicated to their false goddes, and to wicked men or spirites, as to Iupiter, Mercurie, Ianus, Iuno, Diana, and such like, or against the superstitious differences of daies, fatall, fortunate, or dismol, and other obseruations of times for good lucke or ill lucke in mans actions, gathered either by particular fanlie, or popular obseruation, or curious and vnlawful artes, or (lastly) of the Iudaical festiuities that were then ended and abrogated, vnto which notwithstanding certaine Christian lewes would haue reduced the Galatians against the Apostles doctrine: al that (I say) do the Heretikes of our time falsely and deceitfully interpret against the Christian holidais, and the sanctification and necessarie keeping of the same. Vvhich is not only contrarie to the Fathers exposition, but against the very Scriptures, and the practise of the Apostles & the vvhole Church. Aug. cont. Adimant. c. 16. Ep. 118. c. 7. Hiero. in hunc locum. In the Apocalypse c. 1. there is plaine mention of the Sunday, that is, our Lordes day (Dominicum dies) vnto which the lewes Sabbath was altered, their Pasche into our Easter, their Pētecost into our Vvhitsontide: vvhich were ordained & obserued of the Apostles them selues. And the antiquitie of the feastes of Christes Natiuite, Epiphanie, & Ascension is such, that they ca be referred to no other origine but the Apostles institution: vvhich (as S. Clement testifieth li. 8. c. 19. in Epist. c. 19.) gaue order for celebrating their fellowe Apostles, S. Steuens, and other Martyrs daies after their death: and much more no doubt did they give order for Christes festiuities. According to vvhich, the Church hath kept not only his, but S. Steuens and the B. Innocents, euen on the same daies they be now solemnely kept, & his B. mothers, and other Saincs, (as the Aduersaries them selues confesse) about 1300 yeres, as appeareth in the barbarous combates betwene Vvestphalus the Lutheran, & Caluin, and by the writings betwixt the Puritans and Protestants. For vvhich purpose, see also how old the holiday of S. Polycarpe is in Eusebium li. 4. c. 14. of the Assumptio of our Ladie or her dormition in S. Athanasius, S. Augustine, S. Hierom. S. Damasc. & both of that feast and of her Natiuite in S. Bernard, vvhich professeth he receiued them of the Church, & that they ought to be most solemnely kept. ep. 174. Vvherein vve can not but wonder at the new Church of England, that (though against the pure Calvinistes will and doctrine) keepe other Saincs and Apostles daies of their death, and yet haue abolished this special feast of our Ladies departure, vvhich they might keepe, though they beleued not her Assumption in body (vvhich yet S. Denys giueth so great testimonie) being assured she is departed at the least: except they either hate her, or thinke her vvorthy of lesse remembrance then any other Sainc, her self prophesying the contrarie of al Catholike generations, that they should blesse her. And in deede the Assumption is her proper day, as also the feast of her Natiuite: the other of the Purification and the Annunciation, vvhich they keepe in England, being not so peculiar to her, but belonging rather to Christes Presentation in the Temple, and his Conception. To conclude, vve may see in S. Cyprian ep. 34. Origen li. 3. in diuers. Terrullian de cor. mil. S. Gregorie Nazianzene de amore pauperum, the Council of Gangres, yea and in the council of Nice itself giuing order for Easter and the certaine celebrating thereof, that Christian Festiuities be holy, auncient, and to be obserued on prescript daies and times, and that this is not Iudaical obseruation of daies, as Aërius taught, for vvhich he was condemned of Heresie, as S. Epiphanius witnesseth. But of holidais S. Augustine sheweth both the reason and his liking, in these memorable vvordes. First for the feastes belonging to our Lord, thus: *We dedicate and consecrate the memorie of Gods benefites with solemnities, fasts, and certaine appointed daies, lest by tract of times there might creep in ingratitude and vnkinds oblivion.* C. & the festiuities of Martyrs thus: *Christian people celebrate the memories of Martyrs with religious solemnities, both to moue them selues to imitation of them, and that they may be partakers of their merites, and be holpen with their prayers.* Cons. Faust. li. 20. c. 21. And of al Saincs daies, thus: *Keepe ye and celebrate with sobrietie the Natiuities of Saincs, that vve may imitate them vvich haue gone before vs, and they may praye for vs.* In ps. 88. Cons. 2. in fine. And as is said of prescript daies of feastes, so the like is to be said of fastes, vvhich els vvhere vve haue shewed to be of the Apostles ordinance. And so also of the Ecclesiastical diuision of the yere into Aduent, Septuagesime, &c. the vvorks into so many Feries, the day into Houres of praies, as the Prime, the Third, the Sixth, the None &c. Vvhich of see S. Cyprian, vvhich denieth these things by the Scriptures from the Apostles also, and counteth these things vvhich the wicked Heretikes reprove, to be sul of mysterie. Like vnto this also is it, that the holy Scriptures were so disposed of, and deuicid, that certaine peeces (as is alwaies obserued and practised vntil this day) should be read at one time, and others at other times and seasons, through out the yere, according to the diuersitie of our Lordes action, and benefites, or the Saincs stories then recorded. Vvhich the Puritane Calvinistes also condemne of superstition, desiring to bring in hellish horrou and al disorder. See conc. Carthag. 3. c. 47. & pag. 188 of this booke.

The Heathenish and Iudaical obseruation of daies heretically compared with the Christian obseruation of festiuities and holy daies &c.
Sunday, Easter, vvhitsontide.
The festiuities of Christ.
Other holidais of Saincs.
Festiuities of our B. Ladie.
See S. Grego. li. 7. ep. 29. of Martyrs feasts al the yere, and Masses in the same.
S. Augustines vvordes of Festiuities and holy daies.
Prescript fasting daies.
Canonical houres.
Reading of the Scriptures according to the time of the yere

Orig. ho. 3. in diuers. Aug. ep. 18. et Ser. de Sabbu. Fulgent. Luc. 2. v. 48.
* Ser the Annastian, ad. 1. 14.
ep. ad Th. motheu. Luc. 2. v. 48.
Coe. Gagr. c. 10
Epiphani. Har. 75.
Aug. de Ciuit. Dei li. 10. c. 16.
* Hilar. prolog. in psal. ex. plan. Epip. har. 75. & in fine li. 3. cont. her. * Cypri. de vna. De. om. 15.

The Scriptures have an allegorical sense beside the literal.

10. *By an allegorie.* Here we learne that the holy Scriptures have beside the literal sense, a deeper spiritual and more principal meaning: which is not only to be taken of the holy vvordes, but of the very factes and persons reported: both the speeches and the actions being significative over and above the letter. Vvhich pregnancie of manifold senses if S. Paul had not signified him self in certaine places, the Heretikes had bene lesse wicked and presumptuous in condemning the holy fathers allegorical expositions almost vvholy: who now shew them selues to be mere brutish and carnal men, hauing no sense nor feeling of the profunditie of the Scriptures, vvhich our holy fathers the Doctors of Gods Church saw.

True Christiā libertie.

11. *Freedom.* He meaneth the libertie and discharge from the old ceremonies, sacraments, and the vvhole bondage of the Law, and from the seruitude of sinne, and the Diuel, to such as obey him: but not libertie to do vvhath every man list, or to be vnder no obedience of spiritual or temporal lawes and gouerners: not a licence neuer to pray, fast, keepe holyday, or vworkday, but vvhether and how it seemeth best to euery mans phantasie. Such a dissolute licentious state is farre from the true libertie vvhich Christ purchased for vs.

CHAP. V.

Against the lie of the false Apostles, he protesteth his mind of Circumcision. 11 and iustificatiō, that they are called to libertie. But yett lett any misjuse Christian libertie, he tollath them that they shal not inherte the kingdome, vnles they abstaine from the vworkes of the flesh, vvhich are al mortal finnes: and do the fruitful vworkes of the Spirit, fulfilling al the commandments of the Law by Charitie.



STAND, and be not holden in againe 1
vwith the yoke of seruitude. † Behold 2
I Paul tel you that if you be circumci- 3
sed, Christ shal profite you nothing. 4
† And I testifie againe to euery man 5
circumciding him self, that he is a det- 6
ter to doe the vvhole Law. † You are 7
euacuated from Christ, that are iustifi- 8
ed in the Law: you are fallē from grace. † For vve in spirit, by 9
faith, expect the hope of iustice. † For in Christ I vs* nei- 10
ther circumcision auaieth ought, nor prepuce: but * faith 11
that vworketh by charitie. † You ranne vvel, vvhich hath hin- 12
dered you not to obey the truth? † The persuasion is not of 13
him that calleth you. * † A litle leauen corrupteth the vvhole 14
paste. † I haue confidence in you in our Lord: that you vvil 15
be of no other minde: but he that troubleth you, shal beare 16
the iudgement, vvhofoeuer he be. † And as for me, brethren, 17
if as yett I preach circumcision, vvhether doe I yett suffer perfe- 18
cution? then is the scandal of the crosse euacuated. † I Would 19
they vvere also cut of that trouble you. 20

† For you, brethren, are called into libertie: only make not 21
this * libertie an occasion to the flesh, but by charitie serue 22
one 23

Gal. 6,
15:

1 Cor. 5,
6.

1en. 19,
18.

14 one an other. † For al the Lavv is fulfilled in one vvord:
15 *Tbou shalt love thy neighbour as thy self.* † But if you bite and eat
one an other: take heede you be not consumed one of an
16 other. † And I say, vvalke in the spirit, and the lustes of the
17 flesh you shal not accomplish. † For the flesh lusteth against
the spirit: and the spirit against the flesh. for these are aduer-
saries one to an other: ^a that not vvhat things soeuer^b you
18 vvil, these you doe. † But if you be ledde by the spirit, you are
not vnder the Lavv.
19 † And the vvorkes of the flesh be manifest, vvich are,
20 fornication, vncleannes, impudicitie, lecherie, † seruing of
Idols, vvitch-craftes, enmities, cōtentions, emulations, angers,
21 bravvles, dissensions, sectes, † enuies, murders, ebrieties, com-
messations, and such like. vvich I foretel you, as I haue fore-
told you, that they vvich doe ^c such things, shal not ob-
22 teine the kingdom of God. † But the fruite of the Spirit is,
Charitie, ioy, peace, patience, benignitie, goodnes, longani-
23 mitie, † mildnes, faith, modestie, cōtinencie, chastitie. Against
24 such there is no lavv. † And they that be Christs, haue cru-
25 cified their flesh vvith the vices and concupiscences. -† †^b If
26 vve liue in the spirit, in the spirit also let vs vvalke. † Let vs
not be made desirous of vaine glorie, prouoking one an o-
ther, enuying one an other.

The Epistle
vpō the 14 Sū-
day after Pen-
tecost.
^a Here men
thinke (sai
S. Augustine)
the Apostle
denieth that
vve haue free
libertie of
vvil: not vnder-
standing that
this is said to
them, if they
vvil not hold
fast the grace
of faith con-
ceiued, by
vvich only
they cō vvalko
in the spirit, &
not accōplif h
the concupif-
cences of the
flesh. in c. 5.
Gal.
^c S. Augustine
sheweth here-
by that nos
only infideli-
tie is a damna-
ble sinne.
^b The Epistle
vpō the 15 Sū-
day after Pen-
tecost.

ANNOTATIONS
CHAP. V.

^a Faith.] This is the fal h vvorking by charitie, vvich S. Paul meaneth els vvhere, vvhen he
sai h that faith doth iustifie. And note vvell that by these termes circumcison & prepuce not assai-
lable to iustification, it is plaine that in o^rher places he meaneth the vvorkes of Circumcison and
Prepuce (that is, of the Iewes and the Gentils) vvithout faith, vvich assaile not, but faith vvor-
king by charitie: as vvho should say, faith and good vvorkes, not vvorkes vvithout faith.

Againe note here, that if the Protestants vvho pretend conference of places to be the best
or only vvay to explicate hard speeches of the holy Scriptures, had folovved but their ovvne rule,
this one text vvould haue interpreted & cleared vnto them al other vvherby iustice and saluation
might seeme to be attributed to faith alone: the Apostle here so expressly setting dovvne, the faith
vvich he commendeth so much before, not to be alone, but vvith charitie: not to be idle, but to
be vvorking by Charitie: as S. Augustine noteth. *de fid. & op. c. 14.* Further the good Reader must
obierue, that vvheras the Protestants some of them confesse, that Charitie and good vvorkes be
ioyned and requisite also, and that they exclude them not, but commend them highly, yet so that
the said Charitie or good vvorkes are no part of our iustice or any cause of iustification, but as
frutes and effectes of faith only, vvich they say doth all, yea though the other be present: this
false glōse also is reproved evidently by this place, vvich teacheth vs cleane contrarie: to vvrite,
that faith hath her vvhole actiuitie and operation toward iustice and saluation, of charitie, and not
contrarievvise: vvithout vvich it can not haue any act meritorious or agreeable to God for our sal-
uation, for vvich cause S. Augustine saith, *li. 13 de Trin. c. 12. Fidem non facit vtilem nisi charitas.*
nothing maketh faith profitable but charitie. But the Heretikes answer, that vvhere the Apostle saith,

Iustificatiō by
faith only,
disproved by
conference of
Scriptures.

Howe the Pro-
testants admie
charitie and
good vvorkes
to iustificatiō.

Charitie is
more princi-
pal then fai.h
in iustificatiō.

¶¶¶ iij) faith

faith vworketh by charitie, he maketh charitie to be the instrument only of faith in vvel vworking, and therefore the inferior cause at the least. but this also is easily refuted by the Apostles plaine testimonie, affirming that charitie is* the greater vertue, & that if a man had al faith and lacked charitie, he were vworth nothing. And againe,* that Charitie is the perfection and accõplishment of the Lavv (as faith is not) vvhich can not agree to the instrumental or inferior cause. And therefore when it is said that faith vworketh by charitie, it is not as by an instrument, but as the body vworketh by the soul, the matter by the forme, vwithout vvhich they haue no actiuitie. Vwherevpon the Schooles call Charitie, the forme or life of faith, that is to say, the force, actiuitie, & operatiue qualitie thereof, in respect of merite and iustice. Vvhich S. James doth plainely insinuate, vwhen he maketh faith vwithout Charitie, to be as a dead corps vwithout soul or life, and therefore vwithout profitable operation. c. 2. v. 26.

How faith vworketh by charitie.

True libertie, not carnal and fleshly.

Libertie an occasion. They abuse the libertie of the Gospel to the aduantage of their flesh, that vnder pretense thereof, shake of their obedience to the Lavves of man, to the decrees of the Church and Councils, that vvil liue and beleue as they list, and not be taught by their Superiors, but fornicate vwith euery Secõ-maister that teacheth pleasant & licentious things: and al this vnder pretence of spirit, libertie, and freedom of the Gospel. Such must learne that al heresies, schismes, and rebellions against the Church and their lawfull Prelates, be counted here among the vworkes of the flesh. See S. Augustine *de fid. & op. e.* 24. 25.

Cor. 13.
Rom. 13.
1 Tim. 4.

CHAP. VI.

If any do sinne, the rest that do the vworkes of the Holy Ghost, must not therefore take pride in them selues, but rather make humilitie of it, partly by fearing their ovvne fall, partly by looking straitly to their ovvne vworkes. 6 He exhorteth earnestly to good vworkes, assuring them that they shal reape none other than here they sowe. 11 With his ovvne hand he vworketh, telling them, the true cause vwhy these false Apostles preach circumcision, to be only to please the Iewes: 17 and a plaine argument that he preacheth is not, to be thou, that he is persecuted of the Iewes.



RETHREN, and if a man be pre-
occupied in any fault, you that are
spiritual, instruct such an one in the
spirit of lenitie, considering thine
ovvne self, lest thou also be tempted.
† Beare ye one an others burdens: &
so you shal fulfil the lavv of Christ.
† For if any man esteeme him self
to be something, vvhich he is no-
thing, he seduceth him self. † But let every one proue his
ovvne vvorke, & so in him self only shal he haue the glorie,
and not in an other. † For every one shal beare his ovvne
burden. † And let* him that is catechized in the vvord,
communicate to him that catechizeth him, in al his goods.
† Be not deceiued, God is not mocked. † For what things a mā
shal sow, those also shal he reape. For he that soweth in his
flesh, of the flesh also shal reape corruptiõ. but he that soweth
in the spirit, of the spirit shal reape life euerlasting. † And
* doing good, let vs not faile. For in due time vve shal reape
not

The Workes of mercie be the seede of life euerlasting, and the proper cause thereof, and not faith only.

1. Cor. 5.
7.

1. Thes.
3, 13.

10 nor failing. † Therefore vvholes vve haue time, let vs vvorke
 good to al, but ^a especially to the domesticals of the faith. †
 11 † See vvith vvhat maner of letters I haue vvritten to you
 12 vvith mine ovvne hand. † Vvhosoever vvil please in the
 flesh, they force you to be circumcised, only that they may
 13 not suffer the persecution of the crosse of Christ. † For nei-
 ther they that are circumcised, do keepe the Lavv: but they
 vvil haue you to be circumcised, that they may glorie in your
 14 flesh. † ^b But ^c God forbid that I should glorie, sauing in the
 crosse of our Lord Iesus Christ: by vvhom the vvorld is
 15 crucified to me, and I to the vvorld. † For in Christ Iesus
 neither circumcision auaieth ought, nor prepuce, but ^a a nev-
 16 creature. † And vvhofoever shal folovv this rule, peace vpon
 17 them, and mercie, and vpon the Israell of God. † From hence-
 18 furth let no man be troublesome to me. for I beare the mar-
 kes of our Lord Iesus in my body. The grace of our Lord
 Iesus Christ be vvith your spirit brethren. Amen. †

^b The Epistle
 for S. Francis,
 Octob. 4.

^c Christ (saith
 S. Augustine)
 chose a kinde
 of death, to
 hang on the
 Crosse and to
 fixe or fasten
 the same crosse
 in the fore-
 heads of the
 faithful, that
 the Christian
 may say, God
 forbid that I
 should glorie
 sauing in the
 crosse of our
 Lord Iesus
 CHRIST.
 Epist. in Evang.
 le. troth. 41.

ANNOTATIONS
 CHAP. VI.

6. *Communicate*] The great duety & respect that vve ought to haue to such as preach or teach vs the Cath. faith. and not in regard onely of their paines taken vvith vs, and vvell-deseruing of vs by their doctrine: but that vve may be partakers of their merites, vve ought specially to do good to such, or (as the Apostle speaketh) communicate vvith them in al our temporal goods, that vve may be partakers of their spiritual. See S. Augustine li. 2. *Evang. quest. 9. 8.*

10. *Especially.*] In giuing almes, though vve may do vvell in helping al that are in necessitie, as farre as vve can, yet vve are more bound to succour Christians, then hevenes or Infidels: and Catho- likes, then Heretikes. See S. Hierom q. 2. *ad Iudithiam.*

12. *A nevve creature.*] Note vvell that the Apostle calleth that here a nevve creature, vvich in the first chapter he termed, *faith vvorking by charitie*, &c. (1 Cor. 7, 19) *the obseruation of the commandments of God.* Vvhereby vve may learne that vnder the name of faith is contained the vvhole reformation of our soules and our nevve creation in good vvorkes, and also that Christian iustice is a very qualitie, condition and state of vertue and grace resident in vs, and not a phantastical apprehension of Christes iustice onely imputed to vs. Lastly, that the faith vvich iustifieth, ioyned vvith the other vertues, is properly the formal cause, and not the efficient or instrumental cause of iustification: that is to say, these vertues put together, being the effect of Gods grace, be our nevve creature and our iustice in Christ.

Duety to our spiritual teachers.

In almes whom to preferre.

Iustice an inherent qualitie in vs.

Faith vvith the other vertues is the formal cause of iustification.

THE





THE ARGUMENT OF THE
EPISTLE OF S. PAUL TO
THE EPHESIANS.



F S. Pauls first coming to Ephesus, and short abode there, we reade Act. 18. And immediately Act. 19. of his returning thither according to his promise what time he abode there three moneths, speaking to the Iewes in the Synagogue. Act. 19. v. 8. and afterward apart from them (because they were obstinate) two yeres in a certaine schoole, so that all that dwelt in Asia, heard the word of our Lord, Iewes and Gentiles. Act. 19. v. 10. The whole time himselfe calleth three yeres, in his exhortation at Milētum to the cleargie of Ephesus. Act. 20. v. 31.

Eph. 3. v. 1. &
4. v. 1. Eph. 6.
v. 20.

After all this he writeth this Epistle vnto them from Rome (as it is said) being then prisoner and in chaines, and that as it seemeth, not the first time of his being in bonds there, whereof we reade Act. 28: but the second time, whereof we reade in the Ecclesiasticall Stories afterward: because he saith in this Epistle c. 6. v. 21. Tychicus will certifie you of all things, whom I haue sent to you. Of whom againe in the 2. to Tim. c. 4. v. 12. he saith: Tychicus I haue sent to Ephesus. And the said 1. Epistle to Timothee (no doubt) was written very liule before his death: for in it thus he saith: I am euen now to be sacrificed, & the time of my resolution is at hand. 2. Tim. 4, 6.

* See Act. 20.
v. 25. 32.

In the three first chapters, he commendeth vnto them the grace of God, in calling of the Gentiles no lesse then the Iewes, and making one blessed Church of both. Wherein his intention is to moue them to perseuere (for otherwise they should be passing vngatefull) and specially not to be moued with his trouble, who was their Apostle: knowing (belike) that it would be a great temptation vnto them, if they should heare soone after, that he were executed: therefore also arming them in the end of the Epistle, as it were in complete harnessse.

In the other three chapters he exhorteth them to good life, in all pointes, and all states, as it becometh Christians: and afore all other things, that they be most studious to continue in the vniuersitie of the Church, and obedience of the pastors thereof, whom Christ hath giuen to continue and to be our stay against all Heretikes, from his Ascension, euen to the full building vp of his Church in the end of the world.

THE



THE EPISTLE OF PAUL TO THE EPHESIANS.

CHAP. I.

He magnifieth the grace of Gods eternal predestination and temporal vocation, 11 both of the Iewes, 12 and also of the Ephesians being Gentils, 13 for vvhose excellent faith and charitie he reioyseth, and continually praieth for their increase, that they may see more clearely the graces both of the inheritance in heauen, and also of Gods might vvhich helpeth them therunto: 14 an example of vvhich might they may behold in the supereminēt exalting of Christ.

1 **P**AVL an Apostle of IESVS Christ
2 by the vvil of God: to al the sainctes
3 that are at Ephesus: and to the faith-
4 ful in Christ IESVS. † Grace to you
5 and peace from God our father, and
6 our Lord IESVS Christ.

7 † Blessed be God and the Father
8 of our Lord IESVS Christ, vvhich
9 hath blessed vs in al spiritual blessing,
10 in cœlestials, in Christ: † as he chose vs in him before the
11 constitution of the vvorld, that vve should be holy and im-
12 maculate ¹³ in his sight in charitie. † Vvho hath predestinated
13 vs vnto the adoption of sonnes, by IESVS Christ, vnto him
14 self: according to the purpose of his vvil: † vnto the praise
15 of the glorie of his grace, vvherein he hath gratified vs in
16 his beloued sonne. † In vvhom vve haue redemption by
17 his blond (the remission of sinnes) according to the riches of
18 his grace. † Vvhich hath superabounded in vs in al vvisedō
19 and ptudence, † that he might make knowven vnto vs the
20 sacrament of his vvil, according to his good pleasure, vvhich
21 he purposed in him self, † in the dispensation of the fulnes of
22 times, to ²³ perfite al things in Christ, that are in heauen and in
23 earth, in him. † In vvhom vve also are called by lot: prede-
T t t stinate

¹³ 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 Caluists.

*13 magni-
ficetur*

*13 immen-
sa Am-
plum*

stinate according to the purpose of him that vvorketh al things, according to the counsel of his vvil: † that vve may 12 be vnto the praise of his glorie, vvhich before haue hoped in Christ: † in vvhom you also, vvhen you had heard the 13 vvord of truth (the Gospel of your saluation:) in vvhich also beleeuing you vvere † signed vvith the holy Spirit of promis, † vvhich is the pledge of our inheritance, to the 14 redemption of acquisition, vnto the praise of his glorie.

Some re-
ferre this to
the grace of
Baptisme: but
to many lear-
ned it seemeth
that the Apo-
stle alludeth
to the giuing
of the Holy
Ghoſt in the
Sacrament of
Confirmation,
by signing the
baptized vvith
the ſigne of the
Croſſe & holy
Chriſme. For
that vvas the
vſe in the
Apoſtles time,
as els vvhere
we haue proo-
ued. Annot.
AB. 8.

† Therefore I also hearing your faith that is in our Lord 15 I E S V S, and loue toward al the ſainctes: † ceaſe not to giue 16 thankes for you, making a memorie of you in my praier, † that God of our Lord I E S V S Chriſt, the father of glorie, 17 giue you the ſpirit of vvifedom and of reuelation, in the knowvledge of him, † the cies of your hart illuminated, 18 that you may knowv vvhat the hope is of his vocation, and vvhat are the riches of the glorie of his inheritance in the ſainctes, † and vvhat is the paſſing greatnes of his povver 19 toward vs that belecue: according to the operation of the might of his povver, † vvhich he vvrought in Chriſt, rai- 20 ſing him vp from the dead, and ſetting him on his right hand in celeftials, † aboue^{al} Principallitie & Poteltate & Power, 21 and Domination, and euery name that is named not only in this vvorld, but also in that to come. † And he hath^{subdued} 22 al things vnder his ſecte: and hath made him^{head} ouer al the CHVRCH, † vvhich is his body, the^{fulnes} of him 23 vvhich is filled al in al.

Christ is not
ful, vvhole, and
perfect vvith-
out the church
no more then
the head vvith-
out the body,

Pf. 8. 8.

ANNOTATIONS
CHAP. I.

Nine orders
of Angels.

11. *Al Principallitie.* The Fathers vpon this, and other places of the old and new Teſta-
ment, vvhere they finde the orders of holy Angels or Spirites named, agree that there be
nine orders of them. Of vvhich ſome be here counted and called, as vve ſee: in the Epiſtle
to the Colofſians, the order of Thrones is ſpecified, vvhich maketh ſue: to vvhich I vve
adde theſe foure, Cherubim, Seraphim, Angels, and Archangels, vvhich are commonly
named in holy vvrite, in al there be nine. S. *Doms ad. Hier. 2. 7. 8. 9. & Ec. Hier. 2. 1. 2. A-*
thanaſ. li. de Comuniſſant. in fine. Gregor. Moral. li. 11. c. 12. Therefore, good Reader, make no
account of * Calvins and others infidelitie, vvhich blaſphemouſly blame and condemne
the holy docters diligence in this point, of curioſitie and impietie. The vvhole en:our
of theſe heretikes is, to bring al into doubt, and to corrupt euery Article of our Re-
ligion. Cal. 1900
the plan.

As Chriſt is
king, and yet
men are king
also: ſo Chriſt
is head of the

11. *Head.* It maketh a high prooſe among the Proteſtants, that no man can be head
of the Church, becauſe it is a calling and dignitie proper to Chriſt. But in truth by as
good reaſon there ſhould be no king nor lord, becauſe, *He is king and lord.* neither ſhould
there be Biſhop or Paſtor, becauſe he is *the Biſhop and Paſtor of our ſoules*: nor Pontifex nor
Apoſtle, for by thoſe titles S. Paul termeth him Hebr. 1: none ſhould be pillar, foun-
dation Apoc. 19.
1 Pet. 2, 15.

dation, rocke, light, or maister of the Church or truth, because Christ is properly al these. And yet our new doctors (though they be exceding seditious and would for the aduantage of their sect be gladly ridde of kings and al other Superiors temporal, if they feared not the sword more then God, and would finde as good Scriptures to be delivered of them, as they now finde to discharge them selues of obedience to Popes:) yet (I say) they vvil not deny, al the former titles and dignities (notwithstanding Christes soueraine right in the same) to be giuen and communicated to the Princes and Magistrates of the earth both spiritual and temporal. though Christ in a more diuine, ample, absolute, excellent, and transcendent sort, haue al these things attributed or appropriated to him self. So then, though he be the head of the Church, and the onely head in such soueraine and principal maner, as no earthly man or mere creature euer is or can be, and is ioyned to the Church in a more excellent sort of coniunction, then any king is to his subiects or Countie, or any Pope or Prelate to the Church vvhich he is gouernour, euen so farre that it is called his body Mystical: 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 cheefe Gouernour, Pastor, and Prelate of the same, and may be his Vicar or Vicegerent in the regiment of that part vvhich is in earth. as S. Hierom calleth Damasus the Pope, *Summum Sacerdotem, the cheefe and highest Priest:* and the Apostle saith of this ministerial head, *The head can not say to the feete, you are not necessarie for vs.* For therein also is a great difference betvvene Christ and euery mortal Prelate, that (as the Apostle here saith) he is head of the vvhole Church, meaning of the triumphant (& of al Angels also though in an other sort) no lesse thē of the Church militant. So Peter vvas not, nor any Pope, nor any man can be. Where you must obserue, that for this soueraine preeminence of Christ in this case, the Church is not called the body mystical of any Gouernour, Peter, Paul, or vvhich Prelate or Pope so euer.

Church, and yet man may be head thereof also.

Christ is head of his Church in a far more excellent sort, then any man can be.

Hiero. ep. 111.
1. Cor. 12, 22.

CHAP. II.

He putteth them in minde of their vncertainties before they were Christians: that al the praise may be giuen to the grace of God: 11. and of the manner that vvas then betwene the Iew and the Gentil: 12. until now that Christ by his Crosse hath made both one, taking away the ceremonies of the Law, and making one body, and building one holy Temple of al, in his Catholike Church.

Eph. 6, 12.

1. **A**ND you vwhen you vvere dead by your
2. offences & sinnes, † vvherein sometime you
3. vvalked according to the course of this
4. vworld, according to the * prince of the
5. pouer of this aire, of the spirit that now
6. vworketh on the childre of diffidence, † in
7. vvhom also vve al conuersed sometime in the desires of our
8. flesh, doing the vvil of the flesh and of thoughtes, and vvere
9. by nature the children of vvraith as also the rest: † but God
10. (vvhich is riche in mercie) for his exceding charitie vvhich
11. vwith he loued vs, † euen vwhen vve vvere dead by sinnes,
12. quickened vs together in Christ, (by vvhose grace you are
13. saued,) † and raised vs vp vwith him, and hath made vs sit
14. vwith him in the celestials in Christ I s s v s, † that he might
15. shew in the vvorldes succeeding, the abundant riches of his
16. grace, in bountie vpon vs in Christ I s s v s. † For by * grace
17. you are saued through faith (and that not of your selues,
18. Tit ij for

It is said, not of workes as thine, of thy self being vnto thee, but as those in which God hath made, formed, and created thee. Aug. de gr. & lib. arbit. c. 8. & seq.

for it is the gift of God) † :: not of vvorkes, that no man 9 glorie † For vve are his vvorke, created in Christ I E S V S in 10 good vvorkes, vvwhich God hath prepared that vve should vvalke in them.

† For the vvwhich cause be mindeful that sometime you 11 vvvere Gentils in the fles h, vvwho vvvere * called prepuce, of that vvwhich is called circumcision in the fles h, made vvwith 12 hand : † vvwho vvvere at that time vvwithout Christ, alienated from the conuersion of Israēl, and * strangers of the testa- ments, hauing no hope of the promis, and vvwithout God in 13 this vvworld. † But novv in Christ I E S V S, you that someti- me vvvere farre of, are made nigh in the bloud of Christ. † For 14 he is our peace, vvwho hath made both one, and dissoluing the middle vvall of the partition, the enmities in his fles h: † eua- 15 cuating the lavv of cōmaundements c in decrees: that he may create the vvwo 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 vvvere 17 farre of, and peace to them that vvvere nigh. † For * by him 18 vve haue accesse both in one Spirit to the Father. † Novv 19 then you are not strangers and forreiners : but you are c citi- zens of the sainctes, and the domesticals of God, † bult 20 vpon the foundation of the Apostles and Prophets, I E S V S Christ him self being the highest corner stone: † in vvwhom 21 al building framed together, grovveth into an holy temple in our Lord, † in vvwhom you also are built together into an 22 habitation of God in the holy Ghost. †

The Epistle for S. Thomas the Apostle, Decemb. 21.

1. reg. 17, 26. Ezech 44, 7. Ro. 9, 4.

εὐδωκίμα

Ro. 5, 2.

εὐκωνία λην

ANNOTATIONS CHAP. II.

Our first iustification of mere grace, & faith the foundation thereof.

1. By grace you are saved through faith. Our first iustification is of Gods grace, and not of our deservings: because none of al our actions that vvvere before our iustification, could merite or iustly procure the grace of iustification. Againc, be faith, through faith: for that faith is the beginning, foundation, and roote of al iustification, and the first of al other vertues, vvwithout vvwhich it is impossible to please God.

The Church builded vpon Christ, and yet vpon the Apostles also.

20. Built vpon the foundation. Note against the Heretikes that thinke it dishonorable to Christ, to attribute his titles or callings to mortal men, that the faithful (though builded first, principally, and properly vpon Christ) yet are said here to be built also vpon the Apostles and Prophets. Vvwhy may not the Church then be builded vpon Peter?

CHAP. III.

For witnessing the vocation of the Gentils, as being the Apostle of the Gentils, he is in prison: 13 Wherein the Gentils therefore haue cause to reioyce, rather then to shrink. So he saith, 14 and also praiseth to God (who is almightie) to confirme their inward man, though the outward be informed by persecution.

1 **F**OR this cause, I Paul the prisoner of
 2 I E S V S Christ, for you Gentiles: † if
 3 yet you haue heard the dispensation of
 4 the grace of God, vvhich is giuen me
 5 tovvard you, † because according to
 6 reuelation the sacrament vvas made
 7 knowven to me, as I haue vvrittē before
 8 in breife: † according as you reading
 9 may vnderstand my vvifedom in the mysterie of Christ,
 10 † vvhich vnto other generations vvas not knowven to the
 11 sonnes of men, as novv it is reuealed to his holy Apostles &
 12 Prophets in the Spirit. † The Gentils to be coheires & con-
 13 corporat and comparticipant of his promis in Christ I E S V S
 14 by the Gospel: † vvhich I am made a minister according
 15 to the gift of the grace of God, which is giuen me according
 16 to the operation of his povver. † To me* the least of al the
 17 sainctes is giuen this grace, among the Gentils to euangelize
 18 the vnsearcheable riches of Christ; † and to illuminate al
 19 men vvhich is the dispensatiō of the sacrament hidden ^c from
 vvorldes in God, vvhich he made in Christ I E S V S our
 Lord. † In vvhom vve haue affiance and accessē in confi-
 dence, by the faith of him. † ^b For the vvhich cause I desire
 that you faint not in my tribulations for you, vvhich is your
 glorie.
 † For this cause I bowe my knees to the Father of our
 Lord I E S V S Christ, † of vvhom al paternitie in the heavens
 and in earth is named, † that he giue you according to the
 riches of his glorie, povver to be fortified by his Spirit in the
 inner man. † Christ ^c to dwell by faith in your hartes,
 rooted and founded in charitie, † that you may be able to
 comprehend vvhich al the sainctes, vvhich is the bredth, and
 length, and height, and depth, † to knowv also the charitie of
 Christ,

1. Cor. 15, 9.

εὐαγγε-
λιζῶν

c that is,
the eternal
profinitio

c That is, for
our benef.

b The Epistle
vpon the 16
Sunday after
Pentecost.
Christ dwel-
leth in vs by
his giftes, and
vve be iust by
those his giftes
remaining and
resident in vs,
& not by Chri-
stes proper iu-
stice onely, as
the Heretikes
affirme.

c Not faith
only must be in
vs, but chari-
tie vvhich ac-
cōplisheth al
vertues.

Christ, surpassing knowledge, that you may be filled vnto al the fulnes of God. † And * to him that is able to doe al 20 things more abundantly then vve desire or vnderstand, according to the pouver that vvorketh in vs: † to him be 21 glorie in the Church, and in Christ I E S V S, vnto al generations vvorld vvithout end. Amen.

Ro. 16,
25.

CHAP. III.

He exhorteth them to keepe the vnitie of the Church most carefully vvith al humilitie bringing them many motives therunto: 1 and answering thus men the diuinitie is full of offices is not for diuision, as being the gift of Christ him self, but to build vp the Church, and to hold al in the vnitie thereof against the subtle circumsuasions of Heretikes: that vnder Christ the head, in the Church being the body, every member may prosper. 17 Neither (as touching life) must vve liue like the Heathen, but as it becommeth Christians, laying of al our old corrupt maners, and increasing daily in al goodnes.

The Epistle vpon the 17 Sunday after Pentecost. And in a Votue Masse against Schisme.



The Epistle vpon Ascension eue. And vpon SS. Simon and Iude day.

He meaneth specially of his descending to Hel.

Therefore prisoner in our Lord, beseeche you, 1 that you vualke vvorthy of the vocation in vvwhich you are called, † vvith al humilitie & 2 mildenes, vvith patience, supporting one an other in charitie, † careful to keepe the 3 vnitie of the spirit in the bond of peace. † One body and 4 one spirit: as you are called in one hope of your vocation. † One Lord, † one faith, one baptisme. † * One God and 5 6 Father of al, vvwhich is ouer al, and by al, and in al vs. † But 7 * to euery one of vs is giuen grace according to the measure of the donation of Christ. † For the vvwhich he saith, *ascending 8 on high, he ledde captiuitie captiue: he gaue giftes to men.* († And that he 9 ascended, vvhat is it, but because he descended also first into the 10 inferiour partes of the earth? † He that descended, the 10 same is also he that is ascended aboue al the heauens, that he might fill al things.) † And * he gaue, † some Apostles, and 11 some Prophets, and other some Euangelists, and other some pastors and doctors, † to the consummation of the sainctes, 12 vnto the vvorke of the ministerie, vnto the edifying of the body of Christ: † † vntil we meete al into the vnitie of faith 13 and knowledge of the sonne of God, into a perfect man, into the measure of the age of the fulnes of Christ: † † that 14 now vve be not children vvauering, and caried about vvith euery vvind of doctrine in the vvickednes of men, in craftines to the circumsuasion of errour. † But doing the truth 15 in charitie, let vs in al things grow in him, vvwhich is the head, Christ:

Malac.
2, 10.
Ro. 12, 4
1. Cor. 12,
4.
Ps. 67,
19.

1. Cor. 12,
28.

- 16 Christ: † of vvhom the vvhole body being compacte and knit together by al iuncture of subministration, according to the operation in the measure of euery member, maketh the increase of the body vnto the edifying of it self in charitie.
- 17 † This therefore I say and testifie in our Lord: that now you vvalke not as also the * Gentiles vvalke in the vanitie of
- 18 their sense, † hauing their vnderstanding obscured vvith darkenes, alienated from the life of God by the ignorance
- 19 that is in them, because of the blindenes of their hart, † vvho despairing, * haue giuen vp them selues to impudicitie, vnto
- 20 the operation of al vncleannes, vnto auarice. † But you haue
- 21 not so learned Christ: † if yet you haue heard him, and haue
- 22 been taught in him, (as the truth is in I s s vs.) - † * Lay you avway, according to the old conuersation the old man, vvhich
- 23 is corrupted according to the desires of errour. † And :: be
- 24 renevved in the spirit of your minde: † and put on the newv man vvhich according to God is created in iustice, and holi-
- 25 nesse of the truth. † For the vvhich cause laying avway lying, * speake ye truth euery one vvith his neighbour, because vve
- are members one of an other.
- 26 † * Be angrie and sinne not. let not the sonne goe dovne
- 27 vpon your anger. † Giue not place to the Deuil. † He that
- 28 stole, let him nowv not steale: but rather let him labour in vvorking vvith his handes that vvhich is good, that he may
- 29 haue vvhence to giue vnto him that suffereth necessitie. † Al naughtie speache let it not proceede out of your mouth: but if there be any good to the edifying of the faith, that it may
- 30 giue grace to the hearers. † And contristate not the holy Spirit of God: in vvhich you are signed vnto the day of redemption. † Let al bitternes, and anger, and indignation, and clamour, and blasphemie be taken avway from you vvith al malice. † And be gentle one to an other, merciful, pardoning one an other, as also God in Christ hath pardoned you.

1 Pet. 4,
3. Ro. 1,
21.

Ro. 7, 24.

Colof. 3, 8
Heb. 12,
1.

Zab. 8,
16.

Fj. 4, 5.

:: The Apostle teacheth vs not to apprehend Christ iustice by faith only, but to be renevved in our selues truly, & to put on vs the newv man formed & created in iustice and holines of truth. By the vvhich, free vvill also is proued to be in vs, so vvork with God, or to consent vnto him in our sanctification.

ANNOTATIONS
CHAP. IIII.

1. *One faith.* As rebellion is the bane of ciuill Commonwealths and kingdoms, and peace and concord, the preservation of the same: so is Schisme, diuision, and diuersitie of faiths or fellowships in the seruice of God, the calamitie of the Church: and peace, vnitie, vniuersitie, the special blessing of God therein. and in the Church about al Commonwealths, because it is in al pointes a Monarchie tending euery vvay to vnitie. but one God, but one Christ, but one Church, but one

Vnitie of the Cath. Church.

one hope, one faith, one baptisme, one head, one body. Vvhereof S. Cyprian li. de vnita. Ec. m. 3. Calth thus: One Church the Holy Ghost in the person of our Lord designeth & saith. One is my dome. This vnitie of the Church he that holdeth not, doth he thinke he holdeth the faith? He that vvithstandeth and resisteth the Church, he that forsaketh Peters chaire upon vvwhich the Church vvvas built, doth he trust that he is in the Church? When the blessed Apostle S. Paul also sheweth this Sacrament of vnitie, saying, One body and one spirit & c. Vvich vnitie vvay Bishops specially that rule in the Church, ought to hold fast and maintaine, that vvay may proue the Bishoply function also it self to be one and vvindeed, & c. And againe, There is one God, and one Christ, and one Church, and one Chaire, by our Lordes voice founded upon Peter. An other altar to be sette up, or a new Priesthod to be made, besides one altar, & one Priesthod, is impossible. Vvhoener gathereth vs vvhere, scattereth. It is adulterous, it is impious, it is sacrilegious, vvhatsoener is instituted by mansurie to the breach of Gods diuine disposition. Get ye far from the contagion of such men, & flee from their preaches as a canker and pestilence, our Lord having pramonished and vvarned before hand, They are blind, leaders of the blind, & c. Vvhereby vve learne that this vnitie of the Church commended so much vnto vs, consisteth in the mutual fellowvship of al Bishops vvith the See of Peter. S. Hilarie also (li. ad Constantium Augustinum) thus applieth this same place of the Apostle against the Arians, as vve may do against the Calvinists. Perilous and miserable it is, saith he, that there are now so many faithes as vvilles, and so many doctrines as maners, vvholes either faithes are so vvritten as vvay vvill, or do vvay vvill, so are vvnderstood; and vvhereas according to one God, and one Lord, and one Baptisme, there is also one faith, vve fall away from that vvich is the only faith, and vvholes new faithes be made, they be ginne to come to that, that there is none at al.

schisme detestable.

Among heretikes as many faithes as vvilles.

The heretikes folish negative argument against the Pope, answereth red.

The Popes office is called an Apostleship.

Continual succession of Bishops, an evident argument of the true visible Church.

The fathers refuted heretikes by the succession of the Bishops of Rome.

Heretical blaues carie away the inconsistent only.

11. Some Apostles.] Many functions that vvere euen in the Apostles time, are not here named: vvich must be noted against the Aduersaries that call here for Popes, as though the names of Bishops, Priests, or Deacons vvere not as vvell least out as Popes: vvhom yet they can not deny to haue been in vs in S. Pauls daies. And therefore they haue no more reason, out of this place to dispute against the Pope, then against the rest of the Ecclesiastical functions. Neither is it necessarie to reduce such as be not specified here, to these here named: though in deede both other Bishops and Prelates and specially Popes may be contained vnder the names of Apostles, Doctors, and Pastors. Certes the roome and dignitie of the Pope is a very continual Apostleship, and S. Bernard calleth it *Apostolatium*. Bernard. ad Eugen. li. 14. c. 4 & c. 6 in fine.

12. Until vvemete.] The Church of God shal neuer lacke these spiritual functions, or such as be answerable to them, according to the time and state of the Church, til the vvorldes end. Vvhereby you may proue, the Catholike Church, that is to say, that visible companie of Christians vvich hath cuer had, and by good records can proue they haue had, a continual ordinarie succession of Bishops, Pastors, and Doctors, to be the onely true Church: and these other good fellowes that for many vvorldes or ages together can not shew that they had any one Bishop, or ordinarie yea or extraordinarie officer for them and their seed, to be an auterous Heretical generation. And this place of the Apostle assuring to the true Church a perpetual visible continuance of Pastors and Apostles or their successors, vvarranted the holy fathers to trie al Heretikes by the most famous succession of the Popes of Rome. So did S. Irenaeus, li. 3. c. 3. Tertullian, in *prescriptis*. Optatus, li. 2. cont. Parm. S. Augustine, in *ps. cent. part. Donat. et cont. ep. Manich.* c. 4. et ep. 164. Epiph. har. 27. and others.

13. With every vvinde.] The special vse of the spiritual Governours is, to keepe vs in vnitie and constancie of the Catholike faith, that vve be not caried away vvith the blast or vvind of euery heresie. Vvich is a very proper note of sectes and new doctrines that trouble the infirme vvacklings of the Church, by certaine seasons of diuers ages: as sometime the Arians, then the Manichees, an other time the Nestorians, then the Lutherans, Calvinists, and such like: vvho at diuers times in diuers places haue blowen diuers blaues of false doctrine.

CHAP. V.

He continueth his exhortation to good life. 1 offering them against al deuicers, that no committer of mortal sinnes shal be saved: considering that for such sinnes it is that the Hearthen shal be damned: & that Christians must rather be the light of al others. 2 Then he commeth in particular and exhorteth his bands and vvines to do their duty one vvards the other, by the example of Christ and his obedient and beloved spouse the Church.

BE

Ro. 13, 34

Col. 3, 5.

Ef. 9, 60

Col. 4, 5.

Ro. 12, 1.

Gal. 3, 18.

Tim. 2, 5.

1 Per. 3,

1.

Ge. 3, 16.

1 Cor. 11,

3.



1 E ye therfore folovvers of God, as
 2 most deere children: † and * walke
 in loue, as Christ also loued vs, and
 deliuered him self for vs an oblation
 and host to God in an odour of
 3 svvetenes. † But * fornication and
 al vncleannes, or auarice, let it not so
 much as be named among you, as it
 becommeth sainctes: † or filthines,
 4 or foolish talke, or scurrilirie, being to no purpose: but rather
 giuing of thankes. † For vnderstanding knowv you this,
 5 that no fornicatour, or vncleane, or couetous person (vvhich
 is :: the seruice of Idols) hath inheritance in the kingdom of
 Christ and of God.

The epistle
vpon the 3^d Su-
day in Lent.

See the he-
retical corrup-
tion of this
place in th.
Annotation
Col. 3. v. 5.

6 † Let no man seduce you vvith vaine vvordes. For, for
 these things commeth the anger of God vpo the children of
 7 diffidence. † Become not therfore partakers vvith them.
 8 † For you vvere sometime darkenes, but novv light in our
 9 Lord. Vvalke as children of the light, († for the fruite of the
 10 light is in al goodnes, and iustice, and veritie) † † prouing
 11 vvhath is vvell pleasing to God: † and communicate not vvith
 the vnfruitful vvorkes of darkenes, but rather reprove them.
 12 † For the things that are done of them in secrete, it is shame
 13 euen to speake. † But al things that are reprovved, are mani-
 14 fested by the light. for al that is manifested, is light. † for
 the vvhich cause he saith: *Rise thou that sleepest, and arise from the*
 15 *dead: and Christ vvill illuminate thee.* † See therfore, brethren, how
 16 you vvalke vvarily. not as vnvvise, but * as vvise: † re-
 17 deemng the time, because the daies are euil. † Therfore be-
 come not vnvvise, but * vnderstanding vvhath is the vvil of
 18 God. † And be not drunke vvith vvine vvherein is riote-
 19 ousnes, but be filled vvith the Spirit, † speaking to your
 selues in psalmes & hymnes, and spiritual canticles, chaunting
 20 and singing in your hartes to our Lord: † giuing thankes
 alvvaies for al things, in the name of our Lord I E S V S Christ
 21 to God & the Father. † Subiect one to an other in the feare
 of Christ.

The Epistle
vpon the 20
Sunday after
Pentecost.

22 † Let * vvomen be subiect to their husbandes, as to
 23 our Lord: † because * the man is the head of the woman:
 as Christ is the head of the :: CHVRCH. Him self, the sa-
 24 uiour of his body. † But as the CHVRCH is subiect to
 Vus Christ

The Epistle in
a vvotive masse
for marriage.

It is much
to be noted,
that in the 5. l.

English Bibles there is not once the name of CHVRCH in al the Bible, but in steede thereof, Congregatio. vvhich is so notorious a corruption, that the selues in the later bibles correct it for shame, but yet suffer the other to be read and vsed still. See the Bible printed in the yere 1562.

Christ, so also the vvomen to their husbands in al things.
† Husbands, loue your vvives, as Christ also *loued the
CHVRCH, and deliuered him self for it: † that he might
sanctifie it, cleansing it by the lauer of vvater in the vvord,
† that he might present to him self a glorious CHVRCH,
not hauing spot, or wrinkle, or any such thing, but that it may
be holy and vnspotted. † So also men ought to loue their
vvives as their ovvne bodies. He that loueth his vvife, loueth
him self. † For no man euer hated his ovvne flesh: but he
nourisheth & cherisheth it, * as also Christ the CHVRCH:
† because vve be the members of his body, of his flesh & of
his bones. † For this cause shall ma leaue his father & mother: and shall cleaue
to his vvife, and they shall be trvo in one flesh. † * This is a great sacramēt.
but I speake in Christ and in the CHVRCH † Neuertheles
you also euery one, let eche loue his vvife as him self: and let
the vvife feare her husband. †

Gen. 2.
24.
Mat. 19.
5.

ANNOTATIONS
CHAP. V.

No saluation out of the cath. CHVRCH.
21. Saviour of his body.) None hath saluation or benefite by Christ, that is not of his body the Church. And vvhich Church that is, S. Augustine expresseth in these vvordes. The Catholike Church onely is the body of Christ, vvhich of he is head. out of this body the Holy Ghost quickeneth no man. And a litle after, He that vvill haue the Spirit, let him bevvare he remains not out of the CHVRCH, let him bevvare he enter not into it frinedly. August. ep. 50 ad Bonifacium comitem in fine.

The CHVRCH neuer erreth.
20. Subiect to Christ.) The CHVRCH is alwaie: subiect to Christ, that is, not onely vnder him, but euer obedient to his vvordes and commaundement. Vvhich is an euident and inuincible demonstration that she neuer rebelleth against Christ, neuer falleth from him by error, Idolatrie, or false vvorship, as the Heretikes novv, and the Donatistes of old did teach.

Christ's loue toward his Church.
21. Loued the Church.) Loe Christes singular loue of the CHVRCH, for vvhich onely & the members thereof he effectually suffered his Passion, and for vvhose continual cleansing and purifying in this life, he instituted holy Baptisme and other Sacraments: that at length in the next life it may become vvithout al spot, wrinkle, or blemish. for, in this vvord by reason of the manifold infirmitie of diuers her members, she can not be vvholly vvithout sinne, but must say alwaies, Dimittis nobis debita nostra, Forgius vs our debtes. August. li. 2. Retract. c. 18.

The manifold dignitie of the Church.
20. As Christ the Church.) It is an vnspokeable dignitie of the CHVRCH, vvhich the Apostle expresseth often els vvhere, but specially in this vvhole passage, to be that creature onely for vvhich Christ effectually suffered, to be vvashed and embrued vvith vvater and bloud issuing out of his holy side, to be nourished vvith his ovvne body (for so doth S. Irenaeus expound li. 5. in principio) to be his members, * to be so ioyned vnto him as the body and members of the same flesh, bone, and substance to the head, to be loued and cherish'd of him as vvife of husband, yea to be his vvife and most deere spouse, taken and formed (as S. Augustine often saith) out of his ovvne side vpon the Crosse, as Eue our first father Adams spouse vvvas made of his ribbe. In Psal. 116. & in Psal. 127. & tract. 9 in Ioan. & tract. 120. In respect of vvhich great dignitie and excellencie, the same holy father affirmeth the CHVRCH to be the principal creature, and therefore named in the Creede next after the Holy Ghost, and he proueth against the Macedonians, the Holy Ghost to be God, because he is named before the Church in the confession of our faith. Of vvhich incomparable excellencie of the Church, so beloued of Christ and so inseparably ioyned in marriage vvith him, if the Heretikes of our time had any sense or consideration, they vvould neither thinke their cōtemprible companie or cōgregation to be the glorious spouse of our Lord, nor teach that the Church may erre, that is to say, may be diuorced from her spouse for Idolatrie, superstition, Heresie, or other abominations: Vvherevpon one of these absurdities vvould ensue, that either

* Aug. li. 1
de Symb.
ad Catech.
c. 9.

The Church is the principal creature.
The Church can not erre.

Christ

Christ may sometimes be without a Church & spouse in earth (as he was al the while there were no Calvinists, if their Church be his spouse of Christ) or els if the Catholike Church onely is and hath been his wife, and the same have such errors as the Heretikes falsly pretend, that his wife so deere and so praised here, is notwithstanding a very vvhooore. Vvhich 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: vvhathsoever the adulterous generation of Heretikes thinke or blaspheme.

Aburdities that follow, if the Church may erre.

11. This is a great Sacrament. Marriage a great Sacrament of Christ and his Church prefigured in the first part. Adam (saith S. Augustine traill. 15 in 16.) vvhich was a forme or figure of him that was to come you rather God in him gave vs a great token of a Sacrament. For both he desired sleeping to take a wife, and of his ribbe his wife was made vnto him: because of Christ sleeping on the Crosse the Church was to be made out of his side. In an other place he maketh Matrimonie a Sacrament of Christ and his Church: in that, that as the married mā must forsake father & mother and cleave vnto his wife, so Christ as is vere left his father, exinaniting him self by his incarnatiō, & left the Synagogue his mother, & ioyned him self to the Church. Li. 11 c. 8. cont. Faustum In diuers other places he maketh it also a Sacrament, specially in that it is an inseparable bond betwixt tivo, and that can neuer be dissolued but by death: signifying Christs perpetual and indissoluble coniunction vwith the Church his one onely spouse. de Gen. ad lit. li. 9 c. 7. Cont. Pelag. de pec. orig. li. 2 c. 34. De fid. et op. c. 7. De bono coniug. c. 7. & 18. And in an other place, The good of Marriage (saith he) among the people of God is in the holines of a Sacrament. De bono coniugali c. 14.

MATRIMONIE a SACRAMENT.

Vvho vvhould haue thought such mysteries and Sacraments to be in Marriage, that the ioyning of man & wife together should represent so great a mysterie, if the Apostle him self, & after him this holy father and others, had not noted it? or vvhich can maruel that the holy Church taketh this to be a Sacrament, and to giue grace of sanctification to the parties married, that they may liue together in mutual fidelitie, bring vp their children in faith and feare of God, and possesse their vessel (as the Apostle speaketh) in sanctification and honour, and not in passion of lust and ignominie, as the Heathen do vvhich know not God, and as our brutish new Maisters seeme to do that commend marriage aboue al things so farre as it feedeth their concupiscences, but for grace, Sacrament, mysterie, or sanctification thereby, they care no more then the Heathen or brute beastes do? And thus vve gather that matrimonie is a Sacrament, and not of the Greeke vword Mysterie onely, as Caluin falsly saith, nor of the Latin vword Sacrament, both vvhich vve knowv haue of their nature a more general signification, and that in the Scriptures also: but vvhich these names are here giuen to Matrimonie by the Apostle, & are not giuen in the Scriptures to Baptisme and the Eucharist, let them tel vs vvhich they also apply these vvordes from their general signification to signifie specially and peculiarly those tivo Sacraments neuer so named expressly in Scripture, and do not likewise folovv the Catholike Church in calling matrimonie by the same name, vvhich is here so called of the Apostle, specially vvhich the signification in it, is as great as in any other of the Sacraments, and rather greater.

The grace giuen by this Sacrament.

The protestants falsly estimation of matrimonie.

1 Thes. 4.

1 Cor. 14. Sacramentum.

CHAP. VI.

Like vvhich children and parents be exhorteth, 1 item seruants and maisters. 10 Then shall take courage in the might of God, but so, that vvhich they arme them selue (considering vvhich mightie enemies they haue) vvhich al pieces of spiritual armour 11 praying alwaies fervently, and for him also.

Col. 3, 20
Eph. 6, 10,
12. Den.
5, 16.

Col. 3, 22
Tit. 2, 9.
1 Pet. 3,
6.



1 CHILDREN, obey your parents in our Lord. for this is iust. † Honour thy father and thy mother (vvhich is the first commaundement in the promis,) † that it may be vvel vwith thee, and thou maiest be long-lived vpon the earth. † And you fathers, prouoke not your children to anger: but bring them vp in the discipline and correction of our Lord.

5 † * Seruants, be obedient to your lordes according to the

Vv u ij the

the flesh, with feare and trembling, in the simplicitie of your hart, as to Christ: † not seruing to the eie, as it vvere pleasing 6 men, but as the seruants of Christ, doing the vvil of God frō the hart, † vvith a good vvil seruing, as to our Lord and not 7 to men. † Knowving that euery one vvhat good foeuer he 8 shal doe, that shal he receiue of our Lord, vvwhether he be bond, or free. † And you maisters, doe the same things to 9 them, remitting threatenings: knowving that both their Lord and yours, is in heauen: and * acception of persons is not vvith him.

c God lea-
ueth no good
worke vn-
rewarded.

The Epistle
vpon the 21
Sunday after
Pentecost.

¶ If m: could
not be truely
iust or haue
iustice in him
self, how
could he be
clothed vvith
iustice?

¶ S. Augustine
noteth in sun-
drie places
vpo this same
text, that faith
vvithout cha-
ritie serueth
not to salua-
tion. di. 10. ca. 7.

† Hence forth brethren, be strengthened in our Lord, & 10 in the might of his povver. † Put you on the armour of 11 God, that you may stand against the deceites of the Deuil. † For our vvrestling is not against flesh and blood: but 12 against Princes and Potestats, against the * rector's of the vvorld of this darkenes, against the spirituals of vvickednes in the celestials. † Therefore take the armour of God, that 13 you may resist in the euil day, and stand in al things perfect. † Stand therefore hauing your loines girded in truth, and 14 clothed with the breast-plate of iustice, † & hauing your 15 feete shod to the preparation of the Gospel of peace: † in 16 al things taking the shield of faith, vvherevvith you may extinguish al the fire dattes of the most vvicked one. † and 17 take vnto you the * helmet of saluation: and the svword of the spirit (vvhich is the vvord of God) † in al praier 18 and supplication praying at al time in spirit: and in the same vvatching in al instance and supplication for al the saincts: † and for me, that speache may be giuen me in 19 the opening of my mouth vvith cōfidence, to make knowen the mysterie of the Gospel, † for the vvhich I am a legate 20 in this chaine, so that in it I may be bold according as I ought, to speake.

† And that you also may knowv the things about me, 21 vvhat I doe: Tychicus my dearest brother and faithful mini- ster in our Lord, vvil make you vnderstād al things: † vvhom 22 I haue sent to you for this same purpose, that you may know the things about vs, and he may comfort your hartes. † Peace 23 to the brethren and ¶ charitie vvith faith from God the Fa- ther, and our Lord I E S V S Christ. † Grace vvith al that loue 24 our Lord I E S V S Christ in incorruption. Amen.

b ἀνίστασ
Deu. 10,
17.

c μάχη
πλῆρες

Ep̄. 2, 6

Es. 59,
17. 1.
Ibs. 5, 8



THE ARGUMENT OF THE
EPISTLE OF S. PAUL TO
THE PHILIPPIANS.



HOVV S. Paul was called by a vision into Macedonia, we reade Act. 16. and how he came to Philippi being the first citie thereof, and of his preaching, miracles, and suffering there. And againe Act. 19. Paul purposed in the Spirit, vvhhen he had passed through Macedonia and Achaia, to goe to Hierusalem, saying: After I haue been there, I must see Rome also. Vvhich purpose he executed Act. 20. taking his leaue at Ephesus. And being 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 caried prisoner to Rome (Act. 28.) he wrote from thence this Epistle to the Philippians: or rather in his second apprehension, about 10 yeres after the first.

In it he confirmeth them (as he did* the Ephesians also about the same time) Eph. 1. against the tentatiō that they might haue in hearing that he were executed, therefore he first saith: And I vvill haue you know v brethren, that the things Phil. 1. v. 12. about me, are come to the more furtherance of the Gospel: so that my 23. 26. bandes were made manifest in Christ in al the Court &c. Secondly he signifieth that his desire is, to be dissolued and to be vvith Christ. but yet (lest they should be discomforted) that he hopeth to come againe to them. Vvhich of nor vvith standing, that he hath yet no certaintie, he signifieth in saying: I hope Phil. 1. v. 23. to send Timothee vnto you, immediatly as I shal see the things that 24. 17. concerne me. Thirdly therefore he prepareth them against the vvorst, saying: I hope to come againe to you: but and if I be immolated, vpon the sacrifice and seruice of your faith, I reioyce and congratulate vvith you al, and the self same thing do you also reioyce and congratulate vvith me.

Moreover he partly vvarneth them (as he had done before) of those Iudaical Phil. 3. False-apostles vvho preached circumcision & Moses Law to the Christian Gentils: partly he exhorteth them to suffer persecution, to like vvell, and specially to humble them selues one to an other, rather then by any pride to breake the peace & vniuie of the Church.



THE EPISTLE
OF PAUL TO THE
PHILIPPIANS.

CHAP. I.

Having signified that he useth to thank God for their vertue, 9 and also to pray for their encrease: 12 he certifieth them (for their confirmatiō & comfort) vnto what good W as come through his trouble at Rome, 14 & that he doubteth not (though he rather desire martyrdom) but to come againe vnto them, 17 exhorting them to liue as they ought to do, 23 and namely not to shrink for persecution.



PAUL and Timothee the seruants of I E S V S Christ: to al the sainctes in Christ I E S V S that are at Philippi, vwith the ^r Bishops and Deacons. † Grace to you and peace from God our father, and our Lord I E S V S Christ.

† I giue thankes to my God in al memorie of you († alwayes in al my praier for al you, vwith ioy making petition) † for your communicating in the Gospel of Christ from the first day vntil now. † trusting this same thing, that he which hath begone in you a good worke, vvill perfite it vnto the day of Christ I E S V S. † as it is reason for me, this to thinke for al you, for that I haue you in hart, & in my bandes, and in the defense, and the confirmation of the Gospel, al you to be partakers of my ioy. † For God is my vvitness, how I couer you al in the bowels of I E S V S Christ. † And this I pray, that your charitie may more and more abound in knowvledge and in al vnderstanding: † that you may approue the better things, that you may be sincere and vvithout offence vnto the day of Christ, † replenished vvith the fruite of iustice by I E S V S Christ, vnto the glorie and praise of God. -†

† And I vvill haue you knowv brethren, that the things about me ate come to the more furtherance of the Gospel:

† so

The Epistle
vpon the 22
Sunday after
Pentecost.

- 13 † ~~for~~ that my bandes were made manifest in Christ in al the
 14 court, and in al the rest, † that many of our brethren in our
 Lord, hauing confidence in my bandes, were bold more
 abundantly without feare to speake the word of God.
 15 † Some in deede euen for enuie and contention: but some al-
 16 so for good vvil preache Christ. † Some of charitie: know-
 17 ing that I am set vnto the defense of the Gospel. † And some
 of contention preache Christ not sincerely: supposing that
 18 they raise affliction to my bandes. † But vwhat? So that by al
 meanes, whether by occasion, or by truth, Christ be prea-
 19 ched: in this also I reioyce, yea & vvil reioyce. † For I know
 that this shal fall out to me vnto saluatiō by your praiet and
 20 the subministratiō of the Spirit of Iesus Christ, † ac-
 cording to my expectation & hope, because in nothing shal
 I be confounded, but in al confidence as alwaies, now also
 shal Christ be magnified in my body, whether it be by life,
 21 or by death. † For vnto me, to liue is Christ: and to die is
 22 gaine. † And if to liue in the flesh, this vnto me be the fruit
 23 of the worke, and vwhat I shal choose I know not. † And
 I am straitened of the rivo: hauing desire to be dissolued &
 to be vvith Christ, a thing much more better. † but to abide
 24 in the flesh, 'necessarie' for you. † And trusting this, I know
 that I shal abide and continue vvith you al, vnto your fur-
 25 therance and ioy of the faith: † that your gratulation may
 abound in Christ Iesus in me, by my comming againe to
 you.
- 26 † Only* conuerse ye vvorthie of the Gospel of Christ:
 that whether vvhen I come and see you, or els be absent, I
 may heare of you that you stand in one Spirit, of one minde
 27 labouring together to the Faith of the Gospel. † And in no-
 thing be ye terrified of the aduersaries, vvich to them is
 b cause of perdition: but to you of saluation, & this of God: b *id est,*
 28 † for to you c it is giuen for Christ, not only that you beleue A manifest
 29 in him, but also that you suffer for him, † hauing the same prooffe and
 combat like as you haue seen in me, and now haue heard euidence.
 of me.

more
necessa-
rie

Eph. 4, 1

c *id est,*
pote

de
beare

ANNOTATIONS
CHAP. I.

L. Bishop

Bishops and Priests always distinct functions.

2. Bishops and deacons. Vvicleffe and other Heretikes vvould proue by this that Priests are not here named, and for that there could not be many Bishops of this one towne, that there is no difference betvvixt a Bishop and a Priest, vvvhich vvvas the old heresie of Atrius, of vvvhich matter, in other places: for this present it is ynough to knowv that in the Apostles time there vvvere not obserued alvvvaies proper distinct names of either function, as they vvvere quickly aftervvvard, though they vvvere alvvvaies diuers degrees & distinct functions. See S. Chrysostom, Oecumenius, Theophylactus, and the rest of the Grecians: vpon this place.

CHAP. II.

He exhorteth them most instantly to keepe the vnitie of the Church, and to humble them selves for that purpose one to another, 1 by the example of the marvelous humilitie of Christ, 2 specially seeing howv maruelously he is nowv exalted for it. 12 Item to obedience, feare, and perseuerance. 13 Infuuating (lest it should aftervvwardes trouble them) that he may be martyred at this time. 14 Timothee he hopeth to send, vvvhom he highly commendeth: 25 as also Epaphroditus, vvvhom he presently sendeth.



If therefore there be any consolation in 1 Christ, if any solace of charitie, if any societie of spirit, if any bowvvels of commiseration: † fulfil my ioy, that you be of 2 one meaning, hauing the same charitie, of one minde, agreeing in one. † nothing 3 by contentio, neither by vaine glorie: but in humilitie, * eche couiting other better then them selues: † * every one not cōsidering the things that are their owne, 4 but those that are other mens. † For this thinke in your 5 selues, vvvhich also in Christ Iesus, † vvvhom vvhen he vvvas 6 in the forme of God, thought it no robberie, him self to be equal to God, † but he exinanited him self, taking the forme 7 of a seruant, made into the similitude of men, and in shape found as man. † He * humbled him self, made obediēt vnto 8 death: euen the death of the crosse. † For the vvvhich thing 9 God also hath exalted him, and hath giuen him a name vvvhich is aboue al names: † that in the name of Iesus every knee 10 bowve of the celestiall, terrestriall, and infernall: † and every 11 tongue cōfesse that our Lord Iesus Christ is in the glorie of God the Father, †

† Therefore my deetest, (as you haue alvvvaies obeyed) 12 not as in the presence of me only, but much more nowv in my absence, vvwith feare and trembling vvvorke your saluation. † For it is God that vvworketh in you both to vvvil 13 and to accomplish, according to his good vvvil. † And doe 14 ye al things vvwithour murmurings and staggerings: † that 15 you may be vvwithour blame, and the simple children of God, vvwithour

The Epistle vpon Palme Sunday. And vpon Holy Roode day, Mai. 3.

The Epistle vpon Holy Roode day Septemb. 14. And in a Votive Masse of the Holy Crosse.

Ro. 12, 10. 1 Cor. 10, 14.

Heb. 1, 9

Es. 45, 14. Ro. 14, 12.

without reprehension in the middes of a crooked and per-
 uerſe generation. among vvhom you ſhine as lightes in the
 16 vvorlde: † conteyning the vvord of life: to my glorie in
 the daie of Chriſt, becauſe I haue not runne in vaine, nor in
 17 vaine laboured. † But and if I be: immolated, vpon the
 ſacrifice and ſeruice of your faith, I reioyce and congratulate
 18 vwith you al. † And the ſelf ſame thing doe you alſo reioyce,
 and congratulate vwith me.
 19 † 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
 20 I knowv the things pertaining to you. † For I haue no mā ſo
 of one minde that vwith ſincere affection is careful for you.
 21 † For: al ſeek the things that are their ovvne: not the
 22 things that are I E S V S Chriſts. † And knowv ye an experi-
 ment of him, that as a ſonne the father, ſo hath he ſerved
 23 vwith me in the Goſpel. † This man therefore I hope to ſend
 vnto you, immediatly as I ſhal ſee the things that concerne
 24 me. † And I truſt in our Lord that my ſelf alſo ſhal come to
 25 you quickly. † But I haue thought it neceſſarie to ſend
 to you Epaphroditus my brother and coadiutor and fellow
 ſouldiar, but your Apoſtle, and miniſter of my neceſſitie.
 26 † Becauſe in deede he had a deſire tovard you al: and vvas
 27 penſiſe, for that you had heard that he vvas ſicke. † For in
 deede he vvas ſicke eyen to death: but God had mercie on
 him: and not only on him, but on me alſo, leſt I ſhould haue
 28 ſorovv vpon ſorovv. † Therefore I ſent him the more ſpe-
 dily: that ſeeing him, you may reioyce againe, and I may be
 29 vwithout ſorovv. † Receiue him therefore vwith al ioy in
 30 our Lord: and ſuch intreate vwith honour. † becauſe for the
 vvorke of Chriſt, he came to the point of death: yelding his
 life, that he might fulfil that vvhich on your part vvanted
 tovard my ſeruice.

Such as haue
 by their pre-
 aching gained
 any to Chriſt,
 ſhal ioy and
 glorie therein
 exceedingly at
 the day of our
 Lord.

Pastors
 ought to be ſo
 zelous of the
 ſaluation of
 their ſocke,
 that vwith S.
 Paul they
 ſhould offer
 them ſelues to
 death for the
 ſame.

Many for-
 ſake their tea-
 chers vvhen
 they ſee them
 in bandes and
 priſon for
 their faith. Le-
 cauſe moſt me
 preferre the
 vvorld before
 Chriſts glo-
 rie.

ANNO TATIONS
 CHAP. II.

9. For the vvord.] Caluin doth ſo abhorre the name of merite in Chriſtian men tovard their
 ovvne ſaluation, that he vvickedly and vvilarnedly denieth Chriſt him ſelf to haue deſerued or
 merited any thing for him ſelf: though theſe vvordes (vvhich he ſhamefully vvriteth from the
 proper and plaine ſenſe, to ſignifie a ſequell and not a cauſe of his exaltation) and diuers other in
 hol. vvrite, proue that he merited for him ſelf according to al learned mens iudgement. As Apoc 5.
 The Lamb that vvvas ſlaine, is vvorthie to receive power and Dominion. And Heb. 1. We ſee I E S V S for
 the paſſion of death, crowned vvith glorie and honour. See S. Auguſtine vpō theſe vvordes of the Pſalme
 109. *propterea exaltabit caput.*

Caluins blaſ-
 phemie againſt
 Chriſts ovvne
 merites.

The Prote-
stants vwill
haue no reue-
rence done at
the name of
I E S V S.

How Catho-
likes honour
the name of
I E S V S, and
other things
pertaining to
him.

Vaine securi-
tie of saluatio.

S. Augustine
answereth the
objectio against
free will.

Martyrdom.

10. Name of I E S V S. By the like wickednes they charge the faithful people for capping or kneeling vwhen they heare the name of I E S V S. as though they vvorshipped not our Lord God therein, but the syllables or letters or other material elements vvhereof the vvord vvritten or spoken consisteth, and al this, by tophistifications to dravv the people from due honour and deuotion tovvard C H R I S T I E S V S, vvwhich is Satans drift by putting scruples into poore simple mens middes about his Sacraments, his Sainctes, his Crosse, his name, his Image, & such like, to abolish al true religio out of the vvorld, and to make them plaine Atheists. But the Church knowveth Satans cogitations, and therefore by the Scriptures and reason, vvarranteth and teacheth al her children to do reuerence vvhen so euer I E S V S is named. because Catholikes do not honour these things nor count them holy, for their matter, colour, sound, and syllables, but for the respect and relation they haue to our Saviour, bringing vs to the remembrance and apprehension of Christ, by sight, hearing, or vve of the same signes. els vvhy make vve not reuerence at the name of Iesus the sonne of Sirach, as vvell as of I E S V S C H R I S T I ? And it is a pitiful case to see these prophane subtilities of Heretikes to take place in religion, vvwhich vvete ridiculous in al other trade of life. Vvhen vve heare our Prince or Soueraine named, vve may vvithout these scruples doe obeisance, but tovvards Christ it must be superstitious.

11. With feare and trembling. Against the vaine presumption of Heretikes that make men secure of their predestination and saluation, he vvilleth the Philippians to vvorke their saluation vvith feare and trembling, according to that other Scripture, Blessed is the man that abides in feareful. Proverb. 28. v. 14.

12. Worketh in you. Of this thus saith S. Augustine. Not because the Apostle saith it is God that vvorketh in you both to vvill and vvorke, must vve thinke he taketh away our free vvill. For if it vvore so, then vvould he not a litle before haue vvilled them to vvorke their vvill saluation vvith feare and trembling. For vvhen they be commaunded to vvorke, their free vvill is called vpon: but, vvith trembling and feare is added, lest by attributing their vvill vvorking to them selues, they might be proud of their good dooers as though they vvore of them selues. August. de gratia & lib. arbit. c. 9.

13. The sacrifice. True obedience of faith and martyrdom be so acceptable actes to God, vvhen they be voluntarily referred to his honour, that by a metaphore they be called sacrifice and pleasaunt holtes to God.

CHAP. III.

He vvarneth them of the Falsa-apostles, & sheweth that him self had much more to bragge of in Iudaisme then they: but that he maketh price of making bus only of Christ, and of Christian iustice, and of suffering vvith him (as vvherein yet he acknowledgeth his imperfession) vv exhorting them to beare Christs Crosse vvith him, and not to imitate iusts belly gods.

By allusion of vvords, he calleth the carnal Christi Jews that yet boasted in the circumcision of the flesh, manifest: he himself & the rest that circucided their hart and senses spiritually, the true circumcison. S. Chryst Theophylact.



ROM hence forth my brethren, re-
ioyce in our Lord. To vvrite the same
things vnto you, to me surely it is not
tedious, and to you it is necessaric. † See
the dogges, see the euil vvorkers, see the
conciho. † For vve are the circumci-
sion, vvwhich in spirit serue God: and vve
glorie in Christ I E S V S, and not hauing
confidence in the flesh, † albeit I also haue confidence in
the flesh. † If any other man seeme to haue confidence in
the flesh, I more, † circucised the eight day, of the stocke
of Israell, of the tribe of Benjamin, * an Hebrevv of He-
brevvcs: * according to the Lavv, a Pharisee: † according to
emulation, persecuting the Church of God: according to
the iustice that is in the Lavv, conuerfing vvithout blame. † But
the

* nati-
vomi-
vigijs

2. Cor. 11,
22.
Act. 23,
6.

the things that were gains to me, those have I esteemed for
 8 Christ, detriments. † Yea but I esteeme al things to be de-
 triment for the passing knowvledge of I E S V S Christ my
 Lord: for vvhom I haue made al things as detriment, and do
 9 esteeme them as dung, that I may gaine Christ: † and may
 be found in him not hauing⁹ my iustice vvhich is of the
 Law, but that vvhich is of the faith of Christ, vvhich is of
 10 God iustice in faith: † to knowv him, and the vertue of his
 resurrection, and the societie of his passions, configured to
 11 his death, † ¹⁰ if by any meanes I may come to the resur-
 rection vvhich is from the dead. † ¹¹ Not that novv I haue
 12 receiued, or novv am perfect: but I pursue, if I may compre-
 hend vvherein I am also comprehended of Christ I E S V S. †
 13 † Brethren, I do not account that I haue comprehended. Yet
 one thing: forgetting the things that are behinde, but stret-
 14 ching forth my self to those that are before, † I pursue to
 the marke,^c to the price of the supernal vocation of God in
 15 Christ I E S V S. † Let vs therfore as many as are perfect, be
 thus minded: and if you be any⁹ other vvhise minded, this also
 16 God^h hath reuealed^d to you. † Neuerthelesse vvherevnto we
 are come, that vve be of the same minde, let vs continue in
 the same rule.
 17 †^a Be solouers¹² of me brethren: & obserue them that
 18 vvalke so as you haue out forme. † For¹³ many vvalke
 vvhom often I told you of (and novv vveeping also I tel
 19 you) the enemies of the crosse of Christ: † vvhose end is
 destruction: vvhose God, is the belly: and their glorie in
 20 their confusion, vvhich minde vvorlly things. † But our
 conuersation is in heauen: vvhence also vve expect the Sa-
 uour, our Lord I E S V S Christ, † vvhich vvhil reforme the body
 21 of our humilitie, configured to the body of his glorie, ac-
 cording to the operation vvheryby also he is able to subdue
 al things to him self.

The Epistle
for a Confes-
sor that is not
a Bishop.

¹⁰ If S. Paul
ceased not to
labour still, as
though he
were not sure
to come to the
marke with-
out continual
endeuour:
vvhich securitie
may vve poore
sinners haue
of Heretikes
persuasions &
promises of
securitie and
saluation by
onely faith

^a The Epistle
vpon the 21
Sunday after
Penecost. And
for S. Clement,
Nouemb. 23.

¹² It is a good
ly thing vvhon
the pastor
may so say to
his flocke.
Neither is it
any derogatio
to Christ, that
the people
should imi-
tate their Apo-
stles life & do-
ctrine, & other
holy men, S.
Augustine, S.
Benedict, S. Do-
minike, S. Fran-
cis.

c ad bra-
uium

vvhil
reueale

Ro. 16,
17.

ANNO TATIONS
CHAP. III.

⁹ My iustice.] Diuers Lutherans in their translations do shamefully mangle this sentence by transposing the vvordes, and false pointing of the partes thereof, to make it haue this sense, that the Apostle vvould haue no iustice of his ovvne, but onely that iustice vvhich is in Christ. Vvhich is a false and heretical sense of the vvordes, and not meant by S. Paul: vvhich calleth that a mans ovvne iustice, vvhich he chalengeith by the vvordes of the Law or nature vvhithout the grace of Christ: and that Gods iustice (as S. Augustine expoundeth this place) not vvhich is in God, or by
 XXX ij vvhich

The obiection
against inhe-
rent iustice,
answered.

which God is iust, but that which is in man from God and by his gift. *li. 3. ant. 2. ep. Pelag. 1. 7. de Sp. et lit. 4. 9.*

Double perfection: here, and in the life to come.

The heretikes folish defense of their dissensions and diuisions among them selues.

The difference betuene the disagreeing of ancient fathers or other Catholikes, & the Heretikes dissensions among them selues.

The spiteful writings of Heretikes, one Secte against an other.

A notable place of S. Augustin.

12. Not that nouer.] No man in this life can attaine the absolute perfectnes either of iustice or of that knowvledge, which shal be in heauen: but yet there is also an other perfectnes, such as according to this state a man may reach vnto, which in respect of the perfection in glode, is small, but in respect of other lesler degrees of mans iustice and knowvledge in this life, may be called perfectnes. And in this sense the Apoitle in the next sentence calleth him self and others perfect, though in respect of the absolute perfectnes in heauen, he saith here, he is not yet perfect nor hath yet attained thereto.

13. Otherwise minded.] Vvhen Catholike men now a daies charge Heretikes vvith their horrible diuisions, dissensions, combattes, contentions, and diuersities among them selues, as the Catholikes of al other ages did challenge their Aduersaries most truely and iustly for the same, (both because vvhere the Spirit of God is not, nor any order or obedience to Superiors, there can be no peace nor vnitie, and specially for that it is, as S. Augustine saith (*ii. de agone Christi. c. 29*) the iust iudgement of God that they vvich seeke nothing els but to diuide the Church of Christ, (should them selues be miserably diuided among them selues) therefore (I say) vvhen men charge the Protestants vvith these things, they flee for their defence to this, that the old Fathers vvere not al of one iudgement in euery point of religion: that S. Cyprian stood against others, that S. Augustine and S. Hierom vvrote earnestly in a certaine matter one against an other, that our Dominicans and Franciscans, our Thomists and Scotists be not al of one opinion in diuers matters, and therefore diuisions and contentions should not be so prejudicial to the Zuinglians and Lutherans, as men make it. Thus they defend them selues: but ridiculously and against the rule of S. Paul here, acknowledging that in this imperfection of mens science in this life, euery one can not be free from error, or thinke the same that an other thinketh: vvherevpon may rise differences of vnderstanding, opinion, and iudgement, in certaine hard matters vvich God hath not reuealed or the Church determined, and therefore that such diuersitie is tolezable and agreable to our humane condition and the state of the vvay that vve be in: alvvayes provided, that the controuersie be such and in such things, as be not against the set knowen rule of faith, as he here speaketh, and such as breake not mutual societie, fellowvvhip, and communion in praier, seruice, Sacraments, and other offices of life and religion. for such diuisions and differences come neuer but of Schisme or Hereisie, and such are among the Heretikes, not onely in respect of vs Catholikes, but among them selues: as they knowv that be acquainted vvith the vvritings of Luther against Zuinglius, or Vvestphalus against Caluin, or the Puritans against the Protestants, not onely charging one an other vvith Heresie, Idolatrie, Superstition, and Atheisme, but also condemning ech others ceremonies or maners of administrations, til it come to excommunication, and banishment, yea sometimes burning one of an other. Thus did not S. Cyprian, S. Augustine, S. Hierom, the Dominicans, Franciscans, Thomists, Scotists, vvho al agree in one rule of faith, al of one communion, al most deere one to an other in the same, al (thanks be to God) come to one holy Masse, and receiue the same Sacraments, and obey one head through out al the vvorld. S. Augustine *li. 2. de bapt. c. 5.* shal make vp this matter vvith this notable sentence: *We are men (saith he) and therefore to thinke somvvhat otherwise then the thing is, is an humane tentation: but by leuing our vvrite sentences to much, or by enuying our betters, to procede vnto the sacrilege of deniding the mutual societie and of making schisme or hereisie, is diuillish presumption: in nothing to loue other opinion then the truth is, that is Angelical perfection. And a litle after, If you be any otherwise minded, this God vvill reueale: but to them onely (saith he) that vvalk in the vvay of peace, and that vvay a side into no diuision or separation. Vvich saying vvould God al our deere countrie men vvould marke, and come into the Church, vvhere onely, God reuealeth truth.*

CHAP. IIIII.

He exhorteth them to perseverance, 2. and certaine by name to vnitie, 3. to modestie, 4. to peace vvithout sollicitudo or careful anxietie, 5. to al that is good is, 6. to such things as they see in him self. 10. that he reioyced in their contribution, not for his owne needs, but for their merite.

Therefore

Eudia

*in uariis
re ppo-*



1 **T**HERFORE, my deereſt brethren
and moſt deſired, my joy and my
gouerne: ſo ſtand in our Lord, my
deereſt. † *Euchodia* I deſire & Syn-
tyché I beſeeche to be of one minde in
our Lord. † Yea and I beſeeche thee
my ſincere companion, helpe thoſe
women that haue laboured vvith me
in the Goſpel vvith *Clement*, and the reſt my coadiutors,
vvhoſe names are in the booke of life. † *b* Reioyce in our
Lord alvvayes: againe I ſay reioyce. † Let your modeſtie
be knowven to al men. Our Lord is nigh. † Be nothing care-
ful: but *c* in euery thing by praier & ſupplicatiō vvith thākes-
giving let your petitions be knowven vvith God. † And the
peace of God vvich paſſeth al vnderſtanding, keepe your
hartes and intelligences in Chriſt Ieſus. †
† For the reſt brethren, vvhat things ſo euet be true,
vvhatſoever honeſt, vvhatſoever juſt, vvhatſoever holy, vvhat-
ſoever amiable, vvhatſoever of good fame, if there be any
vertue, if any praife of diſcipline, theſe things thinke vpon.
† Vvich you haue both learned, and receiued, and heard, &
ſeen in me: theſe things doe ye, and the God of peace I hall
be vvith you. † And I reioyced in our Lord exceedingly,
that once at the length you haue *c* reſloriſhed to care for me,
as you did alſo care: but you vvere occupied. † I ſpeake not
as it vvere for penurie. for I haue learned, to be cōrent vvith
the things that I haue. † I knowv both to be brought lowv, I
knowv alſo to abound: (euery vvhere, and in al things I am
inſtrued) both to be full, & to be hungrie, both to abound,
and to ſuffer penurie. † I can al things in him that ſtreng-
theneth me. † Neuertheſſe you haue done vvell, commu-
nicating to my tribulation.
† And you alſo knowv o Philippians, that in the begin-
ning of the Goſpel, vvhen I departed from Macedonia, no
church communicated vnto me in the account of gift and
c receite, but you only: † for vnto Theſſalonica alſo, once
and tvvise you ſent to my vſe. † Not that I ſeek the gift, but
I ſeek the fruite abounding in your account. † But I haue al
things, and abound: I vvvas filled after I receiued of Epa-
phroditus the things that you ſent, an odour of ſweetenes,
an acceptable hoſt, pleaſing God. † And my God ſupply

a This Cle-
ment vvvas af-
tervvard the
4 Pope of
Rome from S.
Peter, as S.
Hierom vvra-
teth according
to the cōmon
ſuppuration.

b The Epiſtle
vpon the 1
ſunday in
Aduent.

c This reſtori-
ſhing is the reui-
uing of their
old liberalitie,
vvich for a
time had been
ſlacke & dead.
S. Chryſ.

d He counteth
it not mere
almes or a free
gift that the
people beſto-
weth on their
Paſtors or
preachers, but
a certaine mu-
tual traffike
as it vvere,
and enter-
change: the
one giuing
ſpiritual, the o-
ther rēdering
temporal things
for the ſame.

al your lacke according to his riches in glorie, in Christ
 I E S V S. † And to God & our father be glorie vworld vvith- 20
 out end. Amen.

† Salute ye euery saincte in Christ I E S V S. † The bre- 21
 thren that are vvith me, salute you. Al the sainctes salute you:
 but especially they that are of Cæsars house. † The grace of 22
 our Lord I E S V S Christ be vvith your spirit. Amen.

explan

ANNOTATIONS
 CHAP. IIII.

The reppard
 of preachers.

1. *My joy.* He calleth them his ioy and crowne, for that he expected the crowne of euer-
 lasting life as a reppard of his labours towards them. Vvheteby vve may learne also, that besides
 the essential glorie vvich shal be in the vision and fruition of God, there is other manifold feli-
 citie incident in respect of creatures.

Suspicious
 translation.

2. *Sincere companion.* The English Bible vvith one consent interprets the Greeke vvordes,
faithful yokefellow, perhaps to signifie (as some vvould haue it) that the Apostle here speaketh to
 his vvife: but they must vnderstand that their Maisters Calvin and Beza mislike that exposition,
 and al the Greeke fathers almost much more reiect it, and it is against S. Pauls ovne vvordes
 speaking to the vnnaried, That it is good for them to remaine so, even as him self did. 1 Cor. 7. 8.
 Vvheteby it is euident he had no vvife, and therefore meaneth here some other his coadiutor and
 fellow-labourer in the Gospel.

S. Chryf.
Theodore.
Oscum.
Theophyl.

Aimes giuen
 religiously.

3. *Acceptable.* Howv acceptable almes are before God, vve see here: namely vvhen it is
 giuen for religion to deuout persons for a recompense of spiritual benefites. for so it putteth on
 the condition of an oblation or sacrifice offered to God, and is most acceptable and svete in
 his sight.



THE



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 maketh like mention of his bandes 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 witte, 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 never bene, as he signifieth c. 2. v. 1. Therefore although in matters of exhortation he be here briefer then to the Ephesians, yet in matters of doctrine he is longer. And generally he assureth them, that to be the truth, which their Apostle Epaphras had taught them, but namely he giueth them warning both of the Iudaical False-apostles, who sought to corrupt them with some ceremonies of Moyses Law: and also of the Platonic Philosophers, who reiected Christ; (who is in deede the head of the Church and Mediator to bring vs to God) and in steed of him, brought in certaine Angels as more excellent then he, whom they termed, Minores dii, teaching the people to sacrifice vnto them (calling that, humilitie) that they might bring them to the great God. With which falschod the heretic of Simon Magus a long time deceiued many, as we reade 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 principall in all respects: that he is the Redeemer, Mediator, and pacifier betwene God and men, and therefore by him we must goe to God, so that whether we pray our selues, or desire any other in earth or in heauen to pray for vs, all must be done (as the Cath. Church in euery Colledge doth) Per Christum dominum nostrum, that is, through Christ our Lord, or, per Do. nostrum Iesum Christum filium tuum, qui tecum viuit & regnat, &c. Whereby the Church professeth continually against such seductims, 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 increase, he doeth vntill he giue vnto us as the preaching of their
Apostle Epaphras, and extollth the grace of God in bringing them to Christ,
vnto a chief shepherde, and peacemaker by his blood. This is the Gospel not of Epaphras
alone, but of the vniuersal Church, and of Paul himself vnto also iustified for it.*

^a He sheweth that the Church and Christes Gospel should daily grow and be spread at length through the whole world. Which can not stand with the heretikes opinion of the decay thereof so quickly after Christes time, nor agree by any meanes to their obscure Conuenicles. See S. Augustine ep. 80. in fine.
^b The Epistle vpon the 24 Sunday after Pentecost.
^c So S. Ambr. & the Gr. Doctors, or thus: vnto vnto, praising God &c.



PAUL an Apostle of IESVS Christ
by the vvil of God, and brother Timothee: † to them that are at Colossa
sainctes and faithful brethren in Christ IESVS. † Grace to you and
peace from God our Father and our Lord IESVS Christ.

We giue thankes to God and the Father of our Lord IESVS Christ
alvvaies for you, praying: † hearing your faith in Christ
IESVS, and the loue vvhich you haue tovard al the sainctes,
† for the hope that is laid vp for you in heauen, vvhich you
haue heard in the vvord of the truth of the Gospel, † that
is come to you, as also ^a in the vvhole vvorld it is, and fructifieth,
and growveth, euen as in you, since that day that you heard
& knevv the grace of God in truth, † as you learned
of Epaphras our dearest fellow-servant, vvho is a faithful
minister of IESVS Christ for you, † vvho also hath manifested
to vs your loue in spirit. † Therefore ^b vve also from
the day that vve heard it, cease not praying for you and desiring,
that you may be filled vvith the knowvledge of his vvil,
in al vvisedom, and spiritual vnderstanding: † that you may
vvalke ^c vvorthie of God, in al things pleasing: Fructifying
in

^c alius
nugis

Hebr. 1, 3.
Jo. 1, 3.

in al good vvorke, & increasing in the knowvledge of God:
 11 † in al povver strengthened according to the might of his
 12 glorie, in al patience and longanimitie vvith ioy † giuing
 thanks to God and the Father, vvho hath made vs: vvorthy
 13 vnto the part of the lot of the sainctes in the light: † vvho
 hath deliuered vs from the povver of darkenes, and hath
 14 translated vs into the kingdom of the sonne of his loue, † in
 vvhom vve haue redemption, the remission of sinnes: †
 15 † vvho is the * image of the inuisible God, the first-borne of
 16 al creature: † because * in him vvere created al things in
 heauen, and in earth, visible, and inuisible, vvwhether Thrones,
 or Dominations, or Principalities, or Porestates: † al by him,
 17 & in him vvere created: † and he is before al, and al consist in
 18 him. † And he is the head of the body, the CHVRCH, vvho is
 the beginning, first-borne of the dead: that he may be in al
 19 things holding the primacie: † because in him it hath vvell
 20 pleased, al fulnes to inhabite: † and by him to reconcile al
 things vnto him self, pacifying by the bloud of his crosse,
 vvwhether the things in earth, or the things that are in heauen.
 21 † And you, vvhereas you vvere sometime alienated and
 22 enemies in sense, in euil vvorkes: † yet novv he hath recon-
 ciled in the body of his flesch by death, to present you holy
 23 & immaculate, and blameles before him: † if yet ye cōtinue
 in the faith, grounded and stable, and vnmoueable from the
 hope of the Gospel vvwhich you haue heard, vvwhich is pre-
 24 Paul am made a minister. † Vvho novv reioyce in suffering
 for you, and do accomplish those things that vvant of the
 passions of Christ, in my flesch for his body, vvwhich is the
 25 СВЯСН: † vvhereof I am made a minister according to the
 dispensation of God, vvwhich is giuen me tovvard you, that I
 26 may fulfil the vvord of God, † the mysterie that hath been
 hidden from vvorldes and generations, but novv is mani-
 27 fested to his sainctes, † to vvho God vvould make knowen
 the riches of the glorie of this sacrameat in the Gentiles,
 28 vvwhich is Christ, in you the hope of glorie, † vvhom vve
 preache, admonishing euery man, and teaching euery man
 in al vvisedom, that vve may present euery man perfect in
 29 Christ Iesus. † Vvherein also I labour strining according
 to his operation vvwhich he vvorketh in me in povver.

e Many things requisite, and diuers things acceptable to God beside faith.

:: We are not onely by acceptation or imputation partakers of Christes benefites, but are by his grace made worthie thereof, and deserue our saluation condignely.

ANNOTATIONS
CHAP. I.

There is no want in Christes passions which he suffered in him self as head: but there is want in those passions of Christ which he daily suffereth in his body the Church, and the members thereof.

How Christes merites are applied to vs, without any iniurie to his death.

The vvorke of one may satisfie for another.

The ground of Indulgeses or pardons.

sc. Do accomplish that wanteth. As Christ the head and his body make one person mystical and one full Christ, the Church being therefore his plenitude, fulnes, or complement *Ephes. 1:* so the passions of the head and the afflictions of the body and members make one complete masse of passions. With such difference for al that, betwene the one sort and the other, as the preeminence of the head (and specially such a head) about the body, requireth and giueth. And not only those passions which he suffered in him self, which were fully ended in his death, and were in them selues fully sufficient for the redemption of the world & remission of al finnes, but al those which his body and members suffer, are his also, and of him they receiue the condition, qualitie, and force to be meritorious and satisfactorie. for though there be no insufficiencie in the actions or passions of Christ the head, yet his wisdom will, and iustice requireth and ordaineth, that his body and members should be fellowes of his passions, as they looke to be fellowes of his glorie: that so suffering with him and by his example, they may applie to them selues and others the general medicine of Christes merites and satisfactions, as it is effectually also applied to vs by Sacraments, sacrifice, and other vvaies also: the one sort being no more iniurious to Christes death then the other, notwithstanding the vaine clamours of the Protestants, that would vnder pretence of Christes Passion, take avway the valure of al good deedes.

Hereupon it is plaine movv, that this accomplishment of the wants of Christes Passions, which the Apostle and other Saints make vp in their flesh, is not meant but of the penal and satisfactorie vvorke of Christ in his members, every good man adding continually (and specially Martyrs) somevvhat to accomplish the full measure thereof: and these be the plenitude of his passions and satisfactions, as the Church is the plenitude of his person: & therefore these also through the communion of Saints and the societie that is not onely betwene the head and the body, but also betwene one member and another, are not onely satisfactorie and many vvaies profitable for the sufferers them selues, but also for other their fellow-members in Christ. for though one member can not merite for another properly, yet may one beare the burden and discharge the debt of another, both by the law of God and nature. and it was a ridiculous Heresie of Vvicleffe to deny the same. Yea (as vve see here) the passions of Saints are alwaies suffered for the common good of the vvhole body, and sometimes vvitthal by the sufferers special intention they are applicable to special persons one or many: as here the Apostle ioyneth in his passions for the Colossians, in another place his afflictions be for the saluation of the Corinthians, sometimes he vvisheth to be *Anathema*, that is according to Origens exposition (*in li. xx. he. 10 & 14.*) a sacrifice for the Ievves, and he often speaketh of his death as of a libation, hoil, or offering, as the fathers do of al Martyrs passions. Al which dedicated and sanctified in Christes blood and sacrifice, make the plenitude of his Passion, and haue a forcible crie, intercession, and satisfaction for the Church and the particular necessities thereof. In which, as some do abound in good vvorke and satisfactions (as S. Paul, vvho reakeneth vp his afflictions and glorieth in them *1 Cor. 11:* and Iob, vvho suoucheth that his penalties farre surmounted his finnes: and our Ladie much more, vvho neuer sinned, and yet suffered so great dolours) so other some do want, and are to be holpen by the aboundance of their fellow-members.

Which entercourse of spiritual offices and the recompense of the wants of one part by the store of the other, is the ground of the old libels of Indulgence vvhich is treated before out of S. Cyprian (See the Annotations *1 Cor. 1. v. 10*) and of al indulgences or pardons, which the Church daily dispenseth vvitth great iustice and mercede, by their hands in vvhom Christ hath put the vvord of our reconciliation, to vvhom he hath committed the keyes to keepe and vse, his sheepe to feede, his mysteries and al his goods to dispense, his povver to binde and loose, his commission to remitte and reteine, and the stewardship of his familie to giue every one their meate and sustenance in due season.

*Ro. 8. 17.
Leo ser. 19.
de passio.*

*1. Cor. 1. 6.
Ro. 9. 1.
Phil. 1.
1 Tim. 4.*

Iob 4.

CHAP. II.

He is careful for them, though he vvore neuer vvish them: that they rest in the wonderful wisdom which is in Christian religion, and be not carried away either vvith Philosophie, to leave Christ and to sacrifice to Angels: or vvith Iudaisme, to rounne any ceremonies of Moyses lawe.

FOR

c. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. This is taking submission of spiritual life and nourishment by grace from Christ the head.

"not holding the head, vvhich of the vvhole body by ioyntes and bandes being cserued & compacted, growveth to the increase of God. † If then you be dead vvvith Christ, from the 20 elements of this vvorlde: " vvhich do you yet cdecree as li- uing in the vvorlde? † Touch not, tast not, hadle not: † vvhich 21 things are al vnto destruction by the very vse, according to 22 the precepts and doctriues of men. † vvhich are in deede 23 " hauing a fhev of vvvifdom in superstition and humilitie, and not to spare the body, not in any honour to the filling of the fles h.

c. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

ANNOTATIONS
CHAP. II.

Philosophie and other humane sciences how profitable or hurtful to the Church of God.

8. By Philosophie.] Philosophie and al humane science, so long as they be subiect and obedient to Christ (as they be in the Schooles of Christian Catholike men) be not forbidden, but are greatly commended and be very profitable in the Church of God. Otherwise vvhich secular learning is made the rule of religion and commaundeth faith, there it is pernicious and the cause of al heresie and infidelitie. for the vvhich, S. Hierom and before him Tertullian call Philosophers, the Patri- arches of Hereticks, and declare that al the old heresies rose onely by to much admiring of prophane Philosophie. Hieron. ad Ctesiph. cons. Palag. c. 1. Tertul. de praeser. et. 1. Hieron. et. 1. Hieron. li. 5. And so do these new sectes no doubt in many things. for, other arguments haue they none against the presence of Christ in the B. Sacrament but such as they borrow of Aristotle and his like, concern- ing quantitie, accidents, place, position, dimensions, senses, sight, tast, and other straites of reason, to vvhich they bring Christs mysteries. Al Philosophical arguments therefore against any article of our faith be here condemned as deceitful, and are called also here, the tradition of men, and the elements of the vvorlde. The better to resist vvhich fallacies and traditions of Heathen men, the Schoole learning is necessarie, vvhich keepeth Philosophie in avve and order of faith, and vseth the same to vvithstand the Philosophical and sophistical deceites of the Heretikes and Heathen. So the great Philosophers S. Denys, S. Augustine, Clemens Alexandrinus, Iustine, Lactantius and the rest, vsed the same to the great honour of God and benefite of the Church. So came S. Cyprian, S. Ambrose, S. Hierom, and the Greeke fathers, furnished vvith al secular learning vnto the studie of Diuinitie, vvhich see S. Hierom ep. 84 ad Magnum Oratorum.

The Protestants abuse Philosophie against the B. Sacrament.

Schoole learning.

Scriptures abused by the Protestants against Christian fasting & holydaies.

14. In meats.] The Protestants vvillfully or ignorantly applie al these kinds of forbearing meates, to the Christian fastes: but it is by the circumstance of the text plaine (as S. Augustine also teacheth) that the Iudaical obseruation and distinction of certaine cleane and vncleane meates is forbidden to the Colossians, vvho were in danger to be seduced by certaine Ievves, vnder pretence of holines to keepe the Law touching meates and festiuities and other like, vvhich the Apostle sheweth were onely shadowes of things, to come: vvhich things are come, and therefore the said shadowes to cease. Vvhich he nameth the Sabboths and feastes of the new moone, that no man needs to doubt but that he speaketh onely of the Ievvish daies and kindes of fastes and feastes, and not of Christian holidayes or fasting daies at all.

Aug. ep. 59. ad Paulinum in Galat. 7. qualis.

S. Pauls place concerning religion of Angels, explicat- ed: and that

15. Religion of Angels.] By the like false application of this text as of the other before, the He- retikes abuse it against the Inuocation or honour of Angels vsed in the Catholike Church, vvhich the Apostle noteth the wicked doctrine of Simou Magus and others (See S. Chryl. be. 7 in hunc locum, and Epiph. bar. 21.) vvho taught, Angels to be our mediators and not Christ. non tenens caput, non habens the head, as the Apostle here speaketh, & prescribed sacrifices to be offered vnto them, meaning indifferently as vvell the il Angels as the good. Vvhich doctrine the said Heretike had of Plato, vvho taught, that spirites (vvhich he calleth Demones) were to be honoured as mediators next to God. Against vvhich S. Augustine disputeth li. 8. 9. & 10 de ciuit. as the condemneth also the same vndue vvorship li. 10 Confess. cap. 41. S. Hierom (q. 10 ad Algafian) expoundeth this also of il spirites or diuels, vvhom he proueth (out of S. Steuens sermon. Act. 7) that the Ievves did vvorship, auouching that they serue them still, so many of them and so often as they obserue the Law. Of vvhich idolatrie also to Angels Theodoretus speaketh vpon this place, declaring that the Ievves defended their superstition towards Angels by that, that the Law was giuen by them, deceitfully

deceitfully... inducing the Colossians, both to keepe the law, & to honouring of the Angels as the Protestants vickedly abuse it against the due honour & Inuocation of Angels.

1 Tim. 4.1

...the doctrine of Devils: vvhich see more in the annotation vpon that place. Haimo a godly ancient vvriter, vpon this place, saith further, that some Philosophers of the Gentils and some of the Iewes also taught, that there vvere foure Angels Presidents of the foure elements of mans body, and that in feined hypocritie (vvhich the Apostle here calleth humilitie) they pretended to vvorship by sacrifice the said Angels. Theophylacte expoundeth this feined humilitie, of certaine Heretikes, that pretending the mediatorship to be a derogation to Christs maiestie, vvorshipped Angels as the only mediators. Al vvich vve see dovvne vvith more diligence, that the Heretikes may be ashamed to abuse this place against the due reuerence and respect or prayers made to the holy Angels. Vvhom the Scriptures record so often to offer our prayers vp to God, and to haue been lawfully reuerenced of the Patriarkes, neuer as gods, but as Gods ministers and messengers. Ios. 5. 14. Tob. 12. 12. Gen. 48. 16. Angelus qui eruit me. 1 Tim. 5. 21. And that they may be praised vnto, & can helpe & heare vs, see S. Hierom in cap. 10. Danielis. S. Ambrose in Psal. 118. ser. 1. S. Augustinus li. 10. de ciuit. Dei. c. 12. Bede li. 4. in Cantico. c. 24.

19. [Car holding the head.] Because he hath much a do vvith such false preachers as taught the people to preferre the Angels vvich gaue the Law, or other vvhatsoeuer, before Christ: in this Epistle, and to the Ephesians, he often affirmeth Christ to be our head, yea and to be exalted far aboue al creatures, Angels, Potestats, Principalities, or vvhatsoeuer.

20. [Why doe you.] A maruelous impudent translation of these vvordes in the English Bible thus, Why are you burdmed vvith traditions? Vvhich the Greeke hath not that signification: but to make the name of Tradition odious, here they put it of purpose, not being in the Greeke: and in other places vvhere Traditions are comended (1 Cor. 11. and 2 Thes. 2.) and vvhere the Greeke is so most flatly (καταδύσως) there they translate it, Instructions, ordinances, &c.

21. [Touch not.] The Heretikes (as before and alvvayes) very vainely alleage this against the Catholike fastings: vvhen it is most cleere that the Apostle reprehendeth the foresaid false teachers that thought to make the Christians subiect to the obseruation of the ceremonies of the old Law, of not eating hogges, conies, hares flesh, and such like, nor to touch a dead corps nor any place vvhere a vvoman in her floures had sitted, & other infinite doctrines of touching, tasting, vvashing, eating, and the rest, either commaunded to the old people by God, or (as many things vvere) voluntarily taken vp by them selues, sometime cleane against Gods ordinance, and often frivulous and superstitious. Vvhich sort as Christ in the Gospel, so here S. Paul calleth the precepts and doctrines of men, and superstition, and (as the Greeke vvord signifieth) * voluntarie vvorship, that is inuented by Heretikes of their ovvne head vvithout the vvarrant of Christ in the Scriptures, or the Holy Ghost in the Church; or any lawfull authoritie of such vvhom Christ commaundeth vs to obey. Against such Sect Maisters therfore as vvould haue yoked the faithful againe vvith the Ievvish or Heretical fastes of Simon Magus and the like, S. Paul speaketh, and not of the Churches fastes or doctrines.

22. [Having a /servv.] Againe the Heretikes of our time obiekt, that these foresaid false teachers pretended holmes, vvifedome, and chastisement of their bodies (for so S. Paul saith) by forbidding certaine meates according to the Iewes obseruation, even as the Catholikes do. It is true they did so, and so do most vicariously vvirtues. for if chastising of mens bodies and repressing their concupiscences and lustes vvere not godly, and if abstinence from some meates vvere not laudably and profitably vsed in the Church for the same purpose, no Heretikes (to induce the abolished obseruations and differences of meates of the Iewes, or the condemnation of certaine meates and creatures as abominable according to others) vvould haue falsely pretended the chastisement of their flesh, or made other shew of vvifedome and pietie, to found their vnlawfull Heretical or Iudaical superstition concerning the same. The Catholike Church & her children, by the example of Christ, S. Iohn Baptist, the Apostles and other blessed men, do that lawfully, godly, religiously, and sincerely in deede to the end aforesaid, vvich these false Apostles onely pretended to do. So * S. Paul did chastise his body in deede, by vvarching, fasting, and many other afflictions, and that vvith lawfull and true vvifedome and pietie in deede. The foresaid Heretikes not so, but to induce the Colossians to Iudaisme and other abominable errors, did but pretend these things in hypocritie.

207 μ- τισ. δι

* 207 μ- τισ. δι

1 Cor. 9. 17. 1 Cor. 11. 27.

the Protestants vickedly abuse it against the due honour & Inuocation of Angels.

Heretical translation.

Scripture abused against the Churches fastes.

The hypocritical abstinence of old Heretikes, maketh nothing against true and sincere fasting, but comendeth it.

CHAP. III.

He exhorteth to mortifie and put of al corrupt maners of the old man, and to put on such virtues as are for the new man. In particular also, wivnes and husbands, children and parents, servants and maisters, each sort to do their duetie.

The Epistle upon Easter eue.



HERFORE if you be risen vvith 1 Christ, seeke the things that are aboue: vvhere Christ is sitting on the right hand of God. † Minde the things that are 2 aboue, not the things that are vpon the earth. † For you are dead: and your life 3 is hidde vvith Christ in God. † Vvhen 4 Christ shal appeare, your life: then you also shal appeare vvith him in glorie. -I

† * Mortifie therfore your members that are vpon the 5 earth, fornication, vncleannesse, lust, euil concupiscence, and * auarice, vvwhich is the seruice of Idols. † for vvwhich things 6 the vvraith of God commeth vpon the children of incredulitie. † in vvwhich you also vvalked sometime, vvhen you 7 liued in them. † But novv lay you also al avvay: anger, indig- 8 nation, malice, blasphemie, filthie talke out of your mouth. † Lie not one to an other: * spoiling your selues of the old 9 man vvith his actes, † and * doing on the new, him that is 10 renevved vnto knowvledge, * according to the image of him that created him. † vvhere there is not, Gentile and 11 Ievve, circumcision and prepuce, Barbarous and Scythian. bonde and free: but al, and in al Christ.

The Epistle upon the 1 Sunday after the Epiphanie.

† Put ye on therfore as the elect of God, holy, and be- 12 loued, * the bovvels of mercie, benignitie, humilitie, mode- stie, patience, † supporting one an other: and pardoning 13 one an other, if any haue a quarel against any man. as also our Lord hath pardoned vs: so you also. † But aboue al these 14 things haue charitie, vvwhich is the band of perfectiō: † & let 15 the peace of Christ exult in your hartes, vvherein also you are called in one body: and be thankeful. † Let the vvord of 16 Christ dwell in you abundantly, in al vvisedom: teaching and admonishing your ovvne selues, vvith psalmes, hymnes, and spiritual cāticles, in grace singing in your hartes to God. 17 † Al vvharsoeuer you doe in vvord or in vvorke, al things in the name of our Lord Iesus Christ, giuing thankes to God and the Father by him. -I

* Iacobus triumph and haue the victorie

† * Vvomen

Eph. 5.3. κηδυνου λυγιαν.

Eph. 4. 22.

Gen. 1. 26.

Eph. 4. 32.

18 † * Vvomen be subiect to your husbands, as it behoueth
 19 in our Lord. † * Men, loue your vvives: and be not bitter
 20 toward them. † * Children obey your parents in al things:
 21 for that is vvell pleasing to our Lord. † Fathers, prouoke not
 22 your children to indignation: that they become not discour-
 23 aged. † * Seruants, obey in al things, your maisters ac-
 24 cording to the flesh, not seruing to the cie, as pleasing men,
 25 but in simplicitie of hart, fearing God. † Vvhatsoever you
 doe, vvorke it from the hart as to our Lord, and not to men:
 † knowing that you shal receiue of our Lord the :: retri-
 bution of inheritance. Serue our Lord Christ. † For he that
 doeth iniurie, shal receiue that vvchich he hath done vn-
 iustly: and * there is not acceptiõ of persons vvith God.

† Retribution
 or reppard for
 good vvorkes:
 vvchich signi-
 feth rende-
 ring one for
 an other.

Eph. 5, 22.
 1. Pet. 3, 7.
 Eph. 6, 1.
 Eph. 6, 5.
 Tit. 2, 9.
 1. Pet. 2, 18.
 Deu. 10, 17.
 Ro. 2, 11.
 Gal. 2, 6.

ANNOTATIONS
CHAP. III.

1. *Auarice, vvchich is the seruice of idols.* Here is a maruelous impudent and foolish cor-
 reption in the vulgar English Bible printed the yere 1577 and (as it seemeth) most foolish trans-
 lation. Vvhere for their error against the Images of Christ and his Saints, and to
 make image and idol, al one: the translator, for that vvchich the Apostle saith in Greeke, *Co-*
metousnes is idolatrie, maketh him to say in English, *Consciousnes is vvorshipping of images*: as also
 Eph. 1, 6 he translateth thus, *The auerous person is a vvorshipper of images*: for that vvchich the
 Apostle saith, *The ouerous man is an idolater*, meaning spiritual idolatrie, because he maketh
 money his God. In vvchich sense to call this spiritual idolatrie, vvorshipping of images, is
 to ridiculous, and must needs procede of blinde heresie.

2. *Doing on the new.* By this and the vvhole discourse of this chapter containing an
 exhortation to good life, and to put on the habite of the new man vvith al vertues: vve
 may see, our iustice in Christ to be a very qualitie and forme inherent in our soul, adorning
 the same, and not an imputation onely of Christes righteousnes, or a hiding onely of our
 finnes and vvickednes, vvchich the Heretikes falsely affirme to remaine in vs after baptisme
 and alvvayes during life. See S. Augustine *de pos. mor. & remis. li. 2. c. 7. & cont. Iulian. li. 6*
 c. 7.

Heretical and
 foolish trans-
 lation.

Justice an in-
 herent quali-
 tie in vs.

CHAP. IIIII.

He exhorteth to instant in praier, 1 and to vvifedom in behauiour. 2 He sendeth
 Tychicus, 10 He doeth commendations, 11 and iniunctions to be done.

1 **OV** Maisters, that vvchich is iust and equal, doe
 2 to your seruants: knowing that you also haue a
 3 Maister in heauen. † * Be instant in praier: vvat-
 4 ching in it in thankes giuing, † * praying vvithal
 5 :: for vs also, that God may opẽ vnto vs the doore of speache
 to speake the mysterie of Christ (for the vvchich also I am
 bound) † that I may manifest it, so as I ought to speake.
 † * Vvalke vvith vvifedom toward them that be vvithout:
 redeeming

Luc. 18, 1
 Eph. 6, 18.
 2.
 Thes. 3, 1
 Eph. 5, 15.

† S. Paul ever
 much desireth
 the praier of
 the faithful:
 whereby vve
 learne the
 great efficacie
 of them.

redeeming the time. † Your talke alwaies, in grace let it be 6
seasoned vvith salte: that you may know how you ought
to answer euery man.

† The things that are about me, Tychicus our dearest 7
brother, and faithful minister, & fellow-servant in our Lord,
vvil make you vnderstand al, † vvhom I haue sent to you 8
for this same purpose, that he may know the things that con-
cerne you, and may comfort your hartes, † vvith * Onesi- 9
mus the most deere and faithful brother vvho is of you.
Al things that are done here, shal they doe you to vnder-
stand.

† Aristarchus my fellow-prisoner saluteth you, & Marke 10
the cosin-german of Barnabas (concerning vvhom you haue
receiued commaundements, If he come to you, receiue him)
† and Iesus that is called Iustus: vvho are of the Circumci- 11
sion. these only are my coadiutors in the kingdom of God:
vvhich haue been a comfort to me. † Epaphras saluteth you 12
vvho is of you, the servant of Christ Iesus, alwaies care-
ful for you in praies, that you may stand perfect and full in al
the vvil of God. † For I giue him testimonie that he hath 13
much labour for you, and for them that be at Laodicia, and
that are at Hierapolis. † * Luke the most deere physicion salu- 14
teth you: and Demas. † Salute the brethren that are at 15
Laodicia: and Nymphas and the Church that is in his house.
† And vvhen the epistle shal be read vvith you, make that 16
it be read also in the Church of the Laodicians: and that
you read that vvhich is of the Laodicians. † And say to Ar- 17
chippus, See the ministerie vvhich thou hast receiued of our
Lord, that thou fulfil it. † The salutation: vvith mine owne 18
hand, Paules. Be mindeful of my bandes. Grace be vvith you.

Amen.

He did not
only pray, but
tooke other
great paines
to procure
Gods grace
for the Colos-
sians: perhaps
by watching,
fasting, and do-
ing other pe-
nances of body:
that God
would not su-
ffer them to
fall from their
receiued faith
to the secte of
Simon Magus
or the Iuda-
izing christians.

Phile.
10.

2 Tim.
4. 10. 11



THE



THE ARGUMENT OF THE
FIRST EPISTLE OF S. PAUL TO
THE THESSALONIANS.

HOVV S. Paul vvith Silas (or Silvanus) and Timothee according to a vision calling him out of Asia into Macedonia, came to Philippi being the first citie thereof, vve reade Act. 16. And howv againe from Philippi, after scourging and imprisoning there, he came to Thessalonica being the head citie of that countrie, vve reade Act. 17. vvhere after 3 vvweekes preaching, the Iewes stirred the citie against them, and pursued them also to Berea: so that Paul vvat conueied from thence to Athens, vvhere he expected the coming of Silas & Timothee from the foresaid Berea in Macedonia, but received them (as vve haue Act. 18.) at Corinth in Achaia.

Having therefore left the Thessalonians in such persecution, and being careful to knowv howv they did in it, he vvvas desirous to returne vvnto them, as he signifieth in the 2 chapter of this Epistle v. 17. But (as he there addeth) Satan hindered vs. therefore tarrying him self at Athens, he sendeth Timothee vvnto them. at vvwhose returne vvnderstanding their constancie, he is much comforted, as he declareth c. 3. So then they are all three together at the vvriting of this Epistle, as also vve haue in the title of it: Paul and Silvanus and Timothee to the Church of the Thessalonians. And therefore it seemeth to haue bene vvritten at Corinth, not at Athens: because after the sending of Timothee to Thessalonica, they mette not at Athens againe, but at Corinth.

The first three chapters of it are, to confirme and comfort them against the temptations of those persecutions. The other vvvo are of exhortation, to liue according to his preceptes, namely in sanctification of their bodies, and not in fornication: to loue one an other: to comfort one an other about their frendes departed, vvith the doctrine of the Resurrection, and vvith continuall preparation to die: the laicte to obey, and the Clergie to be diligent in every point of their office.

Zzz THE



THE FIRST EPISTLE
OF PAUL TO THE
THESSALONIANS.

CHAP. I.

*He thanketh God for them, & gathereth that they are elect, because he promething
as their first conversion vvas vwith diuine prouer, and they on the other side
remained it vwith al ioy, notwithstanding the great persecution that vvas raised
against them.*



The Epistle
vpon the 6
Sunday after
the Epipha-
nie.

∴ In this and
the like places
the Heretikes
maliciously &
most falsely
translate, con-
strue, & apply
al things meēt
of the Heathē
idols, so the
memories and
images of
Christ and his
saints, namely
the English
Bibles of the
yeres 1562.
1577. See
the Annotatiō
1 10. 3. 21.

PAUL and Siluanus and Timothee to the
Church of the Thessalonians in God the
Father, & our Lord Iesus Christ. Grace
to you and peace.

† Vve giue thanks to God alwaies
for al you: making a memorie of you in
our praier without intermissiō, † minde-
ful of the vvorke 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: † knowving brethren
beloued of God, your election: † that our Gospel hath not
been to you in word only, but in pover and the holy Ghost,
and in much fulnesse, as you knowv vwhat maner of men vve
haue been among you for your sakes. † And you became
solouers of vs, & of our Lord: receiuing the vword in much
tribulation, vwith ioy of the holy Ghost: † so that you were
made a paterne to al that beleene in Macedonia & in Achaia.
† For from you vvas bruted the vword of our Lord: not on-
ly in Macedonia and in Achaia, but in euery place, your faith
vvhich is to God vvard, is proceeded, so that it is not neces-
sarie for vs to speake any thing. † For they them selues re-
port of vs vwhat maner of entring vve had to you: and how
you are turned to God ∴ from Idols, to serue the liuing and
true God, † and to expect his Sonne from heauen (vvhom
he

he raised vp from the dead) I E S V S, vvho hath deliuered vs from the vvrath to come. -I

ANNOTATIONS
CHAP. I.

6. Followers of vs.] S. Paul is bold to commend them for imitation of him, yea and to ioyne him self in that point vvith Christ, to be their paterne to vvake after. Vvhere vvithout curiositie he nameth him self first, and our Lord aftervvard, because he vvvas a more neere and ready object then Christ, vvho vvvas not nor could not be folowed but through the preaching and conversation of the Apostle, vvho vvvas in their sight or hearing. And this imitation of some holy man or other, hath made so many Religious men of diuers orders and rules, al tending to the better imitation of Christ our Lord. See the like vvordes of the Apostle, 1 Cor. 11. 1. and Philip. 3. 17.

Religious persons imitation of diuers holy men is the imitation of Christ him self.

CHAP. II.

We caller men them selues to vvirtues, that his preaching vnto them vvvas as he said, in most commendable manner. 11 And againe on the other side he thanketh God for their manner of receiving it: that is, vvith al ioy, notwithstanding the persecution of their vvorne citizens.

Act. 16,
12. 23.

milde

Act. 10,
34. 1. Cor.
4. 12.
1. Thes. 3.



1 **F**OR your selues knowv, brethren, our entrance vnto you, that it vvvas not vaine:
2 † but^c hauing suffered before and * been
3 abused vvith contumelies (as you knowv)
4 at Philippi, vve had confidence in our
5 God, to speake vnto you the Gospel of
6 God in much carefulnes. † For our exhortation
7 vvvas not of errour, nor of vncleanness, nor in deceite:
8 † but as vve vvvere approued of God that the Gospel should
9 be committed to vs, so vve speake: not as pleasing men, but
10 God, vvho proneth our hartes. † For neither haue we been
at any time in the vvord of adulation, as you knowv: nor in
occasion of auarice, God is vvirtues: † nor seeking glorie of
men, neither of you, nor of others. † Vvhereas vve might
haue been a burde to you, as the Apostles of Christ: but vve
became children in the middes of you, as if a nource should
cherish her children: † so hauing a desire to you, vve would
gladly deliuer vnto you not only the Gospel of God, but
also our ovvne soules: because you are become most deere
vnto vs. † For you are spindeful, brethren, of* our labour
and toile. day & night vvorking, lest vve should charge any
of you, vve preached among you the Gospel of God. † You

^c A notable example for Catholike preachers, and passing comfortable, whē in the middes of persecutiōs and reproches they preache sincerely, to please God & not men.

Zzz ij are

are witnesses and God, how holily 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 value worthie of God, who hath called you into his kingdom and glorie.

† Therefore we also give thanks to God without intermission: because that when you had received of us 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 believed. † For you, brethren, are become followers of the churches of God that be in Iewrie, in Christ Iesus: for you also have suffered the same things of your owne lineage, as they also of the Iewes, † who both killed our Lord Iesus, and the Prophets, and have persecuted us, and please not God, and are adversaries to all men, † prohibiting us to speake to the Gentiles that they may be saved, to make up their sinnes alwaies. for the vwrath of God is come upon them euen to the end. † But we, brethren, are de- priued of you for a short time, in sight, not in hart: have hastened the more abundantly to see your face with much desire. † For we would have come to you, I Paul certes, once and againe: but Satan hath hindered us. † For what is our hope, or ioy, or crowne of glorie? Are not you before our Lord Iesus Christ in his coming? † For you are our glorie and ioy.

11 If the Apostle without iniurie to god, in right good sense call his scholars the Thessalonians, his hope, ioy, glorie: why blaspheme the Protestants the Cath. Church & her children for terming our B. Ladie or other Saints, their hope, for the special confidence they have in their prayers

c. 2. 11-
p. 212
715

ANNOTATIONS

CHAP. II.

Not only the written word, is the word of God.

11. The word of God. The Adversaries will have no word of God but that which is written and contained in the Scripture: but here they might learne that al Pauls preaching before he wrote to them, was the very word of God. They might also learne that what so euer the lawfull Apostles, Pastors, and Priestes of Gods Church preach in the vnitie of the same Church, is to be taken for Gods owne word, and ought not to be reputed of them for doctrines of men or Pharisaical traditions, as they falsely call canons, precepts, and decrees of holy Church.

CHAP. III.

Because he could not come him self, as he desired, he sent Timothee. & as vrbisfer-
turus neuer understanding that they stand still fast, notwithstanding al these
persecutions, be ioyous exceedingly: 10 praying that he may see them againe,
11 and for their iourneys in charitie.

FOR

1 Th. 18, 5.

1 **F**OR the vvhich cause forbearing no longer,
 2 it pleased vs to remaine at Athens, alone.
 3 † And vve sent Timothee our brother, & the
 4 minister of God in the Gospel of Christ, to
 5 confirme you and exhort you for your faith,
 6 † that no man be moued in these tribulations, for your selues
 7 knowv, that vve are appointed to this. † For euen vvhē vve
 8 vvere vwith you, vve foretold you that vve should suffer tri-
 9 bulatiōs, as also it is come to passe, & you knowv. † Therefore
 10 I also forbearing no lōger, sent to knowv your faith: lest per-
 11 haps he that tempteth, hath tempted you, & our labour be
 12 made vaine. † But now* Timothee cōming vnto vs frō you,
 13 & reporting to vs your faith & charitie, and that you haue a
 good remēbrance of vs alvvaies, desiring to see vs, as vve al-
 so you: † therefore vve are cōforted, brethre, in you, in al our
 necessitie & tribulation, by your faith, † because novv vve
 liue, if you stand in our Lord. † For vvhath thanks-giuing
 can vve render to God for you, in al ioy vvhervvith vve re-
 ioyce for you before our God, † night and day more aboun-
 dantly praying that vve may see your face, and may accom-
 plish those things that vwant of your faith.
 † And God him self and our Father, and our Lord I e-
 svs Christ direct our vway to you. † And our Lord multi-
 plie you, and make your charitie abound one to an other, &
 toward al men: as vve also in you, † to cōfirme your hartes
 vwithout blame, in holinesse, before God and our Father, in
 the comming of our Lord I e s v s Christ vwith al his Sain-
 ctes. Amen.

* Though letters or epi-
 stles in absēce
 give great
 comfort and
 confirmation
 in faith, yet it
 is preaching
 in presence by
 vvhich the
 faith ofe hrist
 and true reli-
 gion is alvvaies
 both begunne
 and accom-
 plished.

CHAP. IIII.

*He exhorteth them to live as he taught them: and namely to abstaine from al fornicatiō,
 9 to love one another, 11 to meddle onely vwith their owne matters, 12 to
 behaue them selves wrel toward the Infidels, 13 Tending their friends depar-
 ted, he comforteth them, shewing that they shal meete againe at the Resurrec-
 tion, and be vwith Christ for ever.*

1 **F**OR the rest therefore, brethren, vve desire & be-
 2 seeche you in our Lord I e s v s, that as you haue
 receiued of vs hovv you ought to vvalke, and
 to please God, as also you doe vvalke, that you
 2 abounde more. † For you knowv vvhath precepts I haue gi-
 uen you.

The Epistle
 vpon the 2
 Sunday in
 Lent.

uent to you by our Lord IESVS. † For this is the vvil of 3
 God, your sanctificatiō: that you abstaine from fornication,
 † that euery one may know to possesse his vessel in sanctifi- 4
 cation and honour: † not in the passion of lust, as also the 5
 Gentiles that know not God, † and that no man ouergoe, 6
 nor circumuent his brother in businesse: because our Lord is
 reuenger of al these things, as vve haue foretold you. & haue
 testified. † For God hath not called vs into vncleannesse: 7
 but into sanctification. † Therefore he that despiseth these 8
 things, despiseth^r not man but God, vvhich also hath giuen
 his holy Spirit in vs.

c Al Catho-
 like Christians
 make one fra-
 ternitie or
 brotherhod.

∴ Christian
 men ought to
 procede and
 profite conti-
 nually in good
 vvorkes and
 iustification.

The Epistle is
 a Masse for
 the dead vpon
 the day of the
 burial or de-
 position.

∴ He speaketh
 in the person
 of those that
 shal be aliue
 vwhen our Sa-
 uiour retur-
 neth to iudge-
 ment.

† But concerning the charitie of the^r fraternitie, vve haue 9
 no neede to vvrite to you: † for^r your selues haue learned
 of God to loue one an other. † Yea and you doe it tovvard 10
 al the brethren in al Macedonia. But vve desire you brethre, 11
 that you[∴] abouid more: † & that you employ your indeuour
 to be quiet, & that you doe your ovvne businesse, & vvorke
 vvith your ovvne handes, as we haue comaunded you: † and 12
 that you vvalk honestly tovvard them that are vvithout:
 and neede nothing of any mans.

† And vve vvil not haue you ignorant, brethren, concer- 13
 ning them that^r sleepe, that you be not sorovvful, as also
 others that haue no hope. † For if vve belecue that IESVS 14
 died and rose againe, so also God them that haue slept by
 IESVS vvil bring vvith him. † For this vve say to you in 15
 the vvord of our Lord, * that[∴] vve vvich liue, vvich are
 remaining in the aduent of our Lord, shal not preuent them
 that haue slept. † For our Lord him self in commaundement 16
 and in the voice of an^r Archangel and in the troppet of God
 vvil descend from heauen: and the dead that are in Christ,
 shal rise againe first. † Then vve that liue, that are left, vvith- 17
 al shal be taken vp vvith them in the cloudes to meete
 Christ, into the aire, and so alvvaies vve shal be vvith our
 Lord. † Therefore cōfort ye one an other in these vvordes. † 18^r

Ia. 13, 34
 15, 17.
 Heb. 13, 3

1. Cor. 15,
 23.

Mt. 24,
 31. 1. Cor.
 13, 52.

ANNO TATIONS
 CHAP. IIII.

The precepte^r of the Church. *8. Not man but God.* He that despiseth the Churches or her lawfull Pastors precepts, offendeth no lesse then if he contemned Gods expresse commaundements. For they be of the holy Ghost, and are not to be counted among the commaundements of men onely.
11. Sleepe. Some Heretikes perversly inferred of this that the soules did sleepe til the day of iudgement: vvhere it is meant of the bodies onely.

CAMP.

CHAP. V.

To talke of the time of the Resurrection is not necessarie, but to prepare our selues against that time so sodaine and so terrible to the vnprepared. 13 He bejudgeth the laitie to be obedient, 14 and the Clergie to be vigilans, with many short precepts moe.

Mt. 24, 44. 2
1. Pet. 3, 10
Apoc. 3, 3
16, 15.

Esa. 59,
17. Eph.
6, 17.

Pro. 17,
13. Ro. 12
1. Pet.
3, 9.
Luc. 18,
1.



1 **A**ND of the times and momentes, brethren,
 2 you neede not that vve vwrite to you. † For
 3 your selues know perfectly that the day of
 4 our Lord shal so come, as* a theefe in the night.
 5 † For vwhen they shal say, peace & securitie:
 6 then shal sodaine destruction come vpon them, as the paines
 7 to her that is vvith childe, and they shal not escape. † But
 8 you brethren are not in darknesse: that the same day may, as a
 9 theefe ouertake you.
 10 † For al you are the children of light, and children of the
 11 day: vve are not of the night nor of darknesse. † There-
 12 fore let vs not sleepe as also others: but let vs vwatch and be
 13 sober. † For they that sleepe, sleepe in the night: & they that
 14 be drunke, be drunke in the night. † But vve that are of the
 15 day, are sober,* hauing on the breast-plate of faith and :: cha-
 16 ritie, and a helmet, the hope of saluation. † For God hath
 17 not appointed vs vnto vvrath, but vnto the purchasing of
 18 saluation by our Lord Iesus Christ, † vvho died for vs:
 19 that vvwhether vve vwatch, or sleepe, vve may liue together
 20 vvith him. † For the vvwhich cause comfort one an other: &
 21 edifie one an other, as also you doe.
 22 † And vve beseeche you brethren, that you vvil know
 23 them that labour among you, and that gouerne you in our
 24 Lord, and admonish you: † that you haue them more a-
 25 boudantly in charitie for their vvorke. haue peace vvith them.
 26 † ^b And vve beseeche you brethren, admonish the vnquiet,
 27 comfort the vveake-minded, beare vp the vveake, be patient
 28 to al. † See that* none render euil for euil to any man: but
 29 alvvaies that vvwhich is good pursue tovwards eche other, and
 30 tovwards al. † Alvvaies reioyce. † ^c Pray* vvithout inter-
 31 mission. † In al things giue thanks. for this is the vvil of
 32 God in Christ Iesus in al you. † The Spirit extinguish not.
 33 † Prophecies despise not. † But* prooue al things: hold that
 34 vvwhich is good. † From al appearance of euil refraine your
 35 selues.
 36 † And the God of peace him self sanctifie you in al things:
 37 that

^a A christian mans vvhole armour is not faith only, but al the three vertues here named.

^b The Epistle vv^o the 1mber Saturday in Lent.

^c To desire eternal life of him that onely can giue it, is to pray vvithout intermission: but because that desire is oftē by worldy cares cooled, certate hordes and timor vvof vocal praier vv^ore appointed. See 1. Aug. ep. 121 ad Probam.

that your vvhole spirit, and soule and body vvhithout blame
 may be preferued in the comming of our Lord I E S V S
 Christ. † He is faithful, that hath called you, vvhō also 24
 vvil doe it. † Brethren pray for vs. † Salute al the brethren 25
 in a holy kisse. † I adiure you by our Lord that this epistle 26
 be read to al the holy brethren. † The grace of our Lord 27
 I E S V S Christ be vwith you. Amen. 28

ANNOTAT. CHAP. V.

Not rashly to
 credit euery
 spirit.

10 *But prouid.* Though vve may not extinguish the spirit, nor cōtemne the pro-
 phets, yet vve must beuare vve be not deceived by geuing to light credite to euery
 one that vaūteth him self of the spirit, as Ar. b. here:ikes euer did. vve must trie: hē by the
 doctrine of the Apostles & the Spirit of the Catholike Church, vvh ich can not beguile v

THE ARGVMENT OF THE
 SECOND EPISTLE OF S. PAUL
 TO THE THESSALONIANS.



THE second to the Thessalonians hath in the title as the
 first: Paul and Siluanus and Timothee, &c. And
 therefore it seemeth to haue bene vvritten in the same
 place, so vviste, at Corinth, vvhere they remained * a
 yere and sixe moneths, & straight vpon their answer
 to the first epistle.

AD. 15. v. 11.

First he thanketh God for their increase, and perse-
 uerance (comforting them againe in those persecutions)
 and praieth for their accomplishment. Secondly he as-

2. 2. v. 15.

sureth them that the day of Iudgement is not at hand, putting them in remembrance
 vvhat he told them thereof by vvord of mouth, vvhen he vv as present (as therefore
 he biddeth them aftervvard to hold his Traditions vvritten, no lesse then the
 vvritten,) to vviste, that all those persecutions and heresies, raised then, and after-
 vvard against the Catholike Church, vv ere but the mysterie of Antichrist, and not
 Antichrist him self, but that there should come at length a plaine Apostasie, & the
 (the vvhole forerunning mysterie being once perfectly vvronght) should follow the
 reuelation of Antichrist him self in person (as after all the mysteries of the old Te-
 staments, Christ I E S V S our Lord came him self in the fulnes of time.) And then
 at length after all this the day of Iudgement and second comming of Christ shal
 be at hand, and not before, vvhatsoeuer pretense of vision, or of some speach of mine
 (saith S. Paul) any make to seduce you vvithal, or of my former epistle, or any
 other. For vvwhich cause also in the end of this epistle he biddeth them to know his
 hand, vv which is a signe in euery epistle.

Lastly he requesteth their prayers, and requireth them to keepe his comman-
 dements and Traditions, namely that the poore vv which are able get their orvne
 lining vvith vvorking, as he also gaue them example, though he vv ere not bound
 thereto.

THE



THE SECOND
EPISTLE OF PAUL TO
THE THESSALONIANS.

CHAP. I.

He thanketh God for their increase in faith and charitie, and constancie in persecution (assuring them that they merite thereby the kingdom of God, as their persecutors do damnation:) 11. and also praiseth for their accomplishment.

1 **P**AVL and Siluanus and Timothee:
 2 to the church of the Thessalonians
 3 in God our Father and our Lord I
 4 svs Christ. † Grace to you and
 5 peace from God our Father and our
 6 Lord I svs Christ.
 7 † Vve ought to giue thanks al-
 8 vvaies to God for you brethren, so
 9 as meete is, because your faith in-
 10 creaseth exceedingly, and the charitie of euery one of you
 11 aboundeth towards eche other: † so that vve our selues
 12 also glorie in you in the churches of God, for your patience,
 13 and faith in al your persecutions and tribulations, vvhich
 14 you sustaine † for an example of the iust iudgemēt of God,
 15 that you may be counted vvorthis of the kingdom of
 16 God, for the vvhich also you suffer. † if yet it be iust vwith
 17 God to repay tribulation, to them that vex you: † and to
 18 you that are vexed, rest with vs in the reuelation of our Lord
 19 I svs from heauen vwith the Angels of his povver, † in
 20 flame of fire, giuing reuenge to them that know not God, &
 21 that obey not the Gospel of our Lord I svs Christ. † vwho
 22 shal suffer eternal paines in destruction, from the face of our
 23 Lord and from the glorie of his povver: † vwhen he shal
 24 come to be glorified in his sainctes, and to be made mar-
 25 nelous in al them that haue beleued, because our testimonie

*† Note that by
 constant and
 patient suffer-
 ing of affli-
 ctions for christ
 men are made
 vvorthis (so
 the Greeke si-
 gnifieth, as the
 Aduersaries
 them selues
 translate v. 11.)
 of the crowne
 or kingdom of
 heauen, and so
 do merite and
 deserue the
 same. See Anno.
 Luc. 20. 35. And
 the Apostle
 here saith that
 it is Gods iu-
 stice no lesse to
 repay glorie
 to the afflicted,
 then to render
 punishment to
 them that af-
 flict, because
 of their con-
 trarie defects
 or merites.
 † Christ shal
 be glorified in
 his sainctes,
 that is, by the*

*c. uelut
 (ordium
 θμῶς
 1. Thes.
 4. 16.*

Aaaa concerning

great and unspeakable honour & exaltation of them he shall be honoured, as now he is: the honour which the Church doth to them, not diminishing Christs glorie (as the Adversaries foolishly pretend) but exceedingly augmenting the same.

concerning you was credited in that day. † Wherein also we pray always for you, that our God make you worthy of his vocation, and accomplish all the good pleasure of his goodnesse & the worke of faith in power, † that the name of our Lord Iesus Christ may be glorified in you, and you in him, according to the grace of our God, and of our Lord Iesus Christ.

Calistoy

CHAP. II.

He requirith them, in no case to thinke that Domasday is at hand, & repeating unto them, that there must be first a reuolt, soundly the reuoltion also of Antichrist him self in person, and that Antichrist shall not permit any God to be worshipped but onely him self: that also with his lying wonders he shall vniuersally to him the incredulous serues. But Christ shall come it on immediately in maiestie, and destroy him and his. † Therefore he thanketh God for the faith of the Thessalonians, † and biddeth them stick to his Traditions both written and vnrwritten, & praise God so often as they can.

The Epistle in the Iulian Saturday of Advent.
 ¶ How then can the Pope be Antichrist, as the Heretikes fondly blaspheme, who is so far from being exalted above God, that he praith most humbly not onely to Christ, but also to his E. mother and al his saints.
 ¶ Deum mittet (saith S. Aug. li. 20. de Ci. c. 19.) quia Deum Diabolus facere ista permittit. God wil send, because Diabolus do these things. Whereby we may take a general rule that Gods action or working in such things is his permissio. See Annot. Ro. 1. 14.



AND we desire you, brethren, by the coming of our Lord Iesus Christ, and of our congregation into him: † that you be not easily moued from your sense, nor be terrified, neither by spirit, nor by word, nor by epistle as sent by us, as though the day of our Lord were at hand. † Let no man seduce you by any meanes, for unless there come a reuolt first, and the man of sinne be reuealed, the sonne of perdition, † which is an aduersarie & is extolled above all that is called God, or that is worshipped, so that he sitteth in the temple of God, shewing 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 letteth, you know: that he may be reuealed in his time. († For now the mysterie of iniquitie worketh: only that he which now holdeth, doe hold, vntil he be taken out of the way.) † And then that wicked one shall be reuealed * whom our Lord Iesus shall kill with the spirit of his mouth: & shall destroy with the manifestation of his aduent, him, † whose coming is according to the operation of Satan, in all power, and lying signes and wonders, † and in all seducing of iniquitie to them that perish, for that they haue not receiued the charitie of the truth that they might be saved. † Therefore God wil send them the operation of error, to beleue lying:

Calistoy

Ej. 11. 4.

the forme of perdition, the Adversarie, described here & els vvhere, to oppose him self directly against God & our Lord I E S U S C H R I S T. The Heathen Emperours vvere many, Turkes be many, Heretikes haue been and nowv are many, therefore they can not be that one great Antichrist vvhich here is spoken of, and vvhich by the article alvvales added in the Greeke, is signified to be one special and singular man: as his peculiar & direct opposition to Christs person in the 5 chapter of S. Iohns Gospel v. 43: the insinuation of the particular stocke and tribe vvhereof he should be borne, to Wit, of the levvies (for of them he shal be receiued as their Messias *Io. 5. v. 43.*) and of the tribe of Dan. *Iren. li. 5. Hieron. tom. in c. 11 Dan. Auguſt. q. in Iof. q. 22:* the note of his proper name

ἡ ἀντιχριστοσύνη
ἡ οὐκ ἴσται ἡ ἀντιχριστοσύνη
ἡ ἀντιχριστοσύνη
ἡ ἀντιχριστοσύνη
ἡ ἀντιχριστοσύνη

Gen. 49.
17.

Apoc. 13: the time of his appearing so neere the vvorlds end: his short reigne, his singular vvast and destruction of Gods honour and al religion, his feined miracles, the figures of him in the Prophets and Scriptures of the new & old Testament: all these & many other arguments proue him to be but one special notorious Adversarie in the highest degree, vnto vvhom al other persecutors, Heretikes, Atheistes, and vvicked enemies of Christ and his Church, are but members and seruants.

Wasa in
his say.

And this is the most common sentence also of al aſcient fathers. Onely Heretikes make no doubt but Antichrist is a vvhole order or succession of men, vvhich they hold against the former euidēt Scriptures and reasons, onely to establish their follis and vvicked paradoxe, that Christs cheefe Minister is Antichrist, yea the vvhole order. Vvherein Beza specially pricketh so high, that he maketh Antichrist (euen this great Antichrist) to haue been in S. Paules daies, though he vvvas not open to the vvorld. Vvho it should be (except he meane S. Peter, because he vvvas the first of the order of Popes) God knoweth. And sure it is, except he vvvere Antichrist, neither the vvhole order, nor any of the order can be Antichrist, being al his lawfull successors both in dignitie and also in truth of Christs religion. Neither can al the Heretikes aliuē proue that they or any of them vvied any other regiment or iurisdiction Ecclesiastical in the Church, or forced the people to any other faith or vvorship of God, then Peter him self did preach and plant. Therefore if the rest be Antichrist, let Beza boldly say that S. Peter vvvas so also, and that diuers of the aſcient Catholike fathers did serue and vvorke (though vvvvaies) towards the setting vp of the great Antichrist, for so doth that blasphemous penne boldly vvrite in his Annotations vpon this place: and an English printed booke of late coming forth out of the same schools, hath these vvordes: *As for Leo and*

The Caluiniſtes place Antichrist in the See of Rome, in S. Paules daies.

Against
D. Sanders
doct. rocke
pag. 248.
or pag.
278.

Gregorie Bishops of Rome, although they vvvere not come to the ful pride of Antichrist, yet the mysterie of iniquitie hauing vvrought in that Seate more fine or fine hundred yeres before them, and then greatly increased, they vvvere doctored vvith the long continuance of error. Thus vvriteth a malapert schole of that impudent schole, placing the mysterie of Antichrist as vvorking in the See of Rome euen in S. Peters time, and making thoe vvvo holy fathers great vvorkers and furtherers of the same, vvwhereas an other English Rabbinē doubted not at Paules crosse to speake of the self same fathers as great Doctors and Patrones of their new Gospel, thus: *O Gregorie, & Leo, if vvra be deceiued, you haue doctored vv.* Vvhereof vve giue the good Christian Reader vvarning more diligently, to bevvare of such damnable booke and Mistres, carying many vnadvised people to perdition.

They make S. Leo & S. Gregorie, great furtherers of Antichristes pride.

Dan. 4. 6.

Extolled. The great Antichrist vvhich must come neere the vvorlds end, shal abolish the publike exercise of al other religions true and false, and pull downe both the B. Sacrament of the altar, vvwherein consisteth specially the vvorship of the true God, and also al Idols of the Gentils, and sacrifices of the levvies, generally al kinde of religious vvorship, saying that vvhich must be done to him self alone, vvhich vvvas partly prefigured in such kings as published that no God nor man but them selues should be praied vnto for certaine daies, as Darius and such like. Howv can the Protestants then for shame and vvithout euidēt contradiction, asouch the Pope to be Antichrist, vvho (as vve say) honoureth Christ the true God vvith al his povver, or (as they say) honoureth Idols, and chalengeh no diuine honour to him self, much lesse to him self onely, as Antichrist shal do? He hūbly praieh to God, & lovly kneelēth downe in euery Church at diuers altars erected to God in the memories of his Sainets, and praieh to them. He saieh or heareth Masse daily vvith al deuotion, he confesseth his finnes to a Priest as other poore men do, he adoneth the holy Eucharist vvhich Christ affirmed to be his ovne body, the Heretikes call it an Idol (no maruel if they make the Pope his Vicar Antichrist, vvhen they make Christ him self an Idol) These religious dueties doth the Pope, vvwhereas Antichrist shal vvorship none, nor pray to any, at the least openly.

Antichrist shal suffer no vvorship or adoration, but of him self onely, therefore the Pope can not be Antichrist.

In the temple. Most aſcient vvriters expound this of the Temple in Hierusalem, vvhich they thinke Antichrist shal build vp againe, as being of the levvies stocke, and to be acknowledged of that obstinate people (according to our Saviours prophecie *Io. 5.*) for their expected and promised Messias. *Iren. li. 5 in fine. Hippolyt. de confum. mundi. Cyril. Hieron. Caes. 15. Author ap. imp. bo. 49. in Actas. See S. Hieron in 11 Dan. Grego. li. 31. Moral. 2. 11.* Not that he shal suffer them to vvorship God by their old manner of sacrifices, (al vvhich he vvil either abolish, or conuert to the onely adoration of him self: though at the first to apply him self to the levvies, he may perhaps be circumcised and keepe some part of the law) for it is here said that he shal sitte in the Temple as

In vvhat temple Antichrist shal sitte.

Dan. 9. God, that is, he shal be adored there by sacrifice and diuine honour, the name and vvorship of the true God wholly defaced. And this they thinke to be the abomination of desolation foretold by Daniel, mentioned by our Saviour, prefigured and resembled by Antiochus and others, that defaced the

The abomin-
tion of the
tion consisteth
cheefely in
abolishing the
sacrifice of the
altar.

Worship of the true God by prophanation of that Temple, specially by abrogating the daily sacrifice, which was a figure of the only sacrifice and continual oblation of Christes holy body and blood in the Church, as the abolishing of that, was a figure of the abolishing of this, which shall be done principally. & shall universally by Antichrist him self (as now in part by his forerunners) through out all Nations and Churches of the world (though then also Masse may be had in secret, as it is now in nations where the secular force of some Princes prohibiteeth it to be said openly.) For although he may have his principal seat and honour in the Temple and cite of Hierusalem, yet he shall rule over the whole world, and specially prohibite that principal worship instituted by Christ in his Sacraments, as being the proper Adversarie of Christes person, name, law, and Church, the prophanation and defolation of which Church by taking avay the sacrifice of the altar, is the proper abomination of defolation, and the worke of Antichrist onely.

S. Augustine therefore li. 20 de civit. c. 19. and S. Hierom q. 11 ad Aliphan. do thinke, that this setting of Antichrist in the temple, doth signifie his sitting in the Church of Christ, rather than in Salomons temple. Not as though he should be a cheefe member of the Church of Christ, or christ shall sit a special part of his body mystical, and be Antichrist and yet vvitall continuing vvitin the Church of Christ, as the Heretikes seine, to make the Pope Antichrist (vvhich they plainly confesse and agnise that the Pope is a member of the Church, & in ipse sum Ecclesia, and in the very

How Anti-
christ shall sit
in the Church.

Church of Christ, say they:) for that is ridiculous, that all Heretikes vvhom S. Iohn calleth Antichrists as his precursors, should go out of the Church, and the great Antichrist him self should be of the Church, & in the Church, & continue in the same. and yet to them that make the vvhole Church to revolt from God, this is no absurditie. But the truth is, that this Antichristian revolt here spoken of, is from the Catholike Church: and Antichrist, if he euer were of or in the Church, shall be an Apostata and a renegate out of the Church, and shall vsurpe vpon it by tyrannie, and by chalinging worship, religion, & gouernement thereof, so that him self shall be adored in all the Churches of the world which he list to leaue standing for his honour. And this is to sitte in the temple or against the Temple of God, as some interprete. If any Pope did euer this, or shall do, then let the Adversaries call him Antichrist.

Neither Anti-
christ nor his
precursors,
are members of
the Church.

And let the good Reader obserue, that there be two special causes vvhich this great man of sinne is called Antichrist. The one is, for impugning Christes kingdom in earth, that is to say, his spiritual regnum vvhich he constituted and appointed in his Church, and the forme of gouernement ordained therein, applying al to him self by singular tyrannie and vsurpation. In vvhich kinde S. Athanasius (ep. ad Solit. vit. dogmat.) is bold to call the Emperour Constantius being an Arian Heretike, Antichrist, for making him self Principem Episcoporum, Prince over the Bishops and Professors of Ecclesiastical instruments &c. The other cause is, for impugning Christes Priesthood, vvhich is only or most properly exercised in earth by the sacrifice of the holy Masse, instituted for the commemoration of his death, & for the external exhibition of godly honour to the B. Trinitie, vvhich kinde of external worship by sacrifice no lawfull people of God euer lacked. And by these two things you may easily perceiue, that the Heretikes of these daies do more properly and neerly prepare the vvhay to Antichrist and to extreme defolation, then euer any before, their special heretic being against the spiritual Primacie of Popes and Bishops, and against the sacrifice of the altar, in vvhich two the souerainie of Christ in earth consisteth.

Antichrist (by
interpretation,
One against
Christ) why so
called.

S. Augustine (li. 20 c. 19 de civit. del.) professeth plainly that he vnderstandeth not these wordes, nor that that foloweth of the myserie of iniquitie, and least of al that vvhich the Apostle addeth, Only that he vvhich holdeth us vs, do hold &c. Vvhich may humble vs al and stay the confident fashnes of this time, namely of Heretikes, that boldly seine hereof vvhich soeuer is agreeable to their heretic and phantasie. The Apostle had told the Thessalonians before by word of mouth a secret point vvhich he would not vtter in vvitning, and therefore referreth them to his former talke. The myserie of iniquitie is commonly referred to Heretikes, vvhich worke to the same, and do that that Antichrist shall do, but yet not openly, but in couert and vnder the cloke of Christes name, the Scriptures, the word of the Lord, the vvhay of holines, &c. Vvhich Antichrist him self shall openly attempt and achieue the foresaid defolation, and Satan now seeking his turns by Heretikes vnderhand, shall toward the last end vtter, reueale, & bring him forth openly, and that is here, to be reuealed, that is, to appeare in his owne person.

Protestants &
Caluinists the
neere forerun-
ners of Anti-
christ.

These other wordes, Only that he vvhich holdeth us vs, hold: Some expound of the Emperour, during vvhose continuance in his state, God shall not permit Antichrist to come, meaning that the very Empire shall be vvholly desolate, destroyed, and taken avay before or by his coming: vvhich is more then a defection from the same, vvhich was spoken before: for there shall be a revolt from the Church also, but it shall not be vvholly destroyed. Others say, that it is an admonition to al faithful, to hold fast their faith and not so be beguiled by such as vnder the name of Christ or Scriptures seek to deceiue them, till they that now pretend religion and the Gospel, end in a plaine breach, revolt, and open apostacie by the appearance of Antichrist, vvhom all Heretikes seue in myserie, that is, couertly and in the Devils meaning, though the world seeth it not, nor them selues at the beginning thought it, as now euer day more & more al men perceiue they tend to plaine Atheisme and Antichristianisme.

S. Augustine
humilitie in
interpreting
the scriptures

The myserie
of iniquitie is
the couert
working of
heretikes to-
ward the ma-
nifest reuela-
tion of Anti-
christ himself.

9. In al power.] Satan whose power to hurt is abridged by Christ, shal then be let loose, and shal assist Antichrist in al manner of signes, wonders, and false miracles, whereby many shal be reduced, not only Jewes: But al such as be deceiued and caused away by vulgar speache only, of Heretikes that can worke no miracles, much more shal folowv this man of sinne doing so great wonders. And such both now do folowv Heretikes, and then shal receiue Antichrist, that deserue so to be forsaken of God, by their forsaking of the vntie and happie fellowvship of Saints in the Catholike Church, vvhich onely is the Charitie of truth, as the Apostle here speaketh.

* See 2. D. v. 4. Hier. 1. 2. magister 111

15. Traditions.] Not onely the things vvritten and set dovvne in the holy Scriptures, but al other truties and pointes of religion vttered by vvord of mouth and deliuered or giuen by the Apostles to their scholers by tradition, be so here approued and cla vvhere in the Scripture it self, that the Heretikes purposely, guiltully, and of ill conscience (that belike reprehendeth them) refraine in their translations, from the Ecclesiastical and most vsual vvord, Tradition, euer more when it is taken in good part, though it expresse most exactly the signification of the Greeke vvord: but when it soundeth in their sond phantasie against the traditions of the Church (as in deede in true sense it neuer doth) there they vse it most gladly. Here therefore and * in the like places, that the reader might not so easily like of Traditions vvritten, here commended by the Apostle, they translate it, Instructions, Constitutions, Ordinances, and vvhat they can inuent out, to hide the truth from the simple or vvvarie Reader, vvhole translations haue no other end but to beguile such by art and conuiance.

But S. Chrysostom (ho. 4 in 1 Thes. 2.) and the other grecke scholies or commentaries say herevpon, both vvritten and vvritten pieccepts the Apostles gaue by tradition, and both be vvorthy of obseruation. S. Basil (De Sp. Sancto c. 29 in principio.) thus, I account it Apostolike to continue firmly euen in vvritten traditions, and to proue this, he allegeth this place of S. Paul. In the same booke c. 17 he saith, if vve once go about to reuel vvritten customs as things of no importance, vve shal, ere vve be aware, doe damage to the principal partes of the faith, and bring the preaching of the Gospel to a naked name. And for example of these necessarie traditions, he nameth the signe of the Crosse, praying towards the east, the vvords spoken at the eleuatio or sheving of the holy Eucharist, vvith diuerse ceremonies vsed before & after the consecration, the halovving of the font, the blessing of the oile, the anointing of the baptizd vvith the same, the three immersions into the font, the vvordes of abrenuntiatio and exorcismes of the partie that is to be baptizd &c. vvhich Scriptures (saith he) taught these and such like: none truly, al comming of secret and silent tradition, vvherevvith our fathers thought it meete to couer such mysteries.

S. Hierom (Dialog. cont. Lucif. c. 4. et ep. 28 ad Lirinũ.) reckoneth vp diuers the like traditions, vvilling men to attribute to the Apostles such customs as the Church hath receiued in diuers christian countries. S. Augustine esteemeth the Apostolike traditions so much, that he plainely affirmeth in sundrie places, not onely the obseruation of certaine festiuities, fastes, ceremonies, & vvhatsoeuer other solemnities vsed in the Catholike Church, to be holy, profitable, and Apostolike, though they be not vvritten at al in the Scriptures: but he often also vvriteth, that many of the articles of our religion and pointes of highest importance, are not so much to be proued by Scriptures, as by tradition. namely auouching that in no vvise vve could leleue that children in their infancie should be baptizd, if it vvere not an Apostolike tradition. De Gen. ad lit. li. 10 c. 23. Tradition caused him to beleeue that the baptizd of heretikes, should not be rebaptizd, notwithstanding S. Cyprians authoritie and the manifold Scriptures alleaged by him, though they seemed neuer so pregnant. De hap. li. 2. c. 7. By tradition onely, he and others condemned Heluidius the heretike for denying the perpetual virginite of our Lady. And vvithout this, be the Scriptures neuer so plaine, no Arian, no Macedonian, no Eutychian, no Pelagian, no Zuinglian vvill yield. We must vse tradition, (saith S. Epiphanius bar. 61. Apostolorum.)

For the Scriptures hath not al things: and therefore the Apostles deliuered certaine things in vvriting, certaine by tradition, and for that he allegeth this place also of S. Paul. And againe bar. 55. Decidijed. There be boundes set dovvne for the foundation and building up of our faith, the tradition of the Apostles, and lly Scriptures, and iurisdiction of doctours, so that truth is euer vvay found.

S. Irenus (li. 3. c. 4.) hath one notable chapter, that in al questions vve must haue recourse to the traditions of the Apostles: teaching vs vvithal, that the vvay to trie an Apostolike tradition and to bring it to the fountaine, is by the Apostolike succession of Bishops, but specially of the Apostolike see of Rome: declaring in the same place that there be many barbarous people, simple for learning, but for constancie in their faith most wise, vvich neuer had Scriptures, but learned onely by tradition. Tertullian. (li. de corona militum. nu. 2.) reckoneth vp a great number of Christian obseruations or customs (as S. Cyprian in many places doth in maner the same) vvhereof in fine he concludeth, Of such and such if thou require the rule of Scriptures, thou shalt finde none. Tradition shal be alleaged the author, vvhen the conformer and faith the obseruer. Origen also of this matter vvriteth in plaine termes,

What kinde of men shal follow Antichrist.
Heretical tradition.
Traditions vvritten.
Their authoritie & estimation, & examples of some peculiar traditions out of the fathers.
S. Chrysostom
S. Basil.
S. Hierom.
S. Augustine.
S. Epiphanius.
S. Irenus.
Tertullian.
S. Cyprian.
Origen.

that there be many thinges done in the Church (vvhich he there nameth) vvhich of there is no easier reason to be giuen then tradition from Christ and the Apostles. *ho. 5. in Numer. S. Dionysius Areopagita referreth the praying and oblation for the dead in the Liturgie or Masse, to an Apostolical tradition. in sine Ec. Hierarch. c. 7. parte 3. So doth Tertullian De oron. militis. S. Augustine De cura pro mortuis c. 1. S. Chrysostom ho. 3. in ep. ad Philip. in Acton. S. Damascene Ser. de defunctis in initio.*

The Scriptu-
res giuen vs
by tradition,
and the sense
thereof.

The Creede
an Apostolical
tradition.

An inuincible
argument for
the credite of
Traditions.

Vve might adde to all this, that the Scriptures them selues, euen al the bookes and partes of the holy Bible, be giuen vs by tradition: els vve should not nor could not take them (as they be in deede) for the infallible vword of God, no more then the vvorke of S. Ignatius, S. Clement, S. Denys, and the like. The true sense also of the Scriptures (vvhich Catholikes haue & heretikes haue not) remaineth stil in the Church by tradition. The Crede is an Apostolike traditiō. *Ruffin. in expo. Symb. in principio. Hiero. ep. 61. c. 9. Ambros. Ser. 38. Aug. de Symb. ad Casobum. li. 3. c. 1.* And vvhich Scriptures haue they to proue that vve must accept nothing not expressly vwritten in Scriptures? Vve haue to the contrarie, plaine Scriptures, al the fathers, most euident reasons, that vve must either belecue traditions or nothing at al. And they must be asked vvhether, if they vvere assured that such and such things (vvhich be not expressed in Scriptures) vvere taught and deliuered by vword of mouth from the Apostles, they vwould belecue them or no? If they say no, then they be impious that vvil not trust the Apostles preaching: if they say they vwould, if they vvere assured that the Apostles taught it: then to proue vnto them this point, vve bring them such as liued in the Apostles daies, and the testimonies of so many fathers before named nere to those daies, and the vvhole Churches practise and asseueratiō descending dovne from man to man to our time. vvhich is a sufficient prooffe (at least for a matter of fact) in al reasonable mens iudgement. specially vwhen it is knowen that S. Ignatius the Apostles equal in time, vvrote a booke of the Apostles traditiōs, as Eusebius vvitnesseth *li. 3. Ec. hist. c. 30.* And Tertullians booke of prescriptiō against Heretikes, is to no other effect but to proue that the Church hath this vantage aboue Heretikes, that she can proue her truth by plaine Apostolike tradition, as none of them can euer do.

CHAP. III.

He desireth their prayers, & inculcath his precepts and traditions, namely of vworking quietly for their euermoring, commanding to excommunicate the disobedient.

Here also
(as is noted
before 1 Thess.
2. 15) the
aduersaries in
their transla-
tiōs auoid the
vword, Traditi-
on, being
plaine in the
Greeke, lest
them selues
might seeme
to be noted as
men vwalking
inordinately,
and not accord-
ing to Apo-
stolical Tra-
dition, as al
Schismatikes,
Heretikes, and
rebels to gods
Church doe.



OR the rest, brethren, pray for vs, that the vword of God may haue course and be glorified, as also vwith you: † and that vve may be deliuered from importunate and naughtie men. for al men haue not faith. † But our Lord is faithful, vvhich vvil confirme and keepe you from euil. † And vve haue confidence of you in our Lord, that the things vvhich vve commaund, both you doe, and vvil doe. † And our Lord direct your hartes in the charitie of God, and patience of Christ.

† And vve denounce vnto you, brethren, in the name of our Lord Iesus Christ, that you vwithdruv your selues fro cuery brother vwalking inordinatly, and not according to the traditiō vvhich they haue receiued of vs. † For your selues know hovv you ought to imitate vs: for vve haue not been vnquiet

Ep. 6. 18.
Col. 4. 3.

† vwith-
draw

1. Th. 2.
1. Cor. 9.
6.

8 vnquiet among you: † * neither haue vve eaten bread of
any man gratis, but in labour & in toile night and day vvork-
9 king, lest vve should burden any of you. † * Nor as though
vve had not authoritie: but that vve might giue out selues a
10 paterne vnto you for to imitate vs. † For also vvhen vve
vvere vvith you, this vve denounced to you, that if any vvil
11 not vvorke, neither let him eate. † For vve haue heard of
certaine amōg you that vvalk vnquietly, vvorking nothing,
12 but curiously meddling. † And to them that be such vve
denounce, & beseeche them in our Lord Iesus Christ, that
vvorking vvith silence, they eate their ovvne bread.

Gal. 6,
9.

13 † But you brethren * faine not vvell-doing. † And if
14 any obey not our vvord, note him by an epistle: † and do
15 not companie vvith him, that he may be confounded: and
do not esteeme him as an enemy, but admonish him as a
16 brother. † And the Lord of peace himself giue you cuerla-
17 sting peace in euery place. Our Lord be vvith you al. † The
salutation, vvith mine ovvne hand, Paulus: vvich is a signe
18 in euery 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 euery man should live by his handvvorke, as the Anabaptistes argue falsely against Gentlemen, and the Calvinistes applie it peruersely against the vacant life of the Clergie, specially of Monkes and other Religious men. But it is a natural admonitiō onely, giuen to such as had not vvhere- vvith to liue of their ovvne, or any right or good cause vvhy to chalenge their finding of others, and to such as vnder the colour of Christian libertie did passe their time idly, curiously, vnprofitably, and scandalously, refusing to do such vvorkes as vvere agreable to their former calling and bringing vp. Such as these, vvere not tolerable, specially there and then, vvhen the Apostle and others (that might lawfully haue liued of the altar and their preaching) yet to disburden their hearers, and for the better aduancement of the Gospel, vvrought for their liuing: * protecting neuertheless continually, that they might haue done otherwise, as vvell as S. Peter and the rest did, vvho vvrought not, but vvere found otherwise iustly and lawfully, as al sortes of the Clergie preaching or seruing the Church and the altar, be and ought to be, * by the law of God and nature. Vvhose spiri- tual labours far passe al bodily trauailes, vvhere the duties and functions of that voca- tion be done accordingly: as S. Augustine affirmeth of his ovvne extraordinarie paines incident to the Ecclesiastical affaires and regiment: in steede of vvich, if the vsf of the Church and his infirmitie vvould haue permitted it, he vvisheth he might haue laboured vvith his handes some houres of the day. as some of the Clergie did euer voluntarily occupie them selues in teaching, vvriting, grauing, papting, planting, sowing, embro- dering, or such like seemely and innocēt labours. *See J. Hieron ep. 114. seu pref. in Job. and in vita. Hilarii.*

The heretikes
cauillation
against Reli-
gious mē that
vvorke not,
answered.

The spiri-
travailes of
the Clergie.

Religious mē
working vvith
their handes.

And Monkes for the most part in the primitive Church (sevv of them being Priests, and many taken from seruile vvorkes and handicraftes, yea cften times professed of bond- men, made free by their maisters to enter into religiō) vvere appointed by their Superiors to vvorke certaine houres of the day, to supply the lackes of their Monasteries: as yet the

Bbbb Religious

Religious do (vvomen specially) in many places, vvith standeth vvell vvith their profes-
 sion. And S. Augustine vvriteth a vvhole booke (*de opere Monachorum* c. 3.) against the er-
 rour of certaine disordered Monkes that abused these vvordes, (*Nolite esse felices, beate
 careful &c.* and *Requie volatilis cali, behold the foules of the aire &c.*) to proue that they should
 not labour at al, but pray only and commit their finding to God: not only so excusing
 their idlene, but preferring them selues in holines aboue other their fellowes that did
 worke, and erroneously expounding the said Scriptures for their defence: as they did
 other Scriptures, to proue they should not be shauen after the maner of Monkes. Vvch
 letting their heads to grow he much blameth also in them. *Iu li. 2. Retra. c. 21. & de op.
 Monach. c. 31.* and S. Hierom *ep. 48. c. 3.* of Nonnes cutting their heare.

Monkes were
 shauen in
 the primitiue
 Church, and
 Nonnes clip-
 ped of their
 heare.

S. Augustines
 opinion con-
 cerning Reli-
 gious mens
 working or
 not working.

Vvhere by the vvay you see that the Religious vvere shauen euen in S. Augustines
 time, vvho reprocheth them for their heare, calling them *Criminos, Hordings*, as the Here-
 tikes novv contrariwise deride them by the vvord *Rafos, Shandings*. So that there is a great
 difference betvvene the auncient Fathers and the vvry Protestants. And as for hand la-
 bours, as S. Augustine in the booke alleaged, vvould not haue Religious folke to refuse
 them, vvhere necessitie, bodily strength, and the order of the Church or Monasterie
 permit or require them: so he exprefly vvriteth, that al can not nor are not bound to
 vvorke, and that vvho so euer preacheth or ministrerth the Sacraments to the people or
 serueth the altar (as al Religious men commonly now do) may chalenge their liuing of
 them vvhom they serue, and are not bound to vvorke, * no nor such neither as haue been *li. de op
 brought vp before in state of Gentlemen, and haue giuen avvay their lands or goods, and
 made them selues poore for Christes sake. Vvch is to be noted, because the Heretikes c. 21.
 asfirme the said Scripture and S. Augustine to condemne al such for idle persons.*

Ecclesiastical
 censures a-
 gainst the dis-
 obedient.

14. *Obedient.* Our Pastors must be obeyed, and not onely secular Princes. and such as
 vvill not be obedient to their spiritual gouernours, the Apostle (as S. Augustine saith)
 giueth order and commaundement that they be corrected by correction or admonition,
 By degradation, excommunication, and other lawfull kindes of punishment. *Cent. Donatist. post calat.
 c. 4. 10.* Read also this holy fathers answer to such as said, *Let our Prelates commaund vs
 onely vvhat vs ought to do, and pray for vs that vs may do it: but les than not correct vs.* Vvhere he
 proueth that Prelates must not onely commaund and pray, but punish also if that be not
 done vvch is commaunded. *Li. de irreg. & grat. c. 3.*

Not to com-
 municate vvith
 excommunicate
 persons but in
 certaine cases.

14. *Necessim.* Disobedient persons to be excommunicated, and the excommunicated
 to be separated from the companie of other Christians, and the faithful not to keepe any
 companie or haue conuersation vvith excommunicated persons, neither to be partaker
 vvith them in the fault for vvch they are excommunicated, nor in any other act of reli-
 gion or office of life, except cases of mere necessitie and other prescribed and permitted
 by the law: al this is here insinuated, and that al the Churches censures be grounded in
 Scriptures and the examples of the Apostle.





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, vvhob were Bishops: and to Philemon.

Of Timothee vve reade Act. 16. how S. Paul in his visitation tooke him in his traine at Lystra, circumciding him before, because of the Iewes. he was then a Disciple, that is to say, a Christian man. Afterward the Apostle gaue him holy Orders, and consecrated him Bishop, as he testifieth in both these Epistles vnto him. 1. Tim. 4. v. 14. and 2. Tim. 1. v. 6.

He writeth therefore vnto him as to a Bishop, and him self expresth the scope of his first Epistle, saying: These things I vwrite to thee, that thou maiest know how thou oughtest to conuerse in the House of God, vvhich is the Church. And so he instructeth him (and in him, al Bishops) how to gouerne both him self, & others. and touching him self, to be an example & a spectacle to al sortes, in al vertue. as touching others, to prohibis al such as goe about to preach otherwise then the Catholike Church hath receined, and to inculcate to the people the Catholike faith: to preach vnto yong and old, men and women: to seruants, to the riche, to euery sort conueniently. Vvith vvhich circumspection to giue orders, & to vvhich persons: for vvhom to pray: vvhom to admit to the voye of vvidowhod &c.

This Epistle was written, as it seemeth, after his first emprisonment in Rome, vvhich he was dismissed and set at libertie. and thereupon it is, that he might say here, I hope to come to thee quickly. as vvit vnto Ephesus, vvhich he had desired him to remaine. although in his voyage to Hierusalem, before his being at Rome, he said at Miletum to the Clergie of Ephesus, vvhich probable feare: And now behold I know, that you shal no more see my face.

Vvhere it was written, it is vncertaine: though it be commonly said, at Laodicia. Vvvhich seemeth not, because it is like he was neuer there, as may be gathered by the Epistle to the Colossians, written at Rome in his last trouble, vvhich he was put to death.



THE FIRST
EPISTLE OF PAUL TO
TIMOTHEE.

CHAP. I.

He commendeth vnto him, to inhibit certain lewes vvhich are iangled of the Lawe as though it were contrarie to his preaching. 11 Against whom he commendeth his ministerie, though he acknowledge his vices.



PAUL an Apostle of IESVS Christ according to the commaundement of God our sauour, and of Christ IESVS our hope: † to Timothee his beloued sonne in the faith. Grace, mercie, and peace from God the father, and from Christ IESVS our Lord.

† As I desired thee to remaine at Ephesus vvhhen I vent into Macedonia, that thou shouldest denounce to certaine
 " not to teache otherwise, † nor to attend to fables and genealogies hauing no ende: vvhich minister questions rather
 then the edifying of God vvhich is in faith. † But the ende
 of the precept is charitie from a pure hart, and a good conscience, and a faith not feined. † From the vvhich things
 certaine straying, are turned into vaine talke, † desirous
 to be doctors of the Lawe, not vnderstanding neither vvhathings they speake, nor of vvhath they affirme. † But vve know
 that the Lawe is good, if a man vse it lawfully: † knowing
 this that the Lawe is not made to the iust man, but to the
 vntust, and disobedient, to the impious and sinners, to the
 vvhicked and contaminate, to killers of fathers and killers of
 mothers, to murderers, † to fornicatours, to lyers vwith
 kinde, to man-stealers, to liers, to periured persons, and vvhath
 other thing soeuer is contrarie to sound doctrine, † vvhich
 is

*11 S. Augustine
 faith, he that
 list to haue the
 hope of heauē
 let him looke
 that he haue a
 good conscience.
 to haue a good
 conscience, let
 him beleeue &
 worke well.
 for that he be-
 leaeth, he hath
 of faith: that
 he vvo. keith,
 he hath: sha-
 tie. 1 rasat.
 in 1/2. 11.*

*c. Paulus
 1/2. 11.*

Ro. 7. 12.

is according to the Gospel of the glorie of the blessed God, vvhich is committed to me.

12 † I giue him thanks vvhich hath strengthened me, Christ

13 I E S V S our Lord, because he hath esteemed me faithful, putting me in the ministerie. † vvhich before vvas blasphemous and a persecutor & contumelious. but I obtained the mercie

14 of God, because I did it being ignorant in incredulitie. † And the grace of our Lord ouer-abounded vwith faith and loue,

15 vvhich is in Christ I E S V S. † A faithful saying, & vvorthing of al acceptatiō, that Christ I E S V S came into this vvorlde * to saue sinners, of vvhom I am the cheefe. † But therefore haue I obtained mercie: that in me first of al Christ I E S V S might

16 shew al patience, to the information of them that shal belceue on him vnto life euerlasting. † And to the king of the vvorlde, immortal, inuisible, onely God, honour & glorie for euer and euer. Amen.

17 † This precept I commend to thee & Timothee: according to the prophecies going before on thee, that thou warre in them a good vvarfare, † hauing faith and a good conscience, vvhich certaine repelling, haue made shipvracke

18 about the faith. † Of vvhom is Hymenezus & Alexander: vvhom I haue deliuered to Satan, that they may learne not to blaspheme.

Mt. 9, 13.
Mr. 2, 17.

c. 17. 16
ἐπι-
πιστι

c. 17. 18

Evil life and no good conscience is often the cause that men fall to Heresie from the faith of the Catholike Church. Againe, this plainly reprooveth the heretikes false doctrine, saying, that no man can fall from the faith that he once truly had.

ANNOTATIONS
CHAP. I.

3. Not to teach otherwise. The proper marke of Heretikes & false preachers, is, to teach otherwise or contrarie to that vvhich they found taught and beleued generally in the vnitie of the Catholike Church before their time: al doctrine that is odde, singular, new, differing from that vvhich vvas first planted by the Apostles, and descended downe from them to al nations and ages following without contradiction, being assuredly erroneous. special marke of Heretikes.

* The Greeke vword vvhich the Apostle here vseth, expresseth this point so effectually, that in one compound terme he giueth vs to vvit, that an Heretike is nothing els but an after-teacher, or teacher-otherwise. vvhich euen it self alone is the easie rule euen for the simple to discern a false Prophet or preacher by, specially vvhich an heresie first beganeth. Luther found al Nations Christian at rest and peace in one vni forme faith, and al preachers of one voice and doctrine touching the B. Sacrament and other Articles: so that vvhich so euer he taught against that vvhich 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 admonitiō of S. Paul, al Bishops are vvarned to take heed of such, and specially to provide that no such odde teachers arise in their dioceses.

Teaching otherwise then the doctrine receiued, is a special marke of Heretikes.

Luthers teaching otherwise.

4. To fables. He speaketh specially of the Jewes after-doctrines and humane constitutions repugnant to the lawes of God, vvhich Christ giueth warning Mt. 23 and in other places, vvhich are contained in their Cabala and Talmud: generally of al heretical doctrines, vvhich in deede, how so euer the simple people be beguiled by the same, are nothing but fabulous inuentions, as vve may see in the Valentians, Manichees, and others of fables. Al heretical doctrine is old: by the brethren of loue, Puritans, Anabaptistes, and Caluinistes of our time. For

Bbb ij

which cause Theodorette entitleth his booke against Heretikes, *Hereticorum fabularum, Of Heretical fables.*

Curious questioning in religion.

4. *Quæstions.* Let our louing brethren consider whether these contentious and curious questionings and disputes in religion, vvhich these vnhappy heresies haue ingendered, haue brought forth any increase of good life, any deuotion, or edification of faith and religion in our daies. and then shal they easily iudge of the truth of these new opinions, and the end that wil folow of these innouations. In truth al the world now seeth they edifie to Atheisme and no otherwise.

Charitie the very formal cause of our justification.

5. *The end Charitie.* Here againe it appeareth, that Charitie is the cheefe of al vertues, and the end, consummation, and perfection of al the law and precepts. and yet the Aduersaries are so fond as to preferre faith before it, yea to exclude it from our iustification. Such obstinacie there is in them that haue once in pride & stubbernes forsaken the euident truth. Charitie doubtles which is here commended, is iustice it self, and the very formal cause of our iustification; as the vvorkes proceeding thereof, be the vvorkes of iustice. *Charitas inchoata* (saith S. Augustine) *inchoata iustitia: Charitas perfecta, perfecta iustitia est. Charitas magna, magna iustitia: Charitas perfecta, perfecta iustitia est. Charitie veru beginning, is iusticie beginning: Charitie grovvum or inuvased, is iusticie grovvum or inuvased: great Charitie, is great iusticie: perfect Charitie, is perfect iusticie. Li. de nat. & grat. c. 70.*

Heretikes great boasters, but vnlearned.

7. *Desirous to be Docters.* It is the proper vice both of Iudaical and of Heretical false teachers, to profess knowledge and great skill in the Law and Scriptures, being in deede in the sight of the learned most ignorant of the vvord of God, not knowing the very principles of diuinitie, euen to the admiration truly of the learned that reade their bookes or heare them preach.

Libertines alleage scripture.

9. *The law not made to the iust.* By this place and the like, the Libertines of our daies vvould discharge them selues (vvhom they count iust) from the obedience of lawes. But the Apostles meaning is that the iust man doth vvell, not as compelled by law or for feare of punishment due to the transgressors thereof, but of grace & mere loue toward God & al goodnes, most vvillingly, though there were no law to commaund him.

Excommunication of Heretikes, and the effect thereof.

11. *Delivered to Satan.* Hymenæus and Alexander are here excommunicated for falling from their faith & teaching heresie: an example vnto Bisshops to vse their spiritual power vpon such. In the primitiue Church, corporall affliction through the ministerie of Satan vvvas ioyned to excommunication. Vvhere we see also the diuels readines to inuade them that are cast out by excommunication, from the fellowship of the faithful, and the supereminent power of Bisshops in that case. Vvhereof S. Hierom (ep. 1. ad Heliod. c. 7) hath these memorable vvordes: *God forbid (saith he) I should speake sinistrorsly of them, vvho succeeding the Apostles in degree, make Christs body vvith their holy mouth by vvhom we are made Christians: vvho hauing the keys of heauen, do after a sort iudge before the day of iudgement: vvho in sobrietas and chastitas haue the keeping of the spouse of Christ. And a litle after, They may deliver me vp to Satan, to the destruction of my flesh, that the spirit may be saved in the day of our Lord Iesus. And in the old Law vvho soeuer vvvas disobedient to the Priest, vvvas either cast out of the campe and so stoned of the people, or laying downe his necke to the sword, expiated his offense by his blood: but now the disobedient is cut off vvith the spiritual sword, or being cast out of the Church, is torne by the furious mouth of Diuels. So saith he. Vvwhich vvordes vvould God euer Christiā man vvould vvceigh.*

The Priests high authoritie of Excommunication.

The terrible effect thereof.

CHAP. II.

By his Apostolike authoritie he appointeth publike prayers to be made for al men without exception. & also men to pray in al places: & women also in sennet attire, so leaues of men, and not to be teachers in any vvise, but to seek saluation by that vvich is them belongeth.

11. Euen for heathen kings & Emperours by vvhom the Church suffereth persecution: much more for al faithful Princes & powers



Desire therefore first of al things that obsecrations, prayers, postulations, thanksgouings be made for al men, † for kings and al that are in preeminence: that vve may leade a quiet and a peaceable life in al pietie and chastitie. † For this is good and acceptable before our Saniour God, vvho

2.Tim. 1, 11.

1.Pet. 3, 3.

L. Cor. 14, 34.

Gen. 1, 27. 3, 6.

she

4 † vvhoo vwill al men to be saued, and to come to the know-
 5 ledge of the truth, † For there is one God, one also media-
 6 tour of God and men, man Christ Iesus: † vvhoo gaue him
 7 self a redemption for al, vvhose testimonie in due times is cō-
 8 firmed. † * vvherein I am appointed a preacher & an Apo-
 9 stle (I say the truth, I lie not) doctor of the Gentiles in faith
 10 and truth.
 11 † I vvil therefore that men pray in euery place: lifting vp
 12 pure handes, vwithout anger and altercation. † In like ma-
 13 ner * vvhomen also in comely attire: vwith demurenesse and
 14 sobrietie adorning them selues, not in plaited heare, or gold,
 15 or pretious stones, or gorgeous apparel, † but that vvhich
 16 becōmeth vvhomen professing pietie by good vworkes. † Let
 17 a vvhoman learne in silence, vwith al subiection. † But * to
 18 teach I permit not vnto a vvhoman, nor to haue dominion
 19 ouer the man: but to be in silēce. † For * Adam vvas formed
 20 first: then Eue. † and Adam vvas not seduced: but the
 21 vvhoman being seduced, vvas in preuatication. † Yet she
 22 shal be saued by generation of children: if they continue in
 23 faith & loue and sanctification vwith sobrietie.

and people both spiritual and temporal, for vvhom as members of Christes body, and therefore ioyning in praier & oblation vwith the ministers of the Church, the Priestes more properly and particularly offer the holy Sacrifice. See S. Augustine de serm. anima li. 1. c. 9.

ANNOTATIONS
CHAP. II.

Observations. This order of the Apostle S. Augustine (ep. 59) findeth to be fulfilled specially in the holy celebration of the Masse, vvhich hath al these kindes, expressed here in foure diuers vvordes pertaining to foure sortes of praiers. the difference vvhereof he exactly seeketh out of the proper signification and difference of the Greeke vvordes. And he teacheth vs that the first kind of praiers vvhich here be called, *obseruations*, are those that the Priest saith before the consecration: that the second called, *Praiers*, be al those vvhich are said in and after the Consecration, & about the Receiuing, including specially the *Pater noster*, vvhewerewith the vvhole Church (saith he) in maner endeth that part, as S. Hierom also affirmeth, that Christ taught his Apostles to vs the *Pater noster* in the Masse. Sic docuit, &c. c. So taught he his Apostles, that daily in the Sacrifice of his body the faithful should be hold to say, *Pater noster* &c. li. 3. cont. Pelag. cap. 5. Where he alludeth to the very vvordes now vsed in the preface to the said *Pater noster* in the said Sacrifice, *audemus dicere, Pater noster*. The third sort called here in the text, *Postulationes*, be those vvhich are vsed after the Communion, as it vvore for dismissing of the people vwith benediction, that is, vwith the Bishops or Priests blessing. Finally the last kinde, vvhich is *Thanksgivings*, concludeth al, * vvhē the Priest and people giue thanks to God for so great a mysterie then offered and received. Thus the said holy father handieth this text ep. 59 to Paulinus.

S. Epiphanius also insinuateth these vvordes of the Apostle to pertaine to the Liturgie or Masse, vvhē he thus writeth to Iohn Bishop of Hierusalem. *Vvbi vvs accomplis sur praieri after the rite of the holy Mysterie, vvs pray both for al others, and for theu also.* ep. 60 c. 2. ad 10. Hierosolym. apud Hieronymum. And most of the other fathers expōd the foresaid vvordes, of publicke praiers made by the Priest, vvhich are said in al Liturgies or Masses both Greeke and Latin, for the good estate of al that be in high dignitie, as kings and others. See S. Chryf. ho. 6. in 1 Tim. & S. Ambros. in vnus. Prosper de vvas. li. 1. c. 4. So exactly doth the practise of the Church agree vwith the Precepts of the Apostle and the Scriptures, and so profoundly do the holy fathers seeke out the proper sense of the Scriptures, vvhich our Protestants do so prophanely, popularly, and lightly skimme ouer, that they can neither see nor endure the truth.

The praier & petition in the Masse, deduced out of the Apostles vvordes by S. Augustine, & other fathers.

PATER NOSTER in the Masse.

Praier in the Masse for kings and other.

4. vvob

God! vvil no mans perdition but the saluation of al.

4. *Utho vvil al men*] The perishing or damnation of men must not be imputed to God, vvhich delighteth not in any mans perdition, but hath provided a general medicine & redemption to saue al from perishing that vvil accept it, or that haue it applied vnto them by his Sacraments and other meemes by him ordained, and so vvhould haue al saued by his conditional vvil and ordinance: that is, if men vvil them selues, by accepting, doing, or hauing done vnto them al things requisite by Gods law. for God vseth not his absolute vvil or powver towards al in this case. But he that list see the manifold senses (al good and true) that these vvordes may beare, let him see S. Augultine, *Ad articul. sibi falso impos. resp. 2. 11. 7. Ench. 2. 103. Ep. 107. De car. & grat. 1. 15.* and S. Damascenus li. 1. *de orthod. fide 2. 29.*

Howv there is but one Mediator, Christ: and vvhich it is to be such a Mediator.

5. *One mediator.*] The Protestants are to peuissh and pitifully blind, that charge the Catholike Church & Catholikes, vvhith making moe Mediators then one, vvhich is Christ our Saviour, in that they desire the Saincts to pray for them, or to be their patrones and intercessors before God. Vve tel them therefore that they vnderstand not vvhich it is to be a Mediator, in this sense that S. Paul taketh the vvord, and in vvhich it is properly and onely attributed to Christ. For, to be thus a Mediator, is, by nature to be truly both God and man, to be that one eternal Priest and Redeemer, vvhich by his sacrifice and death vpon the Crosse hath reconciled vs to God, and paid his bloud as a full and sufficient ransom for al our finnes, him self vvhithout neede of any redemption, neuer subiect to possibilitie of sinning: againe, so be the singular Aduocat and Patrone of mankind, that by him self alone and by his ovvne merites procureth al grace & mercie to mankind in the sight of his Father, none making any intercession for him, nor getting any grace or force to his prayers, but he to al: none asking or obtaining either grace in this life, or glorie in the next, but by him. In this sort then (as S. Augultine truly saith, *Cont. ep. Parm. li. 1. c. 8.*) neither Peter nor Paul, no nor our B. Lady, nor any creature vvhathsoeuer, can be our Mediator. The aduersaries thinke to basely of Christes mediation, if they imagine this to be his onely prerogative, to pray for vs, or that vve make the saincts our Mediators in that sort as Christ is, vvhich vve desire them to pray for vs, vvhich is so far inferior to the singular mediation of him, that no Catholike eues can or dare thinke or speake so basely vnto him, as to desire him to pray for vs: but vve say, *Lord haue mercie vpon vs, Christ haue mercie vpon vs:* & not, *Christ pray for vs,* as vve say to our Ladie and the rest. Therefore to inuocate Saincts in that sort as the Catholike Church doth, can not make them our Mediators as Christ is, vvhom vve must not inuocate in that sort. And as vve make vve the faithful yet liuing, our Mediators (by the Aduersaries arguments) vvhich vve desire their prayers, as the departed Saincts.

The different maner of praying to Christ, and to Saincts.

But now touching the vvord *Mediator*, though in that singular sense proper to our Saviour, it agreeth to no mere creature in heauen or earth, yet taken in more large and common sort by the vse of Scriptures, doctors, and vulgar speech, not onely the Saincts, but good men liuing, that pray for vs and help vs in the vvay of saluation, may and are rightly called Mediators. As S. Cyril li. 12. *Theaur. c. 10* proueth, that Moyles according to the Scriptures and Ieremie and the Apostles and others be Mediators. Read his ovvne vvordes, for they plainly refute al the Aduersaries cauillations in this case. And if the name of Saviour and redeemer be in the Scriptures giuen to men, vvhithout derogation to him that is in a more excellent and incomparable maner the onely Saviour of the vvorld: vvhich can they say, vvhich there may not be many Mediators, in an inferior degree to the onely and singular Mediator S. Bernard saith, *Opus est mediator ad Mediatorem Christum, nec aliter nobis utilis quam Maria.* that is, *We haue neede of a mediator to Christ: & a Mediator, and there is none more for our profite then our Ladie.* Bernard. *Ser. qui incipit, Signum magnum apparuit &c. post Ser. 1. de Assump. S. Basil* also in the same sense, vvhich to Iulian the Apostata, desireth the mediation of our Ladie, of the Apostles, Prophets, and Martyrs, for procuring of Gods mercie and remission of his finnes. His vvordes are cited in *Com. Nic. 2. art. 4. pag. 110 & 111.* Thus did and thus beleued al the holy fathers, most agreably to the Scriptures, and thus must al the children of the Church do, be the Aduersaries neuer so importunate and vvhittfully blinde in these matters.

Women great talkers of Scripture, and promoters of heresie.

12. *1. permis. nos.*] In times of licentiousnes, libertie, and heresie, vvomen are much giuen to reading, disputing, chatting, and iangling of the holy Scriptures, yea and to teach also if they might be permitted. but S. Paul vtterly forbiddeh it, and the Greeke Doctors vpon this place note that the vvoman taught but once, that vvas vvhens afeer her reasoning vvhith Satan, she persuaded her husband to transgression, and so she vvhidd al mankind. And in the Ecclesiastical vvriters vve find that vvomen haue been great promoters of euery sort of heresie (vvhich they vvhould not haue done, if they had according to the Apostles rule, folowed pietie and good vvorkes, and liued in silence and subiection to their husbands.

Aug. li. 9. de Civ. cap. 15. De ad. ad Pet. 2. 2.

Kyrie eleison. Christe eleison.

1ud. 1. 9. 2. Efd. 9. 17. Act. 7. 35.

S. Chryf. Ho. 9. 10. 1. Tim.

CHAP. III.

Of what qualitie they must be, whom he ordaineth Bishops, & Deacons.
14 and the cause of his writing to be, the excellencie of the Catholike Church,
and of Christ, who is the chief of our religion.

Tit. 1, 6.

επιτροπος

επισκοπος



1 Faithful saying. If a man desire a Bishops of-
 2 fice, he desireth a good worke. † It behoueth
 3 therefore a Bishop to be irreprehensible, the
 4 husband^a of one vvife, sobre, vvise, comely,
 5 chaste, a man of hospitalitie, a teacher, † not
 6 giuen to vvine, no fighter, but modest, no quareler, not coue-
 7 tous, † vvell ruling his ovvne house, ^chaving his children
 8 subiect vvith al chastitie. † But if a man knowv not to rule
 9 his ovvne house: hovv shal he haue care of the Church of
 10 God? † Not ^ba neophyte: lest puffed into pride, he fall into
 11 the iudgment of the Deuil. † And he must haue also good
 12 testimonie of them that are vvithout: that he fall not into
 13 reproch and the snare of the Deuil.
 14 † Deacons in like maner ^cchaste, not double-tonged, not
 15 giuen to much vvine, not solovvers of filthie lucre: † ha-
 16 uing the mysteric of faith in a pure conscience. † And let these
 also be proued first: & so let them minister, hauing no crime.
 † The vvomen in like maner chaste, not detracting, sober,
 faithful in al things. † Let deacons be the husbandes of one
 vvife: vvhich rule vvell their children, & their houses. † For
 they that haue ministred vvell, shal purchase to them selues
 a good degree, and much confidence in the faith vvhich is
 in Christ I E S U S.
 † These things I vvrite to thee, hoping that I shal come
 to thee quickly. † but if I tary long, that thou maiest knowv
 how thou oughtest to conuerse ^ain the house of God, vvhich
 is the CHURCH of the liuing God, ^athe pillar and ground
 of truth. † And manifestly it is a great sacrament of pietie,
 vvhich vvvas manifested in flesh, vvvas iustified in spirit, ap-
 peared to Angels, hath bene preached to gentils, is beleued
 in the vvorld, is assumed in glorie.

^c He saith, ha-
ving children
not, getting chil-
dren. S. Ambr.
Ep. 81.

^b Neophyte is
he that vvvas
lately christe-
ned or newely
planted in the
mystical body
of Christ.

ANNOTATIONS
CHAP. III.

cccc 2. A good

The great charge, & great merite, of Ecclesiastical functions.

1. *A good worke.* Nothing (saith S. Augustine) in this life, and specially in this time, is easier, pleasanter, or more acceptable to men, then the office of a Bishop, Priest, or Deacon, if the thing be done only for fashion sake and flatteringly: but nothing before God more miserable, more lamentable, more damnable. Augustine, *There is nothing in this life, and specially at this time, harder, more laborious, or more dangerous, then the office of a Bishop, Priest, or Deacon: but before God nothing more blessed, if they warre in such sort as our Captaine commaundeth.* August. ep. 148.

The Apostle vnder the name of Bishop instructeth Priests also.

2. *A Bishop.* That which is here spoken of a Bishop (because the wordes Bishop & Priest in the new Testament be often taken indifferently for both or either of the vaine, as is noted in an other place) the same is meant of every Priest also: though the qualities here required, ought to be more singular in the Bishop, then in the Priest, according to the difference of their degrees, dignities, and callings.

The heretikes opinion concerning marriage.

3. *Of one wife.* Certaine Bishops of Vigilantius sect (whether vpon false construction of this text, or through the filthines of their fleshly lust) would take none to the Cleargie, except they would be married first, *not believing* (saith S. Hierom aduers. Vigilant. c. 1.) *that any single man liueth chastly, shewing he vv holdly they liue them selues, that suspect il of every man, and vvill not giue the Sacrament (of Order) to the Cleargie, vnles they see their viues haue great helpe, as if they were walking at their mothers breasts.* Our Protestants though they be of Vigilantius sect, yet they are scarce come so farr, to commaund every Priest to be married. Neuentheles they make them that vvill not marrie, so much the worse, and they suspect il of every single person in the Church, thinking the gift of chastitie to be very rare among them, & they do not onely make the state of marriage equal to chaste single life, vvith the Heretike Iouinian, but they are bold to say sometimes, that the Bishop or Priest may do his duty and charge better married, then single: expressly against S. Paul, 1 Cor. 7. vvho affirmeth that the vnmarried thinke of the things that belong to God, and that the married be diuersely distracted and intangled vvith the vvord.

S. Pauls place, of one wife, excludeth bigamos from holy Orders.

The Apostle then, by this place vv now treat of, neither commaundeth, nor counseleth, nor vvisheth, nor vvould haue Bishops or Priests to marrie, or such onely to be received as haue been married: but, that such an one as hath been married (so it were but once, and that to a virgin) may be made Bishop or Priest. Which is no more then an inhibition that none hauing been vvife married or being bigamus, should be admitted to that holy Order. And this exposition onely is agreeable to the practise of the vvhole Church, the definition of auncient Councils, the doctrine of all the fathers vvithout exception, and the Apostles tradition. Vvich sense S. Chrysostom vvholly foloweth vpon the Epistle to Titus (though here he slowv not vvholly the same sense.) *He. 1 in ep. ad Tit.* S. Ambrose also vpon this place, and most plainly and largely in his 12 Epistle *post mod.* giuing the cause why bigamus can not be made Bishop or Priest, in fine affirmeth, not onely the Apostle but the holy Council of Nice to haue taken order that none should be received into the Cleargie, that were vvife married. S. Hierom *Ep. 83. ad Oceanum. c. 2. & ep. 2. c. 18. ep. 11. c. 2.* expressly vvriteth that the Cleargie is made of such as haue had but one vvife, at least after Baptisme: for he thought that if one were often married vvhen he was yett no Christian, he might not vvithstanding be ordered Bishop or Priest. But S. Ambrose *ep. 82.* S. Augustine *de bono Coniug. c. 18.* S. Innocentius the first *ep. 2. c. 5. c. 16. 1. Conail.* S. Leo, *ep. 87.* S. Gregorie, & after them the vvhole Church, exclude those also vvich haue been vvife married vvhen so euer. vvhereof S. Augustine giueth 300 lly reasons and 15. example in the place alleaged. S. Leo *ep. 87.* addeth further, & proueth that the man is counted bigamus, & not the husband of one vvife, in respect of holy Orders, not onely if he hath had vvwo vvives, but if his one vvife were not a virgin. vvich being obserued in the high Priests of the old law, must needs be much rather kept now. See also the booke *de Ecclesiasticis dogmatibus c. 72.* in S. Augustines vvorkes. Louis. 15.

Vvho are counted bigami.

The Heretical clergie nothing regardeth the Apostles prescription of one vvife.

And by these fewv you may see howv shamefully the state of the new heretical Cleargie of our time is fallen from the Apostolike and all the fathers practise and doctrine hereof. Vvho do not onely take men once or vvife married before, but (vvich was neuer heard of before in any person or part of the Catholike Church) they marrie after they be Bishops or Priests, once, vvife, and as often as their lustes require: whereas it was neuer lawfull in Gods Church to marrie after Holy Orders. Neither is there one auncient example thereof in the vvorld. For those of vvhom Nice Council speaketh, were married before, & were but tolerated onely to vse their vvives: the fathers in the same Council prouiding expressly at the same time, that none from thence forth should marrie after they came to holy Orders, and that according to the auncient tradition of the Church, as Socrates and Sozomenus declare in most plaine vvordes. See Suidas in the vvord *Papimatus.* And in vvhat countries vvhom they had before, it was not according to the exact rule of the Apostles & Churches tradition, by vvich al that be in holy Orders, should vvholly abstaine, not onely from marrying, but euen from their vvives before married. Vvhereof thus vvriteth S. Epiphanius

None euer married after holy Orders.

They that were made Priests of married men, abstained from their vvives.

Socras. li. 1 c. 5. Sozom. li. 1 c. 22.

Epiphanius

nias heref. 59. *ant. Catech. The holy preaching of God receiveth not, after Christ, them that marrie* s Epiphanius. *against their wives departure, by reason of the great dignitie and honour of Priesthood. And this the* *holy Church of God observeth withal severitie. Yea he doth not receive the once married person th as yet* *useth his wife and begetteth children: but onely such an one s/he taketh to be Deacon, Priest, Bishop, or* *Subdeacon, as abstaineth from his one wife, or is a virgine, specially where the holy canons be severely kept.* *But thou wilt say unto me, that in certaine places Priests, Deacons, and Subdeacons do yet beget children* *(belike this holy father neuer heard of any Bishop that did so, and therefore he leaveth out that* *order, which he named with the other in the former part of the sentence) but that is not done accord-* *ing to order and rule, but according to mans minde, which by time slacketh, and for the great multitude* *(of Christian people) when there were not found sufficient for the ministerie. &c. the self of his* *wordes be goodly for that purpose.*

Eusebius also *Enang. c. 10. li. 2. c. 9* saith, that such as be consecrated to the holy ministerie, should abstaine wholly from their wives which they had before. S. Hierom *Apolog. ad Pammach. c. 8* proueth, that such of the Apostles as were married, did so, and that the Clergie ought to do the same by their example. Yea in his time he testifieth (*Cont. Vigil. c. 1.*) that they did live single in maner through the world, eue in the East Church also. *What,* *saith he, shall the Churches of the East do, vnt as they of Egypt, of the See Apostolike: which take to* *the Clergie, either virgins, or the continent and unmarried, or such as if they have wives, cease to be husbands?* *And againe he saith in Apolog. ad Pammach. c. 3. (See also c. 5.) if married men like not vnt of this, let* *them not be angry with me, but with the holy Scriptures, with all Bishops, Priests, Deacons, and the* *whole companie of Priests and Levites, that knowe they can not offer sacrifices if they use the art of marriage.* S. Augustine *de ciuit. Coniug. li. 2. c. 10.* maketh it so plaine a matter that all Priests should live chaste, that he writeth, that euen such as were forced (as many were in the primitiue Church) to be of the Clergie, were bound to live chaste, yea and did it with great ioy and felicitie, neuer complaining of these necessities and intolerable burdens, or impossibilities of living chaste, as our fleshly companie of new Ministers and Superintendents do now, that thinke it no life without women, much like to S. Augustine before his conuersion, when he was yet a Manichee, vwho (as him self reporteth *Confess. li. 6. c. 3*) admiring in S. Ambrose al other his incomparable excellencies, yet counted al his felicities lesse, because he lacked a woman, without which he thought (in time of his infidelitie) no man could live. Put after his conuersion thus he said to God of S. Ambrose: *What hope he had, and against the temptations of his excellencie vwhat a fight he felt, or rather vwhat a comfort and iolac in tribulation, and he secrete much which was written in his heart, vwhat sauouris and sweete ioyes it tasted of thy bread, neither could I conuince, neither had I tried.*

See Tertullian *li. 1 ad uerrem. c. 5* Cyprian *de singul. Clericor.* the first Council of Nice *can. 3.* *Cont. Trol. 2 can. 3.* *Cont. Auelian. 3 can. 2.* of Carthage the second *cap. 2,* of Neocesarea *cap. 1,* of Ancyra *cap. 10.* and you shall find that this was generally the Churches order euen from the Apostles time, though in some places by the licentiousnes of many, it was sometime not so religiously looked vnto. Vwhereby you may easily refute the impudent clamors of Heretikes against Iulianus, Gregorie 7, and others, whom they falsely make the authors of the Clergies single life.

o. *Not a Neophyte.* That which is spoken here properly and principally of the newly baptised (for so the word Neophyte doth signifie) the fathers extend also to al such as be but newly retired from prophane occupations, civil gouernment, vvarfare, or secular studies, of vvhom good trial must be taken before they ought to be preferred to the high dignitie of Bishop or Priest, though for some special prerogative and excellencie, it hath in certaine persons been otherwise, as in S. Ambrose and some other notable men. Tertullian (*li. de prescript.*) noteth Heretikes for their lightnes in admitting every one without discretion to the Clergie. *Their Orders* (saith he) *are rash,* *light, inconstant, neuer steyne Neophytes, then secular men, then our Apostates, as if they may tie them by* *glorie and preferment, vvhich with the truth they can not. No vnto may a man sooner prosper and come* *forward, then in the campe of rebelles, vvhich to be openly, is to deserve much. therefore one to day a Bishop, to* *moreouer sime vvhich is: to day a Deacon, to moreouer Letter, that is, a Reader: to day a Priest, to moreouer a* *lay man. for so laie men also they enjoye the funditions of Priests. And S. Hierom ep. 23 ad Oceanum c. 4.* *saith of such, Yesterday a Catechumen or newly conuerted, to day a Bishop: yesterday in the theatre, to* *day in the Church: at night in the place of games and maisteries, in the morning at the altar: a while ago* *a great patron of flagitiousnes, now a consecrator of shy virgins. And in an other place, One of the best of* *of Plato and Aristophanes they are often so a Bishop, vvhose care is, not to seeke out the marrow* *of the Scriptures, but to seeke the peoples eares with florishing declamations.* *Dialog. cont. Lucifer. c. 5.*

1. *Deacons.* Vnder the name of Deacons are here contained Subdeacons, as before vnder the name of Bishop, Priests also were comprehended. For to these foure pertained the Apostles precept and order touching one wife, and touching conuencie and chastitie, as by the alleaged Councils and fathers (namely by the wordes of S. Epiphanius) doth appeare. for they onely be in holy Orders, as seruing by their proper function about the Altar and the Sacrament: in respect therof

Marriage of Priests is contrary to the ancient canons.

Eusebius. S. Hierom.

S. Augustiae. See S. Leo ep. 92. c. 3.

S. Ambrose.

Tertullian. S. Cyprian. Councils.

None rashly to be admitted to the Clergie

Heretikes admit al sortes without exception.

The three holy orders, only bound to chastitie.

The 4 inferior orders not bound to chastitie.

All the seven orders sun-cern: eue from Christ and the Apostles time.

S. Ambrose calleth the B. of Rome Rector of the vvhole Church.

The heretikes say directly estrange to the Apostle, that the Church is not the pillar of truth.

That the Church is the pillar of truth and can not erre, is proued by many reasons.

The meaning of this article, I beleue the Cath. Church.

vvhwhereof, the law of chastitie pertaineth to them, and not to the foure inferior Orders of *Acolyti, Exorcista, Lectorn,* and *Officiarij.* Vvho neither by precept nor vow be bound to perpetual chastitie, as the others of the holy and high Orders be bound, both by precept and promise or solemne assent made vvhhen they tooke Subdeaconship.

All these degrees and orders to haue been euer since Christes time in the Church of God, it might be proued by al antiquitie: but for as much as the Apostles purpose is not here to reckon vp al the Ecclesiastical Hierarchie, it neede not be treated of in this place. But We vvish the learned to reade the 3. 4. 5. 6. 7. 8. 9. chapters of the 4. Councel of Carthage, vvhererat S. Augustine vvvas present: vvwhere they shal see the expresse callings, offices, and maner of ordering or creating al the said sortes, and shal vvcl perceiue these things to be most auncient and venerable. Let them reade also Eusebius historie, the 35 Chapter of the 6 booke, vvwhere for al these orders he reciteth Cornelius epistle to Fabius, concerning Nouatus. Likewise S. Cyprian in many places, namely ep. 55. an. 1. Where see the notes vpon the same, S. Hieron. ep. 1. c. 6. Of Subdeacon there is mention in S. Augustine. ep. 74. and ep. 10. de epistolis 22 in edit. Paris. S. Epiph. her. 19. S. Cyprian ep. 14. S. Ignatius ep. 9 ad Antiochenos. and in the 43 canon of the Apostles. Conc. Tolet. 2. can. 1. & 3. Conc. Laodiam. can. 11. Epist. Epiph. apud Hieron. 60. c. 1.

12. In the house of God.) Al the vvorld being Gods, yet the Church onely is his house. the Rector or Ruler vvhererat this day. (saith S. Ambrose vpon this place) is Damasus. Where let our louing brethren note vvcl, how cleere a case it vvvas then, that the Pope of Rome vvvas not the Governour onely of one particular See, but of Christes vvwhole house, vvwhich is the Vniuersal Church, vvwhose Rector this day is Gregorie the thirteenth.

13. The pillar of truth.) This place pincheth al Heretikes vvonderfully, and so it euer did, and therfore they oppose them selues directly against the very letter and confessed sense of the same, that is, cleane contrarie to the Apostle. Some saying, the Church to be loit or hidden: some, to be fallen avvay from Christ these many ages: some, to be driuen to a corner onely of the vvorld: some, that it is become a stewes and the seate of Antichrist: lastly the Protestants most plainly and directly, that it may and doth erre, and hath shamefully erred for many hundred yeres together. And they say herein like them selues, and for the credit of their ovvne doctrine, vvwhich can not be true in very deede, except the Church erre. .euen the Church of Christ, vvwhich is here called the house of the liuing God.

But the Church vvwhich is the house of God, vvwhose Rector (saith S. Ambrose) in his time vvvas Damasus, and novv Gregorie the thirteenth, and in the Apostles time S. Peter, is the pillar of truth, the establisshment of al veritie: therfore it can not erre. It hath the Spirit of God to lead it into al truth till the vvorldes end: therfore it can not erre. It is builded vpon a rocke, hel gates shal not preuaile against it: therfore it can not erre. Christ is in it til the end of the vvorld, he hath placed in it Apostles, Doctors, Pastors, and Rulers, to the consummation and ful perfection of the vvwhole body, that in the meane time we be not caried about vvwith every blast of doctrine: therfore it can not erre. He hath praied for it, that it be sanctified in veritie, that the faith of the chiefe Governour therof faile not: it is his house, his spouse, his body, his lotte, kingdom and inheritance, giuen him in this vvworld: he loueth it as his ovvne flesh, and it can not be diuorced or separated from him: therfore it can not erre. the nevv Testament, Scriptures, Sacraments, and sacrifice can not be changed, being the euerlasting dourie of the Church, continued and neuer rightly occupied in any other Church but in this our Catholike Church: therfore it can not erre. And therfore al those poinces of doctrine, faith, and vvworship, vvwhich the Arians, Manichees, Protestants, Anabaptistes, other old or new Heretikes, vvtruelly thinke to be errors in the Church, be no errors in deede, but them selues most shamefully are deceived, and so shal be still, til they enter againe into this house of God, vvwhich is the pillar and ground of a truth: that is to say, not onely it seif free from al error in faith and religion, but the pillar and stay to leane vnto in al doubttes of doctrine, and to stand vpon against al heresies and errors that it times yeld, vvwithout vvwhich there can be no certaintie nor securitie. And therfore the holy Apostles, and Councels of Nice and Constantinople, made it an article of our Creeds, to beleue the *ΚΑΤΗΧΗΤΙΚΗ* and *ΑΠΟΣΤΟΛΙΚΗ* *ΕΚΚΛΗΣΙΑ*. Vvwhich is, not onely to acknowledge that there is such a Church, as heretikes falsely say: but that that vvwhich is called the Catholike Church, & knowen so to be, and comunicath vvwith the See Apostolike, is the Church: and that vve must beleue, heare, and obey the same, as the touch stone, pillar, and firmament of truth. For, al this is comprised in that principle, *I beleue the Catholike Church.* And therfore the Couceti of Nice said, *I beleue in the Church,* that is, I beleue and trust the same in al things.

Neither can the Heretikes escape by being from the knowen visible Church, to the hid congregation or companie of the Predestinate. For that is but a false phantastical apprehension of the

1a. 14. 16. Mat. 16. Mat. 18. Eph. 4. 1a. 17. Luc. 22. 1a. 21. Eph. 5.

1a. 17. 1a. 21. 1a. 22. 1a. 23. 1a. 24.

apprehension of Vviclesse and his folowers. The companie of the Predestinate maketh not any one Societic among them selues, many of them being yet vnborne, and many yet Infidels and heretikes, and therefore be not of the one house of God vvhich is here called, *the pillar of truth*. And those of the Predestinate that be already of the Church, make not a seueral companie from the knowven Catholike Church, but are baptized, houseled, taught, they liue and die in the common Catholike visibie Church, or els they can neither receiue Sacraments, nor saluation. S. Paul instructeth not Timothee howv to teach, preach, correct, and conuerse in the inuisible societic of the Predestinate, but in the visibie house of God. So that it must needes be the visibie Church which can not erre.

If any make further question, howv it can be that any companie or Societic of men (as the Church is) can be void of error in faith, seeing al men may erre: he must knowv that it is not by nature, but by priuilege of Christes presence, of the Holy Ghosts assistance, of our Lordes promis and praier. See S. Augustine vpon these vvordes of the 118 Psalmus *Cane. 13. Ne auferas de ore meo verbum veritatis vsquaque.* Vvhich he hath goodly speaches of this matter. For the same purpose also these vvordes of Lactantius are very notable. *It is the Catholike Church onely, that keepeth the true worship of God, this is the fountaine of truth, this the house of faith, this the Temple of God: vvhether if any man enter not, or from vvhich if any man go out, he is an aliene and stranger from the hope of everlasting life and saluation. No man must by obstinate contention flatter him self, for it standeth vpon life and saluation. Or c. S. Cyprian saith, The Church neuer departeth from that vvhich she once hath known. Ep. 55 ad Cornel. nu. 3. S. Ireneus saith, That the Apostles came laid vp in the Church as in a rich treasure, al truth. And, that she keepeth vvhich most sincere diligence the Apostles saith and preaching. li. 3. c. 4. Or li. 3. c. 3. It were an infinite thing to recite al that the fathers say of this matter, al counting it a most pernicious absurditie to affirme, that the Church of Christ may erre in religion.*

It is the visibie Church that is the pillar or truth and can not erre.

Vvhence the Church hath this priuilege neuer to erre.

S. Augustine.

Lactantius.

S. Cyprian.

S. Ireneus.

CHAP. IIII.

He prophesieth that certaine should depart from the Catholike faith, vvhilling Timothee therefore to inculcate to the people those articles of the said faith. 7 Item to exercise him self in spiritual exercise, 11 to gette authoritie by example of good life, 13 to studie, to teach, to increase in the grace giuen him by holy orders.

2 Tim. 3.
3 Per. 3.
Iude 7.
18.

1
2
3
4
5
6
7



AND the Spirit manifestly saith that in the last times certain^s shal depart from the faith attending to spirites of errour, and doctrines of diuels, † speaking lies in hypocrisie, and hauing their conscience seared, † forbidding to marie, to abstaine from meates vvhich God created to receaue vvith thanks-giuing for the faithful, and them that haue knowven the truth. † For²² every creature of God is good, and nothing to be reiected that is receiued²² vvith thanks-giuing. † For it is²² sanctified by the vvord of God and praier.

† These things proposing to the brethren, thou shalt be a good minister of Christ Iesus, nourished in the vvordes of the faith and the good doctrine vvhich thou hast attained vnto. † But foolish and old vviues fables auoid: and

²² we see plainly by these vvordes such abstinence onely to be disallowed as condemneth the creatures of God to be naught by nature & creation.

Cccc iij exercise

Some (saith S. Chrysoft.) expound this of fasting, but they are deceived. for fasting is a spiritual exercise. See a goodly commentarie of these vvordes in S. August. li. de mor. Eccl. Cap. c. 33.

exercise thy self to pietie. † For corporal exercise is profitable to litle: but pietie is profitable to al things: hauing promise of the life that now is, and of that to come. † A faithful saying and vvorthe of al acceptation. † For to this purpose vve labour and are reuiled, because vve hope in the liuing God vvhich is the Sauour of al men, especially of the faithful. † Commaund these things and teach. † Let no man contemne thy youth: but be an example of the faithful, in vword, in conuersation, in charitie, in faith, in chastitie. † Til I come, attend vnto reading, exhortation, doctrine. † Neglect not the grace that is in thee: vvhich is giuen thee by prophecie, vwith imposition of the handes of priesthod. † These things doe thou meditate, be in these things: that thy profiting may be manifest to al. † Attend to thy self, and to doctrine: be earnest in them. For, this doing, thou shalt saue both thy self and them that heare thee.

1. Tim. 1,
4. 7. 11. 3,
9.

ANNOTATIONS
CHAP. III.

All Heretikes are apostataes from the faith.

1. *Shal depart.* It is the proper description of Heretikes, to forsake their former faith, and to be Apollataes, as the Greeke vword importeth: to giue ease to particular spirites of error & deception, rather then to the Spirit of Christ in his Church, to solouy in hypocricie and shew of vertue the pernicious doctrine of Diuels, vvhich are the suggesters and prompters of al Sectes, and are lying spirites in the mouthes of al Heretikes and false preache: men that haue put their conscience to silence and made it senseles to the holy Churches admonition: the Apostle noting once before also in this same Epistle, that Heretikes haue no conscience, vvhich is the cause both of their fall and of their obduration in heresie.

The old Heresies against matrimonie.

2. *Forbidding to marrie.* He speaketh (saith S. Chrysoftom) of the Manichees, Encratites, and Marcionistes. he. 12 in 1 Tim. S. Ambrose vpon this place, addeth to these the Patritians also. S. Irenus li. 1. c. 30. S. Epiphanius bar. 45. 26. 61. 30. S. Hierom 1. *ans. Irenus.* c. 1. & ep. 50 c. 1 & 3. S. Augustine bar. 15. 40. and generally al antiquitie affirme the same both of them, and also of the Heretikes called Apostolici, Ebionites, and the like. Their heresie about marriage vvas, that to marrie or to vse the act of matrimonie, is of Satan, as S. Irenus vviueseth li. 1. c. 22: and that the distinction of male and femal and the creation of man and vwoman for generation, came of an ill God. They taught their hearers, saith S. Augustine, that if they did vie vwomen, they should in any wise prouide that they might not conceiue or beare children. Clemens Alexandrinus (li. 1. bar. 40. *Strom. in principis*) writeth, that such admit no marriage nor procreation of children, lest they should bring into the vverld creatures to suffer miserie and mortalitie. And this is the damnable opinion concerning marriage, noted here by the Apostle.

The old Heresies about abstinence from Meates.

For the second point consisting in the prohibition of meates or vse of certaine creatures made to be eaten, the said Heretikes or diuers of them (for they were not al of one sect touching these points) taught, that men might not eat certaine sortes of meates, specially of beastes and liuing creatures, for that they were not made (say they) of the good God, but of the euill. And vvine they called the gall of the Prince of darkenes, and not to be drunke at al, and the Vine vvhich it came, to be of the Diuels creation. And diuers other creatures they condemned as things by nature and creation polluted and abominable. *August. bar. Manich. 46. & bar. 15 Tasiar. & suo libro de mor. Manich. 10. 1.* To these were the Heretikes and their heresies vvhich S. Paul here prophecieth of, that forbid marriage and meates as you haue heard, for vvhich they and their follovers were condemned in diuers Councils.

The Catholikes impudently charged with the said old heresies.

Is it not now an intolerable impudencie of the Protestants, vvhich for a smal similitude of vvordes in the text of the sumple, apply this text to the fastes of the Church, and the chastitie of

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of Priests and Religious? As though either by appointing or vsing some daies of abstinence from certaine meates, the Church or any Catholike man condemned the said meates. vnles the Rechmeates is no condemnation of the meates.

Abstinence from certaine meates is no condemnation of the meates.

of Priests and Religious? As though either by appointing or vsing some daies of abstinence from certaine meates, the Church or any Catholike man condemned the said meates. vnles the Rechmeates is no condemnation of the meates.

Concerning marriage likewise, they may as well charge God or the Church for forbid- Forbidling ding the father to marrie the daughter, or the brother the sister, or other prohibited per- certain persons in the Law: as well might they charge Christ and the Apostle for prohibiting the sons to marrie man to marrie, during his viues life: and appointing vvidowes that serue the Church, is no condem- to liue vvarried, and not admitting a married woman as well as vvidow, nor her that hath nation of ma- had moe husbands, as well as her that hath beē married but once: as they charge the Church trimonie, for not admitting married persons to the altar, and for forcing them & Religious persons Catholikes ef- to keepe their promis of chastitie. No, the holy Church is so farre from condemning tegme marri- Wedlocke, that she honoureth it much more thea the Protestants, accounting it an holy monie more Sacramens, vvhich they do not, who onely vse it to lust as the Heathen doe, and not to then the Pro- religion. testants doe.

But it is an old deceitful practise of Heretikes to charge Catholike men vvith old con- demned heresies. The Eutyrians slandered the Council of Chalcedon and S. Leo to be Nestorians, and to make two persons in Christ, because they said there were two na- tures. *Vigilius li. 1. cont. Eutychem.* Arius charged Alexander his Bisshop of Sabellianisme, for auouching the vnitie of substance in Trinitie. *Sacrat. li. 1. c. 3.* Iulianus accused S. Au- gustine of the heresie of Apollinaris. *li. 1. cont. Iulian. c. 15.* Other Pelagians challenged him for condemning marriage. *Retraict. li. 2. c. 53.* And that our Protestants bragge not to The Prote- much of their goodly inuention, Iouinian the old Heretike, their Maister in this point, ac- stants obiections cused the holy doctors and Catholikes vpon this same place, to be Manichees, and to answered long condemne meates and marriage, as both S. Hierom and S. Augustine do testifie. And they ago by S. both answer to the Heretike, that the Church in deede & Catholikes do abstaine frō some Hierom and S. for euer, and some for certaine daies, and euery Christian man lightly at the 40 daies of Augustine. Lent fast: not for that they thinke the meates vncleane, abominable, or of an ill creation, as the Manichees do: but for punishment of their bodies and taming their concupiscences. *Hierom. li. 2. cont. Iouin. c. 11. Aug. cont. Adimantum c. 14. Li. de mod. Cath. Et. Hierom. in c. 4. ad Galat.* And as for marriage, the said doctors answer, that no Catholike man condemneth it for vnlawfull, as the old Heretikes did, but onely preferreth virginie and continencie before it, as a state in it self more agreable to God and more meete for the Cleargie. See S. Au- gustine against Iustus the Manichee *li. 30 c. 1. c. 6.* and *her. 2.* in the name, *Apollin. S. Hierom ep. 10. c. 1. & 3.* At this the Catholikes continually tel the Aduersaries, and they can not but see it: by accustomed audacitie and impudencie they beare it out still.

Aug. li. 1. c. 5 de nupt. & concupisc.

Paul in Rom. 7.

4. *With thanks giuing.* By the most auncient custom of the faithful both before Christ and since, men vie to blesse their table and meates, by the hand and word of a Priest, if any be present, otherwise by such as can conueniently do it. And in husbandmens houses vvhere they haue no other meanes, they should at least blesse Gods giftes and them selues vvith a *Passer noster* or the signe of the Crosse: not onely to acknowledge from whom they haue their continual sustenance, but also to blesse their meate and sanctifie it. For the Grecke vvord vsed of S. Paul, by Ecclesiastical vse, vvhe it concerneth meates, signifieth not onely thanks giuing, but blessing or sanctifying the creatures to be receiued, as being al one vvith *εὐχαριστία*, and in English we call it grace; not onely that after meate; which is onely thanks to God, but that before meate, vvich is alvvays a benediction of the crea- tures, as it is plaine in the prescript and vsual formes of grace. For vvich cause a Priest should euer do it rather then a lay man or any of inferior order in the Cleargie. In so much that S. Hierom (ep. 85) reprehendeth certaine Deacons vvhom he sauy say grace To blesse is a or blesse the meate and the companie, in the presence of a Priest. Vvho also recordeth in preeminence the life of S. Paul the holy Eremite) the great curtesie and humilitie of him and S. An. of the better tonic, yelding one to the other the preeminence of blessing their poore dinner. For to blesse is a grea. thing, and a strictly prerogatiue, as the Apostle vvittnesseth, declaring the person. preeminence of Melchisedec in that he blessed Abraham. Read the note following.

Blessing of the table or of meates, specially by a Priest.

1. Sanctified

No creature il-
by nature, yea
one more san-
ctified then an-
other.

Holy times and
places, & every
thing deputed
to the service
of God, holy.

Creatures hal-
lowed by the
signe of the
Crosse.

The blessing of
our meate vvhich
a vertue is hath.

Holy bread.

The signe of
the crosse vved
in blessing.

The Churches
exorcismes.

Holy vvaies.

1. Sanctified. Al creatures be of Gods creation, none of the Diuel, or of any other cause and beginning, as the Manichees blasphemed: and therefore none are ill, abominable, or vnclene by creation, nature, and condition, but al good and made for mans vse, though al be not alike holy nor equally sanctified. God made seuen daies, but he sanctified onely one of them, he made al places, but he sanctified none but the Temple and such like deputed to his seruice, as the Arke, the altar, and the rest vvhich were by sacred vse both holy them selues, and gaue also holines and sanctification to things that touched them or were applied vnto them. So our Saviour saith, that the Temple sanctified the gold, and the altar the gift, and generally al creatures seuered from common and profane vse, to religion and vvorship of God, are made sacred thereby. So the places and daies of Gods apparition or vvorcking some special vvonders or benefites toward the people, were holy, as Bethel, Sinai, and others. And much more those times and places of Christes Nativite, Passion, burial, Resurreccion, Ascension: vvhich is so plaine a case, that the hill vvhich he vvas transfigured onely, is called therefore by S. Peter, *the holy mount.*

These therefore be holy memories and monuments of al sortes sanctified, besides that creatures (as vve see here) be sanctified also by the vvord of God and praier, that is to say, by benediction & inuocation of our Lordes holy name vpon them, specially by the signe of the Crosse, as S. Chrysostom noteth on this place, *he. 12 in 1 ad Tim.* by the vvhich the aduerfarie povver of Satan vsurping vniustly vpon Gods creatures through mans sinne, and seeking deceitfully to be by the same to annoy mans body or soule, is expelled, and the meates purged from him and made holefom. S. Gregorie (*li. 1 Dialog. c. 4*) recordeth that the Diuel entered into a certaine religious vvoman by eating the herbe lettuce vnblest. And S. Augustine *li. 18 de cin. Dei. c. 18.* Cheveth at large, vvhich vvaies he hath by meates and drinckes and other vsual creatures of God, to annoy men: though his povver be much lesse then it vvas before Christ. but still much desire he hath on al sides to molest the faithful by abusing the things most neere and necessarie vnto them, to their hurt both bodily and Ghosly. for remedie vvhich of, this sanctification vvhich the Apostle speaketh of, is very foueraine, pertaining not onely to this common and more vulgar benediction of our meates and drinckes, but much more (as the proprietie of the Greeke vvord vved by the Apostle for sanctification, doth import) to other more exact sanctifying and higher applying of some creatures, and blessing them to Christes honour in the Church of God, and to mans spiritual and corporal benefites.

For as S. Augustine vvriteth *li. 1 de pecc. merit. c. 16.* besides this vsual blessing of our daily foode, the Cathecumens (that is, such as vvere taught toward Baptisme) are sanctified by the signe of the Crosse, and the bread (saith he) vvhich they receiue, though it be not the body of Christ, yet is holy, and more holy then the vsual bread of the table. He meaneth a kinde of bread then halovved, specially for such as vvere not yet admitted to the B. Sacrament: either the same, or the like to our holy bread, vved in the Church of England and France on Sundaies. And it vvas a common vse in the primitiue Church to beste loaves, and send them for sacred tokens from one Christian man to another, and that not among the simple and superstitious (as the Aduerfarie may imagine) but among the holiest, learnedest, and vvifest. Such halovved breads did S. Paulinus send to S. Augustine and Alipius, and they to him againe, calling them blessings. Read S. Hierom in the life of Hilarion (*post medium*): how Princes and learned Bishops & other of al sortes came to that holy man for holy bread, *panem benedictum.* In the primitiue Church: the people commonly brought bread to the Priests to be halovved. *Author ep. imp. l. 14 in Ms.* The 3 Coucel of Carthage esp. 14. maketh mention of the blessing of milke, honie, grapes, and corne. See the 4 Canon of the Apostles. And not onely diuers other creatures vved at certaine times in holy Churches seruice, as vvaie, fire, palmes, ashes, but also the holy oile, Chrisme, and the vvaier of Baptisme, that also vvhich is the cheefe of al Priestly blessing of creatures, the bread and vvine in the high Sacrifice, be sanctified, for vvithout sanctification, yea (as S. Augustine affirmeth *trall. 118 in Ioan.*) vvithout the signe of the Crosse, none of these things can rightly be done.

Can any man now marvel that the Church of God by this vvarrat of S. Pauls vvord expounded by so long practice and tradition of the first fathers of our religion, doth vse diuers elements and beste them for mans vse and the seruice of God, expelling by the inuocatio of Christes name, the aduerfarie povver from them, according to the authoritie giuen by Christ, *Super omnia demonia. Luc. 9.* *ouer al Diuels:* and by praier, vviuen importun as the Apostle here speaketh, desire of help, al it were by the vertue of Christ to combat vvith the Diuel, and so to expel him out of Gods creatures, vvhich is done by holy exorcisme, and euer beginneth, *Adiutorium nostrum in nomine Domini,* as vve see in the blessing of holy vvaier and the like sanctification of elements. Vvhich exorcismes, namely of children before they come to Baptisme, see in S. Augustine *li. 6 cont. Iulian. c. 5. & de Ex. dogmat. c. 31. De vultu. & concupif. li. 1 c. 20.* and of holy vvaier, that hath been vved these 1400 yeres in the Church by the institution of Alexander the first, in al Christian countries, and of the force thereof against Diuels, see a famous historie in Eusebius *li. 5 c. 21.* and in Epiphanius *lib. 10 Ebionitarum.* See S. Gregorie to S. Augustine our Apostle, of the vse thereof in halovving the Idolatrous temples to be made the Churches of Christ. *apud Bedam li. 1 c. 30. hist. Angl.* Remember hevv the Prophet Elihu applied salt to the healing and purifying of vvaiera, *4 Reg. 1:* how the

Mar. 13.

1 Pet. 2.

Aug. 14. 11. 16.

Aug. 14. 11. 16.

Luc. 9.

Aug.

Angel Raphael vsed the liner of the fish to driue away the Diuel, Tob. 6. 8: how Dauids harp and The force of
 Psalmodie kept the euil spirit from S^{am} Reg. 16: how a peece of the holy earth saued such a mass sanctified crea-
 chamber from infestatio of Diuels, Angist. de Ciuit. deli. 11. 2. 8: how Christ him self, both in Sacra-
 ments, & out of them, occupied diuers sanctified elements, some for the health of the body, some for The holy land,
 grace and remission of sinnes, and some to vvorked miracles by. See in S. Hierom against Vigilantius Reliques.
 c. 1. how holy Reliques torment them. * In the historie of Iulianus the Apostata, how the signe of the The crosse.
 Crosse: in the Actes (cap. 19) how the name of Iesus yea and of Paul putteth them to flight. The name of
 Furnish your selues vvith such examples and groundes of Scriptures and antiquitie, and you Iesus.
 shall contemne the Aduersaries caullations and blasphemies against the Churches practise in such
 things, and further also finde, these sacred actions and creatures, not only by increase of faith,
 feruor, and deuotion. to purge the impuritie of our soules, and procure remission of our
 daily infirmitie, but that the cheefe Ministers of Christes Church, by their soueraine autho-
 ritie graunted of our Lord, may ioyne vnto the same, their blessing and remission of our venial Remission of
 sinnes or spiritual dettes: as vve see in S. Iames, remission of al sinnes to be annexed to the vndion venial sinnes
 vvith holy oile, vvhich to the Catholikes is a Sacrament, but to the Protestants vvas but a tempo- annexed to ha-
 rary ceremonie, and to some of them not of Christes institution, but of the Apostles onely. In their loued creatu-
 res.
 ovne sense therefore they should not marvel that such spiritual effectes should procede of the
 vse of sanctified creatures, vvhereas venial trespasses be remitted many vvaies, though mortal ordi-
 narily by the Sacraments onely. S. Gregorie did commonly send his benediction and remission
 of sinnes, in and vvith such holy tokens as vvere sanctified by his blessing and touching of the S. Gregorie.
 Apostles bodies and Martyrs Reliques, as novv his successors do in the like halowved rememoranc-
 es of religion. See his 7 booke, epistle 116: and 9 booke, epistle 60. Thus therefore and to the effe-
 cts aforesaid the creatures of God be sanctified.

If any man object that this vse of creatures is like coniuration in Necromancie, he must knowv The difference
 the difference is, that in the Churches sanctifications and exorcismes, the Diuels be commaunded, betvvene the
 forced, and tormented by Christes vvord and by prayers: but in the other vvicked practises, they Churches exor-
 be pleased, honoured, and couenanted vvithal: and therefore the first is godly and according to the cismes & other
 Scriptures, but Necromancie abominable and against the Scriptures. coniurations.

14. The grace.) S. Augustine declareth this grace to be the gift of the holy Ghost giuen vnto
 him by receiving this holy Order, vvhereby he vvas made fitte to execute the office to his ovne Grace giuen in
 saluation and other mens. And note vvithal, that grace is not onely giuen in or vvith the Sacra- the Sacramēt of
 ments, by the receivers faith or deuotion, but by the Sacrament, per impositionem, by imposition of Orders.
 hands. for so he speaketh 1 Tim. 1. Which is here said, cum impositione, vvith imposition.

14. With imposition.) S. Ambrose vpon this place, implieth in the vvord imposition of hands, Consecratio of
 al the holy action and sacred vvordes done and spoken ouer him vvhen he vvas made Priest. Priests by im-
 Wherby (saith he) he vvas assigned to the vvork, and received authoritie, that he durst offer sacrifice in position of
 our Lordes hande vnto God. So doth the holy Doctor allude vnto the vvordes that are said novv also hands.
 in the Catholike Church to him that is made Priest: Accipe potestatem offerendi pro viuīs & mortuis
 in nomine Domini. that is, Take or receive thou authoritie to offer for the lining and the dead in the name of
 our Lord. for the vvich S. Hierom also (as is noted before) saith, that the ordering of Priests is,
 by imposition of hands and impression of voice.

14. Of Priesthood.) The practise of the Church giueth vs the sense of this place, vvhich the Holy Orders a
 ancient Council of Carthage doth thus set downe. When a Priest taketh orders, the Bishop blessing Sacrament.
 him and holding his hand vpon his head, let al the Priests present lay also their hands on his head by the Bis-
 hops hands &c. Vvho seeth not novv, that holy Orders giuing grace by an external ceremonie and
 vvork, is a Sacrament? So al the old Church counteth it. And S. Augustine (cont. ep. Parmen. li. 2
 c. 13.) plainly saith that no man doubteth but it is a Sacrament. and lest any man thinke that he
 vseth not the vvord Sacrament properly and precisely, he loyneth it in nature and name vvith Bap-
 tisme. Againe vvho seeth not by this vse of imposition of hands in giuing Orders and other Sacra-
 ments, that Christ, the Apostles, and the Church may borowv of the Ievvish rites, ceremone conue-
 nient ceremonies and Sacramental actions, seeing this same (as the Heretikes can not deny) vvas
 received of the maner of Ordering Aaron and the Priests of the old lawv or other heads of the
 people? See Exod. 29. Num. 27. 23.

16. Same both thy self.) Though Christ be our onely Saviour, yet the Scriptures forbeare not to Men also are
 speake freely and vulgarly and in a true sense, that man also may saue him self and others. But the called sauiours
 Protestants notwithstanding solovv such a captious kind of Diuinitie that if a man speake any such vvithout dero-
 thing of our Lady or any Saviour in heauen, or other meane of procuring saluation, they make it a gatio to Christ.
 derogation to Christes honour. Vvith such hypocrites haue vve novv a daies to do.

CHAP. V.

How to behaue himself towards young and old. 1 to bestowv the Churches oblations vpon the needy
 widowers. 2 and not to admitte the said Churches widowers vnder threescore years old.
 3 In distribution to respect vvell the Priests that are painful. 4 and howv in his Confi-
 sse to haue accusations against Priests. 5 to be strait in examining before he gins Or-
 ders. 6 to be chaste, and to remitte somewhat of his drinking vvater.

Dddd

A Senjour



The Epistle
for holy vvi-
dowes.

¶ Because of
this continual
prayer vvhich
standeth not
vvith coniugal
& carnal actes
of matrimonie
(as the Apo-
stle signifieth
1 Cor. 7. 1)
therefore were
these vvidowes
to liue in
the state of
perpetual con-
tinencie.

c Double ho-
nour and liue-
lihod due to
good Priestes.

¶ Here the A-
postle vvill not
haue euery
ligh felovv to
be heard a-
gainst a priest-
to S. Augustin
for the like re-
uerence of
priesthod, ad-
monisheth
P'scarius that
in no vwise he
admitte any
testimonies or
accusations of
Heretiks a-
gainst a Catho-
like priest. ep.
112.

Seniour rebuke not : but seeche as a father: 1
yong men, as brethren: † old vvomen, as 2
mothers : yong vvomen, as sisters, in al cha-
stitie.

† Honour vvidowes: vvhich are 3 vvi-
dowes in deede. † But if any vvidovv haue children or ne- 4
phevves: let her learne first to rule her ovvne house, and to
render mutual dutie to her parents. for this is acceptable be-
fore God. † But she that is a vvidovv in deede and desolate: 5
let her hope in God, and continue in obsecrations & 6 prai-
ers night and day. † For she that is in delicioufenes, liuing 6
is dead. † And this commaund that they be blamlesse. † But 7
if any man haue not care of his ovvne, and especially of his 8
domesticals, he hath denied the faith, and is vvorse then an
infidel. † Let a vvidovv be chosen of no lesse the three score 9
yeres, vvhich hath been the 10 vvife of one husband, † hauing 10
testimonie in good vvorkes, if she haue brought vp her chil-
dren, if she haue receiued to harbour, if she haue vvashed
the Saincs feete, if she haue ministred to them that suffer tri-
bulation, if she haue solovved euery good vvorke. -1 † But 11
the yonger vvidowes auoid. For vvhen they shal be 12 vvan-
ton in Christ, they vvill marie: † hauing damnation, be- 12
cause they haue made void 13 their first faith. † and vvithal 13
idle also they learne to goe about from house to house: not
only idle, but also ful of vvordes and curious, speaking
things vvhich they ought nor. † I vvill therefore the yonger 14
to marie, to bring forth children, to be housevvives: to giue
no occasion to the aduersarie for to speake euil. † For novv 15
certaine are turned backe 16 after Satan. † If any faithful man 16
haue vvidowes, let him minister to them, and let not the
Church be burdened: that there may be sufficient for them
that are vvidowes in deede.

† The priestes that rule vvell, let them be esteemed 17
thie of double honour: especially they that labour 17 in the
vvord and doctrine. † For the Scripture saith: *Thou shalt not 18*
moofe the mouth to the ox that treadeth out the corne and, The vvorke man is 18
vvorthie of his hire. † ¶ Against a priest receiue not accusation: 19
but vnder two or three vvitnesses. † Them that sinne, re- 20
proue before al: that the rest also may haue feare.

† I testifie before God and Christ I 21 s v s, and the elect 21
Angels, that thou keepe these things vvithout preiudice,
doing

Den. 24.
1. Cor. 9.
Mat. 10;
10.

22 doing nothing by declining to the one part. † Impose haides on no man lightly, neither do thou communicate vvith other mens sinnes. Keepe thy self chaste. † Drinke not yett water: but vse a litle vvine for thy stomake, and thy often infirmities. † Certaine mens sinnes be manifest, going before to iudgement: and certaine men they folovv. † In like manner also good deedes be manifest, & they that are othervvise, can not be hidde.

11 Bishops must have great care that they give not orders to any that is not well tried for his faith, learning, and good behaviour.

ANNOTATIONS
CHAP. V.

Ambr. in Luc. c. 2. 37. 3. *Widowes in deede.* S. Ambrose calleth them vvidovves and desolate in deede, that might marie, but to make them selves better and more vvorthy of God, refuse marriage, vvich they know to be but once blessed, imitating holy Anne, vvho in fasting and prayers served God night and day, neuer knowing but one husband. Such professed vvidovves then are to be honoured and succoured. Neither doth he speake onely of the Churches vvidovvhod, (of vvhom specially aftervvard) but of al that by profession keepe their vvidovvhod, exhorting them to passe their time in prayer and fasting, v. 5. Vvich vv as an honorable and holy state much vvritten of, and commended in the primitive Church, namely by S. Ambrose and by S. Augustine, vvho vvrote bookes intituled thereof, and make it next to virginie. *Ambr. de vidua. August. de bono viduitate.*

Widowhod.

8. *He hath denied.* Not that by this or by any other deadly sinne (except incredulitie or doubtfulness in beleefe) they lose their faith: but that their factes be not answerable to their faith and to Christian religion, vvich prescribeth al such duties.

9. *Let a vvidovv be chosen.* Nowv he speaketh more particularly and specially of such vvidovves as vv ere nourished and found by the oblations of the faithful & the almes of the Church, and did vvithal some necessarie seruices about vvomen that vv ere to be professed or baptized, for their instruction and addressing to thar and other Sacraments, and also about the sicke and impotent: and vvithal sometimes they had charge of the Church goods or the disposition of them vnder the Deacons: in respect vvhereof they also and the like are called *Diaconisse*, Eusebius li 6 c 35 reciteth out of Cornelius Epistle, that in the Church of Rome there is one Bishop, 40 Priests, sixe Deacons, seven Subdeacons, Acóluthi 42, Exorcistes, Lectors, and Ostiarij 52, vvidovves together vvith the poore 150, al vvich God nourisheth in his Church. See *Act. Apost. c. 6.* S. Chrysostom li 3 *de Saerdotio propriis finem.* S. Epiphanius in *harisi 79 Collyridianorum.* Nowv then, vvhat manner of vvomen should be taken into the fellowvvhip of such as vv ere found of the Church, he further declareth.

Widowes called *Diaconisse*, & their office.

9. *The vvife of one husband.* If you vvould haue a plaine paterne of Heretical fraude, corruption, and adulteration of the natie sense of Gods vvord, and an insuincible demonstration that these newv Glosters haue their consciences seared and hartes obdured, vvillingly peruerting the Scriptures against that vvich they knowv is the meaning thereof, to the maintenance of their factes: marke vvell their handling of this place about these vvidovves of the Church. S. Paul prescribeth such onely to be admitted as haue been the vvives of one husband, that is to say, once onely married, not admitting any that hath been vvise married. By vvich vvordes the Catholikes proue first, that the like phrase vvise before of Bishops and Deacons, that they should be the husbands of one vvife, must needs signifie that they can not be vvise married, nor admitted to these and the like functions, if they vv ere more then once married before. Secondly, vve proue by this place against the Aduersaries, that the state of vvidovvhod is more vvorthy, honorable, decent, and pure in respect of the seruice of the Church, and more to be relieved of the reuenues thereof, then the state of married folkes, and that not onely (as the Aduersaries perhaps may answer) for their greater necessity, or more leisure, freedom, or expedition to seruice, in that they be not combered vvith husband and household, but in respect of their vviall continencie, chastitie, and puritie. For els such as vv ere vvidovves vvith intention and freedom to marie aftervvard, might haue been admitted by the Apostle, as vv el as those that vv ere neuer to marie againe.

These vv idovves must haue had but one husband: vvhereof many Catholikes like conclusions are deduced.

Thirdly, vve proue that second marriage not onely after admission to the almes or seruice of the Church, but before also, is disagreeable and a signe of incontinencie or more lust and fleshlines then is agreeable or comely for any person belonging to the Church: and consequently, that the

1
2
3

D d d d ij Apostle

Apostle in the last chapter treating of the holy functions of Bishops, Priests, Deacons, and of the Churches refusing generally bigamy or twice married persons, must needs much more meane that no man twice married should be received to holy Orders: and further, that as none were admitted to be widowers of the Church, that ever intended to marie againe, so none should ever be received to minister the Sacraments (which is a thing infinitely more, and requireth more puritie, and continencie, then the office or state of the said widowers,) that intended to marie againe. To receive the body of Christ (saith S. Hierom in *Apolog. pro lib. cont. Iovin. ep. 50. c. 6.*) is a greater and holier thing then prair, and therefore Priests that must both continually pray and also be occupied about the receiving or ministering the holy Sacrament daily, must live continently.

4
5
Fourthly, we proue that it is not vnlawfull to annexe, by precept or the parties promise, single life or chastitie to a whole state or order of the faithful, because the Apostle & the whole Church in his time ioynd to this state of the Churches widowers, perpetual continencie. Fifthly, we proue hereby that to refuse and not to accept the twice married or such as will not live single, into the state of widowers or holy Orders, is not to condemne or forbid second marriage, or once & often marrying, with the Manichees according to the doctrine of Diuels, as the Protestants (and before them the old condemned Iovinianistes) do blaspheme the Church, for then did S. Paul allow and teach doctrine of Diuels, who refuseth a twice married woman, and bindeth others by their entering into this state, neuer to marie againe: as no doubt he did the Clergie men much more in the 3 chapters before. Thus loe we Catholikes conferre & conster the Scriptures, & for this meaning we haue al the Doctors without exception. Vvhat shift then haue the Heretikes here? for marie and remarie they must, let the Scriptures & al the Doctors in the world say nay to it. In truth they do not expound the word of God, but seee from the euidence of it, some one way & some another.

The Caluinists most absurd exposition of the Apostles wordes.

Their blasphemie against the plaine text.

And of al other, their extremest and most shameful tergiversation is, that the Apostle here forbiddeh * not the admission of such widowers as haue been twice married, but onely them that haue had two husbands at once. which was a very vnprobable and extorted exposition before, concerning Bishops and Deacons, c. 3. and (as S. Hierom saith ep. 83.) *male nodo malum conuenit*: but here that an exception should be made onely against widowers that had had two husbands together (which was a thing neuer lawfull nor neuer heard of) that is a most intolerable impudencie, and a construction that neuer came to any vvise mans cogitation before: and yet these their fantasies must be Gods vvord, and bigamy or bigamia must against their old natures and vs of al vvriters, be al one vvith Polygamie and Polygama. They giue an example of such widowers, in women diuorced lustly from their husbands in the old law. As though S. Paul here took order for the lewes widowers onely, or that had been such a common case among the lewes also, that the Apostle neede d to take so careful order for it, finally, they let not say that if the Apostle should be vnderstood to refuse a widower twice married at fundrie times, it were vnreasonable & iniurious to second marriages, vvich haue no more indecencie or signe of incontinencie (say they) then the first. Thus bold they are vvith the Apostle and al antiquitie.

See a vpon the plaine.

11. *Wanton in Christ.*] Vidowers vxaxing vvarme, idle, and vvell fedde by the Church, lust after husbands, as also Apostate-Priests and Superintendents marie, specially after they haue gotten good Ecclesiastical liuings. Which is to waxe wanton in Christ, or against Christ, *κατὰ χριστόν*. * The Greeke vvord signifieth to cast off the raines or bridle, that is, the bond or promise of continencie which they had put vpon them.

* *κατὰ χριστόν*

The very vvill to breake the vvow of chastitie, is damnable.

11. *They vvill.*] In the chastitie of vvider vvholes or Virginitie (saith S. Augustine) *the conuenient of a greater gift is sought for. Which being once desired, chosen, and offered to God by vvow, it is not onely damnable to enter aftervvard into marriage, but though it come not actually to marriage, onely to haue the vvill to marie is damnable.* Aug. li. de bono vvduic. cap. 9.

12. *Having damnation.*] It signifieth not blame, checke, or reprehension of men, as some to make the fault seeme lesse, vvould haue it: but * judgement or eternal damnation, which is a heauy sentence. God graunt al married Priests and Religious may consider their lamentable case. Vvhat a greuous sinne it is, see S. Ambrose *ad virginem lapsam cap. 5 & 8.*

* *judicium*

Breaking of their first faith, is (by the consent of al antiquitie) vvhe they breake their vvow of chastitie.

11. *Their first faith.*] Al the auncient fathers that euer vvrote commentaries vpon this Epistle, Greeke and Latin, as S. Chrysostom, Theodoret, Oecumenius, Theophylactus, Primasius, S. Ambrose, Ven. Bede, Haimo, Anselme, and the rest: also al others that by occasion vse this place, as the 4 Council of Carthage ca. 104. and the 4 of Toledo c. 35. S. Athanasius li. de virginibus. S. Epiphanius har. 48. S. Hierom *ant. Iovinianum li. 1. c. 7 & 8* in c. 44 *Exab. propi finem*. S. Augustine in exceeding many places: al these expound the Apostles vvordes of the vvow of Chastitie or the faith and promise made to Christ to live continently. *What is to breake their first faith?* saith S. Augustine, *They vvow, and performed not. In p. 74. propi finem.* Againe in another place, *They breake their first faith, that stand not in that vvich they vvow. Li. de Sancta virgine. c. 33.* Againe he and al the fathers vvith him in Carthage Councel before named: *If any vvider vvow, be vv young so neuer they vvare left of their husbands damnd, haue vvownd them selves to God, left their laicall habits, and vnder the testimonie of the Bishop and Church haue appeared in religious vvowes, and aftervvard yet any more to somer marriage, according to the Apostles sentence*

sententia

sentences they shal be damned, because they were so bold to make void the faith or promise of Chastitie which they vowed to our Lord. So saith he and 215 fathers moe in that Council.

And this promise of chastitie is called, *faith*, because the fidelitie betwixt married persons is ordinarily called of holy writers, *faith*; and the vow of chastitie made to God, joy- neth him & the persons so vowing, as it were in marriage, so farre, that if the said persons breake promise, they are counted and called in the last alleged Council, *Gods adulterers*. In the 3 to the Romanes also and often els vvhether, *faith* is taken for promise or fidelitie. And that it is so taken here, the vvorde *irritum facere* (to frustrate and make void) do proue. for this terme is commonly vsed in matter of vow, promise, or compacte. *Gen. 17. Num. 30.* This promise is called here *prima fides* (the first faith) in respect of the later promise vvhich vowbreakers make to them vvhith vvhom they pretend to marrie. So saith S. Augustine *li. de bono viduis. c. 8. & 9.* and Innocentius *1 ep. 2. cap. 13. to. 1. Com.* And this is the onely native, euident, and agreeable sense to the circumstance of the letter. And the vaine euasion of the Heretikes to saue the Apostate-Monkes, Friers, Nunnes, and Priests from damnation for their pretended mariages, is frivulous: to vvit, that *first faith* here signifieth the faith of Baptisme or Christian beleefe, & not the promise or vow of Chastitie. But vve aske them if this faith of Baptisme be broken by marriage or no. For the text is plaine that by intending to marie, they breake their faith, and by breaking their faith they be damned, if they die vvhithout repentance. In truth vvhich way so euer they writhe them selues to defend their sacrilege or pretended mariages, they lose their labour and struggle against their owne conscience and plaine Scripture.

Why this vow is called faith or fidelitie.

Vvhy the first faith.

The heretikes exposition of this first faith, impossible & against the text.

* either wife or gonneth 17. 11.

14. *I will the younger.* He speaketh of such yong ones as were yet free. For such as had already made vow, neither could they vvhithout damnation marie, were they yong or old, nor he vvhithout sinne commaund or counsel them to it. Neither (as S. Hierom proueth to Gerontia, and S. Chrystom vpon this place) doth he precisely commaund or counsel the yong ones that were free, to marie, or absolutely forbid them to vow chastitie: God forbid, say they. But his speech containeth onely a wise admonition to the frailer sort, that it were farre better for them not to haue vowed at all, but to haue married againe, then to haue fallen to aduourie and Apostacie after profession. Vvhich is no more but to preferre second marriage before fornication: and a good warning, that they vvhich are to profess, looke wel vvhath they do. S. Pauls experience of the fall of some yong ones to marriage, caused him to giue this admonition here: as also that before, that none should be receiued to the Churches almes vnder threescore yeret of age. Not forbidding the Church for euer, to accept any vowes of vvidowes or virgins til that age, as the Heretikes falsly asfirme: but shewing vvhath was meete for that time and the beginning of Christianitie, vvhhen at yet there were no Monasteries builded, no prescript rule, no exact order of obedience to Superiors: but the professed (as S. Paul here noteth) coursed & wandered vp and downe idly, as novv our professed virgins or Nunnes do not, neither can do. Of vvhom therefore, vvhether discipline is obserued, there is no cause of such danger. Besides that vvidowes hauing had the vse of carnal copulation before, are more dangerously tempted, then virgins that are brought vp from their tender age in pietie and haue no experience of such pleasures. See S. Ambrose *li. de viduis*, prouing by the example of holy Anna, vvhho liued a vvidow euen from her youth til 80 yeret of age, in fasting and praying night and day, that the Apostle doth not here vvhithout exception forbid al yong vvidowes to vow, yea he esteemeth that profession in the yonger women much more laudable, glorious, and meritorious. See his booke *de Viduis in iustis*.

It is better for the frailer sort, that are in danger of falling, to marie rather then to vow.

Yong vvhomen may be professed & taken into religio-

15. *After Satan.* Vve may here learne, that for those to marie vvhich are professed, is to turne backe after Satan. For he speaketh of such as were married contrary to their vow. And herevpon vve call the Religious that marie (as Luther, Bucer, Peter martyr and the rest) Apostataes. More vve learne, that such yong ones haue no excuse of their age, or that they be vehemently tempted and burne in their concupiscences, or that they haue not the gift of Chastitie. For notwithstanding al these excuses, these yong professed vvidowes if they marie, go backeward after Satan, and be Apostataes, & damned, except they repent. For as for the Aposties vvorde to the Corinthians, *It is better to marie then to burne*, Vve haue before declared out of the fathers, and here vve adde, that it pertaineth onely to persons that be free and haue not vowed to the contrarie. as S. Ambrose *li. ad virg. lapp. c. 5.* S. Augustine *de bono vid. c. 8.* and S. Hierom *li. 1. conu. iouis. c. 7.* expound it.

To marie after the vow of Chastitie, is to goe after Satan.

1 Cor. 7.

The Heretikes of our time thinke there is no remedie for fornication or burning, but marriage. and so did S. Augustine vvhhen he was yet a Manichee. *Putabam me miserum esse, I thought (saith he li. 6. Confes. c. 11.) that I should be an unhappie and miserable man if I should lacke the companie of a vvhoman, and the medicine of my meris to heale the same infirmities I thought not vpon, because I had not tried it: and I imagined that continencie vvas in a man: vvhich power and libertie, vvhich in my self I did not feele: being so foolish he not to vnderstand that no man can be continent vvhithout marriage.*

The heretikes only remedie against concupiscence is marriage.

The vow of chastitie lawfull, possible to be kept, more grateful to God.

By al which you may easily proue, that chastitie is a thing that may lawfully be vowed, that it is not impossible to be fulfilled by praier, fasting, and chastisement of mens concupiscence, that it is a thing more grateful to God then the condition of married persons: for els it should not be required either in the Cleargie or in the Religious. finally, that it is most abominable to persuade the poore virgins or other professed to such sacrilegious vvedlocke, which S. Augustine auoucheth to be worse then aduoutrie. *de bon. vidu. c. 4.*

Iouinians heresie in this point, condemned of old, is called of the Protestants, Gods vword.

Iouinian was the first that euer made mariage equal vwith virginie or chaste life, for which he was condemned of heresie. *Aug. in argumentis li. de bono coniugali. De pre. merit. li. 3. c. 7. Li. de heres. bar. 82.* He was the first that persuaded professed virgins to marie, which S. Augustine saith was so clerely and vwithout question vicked, that it could neuer infect any Priest, but certaine miserable Nunnes. Yea for this strange persuasion he calleth Iouinian a monster, saying of him thus *Li. 2. Retract. cap. 22. The holy Church that is there (at Rome) most faithfully and stoutly resisted this monster.* S. Hierom calleth the said Heretike and his complices, *Christian epicures. li. 2. contra Iouin. c. 19.* See S. Ambrose *ep. 82 ad uerullanum episcopum in initio.* But vwhat would these holy doctors haue said, if they had lived in our doleful time, vwhen the Protestants go quite avay vwith this vickednes, and call it Gods vword?

17. In vword and doctrine. Such Priests specially and Prelates are vworthy of double, that is, of the more ample honour, that are able to preach and teach, and do take paines therein. Vwhere vve may note, that al good Bishops or Priests in those daies were not so vvel able to teach as some others, and yet for the ministratione of the Sacraments, and for vvisdom and gouernement, were not vnmeet to be Bishops and Pastors. for though it be one high commendation in a Prelate, to be able to teach, as the Apostle before noted: yet al can not haue the like grace therein, and it is often recompensed by other singular gistes no lesse necessarie. S. Augustine laboured in vword and doctrine, Alipius and Valerius were good Bishops, and yet had not that gift. *Pesid. in vit. Aug. c. 5.* And some times and countries require preachers more then other. Al vwhich vve note, to discouer the pride of Heretikes, that contemne some of the Catholike Priests or Bishops, pretending that they can not preach as they do, vwith meretricious and painted eloquence.

21. Water. You see how lawfull and how holy a thing it is, to fast from some meates or drinckes, either certaine daies, or alwaies, as this B. Bishop Timothee did: vwho was hardly induced by the Apostle to drinke a litle wine vwith his vwater in respect of his infirmities. And marke vwithal, vwhat a calumnious and stale cauillation it is, that to abstaine from certaine meates and drinckes for punishment of the body or deuotion, is to condemne Gods creatures. See an homilie of S. Chrylostom vpon these vwordes, to. 5.

Many good & vworthie Bishops, that haue not the gift of preaching and teaching.

CHAP. VI.

What to teach seruants. 3 If any teach against the doctrine of the Church obstinately, he doth it of pride and for lucre. 11 But the Catholike Bishop must follow vertue, having his eye alwaies to life everlasting and to the coming of Christ. 17 What to command the riche. 20 Finally, to keepe most carefully the Catholike Churchs doctrine, vwithout mutation.

WHOSOEVER are seruantes vnder yoke, let them counte their maisters vworthie of al honour: lest the name of our Lord and his doctrine be blasphemed. † But they that haue faithful maisters, let them not contemne them because they are brethren, but serue the rather, because they be faithful and beloued, vwhich are partakers of the benefite. These things teache and exhort.

c See the notation before cap. 1, 3, 4.

† If any man teach otherwise, and consent not to the sound vwordes of our Lord Iesus Christ, and to that doctrine

clijij-lan-a

- 4 **Erine**, which is according to pietie: † he is proude, know-
 ing nothing, but languishing about questions and strife of
 vvordes: of vvhich rise enuies, contentions, blasphemies,
 5 **euil suspitions**, † conflictes of men corrupted in their
 minde, and that are deprived of the truth, that esteeme gaine
 6 to be pietie. † But ^b pietie vvith sufficiencie is great gaine.
 7 † For vve * brought nothing into this vvorld: doubtlesse,
 8 neither can vve take avvay any thing. † But * hauing foode,
 and vvher vvith to be couered, vvith these vve are content.
 9 † For they that vvill be made riche, fall into tentation & the
 10 snare of the deuill, & many desires vnprofitable and hurtful,
 vvhich drovvne men into destruction and perdition. † For
 the roote of al euils is couetousnes: † vvhich certaine de-
 11 siring haue erred from the faith, and haue intangled them sel-
 ues in many sorowes.
 12 † But thou, o man of God, see these things: and ^b pursue
 iustice, pietie, faith, charitie, patience, mildenes. † Fight the
 good fight of faith: apprehend eternal life, † vvherein thou
 art called and hast confessed a good confession before many
 13 vvitnesses. † I commaund thee before God vvho quic-
 keneth al things, and Christ Iesus vvho * gaue testimonie
 14 vnder Pontius Pilate a good confession: † that thou keepe
 the commaundement vvithout spotte, blamelesse vnto the
 15 comming of our Lord Iesus Christ. † vvhich in due times
 the Blessed & onely Mightie vvill shevv, the * King of kings
 16 and Lord of lordes, † vvho only hath immortalitie, and in-
 habiteth light not accessible, * vvhom no man hath seen, yea
 neither can see, to vvhom be honour and empire euerlasting.
 Amen. †
 17 † Commaund the riches of this vvorld not to be high
 minded, nor to trust in the vncertaintie of riches, but in the
 18 liuing God (vvho giueth vs al things abundantly to enioy)
 † to doe well, to become riche in good workes, to giue easily,
 19 to communicate, † to heape vnto them selues a good † fou-
 dation for the time to come, that they may apprehend the
 true life.
 20 † O Timothee, keepe the ^c depositum, auoiding the ^c profane
 nouelties of voices, & oppositions of ^c falsely called know-
 21 ledge. † Vv which certaine promising, haue erred about the
 faith. Grace be vvith thee. Amen.

^b The epistle
for S. Alexius
1st. 17.

^c As in the
1. chap. lacke of
faith and good
conscience, so
here couetous-
nes or desire
of these tem-
poral things,
& in the end of
this chap. pre-
sumption, and
boasting of
knowledge, are
causes of fall-
ing from the
faith: heretic
often being
the punishmēt
of former sin-
nes.

^b The epistle
for S. Timo-
thee, 1st. 14.

^c Almes' dee-
des and good
workes laide
for a foundatiō
and ground to
attaine euer-
lasting life. So
say the doctors
vvith this place.

Iob 1, 21.
Mat. 6,
25.

Io. 18, 37

Apc. 17,
14-19,
16.
Io. 1, 18.

^c non-
parias.
S. Crys-
ostom.

ANNOTATIONS
CHAP. VI.

4. *Languishing.*) Euen these be the good disputes of our nevv Sect-masters, and the vvorld hath to long proued these inconueniences here named, to be the fruites of such endles altercations in religion as these vnhappie sectes haue brought forth.

Depositarum. is the Catholike truth descending from the Apostles by succession of Bishops, euen vnto the end.

20. *Depositarum.*) The vvhole doctrine of our Christianitie being taught by the Apostles, and deliuered to their successors, and comming downe from one Bishop to an other, is called the *Depositarum*, as it vvete a thing laid into their hands, and committed vnto them to keepe. Vvwhich because it passeth from hand to hand, from age to age, from Bishop to Bishop vvithout corruption, change, or alteration, is al one vvith Tradition, and is the truth giuen vnto the holy Bishops to keepe, and not to lay men. See the notable discourse of Vincentius Lirinensis vpon this text. *li. anti. profan. har. Nouatianus.* And it is for this great, old, and knowven treasure committed to the Bishops custodie, that S. Irenzus calleth the Catholike Church *Depositarium diuini, the rich treasure of truth.* li. 3 c. 4. And as Clemens Alexandrinus vvriteth *li. 2 Strom.* this place maketh so much against al Heretikes vvho do al change this *Depositarum*, that for it onely such men in his daies denied this Epistle. The Heretikes of our daies challenge also the truth, and say it is the old truth. but they leape 14 or 15 hundred yeres for it ouer mens heads to the Apostles. But vve call for the *Depositarum*, and aske them in vvhoose hands that truth vvwhich they pretend, vvvas laid vp, and howv it came downe to them. for it can not be Apostolical, vvles it vvete *Depositarum* in some Timothees hand, so to continuev from one Bishop to an other vvtil our time and to the end.

The Protestants can shew no such *depositarum*.

21. *Profane nouelties.*) *Non dixit antiquitates* (saith Vincentius Lirinensis) *non dixit vetustates, sed profanas nouitates. Nam si vitanda est nouitas, tenenda est antiquitas: si profana est nouitas, sacra est vetustas.* that is, He said not, *ANTIQUITIES:* he said not, *ANCIENTNES:* but *PROFANE NOVELTIES.* For if noueltie is to be avoided, antiquitie is to be kept: if noueltie be profane, ancientnes is holy and sacred. See his vvhole booke against the profane nouelties of heresies.

Profane nouelties of vvordes how to be tried and examined.

Vve may not measure the nevvnes or oldnes of vvordes and termes of speaking in religion, by holy Scriptures onely: as though all those or only those vvwere nevv and to be rejected, that are not expressely found in holy vvrite: but vve must esteeme them by the agreeableness or disagreeableness they haue to the true sence of Scriptures, to the forme of Catholike faith and doctrine, to the phrase of the old Christians, to the Apostolike vse of speache come vnto vs by tradition of all ages and Churches, and to the prescription of holy Councils and Schooles of the Christian vvorld: vvwhich haue giuen out (according to the time and questions raised by heretikes and contentions persons) very fit, artificiall, and significant vvordes, to discern and defend the truth by, against falshood.

Catholike termes not expressely in the Scriptures, but in sence, are no such nouelties of vvordes.

These termes, *Catholike, Trinitie, Person, Sacrament, Incarnation, Masse,* and many more, are not (in that sence vvhereln the Church vseth them) in the Scriptures at all, and diuers of them vvwere spoken by the Apostles before any part of the nevv Testament vvvas vvritten, some of them taken vp straight after the Apostles daies in the vvritings and preachings of holy Doctores, and in the speech of all faithfull people, and therfore can not be counted Nouelties of vvordes. Others beside these, as, *Consubstantial, Deipara, Transubstantiation,* and the like, vvwhich are neither in expresse termes found in Scriptures, nor yet in sence (if vve should folovv the iudgement of the speciall sectes against vvwhich the said vvordes vvwere first inuented, the Arians crying out against Niece Council, for the first: the Nestorians against the Ephesine Council, for the second: the Lutherans & Calvinists against the Lateran and the later Councils, for the third) these vvordes also notwithstanding, by the iudgement of holy Church and Councils approued to be consonant to Gods vvord, and made authenticall among the faithfull, are sound and true vvordes, and not of those kinde vvwhich the Apostle calleth *Nouelties.*

Heretical nouelties of vvordes.

The vvordes then here forbidden, are the nevv profane termes and speaches inuented or specially vsed by heretikes, such as S. Irenze recorde: the Valentianians had a number most monstrous: as the Manichees had also diuers, as may be seene in S. Augustin: The Arians had their *Similia substantia,* and Christ to be *ex non existantibus:* the other heretikes after those daies had their *Christiparam,* and such like, agreeable to their sectes. But the Protestants passe in this kinde, as they exceede most heretikes in the number of nevv opinions: as their *Seruum arbitrium,* their *sole faith,* their *fidues,* their *apprehension of Christe in-specte,* their *imputatione righteousness:* their horrible termes of terrors, anguishes, distresses, distrust, feares and feeling of hell paines in the soule of our Sauiour, to expresse their blasphemous fiction of his temporall damnation, vvwhich they call his descending to hell: Their *marks, tokens,* and *badges Sacramentall,* their *Companation, Impanation, Circumpanation,* to avoid the true conuersion in the Eucharist: their presence *in figure, in faith, signe, spirit, plowge,*

The Protestants phrophe nouelties of vvordes.

* *Improb-*
* *1117-*
* *1117-*

effe, to auoid the reall presence of Christs body. These and such like innumerable which they occupie in euery part of their false doctrine, are in the sense that they vse them, all false, captious and deceitfull vvordes, and are *neuitaten vsum* here forbidden.

And though some of the said termes haue been by some occasion obiter vvithout il meaning spokē by Catholikes before these Heretikes arose, yet now knowing the to be the prope speeches of Heretikes, Christiā men are bold to auoid them. Wherein the Church of God hath cuer been as diligent to resist Nouelties of vvordes, as her Aduersaries are busy to inuent them. for vvhich cause she vvil not haue vs communicate vvith them, nor folow their fashion and phrase newly inuented, though in the nature of the vvordes sometime there be no harme. In S. Augustines daies vvhen Christiā men had any good befallē them, or entered into any mans house, or met any friend by the vvay, they vsed alvvayes to say, *Deo gratias*. The Dīnatistes and Circumcellions of that time being nevvfangled, forsooke the old phrase and vvould alvvayes say, *Law Deo*: from vvhich the Catholike men did so abhorre (as the said Doctoz vvriteth) that they had as leefe mette a theefe as one that said to them, *Law Deo*, in steade of *Deo gratias*. As novv vve Catholikes must not say, *The Lord*, but, *Our Lord*: as vve say, *Our Lady*, for his mother, not, *The Lady*. Let vs keepe our forefathers vvordes, and vve shal easily keepe our old and true faith that vve had of the first Christians. Let them say, *Amendment, abstinence, the Lardes Supper, the Communion table, Elders, Ministers, Superintendent, Congregation, so be it, praise ye the Lord, Morning-praier, Evening-praier*, and the rest, as they vvill: Let vs auoid those Nouelties of vvordes, according to the Apostles prescript, and keepe the old termes, *Penance, Fasting, Priest, Church, Bishop, Masse, Mattins, Euen-song, the Sacrament, Altar, Oblation, Host, Sacrifice, Agnū, Amen, Lent, Palme-Sunday, Christmas*, & the very vvordes vvilbring vs to the faith of our first Apostles, and condemne these nevv apōstataes nevv faith and phrases.

60 Pf. 132.

so. *Falsely called knowledge.* It is the propertie of al Heretikes to arrogate to them st lues great knowledge, and to condemne the simplicitie of their fathers the holy Doctors and the Church. but the Apostle calleth their pretended skill, a knowledg falsly so called, being in truth high and deepe blindness. Such (saith S. Irenæus li. 1. c. 17.) *as forsake the preaching of the Church, argue the holy Priests of vs kēfulnes, not considering how far more vvorth a religious idote is, than a blasphemous and impudens sophist, such as al Heretikes be.* And againe Vincentius Lirinensis speaking in the person of Heretikes saith, *Certe s̄ ye falsly and miserable men, that are commonly called Catholikes, and learne the true faith vvhich hath been hid many ages heretofore, but is revealed and shewep of late.* &c. See his vvhole booke concerning these matters.

Catholikes must abhorre from heretical phrases and vvordes.

Heretikes arrogate knowledge falsly so called.

THE ARGUMENT OF THE SECOND EPISTLE OF S. PAUL

TO TIMOTHEE.

TH E cheefe scope of this second to Timothee, is, to open vnto him that his martyrdom is at hand. Vvvhich yet he doth not plainly before the end: preparing first his minde vvith much circumstance, because he knew it vvould greiue him sore, and also might be a temptation vnto him. Therefore he talketh of the cause of his trouble, & of the reward: that the one is honorable, and the other most glorious: and exhorteth him to be constant in the faith, so be ready alvvayes to suffer for it, to fulfil his ministerie to the end, as hū self novv had done his.

Vvvhich it is certaine, that it vvā vvritten at Rome, in his last apprehension and imprisonment there: as he signifieth by these vvordes Cap. 1: Onēphorus vvā not of harmed of my chaine, but when he vvā come to Rome, carefully sought me, &c. And of his martyrdom, shew: For I am novv ready to be offered, and the time of my resolution (or death) is at hand. cap. 4.

Eccc THE



THE SECOND
EPISTLE OF PAUL TO
TIMOTHEE.

CHAP. I.

With his praises he earnestly exhorteth him not to be dismayed for his trouble, & (having grace given in Orders to helpe him, & knowing for what cause he is persecuted) and namely with the example of Onesiphorus.



PAUL an Apostle of IESVS Christ
by the will of God, according to the
promise of the life which is in Christ
IESVS: † to Timothee my dearest
sonne, grace, mercie, peace from God
the father, and Christ IESVS our
Lord.

Here againe
it is plaine that
holy Orders
give grace, &
that euen by
and in the ex-
ternal cere-
monie of im-
posing the Bi-
shops hands.
And it is a ma-
ner of speech
specially vsed
in this Apostle
and S. Luke,
that Orders
give grace to
the ordered, &
that to take or-
ders or autho-
ritie to mini-
ster Sacraments
or preach, is, to
be giuen or
deliuered to
Gods grace.
AR. 14. 25.

† I giue thanks to God, vvhom
I serue from my progenitours in a
pure conscience, that vwithout intermission I haue a memorie
of thee in my praies, night and day † desiring to see thee, 4
mindful of thy teares, that I may be filled vwith ioy; † cal- 5
ling to minde that saith vvhich is in thee not feined, vvhich 5
also dwelt first in thy granmother Lois, and thy mother
Eunice, and I am sure that in thee also. † For the vvhich 6
cause I admonish thee that thou resuscitate the grace of
God, vvhich is in thee by the imposition of my handes.
† For God hath not giuen vs the spirit of feare: but of 7
povver, and loue, and sobrietie. † Be not therefore ashamed 8
of the testimonie of our Lord, nor of me his prisoner: but
trauail vwith the Gospel according to the povver of God,
† vvhich hath deliuered and called vs by his holy calling, *not 9
according to our vvorkes, but according to his purpose and
grace, vvhich vvas giuen to vs in Christ IESVS before the
secular times. † But it is manifested novv by the illumination 10
of

TH. 3. 5.

TH. 1. 3.

CHA. I. THE 2. EPISTLE OF S. PAUL TO TIM. 387

11 of our Sauiour Iesus Christ, vvho hath destroyed death, & illuminated life and incorruption by the Gospel: † vvherein
 12 * I am appointed a preacher and Apostle and Maister of the Gentiles. † For the vvhich cause also I suffer these things: but I am not cofounded. For I know vvhom I haue beleued, & I am sure that he is able to keepe my *depositum* vnto that day.
 13 † Haue thou a forme of sound vvordes, vvhich thou hast heard of me in faith & in the loue in Christ Iesus. † Keepe the good *depositum* by the holy Ghost, vvhich dvvelleth in vs.
 14 † Thou knowvest this, that al vvhich are in Asia, be auerted from me: of vvhom is Phigelus and Hermogenes.
 15 † Our Lord giue mercie to * the house of Onesiphorus: because he hath often refreshed me, and hath † not been ashamed of my chaine. † but vvhen he vvvas come to Rome: he sought me carefully, and found me. † * Our Lord graunt him to finde mercie of our Lord in that day. And how many things he ministred to me at Ephesus, thou knowvest better.

1 Tim. 2, 7.

εὐκταῖος ἦν ἐν Χριστῷ

2 Tim. 4, 19.

c Faith and loue coupled commonly together in this Apostles vvritings.

† Vvvas a happie & meritorious thng it is to relieue the afflicted for religio, & not to be ashamed of their disgrace, y^e or what miseries so euer.

ANNOTATIONS
 CHAP. I.

1. In thy grandmother.] Though God shew mercie to many that be of incredulous, heretical or ill parents, yet it is a goodly benediction of God to haue good education and to haue good faithful progenitors and Catholike parents. And it is a great sinne to forsake the faith of our fathers that be Catholikes, or contrarie to our education in the Church to folow strange doctrines, abandoning not onely our next natural parents faith, but the ancient faith and beleefe of al our progenitors for many hundred yeres together. And if to folow the faith of mother and grandmother onely, the Christian religion being then but newly planted, vvvas so commendable cuen in a Bishop, how much more is it now laudable to cleave fast to the faith of so many our progenitors and ages that continued in the same Christian religion vvhich they first received.

A great blessing, to haue Catholike progenitors: and very comendable to cleave fast to their faith.

Our Protestants in their great wisdom laugh at good simple men vvhen they talke of their fathers faith. But S. Hierom, *I am a Christian*, saith he, *and borne of Christian parents, and carie the signe of the crosse in my forehead.* And againe ep. 65. c. 3. *Until this day the Christian vvorld hath been vvithout this doctrine, that faith vvill hold fast being an old man, vvherem I vvvas borne a child.* And the holy Scriptures see vs often to schole to our fathers. *Aske thy fathers and they vvill shew thee, thy ancestors, and they vvill tel thee.* And againe, *Our fathers haue shewed vnto vs.* And comonly the true God is called the God of the faithful and of their forefathers. *Deut. 1. 3.* And false Gods and new doctrines or opinions be named, *New and fresh, such as their fathers vvorshipped not.* *Deut. 32.* Finally S. Paul both here and * often els allegeth for his defence and commendation, that he vvvas of faithful progenitors. And it is a case that Heretikes can not lightly bragge of, no one sect comonly during so long vvithout intermission, that they can haue many progenitors of the said sect, vvhich is a demonstration that their faith is not true, and that it is impossible our Catholike faith to be false, supposing the Christian religion to be true.

The peoples speeches of their fathers faith, is very Christian and laudable.

11. *Depositum.* A great comfort to al Christians, that euery of their good deedes and sufferings for Christ, and al the vvorldly losses sustained for defense or confession of their faith, be extant vvith God, and kept as *depositum*, to be repaid or received againe in heauen. Vvchich if the vvorldlings beleued or considered, they vvould not so much maruel to see Catholike men so vvillingly to lose land, libertie, credit, life and al for Christes sake and the Churches faith.

Al our good deedes are laid vp vvith God, to be rewarded.

13. *A forme.* The Apostles did set downe a plarforme of faith, doctrine, & phrase of Catholike speech and preaching, & that not so much by vvriting (as here vve see) as by vvord of mouth: vvhich he refresheth Timothee ouer and aboue his Epistles vnto him. And how precisely Christe
 Ecce ij Bism

We must speake in Catholike termes, after a certaine rule of faith, and forme of vvordes. *stian Doctōrs ought to keepe the forme of vvordes auiently appropriated to the mysteries and matters of our religion, S. Auguſtine expreſſeth in theſe vvordes li. 10 de ciuit. c. 25. Philoſophers ſpeak vwith freedom of vvordes &c. but vve muſt ſpeak according to a certaine rule, leſt licentious libertie breede an impious opinion of the things alſo that are ſignified by the ſame. Trinitie, perſon, eſſence, Conſubſtantial, Tranſubſtantiation, Maſſe, Sacrament, and ſuch like, be verba ſana (as the Apoſtle ſpeaketh) ſound vvordes, giuen to expreſſe certaine high truthe in religion, partly by the Apoſtles and firſt founders of our religion vnder Chriſt, and partly very aptly inuocated by holy Councels and fathers, to expreſſe as neere as could be the high ineffable or vnſpeakable veritie of ſome points, and to ſtoppe the Heretikes audacitie and inuention of nevv vvordes and prophane ſpeeches in ſuch things, vvith the Apoſtle vvarneth Timothee to auoid 1 ep. c. 6. 10. and 2 ep. 2. 16. See the Annotations there.*

Reliegers of Cath. priſoners. *18. Our Lord.} To haue this praiser of an Apoſtle, or any Prieſt or poore Cath. man ſo relieued, giueth the greateſt hope at the day of our death or general iudgement; that can be: and it is wortheal the landes, honours, and riches of the vvorld.*

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 conuinc, but to ſhewne heretikes: neither to be moued to ſee ſome ſubuerſed, conſidering that ſhe ſhall continue Catholike, and that in the Church be of al ierūs. 14. Yet vwith al ſeruicemes to reclaime the doctored.



HOW therefore my ſonne, be ſtrong in the grace vvwhich is in Chriſt I E S V S: † & the things vvwhich thou haſt heard 2 of me by many witneſſes, theſe comend to faithful men, vvwhich ſhal be fit to teach others alſo. † Labour thou as 3 a good ſouldiar of Chriſt I E S V S. † No 4 man being a ſouldiar to God, intagleth him ſelf vvith ſecular buſineſſes: that he may pleaſe him to vvhom he hath approued him ſelf. † For he alſo that ſtriueth 5 for the maſterie, is not crownd vneſſe he ſtriueth lavvfully. † The huſbandman that laboreth, muſt firſt take of the 6 fruites. † Vnderſtand vvwhat I ſay: for our Lord vvil giue 7 thee in al things vnderſtanding † Be mindeful that our 8 Lord I E S V S Chriſt is riſen againe from the dead, of the ſeede of Dauid, according to my Goſpel, † vvherein I labour 9 euen vnto bandes, as a malefactor: but the vvord of God is not tied. † Therefore 10 I ſuſtaine al things for the elect, that 10 they alſo may obtaine the ſaluation, vvwhich is in Chriſt I E S V S, vvith heavenly glorie. † A faithful ſaying. For if vve 11 be dead vvith him, vve ſhal liue alſo together. † If vve ſhal 12 ſuſtaine, vve ſhal alſo reigne together. * If vve ſhal deny, he alſo vvil denie vs. † * If vve beleecue not: he continueth 13 faithful, he can not denie him ſelf. † Theſe things admoniſh: 14 teſtifying before our Lord.

11 Marke here that the elect (though ſure of ſaluation) yet are ſaued by meanes of their preachers & teachers, as alſo by their ovne endeuours.

*Mat. 10.
Rf. 23.*

Continued

Contend not in vvordes, for it is profitable for nothing,
 15 but for the subuersion of them that heare. † Carefully pro-
 vide to present thy self approued to God, a vvorkeman not
 to be confounded, ^a rightly handling the vvord of truth.
 16 † But ^c profane and vaine speaches auoid: for they doe much
 17 grow to impietic: † & ^e their speache spreadeth as a canker:
 18 of vvhom is Hymenezus and Philétus: † vvho haue erred
 from the truth, saying that the resurrection is done already,
 and haue subuerted the faith of some.
 19 † But the sure foundation of God standeth, hauing this
 seale, Our Lord knoweth, vvho be his, and let euery one de-
 20 part from iniquitie that nameth the name of our Lord. † But
 in a great house there are not only vessels of gold and of
 siluer, but also of vvood and of earth: and certaine in deede
 21 vnto honour, but certaine vnto contumelie. † If any man
 therefore shal ^h cleanse him self from these, he shal be a vessel
 vnto honour, sanctified & profitable to our Lord, prepared
 to euery good vvorke.
 22 † But youthful desires flee: and pursue iustice, faith, cha-
 ririe, & peace vvith them that inuocate our Lord from a pure
 23 hart. † And ⁱ foolish and vlearned questiōs auoid, know-
 24 ing that they ingender braules. † But the seruant of our
 Lord must not vvrangle: but be milde toward al men,
 25 apt to teache, patient, † vvith modestie admonishing them
 that resist the truth: lest sometime ⁱⁱ God giue them repen-
 26 tance to know the truth: † and they recouer them selues
 from the snares of the deuil, of vvhom they are held cap-
 tiue at his vvill.

^c See the An-
 notatiō before
 1 Tim. 6. v. 20.

ⁱⁱ Conuersion
 from sinne and
 heretic. is the
 gift of God and
 of his special
 grace: yet here
 we see, good ex-
 hortations and
 prayer and such
 other helpes of
 man be profita-
 ble therevnto.
 Vvhich could
 not be, if we
 had not free
 vvill.

Tit. 3. 9.

ANNOTATIONS
 CHAP. II.

^a No man being a scouldiar. First of al, the Apostle (1 Cor. 7.) maketh marriage & the needful
 cares, sollicitude, and distractions therevpon euer depending, special impediments of al such as
 shoud employ them selues vvholly to Gods seruice, as Bishops & Priests are bound to do. He that
 is vvvith a vvife (saith he) is carefull for the vvorld, bevv so please his vvife, and is distracted or divided.
 1 Cor. 7.
 Secondly, the practise of Physicks, merchandise, or any other profane facultie and trade of
 life to gather riches, and much more to be giuen to hunting, hauking, gamening, shevvets, cater-
 lades, or the like pastimes, is here forbidden.
 Thirdly, the seruices of Princes and manifold base offices done to them for to obtaine digni-
 ties and promotions, are disagreeable to Priestly functions, not so, to be their chaplens for this pur-
 pose to preach vnto them, to heare their confessions, to minister the Sacraments vnto them, to say
 Diuine seruices before them, and such other spiritual duties. for, al such seruices done to principal
 persons both of the Clergie and Laitie, be godly and consonant to Priestly vocation. As also seruing
 of Princes and Commonvvcales in ciuill causes and matters of state, in making peace and quietnes
 Ecce iij among

Vvhat secular
 affaires do not
 agree nor consist
 vvith spiritual
 mens function.

How spiritual
 men may serue
 secular Princes,
 & deale in ciuill
 causes.

among the people, by deciding or compounding their controuersies, and al such like affaires tending to the honour of God and good of men, and to the vpholding of true religion, vwhen they may be done vwithout notorious damage or hinderance of their spiritual charge, or vwhen the hurtes thereof be abundantly recompened by the necessarie duties done for the general good of kingdom or Countrie: al such things (I say) be lawfull and often very requisite. And S. Augustine, S. Ambrose, S. Bernard, and other holy Bishops of old vtvere much occupied therein, as vtve see in S. Augustines booke *de opere Monachorum* c. 29. & *Pesid. in vii. c. 19.*

in vii. S. Amb. & Bern.

Catholikes only, right hādlers of the Scripture.

15. *Rightly.* The Scriptures or challenge of the vword of God is common to Catholikes and Heretikes, but al is in the handling of them. these later handle them guilefully, adultering the vword of God, as* els vwhere the Apostle speaketh: the other sincerely after the maner of the Apostles and doctōrs of Gods Church: Vwhich the Greeke expresseth by a significant vword of cutting a thing straight by a line, *εὐθεῖα μετρίαι.*

Heretical booke and sermons are to be avoided.

17. *Their speeches.* The speeches, preachings, and vwrtings of Heretikes be pestiferous, contagious, and creeping like a canker. therefore Christian men must neuer heare their sermons nor read their booke. For such men haue a popular vvay of talke vwhereby the vnlearned, and specially vvomen loden vvith sinne, are easily beguiled. *Nothing is so easy (saith S. Hierom) as vvith voluble and rolling tong to deceiue the rude people, vvwhich admire vvhatsoeuer they vnderstand not. Ep. 2. ad Nepot. c. 10.*

Who are out of the Church or vvithin it.

20. *In a great house.* He meaneth not that Hymenezus and Philētus (of vvho he spake immediatly before) or other heretikes, be properly vvithin the Church, as catholike men are, though greuous sinners: but that euil men vvho for the punishment of their sinnes become heretikes, vvere before they fell from their faith as vessels of contumelie, vvithin the Church. Yea and often also after they be seuered in hart and in the sight of God, so long as they stand in external profession and vse of the same Sacraments, and in the outward fellowship of Catholikes, not yet either separated of them selues, nor cast out by the gouernours of the Church, so long (we say) they be after a fort in the Church: though properly and in deede they be out of the compasse of Gods house. Many of those that are openly seuered in Sacraments, Seruice, and communion, there is no question but they are out of the Church.

Free vvil.

21. *Cleanse him self.* Man then hath free vvil to make him self a vessel of saluation or damnation: though saluation be attributed to Gods mercie principally, the other to his iust iudgement: neither of both being repugnant to our free vvil, but vvorking vvith and by the same, al such effectes in vs as to his prouidence and our defects be agreable.

CHAP. III.

His prophacieth of Heretikes to come, 6 and natash certaine them also for such, bidding him to auoid them, 10 and (vvhat so euer persecution befall for it) so continue constant in the Catholike doctrine, both because of his Disciplier (S. Paul him self) 15 and also because of his owne knowledge in the Scriptures.



AND this knowv thou, that * in the last daies shal approche petilous times. † and 2 * men shal be louers of them selues, couetous, hautie, proud, blasphemous, not obedient to their parents, vnkinde, vvicked, † vvithout affection, vvithout peace, accusers, incontinent, vnmerciful, vvithout benignitie, † traitours, stubburne, puffed vp, and 4 louers of voluptuousnes more then of God: † hauing an appearance in deede of pietie, but denying the vertue thereof. And these auoid. † For of these be they that craftely enter 6 into houses: and leade captiue seely * vvomen loden vvith sinnes,

1 Timoth. 4, 1.

7 **Exo. 7.** sinnes, vvhich are ledde vvith diuers desires: † alvvaies learning, and neuer attaining to the knowvledge of the truth. **Exo. 7.**
 8 † But as **Exo. 7.** Iannes & Mambres* resisted Moyses, so these also
 9 resist the truth, men corrupted in minde, reprobate cōcerning the faith. † But they shal prosper no further: for their folly shal be manifest to al, as theirs also vvas.
 10 † But thou hast attained to my doctrine, institution, purpose, faith, longanimitie, loue, patience, † persecutions, paffions: vvhich maner of things vvere done to me at Antioche, at Iconium, at Lystra: vvhich maner of persecutiōs I sustained.
 11 and out of al our Lord deliuered me. † And al that vvill liue
 12 godly in Christ Iesus, shal suffer persecution. † But euil men and seducers shal prosper to the vvorse: erring, and dring
 13 into errour. † But thou, continue in those things vvhich thou hast learned, and are committed to thee: knowing of vvhom thou hast learned: † and because from thine
 14 infancie thou hast knowven the holy Scriptures, vvhich can instruct thee to saluation, by the faith that is in Christ Iesus.
 15 † * All Scripture inspired of God, is profitable to teach, **1. Pet. 1, 21.**
 16 to argue, to correct, to instruct in iustice: † that the man of
 17 God may be perfect, instructed to euery good vvorke.

That those Magicians vvhich resisted Moyses, were thus called, it is not written in al the old Testament, therefore it came to the Apostles knowledge by tradition, as the Church now hath the names of the 3 kings, of the penitē these, of the souldiar that pearced Christes side on the Croffe, and of the like.
 In al danger and diuersitie of false sectes, S. Pauls admonition is, euer to abide in that vvas first taught & deliuered, neuer to giue ouer our old faith for a new fanstic.
 This is it which before he calleth depositum. 1. Tim. 6. and 2. Tim. 1.

ANNOTATIONS
 CHAP. III.

3. *Man shal be.* Al these wordes S. Cyprian expoundeth of such as by pride and disobedience resist Gods Eriests. I et no faithful man, saith he, that keepeth in minde our Lordes and the Apostles admonition, maruel if he see in the later times some proud and stubburne fellowes and the enemies of Gods Priests, goe out of the Church or impugne the same: vvhich both our Lord and the Apostle foretold vs that such should be. *Cyp. ep. 55. an. 3.*

6. *Women loden.* Women loden with sinnes, are for such their deseruings, and through the frailtie of their sexe, more subiect to the heretikes deceites, then men: the enemy attempting (as he did in the fall of our first parents) by them to ouerthrow men. See S. Hieron vpon the 3 chapter of Ieremie. Where he addeth that euery heretic is first broched *propter gulam & vomitum*, for gluttonie and belly-cheere.

9. *Folly manifest.* Al heretikes in the beginning seeme to haue some shew of truth, God for iust punishment of mens sinnes permitting them for some vvhile in some persons and places to preuaile: but in short time God detecteth them, and openeth the eyes of men to see their deceites: in so much that after the first brunt they be maintained by force onely, al wise men in maner seeing their fals hood, though for troubling the state of such common wcales vvhere vvaluckely they haue been receiued, they can not be so sodenly extirped.

11. *Al that vvill liue.* Al holy men suffer one kinde of persecutiō or other, being greued and molested by the vvicked, one way or another: but not al that suffer persecution, be holy, as al malefactors. The Church and Catholike Princes persecute heretikes, and be persecuted of them againe, as S. Augustine often declareth. *See ep. 48.*

13. *Prosper.* Though heretikes and the authors of them be after a vvhile discovered & by little and little forsaken generally of the honest, discrete, and men careful of their owne saluation

saluation, yet their authors and other great sinners proceede from one error and heresie to another, and finally to plaine Atheisme and al Diuelish disorder.

The great profit of reading the Scriptures. *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 Eishop, not onely to auoid and condemne al heresies, but to the guiding of a man in al iustice, good life and vvorkes. Vvhich commendation is not here giuen to the bookes of the new Testament onely (vvhich he here speaketh not, as being yet for a great part not vvritten) but to the Scripture of the old Testament also, yea and to euery booke of it. For there is not one of them, nor any part of them, but it is profitable to the end aforesaid, if it be read and vnderstood according to the same Spirit vvhich vvith it vvras vvritten.

The Heretikes solish argumēt: Al Scripture is profitable, ergo only Scripture is necessarie & sufficient. The Heretikes vpon this commendation of holy Scriptures, pretend (very simply in good sooth) that therefore nothing is necessarie to iustice and saluation but Scriptures. As though euery thing that is profitable or necessarie to any effect, excluded al other helpe, and vvere onely ynough to attaine the same. By vvhich reason a man might as vvell proue that the old Testament vvere ynough, and so exclude the new: or any one peece of al the old, and thereby exclude the rest. For he affirmeth euery Scripture to haue the foresaid vtilities. and they might see in the very next line before, that he requireth his constant perseuerance in the doctrine vvhich he had taught him ouer and about that he had learned out of the Scriptures of the old Testament, vvhich he had read from his infancie, but could not thereby learne al the mysteries of Christian religion therein. Neither doth the Apostle affirme here that he had his knowledge of Scriptures, by reading onely, vvithout helpe of maisters and teachers, as the Aduersaries herevpon (to committe the holy Scriptures to euery mans presumption) do gather: but affirmeth onely that Timothee knevv the Scriptures and therefore had studied them by hearing good readers and teachers, as S. Paul him self did of Gamaliel and the like, and as al christian students doe, that be trained vp from their youth in Catholike vniuersities in the studie of Diuinitie.

CHAP. III.

He requireth him to be earnest vvhile he may, because the time vvil come vvhen they vvil not abide Catholike preaching. 5 and to fulfil his course, as him self neuer hath done. 9 and to come vnto him vvith speede, because the rest of his traine are disperfed, and he draweth neuer to heauen.

The Epistle for holy Doctors, and for S. Dominike August. 4.

11 The martyrdom of saints is so acceptable to God, that it is counted as it vvere a sacrifice in his sight, and therefore hath many effectes both in the partie that suffereth it, and in others that are partakers of the merite of a sacrifice: vvhich name it hath by a Metaphore.



Testifie before God and I E S V S Christ: 1
 vvho shal iudge the liuing and the dead, 2
 and by his aduent, and his kingdom: 3
 † Preach the vvord. vрге in season, out of 4
 season, reprove, beseeche, rebuke in al 5
 patience and doctrine. † For there shal be 6
 a time vvhen they vvil not beare sound 7
 doctrine: but according to their ovvne desires they vvil 8
 heape to them selues maisters, hauing itching eares, † and 9
 from the truth certes they vvil auert their hearing, and to fa- 10
 bles they vvil be conuerted. † But be thou vigilant, labour 11
 in al things, doe the vvorke of an Euangelist, fulfil thy mini- 12
 sterie. Be sober. † For I am euen now to be sacrificed: & 13
 the time of my resolutiō is at hand. † I haue fought a good 14
 fight, I haue consummate my course, I haue kept the faith. 15
 † Concerning the rest, there is laid vp for me a crowne of 16
 justice, vvvhich our Lord vvil render to me in that day, a iust 17
 iudge: 18

judge: and not only to me, but to them also that loue his
 comming. ¶
 9 † Make hast to come to me quickly. † For Demas hath
 10 left me, louing this vworld, and is gone to Thessalonica:
 Col. 4, 14 11 Crescens into Galatia, Titus into Dalmatia. † * Luke only
 is vvith me. Take Marke, and bring him vvith thee: for he is
 12 profitable to me for the ministerie. † But Tychicus I haue
 13 sent to Ephesus. † The cloke that I left at Troas vvith Car-
 14 pus, coming bring vvith thee, and the bookes, especially the
 parchement. † Alexander the Coppersmith hath sheved
 me much euil, our Lord vvil reppard him according to his
 15 vvorkes: † vvhom doe thou also auoid, for he hath greatly
 16 resisted our vvordes. † In my first ansvver no man vvith
 17 me, but al did forsake me: be it not imputed to them. † But
 our Lord stoode to me, and strengthened me, that by me the
 preaching may be accomplished, and al Gentiles may heare:
 18 and I was deliuered from the mouth of the lion. † Our Lord
 hath deliuered me from al euil vvorke: and vvil saue me
 vnto his heavenly kingdom. to vvhom be glorie for euer &
 euer. Amen.
 19 † Salute Prisca and Aquila, and * the house of Onesi-
 20 phorus. † Erastus remained at Corinth. And Trophimus I
 21 left sicke at Milētum. † Make hast to come before vvinter.
 Eubūlus and Pudens and ^cLinus and Claudia, and al the bre-
 22 thren, salute thee. † Our Lord I E S V S Christ be vvith thy
 spirit. Grace be vvith you. Amen.

vvilde-
 liner

2 Time.
 1, 16.

c This Linus
 was coadiutor
 with & vnder
 S. Peter, & so
 counted second
 in the number
 of Popes.

ANNOTATIONS
 CHAP. IIII.

¶ *These shal be a time.* If euer this time come (as needes it must that the Apostle foresaw
 and foretold) now it is vndoubtedly. for the properties fall so iust in euery point vpon our new
 Maisters and their Disciples, that they may seeme to be pourtered out, rather then prophesied of.
 Neuer were there such delicate Doctors that could so pleasantly clauv and so sweetly rubbe the
 itching eares of their hearers, as these, vvich haue a doctrine framed for euer mans phanfic, lust,
 liking, and desire. the people not so fast crying, *Spang plautia, things that please:* but the Maisters
 as fast vvraunting them to doe *plautia*.
 ¶ *A vvorke of iustice.* This place conuinceth for the Catholikes, that al good vvorkes done
 by Gods grace after the first iustification, be truly and properly meritorious, and fully vvorthy of
 euerlasting life: and that therevpon heauen is the due and iust stipend, crowne, or recompense,
 vvich God by his iustice ooveth to the persons so vvorking by his grace. for he rendreth or repai-
 eth heauen as a iust iudge, and not onely as a merciful giuer. and the crowne vvich he paicth, is
 not onely of merite or fauour or grace, but also of iustice. It is his merciful fauour and grace, that
 vve vvorkes vvel & merite heauen: it is his iustice, for those merites to giue vs a crowne correspon-
 dant in heauen. S. Augustine vpon these vvordes of the Apostle, expresseth both briefly thus,

The Apostle
 prophesied
 of our new
 delicate prea-
 chers.

Vvorkes me-
 ritorious.

How heauen
 is due both of
 of iustice and
 mercie.

FFF Have



THE EPISTLE OF PAUL TO TITVS.

CHAP. I.

*Of what qualitie the Priests and Bishops must be: 9 namely learned, considering the
Iudaical seducers of that time. 11 That the Cretenians must be roughly used, so
hate them continue found in faith.*

1 **P**AUL the seruant of God, and an Apo-
2 stle of I E S V S Christ according to the
3 faith of the elect of God and knowledge
4 of the truth: vvhich is according to pic-
5 tie It into the hope of life euerlasting,
6 vvhich he promised that lieth nor, God,
7 * before the secular times: † but hath
8 manifested in due times his vvord in preaching, vvhich is cõ-
9 mitted to me according to the precept of our Sauour God:
10 † to Titus my beloued sonne according to the cõmon faith,
11 grace and peace from God the father, and Christ I E S V S our
Sauour.
† For this cause left I thee in Crete, that thou shouldest
reforme the things that are vvanting, and shouldest
ordaine priestes by cities, as I also appointed thee:
† * if any be vvithout crime, the husband^r of one vvife, ha-
uing faithful children, not in the accusation of riote, or not
obedient. † For a Bishop must be vvithout crime, as the
stevvard of God: not proud, not angrie, not giuen to vvine,
no striker, not couetous of filthy lucre: † but giuen to hos-
pitalitie, gentle, sober, iust, holy, continent: † embracing
that faithful vvord vvhich is according to doctrine, that he
may be able to exhort in sound doctrine, & to reprove them
that gaine say it.
† For there be many disobedient, vaine-speakers, and se-
ducers, especially they that are of the Circumcision. † vvho
Ffff ij must

2. Tim. 1,
9.

1. Tim. 3,
2.

He speaketh not of the Churches abstaining from meats some times, which is not for any uncleannes in the creatures, but for chastening their bodies: but he meaneth the Ievvish superstition, vvho now being Christians, vvould not cease to put difference of cleane and unclean accor- ding to their old lavv. See S. Augustine *Cont. Faust. li. 11. c. 4.*

must be controuled. vvho subuert vvhole houses, teach- ing the things they ought not, for filthy lucre. † One of 12 them said, their ovvne proper prophete, *The Cretenians abvvaies liers, naughty beastes, slouthful bellies.* † This testimonie is true. For 13 the vvhich cause rebuke them sharply, that they may be found in the faith, † not attending to Ievvish fables, and 14 commaundements of men auerting them selues from the truth.

† * All things are cleane to the cleane: but to the pol- luted and to infidels nothing is cleane: but polluted are both their minde and conscience. † They confesse that 16 they know God: but in their vvorkes they deny, vvhereas they be abominable and incredulous and to every good vvorke reprobate.

Epimenides.

Rom. 14, 10.

ANNOTATIONS
CHAP. I.

Priests must be consecrated by Bishops only.

5. *Ordains Priests.* Though Priests or Bishops may be nominated and elected by the Princes, people, or Patrons of places, according to the vic of the time and diuersitie of Countries and fashions, yet they can not be ordered and consecrated but by a Bishop vvho vvvas him self rightly ordered or consecrated before, as this Titus vvvas by S. Paul. And here it seemeth that he did not onely consecrate them vvhom the people had elected before, but him self also made choise of the persons, no mention being here made of any other election popular. Vvvhich though it vvvas long vsed in the primitiue Church, yet for diuers causes and specially for continual tumultes, partialities, and disorders vvvhich S. Augustine much complaineth of in his time, vvvas iustly taken avvay, and other better meanes of their designation appointed. See *Com. Laodic. cap. 12. 13. S. August. de adult. coniug. li. 2. c. 20. Ep. 110. and Pessid. in vita Aug. c. 8.*

The preeminence of a Bishop about a Priest.

And that the ordering of Priests or imposition of hands to that purpose, belongeth onely to Bishops, and to no inferior Priests or other persons, it is plaine by the Apostolike practise set downe in the Scriptures, namely in the Actes, and in the Epistles to Timothee and Titus. And S. Hierom, vvho seemeth sometimes to say that in the primitiue Church there vvvas no great difference betwixt a Bishop and Priest, yet he euer excepteth giuing holy Orders, vvvhich preeminence he attributeth to Bishops onely. *ep. 81.* as he doth also Confirming the Baptized by giuing them the holy Ghost through imposition of hand and holy Chrisme. *Dial. ans. Laetic. c. 4.* Note also that Atrius vvvas of old condemned of heretic, for holding that there vvvas no difference betwixt a Priest and a Bishop. *Epiph. har. 75. August. har. 53.* Note lastly the fraudulent translation of the Heretikes alvvvates, turning for Priests (vvvhich here is euidet to be a calling of Order and office) *alvvvates*, saying, *Thou ordains Elders.* vvvhich in our vulgar tongue signifieth the age, and not the Office properly: and al this for hatred of Priests.

To put no difference betwixt them is Atrius heretic.

Heret. translation.

6. *Of one vvviife.* To that vvvhich is said vpon the like vvvordes 1 Tim. 3: adde this testimonie of S. Epiphanius *li. 3. re. 2. cont. heres. in fine. Holy Priesthood,* *saith he, for the most part proceedeth of Virgins: and if not of virgins, yet of them that liue a sole or single life: but and if it be single and sole persons iustice not so it is Ministers, of such as continue from their vvviues, or after once marrying remaine vvvidervvvs. For him that hath been married vvviife is not lawfull to take to Priesthood etc.* If you list to see the causes vvwhy bigamie is forbidden them that are to be Priests, and continencie required of the Clergie, see the same author *li. 2. de. 1. heres. 53. S. Ambrose li. 1. Offe. c. 50.* and vpon 1 Tim. 3. S. Augustine *de bona Coniugal. c. 18. S. Hierom ep. 50 c. 5 ad Pammachium,* and against Iouinian *li. 1 c. 19. S. Leo ep. 87.* and other ancient authors.

The notable men of both Testaments, that they came to the Clergie. So vvvas S. Paul, and exhorteth al men to the like. 1 Cor. 7, 7. So vvvas Iuda continually al the Apostles after they folovved Christ, as S. Hierom vvvittneseth, affirming that our Lord Ioued from vvviues.

¹¹ Bishops must be stout and cōmaund in Gods cause, and the people must in no vvise disobey or contemne them.

good vvorkes. † These things speake, and exhort -I and re- 15
buke :: vvith al authoritie. Lec no man contemne thee.

CHAP. III.

To teach them obedience vnto Princes, and meeknes towards al men, considering that vve also vvore as they, til God of his goodnes brought vs to Baptisme. & To teach good vvorkes, 9 and to auoid vaine questions, 10 and obstinate Heretikes.



ADMONISH them to be subiect to Princes 1
and Potestates, to obey at a vvord, to be ready
to euery good vvorke, † to blaspheme no mā, 2
not to be litigious, but modest: shewing al
mildenes toward al men. † for we also vvore 3
fometime vvvise, incredulous, erring, seruing diuerse desires
& voluptuousnesses, liuing in malice & enute, odible, hating
one an other. † But vvhen^b the benignitie and^c kindnes 4
toward man of our Sauour God appeared: † * not by the 5
vvorkes of iustice vvich vve did, but according to his mer-
cie he hath saued vs^{**} by the lauer of regeneratiō and renoua-
tion of the holy Ghost, † vvhom he hath povvred vpon vs 6
aboundantly by I E S V S Christ our Sauour: † that being iu- 7
stified by his grace, vve may be heires according to hope of
life everlasting. -†

^b The Epistle at the 2 Masse on Christmas day, and in the Votive Masse of our B. Lady betvvene Christmas and Caudlemas.

^{**} As before in the Sacrament of holy Orders (1. Tim. 4. and 2. Tim. 1) so here it is plaine that Baptisme giueth grace, & that by it as by an instrumental cause we be saued.

^{**} These admonitions or corrections must be giuen to such as erre, by our Spiritual Gouvernours and Pastors: to vvhom if they yeld not, Christiana men must auoid them.

† * It is a faithful saying, and of these things I vvil haue 8
thee auouch earnestly: that they vvich belecue in God, be
careful to excell in good vvorkes. These things be good and
profitable for men. † But* foolish questions, and genea- 9
logies, and cōtentions, and controuerfies of the Lavv auoid.
For they are vvvprofitable and vaine.

† A man that is^a an heretike after the first and second^{**} ad- 10
monition auoid: † knowving that he that is such an one, is 11
^a subuerted, and sinneth, being condemned^a by his ovvne
judgement.

† Vvhen I shal send to thee Artemas or Tychicus, hasten 12
to come vnto me to Nicopolis. for there I haue determined
to vvinter. † Set forward Zenas the lavvyer and Apollos 13
carefully, that nothing be vvanting to them. † And let our 14
men also learne^c to excel in good vvorkes to necessarie vses:
that they be not vnfruitful. Al that are vvith me, salute 15
thee:

*επιλαο-
βωτικα
2. Tim. 1,
9.*

*1 Tim. 4.
2. Tim. 1,
13.*

*c επι-
ισκου
πραξτε.*

thee salute them that loue vs in the faith. The grace of God be vvith you al. Amen.

ANNOTATIONS
CHAP. III.

10. *A man that is an Heretike.* Not every one that erreth in religion, is an Heretike, but he obely that after the Churches determination, vvilfully and stubbornly standeth in his false opinion, nor yielding to decree of Council or the cheefe Pastors of the Church therein. They (saith S. Augustine ep. 162.) that defend their sentences (though false and pernicious) vvith no stubbornne stomack or obstinate hart. specially if it be such as them selves by bold presumption broched out, but received it of their doctored parents, and do seek the truth vvaryly and carefully, being ready to be reformed if they finde it, such are not to be reputed among Heretikes. And againe, li. 18 de Cirit. c. 51. They that in the Church of Christ haue any vnclear or peruers opinion, if being admonished to be of a sound and right opinion, they resist obstinately, and vvill not amend their peruers opinions, but persist in defence of them, are thereby become Heretikes, and going forth out of the Church, are counted for enemies that excusa vs. Againe li. 4 de Bapt. cont. Donat. c. 16. He is an Heretike that, vvhen the doctrine of the Catholike faith is made plaine and manifest vnto him, had rather resist it, and chooseth that vvich him self holdeth. And in diuers places he declarerh that S. Cyprian, though he held an error, yet vvvas no Heretike, because he vvould not haue defended it after a general Council had declared it to be an error. li. 2 de bapt. c. 4. So Possidonius in the life of S. Augustine reporteth, howv, after the determination of the see Apostolike that Pelagius opinion vvvas heretical, al men esteemed Pelagius an Heretike, and the Emperour made lawes against him as against an Heretike. Againe S. Augustine saith, He is an Heretike in my opinion, that for some temporal commoditie, and specially for his glorie and principallitie, mineth or elideth vvith false or new opinions. de vilit. credendi cap. 1.

Let our Protestants behold them selues in this glasse, and vvithal let them marke al other properties that old Heretikes euer had, and they shall finde al definitions and markes of an Heretike to fall vpon them selues. And therefore they must not marvel if we vvarde al Catholike men by the vvordes of the Apostle in this place, to take heede of them, and to shunne their preachings, booke, conuenticles and companies. Neither needs the people be curious to knowv vvhat they say, much lesse to confute them: but they must trust Gods Church, vvich doth refuse and condemne them. And it is ynough for them to knowv that they be condemned, as S. Augustine notheth in the later end of his booke de heresibus. And S. Cyprian saith notably to Antonianus demanding curiously vvhat heresies Nouatianus did teach: *No master, q he, vvhat benefice he hath or teacheth, vvhen he teacheth vvithout.* that is to say, out of the Church.

11. *Subuerted.* Heretikes be often incorrigible, yet the Church of God ceaseth not by al meanes possible to reuoke them, therefore S. Augustine saith ep. 162. The Heretike him self though struelling vvith odious and detestable pride, and made vvith the frivvoldnes of vvicked ostentation, as we admonish that he be amended lest he deuine the vvordings and lile ones, so vvill refuse not by al meanes possible to seek his amendment and reformation.

12. *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 infortunate then they, runne out of the Church of their owne accord, and so giue sentence against their owne soules to damnation.

Vvho is properly an Heretike, & vvho is not.

Descriptions or markes howv to knowv an Heretike.

The former markes agree to the Protestants.

Their booke, service, & preaching must be auoided.

The Church seeketh the amendment of the most obstinate Heretikes.

Heretikes cut them selues frō the Church.

vit. Aug. c. 11.

Ep. 1. m. 7.

THE EPISTLE OF PAVL TO PHILEMON.
THE ARGUMENT.

Hearing of Philemons vertue, vvho vvvas a Colossian, he vvriteth a familiar letter from Rome (being prisoner there) about his fugitiue seruant Onesimus: not doubting but that he might command him, yet rather requesting that he vvill forgive him, you and receive him as he vvould Paul him self, vvho also hopeth to come vnto him.

PAVL



PAUL the prisoner of Christ IESVS, 1
and brother Timothee: to Philémon
the beloued and our coadiutor, † & 2
to Appia our deereſt ſiſter, & to Ar-
chippus our ſelovv-ſouldiar and to
the church vvhich is in thy houſe.
† Grace to you and peace from God;
our father, and our Lord IESVS
Chriſt.

¶ Faith and
charitie com-
mended alway
together, both
neceſſarie to
make a com-
plete Chriſtian
man, and to
juſtification &
ſalutation.

¶ The duties
of charitie and
mercie done
to Chriſtes
prisoners, are
exceeding ac-
ceptable to God
and al good
men.

¶ Al ſpiritual
men ought to
be exceeding
propenſe and
ready to pro-
cure mens par-
don, and recō-
ciliation to al
penitents.

¶ The great
debt & dutie
that wee owe
to ſuch as be
our ſpiritual
parents in
Chriſt.

† I giue thanks to my God, alwayes making a memorie 4
of thee in my prayers, † hearing thy ¶ charitie and faith 5
vvhich thou haſt in our Lord IESVS, and ¶ toward al the
ſainctes: † that the communication of thy faith may be 6
made euident in the agnition of al good that is in you in
Chriſt IESVS. † For I haue had great ioy and conſolation 7
in thy charitie, becauſe the bowels of the ſainctes ¶ haue re-
ſted by thee brother.

† For the vvhich thing hauing great confidence in Chriſt 8
IESVS to commaund thee that vvhich pertaineth to the
purpose: † for charitie rather I beſeeche, vvhich thou art 9
ſuch an one, as Paul being old and novv prisoner alſo of IES-
VS Chriſt. † I beſeeche thee for my ſonne vvhom I haue 10
begotten in bandes, * Onesimus, † vvhom hath been ſome- 11
time vnprofitable to thee, but novv profitable both to me &
thee, † vvhom I haue ſent backe to thee. And ¶ do thou re- 12
ceiue him as mine ovvne bowels. † vvhom I would haue 13
retein'd vwith me, that for thee he might miniſter to me in
the bandes of the Goſpel: † but vwithout thy counſel I 14
would doe nothing: that thy good might be not as it were
of neceſſitie, but voluntarie. † For perhaps therefore he de- 15
parted for a ſeaſon from thee, that thou mighteſt take him a-
gaine for euer. † novv not as a ſeruant, but for a ſeruant, 16
a moſt deere brother, eſpecially to me, but how much more
to thee both in the fleſh and in our Lord? † If therefore thou 17
take me for thy fellow: receiue him as my ſelf. † And if he 18
hath hurt thee any thing or is in thy dette, that impute to me.

† I Paul haue vvritten vwith mine ovvne hand: I vvill repay 19
it: not to ſay to thee, ¶ that thou ovveſt me thine ovvne
ſelf alſo. † Yea brother. ¶ God graunt I may enioy thee in 20
our Lord. Reſreſh my bowels in our Lord. † Truſting in 21
thy obedience I haue vvritten to thee, ¶ knowing that thou
vvilt

Col. 4. 9.

c. 1. 1. 1.

22 wilt doe aboute that also vvhich I do say. † And withal provide me also a lodging. for I hope by your praier that I shall be giuen to you.
 23 † There salute thee Epaphras my fellow-prisoner in
 24 Christ Iesus, † Marke, Aristarchus, Demas and Luke my
 25 coadiutors. † The grace of our Lord Iesus Christ be with your spirit. Amen,

ANNOT.

¶ Towards all the saints. The Apostle sticketh not to say, Charitie and faith in Christ and all his Saints, vvhich our captious Aduersaries count in Catholike mens speeches and writings, very absurd, feining that in all such we make no difference betwixt the loue we beare to Christ, and the loue we owe to our neighbours: betwixt the trust or beleefe we haue in God, and that vvhich we haue in his holy Saints. Malice and contention doth so blinde all Heretikes.

Faith and beleefe in Saints.



THE ARGUMENT OF THE
 EPISTLE OF S. PAUL TO THE
 HEBREUES.



THAT the Hebreues were not all the Ierues, but only a part of them, is manifest Act. 6: where the primitive Church of Hierusalem, although it consisted of Ierues only, as we reade Act. 2, yet is said to consist of two sortes, Greekes & Hebrues. Vvhich againe is manifest Phil. 3. where S. Paul comparing him self with the Iudaical false Apostles, saith that he also is, an Hebrue of Hebrues. Finally, they seeme to haue been those Ierues vvhich were borne in Iurie, vvhich for the most part dwelled also there. Therefore to the Christian Ierues in Hierusalem and in the rest of Iurie, S. Paul writeth this Epistle, out of Italic: saying thereupon, The brethren of Italic salute you. Heb. 13. By vvhich wordes, & by these other in the same place, Know ye our brother Timothee to be dimissed, with vvhom (if he come the sooner) I will see you, it is euident, that he wrote this, not only after he was brought prisoner to Rome, where in S. Luke endeth the Actes of the Apostles: but also after he was set at libertie there againe.

Many causes are giuen of the Doctors, why writing to the Ierues, he doth not put his name in the beginning, Paul an Apostle &c. as he doth lightly in
 GEEE his

his Epistles to the Churches and Bishops of the Gentils. The most likely cause is, for that he was the preacher and Apostle and Maister of the Gentils. And againe in an other place he saith, that him self was appointed the Apostle of the Gentils, as Peter of the Iewes. Gal. 2. Only S. Peter therfore writing to the Iewes, doth use this stile: Peter an Apostle of Iesus Christ & c. because he was more peculiarly their Apostle, as being the vicar of Christ, who was also so him self more specially the minister of the Circumcision, that is (as him self speaketh) not sent but to the sheepe which were lost of the house of Israel. Mat. 15.

Yet was Christ head of the Gentils also. So likewise his vicar S. Peter, notwithstanding his more peculiar Apostleship over the Iewes.

The Argument of the Epistle 5. Paul him self doth tell vs in 14 vvordes, calling it verbum solatii, the vvord of solace and comfort. Which also is plaine in the vvhole course of the Epistle namely in the tenth chapter. v. 32. & c. Where he exhorteth them to take great comfort and confidence in their manifold tribulations sustained of their owne countrie men the Iewes, vvhereof the Apostle also maketh mention to the Thessalonians. 1. Thess. 2. v. 14. Those persecutions then of the obstinate incredulous Iewes their countrie men, was one great temptation vnto them. An other temptation was, the persuasions that they brought vnto them out of Scriptures, to cleane vnto the Law, and not to beleue in Iesus the dead man.

And vvhereas the Iewes did magnifie their Law, by the Propheies, and by the Angel, by vvhom it was giuen, and by Moyses, and by their land of promise, into vvich Iosue brought them, and by their father Abraham, and by their Aaronicall or Leviticall priesthod and sacrifices, by their Tabernacle, & by their Testament: he sheweth, that our Lord Iesus, as being the natural sonne of God, passeth incomparably the Propheies, the Angels, and Moyses: that the Rest or quietnes vvich God promised, was not in their earthly land, but in heauen: that his figure Melchisedec far passed Abraham: and that his priesthod, Sacrifice, Tabernacle, and Testament, far passed theirs. In al vvich he sheweth often as these three markes: to take away the scandal of Christes death, by giuing them sundrie good reasons & testimonies of it: to erect their mindes from visible and earthly promises (to vvich only, the Iewes were vvholly bent) to invisible and heauenly: and to insinuate that the Ceremonies should now cease, the time of their correction by Christ being now come.

The Epistle may be deuided into these partes: the first, Of Christes excellencie above the Propheies, Angels, Moyses, and Iosue: c. 1. 2. 3. 4. The second, of his priesthod and excellencie thereof above the priesthod of the old Testament: c. 5. vnto the middle 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 HEBREVES.

Let the Christian Reader note the corruption and impudent boldnes of our Aduersaries, that Heretical corrup-
 upon a false private persuasion of their owne, that S. Paul vvas not the author of this Epistle, rruption
 * In the * leave out his name in the title of the same, contrary to the authentical copies both Greeke and
 English Bible of the year 1579. Lacta. In old time there vvas some doubt vvhich should be the vrriter of it, but then, vvhhen it vvas The Epistle to
 no lesse doubted vvhether it vvere Canonical Scriptures at al. Aftervvard the vvhole Church (by the Hebrues,
 vvhich only vve know the true Scriptures from other vvrtings) held it and deliuered it, as now is S. Paul's.
 the doth, to the faithful, for Canonical, and for S. Paul's Epistle. Notwithstanding the Aduer-
 saries vvhould haue refused the Epistle, as vvel as they do the Author, but that they falsely imagine
 certaine places thereof to make against the Sacrifice of the Masse.

CHAP. I.

God speaks to their fathers by the Prophets: but to them selues by his owne Sonne, 14. vvhich incomparably surpasseth al the Angels.

Sap. 7.
26.
* αὐτὸν
γενόμενον

Pf. 2, 7.
2. reg. 7.
24.



DIVERSELY and many vvaies in times past God speaking to the fathers in the prophets: † last of al in these daies hath spoken to vs in his Sonne, vvhom he hath appointed heire of al, by vvhom he made also the vvorlde. † * Vvho being the ^c brightnesse of his glorie, and ^b the ^b figure of his substance, & carying al things by the vword of his povver, making purgation of sinnes, sitteth on the right hand of the Maiestie in the high places: † being made so much better then Angels, as he hath inherited a more excellent name aboute them.

The Epistle at the third masse on Christmas day.

b καὶ αὐτὸν ἑαυτοῦ εἰκόντα

The excellencie of Christ aboute Angels.

† For to vvhich of the Angels hath he said at any time, *Thou art my sonne, to day haue I begotten thee † and againe, I vvill be to him a father, and he shal be to me a sonne.* † And vvhhen againe he bringeth

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The holy Angels (saith S. Augustine) to the Societic of vvhom vve aspire in this our peregrination, as they haue eternitie to continue, so also facilitie to know, and felicitie to rest: for they do helpe vs without al difficultie, because vwith their spiritual motions pure and free, they labour or trauel not. De Ciuil. li. 11. c. 31.

in the first begotten into the vworld, he saith, *And let al the Angels of God adore him.* † And to the Angels trucly he saith, *He that maketh his Angels, spirites: and his ministers, a flame of fire.* † But to the Sonne: *Thy throne O God for euer euer: a rod of equitie, the rod of thy kingdom.* † *Thou hast loued iustice, and hated iniquitie: therefore thee, God, thy God hath anointed vwith the oile of exultation aboue thy fellowes.* † And *Thou in the beginning O Lord didst found the earth: and the workes of thy handes are the heauens.* † *They shal perish, but thou shalt continue: and they shal al waxe old as a garment.* † *And as a vesture shalt thou change them, & they shal be changed: but thou art the self same, and thy yeres shal not faile.* † But to vvhich of the Angels said he at any time: *Sit on my right hand, vntil I make thine enemies the footeboole of thy feet.* † Are they not al, † ministring spirites: sent to minister for them vvhich shal receiue the inheritance of saluation?

Pf. 96. 2.
Pf. 103, 4.
Pf. 44. 7.
Pf. 101, 16.
Pf. 109, 1.
1. Cor. 15, 25.

ANNOTATIONS
CHAP. I.

3. *The figure.*] To be the figure of his substance, signifieth nothing els but that vvhich S. Paul speaketh in other vvordes to the Philippians c. 2. v. 6. that he is the forme and most expresse resemblance of his fathers substance. So S. Ambrose and others expound it, and the Greeke vvord *μορφὴ* *χαρακτήρις* character is very significant to that purpose. Note also by this place, that the Sonne, though he be a figure of his fathers substance, is notwithstanding of the same substance. So Christs body in the Sacrament and his mystical death and sacrifice in the same, though called a figure, image, or representation of Christs visible body and sacrifice vpon the Crosse, yet may be and is the self same in substance.

6. *Let al the Angels adore.*] The Heretikes marvel that vve adore Christ in the B. Sacrament, vwhen they might learne by this place, that vvhether soeuer his person is, there it ought to be adored both of men and Angels. And vvhether they say it vvas not made present in the Sacrament nor instituted to be adored, vve answer that no more vvas he incarnate purposely to be adored: but yet straight vpon his deicening from heauen, it vvas the duty both of Angels and al other creatures to adore him.

CHAP. II.

He inferreth of the foresaid, that it shal be incomparably more damnable for them to neglect the new Testaments: on the old, 3 considering the irrefragable anathematis of the Apostles also. 4 Then he professioneth the excellencie of Christ aboue the Angels, 5 vvhich made lesse than Angels, 10 suffer and die for men, to destroy the dominion of the Diabol, 11 to deliuer man from feare of death, 17 and to be a free Priest for man.

As that vvhich runne h out of a broken vessel, or hatreth by, is lost.



HERFORE more abundantly ought vve to obserue those things vvhich vve haue heard: lest perhaps vve runne out. † For if the vvord that vvas spoken by Angels, became sure, and al preuarication and disobedience hath receiued a iust retribution of reppard: † howv shal vve escape

ομομο
ομομο
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escape if vve neglect so great saluation? vvhich vwhen it
 vvas begonne to be declared by our Lord, of them that heard
 vvas confirmed on vs, † * God vvithal testifying by signes,
 & vvonders, and diuers miracles, & distributions of the holy
 Ghost according to his vvil. † For not to Angels hath God
 made subiect the world to come, whereof vve speake. † But
 one hath testified in a certaine place, saying: *Vvhat is man, that
 thou art mindeful of him: or the sonne of man, that thou visitest him? † Thou
 didst minis to him litle lesse then Angels: vvith glorie and honour thou hast crow-
 ned him, and constituted him ouer the vvorkes of thy handes. † Al things hast
 thou made subiect vnder his feete.* For in that he subiected al things to
 him, he left nothing not subiect to him. But novv vve see not
 as yet al things subiect to him. † But * him that vvas a
 litle lessened vnder the Angels, vve see I s v s, :: because of
 the passion of death, crowned vvith glorie and honour: that
 through the grace of God he might tast death for al. † For it
 became him for vvhom al things, and by vvhom al things,
 that had brought many children into glorie, to consummate
 the author of their saluation, by his passion. † For he that
 sanctifieth, and they that be sanctified: al of one. For the
 which cause he is not ashamed to call them brethre, † saying,
*I vvil declare thy name to my brethren: in the middes of the Church vvil I
 praise thee.* And againe, *I vvil haue affiance in him.* And againe, *Behold
 here am I and my children: vvhen God hath giuen me.* † Therefore be-
 cause the children haue communicated 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 deliuer them that
 by the feare of death through al their life vvete subiect to
 seruitude.
 † For no vvhere doth he take Angels: but the seede of
 Abraham he taketh. † Vvherevpon he ought in al things to
 be like vnto his brethren: that he might become a merciful
 and faithful high Priest before God, that he might reprop-
 tiate the sinnes of the people. † For in that vvherein him
 self suffered and vvas tempted: he is able to helpe them also
 that are tempted.

Mar. 16,
10.

Pf. 8, 5.

1 Cor. 15
Eph. 1.

Philip.
2, 8.

Pf. 11, 23

Pf. 17, 3.

Ef. 8, 12.

Ofe. 13.
14. 1 Cor.
15, 54.

This pro-
 ueth against
 the Caluinites
 that Christ by
 his Passio mer-
 ited his owne
 glorification.
 which they
 would not for
 shame deny of
 Christ, but
 that they are
 at a point to
 deny al meri-
 torious wor-
 kes, yea eue in
 Christ also,
 and the fore
 they translate
 also this sen-
 tence heretical-
 ly, by transpo-
 sing the wor-
 des in the Bible
 printed the year
 1578.

The dignitie
 of man, in that
 Christ tooke
 our nature vn-
 to his person
 in Deitie, and
 not the nature
 of Angels.

By example of Christ (who is incomparably more excellent than Moyses also) he exhorts them to be faithful vnto God. 7 Their reward shal be, to enter into everlasting life, if they persevere, as contrariwise to be excluded (as vvas Sado Wad in their forefathers in the wilderness) if they faine and become incredulous.

The excellencie of Christ about Moyses.

WHEREFORE holy brethren, partakers of the heavenly vocation, consider the Apostle, & high priest of our confession Iesus: † vvhich is faithful to him that made him, as also * Moyses in al his house. † For, this man is esteemed vvorthe of more ample glorie about Moyses, by so much as more ample glorie then the house, hath he that framed it. † For euery house is framed of some man. but he that created al things, is God. † And Moyses in deede vvas faithful in al his house as a seruant, for a testimonie of those things vvhich vvere to be said: † but Christ as the Sonne in his ovne house: which house are vve, if vve keepe firme the confidence and glorie of hope vnto the end.

† Vvherefore, as the holy Ghost saith, *To day if you shal heare his voice, † harden not your hartes as in the exacerbation according to the day of tentation in the desert, † vvhich your fathers tempted me: proued & serued my workes † fourtie yeres. For the vvhich cause I vvas offended vwith this generation, and said, They doe alwayes erre in hart. And they haue not knowen my vvaies. † to vvhom I svvare in my vvrath, if they shal enter into my rest.*

† Beware brethren, lest perhaps there be in some of you an euil hart of incredulitie, to depart from the liuing God. † but exhort your selues euery day, vvhiles *to day* is named, that none of you be obdurate vwith the fallacie of sinne, † For vve be made partakers of Christ: yet so if vve keepe the beginning of his subitance firme vnto the end. † Vvhiles it is said, *To day if you shal heare his voice, do not obdurate your hartes as in that exacerbation.* † For some hearing did exasperate: but not al they that vvent out of Egypt by Moyses. † And vwith vvhom vvas he offended fourtie yeres? vvas it not vwith them that sinned, * vvhose carcasses vvere ouerthrowen in the desert? † And to vvhom did he svvare that they should not enter into his rest: but to them that were incredulous? † And vve see that they could not enter in, because of incredulitie.

∴ Faith is the groundworke of our creatiō in Christ, which if we hold not fast, al the building is lost.

Nu. 12, 9

Ps. 94, 8

Nu. 14, 37. 21, 23.

CHAP. IIII.

That they must feare to be excluded out of the foresaid rest (vvhich he proueth out of the psalme) 12. considering that Christ saith their most inward secretes. 14. And that he (as their Priest vvhich also him self suffered) is able and ready to strengthen them in confession of their faith.

LET

1 **LET** vs feare therefore lest perhaps forsaking
 2 the promis of entring into his rest, some of
 3 you be thought to be vwanting. † For to vs
 4 also it hath been denounced, as also to them.
 5 but the vvord of hearing did not profit them,
 6 not mixt vvith faith of those things vvich
 7 they heard. † For vve that haue beleeued, shal enter into
 8 the rest: as he said, *As I swaue in my vvord, if they shal enter into my rest:*
 9 and truely the vvorkes from the foundation of the vvorld
 10 being perfited. † For he said in a certaine place of the se-
 11 uenth day, thus: *And God rested the seuenth day from al his vvorkes.* † And
 12 againe in this, *if they shal enter into my rest.* † Because then it re-
 13 maineth that certaine enter into it, and they to vvhom first it
 14 vvvas preached, did not enter because of incredulitie: † againe
 15 he limiteth a certaine day: *To day,* in Dauid saying, after so long
 16 time, as is aboue said, *To day if you shal heare his voice: doe not obdurate
 your hartes.* † For if Iesus had giuen them rest: he vvould
 neuer speake of an other day aftervvard. † Therefore there
 is left a sabbatisme for the people of God. † For he that is
 entred into his rest, the same also hath rested frō his vvorkes,
 as God from his.

† Let vs hasten therefore to enter into that rest: that no
 man fall into the same example of incredulitie. † For the
 vvord of God is liuely and forcible, and more persing then
 any vvwo edged svvord: and reaching vnto the diuision of
 the soule and the spirit, of the ioyntes also and the marowes,
 and a discerner of the cogitations and intentes of the hart.
 † And there is no creature inuisible in his sight. but al things
 are naked and open to his eyes, to vvhom our speache is.

† Hauing therefore a great high Priest that hath entred the
 heauens, Iesus vs the sonne of God, let vs hold the confession.
 † For vve haue not a high priest that can not haue compas-
 sion on our infirmities: but tempted in al things by simili-
 tude, except sinne. † Let vs goe therefore vvith confidence
 to the throne of grace: that vve may obtaine mercie, and
 finde grace in seasonable aide.

Pf. 94, 11

Gen. 2, 2.

Heb. 3, 7.

*εσο το-
σοε is
called in
Greeke.*

*If the Apo-
stle had not
euidently here
shewed that
the sabboth
rest was a fi-
gure of the
eternal repose
in heauen, who
durst to haue
applied that
Scripture of
Gods rest the
seuenth day, to
that purpose?
Or how can
our Aduersa-
ries now re-
prehend the
like applicati-
on manifestly v-
sed in al holy
auncient wri-
ters to the like
end?*

*Whatsoeuer
God threata-
meth by his
vvord concer-
ning the pu-
nishment of
sinne and in-
credulitie,
shal be exe-
cuted, be the
offense neuer
so secrete,
deepe, or hid-
den in our
hartes. because
Gods speach
passeth easily
and searcheth
throughly e-
uery part,
power, and fa-
cultie of mans
soul.*

*The Epistle is
a Masse for
the election of
the Pope.*

ANNOTATIONS
 CHAP. IIII.

16. Let vs go vvith confidence. The Aduersaries go about to prone by these vvordes that vve
 neede no helpe of sainets to obtaine any thing, Christ him self being so readie, and vve being ad-
 mouid he d

Scripture
abused against
invocation of
Saints.

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 helps and prayers of the living one for another. And we do not require the help either of the Saints in heauen, or of our brethren in earth, for any mistrust of Gods mercie, but for our owne unworthines: being assured that the prayer of a iust man auaieth more with him, then the desire of a greuous sinner: and of a number making intercession together, rather then of a man alone. which the Heretikes can not deny except they reprove the plaine Scriptures. Neither do we come lesse to him, or with lesse confidence, when we come accompanied with the prayers of Angels, Saints, Priests, or iust men loyning with vs, as they fondly imagine and pretend: but with much more assurance in his grace, mercie, and merites, then if we prayed our selues alone.

CHAP. V.

That Christ being a man and infirme, was therein but as a Priest, and that he also was called of God to this office: offering as the others: & and suffered obediently for our example. 11 Of whose Priesthood he hath much to say, but that the Hereticks haue neede rather to haue their Catechisms againe.

The Epistle
for a Bishop
that is a Con-
fessor, and for
S. Thomas of
Canterburie.



OR^e every high Priest taken from among men, is appointed for me in those things that pertaine to God: that he may offer giftes and sacrifices for sinnes: † that ca² haue compassion on them that be ignorant and do erre: because him self also is compassed with infirmitie: † & therefore he ought, as for the people, so also for him self to offer for sinnes. † Neither doth any man^e take the honour to him self, but he that is called of God, * as Aaron. † So Christ also^e did not glorifie him self that he might be made a high priest: but he that spake to him, *My Sonne art thou, I this day haue begotten thee.* † As also in an other place he saith, *Thou art a priest for ever, according to the order of Melchisedec.* † Vwho in the daies of his flesh, * with a strong crie and teares, offering prayers and supplications to him that could saue him from death, was heard^e for his reuerence. † And truly whereas he was the Sonne, he learned by those things which he suffered, obedience: † and being consummate, * was made to al that obey him, cause of eternal saluation, † called of God a high priest according to the order of Melchisedec.

† Of vvhome we haue great speache and^e inexplicable to utter: because you are become weake to heare. † For whereas you ought to be maisters for your time, you neede to be taught againe your selues vvh^t be the elements of the beginning of the vvordes of God: and you are become such

2 Par.

26, 18.

1 Par. 23

13.

Pf. 2, 7.

Pf. 103.

4

13 as haue neede of milke, & not of strong meate. † For euery one that is partaker of milke, is vnkilful of the vword of iustice: for he is a childe. † But strong meate is for the perfect, them that by custome haue their senses exercised to the discerning of good & euil.

ANNOTATIONS
CHAP. V.

1. *Enuy high Priest.* By the description of a Priest or high Priest (for to this purpose al is one matter) he proueth Christ to be one in most excellent sort. First then, a Priest must not be an Angel, or of any other nature but mans. Secondly, euery man is not a Priest, but such an one as is specially chosen out of the rest, and preferred before other of the community, seuered, assumed, and exalted into a higher state and dignitie then the vulgar. Thirdly, the cause and purpose vvhy he is so sequestred and piked out from the residue, is to take charge of Diuine things, to deale as a mediator betvvixt God and the people, to be the Deputie of men in such things as they haue to craue or to receiue of God, and to present or giue to him againe. Fourthly, the most proper and principal part of a Priests office is, to offer oblations, gifts, and sacrifices to God for the finnes of the people: vvithout vvich kind of most soueraine duties, no person, people, or Commonvvwealth can appertaine to God: and vvich can be done by none, of vvhat other dignitie or calling fouer he be in the vvorld, that is not a Priest: diuers Princes (as vve read in the Scriptures) punished by God, and king Saul deposed from his kingdom, specially for attempting the same.

The description of a Priest, and his office.

3 Reg. 13.
8 Par. 26.
1 Reg. 15.

And generally vve may learne here, that *in q̄s que sunt ad Deum*, in all matters touching God, his seruice, and religion, the Priest hath onely charge and authority: as the Prince temporal is the peoples gouernour, guider, and soueraine, in the things touching their vvorldly affaires: Vvch must for al that by him be directed and managed no othervvise, but as is agrtable to the due vvorship and seruice of God. against vvich if the terrene Poverres commit any thing, the Priests ought to admonish them from God.

The Princes temporal authoritie how far it extendeth.

Vve learne also hereby, that euery one is not a Priest, and that the people must alvvayes haue certaine persons chosen out from among them, to deale in their sutes and causes vvith God, to pray, to minister Sacraments, and to sacrifice for them. And vvhereas the Protestants vvill haue no Priest, Priesthod, nor sacrifice, but Christ and his death, pretending their vvordes of the Apostle to be verified onely in the Priesthod and Seruice of the old law, and Chaires person alone, and after him of no moe: therein they shew them selues to be ignorant of the Scriptures, and of the state of the new Testamēt, and induce a plaine Atheisme and Godlesse into the vvorld. for, so long as man hath to doe vvith God, there must needes be some deputed, and chosen out from among the rest, to deale according to this declaration of the Apostle, in things pertaining to God, and those must be Priests. for els, if men neede to deale no more, but immediately vvith Christ, vvhat doe they vvith their Ministers? Vvhy let they not euery man pray, and minister for him self, and to him self? Vvhat doe they vvith Sacraments, being Christs death is as vvell sufficient vvithout them, as vvithout sacrifice? Vvhy standeth not his death as vvell vvith Sacrifice, as vvith Sacraments: as vvell vvith Priesthod, as vvith other Ecclesiastical function? There is no other cause in the vvorld, but that (Sacrifice being the most principal act of religion that man ovveth to God, both by his Law, and by the law of nature) the Diuēl by these his ministers, vnder pretence of deferring or attributing the more to Christs death, vvould abolish it.

There is a peculiar order & calling of Priests of the new Testamēt. Priests and sacrifices necessarie in the new Testamēt, & nothing derogatorie to Christs priesthod or sacrifice.

This definition of a Priest and his function, vvith all the properties thereto belonging, holdeth not onely in the law of Moyse, and order of Aarons Priesthod, but it vvvas true before, in the law of nature, in the Patriarches, in Melchisedec, and now in Christ, and all his Apostles, and Priests of the new Testamēt: seeing that it is a peculiar excellencie in Christ, that he onely offered for other mens finnes, and not in all for his ovvne, as all other doe.

The difference and excellencie of Christs Priesthod.

4. *Take to him self.* A special prouiso for all Priests, preachers, and such as haue to deale for the people in things pertaining to God, that they take not that honour or office at their ovvne and preachers hands, but by lawfull calling and consecration, euen as Aaron did. By vvich clause if you examine Luther, Caluin, Beza, and the like, or if al such as now daies insude them selues in: o sacred functions, looke into their consciences, great and soule matter of damnation vvill appeare.

All true priests must be lawfully called thereto.

5. *Did not glorifie him self.* The dignitie of Priesthod must needes be passing high and soueraine, vvhen it vvvas a promotion and preferment in the sonne of God him self according to his manhod, and vvhen he vvould not vvvste, nor take vpon him the same, vvithout his fathers ex-

The dignitie & function of Priesthod is

H h h p r e s b

not to be vsurped.

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 Crosse, vvas the principal acte of Christs Priesthood.

Priests prayers more effectual.

Christs Priestly actions.

Notorious Heretical translation to mainteine Caluins horrible blasphemie.

Caluins blasphemie that Christ suffered hel paines vpon the crosse, and that his death otherwise were insufficient.

Christ yielding vp the Ghost, accomplished our redemption.

precise commission and calling thereunto. An eternal example of humbling, and an argument of condemnation to all mortal men, that arrogate vniuersally any function or power spiritual, that is not given them from aboue, and by lawfull calling, and commission of their superiours.

6. *A Priest for our.* In the 109 Psalme, from whence this testimonie is taken, both Christs kingdom and Priesthood are set fourth, but the Apostle vrgeth specially his Priesthood, as the more excellent and preeminent state in him, our Redemption being vrought or achiued by sacrifice, vvhich vvas an act of his Priesthood, and not of his kingly power. though he vvas properly a king also, as Melchisedec vvas both Priest, and king, being a resemblance of Christ in both, but much more in his Priesthood. And our Lord had this excellent double dignitie (as appeareth by the discourse of S. Paul, and his allegations here out of the Psalms) at the very first moment of his conception or incarnation, for you must bevvare of the vvhich heresie of the Arians and Calvinists (except in these later it be rather an error proceeding of ignorance) that sticke not to say, that Christ vvas a Priest, or did sacrifice, according to his Godhead. Vvhich is to make Christ, God. he sauiers Priest, and not his sonne, and to doe sacrifice and homage to him as his Lord, and not as his equal in dignity and nature. Therefore S. Augustine saith in Psal. 109. *That as he vvas man, he vvas Priest: as God, he vvas not Priest.* And Theodoret in Psal. 109. *As man, he did offer sacrifice: but as God, he did receive sacrifice.* And againe, *Christ touching his humanity vvas called a Priest, and he offered no other host but his owne body.* &c. Dialog. 1 circa med. Some of our new Masters not knowing so much, did let fall out of their penes the contrarie, and being admonished of the error, and that it vvas very Arianisme, yet they persist in it of mere ignorance in the groundes of Diuinitie.

Psal. 109.

Regul. pag. 89.

7. *With a strong voice.* Though our Saviour make intercession for vs, according to his humane nature, continually in heauen also: yet he doth not in any external creature make sacrifice, nor vse the prayers sacrificall, by vvhich our redemption vvas achiued, as he did in the time of his mortal life, and in the act of his Passion, and most principally, vvhich vwith a loud voice, and vwith this prayer, *In manus tuas commendo spiritum meum,* he voluntarily deposed his soul, yielding it in most proper sort for a sacrifice, for in that last point of his death, consisteth specially his high Priestly office, and the very worke and consummation of our redemption.

Luce. 23. 46.

Obserue more ouer, that though commonly euery faithful person pray both for him self and others, and offer his prayers to God, yet none offereth by office, and special deputation, and appointment, in the person of the vvhole Church and people, sauing the Priest. Vvhich prayers therfore be more effectual in them selues, for that they be the voice of all faithful men together, made by him that is appointed and receiued of God for the peoples legate. And of this kind vvere all Christs prayers, in all his life and death, as all his other actions vver: his falling, vvhatching, preaching, instituting, ministring, or receiuing Sacraments: euery one being done as Priestly actions.

7. *For his resurrection.* These vvordes haue our English Translators perniciously and most presumptuously corrupted, turning them thus, *In scilicet vvhich he feared,* contrarie to the version and sense of all antiquity, and to Erasmus also, and contrarie to the ordinarie vse of the Greeke vvord, as Beza him self defineth it *Luce. 24. 46.* and contrarie to the propriety of the Greeke phrase, as not onely the Catholikes, but the best learned Lutherans do shew and proue by many examples. They solovv herein the singular presumption of Caluin, vvhich vvas the first (as his fellow Beza confesseth) that euer found out this interpretation. Vvhich neither S. Chrysostom, nor any other, as perfect Gracians as they vvere, could euer espie. Vvhich, onely to haue made choise of that impious and arrogant Sectaries sense, before the said fathers and all the Churches besides, had been shameful ynough: but to set the same dovvne for very Scripture of Gods blessed vvord, that is intolerable, and palleth impiety. And vve see plainly that they haue no conscience, indifference, nor other purpose, but to make the poore Readers beleue, that their opinions be Gods owne vvord, and to draw the Scriptures to found after the fantasie of their heresies. But if the good Reader knew, for vvhich point of doctrine they haue thus framed their translation, they vvould abhorre them to the depth of Hel. forsooth it is thus they vvould haue this Scripture meant, that Christ vvas in horrible tears of damnation, and that he vvas not onely in paines corporal vpon the Crosse (vvhich they hold, not to haue been sufficient for mans redemption) but that he vvas in the very sorowes & distresses of the damned, vvithout any difference, but that it vvas not everlasting, as theirs is.

and lo- Luc. 23. 46. upon this place.

For this horrible blasphemie (vvhich is their interpretation of Christs descending into Hel) Gods holy vvord must be corrupted, and the sacrifice of Christs death (vvhich of them: alke so presumptuously) must not be ynough for our redemption, except he be damned for vs also to the paines of Hel. Vvo be to our poore Countrie, that must haue such bookes, and read such translations. See Caluin and Beza in their Commentaries and Annotations vpon this place, and you shall see, that for defense of the said blasphemies they haue thus translated this text. See the Annotations before, *Mat. 27. 46.*

9. *Consummation.* The full worke of his sacrifice, by vvhich vve vvere redeemed, vvas vvholly consummate and accomplished, at the yielding vp of his spirit to God the Father, vvhich he said, *Consummationem off.* though for to make the same effectual to the saluation of particular men, he him self

11. 13. 19. self

Self did diuers things, and now doth in heauen, and our selues also must vse many meanes, for the application thereof to our particular necessities. See the next Annotation.

9. *Wm made to all.* The Protestants vpon pretence of the sufficiencie of Christes Passion, and his onely redemption, oppose them selues guilefully in the sight of the simple, against the inuocation of Saints, and their intercession, and help of vs, against our penitential vvorkes or suffering for our ovvne finnes, either in this life or the next: against the merites of fasting, praying, almes, and other things commended to vs in holy Vvrite, and against most things done in the Church, in sacrifice, Sacrament, and ceremonie. But this place and many other shew, that Christes Passion, though it be of it self far more sufficient and forcible, then the Protestants in their basenesse of vnderstanding can consider, yet profiteth none but such, as both doe his commaundements, and vse such remedies and meanes to apply the benefite thereof to them selues, as he appointeth in his vvord, or by the Holy Ghost in his Church. And the Heretikes that say, faith onely is the thing required to apply Christes benefites vnto vs, are hereby also easily refuted. for vve do not obey him onely by beleeuing, but by doing vvhatsouer he commaundeth. Lastly, vve note in the same vvordes, that Christ appointeth not by his absolute and eternal election, men so to be partakers of the fruite of his redemption, vvithout any condition or respect of their ovvne vvorkes, obedience, or free vvill: but vvith this condition alwaies, if men vvill obey him, and do that vvich he appointeth. See S. Augustine (or Prosper) to. 7 Respons. Prosperi li. 2. articulo 1 ad obiectiōnes Vincentij, vvhere he saith of the cup of Christes passion, *It hath in doode in it self, to profite al: but if it be not drunken, it booleth not.*

Christ's Passiō sufficient for al, but profitable to them onely vvich obey, not by faith onely, but by doing as he and his Church commaund.

11 *Unprofitable.* Intending to treat more largely and particularly of Christes or Melchisedeks Priesthod, he forevvazneth them that the mystrie thereof is far passing their capacite, and that through their feeblesnes in faith and vveakenes of vnderstanding, he is forced to omit diuers deepe points concerning the Priesthod of the new law. Among vvich (no doubt) the mystrie of the Sacrament and Sacrifice of the altar, called M A S S E, vvaz a principal & pertinent matter: vvich the Apostles and Fathers of the primitive Church vved not to treat of so largely and particularly in their vvritings, vvich might come to the hands of the vnfaithful, vvho of al things tooke soonest scandal of the B. Sacrament, as vve see Io. 6. *He spake to the Hebrews (saith S. Hierom sp 116) that is, to the ierues, and not to faithful men, to vvhom he might haue bold to vtter the Sacrament.* And in deede it vvaz not reasonable to talke much to them of that sacrifice vvich vvaz the resemblance of Christes death, vvhen they thought not right of Christes death it self. Vvich the Apostles vvisedom and silence our Adversaries vvickedly abuse against the holy Masse.

The Apostle omitteth to speake of the B. Sacrament as a mystrie then to deepe for the Ierues capacite.

CHAP. VI.

He exhorteth them to be perfect scholars, and not to neede to be Catechumens againe, 4. considering they can not be baptiz'd againe: 9. and remembering their former good vvorkes, for the vvich God vvill not faile to performe them his promis, if they faile not to imitate Abraham by perseverance in the faith vvith patience. 10. And so endeth his digression, and returneth to the matter of Christes Priesthod.

Heb. 10.
26.



1 **V**HERFORE intermitting the vvord of the beginning of Christ, let vs proccede to perfection, not againe laying^r the foundatiō of penance from dead vvorkes, and of faith tovvard God, † of the doctrine of baptismes, and of imposition of handes, and of the resurrection of the dead, and of eternal iudgement. † And this shal vve doe, if

2

3

4 God vvill permit. † For * it is^r impossible for them that were once illuminated, haue tasted also the heauenly gift, and

5 vvere made partakers of the holy Ghost, † haue moreouer tasted the good vvord of God, and the povvers of the world

H h h h ij to

to come, † and are fallen: to be reueved againe to penāce, 6
 crucifying againe to them selues the sonne of God, and ma-
 king him a mockerie. † For the earth drinking the raine 7
 ofēn cōming vpon it, & bringing forth grasse commodious
 for them by vvhom it is tilled, receueth blessing of God.
 † but bringing forth thornes and bryers, it is reprobate, and 8
 very neere a curse, vvhose end is, to be burnt.

It is evident
 by these wor-
 des, against
 the Nouatians
 and the Calui-
 nists, that S.
 Paul meant
 not precisely,
 that they had
 done, or could
 do any such
 sinne, vvhich
 by they should
 be put out of
 all hope of
 saluation, and
 be sure of
 damnation,
 during their
 life.

† But: vve confidently trust of you, my best beloued, 9
 better things and neerer to saluation: although vve speake
 thus. † For God is not vniust, that he should forget your 10
 vvorke & loue vvhich you haue shewed in his name, vvhich
 haue ministred to the faintes and do minister. † And our 11
 desire is that euery one of you shew forth the same care-
 fulnesse to the accomplishing of hope vnto the end: † that 12
 you become not slouthful, but imitatours of them vvhich by
 faith and patience shal inherite the promises. † For God 13
 promising to Abraham, because he had none greater by vvhō
 he might sweare, he sweare by him self, † saying, *Vnles blef. 14
 sing I shal blesse thee, and multiplying shal multiplie thee.
 † And so patiently enduring he obtained the promise. † For mē 15
 svveare by a greater then them selues: and the end of al their 16
 controuersie, for the confirmation, is an othe. † Vvherein 17
 God meaning more aboundantly to shew to the heires of
 the promise the stabilitie of his couēsel, he interposed an othe:
 † that by tvvō things vnmoueable, vvhich it is impossible 18
 for God to lie, vve may haue a most strong comfort. vvhō
 haue fled to hold fast the hope proposed, † vvhich vve haue 19
 as an anker of the soule, sure and firme, and going in into the
 inner partes of the vele, † vvhich I E S V S the precursor for 20
 vs is entered, made a high priest for euer according to the or-
 der of Melchisedec.

Gen. 22,
 16.

ANNOTATIONS
 CHAP. VI.

The Apostles
 forme of Ca-
 techisme, and
 the posts ther-
 of.

1. *The foundation of penance.* Vve see hereby, vvhich the first groundes of Christian insti-
 tution or Catechisme were in the primitive Church, and that there vvas euer a necessarie
 instruction and beleefe of certaine points had by vvord of mouth and tradition, before men
 came to the Scriptures: vvhich could not treat of things so particularly, as vvas requisite
 for the teaching of al necessarie groundes. Among these points were the 12 Articles
 contained in the Apostles Creede: the doctrine of penance before Baptisme: the maner and
 necessitie of Baptisme: the Sacrament of Imposition of hands after Baptisme, called Con-
 firmation: the articles of the Resurrection, Iudgement, and such like. Vwithout vvhich
 things first laid, if one should be sent to picke his faith out of the Scripture, there vwould
 be.

be made rule quickly. See S. Augustine in *exposit. inchoat. ep. ad Ro. versus finem.*

4. *Impossible.* How hard the holy Scriptures be, and how dangerously they be read of the vnlearned, or of the proud be they neuer so well learned, this one place might teach vs. * Whereat the Nouatians of old did so stumble, that they thought, and heretically taught, that none falling into any mortal sinne after Baptisme, could be received to mercie or penance in the Church: and so to a contentious man, that would follow his owne sense, or the bare vvordes, without regard of the Churches sense and rule of faith (after which euery Scripture must be expounded) the Apostles speech doth here sound. Euen as to the simple, and to the Heretike that submitteth not his sense to the Churches iudgement, certaine places of this same Epistle, seeme at the first sight, to stand against the daily oblation or sacrifice of the Masse: which yet in truth make no more for that purpose, then this text we now stand on, serueth the Nouatians: as vven we come to the places, it shal be declared.

Ambr. de parit. li. 1. c. 2.

Ambr. loc. ut. & in ep. ad Heb. Chry. ho. 5. in c. 6. ad Hebr.

Hier. ep. 8 ad Demetriad. c. 6.

And let the good Readers beware here also of the Protestants exposition, for they are herein worse then Nouatians, specially such as precisely follow Caluin: holding impiously, that it is impossible for one that forsaketh entirely his faith, that is, becommeth an Apostata or an Heretike, to be received to penance or to Gods mercie. To establish vvich false and damnable sense, these followes make nothing of S. Ambroses, S. Chrysostoms, and the other fathers exposition, vvich is the holy Churches sense, That the Apostle meaneth of that penance vvich is done before and in Baptisme. vvich is no more to say, but that it is impossible to be baptized againe, and thereby to be renouated and illuminated, to die, be buried, and rise againe the second time in Christ, in so easie and perfect penance and cleansing of sinnes, as that first sacrament of generation did yield: vvich applieth Christes death in such ample maner to the receivers, that it taketh avway al paines due for sinnes before committed: and therefore requireth no further penance aftervvard, for the sinnes before committed, al being vvashed away by the force of that Sacrament duly taken. S. Augustine calleth the remission in Baptisme, *Magnam indulgentiam*, a great pardon. *Enchirid. c. 64.*

The Nouatians (as al Heretikes) made Scripture the ground of their heresie.

Other places make no more for the Protestants then this doth for Nouatians.

Caluins heresie vpon this place, worse then the Nouatians.

The fathers exposition of this place.

The Apostle therfore warneth them, that if they fall from their faith, and from Christes grace and law vvich they once received in their Baptisme, they may not looke to haue any more that first great and large remedie applied vnto them, nor no man els that sinne after Baptisme: though the other penance, vvich is called the *Secunda tabula* after shipvvrecke, vvich is a more painefull medicine for sinne then Baptisme, requiring much fasting, praying, and other afflictions corporal, is open not onely to other sinners, but to al once baptized, Heretikes, or oppugners of the truth maliciously and of purpose or what way so euer, during this life. See S. Cyprian ep. 52. S. Ambrose vpon this place. S. Augustine *ans. ep. Parm. li. 2. c. 13. and ep. 10. S. Damascene li. 4. c. 10.*

The Sacrament of penance is ready for al sinners whatsoeuer.

10. *God is not vnjust.* It is a vvorld to see, vvhat vvringing & vvritting the Protestants make, to shift them selues from the euidence of these vvordes, vvich make it most cleere to all not blinded in pride and contention, that good vvorkes be meritorious, and the very cause of saluation, so far that God should be vnjust, if he rendered not heauen for the same. *Reuera gratia iniustitia Dei* (saith S. Hierom) *Si tantum peccata puniret, & bona opera non suscipere.* That is, *in doubt great vvords Gods iniustice, if he vvould onely punish sinnes, and vvould not receive good vvorkes.* *Li. 2. cont. Iovin. c. 2.*

Gods iustice in reuwarding meritorious vvorkes.

CHAP. VII.

To proue the Priesthood of Christ incomparably to exceed the priesthood of Aaron (and therfore, that Levitical priesthood neuer to cease, and that law also vnto it) he summeth euery vvord of the verse alleged out of the Psalme, Our Lord hath svorne: thou art a Priest for euer, according to the order of Melchisedec.

Gen. 14. 18.

1
2



OR this * Melchisedec, the king of Salem, Priest of the God most high, * vvho mette Abraham returning from the slaughter of the kings, and blessed him: † to vvhom also Abraham deuided tithes of al: first in deede by in-
H h h h ii terpret.

When the fathers & catho- like expositors pike out allegories and mysteries out of the names of me, the Protestants not endued with the spirit vvhether by the scriptures were giue, deride their holy labours in the search of the same: but the apostle findeth high mysterie in the very names of persons and places, as you see.

The tithes giuen to Melchisedech were not giue as to a mere mortal man, as al of the tribe of Leui & Aarons order were: but as to one representing the Sonne of God, vvhich now liueth and reig- neth and holdeth his priest- hood & the functions thereof for euer.

terpretation, the king of iustice: & then also king of Salem, vvhich is to say, king of peace, † vvhithout father, without 3 mother, vvhithout genealogie, hauing neither beginning of daies nor end of life, but likened to the sonne of God, continueth a priest for euer.

† And behold how great this man is, to vvhom also 4 Abraham the Patriarke gaue tithes of the principal things. † And certes they of the sonnes of Leui that take the priest- 5 hod, haue commaundement to take tithes of the people according to the Lavv, that is to say, of their brethren: albeit them selues also issued out of the loines of Abraham. † but 6 he vvhose generation is not numbered among them, tooke tithes of Abraham, and blessed him that had the promises. † But vvhithout al contradiction, that vvhich is lesse, is bles- 7 sed of the better. † And here in deede, men that die, re- 8 ceive tithes: but there he hath vvitnes, that he liueth. † And 9 (that it may so be said) by Abraham Leui also, vvhich received tithes, vvas tithed. † for as yet he vvas in his fathers loines, 10 vvhich Melchisedec mette him. † If then consummation 11 vvas by the Leuitical priesthod (for vnder it the people received the Lavv) vvhich necessitie vvas there yet an other priest to rise according to the order of Melchisedec, and not to be called according to the order of Aaron? † For the 12 priesthod being translated, it is necessarie that a translation of the Lavv also be made. † For he on vvhom these things 13 be said, is of an other tribe, of the vvhich, none attended on the altar. † For it is manifest that our Lord sprang of Iuda: 14 in the which tribe Moyses spake nothing of priestes. † And 15 yet it is much more euidet: if according to the similitude of Melchisedec there arise an other priest, † vvhich vvas 16 not made according to the Lavv of the carnal commaunde- ment, but according to the pouer of life indissoluble. † For 17 he vvitnesseth, *That thou art a priest for euer, according to the order of Melchisedec.* † Reprobation certes is made of the former co- 18 mmaundement, because of the vveakenesse and vnprofitable- nesse thereof. † For the Lavv brought nothing to perfe- 19 ction, but an introduction of a better hope, by the vvhich vve approche to God. † And in as much as it is not vvhithout 20 an othe, (the other truly vvhithout an othe vvere made priestes: † but this vvhith an othe, by him that said vnto him: 21 *Our Lord liueth for euer, and it shal not repent him: thou art a priest for euer*) † by

Nu. 18,
21. Deu.
18. 1. Ios.
14. 4.

Priest-
hod.

Pf. 109,
4.

Pf. 109,
4.

22 † by so much, is I E S V S made a suretie of a better testamēt.
 23 † And the other in deede vvere made priestes, being many, because that by death they vvere prohibited to continue:
 24 † but this, for that he continueth for euer, hath an euerlasting
 25 priesthod. † vvhcreby he is able to saue also for euer going by him self to God: ¶ alvvaies liuing to make intercession for vs.
 26 † For it vvas seemely that vve should haue such a high priest, holy, innocent, impolluted, separated from sinners, and
 27 made higher then the heauens. † vvhich hath not necessitie daily (as the priestes) first * for his ovvne sinnes to offer hostes, then for the peoples. for this he did once, in offering
 28 him self. † For the Lavv appointeth priestes them that haue infirmitie: but the vvord of the othe vvhich is after the Lavv, the Sonne for euer perfected.

them that goe

Leu. 9. 7. 16, 6.

The Epistle for a Chiefor that is a Bishop.

Christ according to his humane nature praiech for vs, & continually represente. h. his former passion and merites to God the Father.

ANNOTATIONS
 CHAP. VII.

1. *Melchisedec.* The excellencie of this person vvas so great, that some of the antiquity took him to be an Angel, and some the holy Ghost. Vvhich opinion not onely the Hebrewes, that avouch him to be Sem the sonne of Noe, but also the chiefe fathers of the Christians do condemne: not doubting but he vvas a mere man and a Priest and a king, vvho soeuer he vvas, for eis he could not in office and order and sacrifice haue been so perfect a type and resemblance of our Saviour, as in this Chapter and other is shewed.

2. *Without father.* Not that he vvas vvithout father and mother, saith S. Hierom ep. 116: for Christ him self vvas not vvithout father, according to his diuinity, nor vvithout mother, in his humanity: but for that his pedigree is not set out in the Genesis, as the genealogie of other Patriarches is, but is suddenly induced in the holy historie, no mention made of his stocke, tribe, beginning, or ending, and therefore in that case also resembling in a sort the sonne of God, vvhoſe generation vvas extraordinary, miraculous, and ineffable, according to both his natures, lacking a father in the one, and a mother in the other. His person hauing neither beginning nor ending, and his kingdom, and Priesthod specially, in him self and in the Church, being eternall, both in respect of time past, and the time to come as the said Doctor in the same epistle vvriteth.

The resemblance of Melchisedec to Christ, in many points.

By the sundrie excellencies of Melchisedecs Priesthod is proved the excellencie of the Priesthod & sacrifice of the new Testament.

3. *Behold.* To proue that Christs Priesthod surpasseth the Priesthod of Aaron: and the Priesthod of the new Testament, the Priesthod of the old lavv: and consequently that the sacrifice of our Saviour and the sacrifice of the Church doth much exceed the sacrifices of Moyses lavv, he disputeth profoundly of the preeminences of Melchisedec about the great Patriarch Abraham, vvho vvas father of the Levites.

4. *Tithes.* The first preeminence, that Abraham paid tithes, and that of the best and most chiefe things that he had, vnto Melchisedec, as a duty and homage, not for him self onely in person, but for Levi, vvho yet vvas not borne, and so for the vvhole Priesthod of Leues stocke, acknowledging thereby, Melchisedec not onely to be a Priest, but his Priest and Superior, and so the Levitical order. And it is here to be obserued, that vvheras in the 14. of Genesis, vvhen this holy narration is taken, both in the Hebrew, and in the 70. it standeth indifferent or doubtfull, vvwhether Melchisedec paid tithes to Abraham, or tooke tithes of him: the Apostle here putteth al out of controuersie, plainly declaring that Abraham paid tithes to the other, as the inferiour to his Priest and Superior. And touching payment of tithes, it is a natural duty, that men owe to God in al lavves, and to be given to his Priests in his behalfe, for their honour and liuelihod. Iacob promised or vowed to pay them, Gen. 28. Moyses appointed them Levit. 27. Num. 18. Deut. 12. 14. 26. Christ confirmeth that duty Mat. 23: and Abraham specially here giueth them to Melchisedec.

He received tithes of Abraham, & consequently of Levi & Aarō.

Tithes.

sedec

fedec: plainly thereby approving them or their equivalent to be due to Christ and the Priesthood of the new Testament, much more then either in the law of Moyses, or in the law of Nature. Of which titles due to the Clergie of Christs Church see S. Cyprian ep. 66. S. Hierom ep. 11. 7. and ep. 101. 5. to Heliodorus and Nepotianus. S. Augustine ser. 119 de tempore.

He blessed Abraham.

Blessing a great preeminence, especially in Priests.

7. *Is blessed of the better.*] The second preeminence is, that Melchisedec did bless Abraham: which we see here S. Paul maketh a great and soueraine holy thing, grounding our sauiours prerogative about the whole order of Aaron therein: and we see that in this sort it is the proper act of Priesthood: and that without all controuersie as the Apostle saith, he is greater in dignitie, that hath authority to bless, then the person that hath not; and therefore the Priests vocation to be in this behalfe far above any earthly king, who hath not power to give benediction in this sacred manner, neither to man, nor other creature. As here Melchisedec, so Christ blessed much more, and so haue the Bishops of his Church done, and do. Which no man can maruel that our forefathers haue so highly esteemed and sought for, if he marke the wonderful mysterie and grace thereof here expressed. This Patriarch also which here taketh blessing of Melchisedec, him self (though in an inferior sort) blessed his sonnes, as the other Patriarches did, and fathers do their children by that example.

The full accomplishment of mans redemption was not by Aarons but by Melchisedecs Priesthood.

11. *Is consummation.*] The principal proposition of the whole epistle and all the Apostles discourse, is inferred & grounded vpon the former prerogatives of Melchisedec about Abraham and Levi: that is, that the end, perfection, accomplishment, and consummation of all mans duties and debts to God, by the general redemption, satisfaction, full price and perfect ransom of all mankind, was not achieved by any or all the Priests of Aarons order, nor by any sacrifice or act of that Priesthood, or of all the law of Moyses, which was grounded vpon the Leuitical Priesthood, but by Christ and his Priesthood, which is of the order and rite of Melchisedec.

The Apostle to confute the Iewes false persuasion of Aarons Priesthood and sacrifices, speaketh altogether of the sacrifice of the Crosse.

11. *What necessitie.*] This disputation of the preeminence of Christs Priesthood about the Leuitical order, is against the erroneous persuasion of the Iewes, that thought their law, Priesthood, and sacrifices to be euerslasting, and to be sufficient in them selues, without any other Priest then Aaron and his successors, and without all relation to Christs Passion or any other redemption or remission, then that which their Leuitical offices did procure: not knowing that they were all figures of Christs death, and to be ended and accomplished in the same. Which point well vnderstood and kept in mind, will cleere the whole controuersie betwixt the Catholikes and Protestants, concerning the sacrifice of the Church, for, the scope of the Apostles disputation being, to auouch the dignity, preeminence, necessitie, and eternal fruite and effect of Christs Passion, he had not to treat at all of the other, which is a sacrifice depending of his Passion, specially writing to the Hebrues, that were to be instructed and reformed first touching the sacrifice of the Crosse, before they could fruitfully heare any thing of the other, though in couent and by most euidēt sequēle of disputation, the learned and faithfull may easily perceiue vvherypon the said sacrifice of the Church (which is the Masse) is grounded. And therefore S. Hierom saith, ep. 116: that all these commendations of Melchisedec are in the type of Christ, cuius profectus Ecclesia sacramenta sunt.

No lawfull state and manner of law, state, or gouernement of Gods people dependeth on Priesthood, ifeith, standeth, or altereth vwith the Priesthood.

11. *Translated.*] Note well this place, and you shall perceiue thereby, that tvery lawfull forme of Gods people dependeth on Priesthood, ifeith, standeth, or altereth vwith the Priesthood. In the law of Nature, the state of the people hanged out an external Priesthood, of an other in the state of Christianity, of an other had their law vnder the Leuitical Priesthood, and the Greeke more properly expresseth the matter, that they were legitimated, that is to say, made a lawfull people or communitie vnder God, by the Priesthood, for there is no iust nor lawfull Commonweale in the world, that is not made legal dicitur and Gods peculiar, and distinguished from vnlawfull Commonweales that hold of false goddes, or of none at all, by Priesthood. Vvherypon it is cleere, that the new law, and all Christian peoples holding of the same, is made lawfull by the Priesthood of the new Testament, and that the Protestants shamefully are deceived, and deceiue others, that would haue Christian Commonweales to lacke an external Priesthood, or Christs death to abolish the same. for, this is a demonstration, that if Christ haue abolished Priesthood, he hath abolished the new law, which is the new Testament and state of Grace, which all Christian Commonweales liue vnder. Neither were it true, that the Priesthood were translated vwith the Law, if all external Priesthood ended by Christs death, vwhere the new law began. for so the law should not depend on Priesthood, but dure vwhen all Priesthood were ended: which is against S. Pauls doctrine.

External sacrifice also necessary for the same.

Furthermore it is to be noted, that this legitimation or putting Communities vnder law, and Priesthood, of vwhat order soeuer, is no otherwis, but by ioyning one vwith an other in one homage of sacrifice external, which is the proper act of Priesthood. for, as no lawfull state can be without Priesthood, so no Priesthood can be without sacrifice. And we meane alwayes of Priesthood & sacrifice taken in their owne proper signification, as here S. Paul taketh them. for, the constitution difference, alteration, or translation of states and lawes rise not vpon any mutation of spiritual or metaphorically taken Priesthood, or sacrifice: but vpon those things in proper acceptation, as it is most plain.

Lastly

Lastly, it followeth of this, that though Christ truly sacrificed him self vpon the Crosse (there also a Priest according to the order of Melchisedec) and there made the full redemption of the world, confirmed, and consummated his compact, and Testament, and the forme of sacrifice into which the old Priesthood and sacrifices were translated, where- vpon the Apostle inferreth the translation of the Law. For they all were figures of Christes death, and ended in effect at his death, yet they were not altered into that kind of sacrifice, which was to be made but once, and was executed in such a sort, that peoples and nations Christened could not meete often to worshipping at it, nor haue their Law and Priestes constituted in the same. though for the honour and duty, remembrance and representation thereof, not onely we Christians, but also all peoples faithful both of Iewes & Gentiles, haue had their Priesthood and sacrifices according to the difference of their states. Vvhich kind of sacrifices were translated one into another: and so no doubt is the Priesthood Leuitical properly turned into the Priesthood and sacrifice of the Church, according to Melchisedecks rite, and Christes institution in the formes of bread and wine. See the next note.

17. *A Priest for ever.* Christ is not called a Priest for ever, onely for that his person is eternal, or for that he sitteth on the right hand of God, and perpetually praieeth or maketh intercession for vs, or for that the effect of his death is euerslasting: for all this proueth not that in proper signification his Priesthood is perpetual: but according to the iudgement of all the fathers grounded vpon this deepe and diuine discourse of S. Paul, and vpon the very nature, definition, and propriety of Priesthood, and the excellent act and order of Melchisedec, and the state of the new Law, he is a Priest for ever according to Melchisedecks order, specially in respect of the sacrifice of his holy body and blood, instituted at his last supper, and executed by his commission, commandement, and perpetual concurrence with his Priestes, in the formes of bread and wine: in vvhich things onely the said high Priest Melchisedec did sacrifice. For though S. Paul make no expresse mention hereof, because of the depth of the myserie, and their incredulity or feeblenesse to vvhom he wrote: yet it is euident in the iudgement of all the learned fathers (without exception) that euer wrote either vpon this epistle, or vpon the 14. of Genesis, or the Psalme 109, or by occasion haue treated of the sacrifice of the altar, that the eternitie and proper act of Christes Priesthood, and consequently the immutability of the new Law, consisteth in the perpetual offering of Christes body and blood in the Church.

Which thing is so well known to the Aduersaries of Christes Church and Priesthood, and so granted, that they be forced impudently to caull vpon certaine Hebrue particles, that Melchisedec did not offer in bread and wine: yea and vvhether that will not serue, plainly to deny him to haue been a Priest: vvhich is to giue checkmate to the Apostle, and to ouerthrow all his discourse. Thus vvhiles these wicked men pretend to defend Christes onely Priesthood, they in deede abolish as much as in them lieth, the vvhole order, office, and state of his eternal Law and Priesthood.

Arnobius saith, *By the myserie of bread and wine he was made a Priest for ever.* And againe, *The eternal maner, by vvhich he gave the food of his body to them that feare him.* in psal. 109. 310. Lactantius, *In the Church he must needs haue his eternal Priesthood according to the order of Melchisedec.* li. 14. Insuper. S. Hierom to Euagrius, *Aarons Priesthood had an end, but Melchisedecks, as it is, Christes and the Churches is perpetuall, both for the time past and to come.* S. Chrysostom therefore callith the Churches sacrifice, *hostiam inconsumptibilem, an host or sacrifice: as can not be consumed.* he. 17 in 2 Hebr. S. Cyprian, *hostiam qua sublatam, nulla esset futura religio, an host vvhich being taken away, there could be no religion.* de Cena Domini. nu. 2. Eusebius, *perpetuam oblationem et perpetuam redemptionem, a perpetual oblation and a redemption that runneth or continueth euerslastingly.* he. 5 de Pasch. And our Saviour expresseth so much in the very institution of the sacrament of his body and blood: specially vvhether he calleth the later kind, *the new Testament in his blood,* signifying that as the old Law was established in the blood of beastes, so the new (vvhich is his eternal Testament) should be dedicated and perpetual in his owne blood: not onely as it was shed on the Crosse, but as giuen in the Chalice. And therefore in this sacrifice of the altar (saith S. Augustine li. 17 de Ciu. c. 20. S. Leo ser. 8 de Passione, and the rest) were the old sacrifices to be translated. See S. Cyprian ep. 63 ad Caecil. nu. 2. S. Ambrose de Sacram. li. 5. c. 4. S. Augustine in Psal. 33. Conc. 2. and li. 17 de Ciu. c. 17. S. Hierom ep. 17. c. 2. & ep. 126. Epiph. hor. 55. Theodoret in Psal. 109. Damascene li. 4. c. 14.

Finally if any of the fathers, or all the fathers, had either vvhisedom, grace, or intelligence of Gods worde and myseries, this is the truth. If nothing will serue our Aduersaries, Christ Iesus confound them, and defend his eternal Priesthood, and state of his new Testament established in the same.

Ep. 116. That is, from Adm to the end of the world, represented by sacrifice.

The translation of the old Priesthood & sacrifices, must needs be into the said Priesthood and sacrifice of the Church.

new Christ is a Priest for ever

Christes eternal Priesthood consisteth in the perpetual sacrifice of his body & blood in the Church.

The Protestants caulling vpon particles, against Melchisedecks sacrifice & Priesthood, directly against the Apostle.

Christes eternal Priesthood and sacrifice in the Church is produced out of the fathers.

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 othe, & Christs passion.

By the comparison of many priests, & one, is not meant that there is but one Priest of the new Testament.

The meaning is, that the absolute sacrifice of eternal redemption could not be done by those many Aaronical priests but by one onely, Christ Iesus: vvholy liueth a Priest for euer, hath no successor, and as cheefe priest, worketh and concurrerth vvith al Priests in their priestly functions.

18. *Of the former commandment.* } The vvhole law of Moyse containing all their old Priesthood, sacrifice, sacraments, and ceremonies, is called the *Old commandment*: and the new Testament containing the sacrifice of Christs body and blood, and al the sacraments and graces given by the same, is named the *New mandatum*: for vvhich our forefathers called the Thursday in the holy vveeke, *Maundy Thursday*, because that in it, the new law and Testament was dedicated in the Chalice of his blood: the old *mandatum*, law, Priesthood, and sacrifices, for that they vvere insufficient and vnperfect, being taken avvay: and this new sacrifice, after the order of Melchisedec, given in the place thereof.

19. *The introduction.* } Euer obserue, that the abrogation of the old law, is not an abolishing of al Priesthood, but an introduction of a new, containing the hope of eternal things, vvhere the old had but temporal.

21. *With an othe.* } This othe signifieth the infallible and absolute promise of the eternitie of the new Priesthood and state of the Church: Christ by his death, and blood shed in the sacrifice of the Crosse, confirming it, sealing it, and making himselfe the surety and pledgetherof. For though the new Testament vvas instituted, given, and dedicated in the Supper, yet the vvarrant, confirmation, and eternal operation thereof, vvas atchieued vpon the Crosse, in the one oblation and one general and euerlasting redemption there made.

23. *Being many.* } The Protestants not vnderstanding this place, feine very foolishly, that the Apostle should make this difference betvvixt the old state and the new: that, in the old, there were many Priests: in the new, none at all but Christ. Which is against the Prophet Esay, specially prophesying of the Priests of the new Testament (as S. Hierom *Esa. 2. 6.* *Prophets of God: the ministers of our God, shall it be said to you: & it taketh away al visible Priesthood, & consequently the lawful state that the Church and Gods people haue in earth, vvith al Sacraments and external vvorship.*)

The Apostle then meaneth first, that the absolute sacrifice of consummation, perfection, and vniuersal redemption, vvas but one, once done, and by one onely Priest done, and therefore it could not be any of the sacrifices, or al the sacrifices of the Iewes law, or vvrought by any or by all of them, because they vvere a number at once, and succeeding one an other, euery of their offices and functions ending by their death, and could not vvork such an eternal redemption as by Christ onely vvas vvrought vpon the Crosse. Secondly, S. Paul insinuateth therevpon, that Christ neuer loseth the dignitie or practise of his eternal Priesthood, by death nor othervvise, neuer yeldeth it vp to any, neuer hath successors after him, that may enter into his roome or right of Priesthood, as Aaron and al other had in the Leuitical Priesthood, but that him self vvorketh and concurrerth vvith his ministers the Priests of the new Testament, in al their actes of Priesthood, as vvell of sacrifice as Sacrament, blessing, preaching, praying, and the like vvhat so euer.

This therefore vvas the fault of the Hebrues, that they did not acknowledge their Leuitical sacrifices and Priesthood to be reformed and perfit by Christs sacrifice on the Crosse: and against them the Apostle onely disputeth, and not against our Priests of holy Church, or the number of them, vvho al confesse their Priesthood and al exercises of the same, to depend vpon Christs onely perpetual Priesthood.

17. *Thou didst become.* } This is the special preeminence of Christ, that he offereth for other mens sinnes onely, hauing none of his owne to offer for, as al other Priests both of the old and new law haue. And this againe is the special dignitie of his owne person, not communicable to any other of vvhat order of Priesthood so euer, that he by his death (which is the onely oblation that is by the Apostle declared to be irriterable in it self) paid the one full sufficient ransom for the redemption of all sinnes.

CHAP. VIII.

Out of the same Psalm 109 he vvordeth this also, Sit thou on my right hand, shewing that the Leuitical tabernacle on earth, vvas but a shadow of his true Tabernacle in heauen: vvithout vvich he should not be a Priest at all: & vvhich he is of a better Priesthood then they, as also he pronoureth by the excellencie of the new Testament aboue the old.

BVT

B

VT the summe concerning those things vvhich be said, is: Vve haue such an high priest, vvhich is sette on the right hand of the seate of maiestie in the heauens, † a minister of the holies, and of the true tabernacle, vvhich our Lord pight & not man. † For euery high priest is appointed to offer giftes and hostes, vvhetherfore it is necessarie that he also haue some thing that he may offer: † if then he vvere vpon the earth, neither vvere he a priest: vvhetherfore there vvere that did offer giftes according to the Lavv, † that serue the exemplar & shadow of heavenly things. As it vvas answered Moyses, vvhich he finished the tabernacle, * See (quod he) that thou make all things according to the exemplar vvhich vvas shewed thee in the mount.

† Christ liuing and reigning in heauē continueth his priestly function, and is minister not of Moyses Sancta & tabernacle, but of his ovvne body & blood, vvhich be the true holies, and tabernacle, not formed by mā, but by Gods ovvne hand.

Exo. 25, 9. 40.

Hier. 31, 31.

† But now he hath obtained a better ministerie, by so much as he is mediator of a better testament, vvhich is established 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 saith: *Behold the daies shal 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 vvhich 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 I neglected them, saith our Lord. † For this is the testament vvhich I will dispose to the house of Israel after those daies, saith our Lord: Giving my Lawes into their hearts, and I will be their God, and they shal be my people: † and euery one shall not teach his neighbour, and euery one his brother, saying Know our Lord: because al shal know me from the lesser to the greater of them: † because I will be merciful to their iniquities, & their finnes I will not now remember. † And in saying a new, the former he hath made old. And that vvhich groweth auncient and waxeth old, is nigh to vtter decay.*

† The promises and effectes of the Law were temporal, but the promises and effectes of Christes Sacraments in the Church be eternal.

ANNOTATIONS
CHAP. VIII.

1. *Non solum* that be also.] Euen now being in heauen, because he is a Bishop and Priest, he must needs haue somewhat to offer, and vvherein to do sacrifice: and that not in spiritual sort onely, for that could not make him a Priest of any certaine order. And it is most false and wicked, to hold vvhich the Calvinistes, * that Melchisedecs Priesthod vvas vvholy spiritual. For then Christs death vvas not a corporal, external, visible, and truly named sacrifice: neither could Christ or Melchisedec be any otherwise a Priest, then euery
Christes Priesthod & sacrifice is external, not spiritual onely.

Iiii 33 faithfull

faithful man is: which to hold (as the Calvinists following their owne doctrine must needs do) is directly against the Scriptures, and no lesse against Christes one oblation of his body vpon the Crosse, then it is against the daily sacrifice of his body vpon the altar. 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.

How Christes body is made fit to be sacrificed and eaten perpetually.

4. *If vpon the earth.* It is by his death, and resurrection to life againe, that his body is become apt and fitte in such diuine sort to be sacrificed perpetually. For if he had liued in mortal sort still, that vway of mystical representation of breaking his body and separating the blood from the same, could not haue been agreeable. and so the Church and Christian people should haue lacked a priesthod and sacrifice, & Christ him self should not haue been a Priest of a peculiar order, but either must haue offered in the things that Aarons Priests did, or els haue been no Priest at all. For, to haue offered onely spiritually, as all faithful men do, that could not be ynough for his vocation, and our redemption, and state of the new Testament. How his flesh vvas made fit to be offered and eaten in the B. Sacrament, by his death, see Iſychius li. 1. in leuit. cap. 2.

Kingdom of heauen, and heavenly things, spokē of the Church.

5. *Heauenly things.* As the Church or state of the new Testament is commonly called *Regnum celorum & Dei*, in the Scriptures, so these heauenly things be probably taken by learned men, for the mysteries of the new Testament. And it seemeth by the patterns giuen to Moyses to frame his tabernacle by, vvas the Church, rather then the heaues them selues: as S. Pauls discourse tending to shew the difference betwixt the new Testament and the old, and not to make comparison betwene the state of heauen and the old law. Though incidently, because the condition of the new Testament more neere, y resembleth the same, then the old state doth, he sometime may speake somewhat thereof also.

Grace, the effect of the new Testament.

10. *Into their minds.* This also and the rest following is fulfilled in the Church, and is the proper effect of the new Testament, vvhich is the grace and spirit of loue, graffed in the hartes of the faithful by the holy Ghost, vworking in the Sacraments and sacrifice of the new law to that effecte.

The new Testament or covenant betwene God & man.

10. *Their God.* This mutual covenant made betwixt God and the faithful, is that vvhich vvas dedicated and established, first in the chalice of his blood, called therefore *the new Testament in his blood*: and vvhich vvas straight after ratified by the death of the restorator, vpon the Crosse. Lew. 11.

Scriptures abused for pharisaical inspirations.

11. *Shal not teach.* So it vvas in the primitiue Church, in such specially as vvere the first founders of our new state in Christ. And that vvhich vvas verified in the Apostles and other principal men, the Apostle speaketh generally as though it vwere so in the vvhole. as S. Peter applieth the like out of Iosē, and our Sauour so speaketh, vvhē he saith that such as beleue in him, shal worke miracles of diuers sortes. Christian men then must not abuse this place to make chaluege of new inspirations and so great knowledge that they neede no Scriptures or teaching in this life, as some Heretikes doe: vvhich much like reason and the of Scriptures as the Protestants haue to refuse external sacrifice. And it is no lesse phantastical madnesse to deny external sacrifice, sacraments, or Priesthod, then it is to abolish teaching and preaching. Ad. 1. 16. 17.

CHAP. IX.

In the old Testament, the same Sanctuarie had two partes: the one signifying that time, with the ceremonies thereof for the amundation of the flesh: the other signifying heauen, vvhich then vvas shut, vntill our High priest Christ entered into it, and that with his owne blood, shed for the amundation of our consciences. Wherupon he concludeth the excellencie of his tabernacle and host above the old. 2. Noting also the difference, that he entered but once (so effectual vvas that one bloody offering of him self, for ours) vvhē the Levitical High priest entered every year once.

THE

Exo. 25.
26, 1, 36.
e ληλα-
as

3 Reg. 8.
2 Par. 5.
Exo. 25,
22.

Exo 30,
10.
Leu. 16,
2, 30.

ο τὸν λα-
ῶν ἁγία

Leu. 9, 8
16, 6, 14
Nu. 19.

ἵψαλ
cleans

Gal. 3, 15

1 **T**HE former also in deede had iustificatiō
2 of seruice, and a secular sanctuarie. † For
3 the tabernacle vvas made, the first, vvh
4 in vvere, the candlestickes, and the table,
5 and the proposition of loaves, vvhich is
6 called Holy. † But after the second vele,
7 the tabernacle, vvhich is called *sancta san-*
8 *ctuarie*: † hauing a golden censar, and the arke of the testamēt
9 couered about on euery part vvith gold, in the vvich vvas
10 a golden potte hauing Manna, and the rod of Aaron that
11 had blossomed, & * the tables of the testament, † and ouer
12 it vvere * the Cherubins of glorie ouershadovving the pro-
13 pitatorie. of vvich things it is not needeful to speake novv
14 particularly. † But these things being so ordered, in the first
15 tabernacle in deede the priests alvvaies entered, accōplishing
16 offices of the sacrifices. † But in the second, * once a yere
the high priest only: not vvithout blood vvich he offereth
for his ovvne and the peoples ignorance: † the holy Ghost
signifying this, that the vvay of the holies was ⁱⁱ not yet ma-
nifested, the former tabernacle as yet standing. † vvich is
a parable of the time present: according to vvich are of-
fered giftes and hostes, vvich can not concerning the con-
science make perfect^c him that serueth, † onely in meates and
in drinkes, and diuerse baptisimes, and iustices of the flesh
laid on them^e vntil the time of correction.
† But^b Christ assisting an high Priest of the good things
to come, by a more ample and more perfect tabernacle not
made vvith hand, that is, not of this creation: † neither by
the blood of goates or of calues, but by his ovvne blood en-
tered in once into the Holies, eternal redemption being
found. † For * if the blood of goates 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 vvho by the holy Ghost offered him self
vnsponsored vnto God, cleansed our conscience from dead
vworkes, to serue the liuing God? † And therefore he is the
mediatour of the newv Testament: that death being a meane,
vnto the redemption^e of these preuatications vvich vvere
vnder the former testament, they that are called may receiue
the promise of eternal inheritance. † For * vvhere there
is a testament: the death of the testarour must of neces-

The Epistle vpon
Imber saturday
in Septemb.

ⁱ: The vvay to
heauē vvas not
open before
Christe passion.
& therefore the
Patriarches and
good men of
the old Testa-
ment vvere in
some other
place of rest
vntil then.

^c Al things
done in the old
Testament and
priesthod vvere
figures of Chri-
stes actions.

^b The Epistle
vpon Passion
Sunday.

fitie come betvvene. † For a testament is confirmed in the 17
 dead : othervvise it is yet of no value, vvholes he that tested,
 liueth. † Vvherevpon neither vvvas the first cottes dedicated 18
 vvithout blood. † For al the commaundement of the Lavv 19
 being read of Moyfes to al the people: he taking the blood
 of calues and goates vvith vvater and scarlet vvool and
 hyslope, sprinkled the very booke also it self and al the peo-
 ple, † saying, * " This is the blood of the Testament, vvwhich 20
 God hath commaunded vnto you. † The tabernacle also & 21
 al the vessel of the ministerie he in like maner sprinkled vvith
 blood. † And al things almost according to the lavv are 22
 cleansed vvith blood: and vvithout sheading of blood there
 is not remission.

† It is necessarie therefore that the examplers of the coe- 23
 lestials be cleansed vvith these: but the celestials them selues
 vvith better hostes then these. † For I E S V S is not entred 24
 into Holies made vvith hand, examplers of the true: but into
 heauen it self, that he may appeare novv to the countenance
 of God for vs. † Nor that he should offer him self often, 25
 as the high priest entereth into the Holies, euery yere in the
 blood of others: † othervvise he ought to haue suffered 26
 often from the beginning of the vvorld: but novv once in
 the cōsummation of the vvorldes, to the destructiō of sinne,
 he hath appeared by his ovvne host. † And as it is appointed 27
 to men to die once, and after this, the iudgement: † so also 28
 Christ vvvas offered once to exhaust the sinnes of many. the
 second time he shal appeare vvithout sinne to them that ex-
 pect him, vnto saluation.

Here we may learne that the Scriptures containe not al necessarie rites or truties, vvhe neither the place to vvich the Apostle alludeth, nor any other, mentio- neth half these ceremonies, but he had them by tradition.

By this word vvich signifi- feth to emptye or draw out euen to the botom, is de- clared the plentiful and perfect redemp- tion of sinne by Christ.

Exo. 24.
8.

ad ex-
haurienda
peccata.

ANNOTATIONS
 CHAP. IX.

Reliques.

They continue vvithout pu- trefaction.

The holy C R O S S E.

The sepulchres of Christ and his Saincts.

4. *A golden peece.* The Protestants count it superstitious to keepe vvith honour and reverence the holy memories or monuments of Gods benefites and miracles, or the tokens of Christes Pas- sion, as his Crosse, garments, or other things appertaining to him or his Saincts, and thinke it im- possible that such things should dure so long: vvhen they may here see the requerent and long re- servation of Manna, vvich of it self vvvas moit apt to putrife, and of Aarons rodde, onely for that it suddenly florished by miracle, the tables of the Testament &c. See a notable place in S. Cytill li. 6. cont. Iulian. vvhere he defendeth against Iulian the Apostataes blasphemie, the keeping and honouring of that Crosse or vvood vvich Christ died on. See also S. Paulinus ep. 11. and vvhat re- verence S. Hierom and the faithful of his time did to the sepulchres of Christ and his Martyrs, and to their reliques. *Wormes and vvorship* (saith he) *every vvhere Martyrs sepulchres, and putting the holy ashes to our sin, if vvve may, vvve touch it vvith our mouth also: and do some thinke, that the monuments vvherein our Lord vvvas buried, is to be neglected?* But our Protestants can not skill of this. they had

ep. 17. 65

saithes

rather folovv Vigilantius, Iulianus the Apostata, and such Masters, then the holy Doctors and evident practise of the Church in all ages.

9. *Cherubim.* You see it is a fond thing, to conclude vpon the first or second commaundement, that there should be no sacred images in the Church, vvhhen euen among these people that were most prone to idolatry, and grosse in imagination of spiritual things such as Angels are, and to vvhom the precept was specially giuen, the same God that forbade them grauen idols, did commaund these images of Angels to be made and set in the soueraine holiest place of al the Tabernacle or Temple. By vvhich it is plaine, that much more the images of Christ and his B. mother and saints, that may be more truly portretted then mere spiritual substances can be, are not contrarie to Gods commaundement, nor against his honour, or repugnant to any other Scripture at all, vvhich condemne onely the Idols or portraictures of the Heathen made for adoration of false Gods.

Images in Salomons temple commaunded by God.

10. *Until the time of correction.* All those grosse and carnal sacrifices, ceremonies, and obseruations instituted to cleanse and purifie the flesh from legal irregularities and impurities onely, and not reaching to the purging of the soules & consciences of men, being commaunded not for euer, but till Christes coming, ceased then: and better, more forcible, and more spiritual Sacraments were instituted in their place. For we may not imagine Christ to haue taken avvay the old, and put none in their place: or to alter the sacraments onely into other sacraments external, and not also to transfere the sacrifices to some other more excellent. for it is called, *tempus correctionis, non abolitionis sacrificij aut legis: the time of correction not of abolishing sacrifice or law.* Neither haue they more reason to ascribe Christes one oblation vpon the Crosse to haue rather taken avvay al kind of sacrifice, then al manner of Sacraments. The time and state of the new Testament is not made lawlesse, hostlesse, or vvhithout sacrifice, but it is the time of correction or reformation and abettering al the foresaid things.

Sacrifice not taken avvay by the new Testament, but changed into a better.

11. *Eternal redemption.* No one of the sacrifices, nor al the sacrifices of the old law, could make that one general price, ransom, and redemption of all mankind, and of al sinnes, saving this one highest Priest Christ, and the one sacrifice of his blood once offered vpon the Crosse. Vvhich sacrifice of redemption can not be often done, because Christ could not die but once, though the figures also thereof in the law of nature and of Moyses, were truly called sacrifices, as specially this high and marvellous commemoration 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) one Priest a sacrifice. But neither this sort, nor the other of the old law, being often repeated and done by many Priests (al vvhich were and are sinners them selues) could be the general redeeming and consummating sacrifice: nor any one of those Priests, nor al the Priests together, either of the law of Nature, or of Aarons, or Melchisedecks order (except Christ alone) could be the general redeemer of the vvorlde.

One only sacrifice on the Crosse the redemption of the vvorlde: and one onely Priest (Christ) the redeemer thereof.

Li. de Sp. & lit. 11.

And this is the Apostles meaning in al this comparison and opposition of Christes death to the old sacrifices, and of Christ to their Priests: and not that Christes death or sacrifice of the Crosse should take avvay al sacrifices, or proue that those Aaronical offices were no true sacrifices at al, 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 vvhithout respect to this one sacrifice of Christes death, worke any thing to Gods honour, or remission of sinnes, as the Ievvves did falsely imagine, not referring them at al to this general redemption and remission by Christ, but thinking them to be absolute sacrifices in them selues. And that to haue been the error of the Hebrues, you may read in S. Augustine li. 3. de Civ. Dei. c. 6. And this, we tel the Protestants, is the onely purpose of the Apostle.

The Apostles disputatio being only against the error of the Ievves concerning their sacrifices and priests: the Protestants applying it against the sacrifice of the Masse & priests of the new Testament.

But they be so grosse, or ignorant in the Scriptures, and so maliciously set against Gods and the Churches truth, that they perversely and foolishly turne the vvhole disputation against the sacrifice of the Masse, and the Priests of the new Testament: as though we held, that the sacrifice of the altar were the general redemption or redeeming sacrifice, or that it had no relation to Christes death, or that it were not, the representation and most lively resemblance of the same, or were not instituted and done, to apply in particular to the vse of the partakers, that other general benefite of Christes one oblation vpon the Crosse. Against the Ievvves then onely S. Paul disputeth, and against the false opinion they had of their Priests and sacrifices, to vvhich they attributed al remission and redemption, vvhithout respect of Christes death.

12. *Of those promanations.* The Protestants do vnlernedly imagine, that because al sinnes be remitted by the force of Christes passion, that therefore there should be no other sacrifice after his death. Vvhether in deede they might as well say, there ought neuer to haue been sacrifice appointed by God, either in the law of Nature, or of Moyses: as al their arguments made against the sacrifice of the Church vpon the Apostles discourse, proue as well, or rather onely, that there were no sacrifices of Aarons order or Leuitical law at all. For against the Ievvves false opinion concerning them, doth he dispute, and not a vvorde touching the sacrifice of the Church, vnto vvhich

In this discourse he neuer opposeth Christes sacrifice vpon the Crosse: al Christian men vvel knowing that the host & oblation of those two, though they differ in maner and external forme, yet is in deede al one.

The Apostle then sheweth here plainly, that al the finnes that euer were remitted since the beginning of the vvorlde, were no otherwise forgiuen, but by the force and in respect of Christes Passion. Yet it foloweth not therevpon, that the oblations of Abel, Abraham, Aaron, &c were no sacrifices, as by the Heretikes foolish deduction it should do: S. Paul not opposing Christes Passion to them, for the intent to proue them to haue been no sacrifices, but to proue, that they were not absolute sacrifices, nor the redeeming or consummating Sacrifice, vvhich could not be many, nor done by many Priests, but by one, and at one time, by a more excellent Priest than any of them, or any other mere mortal man.

And that you may see the blasphemous pride and ignorance of Caluin, and in him, of al his fellowes: read (so many as may read Heretical bookes) his commentarie vpon this place, and there you shal see him gather vpon this, that Christes death had force from the beginning & was the remedie for al finnes since the creation of the vvorlde, therefore there must be no more but that sacrifice of Christes death. Vvhich must needs by his deduction hold (as it doth in deede) no lesse against the old sacrifices than the new sacrifice of the Church, and so take away al, vvhich the sacrifices of is against the Apostles meaning and al religion.

**Caluins argu-
ment against the
sacrifice of the
altar, maketh
no lesse against
the sacrifices of
the old Law.**

10. *This is the blood.* Christes death was necessarie for the full confirmation, ratification, and accomplishment of the new Testament, though it was begonne to be dedicated in the sacrifice of his last supper, being also within the compasse of his Passion. Vvhich is euident by the wordes pronounced by Christ ouer the holy chalice, vvhich be correspondent to the wordes that were spoken (as the Apostle here declareth) in the first sacrifice of the dedication of the old Law, hauing also expresse mention of remission of finnes thereby, as by the blood of the new Testament. Vvhereby it is plaine, that the B. Chalice of the altar hath the very sacrificall blood in it that was shed vpon the Crosse, in & by vvhich, the new Testament (vvhich is the Law of spirit, grace, and remission) was dedicated, and doth consist. And therefore it is also cleere, that many diuine things, vvhich to the Heretikes or ignorant may seeme to be spoken onely of Christes sacrifice vpon the Crosse, be in deede verified & fulfilled also in the sacrifice of the altar. Vvhereof S. Paul for the causes foresaid would not treat in plaine termes. See Iſychius li. 1 in *Lamis. c. 4. panis post initionem*, applying al these things to the immolation of Christ also in the Sacrament.

**The correspon-
dence of wordes
in dedicating
both Testaments
proueth the real
presence of
blood in the
Chalice.**

23. *The exemplars.* Al the offices, places, vessels, and instruments of the old Law, were but figures and resemblances of the state and sacraments of the new Testament, vvhich are here called *typicalia*, for that they are the liuely image of the heavenly state next ensuing: vvhich be therefore specially dedicated and sanctified in Christes blood, sacrificed on the altar, and sprinkled vpon the new: in the faithful, as the old figures and people were cleansed by the blood of beasts. And therefore by a transfiguration vnto the holy Scriptures, the Apostle sodenly passeth in the sentence immediately folowing, and turneth his talke to Christes entrance into heauen, the state vvhich of, both by the Sacraments of the old Law, and also more specially by them of the new, is prefigured.

**In the old Te-
stament were
figures of the
new: in the
new, is resem-
blance of the
heavenly state.**

25. *Offer him selfe.* As Christ neuer died but once, nor neuer shal die againe, so in that violent, painful, and bloody sort he can neuer be offered againe, neither needeth he so to be offered any more: hauing by that one action of sacrifice vpon the Crosse, made the full ransom, redemption, and remedie for the finnes of the vvhole vvorlde. Neuertheless, as Christ died and was offered after a sort in all the sacrifices of the Law and Nature, since the beginning of the vvorlde (al vvhich were figures of this one oblation vpon the Crosse) so is he much rather offered in the sacrifice of the altar of the new Testament, incomparably more neerely, diuinely, and truly expressing his death, his body broken, his blood shed, then did any figure of the old Law, or other sacrifice that euer was: as being in deede (though in hidden, sacramental, and mysticall, and vnbloody maner) the very self same B. body and blood, the self same host, oblation and sacrifice, that was done vpon the Crosse.

**Christ once of-
fered in bloody
sort, but vn-
bloodyly offered,
namely in the
sacrifice of the
altar.**

And this truth is most euident by the very forme of wordes used by our Saviour in the institution and consecration of the holy Sacrament, and by the profession of all the holy Doctors. *Our sacrifice*, saith S. Cyprian, *is correspondent to the Passion of Christ.* And, *The sacrifice that we offer, is the Passion of Christ.* ep. 63. nu. 4. & nu. 7. S. Augustine de fid. ad Pet. c. 19. *In those natural sacrifices was the prefiguring of the flesh of Christ, vvhich he was to offer for finnes, and of the blood, vvhich he was to shed. but in this sacrifice is the commemoration of the flesh of Christ vvhich he hath now giuen, and of the blood vvhich he hath shed: in illis pronuntiabatur occidendus, in hoc annuntiarus occisus. In them he was firste offered as to be killed: in this he is offered, as killed.* And S. Gregorie Nazianzene saith, *erat, in mortuum, that the Priest in this sacrifice, immisit se magni Christi Passioni.* S. Ambrose li. 1. Offe. c. 48. *Offeritur Christus in imagine quasi recipiens passionem.* Alexander the first. ep. ad omnes Orthodoxos. nu. 4. to. 1. *Cuius corpus & sanguis conficitur, passio enim celebratur.* S. Gregorie. bo. 37 in *Euang.* *So often as we offer the host of his Passion, so often we remember his Passion.* And, *He suffereth for us againe in mysterie.* And Iſychius, li. 2. c. 8 in *Lamis. post mod.* *By the sacrifice of the*

**The sacrifice of
the altar & that
on the Crosse,
both one.**

the only-begotten many things are given vnto vs, to witte, the remission or pardoning of all mankind, and the singular introduction or bringing in of the mysterie of the new Testament.

And the said fathers and others, by reason of the difference in the manner of Christs presence The fathers call and oblation in respect of that on the Crosse, called this the vnbloody sacrifice, as Caluin him self it the vnblood-
Comment. confesseth, but answereth them in the pride of hereticall spirit, with these vvordes: *Nihil moro dy factice of quid sit loquatur vntus scriptor.* that is, I passe not for it, that the antient vvriters do so speake: calling the altar, the distinction of bloody and vnbloody sacrifice, scholasticall and frivolous, and diabolicum Caluins contempt commentum a diuinitate deuise. V with such ignorant and blasphemous men vve haue to do, that thinke of the fathers they vnderstand the Scriptures better then all the fathers.

CHAP. X.

Meaning in the yearly feast of Expiation was only a commemoration of sinnes, therefore in place of all those old sacrifices the Psalme saith vs of the oblation of Christs body. 10 Which be offered bloodily but once (the Levitical Priests offering so every day) because that was vnto sufficient for ever, 15 in that is purchased (as the prophet also witnesseth) remission of sinnes. 19 After all this be presentate and exhortate them vnto perseuerance partly with the opening of Heauen by our high-priest, 26 partly with the terror of damnation if they fall againe: 32 bidding them remember how much they had suffered already, and not lose their reward.

Leu. 16, 14.

Pf. 39, 7.

Pf. 109, Cor. 15, 25.



O R the law hauing a shadow of good things to come, not the very image of the things: euery yere with the self same hostes which they offer incessantly, can neuer make the commers thereto perfect: † otherwise they should haue ceased to be offered, because the vvorshippers once cleansed should haue no conscience of sinne any longer. † but in them there is made a cōmemoration of sinne euery yere. † for it is impossible that with the blood of oxen and goates sinnes should be taken avway. † Therefore comming into the vvorld he saith: *Host and oblation thou vvouldest not: but a body thou hast fitted to me.* † *Holocaustes and c for sinne did not please thee.* † Then said I, Behold I come: *in the head of the booke it is vvritten of me: That I may doe thy vvil to God.* † Saying before, *Because hostes and oblations, & holocaustes, & for sinne thou vvouldest not, neither did they please thee,* vvwhich are offered according to the law, † then said I, Behold I come that I may doe thy vvil to God: he taketh avway the first, that he may establish that that folovveth. † In the vvwhich vvil, vve are sanctified by the oblation of the body of Iesus Christ once. † And euery priest in deede is ready daily ministring, and often offering the same hostes, vvwhich can neuer take avway sinnes: † but this man offering one host for sinnes, for euer stretcheth on
Kkkk the

e For sinne, is the proper name of a certaine sacrifice called in e-brue ΠΙΣΤΩ: as Holocaust is an other kinde. See the Annot. a Cor. 1, v. 22.

the right hand of God, † hence forth expecting, vntil his 13
 enemies be put the footeftoole of his fecte. † For by one 14
 oblation hath he consummated for euer them that are sancti-
 fied. † And the holy Ghost also doth testifie to vs. For after 15
 that he said: † *And this is the Testament which I will make to them after* 16
these daies, saith our Lord, giuing my lawes in their hartes, & in their mindes
which I will subscribe them: † and their finnes and iniquities I will now remember 17
no more. † But vwhere there is remission of thei^e, now there 18
 is not an oblation for finnes.

† This is partly fulfilled in & by the grace of the new Testament, but it shall be perfectly accomplished in heauen.
† To dedicate, is to be author & beginner of a thing. The Protestants translate, he hath prepared, for their heresie that Christ was not the first that entered into heauen.

† Hauing therefore brethren confidence in the entring of 19
 the holies in the blood of Christ: † which he hath dedi- 20
 cated to vs a new and liuing way by the velu, that is, his
 flesh, † and a high priest ouer the house of God, † let vs 21
 approche vwith a true hart in fulnesse of faith, hauing our 22
 hartes sprinkled from euil conscience, and our body vva-
 shed vwith cleane water, † let vs hold the confession of our 23
 hope vndeclining (for he is faithful that hath promised)
 † and let vs consider one an other vnto the prouocation of 24
 charitie and of good vworkes: † not forsaking 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 vwillingly after the knowvledge of the truth receiued,
 now there is not left an host for finnes, † but a certaine 27
 terrible expectation of iudgement and rage of fire, vvhich
 shall consume the aduersaries. † A man making the lawv of 28
 Moyse frustrate: vwithout any mercie * dieth vnder two
 or three vvitnesses. † † how much more thinke you, doth 29
 he deserue vvorse punishments vvhich hath troden the
 sonne of God vnder foote, and esteemed the blood of the re-
 stament polluted, vwherein he is sanctified, and hath done
 contumelie to the spirit of grace? † For vve knowv him that 30
 said, *Reuenge to me, I will repay.* And againe, *That our Lord will iudge*
his people. † * It is horrible to fall into the handes of the liuing 31
 God.

† Heresie and Apostasie from the Catholike faith, punish- able by death.

The Epistle for many Martyrs.

† But call to minde the old daies: vwherein being illu- 32
 minated, you sustained a great fight of passions. † and on the 33
 one part certes by reproches and tribulations made a specta-
 cle: and on the other part made companions of them that
 conuerted in such sort. † For, * you both had compassion 34
 on them that vvete in bondes: and the spoile of your ovvne
 goodes you tooke vwith ioy, knowvving that you haue a bet-

Her. 31,
33, 34.
Heb. 8, 9.

c. inuau.
1000

Heb. 6, 4

Deu. 19.
15. et c.
12, 16.
10 4, 17.

Deu. 32,
35. Rom.
12, 19.
P/. 134
14.

Abac. 2,
3. Ro. 1,
17. Gal.
3. 12.

35 ter and a permanent substance. † Do not therefore leese your
36 confidence, vvhich hath a great remuneration. † For pa-
tience is necessarie for you: that doing the vvil of God, you
37 may receiue the promise. † For yet a litle and a very litle
vvhile, he that is to come, vvil come, and vvil not slacke.
38 † and my iust^e liueth of faith. † but if he vvithdraw him
39 self, he shal not please my soule. † But vve are not the chil-
dren of vvithdrawing vnto perdition: but of faith to the
vvinning of the soule.

Good vvorkes
make great co-
fidence of sal-
uation, & haue
great reuward.

ANNOTATIONS

CHAP. X.

1. *As shadow.*] The sacrifices and ceremonies of the old law, vvere so far from the truth of Christs Sacraments, and from giuing spirit, grace, remission, redemption, and justification, and therevpon the entrance into heauen and ioyes celestiall, that they vvere but mere shadows, vvperfectly and obscurely representing the graces of the new Testa- ment and of Christs death: vvhereas all the holy Churches rites and actions instituted by Christ in the Priesthood of the new law, containe and giue grace, justification, and life everlasting to the faithful and vvorthy receivers: and therefore they be not shades or darke resemblances of Christs passion, vvwhich is the fountaine of all grace and mercie, but perfect images and most liuely representations of the same, specially the sacrifice of the altar, vvwhich because it is the same oblation, the same host, and offered by the same Priest Christ Iesus (though by the ministerie of man and in mysterie) is the most pure and neere image, character, and correspondencie to the sacrifice of Christs passion, both in substance, force, and effect, that can be.

The old sacrific-
ces obscurely
shadowed, but
the sacrifice of
the altar most
plainly repre-
sentech the sa-
crifice on the
Crosse.

2. *They should haue confid.*] If the hostes and offerings of the old law had been of them selues perfect to all effectes of redemption and remission, as the Hebrues (against vvhom the Apostle disputeth) did thinke, and had had no relation to Christs sacrifice on the Crosse or any other absolute and vniuersal oblation or remedie for sinne, but by and of their owne efficacie could haue generally purged and cleansed man of all sinne and damnation: then they should neuer haue needed to be so often repeated and reiterated. For being both generally 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 remaine, euen those sinnes for vvwhich they had offered sacri- fices before, notwithstanding their sacrifices vvwere particularly applied vnto them. For offering yerely they did not onely offer sacrifices for the new committed crimes, but euen for the old, for vvwhich they had often sacrificed before: the sacrifices being rather recor- des and attestations of their sinnes, then a redemption or full remission, as Christs death is. Vvwhich being onse applied to man by Baptisme, vvipech away all sinnes past, God neuer remembering them any more, nor euer any sacrifice or sacrament or ceremonie being made or done for them any more, though for new sinnes other remedies be daily requisite. Their sacrifices then could not of them selues remitte sinnes, much lesse make the general redemption vvithout relation to Christs Passion. And so you see it is plaine every vvhere, that the Apostle proueth not by the often repetition of the Iewish sacrifices, that they vvwere no sacrifices at all, but that they vvwere not of that absolute force or efficacie, to make redemption or any remission, vvithout dependance of the one vniuersal redemption by Christ: his vvhole purpose being, to inculcate vnto them the necessitie of Christs death, and the oblation of the new Testament. As for the Churches holy sacrifice, it is cleane of an other kinde then those of the Iewes, and therefore he maketh no opposition betvvixt it, and Christs death or sacrifice on the Crosse, in all this Epistle: but rather as a sequele of that one general oblation, covertly alwayes inferreth the same: as being in a different maner the very self same host and offering that vvvas done vpon the Crosse, and con- tinually is vvrought by the self same Priest.

The Iewes sa-
crifices vvwere
not absolute &
independe, be-
cause they vvwere
often repeated.

The Apostle
proueth by the
often repeating
of the Iewes
sacrifices, not
that they vvwere
none, but that
they vvwere not
absolute & suf-
ficient.

4. *Impossible.*] The hostes and sacrifices of the old law, vvwhich the carnal Iewes made

kkkk ij. all

offer sacrifice? they offer surely, because we sin daily, and daily have need to be cleansed: and because he can not die, he hath given us the sacrament of his body and blood: that as his Passion was the redemption and absolution of the world, so also this oblation may be redemption and cleansing to all that offer it in truth and veritie. So saith this holy father, to witte, that as the sacrifice of the Crosse was a general redemption, so this of the altar is, to all that use it, a particular redemption or application of Christes redemption to them. In which sense also V. Bede calleth the holy Masse, *redemptio corporis & anime sanctorum*, the moste precious redemption of body and soul. li. 4. c. 22. histor. Againe the same Primasius, *The divinity of the Word of God which is every where, maketh that there are not many sacrifices, but one, although it be offered of many, and that as it is one body which he took of the Virgins wombe, not many bodies, one si alii uno sacrificio non dicitur, ut deus of the Iesus was.*

The general redemption upon the Crosse is particularly applied in the sacrifice of the altar.

Primasius in libro.

ho. 17 in quod Heb.

5. Chrysostom also, and after him Theophylact, and Oecumenius, and of the Latines, Haimo, Paschasius, Remigius, and others, object to them selves thus: *Do not we also offer every day? we offer surely, but this sacrifice is an exemplar of that, for we offer therein the self same: and not novu one lambe, to novu one altar, but the self same: therefore this is one sacrifice. Otherwise, because it is offered in many places, there should be many Christs. And a little after, Not an other sacrifice, as the high Priest of the old Law, but the self same we do continually offer, rather working a remembrance or commemoration of the sacrifice. See the Annotation Luke 22, 19. upon these wordes, A commemoration. Thus did all the ancient fathers Greeke and Latin treat of these matters, and so they said Masse, and offered daily, and many of them made such formes of celebrating the divine sacrifice, as the Greekes and Latines do vic in their Liturgies and Masses, and yet they say these places of the Apostle and made commentaries upon them, and vnderstood them (I trov) as well as the Protestants.*

He that for his further confirmation or comfort list see what the ancient Councils and Doctors beleaved, taught, and practised in this thing, let him read the first holy Council of Nice sup. 14: & in fine Conc. ex Gram. the Council of Ephesus Anathematiz. 11. the Chalcedon Council ad. 3. pag. 112. Conc. Anagn. c. 1. 4. & 5. Neocæsaz. can. 13. Laodic. can. 19. Carthag. a sup. 8. Carthag. 3 sup. 24. & Carthag. 4 sup. 33. & c. 41. S. Denys cap. 3. Ecol. hier. S. Andrewe in historia Passioni. S. Ignatius ep. ad Smyrnesis. S. Martialis ep. ad Turdgalensis. S. Iustine Dialog. cum Triplicone. S. Irencus li. 4 sup. 32. 34. Tertullian de cultu feminarum, & de anima milit. Origen homil. 13 in Levit. S. Cyprian ep. ad Caecilium. can. 2. & de Cama Domini. can. 14. & Eusebius demonst. Evang. li. 1 sup. 10. and the rest which we have cited by occasion before, & might cite but for tediousness: a truth most known and agreed upon in the Christian religion.

Councils and fathers.

18. *Novu there is not.* Christes death can not be applied vnto vs in that full and ample sort as when the Apostle is in baptisme, but once: Christ appointing that large remission and application to be made but once in every man, as Christ died but once. for it is not meant, that all sinne shal cease after Christes sacrifice vpon the Crosse, nor that there should be no oblation for sinnes committed after Baptisme, or that a man could not sinne at al after Baptisme, or that if he sinned afterward, he could have no remedie or remission by Gods ordinance in the Church, which diuers falsehods sundrie Heretikes gather of this and such like places: but onely the Apostle telleth the Hebrues, as he did before chap. 6, and as he doth straight afterward, that if they fall novu (vnto them they seemed very peone) to their old law, and voluntarily after the knowledge and profession of the Christian faith by Baptisme, commit this sinne of incredulitie and apostasie, they can never have that abundant remission applied vnto them by Baptisme, which can never be ministered to them againe. And that general full pardon he calleth here, *oblation*, and afterward in the 16 verse, *hostiam pro peccato, an host for sinne.*

When the Apostle seemeth to say, there is no oblation for sinne, he alwayes meaneth that full remission by Baptisme.

16. *If you sinne willingly.* As the Calvinists abuse other like places against the holy sacrifice of the Masse, so they abuse this as the Nouatians did before them, to proue that an Heretike, Apostata, or any that vvilfully forsaketh the truth, can never be forgiven. Vvhich (as is before declared in the 6 chapter) is most vicked blasphemie: the meaning hereof being, as is there said, onely to terrifie the Hebrues, that falling from Christ they can not so easily have the host of Christes death applied vnto them, because they can not be baptized any more, but must passe by mental penance, and satisfaction, and other hard remedies vvhich Christ hath prescribed after Baptisme in the Churches discipline. Therefore S. Cysill saith, li. 5 in 1o. sup. 17. *Penance is not excluded by these wordes of Paul, but the remitting by the laver of regeneration. He doth not here take away the second or third remission of sinnes (for he is not such an enemy to our salvation) but the host which is Christ be denieth that it is to be offered againe vpon the Crosse. So saith this holy Doctor. And by this place the like you see, howe perfidious a thing it is for Heretikes & ignorant persons to read the scriptures, Vvhich by folloving their owne fantasie they peruert to their damnation.*

The Calvinists heretic against remission of sinnes. Al sinnes may be remitted by penance, but not so fully as by Baptisme.

1 Pet. 3.

Eccl. 12.

19. *The blood of the Testament.* Vvhosoever maketh no more account of the blood of Christes sacrifice, either as shed vpon the Crosse, or as in the holy Chalice of the altar (for our Sauiour calleth that also the blood of the new Testament) then he doth of the blood of calves and goates, or of other common drinks, is worthy death, and God vvil in the next life, if it be not punished here, revenge it vvhich greuous punishment.

Perfidious reading of the scriptures.

Contempt of Christes blood in the Sacrament.

Penance. 31. *It is horrible.* Let al Christian people do satisfaction and penance for their finnes in this life. For the iudgements of God in the next life done by God him self, of vvhich sort soeuer, vvhether temporall as in Purgatorie, or eternal as in Hell, be exceeding greuous.

Mercie to the imprisoned for religion. 34. *You had compassion.* To be mercifull to the afflicted for religion, & to be partakers of their miseries, is a very meritorious vvorke, and giueth great confidence before God in the day of re-
payment or remuneration for the same.

Losse of goods for religion. 34. *Wish they.* If all Christian men vvhould consider this, they vvhould not thinke it so great a matter to lose their land or goods for defense of the Catholike faith.

Faith is the comfort of the afflicted. 38. *Limeth of faith.* Faithful men afflicted in this life, haue their comfort in their assured faith and hope of Christes comming to deliuer them once from all these miseries: & so by that faith and comfort they liue, vvhich otherwise this miserable life vvere a death.

CHAP. XI.

He exhorteth them by the definition of faith, to stick vnto God, though they see not yet his reward: shewing that all the Saints aforetime did the like, being all constant in faith, though not one of them receiued the promise, that is, the inheritance in heauen: but they and vve now after the comming of Christ remaine together.

By this word fullace is meant, that faith is the ground of our hope.



ND^r 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 vnderstand that the vvorlde was framed by the vword of God: that of inuisible things visible things

might be made.

† * By faith, Abel offered a greater hofte to God the Cain: * by vvhich he obtained testimonie that he vvas iust, God gi-
uing testimonie to his giftes, & by it, he being dead, yet speaketh. † * By faith

Henoch vvas translated, that he should not see death, and he vvas not found: because God translated him. for before his translation he had testimonie that he had pleased God. † But vwithout faith it is impossible to please God. For he that commeth to God, must beleue that he is, and is a reuwarder to them that seeke him.

† * By faith, Noë hauing receiued an ansver concerning those things vvhich as yet vvere not seen, fearing, framed the arke for the sauing of his house, by the vvhich he condemned the vvorlde: and vvas instituted heire of the iustice vvhich is by faith.

† * By faith, he that is called, Abraham, obeyed to goe forth into the place vvhich he vvas to receiue for inheritance: and he vvent forth, not knowing vvhither he vvent. † By faith, he abode in the land of promise, as in a strange lād, dwelling

Here it appeareth that Henoch yet liueh and is not dead: against the Calvinists. See the annot. apocal. chap. 11.

Vve must beleue that God vwill reward all our good workes: for he is a reuwarder of iustice, not an acceptor or imputer of that that is not.

c (Aoy)xs

Gen. 1. 13

Gen. 4. 4

Mat. 23.

35.

Gen. 5.

24. Eccl.

44. 16.

Gen. 6.

13. Eccl.

44. 17.

Gen. 12.

4. 13. 1.

- ling in cottages vvith Isaac & Iacob the coheites of the same
 10 promise. † For he expected the citie that hath foundations:
 vvhole artificer and maker is God.
- 11 † * By faith, Sara also her self being barren, receiued ver-
 tue in conceauing of seede, yea past the time of age: be-
 cause she beleued that he vvas faithful which had promised.
- 12 † For the vvhich cause euen of one (and him quite dead)
 there rose as the starres of heauen in multitude, & as the sand
 that is by the sea shore innumerable.
- 13 † According to faith died al these, not hauing receiued
 the promises, but beholding them a farre off, and saluting
 them, and cōfessing that they are pilgrimes & strangers vpon
 14 the earth. † for they that say these things, doe signifie that
 15 they seeke a countrie. † And in deede if they had been minde-
 ful of the same from vvhence they came forth, they had
 16 time verely to returne. † but novv they desire a better, that is
 to say, a heauenly. Therefore God is not confounded to be
 called their God. for he hath prepared them a citie.
- 17 † * By faith, Abraham offered Isaac, vvhen he vvas temp-
 ted: and his onlie-begotten did he offer vvho had receiued
 18 the promises: († to vvhom it vvas said, *that in Isaac shall seede*
 19 *be called to thee.*) † accounting that God is able to raise vp euen
 from the dead. vvherevpō he receiued him also † for a parable.
- 20 † * By faith, also of things to come, Isaac blessed Iacob
 and Esau.
- 21 † * By faith, Iacob dying, blessed euery one of the sonnes
 of Ioseph: * and * adored the toppe of his rodde
- 22 † * By faith, Ioseph dying, made mention of the going
 forth of the children of Israel: and gaue commaundement
 :: concerning his bones.
- 23 † * By faith, Moyles being borne, vvas hidde three mo-
 nethes by his parents: because they sawv him a proper infant,
 and they feared not * the kings edict.
- 24 † * By faith, Moyles being made great, denied him self to
 25 be the sonne of Pharaos daughter: † rather chosing to be
 afflicted vvith the people of God, then to haue the pleasure
 26 of temporal sinne, † esteeming the reproche of Christ, grea-
 ter riches then the treasure of the Egyptians. for :: he
 27 looked vnto the remuneration. † * By faith, he left Egypt:
 nor fearing the fiercenes of the king. for him that is inuisible
 28 he susteined as if he had seen him. † By faith, he celebrated
 the

Gen. 17,
19. 18,
10. 21, 2.
Ecc. 44
22.

Gen. 22,
9.
Gen. 22,
11. Rom.
9. 7.
Gen. 27,
27. 36.
Gen. 48,
15.
Gen. 47,
31.
Gen. 50,
24, 25.

Exo. 2, 2.
Exo. 1,
16
Exo. 2, 11

Exo. 11,
37.

c That is, in
figure and my-
sterie of Christ
deall, & aliue
against.

11 The transla-
tion of Reliques
or Saints bod-
dies, & the due
regard and ho-
mour we ought
to haue to
the same, are
proued hereby.

12 The Prote-
stants that deny
we may or
ought to doe
good in respect
or for reward
in heauen, are
hereby confuted.

the Pasche, & the shedding of the blood: that he vvhich destroyed the first-borne, might not touche them. † * By faith 29 they passed the redde sea as it were by the drie land: vvhich the Egyptians assaying, were deuoured.

† * By faith the vualles of Iericho fel dovvne, by the 30 circuiting of seuen daies.

† * By faith, Rahab the harlot perished not vwith the incredulous, receiuing the spies vwith peace.

† And vvhathal I yet say? For the time vvill faile me 31 telling of Gedeon, Barac, Sampson, Iephthè, Dauid, Samuël, & the prophets: † vvho by faith ouercame kingdōs, vvrought 32 iustice, obtained promises, stopped the mouthes of lions, † extinguished the force of fire, repelled the edge of the 34 svword, recouered of their infirmitie, vvere made strong in battel, turned avway the campe of forainers: † vvomen received of resurrection their dead. and others vvere racked, not accepting redemption, that they might finde a better resurrection. † And others had trial of mockeries and stripes, 36 moreouer also of bādes & prisons: † they vvere stoned, they 37 vvere hevvēd, they vvere tempted, they died in the slaughter of the svword, they vvēnt about in sheep-skinnes, in goates skinnes, needy, in distresse, afflicted: † of vvhom the vvorld 38 vvvas not vvorthie. vvandering in desertes, in mountaines and dennes, and in caues of the earth. † And al these being approved by the testimonie of faith, † received not the promise, † God for vs prouiding some better thing, that they 40 vvwithout vs should not be consummate.

Gen. 14.

22.

Ios. 6, 10

Ios. 6, 23

25. 23.

The Epistle
for many Mar-
tyrs.

ANNOTATIONS

CHAP. XI.

1. Faith is.] By this description of faith, and by all the commendation thereof through the vvhole chapter, you may vvell perceiue that the Apostle knewe not the forged special faith of the Protestants, vvhereby every one of these new Sectmasters & their folowers beleue their finnes are remitted, and that them selues shal be saued, though their sectes be cleane contrarie one to an other.

2. Not appearing.] This is the praise of faith, saith S. Augustine, if that vvwhich is belomed, be not seen. For vvhat great thing is it, if that be belomed, vvwhich is seen? according to that sentence of our Lord vvhen he rebuked his disciple, saying: Because thou hast seen me Thomas, thou hast belomed: blessed are they that haue not seen and haue belomed. Aug. in many. 16. trall. 79. Vvhich may be a rebuke also and a checke to al those faithles speeches, † vvould see him, tast him, touch him and seele his very flesh in the sacrament, otherwise † vvill not beleue.

3. He that commeth.] Faith is the foundation and ground of all other vertues and vvorship of God, vvithout vvwhich no man can please God. Therefore if one be a Iewe, a Heathen, or an heretike, that is to say, be vvithout the Catholike faith, al his vvorkes shal profit him no vvhit to saluation.

22. added.

21. *Adored the toppe of his rod.*] The learned may see here that the Apostle doth not tie him self to the Hebrue in the place of Genesis whence it is alleaged, but folovveth the Septuaginta, though it differ from the Hebrue, as also the other Apostles and Euangelists and our Saviour him self did: neither were they curious (as men novv a daies) to examine all by the Hebrue only, because they writing and speaking by the holy Ghost, knewe very vvell that this translation * is the sense of the holy Ghost also, and as true, and as directly intended as the other: and therefore also that translation continued alwaies authentical in the Greeke Church, notwithstanding the diversitie thereof from the Hebrue. Euen so vve that be Catholikes, folovv vwith al the Latin fathers the authentical Latin translation, though it be not alwaies agreeable to the Hebrue or Greeke that povv is. But Calvin is not onely very fawle, but very ignorant, vwhen he saith that the Septuaginta vvere decciued, and yet that the Apostle vwithout curiosity vvas content to folovv them: because it is euident, that the Hebrue being the vwithour pointes, * might be translated the one vvas as vvel as the other. Vvhich they vnderstood so vvel (and therefore vwere not decciued) that vwithin three lines after, in the beginning of the next chapter, they translate the same vvord, as he vvould haue it in this place.

The citations in the new Testament, not only according to the Hebrue, but to the Septuaginta.

The vulgar latin translation.

ἠδὲ τὸν ῥαβδ.
** ἠδὲ τὸν ῥαβδ.*

Againe observe in those vvordes, *He adored the toppe of his rod,* that adoration (as the Scripture vsith this vvord) may be done to creatures, or to God at and before a creature: as, at or * before the Arke of the Testament in old time, novv at or before the crucifixe, relikes, images: and in the Psalmes 9 1. 131. *Adore ye his footstools.* *Adore ye toward his holy mount.* *We vvill adore toward the place vvhere his feet stood:* or (vvhich by the Hebrue phrase is al one) *Adore ye his holy mount.* *We vvill adore the place vvhere his feet stood.* as also the Greeke fathers, S. Damascene li. 1 *de imaginibus,* and Leontius cited of him, yea S. Chrysostom also do handel these places, and namely that of the Apostle vvhich vve novv speke of, interpreting the Greeke as our Latin hath, and as vve do, He adored the rod or the toppe of his rod, that is, the scepter of Ioseph novv Prince of Egypt, so fulfilling Iosephs dreames vvhich foretold the same Gen. 37: and vvhich signifying as it vvere by this propheticall fact, * the kingdom of Israel or of the ten tribes that vvas to come of Ioseph by Ephraim his younger sonne in the first king Ieroboam, thus the Greeke fathers, vvhervnto may be added, that al this vvas done in type and figure of Christs scepter and kingdom, vvhom he adored by and in his Crosse, as he did Ioseph by or in his rod and scepter: and therefore the Apostle saith, he did it by faith, as hauing respect toward things to come. By al vvhich it is euident, that it is false vvhich the Calvinists teach, that vve may not adore image, crucifixe, or any visibie creature, that is, vve may not adore God at or by such creatures, nor kneele before them: and therefore their corrupt translation of this place for the same purpose is intolerable, saying thus, (L X I I I G) *upon his staffe he adored (G o D),* adding no lesse then vvoo vvordes more then is in the Greeke. Which though it might be the sense of the place, and S. Augustine so expoundeth it, yet they should not make his exposition the text of holy Scripture, specially vvhervas he only of al the auncient fathers (as Beza confesseth) so expoundeth it.

Adoration of creatures, and namely of holy things.

Corrupt translation against Dulla.

33. *Wrought iustie.*] Men are not iust by beleefe onely, as the Protestants affirme, but by vvorking iustie. And vve may note that in all this long commendation of faith in the fathers and holy perions, their good vvorkes are also specially recounted, as Rahabs harbouring the spies, Abrahams offering his sonne (vvhich their vvorkes S. James doth inculcate:) Noes making the Arke Gen. 6. Abels better oblation then Cains Gen. 4. & Hebr. 11. v. 4. and so forth. therefore S. Clement Alexandrinus saith, that the said persons and others vvere iust by faith and obedience, by faith and hospitality, by faith and patience, by faith and humilty.

Not faith onely.

The Apostles purpose then is nothing els, but to proue to the Hebrues (vvhom made so great account of their Patriarches and forefathers and their famous actes) tha. all these glorious personages and their vvorkes vvere commendable and acceptable onely through the faith they had of Christ, vwithour vvhich faith none of all their lives and vvorkes (nould haue profited them any vvhit the Gentiles doing many noble actes (as Heretikes may also doe) vvhich are of no estimation before God, because they lacke faith. And that is the scope of S. Pauls Epistle to the Romanes, and of al other passages vvhich he commendeth faith: further prouing specially in this Epistle to the Hebrues, that all their sacrifices vwere nothing els but: figures and attestations of the Christian faith in Christ and his death. Al vvhich high resolution & conclusion against the Ievves and Gentiles, that the Christian faith is the true faith & religion, the Heretikes of our time ignorantly and brutishly abuse against Christian vvorkes, sacrifices, and Sacraments, vvhich the Apostle meant specially to commend and establish by his high commendation of the faith in Christ.

No vvorkes of the Patriarches or any other profitable, but by their faith in Christ. Which is alwaies the Apostles meaning in commending faith.

40. *Without vs should not.*] The fathers before Christ could not be accomplished, that is, not admitted to the heavenly ioyes, vision, and fruition of God, till the Apostles and other of the new law vwere associate to them, and the vvay to euersailing glorie opened by our Lordes death and Ascension. Neither shall either they or vve be fully perfected in glorie both of body and soul, till the general resurrection: Gods prouidence being so, that vve should not one be consummated vwithour an other, all being of one faith, and redeemed by one Lord Christ.

The Patriarches and other iust not in heauen before Christ.

CHAP. XII.

By the foresaid examples he exhorteth them to patience, 2. and by example of Christ him self crucified, 5. and because this discipline is an argument that they be Gods children, 9. which whose rodde they should be much more content then which that of their carnal fathers: and because it bringeth iustification, 12. Exhorting them therefore to plucke vp their hartes, and to take faster footing: 18. considering that all being now so serues, and not terrible as in the old Testament, their damnation, if they refuse to heare, will be so much the greater.



AND therefore we also hauing so great a cloud 1
of witnesses put vpon vs: * laying avway al
vveight and sinne that compasseth vs, by pa-
tience let vs runne to the fight proposed vnto
vs, † looking on the author of faith, and the 2
consummator I E S U S, vvho, ioy being proposed vnto him,
sustained the crosse, contemning confusion, and sitteth on the
right hand of the seate of God.

† For, thinke diligently vpon him vvwhich sustained of 3
sinners such contradiction against him self: that you be not
vvearied, fainting in your mindes. † For you haue not yet 4
resisted vnto blood, repugning against sinne: † and you haue 5
forgotten the consolatiō, vvwhich speaketh to you, as it vvere
to children, saying, *My sonne, neglect not the discipline of our Lord:*
neither be thou vvearied vvhiles thou art rebuked of him. † For vvhom our 6
*Lord loneth, he chasteneth: and * he scourgeth every childe that he receiveth,*

† Perseuere ye in discipline. As vnto children doth God 7
offer him self to you. for vvhat sonne is there, vvhom the fa-
ther doth not correct? † But if you be vvithout discipline, 8
vvhereof al be made partakers: then are you bastards, &
not children. *† Moreover the fathers in dedde of our fles h 9
vve had for instructors, and vve did reuerence them: shal
vve not much more obey the Father of spirites, & liue? † And 10
they in dedde for a time of sevv daies, according to their vvil
instructed vs: but he, to that vvwhich is profitable in receiuing
of his sanctification. † And al discipline for the present cer- 11
tes seemeth not to be of ioy, but of sorovv: but aftervvard
it vvil render to them that are exercised by it, most peaceable
fruite of iustice.

† For the vvwhich cause stretch vp the slacked handes and 12
the loose knees: † and make straight steppes to your secte: 13
that no man halting erre, but rather be healed. † * Folovv 14
peace vvith al men, and holinesse: vvithout vvwhich no man
shal

Col. 3. 2.
1 Pet. 2.
1.

Pron. 3.
11.
Apoc. 3.
19.

Rom. 12.
18.

15 shal see God; † looking diligently lest any man be vvan-
 ting to the grace of God: lest any roote of bitternes sprin-
 16 ging vp do hinder, and by it many be polluted. † Lest there
 Gen. 25, 33. be any fornicator or prophane person^c as Esau: * vvhich for
 17 one dish of meate sold his first-birth-rightes. † For knowv
 Gen. 27, 38. ye that aftervard also desiring to inherite the benediction,
 he vvas reprobated: * for^e he found not place of repétance,
 although vvith teares he had sought it.
 Exo. 19, 20. † For you are not come to * a palpable mount, and an
 18 accessible fire, and vvhirlvvinde, and darkenes, and storme,
 19 † and the soú of trompet, & voice of vvordes, vvich they
 that heard, excused them selues, that the vvord might not be
 20 spoké to them, († for they did not beare that vvich was said,
 Exo. 19, 11. † And if a beast shal touche the mount, it shal be stoned. † And so terrible
 21 vvas it vvich vvas seen, Moyses said: *I am frighted and trem-
 22 ble.* † But: you are come to mount Sion, and the citie of
 the liuing God, heauenly Hierusalem, and the assemble of
 23 many thousand Angels, † & the Church of the first-borne,
 vvich are vvritten in the heauens, and the iudge of all, God:
 24 and the spirites of the iust^c made perfect, † and the media-
 Gen. 4, 10. tor of the nev Testamēt I E S V S, and the sprinkling of
 bloud speaking better then * Abel.
 25 † See that you refuse him not speaking, for if they escaped
 not, refusing him that spake vpon the earth: much more vve,
 that turne avway from him speaking to vs from heauen.
 26 † Vvhose voice moued the earth then: but novv he promi-
 seth, saying, *Yet once: and I vvil moue not only the earth, but heauen also.*
 Ag. 2, 7. † And in that he saieth, *Yet once,* he declareth the transla-
 tion of moueable things as being made, that those things
 28 may remaine vvich are vvmoueable. † Therefore receiuing
 an vvmoueable kingdom, vve haue grace: by the vvich^c let
 29 vs serue pleasing God, vvith feare & reuerence. † For * our
 God is a consuming fire.

²¹ That vve be not good, there is no lacke on Gods part, vvho offereth his grace to vs: but the defect is in our selues that are not answerable to Gods calling of vs and grace tovvards vs.

^c Such as forsake their saluation and religion to saue their lands and goods, are like Esau.

²¹ The faithful are made fel- lowes of Angels & of al the perfect soules departed since the beginning of the vvorld, and of Christ himself.

ANNOTATIONS
 CHAP. XII.

a. He saith.] By this vve proue that God often punisheth the sinnes euen of his louing children, though not vvith eternal damnation, yet vvith temporall chastisement and correction: & that he doth not alvvayes together vvith the remission of deadly sinnes & eternal punishment, exempt the offender receiued to his grace, from al fatherly correction either in this life or in the next. Neither haue the Heretikes of this time any reason or scripture in the vvorld, vvhy they should

Should take avay Gods chastisement of his children in the next life, more then in this world.

17. He found not.] It is not meant, that Esau could not find remission of his sinne at Gods hand: but that, hauing once sold and yelded vp the right of his first-birth to his younger brother, it was to late to be soitic for his vnaduised bargaine.

CHAP. XIII.

He commendeth vnto them mutual love, 2. hospitality, 3. compassion, 4. chastitie, 5. continentie, 7. imitation of the faith of their Catholike Prelates and Martyrs (not harkening to the doctrine of Heretikes, nor fearing the casting out of the Ievvish Synagogue) 17. and obediens to their present pastors. 18. And so vnto requesting their prayers, and praying for them, be ended the Epistle.

c i φιλαν-
θια



ET^c the charitie of the fraternitie abide in 1
you. † And^o hospitalitie do not forget, for 2
by this, certaine being not avware, * haue re-
ceiued Angels to harbour. † Remember 3
them in bondes, as if you vvere bou'd vvith
them: and them that labour, as your selues
also remaining in bodie. † * Mariage honorable in all, and 4
the bed vndeiled. For, fornicatours & aduouerers God vvil
iudge. † Let your maners be vvithout auarice: contented 5
vvith things present. For he said, I vvil not leaue thee, neither vvil I
forsake thee. † so that vve do confidently say: Our Lord is my bel- 6
per: I vvil not feare vvhat man shal doe to me.

The epistle for
a Confessor
that is a Bi-
shop.

11 Nevv, diuers,
changeable, &
strange doc-
trines to be a-
uoided, for such
be hereticall.
Against vvich
the best reme-
die or preferua-
tiue is, alvvayes
to looke backe
to our first A-
postles, & the
holly fathers
doctrine.

† * Remember your Prelates, vvich haue spoken the 7
vvord of God to you: the end of vvhose conuerfation be-
holding, imitate their faith. † I x s v s Christ yesterday, and 8
to day: the same also for euer. † Vvith 11 various & strange 9
doctrines be not led avway. For it is best that the hart be
establis hed vvith grace, * not vvith meares: vvich haue not
profited those that vvake in them.
† * Vve haue an altar: vvhercof they haue not pover 10
to eate vvich serue the tabernacle. † For * the bodies of 11
those beastes, vvwhose blond for sinne is caried into the holies
by the high priest, are burned vvithout the campe. † For the 12
vvhich thing I x s v s also, that he might sanctifie the people
by his ovvne blond, suffered vvithout the gate. † Let vs goe 13
forth therefore to him vvithout the campe: carying his re-
proche. † For vve haue not here a permanent citie: but vve 14
seeke that vvich is to come. † By him therefore let vs of- 15
fer^o the host of praise alvvayes to God, that is to say, * the
fruite of lippes confessing to his name.

† And

Rom. 12.
10.
1 Pet. 4.
Gen. 18,
3. 19, 20.
3.

Deu. 31.
10f. 1.
Psal. 119,
11. 117,
6.

Leu. 16,
27.

Ose. 14,
3.

16 ¶ And beneficence and communication do not forget-
 17 for vvith such hostes^r God is promerited. † Obey your
 Prelates, and be subiect to them. For they vvatch as being to
 render account for your soules: ¶ that they may doe this
 vvith ioy, and not mourning. for this is not expedient for
 18 you. † Pray for vs. for vve haue confidence that vve haue a
 19 good conscience, vvilling to conuerse vvell in all. † And I
 beseeche you the more to doe this, that I may the more spe-
 20 dily be restored to you. † And the God of peace vvich
 brought out from the dead the great Pastor of the sheepe,
 in the blood of the eternal testamēt, our Lord I E S V S Christ:
 21 † fitte you in al goodnes, that you may doe his vvil, doing in
 you that vvich may please before him by I E S V S Christ: to
 vvhom is glorie for euer and euer. Amen.
 22 † And I desire you brethren that you suffer the vvord
 of consolation. For in very fevv vvordes haue I vvritten to
 23 you. † Knovv you our brother Timothee to be dismissed:
 24 vvith vvhom (if he come the sooner) I vvil see you. † Sa-
 lute al your prelates, and al the sainctes. The brethren of
 25 Italic salute you. † Grace be vvith you al. Amen.

c. 17
 761

c. 17
 that is, make
 you perfect and
 absolute in al
 goodnes.

ANNOTATIONS
 CHAP. XIII.

1. *Hospitality.* Hospitality, that is, receiuing and harbouring of poore pilgrimes, persecuted and desolate persons, is so acceptable to God and so honorable, that often times it hath been mens good happe to harbour Angels in freedde of poore folke vnwares. Vvich must needs be euer a great benediction to them and their families, as vve see by Abraham and Lot Gen. 18. & 19. (and the like fell also to S. Gregorie, as Io. Diaconus vvriteth, to vvhose ordinarie table of poore men, not onely Angels but Christ also came in Pilgrimes vveede. *In vis. li. 1. 10. & li. 2. 2. 23.*) vvherof if vve had not example and vvarrant by S. Paules vvordes in this place, and many other expresse Scriptures of the old Testament, these scorneful miscreants of this time making so little account both of good vvorkes and such miraculous entrance of Christ and his Angels into holy mens harbour, vvould make this also seeme fabulous, as they do other like things.

Hospitalitie.
 Angels harboured.

2. *Marriage honorable.* The Apostle (saith a holy doctor) saith, *Marriage honorable in all, and the bed undefiled.* And therefore the servants of God in that they are not married, shunke not the good of marriage to be a fault, but yet they doubt not perpetual continencie to be better than good marriage, specially in those times vvhen it is said of continencie, *He that can take, let him take.* De fid. ad Pet. c. 1. apud Aug. in fine. Markes 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 continencie: honorable in all, that is, all such as may lawfully marie and are lawfully married: not in brother and sister, not in persons that haue vowed the contrarie, to vvhom the same Apostle saith it is damnable. 1. Tim. 3. v. 11. And this vvere the meaning of this place, if it vvare to be read thus, *Marriage is honorable.*

Howv marriage is honorable in all, if the Apostle did so say, as he doth not.

* 1 Cor. 7.
 v. 18.

But to see how the Protestants in all their translations, to abuse the simple, do falsifie this sentence of the Apostle, to make it serue for the marriage of Votaries, it is notorious. Firsh, they vse deceit in supplying the verbe substantiue that vvanteth, making it the Indecent moode thus, *Marriage is honorable &c.* as though the Apostle affirmed al marriage to be honorable statu.

One short place manifoldly corrupted by the Protestants.

They restrate the sense to their Heretical fanfic.

* *τιμις ε γα μεν ο ματος.*

honorable or lawfull, where the verbe to be supplied ought rather to be the Imperative moode, *Let marriage be honorable*, that so the speache may be an exhortation or commaundement to them that be or vvill be married, to vse them selues in that state in al fidelity, cleanlinesse, and coniugal continencie one toward another: as vvhen S. Peter also and this Apostle exhorte married men to giue honour to their vvives as to the vv weaker vessels, and to possesse their vessel in honour, not in the passions of ignominie and vncleanlinesse: this is honorable or chaste marriage, to vv which he here exhorteth. And that it is rather an exhortation, then an affirmation, it is evident by the other partes and circumstances of this place both before & after: al vv which are exhortations in their owne translations. this only being in the middes, and as indifferent to be an exhortation as the rest (by their owne confession) they restraine of purpose. Our text therefore and al Catholike translations leaue the sentence indifferent * as it is in the Greeke, and as true translators ought to do, not presuming to addit it to one side, lest they should restraine the sense of the holy Ghost to their owne particular fantasie.

Againe, our new Translatours corrupt the text in that they translate, *in omnibus, among al men*, because so they thinke it vvould sound better to the ignorant, that Priests, Religious, and al vv whatsoever, may marie: vv where they can not tell either by the Greeke or Latin, that *in omnibus* should be the masculine gendre, rather then the neutre (as not only Erasmus, but * the Greeke doctors also take it) to signifie that marriage should be honorably kept betvv etne man and vvife in al pointes and in al respects. See S. Chryf. and Thompyl. in hunc locum. For there may be many filthy abuses in vv edlocke, vv which the Apostle vv warneth them to take heede of, and to keepe their marriage-bed vvndefiled. But the third corruption for their purpose aforesaid, and most impudent, is, * that some of the Calvinistes for, *in omnibus*, translate, *inter quosuis*, vv with a marginal interpretation to signifie al orders, conditions, states, and qualities of men. So boldly they take away al indifferencie of senses, and make Gods vvord to speake iust that vv which them selues vvould, and their heretic requireth, in vv which kind they passe al impudencie and al heretikes that euer vv were.

Vve must haue regard to the faith & doctrine of the fathers.

7. *Remember your Prelates.* Vve be here vvwarned to haue great regard in our life and beleefe, to the holy fathers, Doctors, & glorious bishops gone before vs in Gods Church, not doubting but they being our lawfull Pastors, had and taught the truth: of vv whom S. Augustine said, *That vv which they found in the Church, they hold fast: that vv which they learned, they taught: that vv which they received of their fathers, the same they delivered to their children.* Cons. Iulian. li. 2. c. 10. Vv which respect to our holy forefathers in faith, it is now in this vvicked conceit of the Heretikes, so much the more to be had. See the said holy doctors second booke against Iulian the Pelagian throughout, vv what great account he maketh of them in the confutation of heresies, and hovv far he preferreth them aboue the proud vv detraisters of that time: as vv we must now doe against our new doctors. This place also is rightly vv used to proue that the Church of God should keepe the memories of Saints departed, by solemn holidays and other deuout vvvaies of honour.

Memories and feastes of Saints.

Judaical abstinence from meates.

9. *Not vv with meates.* He speaketh not of Christian fastes, but of the legal difference of meates, vv which the Hebrues vv were yett prone vvnto: not considering that by Christs faith they vv were made free from al such obseruations of the Law.

Material altars for the sacrifice of christs body.

10. *We haue an altar.* He putteth them in minde by these vvordes, that in following to much their old Iewish rites, they deprived them selues of an other maner and a more excellent sacrifice and meate: meaning, of the holy altar, and Christs ovvne blessed body offered and eaten there. of vv which, they that continue in the figures of the old Law, could not be partakers. *This altar (saith Ilychius) is the altar of Christs body, vv which the Iewes for their incredulity must not behold.* Li. 6. c. 21 in *Leuit.* And the Greeke vvord (as also the Hebrue answering therevvnto in the old testament) signifieth properly an altar to sacrifice on, and not a metaphorical and spiritual altar. Vv whereby vv we proue against the Heretikes * that vv we haue not a common table or profane communion borde, to eate mere bread vvpon, but a very altar in the proper sense, to sacrifice Christs body vvpon: and so called of the fathers in respect of the said body sacrificed. *Greg. Nazianz. in orat. de sacro Gergonia. Chryf. demonstr. quod Christus sit Deus. Secret. li. 1. c. 10. 25. Aug. ep. 84. De sin. Dei. li. 2. c. 27. & li. 22. c. 10. Confess. li. 9. c. 11. 13. Cons. Faust. Manib. li. 20. c. 11. Thompyl. in 23. Mat.* And vv when it is called a table, it is in respect of the heavenly foode of Christs body and bloud received.

The Sacrifice of the altar is the principal host of praise and thankes giuing, therefore called *Eucharistia*.

11. *The hosts of praise.* Though it may signifie the spiritual sacrifices of praise and thankes giuing of vv what sort soeuer: yett it specially may be thought to signifie the great sacrifice of the body and bloud of Christ: not as vvpon the Crosse, vv which vv was but once done in bloody sort, but as in the Church, and new Testament, vv where it is daily done vv blooddily, being the proper host of praise and thankes giuing, and therefore called the *Eucharist*, and being the fruit and effects of Christs and his Priests sippes or vvordes, that is, of consecration: because this sacrifice is made by the force of the holy vvordes. And vv when vv we reade in the psalme and other places of the olde

Tch

Testament, of the host of praise, it may be thought to be a prophetic of the new sacrifice, & not of every vulgar thanks giving. And so the old fathers in the primitive Church to hide the mysteries from the unworthy or heathen, often speake. *What is* (saith S. Augustine) *a more holy sacrifice of praise, than that which consisteth in thanks giving, all which the faithful do know in the sacrifice of the Church.* Li. 1. cont. aduers. leg. & proph. c. 18. Again, c. 20. *The Church from the times of the Apostles by the most certaine successions of Bishops, offereth to God in the body of Christ the sacrifice of praise.* And a little afterward, *Now Israel according to the spirit, that is, the Church offereth a singular sacrifice according to the spirit: of whose sense be vsit not take calves nor goats, but vsit take the sacrifice of praise, not according to the order of Aaron, but according to the order of Melchisedes.* See ep. 120. c. 19. & ep. 57. ad q. 1. in fine. Thus you see, when the holy fathers handle the Scriptures, they finde Masse and sacrifice in many places, where the ignorant heretikes or the simple might thinke they speake onely of a common thanks giving.

16. *God is promoued.*] This latin word *promouetur*, cannot be expressed effectually in any one English word. It signifieth, Gods fauour to be procured by the foresaid workes of almes and charitie, as by the deserts and merites of the doers. Which doctrine and word of merites the Aduersaries like so ill, that they see both here and els where from the word, translating here for, *promouetur Deus, God is pleased*, more neere to the Greeke, as they pretend. Which in deede maketh no more for them then the latin, which is agreeable to most auncient copies, as we see by Primasius S. Augustines scholes. For if God be pleased with good workes and shew fauour for them, then are they meritorious, and then only faith is not the cause of Gods fauour to men.

The Protestants avoid the word meritorious.

Good workes meritorious.

17. *Obey your Prelates.*] There is nothing more inculcated in the holy Scriptures, then obedience of the lay people to the Priests and Prelates of Gods Church, in matters of soule, conscience, and religion. Whereof the Apostle giueth this reason, because they haue the charge of mens soules, and must answer for them: which is an infinite preeminence and superiority, ioynd with burden, and requireth marvelous submission and most obedient subiection of all that be vnder them and their gouernement. From this obedience there is no exception nor exemption of kings nor Princes, be they neuer so great. If they haue soules, and be Christian men, they must be subiect to some bishop, Priest, or other Prelate. And whatsoeuer he be (though Emperour of all the world) if he take vpon him to prescribe and giue lawes of religion to the Bishops and Priests, whom he ought to obey and be subiect vnto in religion, he shall be damned vndoubtedly, except he repent, because he doth against the expresse word of God and law of nature. And by this you may see the difference of an heretical and a disordered time, from other Catholike Christian daies. For heresie and the like damnable reuoltes from the Church of God, is no more but a rebellion and disobedience to the Priests of Gods Church, when men refuse to be vnder their discipline, to heare their doctrine, and interpretation of scriptures, to obey their lawes and counsels. This disobedience and rebellion from the Spiritual Governour, vnder pretence of obedience to the Temporal, is the bane of our daies, and specially of our Countrey, where these new Sectes are properly maintained by this false principle, That the Prince in matters of soule and religion may commaund the Prelate: which is directly and evidently against this Scripture and all other, that commaund the sheepe of Christs fold to obey their spiritual Officers.

The Apostle doth inculcate obedience to the Priests and Bishops of Gods Church.

No person exempted from this obedience, in matters of religion.





THE ARGVMENT OF THE
EPISTLE OF S. IAMES.



THIS Epistle (as the rest following) is directed specially, as S. Augustine saith, against the errors of only faith, which some held at that time also, by misconstruing S. Pauls wordes. Yea not only that, but many other errors (which then also were annexed vnto it, as they are now) doth this Apostle here touche expressly.

He saith therefore, that not only faith, but also good workes are necessarie: that not only faith, but also good workes do iustifie: that they are actes of Religion, or seruice and worship of God: that to keepe al the commandements of God, and so to abstaine from al mortal sinne, is not impossible, but necessarie: that God is not author of sinne, no not so much as of temptation to sinne: that we must flay our selues from sinning, with feare of our death, of the Iudgements, of hel: and stirre our selues to doing of good, with our regard that we shall haue for it in heauen. These pointes of the Catholike faith he commendeth earnestly vnto vs, inuicibly vehemently against them that teach the contrary errors. Howbeit he doth vnto vs admonish not to neglect such, but to seeke their conuersion, shewing them how meritorious a thing that is. Thus then he exhorteth generally to all good workes, & deborteth from al sinne, but yet also namely to certaine, & from certaine: as, from acception of persons, from detraction and rash iudging, from concupiscence and loue of this world, from sweaering: and, to prayer, to almes, to humilitie, confession and penance: but most copiously to patience in persecution.

Which Iames wrote this epistle.

Now, vnto this Iames was: it is not he, whose feast the Church keepeth the 25 of Iulie, which was S. Iohns brother, and whose martyrdom we haue Act. 12. but he, whom the Church worshippeth the first of Maie, vnto is called Frater Domini, our lordes 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 whose wonderful austeritie and puritie of life, the Ecclesiasticall stories do report. Euseb. li. 2. c. 22. Hiero. in Catalogo.

Therefore as the old High-priest had power and charge ouer the Iewes, not only in Hierusalem and Iurie, but also dispersed in other Countries (as we vnderstand Act. 9. v. 11. & 2.) so S. Iames likewise, being Bishop of Hierusalem, and having care not only of those Iewes with whom he was resident there in Iurie, but of al the rest also, writeth this Epistle, To the twelue tribes that are in dispersion, and in them, to al Christians vniuersally dispersed through the world.

THE



THE CATHOLIKE EPISTLE OF IAMES THE APOSTLE.

The Church readeth these Catholike or Canonical Epistles in order as Mattins, fro the 4 Sunday after Easter vntil Vvhitsunday.

Catholike Epistle. The vvorð Catholike though in the title of this Epistle & the rest folovving (called The Catholike Epistles) it be not vvholy in the same sence, as it is in the Creede: yet the Protestants so feare and abhorre the vvorð altogether, that in some of their Bibles they leaue it cleane out, although it be in the Greeke, and in some they had rather translate ridiculously thus, *The general Epistle etc.* vvhetheras these are famously knowven and * specified in antiquitie, by the name of Catholike Epistles, for that they are vvwritten to the vvhole Church, not to any peculiar people or person, as S. Paules are.

The Protestants abhorre the vvorð *Catholike.*

CHAP. I.

Use liane to reioyce in persecution (but if vve be patient, and vvirthul abstaine from al mortal sinne) 9 considering how vve shal be exalted and crownded for it, vvhon the persecutor (vvhich enricheth him self vwith our spoiles) shal fade away. 13 But if any be tempted to fall, or to any other euil, let him not say, God is the author of it, vvhich is the author of al good onely. 19 Such points of the Cath faith vve must be content to learne vwithout contradiction and anger, and to doe accordingly. 26 Because otherwise vve may talke of Religion, but in deede it is no Religion.



IAMES, the seruant of God and of our Lord Iesus Christ, to the twelue tribes that are in dispersion, greeting.

† Esteeme it, my brethren, alioy, vvhon you shal fall into diuers tentatiōs: † knowing that * the probatiō of your faith vworketh patience. † And let patience haue a perfect vvorke: that you may be perfect & entire, failing in nothing. † But if any of you lacke vvisedom, let him aske of God who giueth to al men abundantly, and vpbraideth nor: 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, vvhich is moued & caried about by the vvinde. † therefore let not that man thinke that he shal

The Epistle for a Martyr.

Ro. 5, 3.

Mat. 17, 22.
Mar. 11, 24.

M m m receiue

receiue any thing of our Lord. † A man double of minde 8
is inconstant in al his vvaies.

† But let the humble brother glorie, in his exaltation. 9
† and the riche, in his humilitie, because * as the floure of 10
grasse shal he passe: † for the sunne rose vvith heate, & par- 11
ched the grasse, and the floure of it fel avway, and the beautilie
of the shape thereof perished: so the riche man also shal
vvither in his vvaies. † Blessed is the man that suffereth ten- 12
ration: for vvhen he hath been proued, he shal receiue the
croune of life, vvwhich God hath promised to them that
loue him. -I

The Epistle
for a Martyr
that is a Bis-
hop.

11 The ground
of tētion to
sinne, is our
cōcupiscence,
& not God.

The Epistle on
the 4 Sunday
after Easter.

The Epistle on
the 1 Sunday
after Easter.

12 Beatitude of
saluation con-
sisteth in vvē-
vvorking.

† Let no man vvhen he is tempted, say that he is temp- 13
ted of God. for God is not a tempter of euils, and he temp-
teth no man. † But 12 euery one is tempted of his ovvne cō- 14
cupiscence abstracted and allured. † Aftervvard 15
concupiscence vvhen it hath cōceiued, bringeth forth sinne. but 15
sinne vvhen it is consummate, ingendreth death.

† Do not erre therefore my deereft brethren. † Euery best 16
gift, and euery perfect gift, is from aboue, descending from 17
the Father of lightes, vvith vvhom is no transmutation, nor
shadovving of alteration. † Voluntarily hath he begotten 18
vs by the vvord of truth, that vve may be some beginning of
his creature. -I You knowv my deereft brethren, And *let cue- 19
ry man be svvift to heare: but slovv to speake, and slovv to
anger. † For the anger of man vvorketh not the iustice of 20
God.

† For the vvwhich thing casting avway al vncleanness and 21
aboundance of malice, in meekenesse receiue the engrafted
vvord, vvwhich is able to saue your soules. -I † But * be doers 22
of the vvord, and not hearers only, deceauing your selues.
† For if a man be a hearer of the vvord, and not a doer: he shal 23
be compared to a man beholding the countenance of his na-
tiuitie in a glasse. † For he considered him self, and vvēnt 24
his vvay, and by and by forgat vvhat an one he vvas. † But 25
he that hath looked in the lauv of perfect libertie, and hath
remained in it, not made a forgetful hearer, but a doer of the
vvorke: this man shal be 12 blessed in his deede. † And if 26
any man thinke him self to be religious, not bridling his
tong, but seducing his hart: this mans religion is vaine.
† * Religion cleane and vnspotted vvith God and the Father, 27
is

Pf. 102,
15. Eccl.
14, 18.
Ef. 4, 6.
1 Pet. 1,
24.
Iob 5, 17.

Prou. 17
27.

Mat. 7,
21.
Ro. 2, 13.

is this, to visite pupilles and vvidovves in their tribulation: & to keepe him self vnspotted from this vworld. -I

ANNOTATIONS
CHAP. I.

6. *Aske in faith nothing doubting.*] The Protestants would proue by this, that no man ought to pray without assurance that he shall obtaine that which he asketh. Where the Apostle meaneth nothing els, but that the asker of lawfull things may not either mistrust Gods power and habilitie, or be in diffidence and despaire of his mercie: but that our doubt be onely in our ovvne vnworthinesse or vndue asking.

What faith is required in prayer.

13. *Let no man say that he is tempted of God.*] Vve see by this, that vvhether the Scriptures (as in the *Pater noster* and other places) seeme to say, that God doth sometimes tempt vs, or leade vs into temptation: they meane not, that God is any vvay the author, causer, or mouer of any mans sinne, but onely by permission, and because by his gracious power he keepeth not the offender from temptations. Therefore the blasphemie of Heretikes, making God the author of sinne, is intolerable. See 3. *August. ser. 9 de dino. c. 9.*

God is not author of euil.

14. *God is not a tempter of euils.*] The Protestants as much as they may, to diminish the force of the Apostles conclusion against such as attribute their euil temptations to God (for other temptations God doth send to trie mens patience and proue their faith) take and translate the vvord passiuely, in this sense, that God is not tempted by our euils. Vvhether more conformably to the letter and circumstance of the vvordes before & after, & as agreeably to the Greeke, it should be taken adiuely as it is in the Latin, that God is no tempter to euil. for being taken passiuely, there is no coherence of sense to the other vvordes of the Apostle.

Partial and vvillful translation.

*anapa-
vsc na-
nvn.

15. *Concupiscentia vvhon it habet consentiend.*] Concupiscentie (vve see here) of it self is not sinne, as Heretikes falsly teach: but vvhether by any consent of the minde vve do obey or yeld to it, then is sinne ingendred and formed in vs.

Concupiscentie of it self no sinne.

16. *Sinus consummate ingendretur death.*] Here vve see that not al sinne nor al consent vnto concupiscentie is mortal or damnable, but vvhether it is consummate, that is, vvhether the consent of mans minde fully and perfectly yeldeth to the committing or liking of the acte or motion vvherevnto concupiscentie moueth or inciteth vs.

Not euery sinne mortal.

17. *The lawv of perfect libertie.*] The lawv of the Gospel and grace of Christ, is called the lawv of libertie, in respect of the yoke and burden of the old carnal ceremonies, and because Christ hath by his blood of the newv Testament deliuered all that obey him, from the seruitude of sinne and the Diuel. But not as the Libertines and other Heretikes of this time vvould haue it, that in the newv Testament euery man may follow his ovvne liking and conscience, & may chooseth vvwhether he vvill be vnder the lawver and obedience of Spiritual or Temporal Rulers, or no.

What is the lawv of libertie in the Newv Testament.

18. *Religion done.*] True religion standeth not onely in talking of the Scriptures, or onely in faith, or Christs iustice: but in puritie of life, and good vvorkes, specially of charitie and mercie done by the grace of Christ. This is the Apostolical doctrine, and far from the Heretical vantage of this time.

Good vvorkes a part of mans iustice.

CHAP. II.

Against accention of persons. 10 From al and euery sinne vve must abstaine, banking in al our vvordes and dooers, the iudgement before our sin vvhich in vvorkes of merite shall be required of vs, 14 and onely faith shall not auail vs. 18 And that the Catholike by his vvorkes sheweth that he hath faith: vvhich the Heretike hath no more faith then the Diuel, talketh of faith neuer so much, and of iustification thereby onely, by the example of Abraham Rg. 2. For Abraham in dooers vvas iustified by vvorkes. Also, 25 and likewise Rg. 26.

M m m m ij M Y

M

Y brethren, Haue not the faith of our 1
 Lord Iesus Christ of glorie in ac-
 ception of persons. † For if there 2
 shal enter into your assemblie a man
 hauing a golden ring in goodly ap-
 pareil, and there shal enter in a poore
 man in homely attire, † & you haue 3
 respect to him that is clothed vwith
 the goodly appareil, and shal say to
 him, Sitte thou here vvel: but say to the poore man, Stand
 thou there: or sitte vnder my foote-stoole: † do you not 4
 iudge vwith your selues, and are become iudges of vniust co-
 gitations? † Heare my deereft brethren: hath not God cho- 5
 sen the poore in this vworld, riche in faith, and heires of the
 kingdom vwhich God hath promised to them that loue him?
 † But you haue dishonoured the poore mā. Do not the riche 6
 oppresse you by might: and them selues dravv you to iudge-
 ments? † Doe not they blaspheme the good name that is 7
 innocated vpon you? † If not vwithstanding you fulfil the 8
 roial lavv according to the scriptures, *Thou shalt loue thy neighbour*
as thy self, you doe vvel: † but if you accept persons, you 9
 vvorke sinne, reprovved of the Lavv as transgressours. † And 10
 * vvhosoever shal keepe the vvhole Lavv, but offendeth in
 one: is made guilty of al. † For hethat said, Thou shalt 11
 not commit aduoutrie, said also, Thou shalt not kil. And if
 thou doe not commit aduoutrie, but shalt kil: thou art made
 a transgressour of the Lavv. † So speake ye, and so doe, as 12
 beginning to be iudged by the lavv of libertie. † For iudge- 13
 ment vwithout mercie to him that hath not done mercie.
 And mercie exalteth it self above iudgement.
 † * Vvhat shal it profit my brethren, if a man say he hath 14
 faith: but hath not vvorkes? Shal faith be able to saue him?
 † And * if a brother or sister be naked, & lacke daily foode: 15
 † and one of you say to them, Goe in peace, be vvarmed & 16
 filled: but you giue them not the things that are necessarie
 for the bodie: vvhat shal it profit? † So faith also, if it haue 17
 not vvorkes, is dead in it self. † But some man faith, Thou 18
 hast faith, and I haue vvorkes: shewv me thy faith vwithout
 vvorkes: & I vvil shewv thee by vvorkes my faith. † Thou 19
 beleueest that there is one God. Thou doest vvel: the deuils
 also

Leu. 19,
 15. Deu.
 1, 16.
 Pro. 24,
 23. Eccl,
 4, 1.

Leu. 19,
 18. Mat.
 22, 39.
 Rom. 13.
 Leu. 19,
 37. Deu.
 1, 18.

* *ἡ ἀγα-
 θήνη*
 ἴου

Io. 3, 17

dead
Gen. 22,
10.
Gen. 15,
5. Rg. 4,
3. Gal. 3
Ios. 2, 1.
18. and
6, 22.
 20 also beleue and tremble. † But wilt thou knowv :: o vaine
 21 man, that faith without vorkes is idle? † Abraham our
 father vvas he not iustified by vorkes, * offering Isaac his
 22 sonne vpon the altar? † Seest thou that faith did vvorke
 vvith his vorkes: and by the vorkes the faith vvas con-
 23 summate? † And the Scripture vvas fulfilled, saying, *Abra-*
ham beleued God, and it vvas reputed him to iustice, and he vvas called the
 24 *freende of God.* † Do you see that by vorkes a man is iustified:
 25 & not by faith only? † And in like maner also * Rahab the
 harlot, vvas not she iustified by vorkes, receiuing the mes-
 26 sengers, and putting them forth an other vway? † For euen
 as the bodie without the spirit is dead: so also faith without
 vorkes is dead.

He speaketh
 to al heretikes
 that say, faith
 onely without
 vorkes doth
 iustifie, calling
 them vaine
 men, and com-
 paring them
 to Diuels.

ANNOTATIONS
CHAP. II.

1. *In acception of persons.* The Apostle meaneth not, as the Anabaptists and other seditious
 persons sometimes gather hereof, that there should be no difference in Commonweales or assem-
 blies, betwixt the Magistrate and the subiect, the free man and the bond, the riche and the poore,
 betwixt one degree and another. for, God and nature, and the necessitie of man, haue made such
 distinctions, and men are bound to obserue them. But it is meant onely, or specially, that in spiri-
 tual giftes and graces, in matters of faith, Sacraments, and saluation, and beleeving the spiritual
 functions and charge of soule, vve must esteeme of a poore man or a bond man, no lesse then of
 the rich man and the free, then of the Prince or the Gentleman: because as Christ him self calleth
 all, and endueth al forth vvith his graces: so in such and the like things vve must not be partial, but
 count al to be fellowes, brethren, and members of one head. And therefore the Apostle saith vvith
 a special clause, That vve should not hold or haue the Christian faith vvith or in such differences
 or partialities.

10. *Is made guilty of al.* He meaneth not, that vvhofoeuer is a theefe, is also a murderer, or that
 every murderer is an aduoutwer also: or that al sinnes be equal, according to the Scolkes and the
 Heretic of Iouinian: much lesse, that he shall haue as great damnation that transgresseth one com-
 maundement, as if he had offended against every precept. but the sense is, that it shall not auaille
 him to saluation, that he seemeth to haue kept certaine and not broken al the commaundements:
 seeing that any one transgression of the Law, proueth that he hath not obserued the vvhole,
 vvich he vvas bound to do, so far as is required, and as is possible for a man in this life. S. Augu-
 stine disputing profoundly in his 19 Epistle to S. Hierom, of this place of S. James, expoundeth in
 thus: that he vvich offendeth in one, that is, against the general and great commaundement of
 loue or charitie (because it is in maner al, as being the summe of al, the plenitude of the law, and
 the perfection of the rest) breaketh after a sort and transgresseth al, no sinne being committed but
 either against the loue of God, or of our neighbours.

13. *Judgement without merite.* Nothing giueth more hope of merite in the next life, then the
 vorkes of almes, charitie, and merite, done to our neighbours in this life. Neither shall any be
 vvasd vvith extreme rigour in the next vvorlde, but such as vvasd not merite in this vvorlde. *Aug. de*
pecc. meritis. li. 2 c. 3. Vvich is true, not onely in respect of the Iudgement of euertlasting damnation,
 but also of the temporal chastisement in Purgatorie, as S. Augustine signifeth, declaring that our
 venial sinnes be vvashed away in this vvorlde vvith daily vorkes of merite, vvich othervvise
 should be chastised in the next. See *epist. 19* aforesaid in *fine*, and *li. 21 de Civ. Dei c. 17 in fine*.

14. *What shall it profit, if a man say he hath faith?* This vvhole passage of the Apostle is so
 cleere against iustification or saluation by onely faith, damnably defended by the Protestants, and
 so euident for the necessitie, merite, & concurrence of good vorkes, that their first author Luther
 and such as exactly follow him, boldly (after the maner of Heretikes) vvhen they can make no
 shift nor false plots for the next, deny the booke to be Canonical Scripture. But Calvin and his
 companions disagreeing vvith their Masters, confesse it to be holy Scripture. but their scribes and
 M m m m found

Scripture abu-
 sed by the A-
 nabaptistes to
 make no distig-
 tion of per-
 sons.
 Vvhat the A-
 postle meaneth
 by acception
 of persons.

How he that
 offendeth in
 one commaun-
 dement, is
 guilty of al.

Vvorkes of
 merite exce-
 ding grateful
 to God.

The proud &
 impudent des-
 ping of the he-
 retikes against
 this Epistle,
 because it is so
 plain against
 onely faith.

fond gloses for answer of so plaine places, be as impudent as the denying of the Epistle was in the other. vvho vvould neuer haue denied the booke, thereby to chevv them selues Heretikes, if they had thought those vulgar euasions that the Zuinglians and Caluinists do vse (vvhereof they vvere not ignorant) could haue serued. In both sortes the Christian Reader may see, that al the Heretikes vaunting of expresse Scriptures & the vvord of God, is no more but to delude the vvorld. vvhereas in deede, be the Scriptures neuer so plaine against them, they must either be vvrested to found as they say, or els they must be no Scriptures at all. And to see Luther, Caluin, Beza, & their fellowes, fitte as it vvere in iudgement of the Scriptures, to allow or disallow at their pleasures, it is the most notorious example of Heretical pride & misterie that can be. See their prefaces and censures vpon this Canonical Epistle, the Apocalypse, the Machabees, and other.

Only faith, an old heretic.

S. James & the rest inculcate good vvorkes against the error of only faith falsely gathered of S. Pauls vvordes.

S. Augustines vvhole disputa- tion in this point very notable, & directly against only faith.

Heretics against good vvorkes.

Workes cocurre vvith faith as cause of iustifi- cation.

Workes make vs iust in deede before God.

The Protestants say, by faith only; S. James cleane contrarie, Not by faith only.

* See the annot. vpon the epistle to the Romans c. 2. v. 13.

The manifold meaning of cer- taine sachers, vvhen they say, Only faith.

21. *Abraham vvvas he not iustified by vvorkes?* It is much to be noted that S. Augustine in his booke *de fide & operibus* c. 14 vvriteth, that the heresie of onely faith iustifying or sauing, vvvas an old Heresie euen in the Apostles time, gathered by the false interpretation of some of S. Pauls profound disputation in the Epistle to the Romans, vvherein he commended so highly the faith in Christ, that they thought good vvorkes vvere not available: adding further, that the other three Apostles, James, Iohn, and Iude, did of purpose vvrite so much of good vvorkes, to correct the said error of onely faith, gathered by the misconstruction of S. Pauls vvordes. Yea vvhen S. Peter (Ep. 2 c. 3.) vvarneth the faithful that many things be hard in S. Pauls vvritings, and of light vnlearned men mistaken to their perdition: the said S. Augustine affirmeth, that he meant of his disputation concerning faith, vvchich so many Heretikes did mistake to condemne good vvorkes. And in the preface of his commentarie vpon the 31 Psalm, he vvarneth al men, that this deduction vpon S. Pauls speache, *Abraham vvvas iustified by faith, therefore vvorkes be not necessarie to saluation:* is the right vvay to the gulfe of Hel and damnation.

And lastly (vvchich is in it self very plaine) that vve may see this Apostle did purposely thus commend vnto vs the necessitie of good vvorkes, and the inanity and insufficiency of onely faith, to correct the error of such as misconstrued S. Pauls vvordes for the same: the said holy Doctor * *Li. 83 q. 76.* noeth that of purpose he tooke the very same example of Abraham, vvhom S. Paul said to be iustified by faith, and declareth that he vvvas iustified by good vvorkes, specifying the good vvorke for vvchich he vvvas iustified and blessed of God, to vvittre, his obedience and immolation of his onely sonne. But howv S. Paul saith that Abraham vvvas iustified by faith, see the Annotations vpon that place, *Ro. 4. v. 1.*

22. *Faith did vvorkes vvith.* Some Heretikes hold, that good vvorkes are pernicious to saluation and iustification: other, that though they be not hurtful but required, yet they be no causes or vvorkes of saluation, much lesse meritorious, but are as effectes and fruites issuing necessarily out of faith. Both vvchich fictions, fall hods, and flightes from the plaine truth of Gods vvord, are refuted by these vvordes, vvhen the Apostle saith, That faith vvorketh together vvith good vvorkes: making faith to be a coadiutor or cooperator vvith vvorkes, and so both ioynly concurring as causes and vvorkes of iustification: yea after vvard he maketh vvorkes the more principal cause, vvhen he resem- bleth faith to the body, and vvorkes to the spirit or life of man.

23. *The friend of God.* By this also an other false and friuolous euasion of the Here- tikes is ouertaken, vvhen they seime, that the Apostle here vvhen he saith, vvorkes do iustifie, meaneth that they shew vs iust before men, and auaille not to our iustice before God. For the Apostle evidently declareth that Abraham by his vvorkes vvvas made or truly called the friend of God, and therfore vvvas not (as the Heretikes say) by his vvorkes approved iust before man onely.

24. *Not by faith only.* This proposition or speache is directly opposite or contradi- ctorie to that vvchich the Heretikes hold. For the Apostle saith, Man is iustified by good vvorkes, and not by faith only. but the Heretikes say, Man is not iustified by good vvorkes, but by faith only. Neither can they pretend that there is the like contradiction or con- trarietie betwixt S. James speache and S. Pauls. for though S. Paul say, man is iustified by faith, yet he neuer saith, by faith onely, nor euer meaneth by that faith vvchich is alone, but alvvayes by that faith vvchich vvorketh by charitie, * as he expoundeth him self. * *Gal. 5.* Though concerning vvorkes also, there is a difference betwixt the first iustification, vvhereof S. Paul specially speaketh: and the second iustification, vvhereof S. James doth vvore specially treat. Of vvchich thing * els vvhere there is ynough said.

The fathers in deede vse sometimes this exclusive, *sola, only:* but in far other sense then the Protestants. For some of them thereby exclude only the vvorkes of Moyses law, against the Iewes: some, the vvorkes of nature and moral vertues vvithout the grace. & knowledge of Christ, against the Gentiles: some, the necessitie of external good vvorkes vvhere the parties lacke time and meanes to doe them, as in the case of the penitent the fe: some, the false opinions, sectes, and religions contrarie to the Catholike faith, against He- retikes and miscreants: some exclude reason, sense, and arguing in matters of faith and mysterie, against such as vvill beleue nothing but that they see or vvnderstand: some, the merise

loci citato.

* Li. 83 q. 76.

* Gal. 5.

merite of vvorkes done in sinne before the first iustification: some, the arrogant Pharisaiical vaunting of mans ovne proper vvorkes and iustice, against such as referre not their actions and good deedes to Gods grace. To these purposes the holy Doctours say sometimes, that only faith saueth and serueth: but neuer (as the Protestants vvould haue it) to exclude from iustification and saluation, the cooperation of mans free vvill, dispositions and preparations of our hartes by prayers, penance, and sacraments, the vertues of hope and charitie, the purpose of vvell-vvorking and of the obseruation of Gods commaundements: much lesse, the vvorkes and merites of the children of God, proceeding of grace and charitie, after they be iustified and are now in his fauour: vvich are not only dispositions and preparations to iustice, but the meritorious cause of greater iustice, and of saluation.

15. *Rahab.* This Apostile allegeth the good vvorkes of Rahab by vvich she vvvas iustified, and S. Paul (11 Hebr.) saith she vvvas iustified by faith. Vvich are not contrarie one to the other for both is true, that she vvvas saued by faith, as one saith: and that she vvvas saued by her vvorkes, as the other saith. But it vvvere vvtruly said, that she vvvas saued either by onely faith, as the Heretikes say: or by onely good vvorkes, as no Catholike man euer saith. But because some Ievyes and Gentil Philosophers did affirme: they, that they should be saued by the vvorkes of Moyles law: these, by their moral vvorkes: therefore S. Paul to the Romans disputed specially against both, proving that no vvorkes done vvithout or before the faith of Christ, can serue to iustification or saluation.

S. Paul nameth faith, & S. Iames vvorkes, causes of iustification: but neither the one, faith onely: nor the other, vvorkes only.

16. *Faith vvithout vvorkes is dead.* S. Iames (as the Protestants seine) saith that faith vvithout good vvorkes is no faith, and that therefore it iustifieth not, because it is no faith. for he saith that it is dead vvithout vvorkes, as the body is dead vvithout the soule, and therefore being dead hath no actiue or efficacie to iustifie or saue. But it is a great difference, to say that the body is dead, and to say that it is no body. euen so it is the like difference, to say that faith vvithout vvorkes is dead, and to say that faith vvithout vvorkes is no faith. And if a dead body be notwithstanding a true body, then according to S. Iames comparifon here, a dead faith is notwithstanding a true faith, but yet not available to iustification, because it is dead, that is, because it is onely faith vvithout good vvorkes.

Faith vvithout vvorkes is a true faith, but not available: as the body vvithout the spirit is a true body, though it be dead.

And therefore it is a great impudencie in Heretikes, and a hard chifft, to say that the faith of vvich the Apostile disputeth at this vvchile, is no true or properly call'd faith at all. It is the same faith that S. Paul defined and commended in al the 11 chapter to the Hebrues, and the same vvich is called the Catholike faith, and the same vvich being formed & made alme by charitie, iustifieth. May true it is, that it is not that special faith vvich the Heretikes seine onely to iustifie, to vvich when a man doth firmly beleuee as an article of his faith, that him self shall be saued. this special faith it is not vvherof the Apostile here speaketh. for neither he, nor S. Paul, nor any other sacred vvriter in al the holy Scriptures euer speake or knerve of any such forged faith.

Vvhat faith the Apostile speaketh of: & that he knerv no special faith.

CHAP. III.

Against proud Maisters and authors of Sclles. 5 Of the manifold finnes of the vvtridged tongues. 13 The difference betvvixt proud, vvicious, and vvorldly vvifedome, and that vvifedome vvich is heavenly, peaceable, modest, and so forth.

Mat. 23, 8.

Ecl. 14, 1, 19, 16.



1 E yee not* many maisters my brethren, knowving that you receiue the greater iudgement, † For in many things vve offend al.* If any man offend not in vvord: this is a perfect man. he is able also vvith bridle to turne about the vvhole body. † And if vve put bittes into the mouthes of horses that they may obey vs, vve
2
3
4 turne about al their body also. † And behold, the shippes, vvhercas they be great, and are driuen of strong vvindes: yet are
are

are they turned about vvith a litle sterne vvither the violēce
of the director vvil. † So the tongue also is certes a litle mē- 5
^{c μεγαλαυγία}ber, & vaunteth great things. Behold hovv much fire what
a great vvood it kindleth? † And the tongue, is fire, a vvhole 6
vvorld of iniquitie. The tongue is set amoug our members,
vvhich defileth the vvhole bodie, & inflameth the vvheele of
our natiuitie, inflamed of hel. † For al nature of beastes & fou- 7
les and serpents & of the rest is tamed & hath been tamed by
the nature of man. † but the tongue no man can tame, an vn- 8
quiet euil, ful of deadly poison. † By it vve blesse God & the 9
Father: & by it vve curse men vvhich are made after the simi-
litude of God. † Out of the self same mouth procedeth bles- 10
sing & cursing. These things must not be so done my brethre.
† Doth the fountaine giue forth out of one hole (vveete & 11
soure water? † Can, my brethren, the figge tree yeld grapes: 12
or the vine, figges? So neither can the salt water yeld sweete.
† Vvho is vvise and hath knowledge among you? Let him 13
shew by good conuersation his vvorking in mildenesse of
vvifedom. † But if you haue bitter zeale, and there be con- 14
tentions in your hartes: glorie not and be not liers against
the truth. † for this is not vvifedom descending from 15
aboue: but earthly, sensual, diuelish. † For vvhere zeale and 16
contention is: there is inconstancie, and euery peruerse
vvorke. † But the vvifedom that is from aboue, first certes is 17
chast: then peaceable, modest, suassible, cōscenting to the good,
ful of mercie and good fruites, not iudging, vvithout simu-
lation. † And the fruite of iustice, in peace is sowed, to them 18
that make peace.

¶ The difference betvvixt
the humane
vvifedom, spe-
cially of here-
tikas: and the
vvifedom of
the Catholike
Church & her
children.

like

can it yeld
salt and
sourer
water.

ANNOTATIONS
CHAP. III.

1. *Many maisters.* He meaneth principally Sect-maisters that make them selues seve-
ral Ringleaders in sundry sortes of new deuised doctrines: euery one arrogating to him
self to be maister, and none so humble as to be a scholer, either to Gods Church and true
Pastors, or to other guides and authors of the said sectes. So did Zuinglius disdain to
be Luthers scholer, and Caluin to be the folower of Zuinglius.

Many maisters
are many
proud Sect-
maisters. v

CHAP. IIII.

*By our confidence and love of this vvorld, vvve are made enemies to God: but vvve should rather
humble vs to him, punish vs for our finnes. 11 Against detraction, and vs to
iudging: 12 To remember alvvvayes the vvveighs of our life.*

FROM

1. Io. 3, 16.
 From. 3, 35. 1 Pet. 3, 5.
 1 Pet. 5, 6.
 c μη πα-
 θαλαστis
 εν αλι-
 λω
 Ro. 14, 4.



1 FROM vvhence are vvarres & conten-
 2 tions among you? Are they not hereoff
 3 of your concupiscences vvhich vvarre
 4 in your members? † You couet: and
 5 haue not. you kil, & ennie: and can not
 6 obtaine. you contend and vvarre: and
 7 you haue not, because you aske not.
 8 † You aske, and receiue not: because
 9 you aske amisse: that you may consume it on your cōcupif-
 10 cences. † Aduouterers, know you not that the* stend[er] hip
 11 of this vworld, is theemie of God? Vvhosoener therfore
 12 vvil be a frende of this vworld: is made anemie of God.
 13 † Or do you thinke that the Scripture saith in vaine: To en-
 14 nie doth the spirit couet vvhich dwelleth in you? † And: giueth greater
 15 grace. For the which cause it saith, God resisteth the proud, & giueth
 16 grace to the humble.
 17 † Be subiect therfore to God, but resist the Deuil, and he
 18 vvil seee from you. † Approche to God, & he vvil approche
 19 to you. Cleanse your handes, ye sinners: and purifie your
 20 hartes, ye double of minde. † Be miserable, and mourne, &
 21 vveepe: let your laughter be turned into mourning: and ioy,
 22 into sorow. † Be humbled in the sight of our lord, and he
 23 vvil exalt you. † Detraete not one fro an other my brethre.
 24 He that detraeteth from his brother, or he that iudgeth his
 25 brother, detraeteth from the Law, and iudgeth the Law. But if
 26 thou iudge the Law, thou art not a doer of the Law, but a
 27 iudge. † For there is one law-maker, and iudge that can de-
 28 stroy and deliuer. † But thou,* vwhat art thou that iudgeth
 29 thy neighbour
 Behold novv you that say, To day or to morovv vve
 30 vvil goe into that citie, and there certes vvil spend a yere, and
 31 vvil traficke, and make our gaine. († vwho are ignorāt vwhat
 32 shal be on the morovv. For vwhat is your life? It is a vapour
 33 appearing for a litle vvhile, and aftervard it shal vanish
 34 avvay) † for that you should say, :: If our Lord vvil: and,
 35 If vve shal live, vve vvil doe this or that. † But novv you
 36 reioyce in your arrogancies. Al such reioycing, is vvicked.
 37 † To one therfore knowving to doe good, and not doing it:
 to him it is sinne.

¹¹ The boldnes
 of Heretikes
 adding here the
 word Scripture
 to the text
 thus, And the
 Scripture giueth
 greater grace.
 c Free vvil &
 mans owne
 endenour ne-
 cessarie in
 comming to
 God.
 c He forbid-
 deth detraetio,
 euil speaking,
 slandering.
¹¹ Al promissas
 and purposes
 of our worldly
 affaires are to
 be made vnder
 condition of
 Gods good
 liking & plea-
 sure: and it
 becometh a
 Christian man
 to haue usually
 this forme of
 speache in that
 case, If God
 vvil, If God
 otherwize dis-
 pose me.

ANNOTATION
CHAP. IIIII.

8. Purife your hartes.] Man (vve see here) make h him self cleane and purgeth his
Mans vvor- owne hart. V which derogate h nothing to the grace of God being the principal cause of
king vvith the same. Yet Protestants like vve deroga.e from Christs Pafion, vvhen vve attribute
Gods grace, such effects to our owne vvorkes, or to other secundarie helpes and causes.
is no deroga- tion there- vnto.

CHAP. V.

By the damnatio to come upon the vmmmerciful riche, he exhorteth the persecuted to patience
and by their vvrms reuward, and by examples. 12. Not to furreare as all in
own vorkes. 13. In affliction, to pray: in prosperitie, to sing: in sickness, to call
for the Priests, and that t. ey pray over them and anointe them vvith oile: and t. at
the sick persons t. vesse their finnes. 19. Finally, vvv moritorium is it, to conuert
the erring vnto the t. att. obliq faith, or the finner to amendment of life.

12 A feareful
description of
the miseries
that shal be-
fall in the next
life to the vmm-
merciful coue-
tous men.

WOE to novv ye riche men, vveepe, 11 howling 1
in your miseries vvwhich t hal come to you. † You 2
riches are corrupt: and your garmentes are eaten
11 vvee of mothes. † Your gold and siluer is rusted: and 3
their rust t hal be for a testimonie to you, and shal eat your
flesh as fire. You have stored to your selues vvyrath in the last
daies. † Behold^c the hire of the vvorkemen that have rea- 4
ped your fields, vvwhich is defrauded of you, crieth: and their
crie hath entred into the eares of the Lord of Sabbath. † You 5
have made merie vpon the earth: and in riotousnes you have
nouril hed your hartes in the day of slaughter. † You have 6
presented, and slaine the iust one: and he resisted you not.
† Be patient therefore brethren, vntil the comming of our 7
Lord. Behold, the hus band man expecteth the precious fruite
of the earth: patiently beating til he receiue^c the timely and
the late vvard. † Be you also patient, and confirme your 8
hartes: because the comming of our Lord^c vvil approche.
† Grudge not brethren one ag-ainst an other: that you be not 9
iudged. Behold, the iudge standeth before the gate. † Take 10
an example, brethren, of labour and patience, the prophetes:
vvwhich spake in the name of our Lord. † Behold vve accout 11
them blessed that have suffered. The sufferance of Iob
you have heard, and the end of our Lord you have seen, be-
cause our Lord is merciful and pitiful. † But before al things 12
my brethren, * svveare not, neither by heauen, nor by earth,
nor other othe whatsoeuer. But let your taik be, yea, yea: no,

cHe meaneth
ei: her fruite
or raine.

condem-
ned

is at
hand.

Mr. 5, 34

no:

no : that you fall not vnder iudgement.

13 † Is any of you in heauineſſe ? let him pray. Is he of a
 14 cheeteſul hart ? let him ſing. † Is any man ſicke amōg you?
 * let him bring in the prieſtes of the Church, and let them
 pray ouer him, * anoiſing him vvith oile in the name of our
 15 Lord. † and * the praiet of faith ſhal ſaue the ſicke : and
 our Lord ſhal liſt him vp : and if he be in ſinnes, * they ſhal
 16 be remitted him. † * Confeſſe therefore your ſinnes one to
 an other : & pray one for an other that you may be ſaued. -
 17 for the continual praiet of a juſt man auaiſeth much. † * Elias
 vvas a man like vnto vs paſſible : and vvith praiet he praiet
 that it might not raine vpon the earth, and it rained not for
 18 three yeres and ſixe monethes. † And * he praiet againe : and
 the heauen gaue raine, and the earth yelded her fruite.
 19 † My brethren, if any of you ſhal erre from the truth, &
 20 a man conuert him : † he muſt know that he vvich maketh
 a ſinner to be conuerted from the errour of his vvay, ſhal
 ſaue his ſoule from death, and :: couereth a multitude of
 ſinnes. -I

Mr. 6. 13
 3 reg. 17.
 Eccl. 48.
 Ln. 4. 25
 3 reg. 18,
 41.

The Epistle in
 a vocie Maſſe
 for the ſicke.
 b The Epistle
 in Maioribus
 Litanijs on S.
 Markes day,
 and in the Ro-
 gation daies.
 b the heretikes
 tranſlate, An-
 knowledg your
 ſinnes. Eccl. 50
 liſe they can
 abide the very
 vvord of con-
 feſſion.
 :: He that hath
 the ſcale of
 conuerting
 ſinners, pro-
 cureth thereby
 mercie and re-
 miſſion to him
 ſelf : vvich
 is a ſingular
 grace.

ANNOTATIONS
 CHAP. V.

4. The hire.] To vvithhold from the poore or labourer the hire or vvages that is due or pro-
 miſſed to him for his ſervice or vvork done, is a great iniquitie, and one of thoſe ſine ſinnes vvich
 in holy vvrites be ſaid to call for vengeance at Gods hand, as vve ſee here. They be called in the
 Carechime, *Sinns crying to heauen*. The other foure be, Murder, Gen. 9. 12. Vſurie, Eccl. 10.
 v. 17. The ſinne againſt nature, Gen. 18. v. 10. The oppreſſion and vexation of vviddowes, pupilles,
 ſtrangers, and ſuch like. *Ib. 3. v. 9.*

11. Swearing not.] He forbiddeh not al othes, as the Anabaptiſts falſly ſay. for in juſtice and
 iudgment vve may be by our lawfull Magiſtrate put to ſwear, and may lawfully take an othe, as
 alſo for the aduantage of any neceſſarie truth vvhen time and place require. but the cuſtom of
 ſwearing, and al vaine, light, and vnnacceſſarie othes in our daily ſpeache do diſpleaſe God highly,
 and are here forbidden by the Apoſtle, as alſo by our Sauiour. *Mat. 5.*

14. Let him bring in the Prieſt.] The Proteſtants for their ſpecial hatred of the holy order of
 Prieſthod, as els vvhere often, ſo here they corrupt the text euidently, tranſlating *Presbyters*,
 elders. As though the Apoſtle had meant men of age, and not ſuch as vvete by holy office,
 Prieſts. S. Chryſoſtom vvho knew the ſenſe and ſignification of the Greeke vvord according
 to the Eccleſiaſtical vs and the vvhole Churches iudgement, better then any Proteſtant alſo,
 taketh it plainly for *Sacerdotes*, that is, Prieſts. *li. 3. de Sacerdotio propo inſinuum*. And if they confeſſe
 that it is a vvord of office vvith them alſo, though they call them Elders, and not Prieſts: then vve
 deſeand vvwhether the Apoſtle meane here men of that ſunction vvich they in their nevv Churches
 call Elders. If they ſay no, as they muſt needs (for Elders vvith them are not deputed ſpeci-
 ally to publike praying or adminiſtration of the Sacraments, ſuch as the Apoſtle here require. h to
 be ſent for) then they muſt needs graunt, hat their Elders anſwer not to the ſunction of thoſe
 vvich in the nevv Teſtament are called *Presbyteri* in Greeke and Latin, and therefore both their
 tranſlation to be falſe and fraudulent, and alſo their naming of the: nevv degrees or orders to be
 fond and incongruous.

If they ſay their Miniſters be correſpondent to ſuch as vvete called *Presbyteri* in holy vvrites ſaid
 in the Primitive Church, and that they are the men vvhom the Apoſtle vvilled to be called for to
 anoiſe

Nnn ij

They haue no reason to call their Ministers by that name.

Their Deacons should rather be called Ministers.

They should keepe the name Priest, as well as deacon.

The Sacramēt of EXTREME VNCTION.

The heretikes objections against the said Sacramēt, answered: and vvithal it is proued to be a Sacramēt.

Remission of finnes annexed to creatures.

Holy vvater.

Holy oile blessed by the Bishop.

The peoples deuotion toward such hallowed creatures.

anoint the sicke & to pray for him, vvhy do they not then translate *Presbyters*, Ministers (which they might doe vvith as good reason, as call such as they haue taken in steede of our Catholike Priests, Ministers, Vvhich vvord being in large acceptation common to all that haue to doe about the celebration of diuine things, vvvas neuer appropriated by the vse either of Scripture or of the holy Church, to that higher function of publike administration of the Sacraments and Seruice, vvvhich is Priesthood: but to the order next vnder it, vvvhich is Deaconship. And therefore if any should be called Ministers, their Deacons properly should be so termed. And the Protestants haue no more reason to keepe the auncient Greeke vvord of Deacon, appropriated to that office by the vse of antiquity, then to keepe the vvord Priest, being made no lesse peculiar to the state of such onely as minister the holy Sacraments, & offer the Sacrifice of the Altar. But these fellowes folovv neither Gods vvord, nor Ecclesiastical vse, nor any reason, but mere phantasie, noueltie, and hatred of Gods Church. And how little they folovv any good rule or reason in these things may appeare by this, that here they auoid to translate *Priests*, and yet in their Cōmunion booke, in their order of vvisting the sicke, they commonly name the Minister, *Priest*.

14. *Anointing vvith oile.* Here is the Sacramēt of extreme Vnction so plainly promulgated (for it vvvas instituted, as all other Sacraments of the nevv Testament, by our Saviour Christ him self, and, as Venerable Bede thinketh and other auncient vvriters, the anointing of the sicke vvith oile *Mat. 6.* pertaineth thereto) that some Heretikes, for the euidence of this place also (as of the other for good vvorkes) deny the Epistle. Other (as the Calvinists) through their confidence of cunning shifts and gloses, confuting that S. James is the author, yet condemne the Church of God for vsing and taking it for a Sacramēt. But vvhat dishonour to God is it (vvve pray them) that a Sacramēt should be instituted in the matter of oile, more then in the element of vvwater? Vvhy may not grace & remission of finnes be annexed to the one as well as to the other, vvwithout derogation to God?

But they say, Sacraments endure for ever in the Church, this but for a season in the Primitiue Church. Vvhat Scripture telleth them that this general and absolute prescription of the Apostle in this case, should endure but for a season? vvhen vvvas it taken avvay, abrogated, or altered? They see the Church of God hath alvvayes vsed it vvpon this vvarrant of the Apostle, vvho knewe Christs meaning and institution of it better then these deceived men, vvho make more of their ovvne fond ghesse and conceits, grounded neither on Scripture nor vvpon any circumstance of the text, nor any one authentical author that euer vvrote, then of the expresse vvord of God. It vvvas (say they) a miraculous practise of healing the sicke, during onely in the Apostles time, and not long after. Vvve aske them vvwhether Christ appointed any certaine creature or external element vvnto the Apostles generally to vvooke miracles by. Him self vsed sometimes clay and spittle, sometimes he sent them that vvvere diseased, to vvash them selues in vvwaters, but that he appointed any of those or the like things for a general medicine or miraculous healing onely, that vvve reade not for in the beginning, for the better inducing of the people to faith and deuotion, Christ vvould haue miracles to be vvrought by sundry of the Sacraments also. Vvvhich miraculous vvorkes ceasing, yet the Sacraments remaine still vvnto the vvorldes end.

Againe vvve demaund, vvwhether euer they read or heard that men vvvere generally commaunded to seeke for their health by miraculous meanes. Thirdly, vvwhether all Priests, or (as they call them) Elders, had the gift of miracles in the primitiue Church? No, it can not be, for though some had, yet all these indifferently of vvvhom the Apostle speaketh, had not the gift, and many that vvvere no Priests, had it, both men and vvwomen, vvvhich yet could not be called for, as Priests vvvere in this case. And though the Apostle and others could both cure men and reuiuie them againe, yet there vvvas no such general precept for sicke or dead men, as this, to call for the Apostles to heale or restore them to life againe. Lastly, had any external element or miraculous practise, vvvhich vvvere a Sacramēt, the promise of remission of all kinde of actual finnes ioyned vvnto it? or could S. James institute such a ceremonie him self, that could saue both body and soule, by giuing health to the one, and grace and remission to the other? At other times these contentious vvvranglers ralle at Gods Church, for annexing onely the remission of venial finnes to the element of vvwater, made holy by the Priests blessing thereof in the name of Christ, and his vvword: and loe here they are deliuen to hold that S. James prescribed a miraculous oile or creature vvvhich had much more powver and efficacie. Into these straites are such miscreants brought that vvwill not beleue the expresse vvword of God, interpreted by the practise of Gods vniuersal Church.

Venerable Bede in 9. Luc. saith thus. *It is cleare that this custome vvvas deliuered to the holy Church by the Apostles them selues, that the sicke should be anointed vvwith oile consecrated by the Bishops blessing.* See for this, and for the assertion & vse of this Sacramēt, S. Innocentius ep. 1. ad Decretum Eugubinum cap. 8. to. 1. Conc. & Lib. 2. de visitatione infirmorum in S. Augustine cap. 4. Concil. Cabilonense 2. cap. 48. Conc. Wormatiensise cap. 71. to. 3. Conc. Aquisgrana. c. 8. Florantianum, and other later Councils. S. Bernard in the life of Malachie in fine. This holy oile because the faithful seruy to haue such vertue in the primitiue Church, diuers carried it home and occupied it in their infirmities, not vsing it in the sacramental sort vvvhich the Apostle prescribeth, as the Adversaries vvvalcarnedly obiekt vvnto.

vnto vs : but as Christians now do (and then also did) concerning the water of Baptisme, vvhich they vsed to take home vwith them after it vvas halloved, and to giue it their diseased to drinke

14. *The prayer of faith.*] He meaneth the forme of the Sacrament, that is, the vvordes spoken at the same time vwhen the partie is anointed, vvhich no doubt are most auncient and Apostolike. Not that the vvord or prayer alone should haue that great effect here mentioned, but ioyned vwith the foresaid vnction, as is plaine.

The sacramental vvordes.

15. *Shal Iane.*] The first effect of this Sacrament is, to saue the soule, by giuing grace and comfort to vvithstand the terrours and tentations of the enemy, going about (specially in that extreme of death) to driue men to desperation or distresse of minde and other damnable inconueniences. the vvhich effect is signified in the matter of this Sacrament specially.

The three effects of this Sacrament.

16. *Shal life I in vs.*] Vvhen it shal be good for the saluation of the partie, or agreeable to Gods honour, this Sacrament restoreth also a man to bodily health againe, as experience oft teacheth vs. Vvwhich yet is not done by vvay of miracle, to make the partie sodenly vvhole, but by Gods ordinarie prouidence and vs of second causes, vvhich othervvise should not haue had that effect, but for the said Sacrament. This is the second effect.

17. *They shal be remitted him.*] Vvhat finnes soeuer remaine vveremitted, they shal in this Sacrament and by the grace thereof be remitted, if the persons vvorthely receiue it: this is the third effect. S. Chrylostom of this effect saith thus: *They* (speaking of Priests) *do not onely remitte finnes in baptisme, but aftervvard also, according to the saying of S. James, If any be sicke, let him bring in the Priests etc. Li. 5 de Saacer. prope iniuriam.* Let the Protestants marke that he calleth *Presbyterus, sacerdos:* that is, *Priests,* and maketh them the onely ministres of this Sacrament, and not elders or other lay men. By al vvich you see this Sacrament of al other to be maruelous plainly set forth by the Apostle. Onely sicke men and (as the Greeke vvord giueth) men very vveake must receiue it: onely Priests must be the ministres of it: the matter of it is holy oile: the forme is prayer, in such sort as vve see now vsed: the effects be as is aforesaid. Yet this so plaine a matter and so profitable a Sacrament, the enemy by Heretikes vvould vvholly abolish.

Priests (and not Elders) are the ministres of this Sacrament.

* *not in*

18. *Confesse therefore.*] It is not certaine that he speaketh here of sacramental Confession: yet the circumstance of the letter vvell beareth it, and very probable it is that he meaneth of it: and Origen doth so expound it he. 2 in *Louis.* & Vvenerable Bede vvriteth thus, *In this sentence* (saith he) *there must be this discretion, that our daily and little finnes vve confesse one to another, vnto our equals, and beloued to be saued by their daily prayer. but the vncleanes of the greater leprosie let vs according to the law open to the Priest, and at his pleasure in vvhat manner and how long time he shal commaund, let vs be careful to be purified.* But the Protestants fleeing from the very vvord confession in despite of the Sacrament, translate thus, *Acknowledge your faultes one to another.* They do not vvell like to haue in one sentence, Priests, praying ouer the sicke, anointing them, forgiuing them their finnes, confession, and the like.

Confession

In hunc locum.

19. *He prayed.*] The Scriptures to vvich the Apostle alludeth, make no mention of Elias prayer. therefore he knew it by tradition or reuelation. Vvhereby vve see that many things vvritten be of equal truth vwith the things vvritten.

Truthe vs vvritten and knowen by tradition.

20. *Maketh to be conuerted.*] Here vve see the great reward of such as seeke to conuert Heretikes or other finnes from error and vvickednes: and how necessarie an office it is, specially for a Priest.

Conuerting of soules

21. *Shal Iane.*] Vve see, it derogateth not from God, to attribute our saluation to any man or Angel in heauen or earth, as to the vvorkers thereof vnder God, by their prayers, preaching, correction, counsel, or othervvise. Yet the Heretikes are so foolish and captious in this kinde, that they can not heare patiently, that our B. Lady or others should be counted meanes or vvorkers of our saluation.

Our saluation attributed to men, vwithout derogation to Christ.



THE ARGUMENT OF BOTH
THE EPISTLES OF S. PETER, THE
FIRST, AND THE SECOND.



P S. Peter we reade at large, both in the Gospels, and in the Actes of the Apostles: and namely, that Christ designed him, and also made him his vicar (as S. Mathew for that cause in the catalogue of the Apostles, calleth him Primus, the first, and all antiquitie. Princeps Apollolorum, the Prince of the Apostles) and that he accordingly executed that office after Christs departure, plaing the Church first among the Iewes in Hierusalem and in all that countrey and coastes about, as Christ also him self before had preached to the Iewes alone.

But preaching at length to the Gentiles also, according to Christs commission (Mat. 28. v. 19.) and being now come to Rome, the head citie of the Gentiles, from thence he writeth this Epistle to his Christian Iewes having care of them in his absence, no lesse then when he was present: and not to the Iewes that were at home, (belike because they had S. James, or his successor S. Simon Cleopha, resident with them) but to them that were dispersed in Pontus, Galatia, Cappadocia, and Bithynia.

And that he writeth it from Rome, him self signifieth saying: The Church that is in Babylon saluteth you. * Where by Babylon he meaneth Rome, as all antiquitie doth interpret him: not, that he so calleth the Church of Rome, but the heathen state of the Romane empire, which then, and 300 yeres after, unto the conversion of Constantine the Emperour, did persecute the clef Church of Rome, in so much that the first 33 Bishops thereof unto S. Siluester, were all Martyrs.

For the matter whereof he writeth, him self doth signifie it in these wordes: This loe the second Epistle I write to you, my dearest, in which (Epistles) I stirre vp by admonition, your sincere minde, that you may be mindful of those wordes & c. So he saith there of both together. And againe of the first to the same purpose, in another place: I haue breetely written, beseeching and telling you that this is the true grace of God, wherein you stand. For, there were at that time certaine Seducers (as S. August. also hath told vs) who went about to teach Onely faith, as though good workes were not necessarie, nor meritorious. there were also great persecutions, to compel them with terror to denie Christ & all his religion. He therefore exhorteth them accordingly, neither for persecution neither by seduction to forsake it: though in the first, his exhortation is more principally against persecution: and in the second, more principally against seduction. The first epistle is noted to be very like to S. Pauls epistle to the Ephesians, in wordes also, and so thicke of Scriptures, as though he spake nothing els.

The time when the first was written, is uncertaine: the second was written a little before his death, as is gathered by his wordes in the same. c. 1. v. 14.

THE

* See the Annotation 1 Pet. 5. v. 13.

* See the Annotation upon S. James epistle c. 2. v. 21.



THE FIRST EPISTLE OF PETER THE APOSTLE.

CHAP. I.

He comforteth them in their persecutions (being now by Baptisme made the children of God) with the hope of their heavenly inheritance: 6 shewing how meritorious it is for them to be constant in faith, 10 and confirming them therein with the authority of the Prophets and of the Holy Ghost. 15 Exhorting them to live all's according to holines, 17 considering the holines of God, the uprightness of his iudgements, 18 the price of their redemption by Christ, 21 and the vertues of the fowls in them (Whiche is grace regenerated in Baptisme) foretold by the Prophet also.

PETER an Apostle of IESVS Christ, The Epistle
to the electe strangers of the disper- In Cathedra S.
sion of Pontus, Galatia, Cappadocia, Petri Roma.
Asia, and Bithynia, † according Jan. 16.
to the prescience of God the Father,
into sanctification of the Spirit, vnto
the obedience and sprinkling of the
bloud of IESVS Christ: Grace to
you and peace be multiplied.

2 Cor. 1,
3. Ep. 1,
3.

† Blessed be God and the father of our Lord IESVS
Christ, vvhoe according to his great mercie hath regenerated The Epistle
vs vnto a liuely hope, by the resurrection of IESVS Christ for many mar-
tyrs.
from the dead, † vnto an inheritance incorruptible, and in-
contaminate, and that can not fade, conserued in the heauens
in you, † (vvhoe in the vertue of God are kept by faith
vnto saluatiō) ready to be reuealed in the last time. † wher-
in you shal reioyce, a litle now if you must be made heauy
in diuerse tentations: † that the probation of your faith
may be found vnto praise and glorie and honour in the re-
uelatiō of IESVS Christ: † vvhom hauing not seen, you
loue: in vvhom now also not seing you belecue: and be-
leeuing you reioyce vwith ioy vspeakable and glorified,
† receiuing the end of your faith, the saluation of your
soules

soules. † Of the vvhich saluation the Prophetes inquired & 10
 searched, vvhich prophecied of the grace to come in you,
 † searching vnto vvhich or vvhath maner of time the Spirit 11
 of Christ in them did signifie: foretelling those passions that
 are in Christ and the glories folovving: to vvhom it vvas re- 12
 uealed, that not to the selues, but to you they ministred those
 things vvhich novv are told you by them that haue euange-
 lized to you, the holy Ghost being sent from heauen, on
 vvhom the Angels desire to looke.

*Chastitie not
 onely of body
 but also of
 minde, is re-
 quired. S. Bede
 upon this place.*

† For the vvhich cause hauing the loines of your minde 13
 girded, sober, trust perfectly in that grace vvhich is offered
 you, in the reuelation of Iesus Christ, † as children of o- 14
 bedience, not configurated to the former desires of your
 ignorance: † but according to him that hath called you, the 15
 Holy one, be you also in al conuersation holy: † because 16
 it is vvvritten: *You shal be holy, because I am holy.* † And if you in- 17
 uocate the Father, him vvhich * vvvithout acceptation of per-
 sons iudgeth according to euery ones vvorke: in feare con-
 uerſe ye the time of your peregrination. † Knovving that 18
 * not vvvith corruptible things, gold or siluer, you are redee-
 med from your vaine conuersation of your fathers traditi- 19
 on: † but vvvith the pretious blood as it vvore of an im-
 maculate and vnspotted lambe, Christ, † * foreknovven 20
 in deede before the constitution of the vvorld, but mani-
 fested in the last times for you, † vvhich by him are faithful 21
 in God vvho raised him from the dead, and hath giuen him
 glorie, that your faith and hope might be in God. † Making 22
 your soules chaste in obedience of charitie, in the sincere
 loue of the fraternitie from the hart loue ye one an other 23
 earnestly: † borne againe not of corruptible seede, but in-
 corruptible by the vvord of God vvho liueth and remain-
 eth for euer. † For *al flesh is as grasse: and al the glorie thereof as the 24*
floure of grasse. the grasse is withered, and the floure thereof is fallen away.
 † But the vvord of our Lord remaineth for euer, and this 25
 is the vvord that is euangelized among you.

*God vvill
 iudge men ac-
 cording to
 euery ones
 vvorkes, and
 not by faith
 onely.
 He meaneth
 the errours of
 Gentilitie, or
 if he vvrite to
 the Iewes dis-
 persed, he mea-
 ne. h. the yoke
 of the Law
 vvith the fond
 and heauy ad-
 ditiō of heir
 later Masters,
 called *Deute-
 rōsijis*. The rre-
 zeikes, to
 make found
 t. h. Gōspie
 against the tra-
 ditiōs of the
 Church, cor-
 rupt. h. text
 thu *which you
 haue receiued by
 traditiō of the
 fathers.**

*Leu. 11,
 19. 20, 7
 Deu. 10.
 Ro. 2.
 Gal. 2.
 1 Cor. 6,
 20. 7, 23
 Ro. 16,
 25. Col. 1,
 26. Tit.
 2, 2.
 Est. 40,
 6.*

CHAP. II.

Now

Now after their Baptisme, what must be their meate: 4. and being come to Christ, how happy they be above their incredulous brethren, according to the Scriptures also. 11. Whereunto he bisubjoit them to shine in good life among the Heathen, so to procure their conversion: 13. to be obedient subjects to higher Powers (howsoever some misinterpret Christian libertie) 14. and servants to obey their Masters. 15. And so, doing vtil, though they suffer for it, it is very meritorious, 16. wherein Christ also not onely gave them example, 14. but also by his death hath made them able to live justly.

a spiritual house,

Es. 28, 16.

Pf. 117.

Mt. 21.

Aff. 4.

Es. 8.

Ro. 9, 33.

Evo. 19.

Apoc. 1.

Ose. 2.

Ro. 9.

Gal. 3,

16.

Mt. 5, 16

Ro. 13, 1.

ordin



1 **B**AYING avway therefore al malice, and al guile, and simulations, and enuies, and al detractions, † as infants euen novv borne, reasonable, milke vwithout guile desire ye, that in it you may grovv vnto saluatiō. † if yet you haue tasted that our Lord is svveete.

4 † Vnto vvhom approaching, a liuing stone, of men in deede reprobated, but of God elect and made honorable: † be ye also your selues superedified as it vvere liuing stones, 'spiritual houses', a holy priesthod, to offer 'spiritual hostes, acceptable to God by Iesus Christ. † For the vvhich cause the Scripture conteineth, Behold I put in sion a principal corner stone elect, precious. and he that shal beleue in him, shal not be confounded. † To you therefore that beleue, honour: but to them that beleue not, the stone vvhich the builders reiected, the same is made into the head of the corner: † and * a stone of offense, and a rocke of scandal, to them that stumble at the vword, neither doe beleue wherin also they are put. † But you are an * elect generation, a 'kingly priesthod, a holy nation, a people of purchase: that you may declare his vertues vvhich from darkenesse hath called you into his maruelous light. † Vvhich sometime not a people: but now the people of God. Vvhich not hauing obtained mercie: but now hauing obtained mercie.

11 † My deereft I besече you as strangers & pilgrimes, * to refraine your selues from carnal desires which vvarre against the soule, † hauing your conuersation good among the Gentiles: that in that vvherein they misreport of you as of malefactors, by the good vvoakes considering you, * they may glorifie God in the day of visitation. † * Be subiect therefore to euery humane creature for God: vvhether it be * to king, as excelleng: † 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 vvel you may make the ignozance of vnwise men to be dumme: † as free, & not

The Epistle vpon Saturday in Easter weeke.

c The Protestants can no more gather of this, that at Christians be priests: then, that al be kings: as is most plaine Apocalyp. 1, 6. and 1, 10: Then hath made vs a kingdom (or king) & priest.

vbereto also they are ordained.

The Epistle vpon the 3 Sunday after Easter. So is the Greeke, but the Protest. in fauour of temporal lawes made against the Cath. religion, translate it very falsely thus, to al manner ordinaes of man: the selues boldly reiecting Ecclesiastical decrees as met ordinances.

0000

In this spea-
che is of en
commended the
vnicie of al
Christians a-
mong them
selues.

The Epistle
vpō the 2 Sun-
day after Ea-
ster.

as hauing the freedom for a cloke of malice, but as the ser-
pents of God. † Honour al men. Loue the fraternitie. Feare 17
God. Honour the king.

† Seruants be subiect in al feare to your maisters, not only 18
to the good & modest,* but also to the vvaivvard. † For this 19
is thanke, if for cōscience of God a man sustaine sorowves, suf-
fering vniustly. † For vvhath glorie is it: if sinning, and buf- 20
feted you suffer? but if doing vvel you sustaine patiently:
this is thanke before God. † For vnto this are you called: 21
because Christ also suffred for vs, leauing you an example
that you may folovv his steppes. † *vubo did no sinne, neither vvas* 22
guile found in his mouth. † vvhō vvhē he vvas reuiled,* did not 23
reuite: vvhē he suffred, he threatened not: but deliuered him
self to him that iudged him vniustly. † vvhō him self* bare 24
our sinnes in his body vpon the tree: that dead to sinnes, we
may liue to iustice. by vvhose stripes you are healed. † For 25
you vvere as sheepe straying: but you be conuerted now
to the Pastor and Bishop of your soules. -†

you vs
Ef. 5, 9.
c iua ar-
is vail-
to
Ef. 5, 4.
Mt. 8, 17.

ANNOTATIONS
CHAP. II.

- Spiritual ho-
sties and Pri-
ests.** 5. *Spiritual hosties.* Here vve see, that as he speaketh of spiritual hosties, vvhich euery
Christian man offereth, so he speaketh not properly of priesthod, vvhē he maketh al
Priests, but of a spiritual priesthod. Which spiritual priesthod vvas also in al the Iewes:
but the priesthod (properly so called) vvas onely in the sonnes of Aaron, and they offer-
ed the sacrifices (properly so called) vvhich none besides might offer.
- Obedience to
temporal prin-
ces.** 13. *Be subiect.* Not onely our Maister Christ, but the Apostles and al Christians vvere euer
charged by such as thought to bring them in hatred vvhich Princes, vvhich disobedience to kings and
temporal Magistrates, therefore both * S. Paul and this Apostle do specially vvarne the faithful, that
they giue no occasiō by their ill demeanour to secular Princes, that the Heathen should count them
disobedient or seditious vvorkers against the States of the vvorld. *Re. 13.*
- God instituted
the Spiritual
gouernemēt in
more excellēt
manner than
the temporal.** 14. *To every humane creature.* So he calleth the temporal Magistrate elected by the people, or
holding their Souerainty by birth & carnal propagation, ordained for the vvorldly vvzalth, peace,
and prosperitie of the subiects: to put a difference betvvixt that humane Superiority, and the spiri-
tual Rulers and regiment, guiding and governing the people to an higher end, and instituted by
God him self immediatly. for Christ did expressly constitute the forme of regiment vvhich was
in the Church. He made one the cheefe, placing Peter in the Supremacie: he called the Apostles
and Disciples, giuing them their feueral authorities. Aftervvard * God guided the lot for choise of
S. Matthias in Iudas place: and the Holy Ghost expressly and namely leuered and chose Paul and
Barnabas vnto their Apostolical function: and generally the Apostlic faith of al spiritual Rulers,
The holy Ghost hath placd you to rule the Church of God. *Act. 15.*
- And although al pouer be of God, and kings rule by him, yet that is no othervvise, but by
his ordinarie concurrence, and providence, vvhē he procureth the earthly comodity or vvzalth
of men, by maintaining of due superiority and subiectiō one tovvards an other, and by giuing
pouer to the people and Commonvvzalth to choise to them selues some kinde or forme of Re-
giment, vnder vvhich they be content to liue for their preseruation in peace and tranquillity. But
Spiritual superiority is far more excellēt, as in more excellēt sort depending, not of mans ordi-
nance, election, or (as this Apostle speaketh) creation, but of the Holy Ghost, vvhō is alvvayes
resident in the Church (vvhich is Christs body mystical, and therefore an other manner of Com-
monvvzalth)

monwealth then the earthly) concurring in singular sort to the creation of all necessarie Officers in the said Church, euen to the worlds end, as S. Paul writeth to the Ephesians.

Eph. 4. Left therefore the people, being then in so precise sort alwayes vvarned of the excellencie of their Spiritual gouernours, and of their obedience toward them, might neglect their duties to Temporal Magistrats, specially being infidels, and many times tyrants and persecutors of the faith, as Nero and other vvero-then: therefore S. Peter here vvarneth them to be subiect, for their bodies and goods and other temporal things, euen to the worldly Princes both infidels and Christians, vvhom he calleth humane creatures.

15. *To the king as enuelling.* Some simple heretikes & others also not vnlerned, at the beginning, for lacke of better places, vould haue proued by this, that the king vvas head of the Church, and about all Spiritual rulers: and to make it sound better that vway, they falsly translated it, *To the king as vnto the chief head.* in the Bible of the year 1546. But it is euident that he calleth the king, the precellent or more excellent, in respect of his Vicereints vvhich he calleth Dukes or Gouernours that be at his appointment: and not in respect of Popes, Bishops, or Priests, as they haue the rule of mens soules: vvhich could not be that charge, be vnder such Kings or Emperours as the Apostle speaketh of: no more then the kings or Emperours then, could be heads of the Church, being Heathen men and no members thereof, much lesse the cheefe members. See a notable place in S. Iguatius. ep. ad Smyrnensin, vvhers he exhorteth them first to honour God, next the Bishop, & then the king.

Heret. translation.

The Kings excellencie of power is in respect of the nobilitie and lay magistrats vnder him.

This is an insupportible demonstration, that this text maketh not for any spiritual claime of earthly kings: because it giueth no more to any Prince then may and ought to be done and graunted to a Heathen Magistrat. Neither is there any thing in all the new Testament that proueth the Prince to be head or cheefe gouernour of the Church in spiritual or Ecclesiastical causes, more then it proueth any heathen Emperour of Rome to haue been. for they vvere bound in temporal things to obey the heathen being lawfull kings, to be subiect to them euen for conscience, to keepe their temporal lawes, to pay them tribute, to pray for them, and to doe all other natural duties: and more no scriptures binde vs to doe to Christian kings.

Christia Princes haue no more right to be supreme heads in spiritual causes, then the Heathen.

16. *Not as hewing.* There vvere some Libertines in those daies, as there be now, that vnder pretence of libertie of the Gospel, sought to be free from subiection and lawes of men as now vnder the like vvvicked pretence, Heretikes refuse to obey their spiritual rulers and to obserue their lawes.

Libertines.

17. *Not as the vvaivward.* The vvicieuses and their folowers in these daies, sometimes to moue the people vnto sedition, haue and teach that maisters and magistrats lose their authoritie ouer their seruants and subiects, if they be once in deadly sinne, and that the people in that case needs not in conscience obey them. Vvhich is a pernicious and false doctrine, as is plaine by this place, vvhers vve be expressly commaunded to obey euen the ill-conditioned, vvhich must be alwayes vnderstood, if they commaund nothing against God, for then this rule is euer to be followed. *Vve must obey God rather then man. Act. 5. 29.*

Deadly sinnes of Princes or Superiors exempt not the subiectes fro obedience, as Wicleffe held.

CHAP. III.

The dutie of vviues and husbandes to eub other. ¶ None to doer speake out by their professors, 15 but to answer them alwayes vvvith modestie, and specially vvvith innocencie after the example of Christ vvho innocencie vvhose body through they killed, yet his soule liued and prouided afterward to the foules in Hel (namely to those in the time of Noes flood being a figure of our Baptisme) rose againe, and ascended.

Eph. 5. 18. Col. 3. 18.

1 Tim. 2. 9.

1
2
3
4



In like maner also * let the vviues be subiect to their husbandes: that if any beleue not the vword, by the conuersation of the vviues vvvithout the vword they may be vvvonne, † considering your chaste conuersation in feare. † Vvhose trimming let it not be outvvardly the plaiting of heare, or laying on gold round about, or of putting on vestures: † but the man of the hart that is hidden, in the incorruptible

How vviues should behaue them selues toward their husbandes.

Against the proud, curious and costly attire of vviues, vvhers in this il time of ours exceedeth.

Oooo ij latic

litie of a quiet and a modest spirit, vvhich is riche in the sight
 of God. † For so sometime the holy vvomen also that tru-
 sted in God, adorned them selues, subiect to their ovvne hus-
 bandes. † As * Sara obeyed Abraham, calling him lord: 6
 vvhose daughters you are, doing vvell, and not fearing any
 perturbation. † Husbandes likewise, dwelling vvith them 7
 according to knowvledge, as vnto the vveaker feminine ves-
 sel imparting honour, as it vvere to the coheires also of the
 grace of life: that your praier be not hindered.

How hus-
 bands should
 behaue them
 selues toward
 their vvives.

† And in fine al of one minde, hauing compassion, louers 8
 of the fraternitie, merciful, modest, humble. † * not ren- 9
 dering euil for euil, nor curse for curse: but contrarievvise, bles-
 sing: for vnto this are you called, that you may by inheritace
 possesse a benediction. † For he that vvill loue life, and see good daies: 10
 let him refraine his tong from euil, and his lippes that they speake not guile. † Let 1
 him decline from euil, and doe good: let him enquire peace, and follow it; † be- 11
 cause the eyes of our Lord are vpon the iust, and his eares vnto their praiers: but
 the countenance of our Lord vpon them that doe euil things. † And vvho is 13
 he that can hurt you, if you be emulators of good? † But * & 14
 if you suffer ought for iustice, blessed are ye. And the feare
 of them feare ye not, & be not troubled. † But sanctifie our 15
 Lord Christ in your hartes, ready alwaies to satisfie euery one
 that asketh you a reason of that hope vvich is in you: † but 16
 vvith modestie and feare, hauing a good conscience: that in
 thar vvich they speake il of you, they may be confounded
 vvich caluminate your good conuersation in Christ. † For 17
 it is better to suffer as doing vvell (if the vvil of God vvil
 haue it so) then doing il.

The Epistle
 vpon friday in
 Easter weeke.

† Because Christ also died once for our sinnes, the iust for 18
 the vniust: that he might offer vs to God, mortified certes in
 flesh, but quickened in spirit. † In the vvlich spirit comming 19
 he preached * to them also that vvere in prison: † vvich 20
 had been * incredulous sometime, * vvhen they expected the
 patience of God in the daies of Noë, vvhen the arke vvvas a
 building: in the vvich, sevv, that is, * eight soules vvere saued
 by vvater. † Vvhervnto Baptisme being * of the like forme 21
 novv saueth * you also: not the laying avvay of the filth of
 the flesh, but the examination of a good conscience tovvard
 God by the resurrection of Iesus Christ. † vvho is on the 22
 right hand of God, † I vvallowing death, that vve might be
 made heires of life euerlasting: being gone into heauen, An-
 gels and Potentates and Povyers subiected to him.

Gen. 18.

c 26

in faith

Pro. 17,

13. Mat.

5. 44.

Pf. 33, 13

Mat. 5,

10.

the
 spirit.

Gen. 6.

Mat. 24

Gen. 7, 7

vs

ANNOTATIONS
CHAP. III.

19. *To them that were in prison.* S. Augustine in his 99 Epistle in principio, confesseth this place to be exceeding hard, to understand, & to have many difficulties which he could never explicate to his owne satisfaction. Yet unto Heretikes this and al other textes be case, not doubting but that is the sense which them selves imagin, whatsover other men deeme thereof. S. Augustine onely findeth him self sure of this, that Christs descending into Hel in soule after his death, is plainly proved hereby. Vvhich thing he declareth there, to be conformable to diuers other expresse wordes of holy Vvrite, and namely to this same Apoclyps sermon *Ab. 2.* And at length he concludeth thus, *Quis ergo nisi infidelis negauerit fuisse apud inferos Christum?* that is, *Therefore vvhoe bus an infidel, will deny that Christ was in Hell* Calvin the (you see) vvith al his folowers are infidels, vvho deny the same, are (by kinde of Christs being in Hel, vvhe he vvvas yet aliue on the Crosse. S. Athanasius also in his epistle cited by S. Epiphanius *her. 77 in principio*, and in his booke *de incarnatione Verbi propius initio*, iudgement) S. Cyril *de reuera fide ad Theodosium*, Oecumenius, and diuers others vpon this place, proue Christs descending to Hel. As they likewise declare vpon the vvordes folowing, that he preached to the spirites or ioules of me detained in Hel or in Prison.

But vvwhether this vvord *Prison* or *Hel* be meant of the inferiour place of the damned, or of *Limbo patrum* called Abrahams bosome, or some other place of temporal chastisement: and, to vvhom he preached there, and vvho by his preaching or presence there vvvere deliuered, and vvho they vvwere that are called, *Incredulous in the daies of Noe*: al these things S. Augustine calleth great profundities, confessing him self to be vnable to reache vvnto it: onely holding fast and assured this article of our faith, that he deliuered none deputed to damnation in the lowest hel, and yet not doubting but that he released diuers out of places of paines there, vvwhich can not be out of any other place then Purgatorie. See the said Epistle, vvwhere also he insinuateth other expositions for explication of the manifold difficulties of this hard text, vvwhich vvwere too long to rehearse, our special purpose being onely to note briefly the things that touche the controuersies of this time.

20. *Incredulous sometimes.* They that take the former vvordes, of Christs descending to Hel, and deliuering certaine there detained, do expound this, not of such as died in their infidelitie or vvwithout al faith in God, for such vvwere not deliuered: but either of some that once vvwere incredulous, and afterward repented before their death: or rather and specially of such as otherwise vvwere faithful, but yet trusted not Noes preaching by his vvworke and vvword, that God vvwould destroy the vvworld by vvwater. Vvho yet being otherwise good men, vvwhen the master came to passe, vvwere sorie for their error, and died by the flood corporally, but yet in state of saluation, and being chastised for their fault in the next life, vvwere deliuered by Christs descending thither, and not they onely, but al others in the like conditio. For the Apostle giueth these of Noes time but for an example.

21. *Of the like forme.* The vvwater bearing vp the Arke from sinking, and the persons in it from drowning, vvwas a figure of Baptisme, that likewise saueth the vvworthie reccivers from euerslasting perishing. *As Noe* (saith S. Augustine) *vvwith his vvvas deliuered by the vvwater and the vvwood, so the familie of Christ by Baptisme signed vvwith Christs Passioe on the Crosse.* *Li. 12. Cont. Faustum c. 14.* Again he saith, that as the vvwater saued none out of the Arke, but vvwas rather their destruction: so the Sacrament of Baptisme receiued out of the Catholike Church at Heretikes or Schismatikes hands, though it be the same vvwater and Sacrament that the Catholike Church hath, yet profiteth none to saluation, but rather vvworketh their perdition. Vvwhich yet is not meant in case of extreme necessitie, vvwhen the partie should die vvwithout the said Sacrament, except he took it at an Heretikes or Schismatikes hand. Neither is it meant in the case of infants, to vvwhom the Sacrament is cause of saluation, they being in no fault for receiuing it at the hands of the vvunfaithful, though their parents and frendes that offer them vvnto such to be baptized, be in no small fault. S. Hierom to Damasus Pope of Rome, compareth that See to the Arke, & them that communicate vvwith it, to them that vvwere saued in the Arke: al other Schismatikes and Heretikes, to the seel that vvwere drowned.

22. *The examination of a good conscience.* The Apostle seemeth to allude here to the very forme of Catholike Baptisme, concerning certaine interrogatories and solemne promises made of the articles of the Christian faith, and of good life, and of renouncing Satan and his pompes and vvworkes. vvwhich (no doubt) howsoeuer the Calvinists (seeke of them, are the very Apostolike ceremonies used in the ministratioe of this Sacrament. See S. Denys in fine *Ep. Hierardis*: S. Cyril *li. 12 in 10. c. 64.* S. Augustine *op. 23.* S. Basil *de Sp. sancto c. 12* and 25. S. Ambrose *de q̄i qui mystery: ministratur c. 1. 3. 4.*

Christ in soule descended vnto hel, vvwhile his body lay in the grave.

The Calvinists vvwith al his folowers are infidels, vvho deny the same, are (by kinde of Christs being in Hel, vvhe he vvvas yet aliue on the Crosse. S. Athanasius also in his epistle cited by S. Epiphanius *her. 77 in principio*, and in his booke *de incarnatione Verbi propius initio*, iudgement) S. Augustine

infidels, descending to Hel. As they likewise declare vpon the vvordes folowing, that he preached to the spirites or ioules of me detained in Hel or in Prison.

Certaine difficulties vvwhereof S. Augustine calleth great profundities, confessing him self to be vnable to reache vvnto it: onely holding fast and assured this article of our faith, that he deliuered none deputed to damnation in the lowest hel, and yet not doubting but that he released diuers out of places of paines there, vvwhich can not be out of any other place then Purgatorie.

Purgatorie. Vvwhat vvwere the incredulous persons of vvwhom the Apostle here speaketh.

Uvvhich vvwere the incredulous persons of vvwhom the Apostle here speaketh.

Noes Arke & the vvwater, a figure of Christs Crosse & Baptisme.

Baptisme receiued of Heretikes or Schismatikes, vvwhen damnable, vvwhen not.

CHAP. IIII.

That they arme them selues to sinne no more after Baptisme, against the temptations of the Heauen, considering that the general and newe approach, & specially toward their euen-Christians to shew their charitie, hospitalitie, and grace, doing al to the glorie of God. 12 And as for being persecuted because they are Christians, to reioyce, considering the reward that they shal haue with Christ, and damnation that they avoid thereby.



HRIST therefore hauing suffered in the 1
flesh, be you also armed vvith the same
cogitation. because he that hath suffered
in the flesh, hath ceased from sinnes:
† that now not after the desires of men, 2
but according to the vvil of God he liue
the rest of his time in the flesh. † For the 3
time past sufficeth (to accomplish the vvil of the Gentiles)
them that haue vvalked in riotousnes, desires, excesse of wine,
banketings, potations, and vnlawful seruices of Idols.
† Vvherein they maruel blaspheming, you not concurring 4
into the same confusion of riotousnes. † vvho shal render 5
account to him, vvhich is ready to iudge the liuing and the
dead. † For, for this cause also vvvas it euangelized to the 6
dead: that they may be iudged in deede according to men,
in the flesh: but may liue according to God in the Spirit.
† And the end of al shal approche. 7

It hath the same difficulty and sense but the other like wordes haue before, Chap. 3. See the annotation there v. 19 and S. Aug. ep. 69. & Ciceronius vpon this place.

The Epistle vpon Sunday next after the Ascension.

† Be vvise therefore: and vvarch in praier. † But before 8
al things, hauing mutual charitie cōtinual among your selues:
because* charitie couereth the multitude of sinnes. † * Vvsing 9
hospitalitie one toward an other vvithout murmuring.
† * Euery one as he hath received grace, ministring the same 10
one toward an other: as good dispensers of the manifold
grace of God. † If any man speake, as the vvordes of God. 11
if any man minister: as of the povver, vvhich God admini-
streth. that in al things God may be honoured by Iesus
Christ: to vvhom is glorie and empire for euer and euer.
Amen.

The Epistle for a Martyr.

† My deereft, thinke it not strange in the seruour vvhich 12
is to you for a tētion, as though some new thing happened
to you: † but communicating vvith the passions of Christ, 13
be glad, that in the reuelation also of his glorie you may be
glad reioycing. † * If you be reuiled in the name of Christ, 14
you shal be blessed: because that vvhich is of the honour,
glorie,

11 at hand.

*Pro. 10
Ro. 12,
Heb. 13,
Ro. 12, 6.*

Mt. 5, 12.

glorie, and vertue of God, and the Spirit vvhich is his, shal
 15 rest vpon you. † But let none of you suffer as a murderer,
 or a theefe, or a railer, or a coueter of other mens things.
 16 † But if as a Christian, let him not be ashamed, but let him
 17 glorie God in this name. † for * the time is * that iudg-
 ment begin of the house of God. And if first of vs: vvhath
 shal be the end of them that belceue not the Gospel of God?
 18 † And * if the iust man shal scarce be saued: where shal the
 19 impious and sinner appeare? † Therefore they also that suf-
 fer according to the vvil of God, let them commend their
 soules to the faithful creator, in good deedes. -1

Hier. 15,
29.

Prov. 11,
31.

ANNOTATIONS
 CHAP. IIII.

9. *Charitie auereth.* Faith onely cannot iustifie, seeing that charitie also doth cause remission of sinnes. And saying charitie, he meaneth loue and charitable vvorkes toward our neighbours, vnto vvhich vvorkes of mercie the Scriptures do specially attribute the force to extinguishe al sinnes. See S. Augustine *c. 69 Enchiridi; and trakt. 1. in ep. 2. 10. c. 2.* and venerable Bede *upon this place.* And in the like sense the holy Scriptures commonly commend vnto vs almes and deedes of mercie for redemption of our sinnes. *Proverb. 2. 10. Ecclesiasticus 11. v. 2. Danielis 4. v. 24.*

Not onely
 faith.
 Vvorkes of
 mercie.

17. *That iudgement begin.* In this time of the new Testament, the faithful and al those that meane to lue godly (specially of the Clergie) must first and principally be subiect to Gods chastisement and temporal afflictions, vvhich are here called iudgement. Vvhich the Apostle recordeth for the comfort and confirmation of the Catholike Christians, vvho vvere at the time of the vvriting hereof, exceedingly persecuted by the heathen Princes & people.

The better me
 most afflicted
 in this life.

18. *If the iust.* Not that a man dying iust and in the fauour of God, can afterward be in doubt of his saluation, or may be reiecte of God: but that the iust being both in this life subiect to assaules, tentations, troubles, and dangers of falling from God and losing their state of iustice, & also oftentimes to make a strait count, & to be temporally chastised in the next life, cannot be saued vvithout great vvatch, feare, and trembling, and much labouring and chastisement. And this is far contrarie to the Protestants doctrine, that putteth no iustice but in faith alone, maketh none iust in deede and in truth, teacheth men to be so secure and assured of their saluation, that he that hath lived vvickedly al his life, if he onely haue their faith at his death, that is, if he belceue stedfastly that he is one of the elect, he shal be as sure of his saluation immediatly after his departure, as the best liuer in the vvorld.

The iust man
 him self is
 hardly saued.

Against the
 vaine securitie
 of onely faith.

CHAP. V.

He subuerteth Priests to fudge their flocks, onely for Gods sake and reuerend of himself, vvithout al lordlines. & the laie to obey: al to be humble one toward an other. & to be constant in the Catho. faith, considering it is not man, but that liue the Diuine that perswade them, & as he hath the vvhole Church also, & that God vvill after a vvhile make them secure in himself.

THE

The Epistle
for S. Apolli-
naris Iul. 23.



∴ Desire of
lucre, or to
exercise holy
functions for
gaine, is a fil-
thy fault in
the Clergie,
and therefore
much to be
auoided.

The Epistle
vpon the 3^d 56^d
day after Pen-
tecost.

HE^r seniors therefore that are among
you, I beseeche, my self a fellow senior
with them and a witness of the pas-
sions of Christ, vvhich is to be reuealed
in time to come: † feede the flocke of
God vvhich is among you^e prouiding
not by constrainte, but vvvillingly ac-
cording to God: ∴ neither for filthie lucre sake, but volun-
tarily: † neither as "ouerruling" the Clergie, but made exam-
ples of the flocke from the hart. † And vvhhen the prince of
pastors shal appeare, you shal receiue the incorruptible
crouvne of glorie.

† In like maner ye yong men be subiect to the seniors. †
And do ye al insinuate humilitie one to an other, because
God resisteth the proude: and to the humble he giueth grace. † * Be ye
humbled therefore vnder the mightie hand of God; that he
may exalt you in the time of visitation: † * casting al your
carefulnes vpon him, because he hath care of you. † Be so-
ber and vvvatch: because your aduersarie the Deuil as a roaring
lion goeth about, seeking vvhom he may deuoure. † vvhom
resist ye, strong in faith: knowing that the self same afflic-
tion is made to that your fraternitie vvhich is in the vvorlde.
† But the God of al grace, vvhich hath called vs vnto his e-
ternal glorie in Christ Iesus, he vvill perfite you hauing suf-
fered a litle, and confirme, and stablisch you. † To him be
glorie and empire for euer and euer. Amen. ¶

† By Sylluanus a faithful brother to you, as I thinke, I
haue breescely vvvritten: beseeching and testifying that this is
the true grace of God, vvherein you stand. † The Church
saluteth you, that is in Babylon, coellect: and Marke my
sonne. † * Salute one another in a holy kisse. Grace beto
al you vvhich are in Christ Iesus. Amen.

Cl. 11. 11. 11.

Prout 3.
Lac. 4.
1er. 4.
P/a 54.
Mt. 6. 25

Rp. 16,
16. 1 Cor.
16. 20.
2 Cor. 13.
12.

ANNOTATIONS
CHAP. V.

Senior in the
vulgar transla-
tion is often
Erick or E.
shop. See *Ad.*
23.

Senior.] Though the Latin, *Senior*, be not appropriated to holy order by use of speache, neither in the Latin nor in our language: yet it is plaine that the Greeke vvord which the Apostle here vseth, is here also (as commonly in other places of the new Testament) a vvord of Ecclesiastical office, and not of age, and is as much to say as Priest or Bishop. For the Apostle him self being of that order, speaketh (as by his vvordes it is plaine) to such as had charge of soules, saying, *Feede the flocke of God vvhich is among you.* Because

Because vve folow the vulgar latin translation, vve say *Sacerdotes* and *Sacer*: vvhetheras other- vvisse vve might and should say according to the Greeke, *The Priests therefore I beseech, my selfe followe* - *proph* vvhich them. So doth S. Hierom read (*Presbyteri compresbyter*) and expound ep. 25. So translateth Erasmus, and Beza him self.

3. *Oueruling.*) Not superiority, preeminence, souerainty, or rule on the one side, nor obedience, subiection, and inferiority on the other side, be forbidden in the Clergie: but tyrannic pride, and ambitious domination be forbidden. and humillity, meekenes, moderation are commended in Ecclesiastical Officers. the Greeke vword here of ruling or ouerruling, being the same that our Saviour vseth 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 teacheth his brethren the Ecclesiastical rulers.

4. *The Clergie.*) Some of the English new translations turne it corruptly, *Pastors*: others, *heretages*: both, to auoid the most knowen, true, and common vword in al Christian languages, to wit, *Clergie*, a vword, by vse of al antiquity, & agreeably to the holy Scriptures, made proper to the Spirituality or Clergie. though in an other more vulgar acception it may agree to al Christs chosen heritage, as vvel of lay people as Priests, vvhich the Protestants had rather folow, because they vwill haue no difference betwene the laity & the Clergie. But the holy fathers far otherwise euen from the beginning. Vvhereof see S. Cyprian ep. 4. 5. 6. &c. And S. Hierom ep. 2. to Nepotianus c. 5. vvhich he interpreteth this vword. *Therefore* (saith he) *Clericus*, that is, a Clergie man, vvhich serueth the Church of Christ, let him first interpret his name, and the signification of the name being declared, let him endeaure to be that vvhich he is called. If *κλῆρος* (Clerus) in Greeke, be called in Latin, *Sors*, therefore are they called Clerici, that is, Clergie men, because they are of the lot of our Lord, or because our Lord him self is the lot or portion of Clergie men &c.

Vvhich calling no doubt vvas taken out of the holy Scriptures, *Numer. 18.* and *Deutero. 18.* vvhich God is called the inheritance, lot, and portion of the Priests and Leuites: and now vvhien men be made of the Clergie, they say, *Dominus pars hereditatis mee.* that is, *Our Lord is the portion of mine inheritance.* but specially out of the new Testament, *Mat. 1. 17. 25.* and *8. 21.* Vvhich the lot or office of the Ecclesiastical ministerie is called by this vword *κλῆρος*, Clerus. See in Venerable Bede the causes vvhich this holy state being seuered by name from the Laity, doth vveare also a crowne on their head for distinction. *Lib. 5. hist. Angl. c. 22.*

4. *Crowne of glorie.*) As life euerlasting shall be the rewarde of al the iust, so the preachers & Pastors that doe vvel, for their doing shall haue that rewarde in a more excellent degree, expressed here by these vwordes, *Crowne of glorie.* according to the saying of Dabiel c. 12. *They that sleepe in the dust of the earth, shall awake, and serue to life euerlasting, others to euerlasting rebuke. but such as be learned, shall shine as the brightness of the firmament: and such as instruct many to iustice, shall be as starres, during al eternitie.*

31. *That is in Babylon.*) The Protestants (hevve them selues here (as in al places vvhich any controuersie is, or that maketh against them) to be most vnbonest and partial handlers of Gods vword. The ancient fathers, namely S. Hierom in *Catalogo de scriptoribus Ecclesiasticis*, vvhich *Marco*: Eusebius li. 2. c. 14. *hist. Oecumenicis* vpon this place: and many moe agree, that Rome is meant by the vword Babylon, here also as in the 16 and 17 of the Apocalypse: saying plainly, that S. Peter vvrote this Epistle at Rome, vvhich is called Babylon for the resemblance it had to Babylon that great citie in Chaldaea (vvhich the Iewes vvore captiues) for magnificence, Monarchie, effort and confusion of al peoples and tongues, and for that it vvas before Christ and long after, the seate of al Ethnike superstition & idolatrie, & the slaughter house of the Apostles & other Christian men, the Heathen Emperours the keeping their chiefe residences there. See S. Leo *Ser. 1. in Nat. Petri & Pauli.*

This being most plaine, and consonant to that vvhich foloweth of S. Marke, vvhom al the Ecclesiastical histories agree to haue been Peters schole at Rome, and that he there vvrote his Gospel: yet our Aduersaries fearing hereby the sequels of Peters or the Popes supremacie at Rome, deny that euer he vvas there, or that this Epistle vvas vvritten there, or that Babylon doth here signifie Rome: but they say that Peter vvrote this Epistle at Babylon in Chaldaea, though they neuer reade either in Scriptures or other holy or profane historie, that this Apostle vvas euer in that towne. but see their shameles partiality. here Babylon (say they) is not taken for Rome, because it vvould folow that Peter vvas at Rome & c. but in the Apocalypse vvhich al euil is spoken of Babylon, there they vwill haue it signifie nothing els but Rome, and the Romane Church also, not (as the fathers interpret it) the temporal state of the Heathen Empire there. So do they folow in euer vword no other thing but the aduantage of their owne heresie. See the Annotation vpon the last of the Romans v. 16. and vpon the 17 of the Apocalypse. v. 5.

And as for their vvragling vpon the supputation of the time of his going thither, and the number of yeres that he vvas there, & the diuinitie that seemeth to be in the Ecclesiastical verities concerning the same, read B. Fisher and other that substantially answer al such caules. And if such contentions reasoning might take place, vve should hardly beleue the principal things recorded either in Ecclesiastical histories, or in the Scriptures them selues. Concerning the time of

Not Superioritie but tyrannic and lordlines is forbidden in the Clergie.

Heret. translation.

The name of Clergie and Clerke.

The heavenly crowne of Doctors and preachers.

S. Peter vvrieth from Babylon, that is, Rome.

Vvby Rome vvas called Babylon.

The Protestants vvill haue Babylon to signifie Rome in other places but not here.

The Protestants vvragle about the time of Peters being at Rome.

Many things
most true (euen
in the Scriptu-
res) are not
agreed vpon
concerning the
time.

Christ's being into Egypt, of the coming of the Sages to adore him, yea of the yerès of his age, & time of his death, al ancient vriters do not agree. and concerning the day of his last supper and institution of the holy Sacrament, there is diuersitie of opinions. Shall we therefore inferre that he neuer died, and that the other things neuer were? Can the Heretikes accord al the histories that seeme euen in holy Scripture to haue contradiction? Can they tel vs certainly, vwhen Dauid first came to Saul, and the like? doubt they vwhether the world was euer created, because the count of the yerès is diuers? Do they not beleue that Paradisè euer was, because no man knowveth vwhere it is? and such other like things infinite to rehearse? V. nich v. hen they were done, were plaine and knowen things in the world: and now for vs to call them to an account, after so many yerès, ages, and vvorldes, is but sophistication and plaine infidelitie. And this sect of the Protestants standing onely vpon destruction, and negatiues, & dealing vvith our religion euen as Iulian, Porphyrie, and Lucian did, it is an easie thing for them to bestovv their time in picking of quarrels.



THE SECOND EPISTLE OF PETER THE APOSTLE.

CHAP. I.

It is much God hath done for them, making them Christians: 5 and that they againe must doe their part, not having onely faith, but al other vertues also and good vvorkes, that so they may haue the more assurance to enter into the kingdom of heauen. 13 And that he is so careful to admonish them, knowing that his death is at hand, knowing also most certainly the coming of Christ by the vvordes of the Father him self, as also by the Prophecs. Concerning vvhom he vvarneth them that they follow not private Spirits, but the holy Ghost (speaking vvithin the Church.)



SIMON PETER seruant and Apo-
stle of Iesus Christ, to them that haue
obtained equal faith vvith vs in the iu-
stice of our God and Saviour Iesus
Christ. † Grace to you and peace be
accomplished in the knowvledge of
God and Christ Iesus our Lord:

† as al things of his diuine pover
vvhich pertaine to life and godlines, are giuen vs by the
knowvledge of him vvhich hath called vs by his owne pro-
pre glorie and vertue, by vvhom he hath giuen vs most
great and pretious promises: that by these you may be
made

made partakers of the diuine nature, fleeing the corruption
 5 of that concupiscence vvhich is in the vworld. † And you
 6 employing al care, minister ye in your faith, vertue: and in
 7 vertue, knowvledge: † and in knowvledge, abstinence: and in
 8 abstinence, patience: and in patience, pietie: † and in pietie,
 9 loue of the fraternitie: and in the loue of the fraternitie,
 10 charitie. † For if these things be present vwith you, & abound:
 they shal make you not vacant, nor vwithout fruite in the
 knowvledge of our Lord Iesus Christ. † For he that hath
 not these things ready, is blinde, and groping vwith his had,
 hauing forgotten the purging of his old finnes.

† Vvherfore, brethren, labour the more that * by good
 vvorkes you may make sure your vocation and election. for,
 11 doing these things, you shal not sinne at any time. † For so
 there shal be ministred to you aboundantly an entrance into
 the euerlasting kingdom of our Lord and Sauour Iesus
 12 Christ. † For the vvich cause I wil begin to admonish you
 alvvaies of these things: and you in deede knowving & be-
 13 ing confirmed in the present truth. † But I thinke it meete
 as long as I am in this tabernacle, to stirre you vp by admo-
 14 nition: † being certaine that the laying avvay of my taberna-
 cle is at hand, according as our Lord Iesus Christ also signi-
 15 fied to me. † And I vvil doe my diligence, you to haue often
 * after my decease also, that you may keepe a memorie of
 these things.

† For, not hauing folovved vnlearned fables, have vve
 16 made the povver and presence of our Lord Iesus Christ
 knowven to you: but c made beholders of his greatnesse.
 17 † For, * he receiuing from God his father honour and glorie,
 this maner of voice comming dovne to him from the mag-
 nificall glorie, *This is my beloved sonne in vvhom I haue pleased my self,*
 18 *heare him.* † And this voice vve heard brought from heauen,
 19 vvhen vve were vwith him in the :: holy mounte. † And we
 haue the propheticall vvord more sure: vvich you doe vvell
 attending vnto, as to a candel shining in a darke placè, vntil
 the day davvne, and the day starre arise in your hartes: †
 20 † vnderstanding this first that no prophetic of scripture is
 21 made by * priuate interpretation. † For, * not by mans vvill
 vvvas prophetic brought at any time: but the holy men of
 God spake, inspired vwith the holy Ghost.

The Epistle in
 the Transfigu-
 ration of our
 Lord, Aug. 6.
 c By this it is
 plaine, that
 either Iohn,
 Iames, or Peter
 must be the au-
 thor of this epi-
 stle. for these
 three onely
 were present at
 the Transfigura-
 tion. Mat. 17, 1.
 :: You see that
 places are made
 holy by Christs
 presence, & that
 al places be not
 alike holy. See
 Annot. ad 7.
 33.

presci-
 ence
 Mt. 17, 5

1 Tim 3,
 17.

ANNOTATIONS
CHAP. I.

10. *By good vvorke.*] Here vve see, that Gods eternal predestination and election consisteth with good vvorke: yea that the certainty and effect thereof is procured by mans free vwill and good vvorke, and that our vvel doing is a meane for vs to attaine to the effect of Gods predestination, that is, to life euermlasting and therfore it is a desperate folly and a great signe of reprobate persons, to say, If I be predestinate, doe vwhat I vvil, I shal be saued. Nay, the Apostle saith, If thou hope to be one of the predestinate (for know it thou canst not) do vvel, that thou maist be the more assured to attaine to that thou hopest: or, make it sure by good vvorke. The Protestants in such cases not much liking these vvordes, by good vvorke, though the latin haue it vniuersally, and some Greeke copies also, as Beza

confesseth, leaue them out in their translations, by their vvonsted pollicie. *11. After my decease also.*] These vvordes though they may be easily altered by construction into diuers senses not vntue, yet the correspondēce of the partes of the sentēce going before and folowing, giue most plaine this meaning, that, as during his life he vwould not omit to put them in memorie of the things he taught them, so after his death (vvhich he knew should be shortly) he vwould not faile to endeouor that they might be mindeful of the same. Signifying that his care ouer them should not cease by death, & that by his intercession before God after his departure, he vwould doe the same thing for them, that he did before in his life by teaching and preaching. This is the sense that the Greeke Scholies speake of, and this is most proper to the text, and consonant to the old vse of this Apostle and other Apostolike Saints and fathers of the primitiue Church.

S. Clement in his Epistle to S. James our Lordes brother, vvittnesseth, that S. Peter encouraging him to take after his decease the charge of the Apostolike Romane See, promised that after his departure he vwould not cease to pray for him & his nocke, there by to ease him of his Pastoral burden. *To. 1. Cōcil. ep. 1. S. Clem. in initio.* And S. Leo the Great one of his successors in the said See, often attributeth the good administration and gouernement thereof to S. Peters praies and assistance: namely in these goodly vvordes *Ser. 3 in anniuers. die assumpt. ad Pentif. Vt are much bound (saith he) to giue thanks to our Lord and Redeemer Iesus Christ, that hath giuen to great power to him whom he made the Prince of the vvhole Church: that if in our time also any thing be done vvel or be rightly ordered by vs, it is to be imputed to his vvorke and his gouernement, to whom it was said, And thou being conuerted, confirme thy brethren: and to whom our Lord after his resurrection said Ibrise, I eede my sheepe. Which nor vualso vwith out doubt the godly Pastor doth enuote, confirming vs vwith his exhortations, and not ceasing to pray for vs, that vs be ouercome vwith no tentation. &c.*

Yea it was a common thing in the primitiue Church among the sunient Christians, and alvvales since among the faithful, to make couenant in their life time, that vvwhether of them vvenc to heauen before the other, he should pray for his frende and fellow yet aliue. See the Ecclesiastical historie of the holy virgin and Martyr Potamizna, promising at the house of her Martyrdom, that after her death she vwould procure mercie of God to Basilides one of the fouldians that ledde her to execution, and so she did. *Ensb. li. 4. s. 4.* Also S. Cyprian *ep. 57 in fine. Let vs, (saith he) pray mutually one for an other, and vvwhether of vs vvve shal by Gods clemencie be first called for, let his leue continue, and his praier not cease for his brethren and sisters in the vvorld.* So said this holy Martyr at that time vvhen Christlike vvete so far from Caluinitime (vvhich abhorreth the praies of saints & praying to them) that to be sure, they bargained before hād so haue the martyrs & other saints to pray for them. The same S. Cyprian also in his booke *De disciplina & habitu virginum, in fine,* after a godly exhortation made to the holy Virgins or Nonnes in his time, speaketh thus vnto them: *Tantum tunc momentosa vestri, cum incipies in vobis virginitas honorari. that is, Only then haue vs in remembrance, vvhen your virginity shal begin to be honoured. that is, after their departure.* Vvhete he insinuateth the vse of the Catholike Church in keeping the festiual daies and other duties toward the holy Virgins in heauen. S. Hierom also in the same manner speaketh to Heliodorus, saying, that vvhen he is once in heauen, then he vwill pray for him that exhorted and incited him to the blessed state of the Monastical lite. *Ep. 1. s. 1.*

And so doth he speake to the vertuous matrone Paula after her death, desiring her to pray for him in his old age, affirming that she shal the more easily obtaine, the neerer she is now ioyned to Christ in heauen. *in Epitaph. Paula in fine.* It vvete so long to report, how S. Augustine desireth to be holpen by S. Cyprians praies (then and long before a saint in heauen) to the vnderstanding of the truth concerning the peace and regiment of the Church. *li. 5. de Bapt. cont. Donatistas. c. 17.* And in an other place the same holy Doctor alleageth the said S. Cyprian saying, that great num-

9.

Good vvorke must concurre with Gods predestination to the effect thereof.

The heretikes (according to their custom) exclude this sense altogether by their false translation.

S. Peters Pastoral care & protection of the Church after his death.

The Saints in heauen pray for the liuing.

Feastes of holy Virgins.

Inuocation of Saints.

11. 11. 11.

Occurr. in hunc loc. Gagn.

En. 1. 1. 1.

b. 28

bers of our parents, brethren, children, frendes, and other, expect vs in great sollicitude and care-fulness of our saluation, being sure of their ovvne. *li. 1 de predest. Sanctorum c. 14.* S. Gregorie Nazianzene in his orations of the pralle of S. Cyprian *in fine*, and of S. Basil also *in fine*, declareth how they pray for the people. vvhich two Saincts he there Inuocath, as al the auncient fathers did, both generally al Saincts, and (as occasion serued) particularly their special Patrones. Among the rest see how holy Ephrem (*in orat. de laud. S. Dispara*) praised to our B. Ladie vwith the same termes of *Advocata, Hope, Reconciliatrix*, that the faithful yet vife, and the Protestants can not abide. S. Basil *he. de 40 Martyribus in fine*. S. Athanasius *Ser. in Enagy. de S. Dispara in fine*. S. Hilarie *in Psal. 114.* S. Chrysostom *ho. 66 ad po. Antiochemum in fine*. Theodotete *de curat. Gracorum affe-*

ctuum li. 4 in fine. Finally al the fathers are ful of these things: vvhobetter knew the meaning of the Scripture and the seale of the Holy Ghost, then these new interpreters doe. Private phan-
 of the vulgar reader: but by the same spirit vvhervvith they vvcre vvvritten, vvhich is resident in the Church. *taistical inter-pretations.*

CHAP. II.

As not onely Prophets, but also false-prophets vvore in the old Testament, so now likewise there shal be Masters of Heresie, to the damnation of them selues, and of their followers. And of their damnation he pronounceth by examples (as he com- forteth the vertuous Catholikes or true belouers vwith the example of Lot) because of their railing at their Superiours and Prelates, their blaspheming of Ce- libeing doctrine, their voluptuous living, their lecherie, their countenances, their manner of seducing, and the persons seduced, so for vvhom it had been lesse dam- nable, if they had neuer been Christians.

1 Tim. 4. Iude.

e how-
-ver

Gen. 7. Gen. 19.

Gen. 19. 16.



1 **B**V T there vvore also false-prophets in the people, as also in you there
 2 *shal be lying maisters vvhich shal bring in sectes of perdition, & denie
 3 him that hath bought them, & the Lord: bringing vpon them selues
 4 speddie perdition. † And many shal folovv their riotousnesses, by
 5 vvhom the vvay of truth shal be blasphemed. † and in avarice shal they
 6 vvvordes make merchandise of you. vnto vvhom the iudgement novv long since ceaseth not: and their perdition slum-
 7 bereth not. † For if God spared not Angels sinning: but with the ropes of Hel being dravven dovvne into Hel deli-
 uered them to be tormented, that they should be reserved vnto iudgemēt: † & he spared not the original vvorld, but
 * kept the eight, Noë, the preacher of iustice, bringing in the deluge vpon the vvorld of the impious. † And * bringing the cities of the Sodomites and of the Gomorrheites into ashes, he damned them vwith subuersion, putting an example of them that shal doe impiously: † and * deliuered iust Lot oppressed by the iniurie and luxurious conuersation of the
 Pppp iij abominable

Heretikes (of whom he prophecieth here) do gaine scholers, by preaching li- bertie, and by their owne li- centious life, which is specially ioyned to the heresie of these daies.

At the sweete vvordes of heretikes, speaking much of the vvord of the Lord, the Gospel, Iesus Christus &c. are but termes of art to bid and sel poore mens soules.

abominable men. † for in sight and * hearing he vvas iust: 8
dvwelling vvith them vvho from day to day vexed the iust
soule vvith vniust vvorkes.

The special
properties of
heretikes.

† Our Lord knowveth to deliuer the godly from tenta- 9
tion, but to reserue the vniust vnto the day of iudgement to
be tormented: † and especially them vvwhich vvalke after 10
the flesh in concupiscence of vncleanness, and cõtemne do-
minion, bold, self-pleasers: they * feare not to bring in sectes,
blaspheming. † Vvhereas Angels being greater in strength 11
and povver, beare not the execrable iudgemēt * against them.

So heretikes
blaspheme the
highest myste-
ries of our
faith through
ignorance.

† But these men as vnreasonable beastes, naturally tending 12
to the snare and into destruction, :: in those things vvwhich
they know not, blaspheming, shal perish in their corruption,
† receiuing the reppard of iniustice, esteeming for a pleasure 13
the delightes of a day: b coinquinations and spottes, flowing
in delicacies, in their feasting rioting vvith you, † hauing 14
eies ful of adulterie and incessant sinne: alluring vntable
soules, hauing their hart exercised vvith auarice, the children
of malediction: † leauing the right vvay they haue erred, 15
hauing folovved the vvay of Balaam of Bosor, vvwhich loued
the reppard of iniquitie, † but * had a checke of his mad- 16
nesse. the dumme beast vnder the yoke, speaking vvith mans
voice, prohibited the solifhnes of the propher.

* from
our Lord

b coinqui-
nations
& ma-
culæ.

Nu. 22,
23.

† These are fountaines vvithout vvater, and cloudes, tof- 17
fed vvith vvhirle vvindes, to vvhom the mist of darkenesse is
reserued. † For, speaking the proud things of vanitie, they 18
allure in the desires of fleshly riotousnes, those that escape a
litle, vvwhich conuerse in error, † :: promising them liber- 19
tie, vvhereas them selues are the slaues of corruption. for
* vvherevvith a man is overcome: of that he is the slaue also.

Who euer
promised more
libertie to
their folowen
then Luther,
Caluin, & the
like, taking
away penance,
fasting, conti-
nencie or cha-
stite, kee-
ping of vower,
necessitie of
good vvorkes
(because faith
doeth al) obe-
dience to Ec-
clesiastical pa-
stors and Cou-
cels, and such
like?

† For if fleeing from the coinquinations of the vvorld in 20
the knowvledge of our Lord and Sauour Iesus Christ, they
againē intangled vvith the same be overcome: * the later
things are become vnto them vvorse then the former. † For 21
it vvas better for them not to knowv the vvay of iustice,
then after the knowvledge, to turne backe from that holy cõ-
mandement vvwhich vvas deliuered to them. † For, that of 22
the true prouerbe is chaunced to them, * The dogge retur-
ned to his vomite: and, The soue vvashed c into her vvul-
loving in the mire.

Is. 8, 34.
Ro. 6, 16

Mt. 22,
45.

Pro. 26,
11.
c sic ut
appet

CHAP. III.

These two Epistles be written to confirme them in the Apostles doctrine, and to warneth them of severall things that shal come, and denie Domesday. 1. Whose vaine argument he answereth, and giveth the reason of Gods so long patience. 10. exhorting to al holines of life in respect of that terrible day. 16. Finally giving warning of such as misinteprets. Pauls Epistles & the other Scriptures, and that you must not for any thing fall from the true faith.

*c in qui-
bus*

*2 Tim. 3,
1. Jude,
12.*

Pf. 89, 4

*Excc. 33.
1 Tim. 2.
Mt. 24.
1 Thes. 5.
Apo. 3.*

*Isa. 65,
17. Apo.
21, 1.*



HIS loe the second epistle I vwrite to you my dearest, * in vvhich I stirre vp by admonition your sincere minde: † that you may be mindeful of those vvordes vvhich I told you before from the holy Prophetes, and of your Apostles, of the preceptes of our Lord and Sauour.

† Knowving this first, that * in the last daies shal come mockers in deceit, vvalking according to their ovvne concupiscences, † saying, Vvhere is his promise or his coming? For since the time that the fathers slept, al things do so perseveré from the beginning of creature. for they are vvilfully ignorant of this, that the heauens vvere before, & the earth, out of vvater, and through vvater, consistig by the vvord of God: † by the vvich, that vvorld then, being overflouved vvith vvater perished. † But the heauens vvich novv are, & the earth, are by the same vvord kept in store, reserued to fire vnto the day of iudgemēt & of the perdition of the Impious men. † But this one thing be not ignorāt of, my dearest, that * one day vvith our Lord is as a thousand yeres, & a thousand yeres as one day. † Our Lord slacketh not his promis, as some do esteeme it: but he doth patiently for you, * not vvilling that any perish, but that al returne to penance. † And * the day of our Lord shal come as a theefe in the vvich the heauens shal passe vvith great violence, but the elementes shal be resoluved vvith heate, and the earth and the vvorkes vvich are in it, shal be burnt.

† Therefore vvhereas al these thinges are to be dissolued: vvhat maner of men ought you to be in holy conuersations and godlineses, † expectig and hastig vnto the coming of the day of our Lord, by vvich the heauens burning shal be resoluved, and the elementes shal melt vvith the heate of fire? † But vve expect * nev v heauens and a nev earth according

ording to his promises, in vvhich iustice inhabiteth.

† For the vvhich cause my dearest, expecting these things, 14
labour earnestly to be found immaculate and vnspotted to
him in peace: † and * the longanimitie of our Lord, do ye 15
account saluation, as also our most deere brother Paul accord-
ing to the vvisdom giuen him hath vvrithen to you: † as al- 16
so in al epistles, speaking in them of these things, in the
vvhich are^o certaine things hard to be vnderstoode, vvhich
the vnlearned and vnstable deprauē, as also the rest of the
Scriptures, to their ovvne perdition. † You therfore brethre, 17
foreknovving, take heede lest ledde aside by the error of
the vnwise you fall away from your owne stedfastnes. † but 18
grovv in grace and in knowvledge of our Lord and sauiour
I E S U S Christ. To him be glorie both novv and vnto the
day of eternitie. Amen.

Ro. 2. 4.

ANNOTATIONS
CHAP. III.

The heretical
proud spirit of
private inter-
pretation of
Scriptures.

16. *Certaine things hard.* This is a plaine text to conuince the Protestants, vvho (as
al heretikes lightly doe and did from the beginning) say the Scriptures be easie to vnder-
stand, and therefore may be not onely read safely, but also expounded boldly of al the
people, as vvell vnlearned as learned: and consequently euery one by him self and his pri-
uate spirit, vvithout respect of the expostions of the learned fathers, or expectation of
the Churches, their Pastors and Prelates iudgment, may determine and make choise of
such sense as him self liketh or thinketh agreeable. For this is partly their saying, partly
the necessarie sequele of their foolish opinion, vvhich admitteth nothing but the bare
Scriptures. And Luther said that the Scriptures vvere more plaine then al the fathers
commentaries: and so al to be superfluous but the Bible. *Præfat. assert. art. damnat.*

The Scriptu-
res be hard,
namely S. Pau-
les epistles,
specially vvhe-
re he speaketh
of iustificatiō
by faith.

Against al vvhich Diuelish & seditious arrogacie, tending to make the people esteeme
them selues leaged or sufficient vvithout their Pastors and spiritual rulers helpe, to
guide them selues in al matters of doctrine & doubtēs in religion: the holy Apostle here
tellet and forevvarneth the faithful, that the Scriptures be full of difficultie, & specially
S. Paulēs epistles of al other partes of holy vvrite, and that ignorant men ad vnstable or
ph:astical fellowves pulled to & fro vvith euery blast of doctrine and hærese, abuse,
peruert, and misconster them to their ovvne damnation. And * S. Augustine saith, that the
special difficultie in S. Paulēs epistles, vvhich ignorant and euil men do so peruert and
vvhich S. Peter meaneth, is his hard speache and much commendation of that faith vvhich
he saith doth iustifie. vvhich the ignorant euen from the Apostles time, and much more
novv, haue and do so misconster, as though he had meant that onely faith vvithout good
vvorkes could iustifie or saue a man. Against vvhich vvicked collection and abuse of S.
Paulēs vvordes, the said father saith, al these Canonikai or Catholike epistles vvere
vvritten.

De fid.
& op. 14

The Protest-
ants
idle distinctiō
betvvene dif-
ficultie in the
Epistles and
difficultie in
the things.

But the Hæretikes here to shif of the matter, and to creepe out after their fashion,
answer, that S. Peter saith not, S. Paulēs epistles be hard, but that many things in them
are hard. Vvhich may be to the Catholikes an example of their sophistical euasions from
the euidence of Gods vvord. As though i. vvete not al one to say, *Such an author or vvriter
is hard:* and, *There be many things in that vvriter hard to be vnderstood.* For, vvwhether it be that the
argument and matter be high and past vulgar capacitie, as that of prædestination, reprobæ-
tion, vocation of the Gentiles, and iustificating faith: or vvwhether his manner of stile and
vvriting be obscure: al proue that his epistles be hard, and other Scriptures also: because
S. Peter

S. Peter here affirmeth that by reason of the difficulties in them, whether in the style, or in the depth of the matter, the ignorant and vnstable (such as Heretikes be) do peruert his writings, as also other Scriptures, to their ovne damnation. Vwhereby it is plaine that it is a very dangerous thing for such as be ignorant, or for vvilde vvritten fellows, to reade the Scriptures. For such conditioned men be they that become Heretikes, and through ignorance, pride, and private phantastic, meeting vvith hard places of S. Pauls epistles or other Scriptures, breede Heresies.

And that not onely the things treated of in the holy Scriptures, but also that the very manner of vvriting and endising thereof, is high and hard, and purposely by Gods prouidence appointed to be vvritten in such sort, see S. Augustine li. 2. de doct. Christ. c. 6. and ep. 119. S. Ambrose ep. 44 in principio. S. Hierom to Paulinus ep. 103 c. 5. 6. 7. vvho also (ep. 65. c. 1.) saith, that in his old age vvhen he should rather haue taught then be taught, he vvent as far as Alexandria, onely to heare Didymus, and to haue his helpe for the vnderstanding of the Scriptures, and confessed vvith great thanks to the said Didymus, that he learned of him that vvich before he knewe not. Daud saith, *Gius me vnderstanding, and I vvill search thy law.* The Eunuch in the Actes said, *How can I vnderstand vvith out an interpreter?* The Apostles, til Christ opened their sense to vnderstand the scriptures, could not vnderstand them. The holy Doctors by continual studie, vvatching, fasting, and praying, had much a doe to vnderstand them: that great clerke S. Augustine confessing in the foresaid epistle 119. c. 21. that these vvere many moe things that he vnderstood not, then that he vnderstood. The Heretikes say the fathers did commonly erre, and how could such great vvise learned men be deceiued in reading and expounding the Scriptures, if they vvere not hard? and if they vvere hard to them, how are they easie to these nevv maisters the Heretikes? finally, vvhy do they vvrite so many nevv glosses, scholies, commentaries, as a cart cannot carrie? Vvhy do Luther, Zuinglius, Caluin, and their Companions agree no better vpon the interpretation of the Scriptures, if they be not hard? vvhereat stumbled al the old heretikes & the nevv, Arius, Macedonius, Vigilantius, Nestorius, Euryches, Berengarius, Vvicleffe, Protestants, Puritanes, Anabaptists, and the rest, but at the hardnes of the Scriptures? They be hard then to vnderstand, and Heretikes peruert them to their ovne damnation.

The Greeke copies, haue both some in *ἰδία*. in vvich things: some in *ἑτέροις*, in vvich epistles.

Not only the matter, but the style of the Scriptures is hard.

Pf. 118.
-118. 8.
Lm. 24.
W. 41.





THE ARGUMENT OF S.
IOHNS THREE EPISTLES.

* Higinus ep.
1. to. 1. Cōcil.
August. li. 2.
Euang. quæst.
9. 19.



1. Ioh. 2. v. 14.

1. Ioh. 2 & 3.

IF S. Iohn was said in the Argument before his Gospel. Now here follow his three Epistles: one to all Catholikes (though some auuncients do call it, Ad Parthos: the other two being very short, vnto a certaine Ladie, & to one Gaius. The effect of all is, to witness vnto them the certaintie of the Catholike faith, and to exhort them to continue still in it: also to loue the Catholike Church, and so, neither to become heretikes, nor Schismatikes: but rather to auoid all such, as the forerunners of Antichrist, and to remember, that Catholikes neede not to goe to schole to any such Masters, hauing at home in the Catholike Church, the doctrine of the holy Ghost him self, vnto was giuen to the Church visibly in the beginning, to leade her into all truth, and to continue with her for euer. Therefore he saith. That which you haue heard from the beginning, let it abide in you. Likewise a litle after. v. 27. and ep. 2. v. 6. This is the commaundement, that as you haue heard from the beginning, you walke 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 he expresseth the pointes which the heretikes did then call in question. Some were about Christ him self, for they denied that Iesus is Christ, that he is the very sonne of God, that he is incarnate. Ep. 1. c. 2. v. 22. and Ep. 2. v. 7. And against such it was that he wrote his Gospel also, as he there signifieth. Ioh. 10. v. 31. Other pointes are about our iustification, against onely such, and for good workes, as also S. Aug. noted, whose words were cited before. Hereupon he saith: If we say, we haue societic with God, and walke in darkenes, we lie. Ep. 1. c. 1. Again, He that saith he knoweth God, and keepeth not his commaundements, is a lier. Again, This is the charitie of God, that we keepe his commaundements, and his commaundements are not heauie. Finally, Children let no man seduce you, he that doth iustice, is iust, euen as he is iust. Ep. 1. c. 3. v. 7. 8. 9. Likewise c. 2. v. 29. and in deede in all the three Epistles through out, he doth inculcate good workes and keeping the commaundements, against the heresie of onely faith.

THE



THE FIRST
EPISTLE OF IOHN
THE APOSTLE.

CHAP. I.

Good cause there is to beleue the Apostles preaching. And this is one point of their preaching, that to haue participation vwith God, vve must not onely beleue, but also abstaine from al mortal finnes, & though vve al finne venially.

1 **T**HAT vvhich vvas from the begin-
ning, vvhich vve haue heard, vvhich
vve haue seen vwith our eies, vvhich
vve haue looked vpon, and our handes
haue handled of the vword of life:
2 († and the life vvas manifested; and
vve haue seen, and do testifie, and de-
clare vnto you the life eternal vvhich
3 vvas vwith the Father, and hath appeared to vs) † that
vvhich vve haue seen and haue heard, vve declare vnto you,
that* you also may haue societie vwith vs, and our societie
may be vwith the Father and vwith his Sonne I E S V S Christ.
4 † And these things vve vwrite to you, that you may reioyce,
and your ioy may be ful.
5 † And this is the annuntiation vvhich vve haue heard of
him, and declare vnto you, That* God is light, and in him
6 there is no darkenesse. † If vve shal say that we haue societie
vwith him, and vvalke in darkenesse: vve lie, and do not the
7 truth. † But if we vvalke in the light, as he also is in the light:
vve haue societie one to vvard an other, and* the bloud of
8 I E S V S Christ his sonne cleanseth vs* from al sinne. † * If
vve shal say* that vve haue no sinne, vve seduce our selues,
9 and the truth is not in vs. † If vve confesse our finnes: he is
faithful & iust, for to forgine vs our finnes, and to cleanse vs
from

Is. 8, 12.

Heb. 9.

1 Pet. 1.

Apo. 1.

3 Reg.

8, 46.

2 Par. 6,

36.

Qqqq ij from

from al iniquitie. † If vve shal say that vve haue not sinned: vve make him a lier, and his vvord is not in vs.

ANNOTATIONS
CHAP. I.

No saluatiō but in the Societie of the Church. 4. You may haue societie.] S. Iohn sheweth manifestly, that vvhofoeuer desire to be partakers vvith God, must first be vnited to the Churches societie, learne that faith, and receiue those Sacraments, vvhich he Disciples receiued of the Truth it self, conuersant vvith them in flesh. So saith Venerable Bede vpon his place. Vvheryby vve see there is no societie vvith God in fides or schismes, nor any vvhere but in the vnitie, fellowship, and communion of that Church vvich can proue it self to deicend from the Apostles.

Many meanes & instruments of remitting sinne, but al by the force & merite of Christs blood applied by them. 7. The blood of Iesus.] Vvhether sinnes be remitted by praier, by fasting, by almes, by faith, by charitie, by sacrifice, by Sacraments, & by the Priests, (as the holy Scriptures do plainly attribute) yet none of al these do othervvise remit, but in the force, by the merite & vertue of Christs blood: these being but the appointed meanes & instruments by vvich Christ vvil haue his holy blood to vvorke effectually in vs. vvich meanes vvhofoeuer contemnerh, despiseth him self of the commodity of Christs ovvne blood, & continueth still in sinne and vncleanesse: vaunt he him self neuer so much of Christs deat. Vvhich point let the Protestants marke vvell, and cease to beguile their poore deceiued folowers, persuading them, that the Catholikes derogate from Christs blood, or seeke remission othervvise then by it, for that they vse humbly the meanes appointed by Christ to apply the benefite of his holy blood vnto them.

Al remission of sinnes is by the Passiō of Christ though by secular meanes also. 7. From al sinne.] From original and actual, venial and mortal, culpa & poena, that is, from the fault and the paine due for the same. V. Bede saith, that Christs Passiō doth not onely remit in Baptisme the sinnes before committed, but al other aftervvard also done by frailtie: yet so, if vve vse for the remission of them, such meanes as be requisite and as Christ hath appointed, vvherof he reckoneth some. Bede vpon this place. See S. Augustine also vpon this place c. 9. and S. Hierome li. 2. con. Pelag. c. 3.

Some sinnes venial. 8. Tl as vve haue no sinne.] Vve gather by these vvordes and the formes, that there be vvve sortes of sinnes: one mortal, excluding vs from light and the societie of God: an other venial, vvich is found euen in those that vvake in the light, and are in the societie of God. Also vve note against the Pelagians, that vve be truly called the sonnes of God, and so iust in deede, though vve be not vvithout al sinnes, every one of vs, as vvell iust as vniust, being taught and bound to confesse our offenses, and to aske pardon daily of God, by this petitiō of the Pater noster, *Forgive vs our debtes.* Therefore S. Augustine li. de natura & grat. c. 36. reckoneth vp al the holy Patriarches, Prophets, and renouved iust persons, to haue been sinners, euen vvhen they vvere in grace and iustice: excepting alvvales our B. Ladie, *de qua propter honorem Domini, nullam prorsus sum de peccatis agitur, habere volo quaestionem.* of vvhom, saith he, for the honour of our Lord, vvhen vve talke of sinnes, *I vvill haue no quaestion.* And Pelagius asking vvhat sinnes Abel & such iust men did commit, S. Augustine answereth, that they might laugh sometime immoderately, or leste to much, or coue somewhat intemperately, or plucke fruite ouer greedily, or in eating take somewhat more then aftervvard vvas vvell digested, or haue their intencion in time of praier somewhat distracted, and such like. thus in sense S. Augustine. Vvheryby vve may learne vvich be venial sinnes, that consist vvith true iustice & can not alvvales be auoided euen of holy men in this life. In the booke *de fide ad Patrum* c. 41. are excepted from this common rule of sinners, the children vvich be newly baptized and haue not yet vie of reason so sinne either mortally or venially.

A man may be truly iust, notwithstanding venial sinnes. S. Augustine excepteth our B. Ladie from sinners. Examples of venial sinnes.

CHAP. II.

If any shall mortally, he must not despair. 3 To know God rightly, is not to believe only, but to keep his commandments: 7 and that this is the new doctrine, but the very primitive, though a new life it is. 9 Therefore he that belongeth must also love his brethren: 11 and that men must not love the world, but do that vvich God vvilleth. 12 Many are gone out of the Church and become Seducers, al the ministers of Antichrist: but true Christians must continue in their old faith, considering the reward, and that they neede not goe to schole to any Heretike, the Holy Ghost himself being the schoolmaster of the Church. 13 he doth earnestly inuocate iustice and good vvorke.

MY

ο παρα-
κλητου

1 **M**y litle children, these things I vwrite
to you, that you sinne not. But & if
2 any man shal sinne, vve haue an ad-
uocate vwith the Father, Iesus Christ
the iust: † and he is the propitiation
3 for our sinnes: and not for ours only,
but also for the vvhole vvorldes.
† And in this vve know that vve haue
4 knowen him, if vve obserue his commaundements. † He
that saith he knowveth him, and keepeth not his comaunde-
5 ments: is a lier and the truth is not in him: † But he that kee-
peth his vvord, in him in very deede the charitie of God is
6 perfited: in this vve knowv that vve be in him. † He that
saith he abideth in him: ought euen as he walked, him self al-
so to vvalke.

Io. 13, 34
15, 12.

1 Io. 3,
14.

7 † My deereft, I vwrite not a nev vcomaundement to you,
but an old commaundemēt vvhich you had from the begin-
ning. The old commaundement is the vvord vvhich you haue
8 heard. † Againe * a nev vcomaundement vwrite I to you,
vvhich thing is true both in him and in you: because the
9 darkenesse is passed, and the true light novv shineth. † He
that saith he is in the light, and hateth his brother: is in the
10 darkenesse euen vntil novv. † * He that loueth his brother,
11 abideth in the light, and scandal is not in him. † But he that
hateth his brother: is in the darkenesse, and vvalketh in the
darkenesse, and knowveth not vvhither he goeth, because the
darkenes hath blinded his eies.

12 † I vwrite vnto you litle children, because your sinnes are
13 forgiuen you for his name. † I vwrite vnto you fathers, be-
cause you haue knowen him vvhich is from the beginning.
I vwrite vnto you yong men, because you haue overcome the
14 vvicked one. † I vwrite to you infantes, because you haue
knowen the Father. I vwrite vnto you yong men, because
15 you are strong, and the vvord of God abideth in you, & you
haue overcome the vvicked one. † Loue not the vvorld, nor
16 those things vvhich are in the vvorld. If any man loue the
vvorld, the charitie of the Father is not in him. † because [¶] al
that is in the vvorld is the concupiscence of the flesh, & the
17 concupiscence of the eies, and the pride of life, vvhich is not
of the Father, but is of the vvorld. † And the vvorld passeth

¶ How al sin-
ne & tentation
procede of
these three, see
S. Thomas
Summe. 1. 2.
quæst. 77. art. 1.

Qggg iij and

and the concupiscence thereof. But he that doeth the vvil of God, abideth for euer.

† Litle children, it is the last houre, & as you haue heard, 18

¶ They were of vs for the time, that is, of and in the Church: otherwise they could not haue gone out. but they were not of the cōstit sort, or of the elect & predestinat: for then they had taried within, or returned before their death.

¶ Keepe that firmly & constantly vvhich you haue heard euen from the beginning, by the mouth of the Apostles: & not that onely vvhich you haue receiued by vwriting.

¶ Vve see it is Apostolical doctrine, that men may do or vvorke iustice, and that so doing they be iust by their workes proceeding of Gods grace, & not by faith or imputation onely.

that Antichrist commeth: now there are become many antichristes: vvhcreby vve knowv, that it is the last houre.

† They vvent out from vs: but they were not of vs. for 19 if they had been of vs, they vould surely haue remained with vs: but that they may be manifest that they are not al of vs. † But you haue the vnction from the Holy one, and 20

knowv al things. † I haue not vwritten to you as to them 21 that knowv not the truth, but as to them that knowv it: and that no lie is of the truth. † Vwho is a liar, but he vvhich 22

denieth that I esvs is not Christ? This is Antichrist vvhich denieth the Father and the Sonne. † Euery one that denieth 23 the Sonne, neither hath he the Father. He that confesseth the Sonne, hath the Father also. † You, that vvhich you haue 24

heard from the beginning, let it abide in you. If that abide in you vvhich you haue heard from the beginning, you also shal abide in the Sonne & the Father. † And this is the promise vvhich he promised vs, life euerlasting. 25

† These things haue I vwritten to you concerning them 26 that seduce you. † And you, the vnction vvhich you haue 27 receiued from him, let it abide in you. And you haue no neede that any man teache you: but as his vnction teacheth

you of al things, and it is true, and it is no lie. And as it hath taught you, abide in him. † And now litle children abide in 28 him: that vwhen he shal appeare, vve may haue confidence, and nor be cōfounded of him in his cōming. † If you know 29 that he is iust, knowv ye that euery one also vvhich doeth iustice, is borne of him.

c l' nli-
xlv

c xlv
Christma.
vvhcreof
Christ or
Christmas

c or, is
it.

ANNOTATIONS CHA. II.

1. *That you must not.* S. Iohn (saith V. Rede vpon this place) is not contrarie to him self, in that he seeketh here to make them vvhithout sinne, vvhom he said in the last chapter could not be vvhithout al sinnes. but in the former place he vvarned vs only of our frailty, that vve should not arrogate to our selues perfect innocencie: here he prouoketh vs to vvatshfulness and diligence in resisting and auoiding sinnes, specially the greater, vvhich by Gods grace may more easily be repelled.

¶ Hev Christ is our only Advocate.

2. *An advocate.* The calling and office of an Advocate, is in many things proper to Christ, and in euery condition more singularly and excellently agreeing to him then to any Angel, Sainct, or creature living. though these also be rightly and truly so called, & that not onely vvhithout al derogation, but much to the honour of Christs aduocation. To him

him sely and onely it agreeth to procure vs mercie before Gods face, by the general ransom, price, & payment of his blood for our deliuerie, as is said in the sentence folowing, And he is the propitiation for our finnes, and not for ours onely, but for the vvhole vvorld. In vvwhich sort he is our onely aduocate, because he is our onely redeemer. and herevpon he alone immediatly, by and through him self, and vvithout the aide or assistance of any other, man or Angel, in his ovvne name, right, and merites, confidently dealeth in our causes before God our iudge, & so procureth our pardon, vvwhich is the highest degree of aduocaton that can be.

At vvwhich notwithstanding, yet the Angels, and saincts, and our fellowes aloue, may and do pray for vs, and in that they deale vvith God by intercession to procure mercie for vs, may lustly be called our aduocates: not so as Christ is, vvho demaundeth al things immediatly by his ovvne merites, but as secondary intercessors, vvho neuer aske nor obtaine any thing for vs, but per Christum Dominum nostrum, by and through Christ our common Lord, Aduocate, and Redeemer of mankind. And behold how S. Augustine (vvraB. 1 in ep. 16. vpon these very vvordes) preuented the Heretikes caillations. Sed quis aliquis dicit. Sed quis man vvil say, De nos the Saincts then pray for vs? do not Bishops them or Prelates and Pastors pray for the people? To, saith he: Marke the Scriptures, and you shall finde that the Apostles prayed for the people, and againe desired the people to pray for them, and so the head prayeth for al, and the members one for an other. And likewise (lest the Heretikes should say, there is a difference betvvixt the liuing and the dead in this case) thus the same holy father vvriteth vpon the 85 Psalme in fine. Our Lord Iesu Christ doth yet make intercession for vs, al the Mar- tyres that be vvith him, pray for vs: neither vvil their intercession cease, till vs our growings.

How Angels, Saincts, & men aloue are our aduocates.

In this sense therfore vvho soeuer praith for vs, either aloue or dead, is our aduocate. as S. Augustine (ep. 19 to Paulinus circa mod.) calleth Bishops, the peoples aduocates, vvhen they giue them their benediction or blessing. So doth the holy Church call our B. Lady our aduocate, by the very vvordes of S. Irenaeus, that you may see such speeches be no new inventions of the later ages, but

Saincts in heauen pray for vs.

from li. 3. c. 31. & li. 5 post mod. D. Hiero. in Mat. c. 18.

apostolical. The obdient Virgin M A R I A (saith he) is made the aduocate of the disobedient virgin. Enc. And to confound the Protestants plainly, in that they thinke or pretend that the aduocaton or patronage of Saincts (should be iniurious to Christ, remember that our Saviour acknowledged Angels to be deputed for the protection (vvwhich is nothing els but aduocaton) of infants before the face of God, besides the plaine examples in the old Testament Gen. 48. v. 16. Tob. 5. v. 17. & a. 12. v. 12. Dan. 10. And this not onely the Catholike Church, but the very English Protestants them selues in their seruice booke and in the Collect of Michelmas day, profess, and pray for the same protection or aduocaton of Angels, and defend the same against their younger brethren the Puritanes.

The B. virgin is our aduocate.

Angels are our protectors.

1. For the vvhole vvorld. S. Augustine gathereth hereof against the Donatistes, and al other Heretikes, that vvould driue the Church into corners or some certaine countries, from the vniuersalitie of al Nations (vvherof it vvvas named by the Apostles, Catholike) that the true religion, and Church, and consequently the effect of Christs propitiation, death, and aduocaton, pertaineth not to one age, nation, or people, but to the vvhole vvorld. S. Augustine vpon this place to. 9. vvraB. 1 in ep. 16.

The Catholike Church is the only true Church.

4. He that saith he knoweth. To know God here, signifieth (as it doth often in the Scriptures) to loue, that is, as in the last chapter, to be in societie vvith him, and to haue familiar and experimental knowledges of his graces. If any vaunt them selues thus to know God, and yet keepe not his commaundements, he is a lye, as al Calvinistes and Lutherans, that profess them selues to be in the fauour of God by onely faith: affirming, that they neither keepe, nor possibly can keepe his commaundements.

Not only faith

18. Many antichrists. The holy Apostle S Iohn (saith S. Cyprian) did not put a difference betvvixt one heresie or schisme and an other, nor meant any sort that specially separated them selues, but generally called al vvithout exception, antichristes, that vvore aduersaries to the Church, or vvore gone out from the same. And a litle after, It is evident that al be here called antichristes, that haue severed them selues from the charitie and vniuersitie of the Catholike Church. So vvriteth he ep. 76. vv. 1 ad Magnam. Vvherby, vve may learne, that al Heretikes, or rather Arch-heretikes be properly the precursors of that one and special Antichrist, vvwhich is to come at the last end of the vvorld, & vvwhich is called here immediatly before, S. Antichristus, that peculiar and singular Antichrist.

Al Heretikes are antichristes the forerunners of the great Antichrist.

19. They went out from vs. An euident note and marke, vvherby to conuince al Heretikes and false teachers, to vvite, that being once of the common Catholike Christian fellowvship, they forsooke it, and vvvent out from the same. Simon Magus, Nicolas the Deacon, Hymenezus, Alexander, Philetus, Arius, Macedonius, Pelagius, Nestorius, Euryches, Luther, Calvin, and the like, vvvere of the common societie of al vs that be Christian Catholikes, they vvvent out from vs vvwhom they sawv to lise in vnities of faith and religion together, and made them selues new conuenticles, therefore they vvvere (as the Apostle here sheweth) antichristes, and vve and al that abide in the ancient fellowvship of Christian religion, that vvvent not out of their fellowvship, in vvwhich vve neuer vvvere, nor out of any other societie of knowen Christians, can not be Schismatikes or Heretikes, but must needs be true Christian Catholike men. Let our aduersaries tel vs, out of vvwhat

The marke of al heretikes is, their going out of the Catholike societie.

Church

The Catholikes can not be proud to haue gone out.

How Heretikes are of the Church, before they fall.

By heresies constant Catholikes are knowen.

Every good Catholike is sufficiently taught by the Church to saluation.

Church we euer departed, vvhhen, and vvhere, and vnder vvhhat persons it vvas that vverecolted, as we can tel them the yere, the places, the Ringleaders of their revolt.

19. They vvere not of vs. He meaneth not, that Heretikes vvere not, or could not be in or of the Church, before they vvent out or fel into their heresie or schisme: but partly that many of them vvhich aftervvard fall out, though they vvere before vwith the rest, and partakers of al the Sacraments vwith other their fellowes, yet in deepe vvere of naughtie life and conscience vvhhen they vvere vwith in, and so being rather as il humors and superfluous excrements, then true and liuely partes of the body, after a fort may be said not to haue been of the body at al. So S. Augustine expoundeth these vvordes in his commentarie vpon this place. *traid. 3.* but els vvhere, more agreably as it seemeth, that the Apostle meaneth, that such as vvil not tarie in the Church, but finally forsake it to the end, in the prescience of God, and in respect of the small benedite they shal haue by their temporal smal abode there, be not of or in the Church, though according to this present state, they are truly members thereof. *L. i. de corrupt. & gr. c. 9 & de dono perseuer. c. 8.*

19. That they may be manifest. God permitteth heresie to be, that such as be permanent, constant, and chosen members and children of the Catholike Church, onely knowen to God before, may novv also be made manifest to the vvorl, by their constant remaining in the C M V A C H, vvhhen the vvinde and blast of euery heresie or tentation driueth out the other light and vustable persons.

20. Knowe al things. They that abide in the vnite of Christes Chutch, haue the vnition, that is, the Holy Ghost, vvhich teacheth al truth, not that euery member or man thereof hath al knowlege in him self personally, but that euery one vvhich is of that happie societie to vvhich Christ promised and gaue the Holy Ghost, is partaker of al other mens giftes and graces in the same holy Spirit, to his saluation. Neither neede any to seeke truth at Heretikes handes or others that be gone out, vvhhen it is vwith in them selues and onely vwith in them selues in Gods Church. *If thou loue vnitie (saith S. Augustine) for thou also hast he, vvhobeforest hath any thing in it, take away vnitie, it is shine vvhich I haue, it is mine vvhich thou hast. &c. Tit. 2. 12 in Euang. Ioan.*

CHAP. III.

It is not for the sonnes of God, to sinne mortally, but for the sonnes of the Diuel, vvhether they are knowen one from an other, & not by onely faith. 11 True faith is, that we also loue our brethren, giuing both our life and substance for them. 19 Such vnfeined loue may haue great confidence before God. 23 because the keeping of his commandments doth much please him, vvhich consist in faith and charitie.

11 Not by nature, as Christ is: but by grace and adoption.

c How we shal see God, & be like vnto him in the next life, see S. Augustine 49. 81. 112 & li. 12. de ciuit. Dei c. 29.

23 This teacheth vs that mā sanctifieth him self by his free wil working together with Gods grace. S. Augustine vp. in the place.



ee vvhhat maner of charitie the Father hath giue vs, that vve shold be named and be the sonnes of God. For this cause the World doth not know vs, because it hath not knowen him. † My dearest, novv vve are the sonnes of God: & it hath not yet appeared vvhhat we shal be. Vve know that whē he shal appeare, we shal be like to him: because vve shal see him as he is. † And euery one that hath this hope in him, sanctifieth him self, as he also is holy. † Euery one that committeth sinne, committeth also iniquitie: and sinne is iniquitie. † And * you know that he appeared to take away our sinnes: * and sinne in him there is none. † Euery one that abideth in him, sinneth not: and euery one that sinneth, hath not seen him, nor knowen him. † Little children, let no mā seduce you. * He that doeth iustice, is iust: euen as he also is iust. † * He that committeth sinne, is of

Es. 53. 4. 1 Pet. 2. 24.

Io. 9. 44

- is of the deuil: because the deuil * sinneth from the beginning. For this, appeared the Sonne of God, that he might dissolue the vvorkes of the deuil. † Euery one that is borne of God, committeth 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. Euery one that is not iust, is not of God, and he that loueth not his brother. † because this is the annuntiation, vvhich you haue heard from the beginning, * That you loue one another. † Not as * Cain, vvho vvvas of the vvicked, and killed his brother. And for vvhat cause killed he him? Because his vvorkes vvvere vvicked: but his brothers, iust.
- † Mael not brethren, if the vvorld hate you. † Vve knowv that vve are translated from death to life, because vve loue the brethren. He that loueth not, abideth in death. † Vvhosoeuer hateth his brother: is a murderer. And you knowv that no murderer hath life euerlasting abiding in him self. † * In this vve haue knowven the charitie of God, because he hath yelded his life for vs: and vve ought to yeld our liues for the brethren. † † * He that shal haue the substance of the vvorld, and shal see his brother haue neede, and shal shut his bovvels from him: hovv doth the charitie of God abide in him?
- † My litle children, let vs not loue in vvord, nor in vvongue, but in deede and truth. † in this vve knowv that vve are of the truth: and in his sight vve shal persuade our hartes. † For if our hart do reprehend vs: God is greater then our hart, and knowveth al things. † My deereft, if our hart do not reprehend vs, vve haue confidence tovvard God. † and * vvhatsoever vve shal aske, vve shal receiue of him: because vve keepe his commaundementes, and doe those things vvhich are pleasing before him. † And * this is his commaundement, that vve beleeeue in the name of his sonne I E S V S Christ: and love one another, as he hath giuen commaundement vnto vs. † And * he that keepeth his commaundementes, abideth in him, and he in him. And in this vve knowv that he abideth in vs, by the Spirit vvhich he hath giuen vs.

The Epistle
for S. Polycarpus,
Jan. 26.

The Epistle
vpon the 25th
day after Pen-
tecost.

Every man
is bound to gi-
ue almes ac-
cording to his
abilitie, when
he seeth his
brother in
great necessi-
tie.

Let any ma
should thinke
by the vvordes
next before,
onely faith in
Christ to be
commaunded
or to please
God, he addeth
to faith the
consequēt
of charitie or
love of our
neighbour.

ANNOTATIONS
CHAP. III.

4. *Sinne is Iniquitie*] Iniquitie is not taken here for vickednes, as it is commonly vsed both in Latin and in our language, as is plaine by the Greeke vword *ἀνομία*, signifying nothing els but a swaruing or declining from the straight line of the lawv of God or nature. So that the Apostle meaneth, that every sinne is an obliquitie or defect from the rule of the lawv: but not contrarie, that every such swaruing from the lawv, should be properly a sinne, as the Heretikes do vntreuely gather, to proue that concupiscence remaining after Baptisme is a very sinne, though vve neuer giue our consent vnto it. An† though in the 5 chapter folowving vers 17. the Apostle turne the speache, affirming every iniquitie to be a sinne. yet there the Greeke vword is not the same as before, *ἀνομία*, but *ἀδικία*. by vvhich it is plaine that there he meaneth by *iniquitie*, mans actual and proper transgression vvhich must needs be a sinne. See S. Augustine *cont. Iulian. li. 5. c. 3.* S. Amb. *li. de Apologia David. c. 13.*

5. *Sinneth not.*] Iouinian & Pelagius falsely (as Heretikes vse to doe) argued vpon these vvordes, and those that folowv vers. 9: the one, that the baptized could sinne no more: the other, that no man being or remaining iust could sinne. But among many good senses giuen of this place, this seemeth most agreable, that the Apostle should say, that mortal sinne doth not consist together vwith the grace of God, & therefore can not be committed by a man continuing the soune of God. and so is the like speache in the 9 verse folowving to be taken. See S. Hierom *li. 2. cont. Iouinianum. c. 1.*

6. *He that doeth iustice.*] He doth inculcate this often, that mans true iustice or righteousness consisteth in doing or vworking iustice, and that so he is iust, and biddeth them not to be seduced by Heretikes, in this point.

7. *Sinneth from the beginning.*] The Diuel vvas created holy and in grace, and not in sinne: but he fel of his owne free vvill from God. Therefore these vvordes, *from the beginning*, may be interpreted thus, from the beginning of sinne, and so the Apostle vvill say. The Diuel com mitted the first sinne. So S. Augustine *li. 11. de ciu. Di. c. 15* expoundeth it. The most simple meaning seemeth to be, that he sinned from the beginning of the vworld, not taking the beginning precisely for the first instant or moment of the creation, but straight vpon the beginning, as it must needs also be taken in S. Iohns Gospel c. 8. 44.

8. *Vve shall see him, because.*] Let the Protestants be ashamed to say, that vve obtaine al of God by onely faith, the Apostle here attributing it to the keeping of Gods commandments. Note here also that Gods commandments are not impossible to be kept, but vvere then, and are now obserued of good men.

Concupiscence remaining after Baptisme is no sinne, vwithout consent.

Heretical exposition of Scriptures.

No man in grace sinneth mortally.

True iustice.

How the Diuel sinned from the beginning.

Not only faith.

CHAP. III.

Vve may not beleene al that boast of the spirit, but trie them, whether they teach Catholike articles of the faith (namely the incarnation of Christ): vvhich their doctrine be not vvaridly, and them selves disobedient hearers of the Apostles. 7 Vve must loue one another, considering the exceeding loue of God in sending his sonne to saue vs. 17 An argument of perfect charitie is, if vve haue nothing in our consciences to feare in the day of iudgement. 19 And an argument that vve loue God is, if vve loue our brethren.



Y decerest, beleeue not euery spirit, but 1
 " proue the spirites if they be of God: 2
 because many false prophetes are gone 3
 out into the vworld † In this is the spi- 4
 rit of God kuovven. " euery spirit that 5
 confesseth I esvs Christ to haue come 6
 in flesh, is of God: † and euery spirit 7
 " that dissolueth I esvs, is not of God: and this is " antichrist, 8
 of vvhom you haue heard that he commeth, and now he is 9
 in 10

ε τδ τδ
 ἀντιχρ-
 τος

4 in the vworld. † You are of God, litle children, and haue
 5 ouercome him. because greater is he that is in you, then he
 6 that is in the vworld. † They are of the vworld: therefore of
 the vworld they speake, and the vworld heareth them. † Vve
 are of God. * He that knowveth God, heareth vs. he that is
 not of God, heareth vs not. in this vve knowv the spirit of
 truth, and the spirit of errour.

7 † My deereft, let vs loue one an other: because charitie is of
 God. And euery one that loueth, is borne of God, & knowv-
 eth God. † He that loueth not, knowveth 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
 vworld, that vve may liue by him. † In this is charitie: not
 as though vve haue loued him, but because he hath loued
 vs, and sent his sonne a propitiation for our finnes.

11 † My deereft, if God hath so loued vs: vve also ought to
 12 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 perfited. † In this vve knowv that vve abide in him,
 13 and he in vs: because he of his Spirit hath giuen to vs. † And
 14 vve haue seen, and doe testifie, that the Father hath sent his
 15 Sonne the Sauour of the vworld. † Vvhosoever shal con-
 fesse that I e s s is the Sonne of God, God abideth in him,
 16 and he in God. † And vve haue knowven and haue beleued
 the charitie, vvhich God hath in vs. God is charitie: and he
 17 that abideth in charitie, abideth in God, and God in him. † In
 this is charitie perfited vvith vs, that vve may haue confi-
 18 dence in the day of iudgement: because as he is, vve also are
 in the vworld. † * Feare is not in charitie: but perfect charitie
 casteth out feare, because feare hath painefulnes. and he that
 19 feareth, is not perfect in charitie. † Let vs therefore loue God,
 20 because God first hath loued vs. † If any man shal say, that
 I loue God: and hateth his brother, he is a lier. For he that
 loueth not his brother vvhom he seeth: God vvhom he seeth
 21 not, howv can he loue? † * And this commaundement vve
 haue from God: that he vvhich loueth God, loue also his
 brother. †

Io. 8. 47
10, 17.

Io. 3, 16.

Io. 1, 18.
1 Tim.
4, 16.

Io. 13, 34
35, 12.

The Epistle
vpon the first
Sunday after
Pentecost.

No man in
this life, nor
with corporal
eyes, ca see the
proper essence
or substance of
the Deitie. See
S. August. ad
Paulin. de videlicet
Dno. 97. 112.

ANNOTATIONS
CHAP. IIII.

Heretical bo-
sting of the spi-
rit.

1. *Receiue not every spirit.*] That is, Receiue not enery doctrine of such as boast them-
selues to haue the spirit. For there be many false prophets, that is to say, Hæretikes, which
shal goe out of the Church, and challenge the spirit, and vaunt of Gods word, Scripture,
and Gospel, vvhich in deede be seducers.

The Church
only, not e-
uery private
man, hath to
proue and dis-
cerne spirites.

1. *Proue the spirites.*] It is not meant by this place, as the Protestants would haue it,
that euery particular person should of him self examine, trie, or iudge who is a true or
false doctor, and which is true or false doctrine. But the Apostle here would euery one to
discerne these diuersities of spirites, by taking knowvledge of them to vvhom God hath
giuen the gift of discerning spirites and doctrines (vvhich S. Paul expressly saith is giuen
but to some, and not to euery one, 1 Cor. 12.) and by obeying the Church of God, to whom
Christ hath giuen the Spirit of truth. And this is onely the sure way to proue the spirites
and doctrines of these daies. And al they that would bring vs from our Pastors and the
Churches iudgement, to our owne private trial, seeke nothing els but to driue vs to mi-
serable vncertainty in al our beleefe. as Caluin doth, who vpon this place saith, that pri-
uate men may examine the general Councils doctrines. 16. 14, 16.

Caluin.

To confesse or
deny any arti-
cle which the
Cath. Church
teacheth, is at
al times a cer-
taine mark of
Catholike or
heretike.

1. *Euery spirit that confesseth.*] The Apostle speaketh according to that time, and for
that part of Christian doctrine which then vvas specially to be confessed, taught, & main-
teined against certaine vvicked Hæretikes, Cerinthus, Ebion, and the like, that taught wic-
kedly against the person and both natures of Christ Iesus. The Apostle therefore giueth
the faithful people this token to know the true teachers of those daies from the false.
Not that this marke vould serue for al times, or in case of al other false doctrines, but
that it vvas then a necessaris note. As if a good Catholike vvriter, Pastor, or parents
would vvarne al theirs, now in these daies, to giue care onely to such teachers as know-
ledge Christ our Sauour to be really present, and sacrificed in the B. Masse, & that al such
are true preachers and of God, the rest to be of the Diuel, or to be counted the spirit of
Antichrist. Vvhich spirit of Antichrist (he saith) was come euen then, and is no doubt
much more novv in al Hæretikes, al being precursors of that great Antichrist vvhich shal
come towards the later end.

Many old he-
resies that dis-
solved Christ.

3. *That dissolue.*] To dissolue, loose, or separate Iesus sunder, vvas proper to al
those old Hæretikes that taught either against his Diuinitie, or Humanitie, or the Vnitie
of his person, being of two natures, as Cerinthus, Ebion, Nestorius, Eutyches, Manes or
Manichæus, Cerdon, Apelles, Apollinaris and the like. And this is one place by vvhich
we may see that the common Greeke copies be not euer authentical, and that our old ap-
proved translation may not alwaies be examined by the Greeke hat novv is, vvhich the
Protestants onely follow: but that it is to be presupposed, vvhhen our old Latin text diffe-
reth plainly from the Greeke, that in old time either al or the more approved Greeke rea-
ding was othervvise, and that often the said Greeke was corrupted then or since by Hære-
tikes or otherwise. For of the Greekes, S. Irenæus li. 3. c. 18: among the Latin fa-
thers, S. Augustine *trakt. 6. in fine*, S. Leo *ep. 10. c. 5*, and Venerable Bede did reade as we doe.
and this reading maketh more against the said Hæretikes, then that vvhich the common
Greeke novv hath, to vvith, *Euery spirit that confesseth not Christ to haue some in flesh, is not of God.*
vvhich is also in effect said before vers. 2. And that therefore it vvas corrupted and al-
tered by Hæretikes, see the vvordes of Socrates also a Greeke vvriter, very agreable to
this purpose. *Maximus* (saith he) *being eloquent by nature, vvhich is often in Hæretikes, ac-*
counted him self therefore learned, & disdaind to study the old interpreters, counting him self better then
them all: being ignorant that in S. Iohns Catholike epistle the old (Greeke) copies had, EVERY ONE
THAT DISSOLVETH IESUS, IS NOT OF GOD. So saith he, adding moreover that
such as would separate the diuinitie from the, dispensation of Christs humanitie, tooke
out of the old copies this sense. for vvhich the old expositours noted that these which
would loose Iesus, had corrupted this Epistle. See also the Tripartite li. 12. c. 4.

A sure marke
of true or false
teachers.

5. *In the vvith know.*] This is the most sure & general marke to know the true spirites
and prophets from the false: that those vvhich be of God, wil heare and obey their Apo-
stles and lawfull pastors succeding the Apostles, and submit them selues to the Church of
God: the other, that be not of God, wil not heare either Apostle, pastor, or Church, but be
their ovvne iudges.

Against the
Protestants spe-
cial faith and

17. *That vve may haue confidence.*] Confidence called in Latin *Fiducia*, is neither al one
with faith, nor a persuasion infallible that maketh a man no lesse secure and certaine of
his saluation, then of the things that vve are bound to beleefe, as the Protestants falsely
teach. 11. 7. c. 30.

teach: but it is onely a hope wel corroborated, confirmed, and strengthened vpon the promises and grace of God, and the parties merites. And the vvordes both folowing & going before, prone also evidently against the Protestants, that our confidence and hope in the day of iudgement dependeth not onely vpon our apprehension of Christs merites by faith, or vpon his grace and mercie, but also vpon our conformitie to Christ in this life, in charitie and good vvorkes. And that is the doctrine of S. Peter vvhen he said, *Labour, that by good vvorkes you may make sure your vocation and election.* and S. Paules meaning, vvhen he said, *I have fought a good fight, there is laid up for me a crowne of iustice, vvhich our Lord vvill render to me in that day, a iust iudge.*

1 Pet. 1.
10.
2 Tim. 4.
7.

18. *Fears is not in charitie.* The Heretikes very falsly vnderstand this place so, that Christian godly men ought to haue no doubt, mistrust, or feare of hel and damnation. Vvwhich is most evidently against the Scriptures, commending euery where vnto vs the awe and feare of God and his iudgements. *Fears him* (saith our Sauour Mat. 10) *that can cast body and soul into hel.* And Psal. 112. *Fears my flesh vvish thy feare.* Vvwhich feare of Gods iudgements caused S. Paul & al good men to chastise their bodies, lest they should be reprobate and damned. And the vvise man for this cause affirmeth him to be happie, *that is neuer fearful.* And holy Iob saith, *I feared al my vvorkes.* And the Apostle, *Vvish feare and trembling vvork your saluation.* Vvwhich kinde of feare is euen in the iustest men and most full of charitie, consisting wel with the same vertue, and is called *Filiālis timor*, because it is such as the good childe ought to haue toward his father.

1 Cor. 9.
Pro. 18.
Iob 1.9.
Phil. 1.

But there is a kinde of feare vvhich standeth not with charitie, and is cleane against hope also, that vvhich bringeth such perplexitie and anxietie of conscience, that it induceth a man to mistrust or despaire of Gods mercies. That seruile feare also vvhich maketh a man often to leaue sinning and to doe the external vvorkes of iustice, not for any loue or delight he hath in God or his lawes, but onely for feare of damnation, though it be not in it self, but very profitable, as that vvhich helpeth toward the loue of God, yet it standeth not with charitie neither, but is daily more and more lessened, and at length quite driuen out by charitie. Of these kinde of feares then the Apostle speaketh, and (as some expound) of the feare of men also, of vvhich our Sauour saith, *Fears not them that kil the body.*

presumptuous
securitie of
saluation.

The feare of
God in iust
men, consisteth
with charitie.

Vvhat feare
agreeth not
with charitie.

Seruile feare
is not it.

Mat. 10.

CHAP. V.

They that loue God, must loue his natural sonne IESVS, and his sonnes by adoption, and keepe his commaundements, vvhich to the regenerate are light. 4. But not, vnles they continue in the Catholike faith, namely of this article, that IESVS is the sonne of God, and therefore able to giue vs life euermolting. 14. and al our petitions, 16. and our prayers for al our brethren that sinne not vnto death, dying in their mortal sinnes by impietie. Last of al, he vvarneth them not to communicate vvith idols.

Mat. 11.
30.
1 Cor. 15,
57.

1 **W**HOSOEVER beleueth that IESVS is Christ,
2 is borne of God. And euery one that loueth him
3 vvhich begat: loueth him also vvhich vvas borne
4 of him. † In this vve knovv that vve loue the
5 children of God: vvhen as vve loue God, and keepe his com-
6 maundementes. † For this is the charitie of God, that vve
7 keepe his commaundementes: *and his commaundementes
8 are not heauy. † Because al that is borne of God, ouercom-
9 meth the vvorld, and this is the vvictorie vvhich ouercom-
10 meth the vvorld, our faith. † Vvho is he* that ouercōmeth
11 the vvorld, but he that beleueth that IESVS is the sonne of
12 God? † This is he that came by vvater and bloud IESVS
13 Christ: not in vvater only, but in vvater and bloud. And it is

The Epistle
vpon Denision
in Albi or Low
SunDay.

R III ij the

the Spirit vvhich testifieth, that Christ is the truth.

† For there be^e three vvhich giue testimonie in heauen, the 7
Father, the Vvord, and the Holy Ghost. and these three be
one. † And there be three vvhich giue testimonie in earth: 8
the spirit, vwater, and bloud. and these three be one. † If vve 9
receiue the testimonie of men, the testimonie of God is grea-
ter. because this is the testimonie of God vvhich is greater,
that he hath testified of his sonne. † * He that beleueth in 10
the sonne of God, hath the testimonie of God in him self. †
He that beleueth not the Sonne, maketh him a lier: because he
beleueth not in the testimonie vvhich God hath testified of
his sonne. † And this is the testimonie, that God hath giuen 11
vs life euerlasting. And this life is in his sonne. † He that 12
hath the Sonne, hath life. he that hath not the sonne of
God, hath not life.

† These things I vvrite to you, that you may knowv that 13
you haue eternal life vvhich beleuee in the name of the sonne
of God. † And this is the confidence vvhich vve haue toward 14
him: that, * vvhatsouer vve shal aske according to his vwill,
he heareth vs. † And^e vve knowv that he heareth vs vwhat 15
fouer vve shal aske: vve knowv that vve haue the petitions
vvhich vve request of him.

† He that knoweth his brother to sinne a sinne not to 16
death, let him aske, and life shal be giuen him, sinning not to
death. There is^e a sinne to death: for that I say not that any
man aske. † Al^e iniquitie, is sinne. And there is a sinne to 17
death. † Vve know that eury one vvhich is borne of God, 18
sinne not: but the generation of God preferueth him, and
the vvicked one toucheth him not. † Vve knowv that vve 19
are of God, and the vvhole vvorld is set in vvickednesse.
† And vve knowv that the sonne of God commeth: and he 20
* hath giuen vs vnderstanding, that vve may knowv the true
God, & may be in his true sonne. This is the true God, & life
euerlasting. † My litle children, keepe your selues^e from 21
Idols. Amen.

Io. 3, 36.

Mt. 7, 7.
21, 22.
1 Io. 3,
22.c'admir
not to
death.Luc. 24,
45.
and τω
αἰών.e or, if vve
knowv

ANNOTATIONS
CHAP. V.

The comma- 3. His commandments are not hard.] How can the Protestants say that Gods commande-
ments possi- ments can not possibly be fulfilled or kept in this life, seeing the Apostle saith, they be not bound
ble to be kept, and Christ saith, his yoke is feruote, and his burden light? See for the full vnderstanding of this place. Act. 15.
§. Aug. v. 20.

8. Augustin

8. Augustin *de perfectione iustitia* c. 10. The Heretikes in fauour of their foresaid error, rather translate, *His commandments are not greuous: then, are not beaui.*

Heret. translation.

7. *Thru vvhich giue testimonie.* An expresse place for the distinction of three persons, & the vnite of nature and essence in the B. Trinitie: against the Arians and other like Heretikes, vvhich haue in diuers ages found them selues so preiud vvhich plaine Scriptures, that they haue (as it is thought) altered and corrupted the text both in Greeke and Latin many vvaies: euen as the Protestants handle those texts that make against them. But because vve are not now troubled vvhich Arianisme so much as vvhich Caluinisme, vve neede not stand vpon the varietie of readings or expositions of this passage. See S. Hierom in his epistle put before the 7 Canonical or Catholike Epistles.

Three persons & one substance in the B. Trinitie.

The Arians corrupt the text of Scripture.

16. *A sinne to death.* A sinne to death is an other thing then a mortal sinne. for it is that mortal sinne onely, vvhich of a man is neuer penitent before his death, or in vvhich he continueth til death, and dieth in it. *I affirm* (saith S. Augustin de correptione & gratia c. 12) *that a sinne to death is to leave faith vvorkeing by charitie euen til death.* So likewise in the vvordes before, *a sinne not to death,* is not that vvhich vve call a venial sinne, but any that a man committeth and continueth not therein til death.

Vvhat is a sinne to death.

16. *For that I say not.* If the sinne to death vvhich he speaketh, be the sinne vvhich a man dieth vvhithout repentance, according to S. Augustines vvordes before rehearsed: then the praier vvhich he speaketh of, must neede be praier for the dead, because he speaketh of praying, or not praying, for them that died in deadly sinne, exhorting vs to pray, and encouraging vs to doe it vvhich confidence to be heard, if vve pray, for them that departed this life not in deadly sinne: and contrariwise in maner disuading & discouraging vs from praying for such as continued in vvhichednes euen til their liues end. And S. Augustin letteth downe the Churches practise agreeable to the Apostles meaning, li. 21 c. 24 de Ciuitate Dei. *If there be any (saith he) that persist til death in impietie of hart, doth the Church neuer pray for them, that is, for the soules of them that so are departed? So saith he. And this is the cause, that Concilium Braubaronsie primum cap. 34. forbiddeth to pray for such as die in desperation, or kil them selues: and the reason, vvhich the Church forbearth to pray for Heretikes that die in their heresie, or mainteine heresie vnto death and by their death.*

Praier for the dead.

Some of the dead may not be praied for.

And that the place is most properly or onely meant of praying for the departed, this conuinceth, that neither the Church nor any man is dehorted here from praying for any sinner yet liuing, nor for the remission of any sinne in this life: al sinnes (of vvhich Iost fouer) being pardonable, so long as the committers of them be in case and state to repent: as they be, so long as they be in this vvorld. And vve see that the Church praieth, and is often heard, for Heretikes, Ievves, Turkes, Apostates, and vvhich other infidels or il men fouer, during their liues. And it is great blasphemie that the Caluinists vtter vpon this place: to wit, that Apostasie and certaine other sinnes of the reprobate, can not be forgiven at al in this life. Vvhich they hold, onely to auoid the sequelle of praying for the dead vpon these vvordes of S. Iohn. besides that they must take vpon them presumptuously, to know and discern of Gods secretes, vvhich be reprobate, and vvhich be not, and according to that, *pray for some, and not for other some.* al vvhich is most vvhiched and absurd presumption.

It is proued that the Apostle speaketh of praying for the dead.

The Caluinists blasphemie, to auoid this sense of the Apostle.

As for their allegation, that S. Ieremie the Propheet vvas forbidden to pray for the Ievves, and vvarned that he should not be heard, Chap. 7. 11, 14: there is great difference. first, he had a reuelation by the vvordes of God, that they vvhould continue in their vvhichednes, as vve haue not of any certaine person, vvhich of S. Iohn here speaketh. secondly, Ieremie vvas not forbidden to pray for the remission of their sinnes, nor had denial to be heard therein for any mans particular case, vvhich of the Apostle here speaketh: but he vvas told that they should not escape the temporal punishment and affliction vvhich he had designed for them, and that he vvhould not heare him therein.

11. *From idols.* It is so knowen a treacherie of Heretikes to translate *idola* images (as here and in a number of places, specially of the English Bible printed the yere 1562) that vve neede not much to stand vpon it. As this also is seen to al the vvorld, that they doe it of purpose to seduce the poore ignorant people, and to make them thinke, that vvhichsoeuer in the Scriptures is spoken against the idols of the Gentiles (vvhich the Propheet calleth *simulacra Gentium*) is meant of pictures, sacred images, & holy memories of Christ and his Salnts. Against such seducers the second sacred Council of Nice, called the seuen:th Synode, decreeth thus Act. 4. pag. 122. *Quisquis sententias sacra scriptura de idolis, contra venerandas imagines adducunt, anathema. Qui venerandas imagines idola appellant, anathema. Qui dicunt qd. Christiani adorant imagines vt Deus, anathema. that is, Anathema to al them that bring the sentences of holy Scripture touching idols, against the venerable images, Anathema to them that call the venerable images, idols. Anathema to them that say, Christians adore images as gods.*

Heret. translation against sacred images.

The 2 Council of Nice pronoueth anathema, that is, a curse against the Caluinists.

Psal. 113. Edit. Col. an. 1567.

Now in their later translations the Heretikes perceiving that the vvorld seeth their vvhichonest dealing, corrected them selues in some places, and in this place haue put, *idola*, in the text: but to giue the people a vvhichyvord that the Churches images are to be compassed in the vvhichyvord,

idola

*idols, * they haue put, images, in the margin. But concerning this matter, it is most euident that neither euey idol is an image, nor euey image an idol: and that, howsoever the origine or etymologie of the vword, idol, may be taken in the Greeke, yet both the vwordes and the things be in truth and by the vie of al tonges, far differing. The great dragon that the Babylonians adored (Dan. 14) vvas an idol, but not an image: the Cherubins in Salomons temple vvere images, but not idols. and the face of the Queene in her coine or eis vvhere, as Cæfars face vpon the coine that Christ called for, is an image, but not an idol. and the Heretikes dare not translate that text of Scripture thus, *Vvhoſe idol is this ſuperſcription?* nor call the Queenes image, the idol of the Queene: nor Christ, the idol of his father: nor vvoman, the idol of the man: nor man, the idol of God. al vvchich in ſcripture be named images for al that, and be ſo in deede, and not idols. vvchich conuinceth, that the Heretikes be falſe & corrupt tranſlatours in this place and other the like, confounding theſe vvwo vwordes as if they vvere al one.*

*But as for the hauing of images or portraites of holy things, not onely in priuate houſes, but alſo in Churches, God him ſelf doth vvarrant vs, vvho * cōmaunded euen the leuues them ſelues (a people moſt prone to idolatrie, and that after he had giuen them a ſpecial precept of not hauing, making, or vvorſhipping of idols) to make the images of Angels (the Cherubins) and that in the ſoueraine holieſt place of adoration that vvas in the Temple, & about the Arke. yea and in reſpect of vvchich ſacred images partly, they did (as S. Hierom ſaith ep. 17 c. 3) ſo great reuerence to the holy place called *Sancta ſanctorum*. If they then vvere vvarranted and cōmaunded to make and haue in ſo great reuerēce the images of mere ſpirites or Angels, vvhoſe natural ſhape could not be expreſſed: how much more may vve Chriſtians haue and reuerence the images of Chriſt, his B. mother, the Apoſtles, and other Saints, being men, vvhoſe ſhape may be expreſſed: So doth the ſaid Nicene Council argue againſt the Heretikes vvchich at that time vvere the Aduerſaries of images.*

*And note here, that eight hundred yeres agoe, they vvere ſtraight counted Heretikes, that began to ſpeake againſt images, and that Council vvas called purpoſely for them, and condemned them for Heretikes, & confirmed the former auncient reuerence and vſe of ſacred images. vvchich began euen in our Saviours time or litle after, vvhen good religious folke for loue and reuerence made his image, namely the vvoman that he healed of the bloudy fluxe. vvchich image vvas alſo approued by miracles, as the Eccleſiaſtical hiftorie telleth, and namely Eufebius *Ecd. hift. li. 7 c. 14.* vvho alſo vvitneſſeth that the images of Petes and Paul vvere in his daies, as you may ſee alſo in S. Auguſtine (*li. 4. conſeſ. Euangeliſt. c. 20*) that their pictures commonly ſtoode together in Rome. euen as at this day. Of our Ladies image ſee S. Gregorie *li. 7 ep. 5. indiſt. 2 ad Ianuar. ep. 13.* In vvhom alſo (*li. 7. ep. 109*) you may ſee the true vſe of images, & that they are the bookes of the vnlearned, and that the people ought to be inſtructed and taught the right vſe of them, euen as at this day good Catholike folke doe vſe them to helpe & increaſe their deuotion, in al Catholike Churches: yea the Lutherans them ſelues retaine them ſtill. S. Damascene vvrote three bookes in deſeaſe of ſacred images againſt the forſaid Heretikes.*

The great difference of idol & image.

Sacred images in Churches, by Gods vovne vvarrant.

The Council of Nice vvas gathered againſt imagebreakers.

The antiquitie of holy images.

The vſe and fruit of holy images.

THE SECOND EPISTLE OF JOHN THE APOSTLE.

He commendeth the lady and her ſonnes for continuing in the old faith, bidding them ſo to doe hereafter alſo, leſt they loſe the reward of al their vvorkes in the day of iudgement: and to love the true beleaguers, but vvith Heretikes to haue no ſocietie: expreſſing alſo the points then in controuerſie.



HE Senior to the lady Ele& and her children, vvhom I loue in truth, and not I onely, but alſo al that haue known the truth, † for the truth vvchich abideth in vs, and ſhal be vvith vs for euer. † Grace be vvith you, mercie, † peace from God the Father, and from Chriſt I ſ v s the ſonne of the Father in truth, and charitie.

† I vvas

Jo. 15, 12.
1 Jo. 3,
11.

Rp. 16,
17.

4 † I vvas exceding glad, because I haue found of thy chil-
5 dren vvalking in truth, as vve haue receiued commaunde-
ment of the Father. † And novv I beseeche thee Lady, not as
6 vwriting a nevv commaundement to thee, but that vvhich
vve haue had^e from the beginning, * that vve loue one an
7 other. † And this is charitie, that vve vvalke according to
his commaundements. For this is the commaundement, that
8 as you haue heard from the beginning, you walke in the same:
† because many seducers are gone out into the vworld, which
9 do not confesse I s s v s Christ to haue come into flesh: this
is a seducer and an antichrist.
10 † Looke to your selues, that you lose not the thinges
vvhich you haue vvrought: but that you may recciue a ful
11 † reppard. † Euery one that^c reuolteth, and persisteth not in
in the doctrine of Christ: hath not God. He that persisteth in
the doctrine: the same hath both the Father, and the Sonne.
12 † If * any man come to you, and bring not^e this doctrine:
13 † receiue him not into the house, * nor say, God saue you, vnto
him. † For he that saith vnto him, God saue you, communi-
cateth vvith his vvicked vvorkes.
† Having moe thinges to vvrite vnto you: I vvould not
by paper and inke: for I hope that I shal be vvith you, and
speake m^uth to mouth: that your ioy may be ful. † The
children of thy sister electe salute thee.

^e Reward for
keeping fast
the Catholike
faith.

^c To goe backe
or reuolt from
the receiued
truth and do-
ctrine Aposto-
lical, is dam-
nable.

A N N O T.

6. From the beginning.] This is the rule of a Christian Catholike man, to vvalke in that faith and vvorship of God vvhich he hath receiued from the beginning. Vvhich is that vvhich vve novv call according to the Scriptures, the tradition of the Apostles: that vvhich is come to vs from man to man, from Bishop to Bishop, and so from the Apostles. So shal a faithful man auoid seducers that rise vp in euery age, teaching nevv doctrine.

10. This doctrine.] The Apostles, and true Pastors their lawfull successors, and the Church of God in holy Councell, vse to set downe the true doctrine in those pointes vvhich heretikes call into controuersie. Vvhich being once done and declared to the faithful, they neede no other marke or description to know an Heretike or false teacher by, but that he commeth vvith an other doctrine then that vvhich is set downe to them. Neither can the Heretikes shift them selues, as novv a daies they vvould doe, saying, & let vs first be proued Heretikes by the Scriptures, let them define an Heretike. No, this is not the Apostles rule. Many a good honest shepheard knoweth a vvoolfe, that can not define him. but the Apostle saith, if he bring not this set doctrine, he is a seducer. So holy Church saith novv, Christ is really in the B. Sacrament, vnder forme of bread and vvine &c. If therfore he bring not this doctrine, he is a seducer, and an Heretike and vve must auoide him, vvether in his owne definitions and censures he seeme to him self an Heretike or no.

10. Againe him not.] Though in such times and places vvhere the communitie or most part be infected, necessitie often forceth the faithful to conuers^e vvith such in vvordly affaires, to salute them, to eate and speake vvith them, and the Church by decree of Councels, for the more quiernes of timorous consciences prouideth, that they incurre not excommunication or other censures for communicating in vvordly affaires vvith any in this kinde, except they be by name excommuni-
S I C C catcd

To hold fast
the old recei-
ued faith.

To bring vvil-
fully an other
doctrine then
the Catholike
Church sette:h
downe, is al-
vvayes a marke
of seducers and
Heretikes.

Vvhen & vvh^e
rein to conu^erse
vvith heretikes,
is tolerable:
vvhen

when & whe- cated or declared to be Heretikes: yet euen in vworldly conuersatiō and secular octes of our life, vve
rein, it is dam- must auoid them as much as vve may, because their familiaritie is many vvaies contagious and
nable. noisome to good men, namely to the simple: but in matter of religion, in praying, reading their
bookes, hearing their sermons, presence at their seruice, partaking of their Sacraments, and al other
communicating vvith them in spiritual things, it is a great damnable sinne to deale vvith them.

S. Iohn vvould 10. *Nor say, God save you.*) S. Irenzeus (li. 3. c. 3) reporteth a notable storie of this holy Apo-
not be in one stle touching this point, out of S. Polycarpus, vvich is this. *There he saies (saith he) that he had heard*
bath vvith Ce- *Polycarpe say, that vvhen Iohn the disciple of our Lord vvvas going to Ephesus, into a bath, to vvash his*
rinthus the He- *self, and saw Cerinthus the Heretike vvithin the same, he suddenly skipt out, saying that he feared lest the*
retike. *bath should fall, because Cerinthus the enemy of truth vvvas vvithin.* So saith he of S. Iohn, and addeth
also alike vvorthie example of S. Polycarpe him self: vvho on a time meeting Marcion the Here-
tike, and the said Marcion calling vpon him, and asking him vvwhether he knew him not: *Yes,*

The like zeale quoth Polycarpe, *I know thee for Satans sonne and heirs. So great feare (saith S. Irenzeus) had the Apo-*
of S. Polycarpe, *stles and their disciples to communicate in vvord onely, vvith such as vvvere adulterers or corrupters of the*
and other Apo- *truth. as S. Paul also vvwarned, vvhen he said, A man that is an Heretike, after the first and second adma-*
itolike men in *nition is void.* So saith Irenzeus. If then, to speake vvith them or salute them, is so earnestly to be
not communi- *quoided according to this Apostles example & doctrine: vvhat a sinne is it to flatter them, to vse*
cating vvith he- *them, to mane vvith them, and so forth?*



THE THIRD EPISTLE OF IOHN THE APOSTLE.

He commendeth Gaius, for continuing in the truth, and for sustaining or succouring true preachers, & noting Diotrophes for the contrary, and praising Demetrium.



HE SENIour to Gaius the deereft, whom I loue in truth.

† My deereft, concerning al things I make my praier that thou proceede prosperously, and fare vvcl, as thy soule doth prosperously. † I vvvas exceding glad vvhen the brethren came, and gaue testimonie to thy truth, euen as thou vvalkest

in truth. † Greater thanke' haue I not of them, then that I may heare my children do vvalk in truth. † My deereft, thou doest faithfully vvhatsoeuer thou vvorkest on the brethren, and that vpon strangers. † they haue rendred testimonie to thy charitie in the sight of the Church: vvho, thou shalt doe vvcl, bringing on their vvay in maner vvorthie of God. † For, for his name did they depart, taking nothing of

A great grace to be beneficial to strangers, specially to them that be of our Catholike faith and suffer for the same.

*plea-
sure
καταρ,
αδελφ*

8 of the Gentiles. † Vve therefore ought to receiue such : that
 • vve may be coadiutors of the truth.

9 † I had vvritten perhaps to the Church : but he that
 loneth to beare ^b primacie among them, Diotrepes, doth not

10 receiue vs. † For this cause, if I come, ^c I vvil aduertise his
 vvorkes vvich he doeth : vvith malicious vvordes chatting

11 against vs. and as though these thinges suffise him not : nei-
 ther him self doth receiue the brethren, and them that do re-

12 ceiue, he prohibiteth, and casteth out of the Church. † My
 deereft, do not imitate euil, but that vvich is good. He that

13 doeth vvil, is of Gød : he that doeth il, hath not seen God.

14 † To Demetrius testimonie is giuen of al, and of the truth ic
 self, yea and vve giue testimonie: and thou knowest that
 our testimonie is true.

15 † I had many thinges to vvrite vnto thee : but I vvould
 not by inke and penne vvrite to thee. † But I hope forth-

16 vvith to see thee, and vve vvil speake mouth to mouth. Peace
 be to thee. The freendes salute thee. Salute the freendes by
 name.

^b It seemeth
 (saith S. Bede)
 he vvas an
 Arch-heretike
 or proud Sect-
 maister.

^c That is, I
 vvil rebuke them
 and make them
 knownen to be
 vvicked. Bede.

e com-
 monedg.
 ὁμομιέ-
 σθω





THE ARGUMENT OF THE
EPISTLE OF S. IVDE.



IN the Gospel these are called Fratres Iesu, the brethren of Iesus: Iames and Ioseph, and Simon, and Iude. Their father is called Alpharus, where Iames is termed, Iames of Alpharus: and their mother, Maria Iacobi minoris. Marie the mother of Iames the yonger and of Ioseph. Which Marie in an other place being called Maria Cleophæ, we perceiue their father was named both Alpharus and also Cleophas. And that this Cleophas was brother to Ioseph our Ladies husband, * Hegeppus telleth vs. Therefore because Ioseph was called the father of Christ, his brothers children, were called the brethren, that is (according to the custom of the scripture also) the kinsmen of our Lord: and not because they were the children of Ioseph him self by an other wife, much lesse (as Heluidius the heretike did blaspheme) by our B Ladie the perpetual virgin M A R I E. Howbeit some good authors say, that their mother Marie was the natural sister of our Ladie, and that therefore they are called, Fratres Domini, the brethren of our Lord.

Howsoever that be, three of them are reckened among the 12. Apostles, Iames, and Simon Cananæus, and Iude. Yea and that they were somewhat more then Apostles, though lesse then Peter, S. Paul signifieth, where he saith speaking of him self and Barnabas: As also the other Apostles, and the brethren of our Lord, and Cephas. 1. Cor. 9.

And as S. Luke calleth this Iude, Iude of Iames, so he calleth him self in this Epistle of his, Iude the seruant of Iesus Christ, and the brother of Iames. S. Mathevv and S. Marke do call him Thaddæus, or Lebbaeus also in the Greeke. His feast and his brother Simons together, the Church keepeth Octob. 12. called Simon and Iades day.

His Epistle is an Inuocline against all heretikes (as it were a Commentarie of 2. Pet. 2.) and namely (as S. Aug hath told vs) against those, which misconstrued S. Pauls Epistles and held Only faith. whom he calleth therefore, Men that transerre or peruert the grace of God into riotousnes, v. 4. exhorting Catholikes to be constant and vnswaueable from their old faith, and to contend for the keeping thereof, v. 3. and v. 20. For heretikes (saith he) segregate them selues from the Church and from her faith. v. 19.

THE

* Euseb. hist. li. 3. c. 10.

pag. 179. 646.



THE CATHOLIKE EPISTLE OF IUDE THE APOSTLE.

He exhorteth them to stand to their old faith, shewing them by examples, that it is damnable not to continue and be constant: 8 inveighing against the lecherie, blasphemie, apostasie, banqueting of the heretikes, 14 and that their damnation was long foretold. 17 Catholikes therefore to be reasonable, to reprove the obstinate, to reuener al not desperate, to confesse the wrongs, and to liue them sinles veriously and without mortal sinne, which by Gods grace they may doe.

1 Pet. 1.
N^o. 14,
37.

Gen. 19.
c. inform
ada.



IUDE the seruant of Iesus Christ, and brother of Iames: to them that are in God the Father beloued, and in Iesus Christ preserued, and called. † Mercie to you, and peace and charitie be accomplished.

† My deereft, taking al care to vwrite vnto you of your common saluation, I thought it necessarie to vwrite vnto you: beseeching you to contend for the faith once deliuered to the sainctes. † For there are certaine men secretly entred in (vvhich vv^ere long ago prescribed vnto this iudgement) impious, transferring the grace of our God into riotousnes, and denying the onely Dominator, and our Lord Iesus Christ. † * But I vvill admonish you, that once knowv al things, that Iesus, sauing the people out of the land of Aegipt, * secondly destroyed them vvhich beleued not. † But the Angels vvhich kept not their principallitic, but forsooke their owne habitation, he hath reserued vnder darkenesse in eternal bondes vnto the iudgment of the great day. † As * Sodom and Gomorthe, and the cities adioyning in like maner hauing^c fornicated, and going after other flesh, vv^ere made an example, sustaining the paine of eternal fire. † In like maner these also defile the flesh, and despise dominion, & blaspHEME maiestie. † Vvhen Michael the Archangel, disputing vwith the Diuel, made altercation

¹¹ Diuers Heretikes abuse the libertie of Christs grace and Gospel, to the fulfilling of their carnal lustes and concupiscences.

^c This is our Saviour, not Iosue, as S. Hierom noteth ep. 17. ser Abac. c. 1. v. 18.

¹¹ Such be heretikes, that wil not be subiect to any superior, or that

S s s s i i j ° for

refuse to obey
the lawes ei-
ther of Spirit-
ual or Tem-
poral rulers in
which kinde
(specially in
blaspheming
the supreme
Spiritual Ma-
gistrate) the
Protestants do
passe.

for the body of Moyses: he durst not inferre iudgment of
blasphemie, but said, Our Lord commaund' thee. † But 10
these, vvhhat things so euer certes they are ignorant of, they
blaspheme: and vvhhat things so euer naturally, as dumme
beastes, they knowv, in those they are corrupted.

† Vvo vnto them, vvhich' haue gone in the vvay of 11
* Cain: and vvith the errour of * Balaam, haue for revvard
povvred out them selues, and haue perished in the contra-
diction of Corè. † These are in their bankets, spottes, 12
feasting together vvithout feare, feeding them selues, cloudes
vvithout vvater vvwhich are caried about of vvindes, trees of
autumne, vnfruitful, tvvise dead, plucked vp by the rootes,
† raging vvaves of the sea, foming out their ovvne confu- 13
sions, vvandering starres: to vvhom the storme of darkenesse
is referued for euer. † And of these prophecied Enoch, the se- 14
uenth from Adam, saying, Behold our Lord is come in his
holy thousandes, † to doe iudgement against al, and to re- 15
proue al the impious, of al the vvorkes of their impietic
vvherby they haue done impiously, and of al the hard thinges
vvwhich impious sinners haue spoken against him. † These 16
are murmurers, ful of complaintes, vvalking according to
their ovvne desires, and their mouth speaketh pride, admi-
ring persons for gaine sake.

† But you my deereft, be mindeful of the vvordes vvwhich 17
haue been spoken before by the Apostles of our Lord I E S V S
Christ, † vvho told you, * that in the last time shal come 18
mockers, according to their ovvne desires vvalking in impie-
ties. † These are they vvwhich segregate them selues, sen- 19
sual, hauing not the Spirit. † But you my deereft, building 20
your selues vpon 'our' most holy faith, in the holy Ghost,
praying, † keepe your selues in the loue of God, expecting the 21
mercie of our Lord I E S V S Christ vnto life euerlasting.
† And these certes reprove being iudged: † but them saue, 22
pulling out of the fire. And on other haue mercie in feare: 23
hating also that vvwhich is carnal, the spotted cote.

† And to him that is able to preferue you vvithout sinne, 24
and to sette you immaculate before the sight of his glorie in
exultation in the comming of our Lord I E S V S Christ, † to 25
the onely God our Sauour by I E S V S Christ our Lord be
glorie and magnificēce, empire and power before al worldes,
and novv and for al vvorldes euermore. Amen.

ANNO.

rebuke

because
they
Gen. 4, 8
Nu. 22.
Nu. 16.

1 Tim. 4
2 Tim. 3.
2 Pet. 3.

JOHN

ANNOT.

9. *For the body of Moyses.*] Vhen, why, or how this alteration or combat was betwene S. Michael and the Diuel about Moyses body, no man can declare. only this we see that many truthe and stories were kept in the mouthes and hartes of the faithful, that were not written in Scriptures canonical, as this was among the Iewes. Truthe vwritten, and knowen by tradition.

10. *They blaspheme.*] He speaketh of Heretikes, who being ignorant in Gods mysteries and the diuine doctrine of his Church, when they can not reprove the things, then they fall to execrations, irrisions, and blasphemies against the Priests, Church, and Sacraments, and vwhatsoeuer is godly. Ignorance maketh Heretiker blaspheme.

11. *Cain, Balaam, Corè.*] The Apostle would haue Heretikes specially to be known by the resemblance they haue, first to Cain, in that for enuy that his brothers seruice and sacrifice was accepted and his reiected, slewe his said 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 couetousnes is commonly the cause that first maketh Heretikes and false Prophets. whereupon S. Augustine saith, *He is an Heretike that for temporal commodities sake either coineth or followeth new opinions.* *August. li. de Util. erud. cap. 1.* And lastly by the resemblance they haue with the auncient and notorious Schismaticke Corè, and his companions, vwho forsooke the ordinarie Priesthod appointed by God, and would needes doe sacrifice them selues without lawfull calling. Heretikes resembled to Cain, Balaam, and Corè.

Such in deede be al Heretikes, and such be al their sacraments, seruice, and offices in their Church, as Cores were in his schismatical tabernacles. And as pride was the cause of his reuolting from the obedience of Moyses and Aaron his Priests and true Governours: so is intolerable pride the cause of al Heretikes forsaking their lawfull Pastors and Rulers, and namely of forsaking Christes owne Vicar in earth, our true Aaron, as S. Bernard calleth him. *De consid. li. 2. cap. 8.* To al such forsakers the Apostle here giueth the curse and *Ua* due to the said three, Cain, Balaam, and Corè, and telleth them that the storme of darkenes and eternal damnation is provided for them: most liuely describing al Heretikes (as in some we to our woe haue experience by their maners in our daies) in al this passage euen to the end of the epistle.

12. *These are they which segregate them selues.*] The conditions of Heretikes in the later daies, that is, euer since Christs time, not of these oldely of our age. For there were many that forsooke Gods Church and *segregated them selues* from the fellowship of the faithful euen in the primitiue Church: that we may the lesse maruel at these mens segregating them selues, and going out from the rest into seueral sectes, which S. Augustine therefore calleth *Segregations*. Al Heretikes segregate them selues.



THE



THE ARGUMENT OF THE APOCALYPSE OF S. IOHN.

THAT which the old Testament foretold of Christ him self, the Apostles could report the fulfilling thereof in the new Testament, by way of an historie, euen from his Conception to his Glorification. But of his Church, they could not doe the like: because in their time it did but beginne: being to continue long after them, euen to the end of the world, and then at length to be glorified, as Christ her spouse already is. Hereupon God would haue S. Luke to report in the Actes of the Apostles, the storie of the Churches beginning, and for the rest of it to the end, (that we might receiue this benefite also by the Apostles bandes) he would S. Iohn to tell vs of it in this booke by way of a prophesie.

Hier. ad Paul.
lia.

Of which booke S. Hierome saith: The Apocalypse of S. Iohn hath as many sacraments or mysteries, as vvordes. Yea more then that, In euery vvord there are hid manifold and sundrie senses. Therefore it is very litle that can here be noted, in respect. Yet to giue the good Catholike (whose comfort is here) some litle helpe, the booke may be deuided into five partes.

Ca. 1. 2. 3.

The first (after the Proeme) containeth seuen Epistles from Christ new in glorie, to seuen Churches of Asia, or (for these be maketh al one) to the seuen Bishops of those Churches: meaning not to those only, but to al his Churches & Bishops throughout the world: saying therefore in euery one of them, to al in general: He that hath an eare, let him heare vvhath the Spirit saith to the Churches. As also in euery one he exhorteth vs to fight manfully (in this spiritual warfare of ours against sinne) for the victorie, and in euery one accordingly promisseth vs a reward in heauen. But before this, in the beginning of euery one, he partly commendeth, partly reprehendeth, and exhorteth to penance. Where this is much to be noted, and feared, that among so many, he reproveth some vvhat in al, save only in two, which are the second & the sixth. In the beginning also of euery one, he taketh some peece out of the apparition going before, to frame thereof his style agreeably to the matter of eche Epistle.

Ca. 4. to the 7.

After this admonition to Pastors and their flockes: the second part followeth, wherein the Church and vvhole course thereof from the beginning to the end, is expressed in the opening of a booke in Gods hand, and the seuen scales thereof, by Christ. for the vvich, he seeth praise sung now in heauen and earth, not only to the Godhead, as before, but also (after a new manner) to Christ according to his Manhood. And here, vvhen he is come to the opening of the last scale, signifying Domesday, he letteth that matter alone for a vvhile, and so speaketh more

Ca. 7. to the 12

fully yet of the said course of the Church, he bringeth in an other pageant (as it were) of seuen Angels vvith seuen 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 hereses: and at length after al hereses, a certaine most blasphemous Apostasie being the next preparatiue to the

coming

coming of Antichrist: After al which, Antichrist him self in person shal ap-
peare in the time of the sixt scale, and sixt trumpet, persecuting and seducing (for
the short time of his reigne) more then al before him. The Church notwithstanding
shal still continue, and vvaide through al, because Christ her spouse is stronger
then al these aduersaries. vvhich also straight after the said sixt time, shal in the
seuenth, come in maiestie and iudge al.

3 Of the which iudgement, differring yet a vvhile to speake at large, he doth C. 12. 13. 14.
first in the third part intreat more fully of the Deuill working by Antichrist
and his companie against the Church, that the iustice of Christ afterward in iud-
ging, may be more manifest.

4 At length therefore in the fourth part he commeth to the seuen last plagues, the C. 15. to the 17.
seuenth of them containing the final damnation of the vvhole multitude, societie
or corps of the vvhich, from the beginning of the vvorlde to the end. Vvhich mul-
titude, in the Gospel and first Epistle of this same S. Iohn (as also in the other
Scriptures commonly) is often called Mundus, the vvorlde, and here he calleth
it partly, Meretricem, a vvhore or harlot, because vvhich her concupiscence
shel enticeth the carnal and earthly men away from God: partly, Ciuitatem Ba-
bylon, the Citie of Babylon, because it maketh vvarre against Hierusalem
the Citie of God, and laboureth to hold Gods people captiue in sinne, as it vvas
shadored in Nabuchodonosor & his Babylonians, leading and holding the Ierues
vvhich their Hierusalem, in captiuitie, until Cyrus (in figure of Christ) deliuered
them. But whether al these seuen plagues should be vnderstood (as the seuenth)
of Domesday it self, it is hard to define. More like it is, that the first sixe are to
goe before Domesday: but whether corporally and literally, (so as Moyses pla-
gued Egypt) or rather spirittually, it is more hard to define. Yet it seemeth more
easie, to vnderstand them corporally, as also the plagues vvhich vvhich Elias and
his fellows shal in the time of Antichrist plague the vvhich (vvhich perad-
uenture shal be the same last plagues) vvhich vvhich vvhich vvhich vvhich vvhich
6. But not content to haue described thus the damnation of the vvhole adulterous
& bloudy societie, he doth also expressly report of their three great Captaines dam-
nation, vvhich are these, Antichrist, and his Falseprophet, and the Deuil him self
the author of al this mischief.

5 Finally, on the other side, in the fifth part he reporteth the vspeakable and C. 21. 22.
euertlasting glorie, that the Church after al this suffering, shal by Christ her glo-
rious spouse be assumed vnto. And so he concludeth the booke.





The Church
readeth this
booke at
Martins frō
the 3 Sūday
after Easter
vnto the 4.

The 2 part.
Seuen epistles
to the Chur-
ches.

The Epistle
vpon Michel-
mas day Sep-
temb. 29, & on
the Appari-
tion of S. Mi-
chael Mai. 6.

THE APOCALYPSE OF IOHN THE APOSTLE.

CHAP. I.

9. S. Iohn being banished in the ile Patmos, is commaunded to write to the seuen Churches of Asia (signified by the seuen candlestickes) that which he sawe vpon a Sunday, round about the Sunne of man: 13 vnto the manner of apparition is described.



THE Apocalypse of Iesus Christ
vvhich God gaue him, to make mani-
fest to his seruants the thinges vvhich
must be done quickly: and signified,
sending by his Angel to his seruant
Iohn; † vvhich hath giuen testimonie to
the vvord of God, and the testimonie
of Iesus Christ, vvhich things soeuer

he hath seen. † Blessed is he that readeth and heareth the
wordes of this prophetic: and † keepeth those thinges vvhich
be vvritten in it. for the time is nigh.

† There be many (specially novv a daies) that be great readers, hearers and talkers of Scriptures. but that is not ynough to make them good or blessed before God, except they keepe the things prescribed and taught therein, according to our Saviours saying (Mat. 23.) Blessed are they that heare the vvord of God, and keepe it.

† Iohn* to the seuen churches vvhich are in Asia. Grace to
you and peace from * him that is, and that vvas, and that
shal come, and * from the seuen spirites vvhich are in the sight
of his throne, † and from Iesus Christ vvhich is the faithful
vvirnes, the* first-borne of the dead, & the prince of the kings
of the earth, vvhich hath loued vs, and * vvashed vs from our
sinnes in his blood, -† † and hath made vs * a kingdom and
priestes to God and his father, to him be glorie and empire
for cuer and cuer. Amen. † Behold he commeth vvith the
cloudes, and euery ete shal see him, and * they that pricked
him. And al the tribes of the earth shal bevvaile them selues
vpon him. yea, Amen. † * I am Alpha and Omega, the be-
ginning and end, saith our Lord God, vvhich is, and vvhich
vvas, and vvhich shal come, the omnipotent.

† I Iohn

Exo. 3,
14.

Col. 1.
Heb. 9.
1 Pet. 1.
1 Pet. 2.

Zach. 12

Esa. 44.
Apo. 22.
22, 13.

9 † I Iohn your brother and partaker in tribulation, and the kingdom, and patience in Christ I E S V S, vvas in the Iland, vvhich is called Patmos, for the vvord of God and the
 10 testimonie of I E S V S. † I vvas ^c in spirit ^a on the Domini-
 11 cal day, and heard behind me a great voice as it vvore of a
 12 trompet † saying, That vvhich thou seest, vvrite in a booke:
 13 and send to the seuen churches vvhich are in Asia, to Ephe-
 14 sus, and Smyrna, and Pergamus, and Thiatira, and Sardis, and
 15 Philadelphia, and Laodicia. † ^b And I turned, to see the voice
 16 that spake vvith me. And being turned I savv seuen candle-
 17 sticke of gold: † & in the middes of the seuen candlestickes
 18 of gold, one [∴] like to the Sonne of man, ^a vested in a ^c priestly
 19 garment to the foote, and girded about neere to the pappes
 20 vvith a girdle of gold. † and his head and heares vvore
 vvwhite, as vvwhite vvool, & as snovv, and his eies as the flame
 of fire. † and his feete like to latten, as in a burning fornace.
 and his voice as the voice of many vvaters: † and he had
 in his right hand seuen starres, and from his mouth proce-
 ded a sharpe vvwo edged svvord: and his face, as the sunne
 shineth in his vertue. † And vvhen I had scene him, I fel at
 his feete as dead. And he put his right hand vpon me, saying,
 Feare not. * I am the first and the last, † and alive, and vvas
 dead, and behold I am living for euer and euer, and haue the
 keies of death and of hel. † Vvrite therefore the thinges
 vvhich thou hast scene, and that are, and that must be done
 after these. † The sacrament of the seuen starres, vvhich
 thou hast scene in my right hand, and the seuen candlestickes
 of Gold. ^a the seuen starres, are ^a the angels of the seuen
 churches. and [∴] the seuen candlestickes, are the seuen
 churches.

*c podere
Esa. 18.
24.*

*Esa. 41.
4-44, 6.*

*Banished
thither for re-
ligion by Ne-
ro, or rather
by Domitian,
almost 60 ye-
res after Chri-
stes Ascensio.
c I had a visio,
and not vvith
my corporal
eies, but in spi-
rit I beheld
the similitudes
of the thinges
folovving.*

*b The 1 GENE-
RAL VISION
of the 7 accor-
ding to S. An-
brose.*

*∴ It seemeth
not to be Christ
him self, but
an Angel bea-
ring Chri-
stes perion, & vsing
diuers spee-
ches proper to
Christ.*

*∴ S. Irenaeus
alluding to
this saith,
The Church eue-
ry vvhere prea-
cheth the truth,
and this is the se-
uenfold candle-
sticke, bearing
the light of Christ
&c. Li. 5. ad-
uers. her.*

ANNOTATIONS
CHAP. I.

L. APOCALYPSE.] Of the Apocalypse thus vvriteth the auncient father Denys, Bis hop of An admonition
 Cortoth, as Eusebius allegeth him ll. 7 c. 20 hist. Eccl. *Of this booke (saith he) this is my opinion,* to the reader
 that the matter thereof is far more profound than my vvrit can vvouch vvrite, and I doubt not but almost in
 every sentence of it, there lieth hidden a certaine s^alye exceeding myssical and marvelous, vvhich though I vv-
 derstand not, yet I conceiue that vvnder the vvordes there is a deepe meaning, and I measure not the matter by
 reason, but attribute it to faith, taking it to be more high and diuine, then I can by cogitation comprise: not
 vvritinge those vvvhich I vvnderstand not, but therefore I admire vvith reuerence because my vvrit can not attaine
 to it. Againe S. Augastine saith, that in the Apocalypse many thinges are obscurely spoken, to exercise the
 minde of the reader: and yet some few thinges left vvident, that though them a man may vvith labour searche
 out the rest. Specially for that the author so repeateth the same thinges in diuers verses, it seemeth to speake
 of sundry matters, in deede is found but to vvrite the same thinges diuers vvayes. li. 20 de Ciuit. Dei c. 17. &

Tttt ij, Vvhich.

vvhich vve let downe here in the beginning, to vvarne the good Christian reader, to be humble and vviſe in the reading both of al other holy Scriptures, and namely of thi diuine and deepe prophetic: giuing him further to vnderſtand, that vve vvil in our Annotations, according to our former trade and purpoſe, onely or chiefly note vnto the ſtudious, ſuch places as may be vſed by Catholiques, or abuſed by Heretikes, in the controuerſies of this time, and ſome other alſo that haue ſpecial matter of edification, and that as briefly as may be, for that the volume groweth great.

Numbers myſtical. **4. To the 7 Churches.** That certaine numbers may be obſerued as ſignificatiue and myſtical, it is plaine by many places of holy Scripture, and by the auncient Doctours ſpecial noting of the ſame to many purpoſes. Vwhereby vve ſee the raſhnes of our Aduerſaries, in condemning generally al religious reſpect of certaine numbers in our praices, faſtes, or actions. Namely the number of *ſeven*, is myſtical, and propheticall, perfect, and vvhich (as S. Auguſtine ſaith) the Church knoweth by the Scriptures, to be ſpecially dedicated to the Holy Ghoſt: and to appertaine to ſpiritual mundation, as in the Prophets appointing of Naaman to waſh ſeven times in Iordan, and the ſprinkling of the bloud ſeven times againſt the tabernacle. *li. 4. quaſt. in numer. 9. 33. See li. 2. c. 5. de Gen. ad lit. & li. 5. quaſt. in Deuter. 9. 42.* Al theſe viſions ſtand vpon ſeuens. ſeuens Churches, ſeuens Angels, ſeuens ſtarres, ſeuens ſpirites, ſeuens candleſtickes, ſeuens lampes, ſeuens trumpets, ſeuens vials, ſeuens iornes of the Lambe, ſeuens hills, ſeuens thunders, ſeuens heades of the Dragon, ſignifying the Diuel: ſeuens of the beaſt that is Antichriſt: ſeuens of the beaſt that he harlot rid vpon: finally the number alſo of the viſions is ſpecially marked to be ſeuens, in this booke, and euery time that this number is vſed in this prophetic, is hath a myſterie & a more large meaning, then the nature of that number is preciſely and vulgarly taken for. As vvhens he vvriteth to ſeuens Churches, it is to be vnderſtood of al the Churches in the vvorld: as the ſeuens Angels, for al the Angels or gouernours of the vvhole Catholike Church: and ſo forth in the reſt, becauſe the number of *ſeuens*, hath the perfection of vniuerſalitie in it, as S. Auguſtine ſaith *li. 5. quaſt. in Deuter. 9. 42.*

Grace & peace from God & the holy Angels. **4. From the 7 ſpirites.** The Holy Ghoſt may be here meant, and ſo called for his ſeuensfold giftes and graces, as ſome expoſitours thinke, but it ſeemeth more probable that he ſpeaketh of the holy Angels, by comparing this to the like in the 5 Chapter folloving: vvhens he ſeemeth to call theſe, the ſeuens ſpirites ſent into al the vvorld, as S. Paul to the Hebrewes (c. 1. 14) ſpeaketh of Angels. and ſo the Proteſtants take it in their comentaries: vvhich vve note, becauſe therevpon they muſt needs confeſſe that the Apoſtle here giueth or vvitheth grace and peace, not from God onely, but alſo from his Angels: although that benediction commeth one vvay of God, and another vvay of his Angels or Sainctes, being but his creatures. And ſo they may learne, that the faithful often toyning in one ſpeache, *God and our Lady, our Lord and any of his Sainctes*, to helpe vs or bleſſe vs, is not ſuperſtitious, but an Apoſtolicall ſpeache, and ſo the Patriarch ſaid (Gen. 48. v. 16.) *The Angel that deliuereth me from all euils, bleſſe theſe children.* See the Annot. *Ab. 35. 28.*

God and our Ladie ſaue vs, and the like. **6. A Kingdom and Priests.** As al that truly ſerue God, and haue the dominion and ſuperioritie ouer their concupiſcences and vvhatſoever vvould induce them to finne, be kings: ſo al that employ their vvorkes and them ſelues to ſerue God & offer al their actions as an acceptable ſacrifice to him, be priests. Neuertheleſſe, as if any man vvould therevpon affirme that there ought to be no other earthly povvers or kings to gouerne in vvorldly affaires ouer Chriſtians, he vveth a ſeditious Heretike, euen ſo are they that vpon this or the like places vvhere al Chriſtians be called priests in a ſpiritual ſort, vvould thereſore inferre, that euery one is in proper ſignification a Priests, or that al be Priests alike, or that there ought to be none but ſuch ſpiritual priests. for it is the ſeditious voice of Corè, ſaying to Moyses and Aaron, *Let it ſuffer you, that al the multitude is of holy ones, and the Lord is in them. Why are you entred ouer the people of the Lord? Num. 16.*

Difference of holy daies and vvorkedaies. **10. On the Dominical day.** Many notable pointes may be marked here. firſt, that euen in the Apoſtles time there vvere daies deputed to the ſeruire of God, and ſo made holy and different, through not by nature, yet by vſe and benediction, from other profane or (as vve call them) vvorkedaies.

Sunday made holiday by the Apoſtles & the Churches authoritie. Secondly, that the Apoſtles and faithful abrogated the Sabbath vvhich vvvas the ſeuenth day, and made holy day for it, the next day folloving, being the eight day in count from the creation: and that vvithout al Scriptures, or commaundement of Chriſt that vve reade of, yea (vvhich is more) not onely othervvise then vvvas by the Law obſerued, but plainly othervvise then vvvas preſcribed by God him ſelf in the ſecond commaundement, yea and othervvise then he ordained in the ſeſt creation, vvhens he ſanctified preciſely the Sabbath day, & not the day folloving. Such great povver did Chriſt leave to his Church, and for ſuch cauſes gaue he the Holy Ghoſt to be reſident in it, to guide it into al truthes, euen ſuch as in the Scriptures are not expreſſed. And if the Church had authoritie & inspiration from God, to make Sunday (being a vvorkeday before) an eueralſting holy day: and the Saturday, that before vvvas holy day, now a common vvorkeday: vvhy may not the ſame Church preſcribe & appoint the other holy feaſtes of Eaſter, Vvhitſuntide, Chriſtmas, and the reſt: for the ſame vvazant ſhe hath for the one, that ſhe hath for the other.

As Saturday vvvas in memorie of the creation, ſo Sunday of Chriſts reſurrection. Thirdly, it is to be noted that the cauſe of this change vvvas, for that now vve Chriſtians concerning more our redemption, then our firſt creation, haue the holy day vvhich vvvas before for the

the remembrance of Gods accomplishment of the creation of things, now for the memorie of the accomplishment of our redemption. Vvhich therefore is kept vpon that day on vvhich our Lord rose from life to death, vvhich vvas the day after the Sabbath, being called by the Ievves, *vna* or *prima Sabbathi*, the first of or after the Sabbath. *Mat. 23. Mat. 20. 1 Cor. 16.* Fourthly, it is to be marked, that this holy day by the Apostles tradition also, vvas named *Dominicū dies*, our *Lords day*, or, *the Dominike*, vvhich is also an old Ecclesiastical vword in our language, for the name Sunday is a heathenish calling, as al other of the vverke daies be in our language: some impoted after the names of planets, as in the Romans time: some by the name of certaine Idols that the Saxons did vvorship, & to vvhich they dedicated their daies before they vvere Christians. Vvhich names the Church vseth not, but hath appointed to call the first day, *the Dominike*, after the Apostle here: the other by the name of *Feris*, vntil the last of the vveeke, vvhich she calleth by the old name, *Sabbath*, because that vvas of God, and not by imposition of the heathen. See the marginal Annotation *Luce. 24. 1.*

The Church vseth not the heathenish names of daies: but *Dies Dominicū, feria, Sabbatum.*

Lastly obserue, that God reucaleth such great things to Prophets, rather vpon holy daies, and in times of contemplation, sacrifice, and praier, then on other profane daies. and therefore as S. Peter (*Mat. 10*) had a reuelation at the six: houre of praier, and Zacharie (*Luce. 1*) at the houre of offence, and Cornelius (*Mat. 10*) vvhhen he vvas at his praiers the ninthe houre, so here S. Iohn

god giueth greater grace at holy times of praier & fasting.

11. *Vestied in a Priestly garment.* He appeared in a long garment or vestment proper vnto Priests (for so the vword, *vestes*, doth signifie, as *Sap. 18. 24*) and that vvas most agreeable for him that represented the person of Christ the high Priest, and appeared to Iohn being a most holy Priest, and vvhich is specially noted in the Ecclesiastical historie for his Priestly garment called, *petalum* or *lamina*. *Ensch. li. 3 hist. Ecol. c. 25. & li. 5 c. 23.*

Priestly garments

10. *The seven starres.* The Bishops are the starres of the Church, as the Churches them selues are the golden candlestickes of the vvorlde: no doubt to signifie, that Christ preferueth the truth onely in and by the lawfull Bishops and Catholike Church, and that Christs truth is not to be sought for, in corners or conuenticles of Heretikes, but at the Bishops handes, and vpon the candlestickes vvhich shineth to al in the house.

The true religio manifest as the light on a candlesticke.

Mat. 5. 15

10. *The Angels of the Churches.* The vvhole Church of Christ hath S. Michael for her keeper and Protector, and therefore keepeth his holy day onely by name, among al Angels. And as earthly kingdoms haue their special Angels Protectors, as vs see in the 10 Chapter of Daniel: so much more the particular Churches of Christendom. See S. Hierom in 34. *Exph.* But of those Angels it is not here meant, as is manifest. And therefore Angels here must needs signifie the Priests or Bishops specially of the Churches here, and in them, al the gouernours of the vvhole & of euery particular Church of Christendom. They are called Angels, for that they are Gods messengers to vs, interpreters of his vvill, our keepers and directors in religion, our intercessors, the carriers and offerers of our praiers to him, and mediators vnto him vnder Christ, and for these causes and for their great dignitie they are here and in other places of Scripture called Angels.

Angels Protectors.

Bishops & Priests are called Angels.

Calab. 4. 7.

CHAP. II.

He is commaunded to vwrite diuers things to the churches of Ephesus, Smyrna, Pergamus, and Thyatira: praising them that had not admitted the doctrine of the Heretikes called Nicolaita, 22. and calling others by shrewes vnto penance: 26. and promising reward to him that manfully ouercometh.

1
2
3



AND to the Angel of the Church of Ephesus vwrite, Thus saith he vvhich holdeth the seven starres in his right hand, vvhich vvalketh in the middes of the seven candlestickes of gold, † I know thy vvorkes and labour, and thy patience: and that thou canst not beare euil men, and hast tried them which say them selues to be Apostles, and are not, and hast found them liars: † and thou hast patience, and hast borne for my name

That vvhich before he vvilled him to vwrite to the church, he now vvilleth to be vvritten to the Angels or Bishops of the same onely. vvhether vve see, it is al one, to the Church, and so the head or gouernour thereof.

T t t t i i j name

name, and hast not fainted. † But I haue against thee a fevv 4
 things, bicause †† thou hast left thy first charitie. † Be minde- 5
 ful therefore from vvhence thou art fallen: and doe pe-
 nance, and doe the first vvoikes. But if not: I come to thee,
 and † vvil moue thy candlesticke out of his place, vnlesse
 thou doe penance. † but this thou hast, † because thou ha- 6
 test the factes † of the Nicolaïtes, vvhich I also hate. † He that 7
 hath an eare, let him heare vvhath the Spirit saith to the
 Churches, To him that ouercommeth, I vvil giue to eate of
 the tree of life, vvhich is in the Paradife of my God.

†† By this vve
 see is plainly
 refused that
 vvhich some
 Heretikes hold,
 that a man once
 in grace or cha-
 ritie can neuer
 fall from it.

† And to the Angel of the Church of Smyrna vwrite, 8
 Thus saith † the first and the last, vvhich was dead, and liueth,
 † I know thy tribulation and thy †† pouertie, but thou art 9
 riche: and thou art blasphemed of them that say them selues
 to be levvies and are not, but are the synagogue of Satan.
 † Feare none of these things vvhich thou shalt suffer. 10
 Behold the Deuil vvil send some of you into prison that you
 may be tried: and you shalt haue tribulation ten daies. Be thou
 faithful vntil death: and I vvil giue thee †† the crowne of life.
 † He that hath an eare, let him heare vvhath the Spirit saith 11
 to the Churches, He that shall ouercome, shall not be hurt of
 the †† second death.

†† This Church
 representeth the
 state of them
 that are spoiled
 of their goodes,
 emprisoned, &
 manifoldly af-
 flicted for the
 catholike faith.

†† The singular
 reuerend of Mar-
 tyrdom.

†† The death of
 the body is the
 first death: the
 death of the
 soule, the secōd.
 vvhich Martyrs
 are surest to es-
 cape of all men.

†† The special
 residence of Sa-
 tan is vvhich
 the faithful are
 persecuted for
 Christs truth,
 vvhich not to
 deny the Cath.
 faith for feare,
 is much here
 commended.

† And to the Angel of the Church of Pergamus vwrite, 12
 Thus saith he that hath the sharpe tivo edged svord, † I 13
 know vvhich thou dwellst, vvhich the seate of Satan is:
 and thou holdest my name, and hast not denied my faith.
 And in those daies Antipas my faithful vvitnesse, vvhich was
 slaine among you, †† vvhich Satan dwellleth. † But I haue 14
 against thee a fevv things: because thou hast there, them
 that hold the doctrine of Balaam, vvhich taught Balac † to
 cast a scandal before the children of Israel, to eate and com-
 mit fornication: † so hast thou also them that hold the 15
 doctrine of the Nicolaïtes. † In like maner doe penance. if 16
 not: I vvil come to thee quickly, and vvil fight against them
 vwith the svord of my mouth. † He that hath an eare, let 17
 him heare vvhath the Spirit saith to the Churches, To him
 that ouercommeth I vvil giue the hidden manna, and vvil giue
 him a vvhite † counter: and in the counter, a new name writ-
 ten, vvhich no man knoweth, but he that receiueth it.

† And to the Angel of the Church of Thyatira vwrite, 18
 Thus saith the Sonne of God, vvhich hath eyes as a flame of
 fire,

Apoc. 1,
 17.

Nu. 24,
 14,
 25, 2.

e sign
 calculū

19 fire, and his feete like to latten. † I know thy **vorkes**, and faith, and thy charitie, and ministerie, and thy patience
 20 and thy last vorkes moe then the former. † But I haue against thee a fevv thinges: because thou permittest the
 21 vvoman * Iezabel, vvho calleth her self a propheteffe, to reache, and to seduce my seruantes, to fornicate, and to eate
 22 of thinges sacrificed to idols. † And I gaue her a time that she might do penance: and she vvil not repent from her
 23 fornication. † Behold I vvil cast her into a bedde: and they that commit aduoutrie vvith her, shal be in very great tri-
 24 bulation, vnlesse they do penance from their vorkes: † and her children I vvil kil vnto death, and al the Churches shal knowv * that I am he that searcheth the reines and hartes, and I vvil giue to euery one of you according to his
 25 vorkes. † But I say to you the rest vvwhich are at Thyatira, vvhosoeuer haue not this doctrine, vvwhich haue not knowen the depth of Satan, as they say, I vvil not cast vpon you an
 26 other vveight. † Yet that vvwhich you haue, hold til I come. † And he that shal ouercome and keepe my vorkes vnto
 27 the end: I vvil giue him povver ouer the nations, † and * he shal rule them vvith a rod of yron, and as the vessel of a
 28 potter shal they be broken, † as I also haue receiued of my father: and I vvil giue him the morning starre. † He that
 29 hath an eare, let him heare vvhat the Spirit saith to the Churches.

3 Reg. 18.

1 Reg. 16. Pf. 7, 10 Jer. 11, 20. depthes

Pf. 1, 9.

None of these are any thing vvorth vvithout the other.

Vvho steth not here that good vorkes deserue alu- tido, as it vvorkes damnation: and that it is not faith alone that God reuwardeth but that faith vvwhich vvorketh by chari- tie?

This great pri- uilege of Sa- tisfeth of the povver and pre- eminence of Christ, vvwhich his father gaue him according to his humi- tie, and therfore to deny it to Saints, is to deny it to Christ him self.

ANNOTATIONS
CHAP. II.

- 1. *Holdeth the fenum.* Much to be obserued, that Christ hath such care ouer the Church and the Bishops thereof, that he is said here to beare them vp in his right hand, and to vvalk in the middes of them: no doubt to vphold and preferue them and to guide hem in al truth.
- 2. *Thy vorkes, labors, patience &c.* Things required in a bishop. first, good vorkes, and great patience in tribulation. next, zeale and sharpe discipline toward offenders is here comended in them. thirdly, vvifedom & diligence in trial of false Apostles and preachers coming in the pe- fkinnes: vvhere is signified the vvatchful prouidence that ought to be in them, that Heretikes enter not into their flockes.
- 3. *vvil moue.* Note: hat the cause vvhy God taketh the truth from certaine countreies, and remoueth their Bishops or Churches into captiuitie or defolation, is the sinne of the Prelates and se that God ta- peo- ple. And that is the cause (no doubt) that Christ hath taken avvay our golden candlestick, that is, our Church in England. God graunt vs to remember our fall, to doe penance and the for- mer vorkes of chastie vvwhich our first Bishops and Church vvret notable and renouvvmed for.
- 4. *Beccasion hateth.* Vve see here that of al things, Christian people (specially Bishops) Zeale against should haue great zeale against Heretikes and hate them, that is, their vvicked doctrine and con- ditions, euen as God hateth them. for vvwhich onely zeale, our Lord saith here that he beareth vvith some Churches and Prelates, and saue them from perishing.

Christ's care of his Church.

Special vertues required in a Bishop.

sinne is the cau- se that God ta- keth the Ca- h- faith from cou- tries.

of

Nicolaites the first Heretikes so called, as a paterne of Asi- ans, Lutherans, and the like peculiar callings.

Balaams over- coming Gods people by per- suation of le- cherie and bel- licheete, vvas a type of Heret- icks.

Zeale against Heretikes.

Achab and **Iezabel**.

Free vvil. **God** is not au- thor of euil.

They that com- municate vwith Heretikes, shal be dāned vwith them

Saints also are **Patrones**, not only Angels.

6. *Of the Nicolaites.* Heretikes haue their callings of certaine persons, as is noted at large *Act. 15. 24.* These had their name of Nicolas, one of the 7 first Deacons that vvere chosen *Act. 6.* Vvho is thought to haue taught communie of yvonne or vviues, and that it vvas lawfull to eate of meates offered to idols. Vvch later point is such a thing, as if one should hold it lawfull to receiue the bread or vvine of the new Communion, vvch is a kinde of *idolatrie*, that is, *idola- trious meates*. for though such creatures be good by creation, yet they be made execrable by profane blessings of Heretikes or Idolaters. And concerning the name of Nicolaites giuen here by our Lord him self to those Heretikes, it is a very paterne and marke vnto the faithful for euer, vvhat kinde of men they should be, that should be called after the like sort, Arians, Macedonians, Nestorians, Lutherans, Zuinglians, &c. See S. Hierom *cont. Lucifer. in fine.*

14. *To cast a scandal.* Iosephus writeth that vvhen Balaam could not curse Gods people, nor otherwise annoy them, he taught Balac a vway how to ouerthrow them: to vviz, by presenting vnto them their Heathen vvomen very beautiful, and delicate dishes of meate offered to Bel-phegor: that so being tempted they might fall to heathenish maners and displease God. To vvch craftie counsel of Balaam the Apostle resembleth Heretikes fraude, vvho by offering of libertie of meate, vvomen, Church goodes, breache of vvowes, and such other licentious allurements, cause many moe to fall, then by their preaching.

19. *The vvoman Iezabel.* He vvarneth Bishops to be zelous and stout against false Prophets and Heretikes of vvhat sort soeuer, by alluding covertly to the example of holy Elias that in zeale killed 450 false prophets of Iezabel, and spared not Achab nor Iezabel them selues, but told them to their faces that they troubled Israel, that is, the faithful people of God. And vvether there vvere any such great vvoman then, a furtherer and promotour of the Nicolaites, vvhom the Prophete should here meane, it is hard to say.

21. *She vvill not repent.* See free vvil here most plainly, and that God is not the proper cause of obduration or impenitence, but man him self onely. Our Lord giueth sinners so long life, specially to expect their amendment: but Iezabel (to vvhom the Apostle here alludeth) vvould neuer repent.

22. *They that cōmit aduentic vwith her.* Such as communicate vwith Heretikes, shal be dam- ned (alas) vwith them. for, not onely such as vvere in their hartes, of Iezabels religion, or inwardly beleued in Baal, but such as externally for feare vvorshipped him (vvch the Scriptures call, bowing of their knees to Baal) are culpable. as novv many bow their knees to the Communion, that bow not their hartes.

26. *Free vvil giue him pouer.* Obserue that not onely Angels haue pouer and regiment ouer Countries vnder God, but novv for the honour of Christs humane nature, and for his ministrie in the vvorld, the Saints deceased also, being in heauen, haue gouernement ouer men and Pro- uinces, and therefore haue to doe vvith our affaires in the vvorld. Vvch is against the Heretikes of these daies, that to take avvay our prayers to Saints, vvould spoile them of many soueraine dig- nities, vvherein the Scriptures make them equal vwith Angels.

CHAP. III.

He is commaunded to vvrite to the Churches of Sardis, Philadelphia, and Laodicia: recalling them that erre to penance by repenting, but praising the rest, and promising reward to him that ouercometh: 25. detesting also the cold indifferens Christian. 20. He saith that God knocketh at the doore of mens hartes by offering his grace, for to enter in to him that vvill open vnto him by consent of free vvil.



And to the Angel of the Church of Sardis, I write, Thus saith he that hath the seue Spi- rites of God, and the seuen starres, I know thy vvorkes, that thou hast the name that thou liuest, and thou art dead. † Be vigi- 2- lant, and confirme the rest of the things vvch vvete to die. For I finde not thy vvorkes ful before my God. † Haue in 3- minde therefore in vvhat maner thou hast receiued and heard: and

1 *Ibes. 5,*
2. *2 Pet.*
3. 10.
Apo. 16,
25.

Esa. 22,
22.

4 i aplur
Ecclesia.
stici 24,
9. 14.
Col. 1, 15.

and keepe, and doe penance. If therefore thou vwatch not,* I
 vvil come to thee as a theefe, & thou shalt not know vwhat
 4 houre I vvil come to thee. † But thou hast a fevv names in
 Sardis, c vvhich haue not defiled their garments: and they
 shall vvalke vvith me in vvhites, because they ²² are vvorthy.
 5 † He that shall ouercome, shall thus be vested in vvwhite gar-
 mentes, and I vvil not put his name out of the booke of life,
 6 and I vvil confesse his name before my father, and before his
 Angels. † He that hath an eare, let him heare vwhat the Spi-
 rit saith to the Churches.
 7 † And to the Angel of the Church of Philadelphia
 vwrite, Thus saith the Holy one and the True one, he that
 hath the * key of Dauid: he that openeth, and no man shut-
 8 teth: shutteth, and no man openeth. † I know thy vvorkes.
 Behold I haue giuen before thee a doore opened vvhich no
 man can shut: because thou hast a litle povver, and hast kept
 9 my vvord, and hast not denied my name. † Behold I vvil
 giue of the synagogue of Satan, vvhich say they be Ievves,
 and are not, but doe lie. Behold I vvil make them come and
 10 adore before thy feete. and they shall know that I haue
 loued thee. † because thou hast kept the vvord of my pa-
 11 tience, and I vvil keepe thee from the houre of tentation,
 vvhich shall come vpon the vvhole vvorld to tempt the inha-
 12 bitants on the earth. † Behold I come quickly: hold that
 vvhich thou hast, ¹² that no man take thy crowne. † He
 that shall ouercome, I vvil make him a pillar in the temple of
 my God: and he shall goe out no more: and I vvil vwrite
 vpon him the name of my God, and the name of the citie of
 my God, nevv Hierusalem vvhich descendeth out of heauen
 13 from my God, and my nevv name. † He that hath an eare,
 let him heare vwhat the Spirit saith to the Churches.
 14 † And to the Angel of the Church of Laodicia vwrite,
 Thus saith Amen, the faithful and true vvitness, * vvhich is
 15 the beginning of the creature of God. † I know thy
 vvorkes, that thou art neither colde, nor hote. I vvould thou
 16 vvere colde, or hote. † But because thou art ¹⁶ lukevvwarne,
 and neither cold nor hote, I vvil begin to vomite thee out
 17 of my mouth. † Because thou saiest, That I am riche, and en-
 riched, and lacke nothing: and knowest not that thou art a
 miser, and miserable, and poore, and blinde, and naked.
 18 † I counsel thee to bye of me gold fire-tried, that thou maicst
 be

c Such as haue
 not comitted
 deadly sinne af-
 ter baptisme.
 22 Note that
 there is in ma
 a vvorthinesse
 of the ioyes of
 heauen, by ho-
 ly life. & this
 is a comō spee-
 che in holy
 Scripture, that
 man is vvorthy
 of God, of hea-
 uen, of saluatiō.

Vuuu be

∴ God first calleth vpon man and knocketh at the doore of his hart: that is to say, offereth his grace, and it lieth in man to giue consent by free will holpen also by his grace.

be made riche: and maicst be clothed in vvhite garmentes, that the confusion of thy nakednes appeare not: and vwith eie-salue anoint thine eies, that thou maicst see. † I, * vvhom I loue, do rebuke and chastise. Be zelous therefore and doe penance. † Behold I stand at the doore and ∴ knocke. if any man shal heare my voice, and open the gate, I vvil enter in to him, and vvil suppe vwith him, and he vwith me. † He that I shal ouercome, I vvil giue vnto him to sitte vwith me in my throne: as I also haue ouercome, and haue sitten vwith my father in his throne. † He that hath an eare, let him heare what the Spirit saith to the Churches.

Pror. 3,
12. Heb.
12, 6.

ANNOTATIONS
CHAP. III.

- Doing vvel in respect of re-ward. 5. *He that shal overcome.* In all these speeches to diuers Bishops and their Churches, he continually encourageth them to constancie in faith and good life, by setting before their eies the reward of the next life. And yet the Calvinists vwould haue no man do good in respect of such reward.
- Adoration of creatures, called Dulia. 9. *Adore before thy feete.* You see this vword of adoration is in Scriptures vtied for vvorship of creatures also, and that to fall before the feete of holy men or Angels for duety and reuerence, is not idolatrie, except the proper honour due to God, be giuen vnto them. See the Annotations vpon the 11 & 22 Chapter concerning the Apostles prostration before the Angel. And the Aduersaries euasion, saying that the adoration vvas of God onely: and that, *before the feete* of the partie, signifieth nothing els but, *in his presence*, is false and against the phrase of Scriptures. as 4 Reg. 4. vwhere the Sunamite adored Elizus, falling downe before his feete. and 4 Reg. 2. the sonnes of the Prophets adored him in the same sort. and here this adoration can not be meant: but of the Bishop or Angel of Philadelphia, because he promiseth this honour as a reward, and as an effect of his loue towards him, saying, *And they shal knowe that I haue loued thee.* And that vvhich he saith in the 22 Chapter, *I sel downe to adore before the feete of the Angel*: the very same he expresth thus in the 19 Chapter, *I sel before his feete to adore him*: making it all one, to adore before his feete, and to adore him.
- Perseuerance in good & continuing to the end. 11. *That no man take thy crowne.* That is, his crowne of euerlasting life and glorie, if he perseuere not to the end in faith & good vvorkes: otherwise another shal enter into his place, as Matias did both to the dignitie of the Apostleship, & to the heavenly crowne due for the vvel vviling and executing of the same function: vvhich Iudas might and should haue had, if he had perseuered to the end. and as the Gentiles came into the grace and place of the Iewes. Other difficulties concerning this kinde of speache are resolued in Schoolemen, and are not here to be stoude vpon.
- Neuters or indifferents in religion. 16. *Luke-warme.* Zeale and seruour is commendable, specially in Gods cause: and the Neuters that be neither hote nor cold, are to Christ and his Church burdalous and losesome, as luke-warme vvater is to a mans stomake, prouoking him to vomite. and therfore he threatneth to void vpon such Neuters out of his mouth.

CHAP. IIII.

The 2 part. first, the booke with 7 selles: secondly, 7 Angels with trumpets.

1. *A doore being open in heauen, he sawe one sitting in a throne, 4 and round about him foure and twentiethe seaters sitting, 6 and the foure beastes here described, 9 vvhich vvith the 24 seaters continually glorified him that sat in the throne.*

AFTER

1 **A**FTER these things I looked, and behold a
 doore open in heauen, and the first voice
 which I heard, vvas as it vvere of a trompet
 speaking vwith me, saying, Come vp hither,
 and I vvill shew thee the thinges vvhich must
 2 be done quickly after these. † Immediately I vvas in spirit:
 and behold there vvas a seate sette in heauen, and vpon the
 3 seate one sitting. † And he that sate, vvas like in sight, to the
 Iasper stone, and the Sardine: and there vvas a raine-bow
 4 round about the seate, like to the sight of an Emeraud. † And
 round about the seate, foure and tventie seates: and vpon
 the thrones, foute and tventie seniors sitting, clothed about
 in vvhite garmentes, and on their heades crownes of gold.
 5 † And from the throne proceeded lightenings, and voices,
 and thunders: and seuen lampes burning before the throne,
 6 vvhich are the seuen Spirites of God. † And in the sight of
 the seate, as it vvere a sea of glasse like to crysell: and in the
 middes of the seate and round about the seate :: foure beastes
 7 ful of eies before and behind. † And the first beast, like to
 a lion: and the second beast, like to a calfe: and the third beast,
 hauing the face as it vvere of a man: and the fourth beast, like
 8 to an egle flying. † And the foure beastes, euery one of them
 had sixe vvinges round about: and vvithin they are ful of
 eies, and they had no rest day and night, saying, *Holy, Holy,
 Holy, Lord God omnipotent, vvhich vvas, and vvhich is, and vvhich*
 9 *shal come.* † And vvhen those beastes gaue glorie and ho-
 nour and benediction to him that sitteth vpon the throne,
 10 that liueth for euer and euer: † the foure and tventie se-
 niors fel dovne before him that sitteth in the throne, and
 adored him that liueth for euer and euer, and cast their
 11 crownes before the throne, saying, † Thou art vvorthise O
 Lord our God to receiue glorie and honour and povver: be-
 cause thou hast created al thinges, and for thy vvil they vvere
 and haue been created.

**THE VI-
 SION.**
 In which is re-
 presented vnto
 vs the glorie
 and maiestie
 of God in hea-
 uen, and the
 incessant ho-
 nour & praises
 of al Angels
 and Saints
 assisting him.
 Vvhich is re-
 sembled in the
 daily honour
 done to him
 by al orders
 and sortes of
 holy men in
 the Church
 militant also.

:: These foure
 beastes, and the
 like described
Exech. 1. by the
 iudgement of
 the holy Do-
 ctors signifie
 the 4 Euange-
 listes, and in
 them al true
 preachers. the
 man, Mathevv:
 the lio, Marke:
 the calfe, I uke:
 the egle, Iohn:
 See the causes
 hereof in the
 Summe of the
 4 Euangelist.
*pag. 1. S. Grego-
 in 1 Exech.*

Ej. 6. 3.

ANNO TATIONS
 CHAP. III.

Holy, holy, holy. This vvord is thrise repeated here, and *Ej. 6. 3.* and to the imitation thereof, in the seruice of the holy Church, at *Te Deum*, and at Masse, specially in the Preface next before the great mysterie, for the honour of the three persons in the B. Trinitie, and that the Church militant may ioyne vwith the triumphant, and vvith al the orders of Angels, vvho also are present

Vuuu ij at

at the consecration, and doe seruice thre to our common Lord and Maister, as S. Chrystom writeth li. 6 de Sacerdotio. and he. 1. de verb. Esa. 10. 1. The Greekes call it, the hymne Trifagies, that is, *Thise holy.*

CHAP. V.

¶ S. Iohn weeping, because no man could open the booke sealed with seuen seales: & the Lambe that was slaine, opened it: which being done, & the foure beastes and foure and twentie seniors, with an innumerable multitude of Angels & all creatures, did glorifie him exceedingly.

THE VISION.

¶ S. Gregorie taketh it to be the booke of holy Scripture. li. 4. Dialog. c. 41.

¶ He speaketh not of the damned in Hel, of whom there could be no question: but of the faithful in Abrahams bosome, & in Purgatorie.

¶ So did Iacob (Gen. 49) call Christ, for his kingly fortitude in subduing the world vnto him.

¶ The Epistle vpon al. Halloves eue.

¶ So Christ is called for that he is the immaculate host or sacrifice for our finnes.

¶ This maketh against the Calvinistes who are not content to say that we merite not, but that Christ merited not for himself. Calu. Philip. 1. v. 9.

¶ The Epistle in a vniuersal Masse of the holy Angels.



AND I saw in the right hand of him that sat upon the throne, a booke written within and without, sealed with seuen seales. ¶ And I saw a strong Angel, preaching with a loude voice, Vvho is vvorthie to open the booke, & to loose the seales thereof? ¶ And no man vvas able neither in heauen nor in earth, nor vnder the earth, to open the booke, nor looke on it. ¶ And I wept much because no man vvas found vvorthie to open the booke, nor to see it. ¶ And one of the seniors said to me, Vvewepe not: behold the * lion of the tribe of Iuda, the roote of Dauid, hath vvonne, to open the booke, and to loose the seuen seales thereof.

¶ And I saw, and behold in the middes of the throne and of the foure beastes and in the middes of the seniors, a Lambe standing as it were slaine, hauing seuen hornes & seuen eyes: vvich are the seuen spirites of God, sent into all the earth. ¶ And he came, and receiued the booke out of the right hand of him that sat in the throne. ¶ And vvhen he had opened the booke, the foure beastes and the foure and twentie seniors fel before the Lambe, hauing euery one harpes, and golden vials full of odours, vvich are the prayers of sainctes: ¶ and they sang a new canticle, saying, Thou art vvorthie o Lord to take the booke, and to open the seales thereof: because thou vvas slaine, and hast redeemed vs to God in thy blood out of euery tribe and tonge and people and nation, ¶ and hast made vs to our God a kingdom and priestes, and we shal reigne vpon the earth.

¶ And I looked, and heard the voice of many Angels round about the throne, and of the beastes & of the seniors: and the number of them vvas * thousandes of thousandes, ¶ saying

Gen. 49.
9.

1 Pet. 2.
Kinges

Dan. 7.
10.

riches

Apoc. 4,
11.

12 † saying vwith a loud voice, The Lambe that vvas slaine, is
13 vworthie to receiue powver, and diuinitie, and vvifedom, &
strength, and honour, and glorie, and benediction. † And
14 euery creature that is in heauen, and vpon the earth, and vn-
der the earth, and that are in the sea, and that are therein: al-
did I heare saying, * To him that sitteth in the throne, & to
the Lambe, benediction and honour and glorie and powver
for euer and euer. † And the foure beastes said, Amen. And
the foure and twentie seniors fel on their faces: and adored
him that liueth for euer and euer. †

At the old
creatures are
bound to giue
honour, not
onely to God,
but to Christ as
man, and our
redeemer: & so
they here doe.

ANNOTATIONS
CHAP. V.

8. *The praises of Saints.* Hereby it is plaine that the Saints in heauen offer vp the praises of
faithful and holy persons in earth (called here Saints, and in Scripture often) vnto Christ. And
among so many diuine & vnsearchable mysteries set dovyne vwithour exposition, it pleased God
yet, that the Apostle him self should open this one point vnto vs, that these odours be the laudes
and praises of the faithful, ascending and offered vp to God as incense, by the Saints in heauen.
that so the Protestants may haue no excuse of their error, That the Saints haue no knowledge
of our affaires or desires.

The Saints in
heauen offer
our praises to
God.

10. *A kingdom and priests.* To serue God and subdue vices and sinnes, is to reigne or to be a
king (spiritually. likewise to offer vnto him the sacrifices of good vvorkes, is to be a priest after a
sort: though neither the one nor the other in proper speache. See the Annotation before
Chap. 1. v. 6.

Spiritual kings
and Priests.

11. *Euery creature.* He meaneth the creatures in heauen, as Angels and Saints. the holy per-
sons in earth, and those that were in Limbo, or be in Purgatorie (for of the damned in hel he can
not speake in this case:) lastly, of the peoples in Islands (here called the seas vvhich the Prophets
vie often to name scuerally, vvhether they foretel the spreading of Christs glorie through the vvorld,
as Eia. c. 49. Heare ye Islands and you people a far of. &c.

Limbo Patrum
and Purgatorie.

CHAP. VI.

1. *Four scales of the seven being opened, there followe diuerse afflictions against the earth.*
2. *When the fifth scale was opened, the soules of martyrs desire that the iud-
gement may be hastened: 12. and at the opening of the sixt, there are signes
3. *beheld of the iudgements to come.**

1
2



ND I sawv that the Lambe had opened
one of the seuen scales, and I heard one of
the foure beastes, saying, as it vvere the
voice of thunder, Come, and see. † And
I sawv: And behold a vvwhite horse, and he
that sare vpon him had a bovv, and there
vvvas a crowne giuen him, and he vvent forth conquering
that he might conquer.

Vuuu iij † And

† And vwhen he had opened the second seale, I heard the 3
second beast, saying, Come, & see. † And there vvent forth an 4
other horse, redde: and he that sate thereon, to him it vvas gi-
uen that he should take peace from the earth, and that they
should kil one an other, and a great svword vvas giuen to
him.

† And vwhen he had opened the third seale, I heard the 5
third beast, saying, Come, and see. And behold a blacke horse,
and he that sate vpon him, had a balance in his hand. † And 6
I heard as it vvere a voice in the middes of the foure beastes
saying: Tvv poundes of vvheate for a penie, and thrise tvv
poundes of barley for a penie, and vvine and oile hurt thou
not.

† And vwhen he had opened the fourth seale, I heard a 7
voice of the fourth beast, saying, Come, & see. † And behold 8
a pale horse: and he that sate vpon him, his name vvas death,
and hel solovved him. and povver vvas giuen to him ouer
the foure partes of the earth, to kil vvith svword, vvith fa-
mine, and vvith death, and vvith beastes of the earth.

† And vwhen he had opened the fifth seale: I savv 9
the altar the soules of them that vvere slaine for the vvord of
God, and for the testimonie vvich they had. † 10
cried vvith a loude voice, saying, How long Lord, holy &
true, iudgest thou not and 11
reuengest thou not our bloud
of them that dwell on the earth? † And vvwhite stoles vvere 11
giuen, to euery one of them 12
one: and it vvas said to them,
that they should rest yet a litle time, 13
til their fellovv-seruantes
be complete, and their brethren, that are to be slaine euen as
they.

*11 This one stole
signifieth the
glorie or blisse
of the soule
onely, but at the
day of iudge-
ment they shal
haue it doubled
by adding the
glorie of their
body also.*

† And I savv, vwhen he had opened the sixt seale, and 12
hold there vvas made a great earth-quake, and the sunne be-
came blacke as it vvere sacke cloth of heare: and the vvhole
moone became as bloud: † and the starres from heauen fel 13
vpō the earth, as the figge tree casteth her greene figges when
it is shaken of a great vvinde: † and heauen departed as a 14
booke folded together: and euery hil, and ilandes vvere
moued out of their places. † And the kinges of the earth, & 15
princes, and tribunes, and the riche, and the strong, and euery
bond-man, and free-man * hid them selues in the dennes and
the rockes of mountaines. † And they say to the moun- 16
tains

*c The tribula-
tion that shal
fall in the time
of Antichrist.*

Osee. 10.
Lm. 23,
50.

17 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: † because the great day of their wrath is come, and vwho shal be able to stand?

ANNOTATIONS
CHAP. VI.

9. Under the altar. Christ as man (no doubt) is this altar, vnder which the soules of all Martyrs liue in heauen, expecting their bodies, as Christ their head hath his body there already. And for correspondence to their place or state in heauen, the Church laieth commonly their bodies also or relikes neere or vnder the altars, vwhere our Saviours body is offered in the holy Masse: and hath a special prouiso that no altars be erected or consecrated vwithout some part of a Saints body or relikes. *Cons. African. can. 50. Carthag. 1. can. 10. See S. Hierom cons. vigilans c. 3. S. Augustine de ciuit. li. 8. c. 27. S. Gregorie li. 1. ep. 50. li. 1. ep. 12. li. 2. ep. 58.* Vwhere vnto the Prophet seemeth here to allude, making their soules also to haue their being in heauen, as it vvere vnder the altar. But for this purpose note vvel the vvordes of S. Augustine (or vwhat other auncient Writer soeuer vvas the author thereof) *Ser. 11 de Sanctis. Under the altar (saith he) of God I saw the soules of the flaine. What is more reuerent or honorable, then to rest vnder that altar on vwhich sacrifice is done to God, and in vwhich our Lord is the Priest: as it is vwritten, Thou art a Priest according to the order of Melchisedec? Rightly do the soules of the iust rest vnder the altar, because vpon the altar our Lordes body is offered, neither vwithout cause do the iust there call for reuenge of their blood, vwhere also the blood of Christ is shed for sinners, and many other goodly vvordes to that purpose.*

Consecration
of altars vvith
Saints relikes.

This place also the vvicked heretike Vigilantius (as S. Hierom vvriting against him vvitnesseth c. 2) abused to proue, that the soules of Martyrs and other Saints vvere included in some certaine place, that they could not be present at their bodies and monuments (vwhere Christian people vsed in the primitiue Church to pray vnto them, as Catholike men doe yet) nor be vwhere they list, or vwhere men pray vnto them. To vwhich the holy doctor answereth at large, that they be vvhere soeuer Christ is according to his humanitie: for vnder that altar they be. Part of his vvordes be these, that you may see huu this blessed father refused in that Heretike the Calvinistes so long before they vvere borne. *Doest thou (saith he) prescribe lawes to God? Doest thou fetter the Apostles, that they may be kept in prison til the day of iudgement, and be kept from their Lord, of vvhom it is vwritten, They shall be with the Lambe, vvither soeuer he goeth. If the Lambe be in every place, then they that be vvith the Lambe, must be every vvhere. And if the diuel and vvicked spirits gadding abroad in the vvorld, vvish passing celeritie, be present every vvhere: shal holy Martyrs after the shedding of their blood, be kept close vnder an altar, that they can not flure out from thence? So answereth this learned doctor.*

Saints be present
at their
tombs and re-
likes.
The Calvinistes
heretic concerning
the Saints
contuted by S.
Hierom long
agoe.

Apo. 14.

Vvwhich misliketh our Calvinistes so much, that they charge him of great error, in that he saith, Christ according to his humanitie is every vvhere, as though he vvere an Vbiquetarie Protestant. Vwhere, if they had any iudgement, they might perceiue that he meaneth not, that Christ or his Saints should be personally present at once in every place alike, as God is: but that their motion, speede, and agilitie to be vvhere they list, is incomparable, and that their povver and operation is accordingly. vvhich they may learne to be the holy doctors meaning, by the vvordes that solovv of the Diuel and his ministers: vvhó he affirmeth to be every vvhere no other vvise but by their exceeding celeritie of being and vvorking mischeefe novv in one place, novv in an other, and that in a moment. For though they be spirites, yet are they not every vvhere at once according to their essence. And for our new Diuines it vvere a hard thing to determine, hovv long Satan (that told our Lord he had circuted the earth) vvvas in his iourney, and in the particular consideration and tentation of Iob: and hovv many men he assaulted in that his one circuite. No, no. Such curious companions know nothing, nor beleue nothing, but that they see vvith corporal eies, and teach nothing but the vvay to infidelitie.

They vnlearnedly
accuse S.
Hierom as an
Vbiquistie.

Iob. 1.

10. And they cried. S. Hierom also against the said Vigilantius reporteth, that he vsed an argument against the prayers of Saints out of this place, for that these Martyrs That Saints cried for reuenge, and could not obtaine. But vve vvil report his vvordes, that you may see pray for vs, S. how like one heretike is to an other, these of our daies to those of old. *Thou saiest in thy Hierom probooke (saith S. Hierom c. 3.) that vvholes vvve be aliue, one of vs may pray for an other: but after vde be dead, no mans prayer shal be heard for an other: specially seeing the Martyrs as king reuenge of their blood, Heretike Vigilantius could not obtaine. So said the Heretike. Against vvhich the holy Doctor maketh a long refutation, prouing that they pray much more aiter they be in heauen, then they did here in earth:*

Hovv S. Hieró
saith, Christ &
his Saints are
every vvhere.

earth: and that they shal be much sooner heard of God, then when they were in the world.

But for the Heretikes argument framed out of these vvordes of the Apocalypse thus, *These Martyrs did not obtaine, ergo Saints do not pray for vs*: it was so friuolous, and the antecedent so manifestly false, that he vouchsafed not to stand about it. For it is plaine that the Martyrs here were heard, and that their petition should be fulfilled in time appointed by God (vvherevnto they did and do alvvayes conforme them selues:) for it was said vnto them, *That they should rest yet a litle time, til &c.* And that Martyrs praers be heard in this case, our Sauour testifieth Luc 18 saying, *And vvill not God reuenge his elect: at cris so him day and night? I say to you, he vvill quickly reuenge them.* And if God do not heare the Saints sometime nor graunt their requestes, is it therefore consequent that they do not or may not pray? Then Christ him self should not haue praied his father to remoue the bitter cuppe of death from him, because that petition was not graunted.

How Martyrs
crie for re-
uenge.

10. *Reuengest thou not?* They do not desire reuenge vpon their enemies for hatred, bus of charitie and zeale of Gods honour, praying that his enemies and the persecutors of his Church and Saints, that vvill not repent, may be confounded: and that our Lord would accelerate his general iudgement, that so they might attaine the perfect crowne of glorie promised vnto them, both in body and soule: vvich is to desire the resurrection of their bodies, vvich then shal triumph perfectly and fully ouer the persecutors that so cruelly handled the bodies of the elect, vvich shal then appeare glorious to the enemies confusion.

11. *Til their fellow seruantes be complete.* There is a certaine number that God hath ordained to die for the testimonie of truth and the Catholike faith, for conformitie of the members to the head CHA. 11. 17 our cheefe Martyr, and til that number be accomplish ed, the general condemnation of the vvicked persecutors shal not come, nor the general reward of the elect.

CHAP. VII.

The earth being to be punished, 3 they are commaunded to seue them that are signed in their foreheade: 4 vvich are deseribed and numbered both of the Ievvvs and Gentiles, blessing God. 13 Of them that were clothed in vvHITE stoles or long robes.

b The Epistle
vpon Al hal-
loves day.

11 It is an al-
lusion to the
signe of the
Crosse vvich
the faithful
beare in their
foreheads, to
shew they be
not ashamed
of Christ. 5.
August. trait.
43. in 10.

c Of all the tri-
bes put toge-
ther, so many,
144000.

He signifieth by
these thousands
and the multi-
tude following

AFTER these things I savv foure Angels stading 1
vpon the foure corners of the earth, holding the
foure vvindes of the earth that they should not
blouv vpon the land, nor vpon the sea, nor on
any tree. † b And I savv an other Angel ascending from the 2
rising of the sunne, hauing the signe of the liuing God: & he
cried vvith a loud voice to the foure Angels, to vvhom it
was giuen to hurt the earth and the sea, † saying, Hurt not 3
the earth and the sea, nor the trees, til vvve signe the seruants
of our God in their foreheades.

† And I heard the number of them that vvere signed, an 4
hundred fourtie foure thousand vvere signed, c of euery tribe
of the children of Israell. † Of the tribe of Iuda, tvvelve 5
thousand signed. Of the tribe of Ruben, tvvelve thousand si-
gned. Of the tribe of Gad, tvvelve thousand signed. † Of the 6
tribe of Aser, tvvelve thousand signed. Of the tribe of Neph-
thali, tvvelve thousand signed. Of the tribe of Manasses,
tvvelve

- 7 *twelve thousand signed.* † Of the tribe of Simeon, *twelve thousand signed.* Of the tribe of Leui, *twelve thousand signed.* Of the tribe of Issachar, *twelve thousand signed.* † Of the tribe of Zabulon, *twelve thousand signed.* Of the tribe of Ioseph, *twelve thousand signed.* Of the tribe of Benjamin, *twelve thousand signed.*
- 9 † After these things I saw a great multitude which no man could number, of all nations, and tribes, and peoples, & tongues: standing before the throne, and in the sight of the Lambe, clothed in white robes, and *in* palmes in their hands:
- 10 † And they cried with a loud voice, saying, Saluation to our God which sitteth vpon the throne, and to the Lambe.
- 11 † and all the Angels stood in the circuite of the throne and of the seniors and of the foure beastes: and they fell in the sight of the throne vpon their faces, and adored God, † saying, Amen. Benediction, and glorie, and wisdom, & thanksgiving, honour and power, and strength to our God for euer and euer. Amen. -
- 13 † And one of the seniors answered, & said to me, These that are clothed in the white robes, vwho be they? & 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 haue washed their robes, and made them white in the blood of the Lambe. † therefore they are before the throne of God, and they serue him day and night in his temple: and he that sitteth in the throne, shall dwell ouer them. † * they shall no more hunger nor thirst, neither shall the sunne fall vpon them, nor any heate. † because the Lambe which is in the middes of the throne, shall rule them, and shall conduct them to the liuing fountaines of water, and * God will wipe away all teares from their eyes. -

al the elect. & the elect of the Iewes, to be in a certaine number: the elect of the Gentiles to be innumerable.

c The elect of the Gentiles.

in Boughes of the palme tree be tokens of triumph and victory.

The Epistle for many Martyrs.

The glorie of Martyrs.

Esa. 49. 10.

Esa. 25. 8. Apo. 21. 4.

CHA P. VIII.

1 The seventh seale being opened, there appeare Angels with trumpets: 5 and when an other Angel poured out fire taken from the altar, vpon the earth, there followe diuers tempestes: 7 In like manner, vvhile foure Angels of the seuen sound their trumpets, there fall sundrie plagues.

XIII AND

THE VISION.

The Priest standing at the altar praying & offering for the people in the time of the high mysteries, Christ him self also being present vpon the altar, is a figure of this thing, & thereunto healed.

c If this be S. Michael or any Angel, and not Christ him self, as some take it, Angels offer vpon the prayers of the faithful, as the 24 Elders did chap. 5. for this word, *Saints*, is taken here for the holy persons on earth, as often in the Scriptures: though it be not against the Scriptures, that the inferior Saint or Angel in heauē should offer their prayers to God by their superiors there. But hereby we conclude against the Protestants, that it derogateh not from Christ, that Angels or Saints offer our prayers to God, as also it is plaine of Raphael 7th. 12. 12.

ND vwhen he had opened the seuenth¹ scale, there vvas made silence in heauen, as it vvere halfe an houre. † And I saw² seuen Angels standing in the sight of God: and there vvere giuen to them seuen trompets. † And an other Angel³ came, and stood before the altar, ha- uing a golden censar: and there vwere giuen to him many incenses, that he should giue of the prayers of al sanctes vpon the altar of gold, vvhich is before the throne of God. † And⁴ the smoke of the incenses of the prayers of the sanctes ascended from the hand of the Angel before God. † And the An-⁵ gel rooke the censar, and filled it of the fire of the altar, and cast it on the earth, and there vwere made thunders & voices and lightnings, and a great earthquake. † And the seue⁶ Angels vvhich had the seuen trompets, prepared them selues to found vwith the trompet.

† And the first Angel sounded vwith the trompet, and⁷ there vvas made haile and fire, mingled in blood, and it vvas cast on the earth, & the third part of the earth was burnt, & the third part of trees vvas burnt, and al greene grasse vvas burnt.

† And the second Angel sounded vwith the trompet: and⁸ as it vwere a great mountaine burning vwith fire, vvas cast into the sea, and the third part of the sea vvas made blood: † and the third part of those creatures died, vvhich had liues⁹ in the sea, and the third part of the shippes perished.

† And the third Angel sounded vwith the trompet, and a¹⁰ great starre fel from heauen, burning as it vwere a torche, and it fel on the third part of the floudes, and on the fountaines of vvaters: † and the name of the starre is called vforme vod. †¹¹ and the third part of the vvaters was made into Worme Vod: and many men died of the vvaters, because they vwere made bitter.

† And the fourth Angel sounded vwith the trompet, and¹² the third part of the sunne vvas smitten, and the third part of the moone, and the third part of the starres, so that the third part of them vvas darkened, and of the day there shined not the third part, and of the night in like maner. † And I looked,¹³ and heard the voice of one egle flying through the middes of heauen, saying vwith a loud voice, Vvo, vvo, vvo to the inhabitants

habiters on the earth: because of the rest of the voices of the three Angels vvhich vvere to sound vwith the trompet.

CHAP. IX.

The fifth Angel sounding the trompet, a starre falleth. 3 The issuing forth of locustes from the smoke of the deepe pitte to vex men, 7 and the description of them. 13 The sixt Angel sounding, four Angels are let loose, 18 vvhich vwith a great troupe of horsemen do murder the third part of men.

- 1 **A**ND the fifth Angel sounded vwith the trompet, and I saw :: a starre to haue fallen from heauen vpon the earth, and there vvas giuen to him the key of the pitte of bottomles depth. † And he opened the pitte of the bottomles depth: and the smoke of the pitte ascended, as the smoke of a great fornace: and the sunne vvas darkened & the aier vwith the smoke of the pitte.
- 2 † And from the smoke of the pitte there issued forth locustes into the earth. and povver vvas giuen to them, as the scorpions of the earth haue povver: † and it vvas commanded them that they should not hurt the grasse of the earth nor any greene thing, nor any tree: but onely men vvhich haue not the signe of God in their foreheads. † and it vvas giuen vnto them that they should not kil them: but that they should be tormented five monethes: and their tormentes as the tormentes of a scorpion vwhen he striketh a man. † And
- 3 * in those daies men shal seeke for death, and shal not finde it: and they shal desire to die, & death shal flee from them.
- 4 † And the similitudes of the locustes, like to horses prepared into battel: and vpo their heades as it vvere crownes like to gold: & their faces as the faces of men. † And they had heare as the heare of vwomen: & their teeth vvere as of lions. † And they had habbergions as habbergions of yron, and the voice of their vvinges as the voice of the chariotes of many horses running into battel. † and they had tailes like to scorpions, and stinges vvere in their tailes: and their povver vvas to hurt men five monethes. † and they had ouer them a king, the Angel of the bottomles depth, vvhose name in Hebreu is *Abaddon*, and in Greeke *Apollyon*: in Latin hauing the name
- 5 *Extremus*. † One vvoe is gone, & behold two vvoes come yet after these.
- 6 † And the sixt Angel sounded vwith the trompet: and I
- 7 XXXX ij heard

Most vnderstand al this of Heretikes. :: The fall of an Arch heretike, as Arius, Luther, Calvin, out of the Church of God. Which haue the key of Hel to open & bring forth al the old condemned heretikes luried before in the depth. c Innumerable pey heretikes following their Maisters after the opening & the smoke of the bottomlesse pit.

The cheefe Maister of heretikes.

Apo. 6. 16.

Extremus in English, Destroyer.

heard one voice from the foure hornes of the golden altar, vvhich is before the eies of God, † saying to the sixt Angel 14 which had the trōpet, Loose the foure Angels which are bouđ in the great riuer Euphrates. † And the foure Angels vvere 15 loosed, vvhō vvere prepared for an houre, and a day and a moneth and a yeret that they might kil the third part of men. † And the number of the armie of horsemen vvas tventie 16 thousand times ten thousand. And I heard the nūber of them. † And so I savv the horses in the vision: & they that sate vpō 17 them, had habbergiōs of fire and of hyacinth and brimstone. & the heades of the horses were as it were the heades of lions: & from their mouth procedeth fire, & smoke, and brimstone.

c Pagans, Infidels, and sinful impenitent Catholikes must be condemned also.

This phrase being the like both in greeke and latin, signifieth such sorrowful & penitential repentance as causeth a man to forsake his former sinnes and depart from them.

ἐν τῷ ἴσθμῳ. See the same phrase. c. 2, 22, 23. & c. 11, v. 12.

† And by these three plagues vvas slaine the third part of 18 men, of the fire and of the smoke and of the brimstone, vvhich proceded from their mouth. † For the povver of the 19 horses is in their mouth, and in their tails. for, their tails be like to serpents, hauing heads: and in these they hurt.

† And the rest of men vvhich vvere not slaine vwith 20 these plagues, neither haue done penance from the vvorke of their hands, not to adore Deuils and Idols of gold and siluer and brasse and stone and vwood, vvhich neither can see, nor heare, nor vvalke, † & haue not done penāce 21 from their murders, nor from their sorceries, nor from their fornication, nor from their theftes.

ANNOTATIONS
CHAP. IX.

- 4. *Nor any greene thing.* The Heretikes neuer hurt or seduce the greene tree, that is, such as haue a liuing faith vvhich worketh by charitie. but commonly they corrupt him in faith vvhō should otherwise haue perserued his life, and him that is reprobate, that hath neither the signe of the Croffe (vvhich is Gods marke) in the forehead of his body, nor the note of election in his soule.
- 7. *Prepared into battel.* Heretikes being euer ready to contend, do pretend victorie, and counterfeit golli in shape as men, as smooth and delicate as vvhomen, their tongues and penne full of gall and venim: their hartes obdurate: full of noyse and chuffling: their doctrine as pestiferous and full of poison, as the taile and sting of a scorpion, but they endure for a litle season.
- 20. *Idols of gold.* Here againe the newe Translatours abuse the people, for idols saying *image*: the place being plainly against the pourtraites of the Heathen Gods, vvhich are here and in the Psalm 95 called, *damonia, Devils.*

CHAP. X.

An other strong Angel crying out, 7 seven thunders do speake. 8 The Angel sworath: as thou shalt see time no more, but as the voice of the seventh Angel the myserie shall be fully accomplish had, 9 He gineth to be a booke to daunt. 10 AND

pillers



1 **AND** I saw another Angel, strong, descending from heauen, clothed vwith a cloude, and a raine-bow on his head, and his face vvas as the sunne, and his secte as a piller of fire.

*CHRIST: the v-
liant Angel is
here descri-
bed.*

*Dan. 11,
7.*

2 † and he had in his hand a litle booke opened:
3 and he put his right foote vpon the sea, and his left vpon the
4 land. † and he cried vwith a loude voice, as vwhen a lion
5 roareth. And vwhen he had cried, the seuen thunders spake
6 their voices. † And vwhen the seuen thunders had spoken
7 their voices, I vvas about to vwrite: and I heard a voice from
8 heauen saying to me: Signe the things vvhich the seuen thun-
9 ders haue spoken: and *vvrite them not.*

*Many great
mysterics and
truthes are to
be professed
in the Church,
vvhich for cau-
ses knowen to
Gods prou-
dence are not
to be vvritten
in the booke
of holy Scrip-
ture.*

*This vvas the
manner of ta-
king an othe
by the true
God. as *Dem.*
11.*

Excc. 3, 1

5 † And * the Angel vvhich I saw standing vpon the sea
6 and vpon the land, lifted vp his hand to heauen, † and he
7 svvare by him that liueth for euer and euer, that created hea-
8 uen and those things vvhich are in it: and the earth, and
9 those things vvhich are in it: and the sea, and those things
10 vvhich are in it: That there shal be time no more: † but in
11 the daies of the voice of the seuenth Angel, vwhen the trom-
12 pet shal beginne to sound, the mysterie of God shal be con-
13 summate, as he hath euangelized by his seruantes the Pro-
14 phetes.

8 † And I heard a voice from heauen againe speaking with
9 me, and saying: Goe, and take the booke that is opened, of the
10 hand of the Angel standing vpon the sea and vpon the land.

9 † And I vvent to the Angel, saying vnto him, that he shold
10 giue me the booke. And he said to me, * Take the booke, and
11 deuoure it: and it shal make thy belly to be bitter, but in
12 thy mouth it shal be *svvete* as it vvere honie. † And I
13 tooke the booke of the hand of the Angel, and deuoured it:
14 & it vvas in my mouth as it vwere honie, svvete. and vwhen
15 I had deuoured it, my bellie vvas made bitter, † and he said
16 to me, Thou must againe prophecie to Nations, and peoples,
17 and tonges, and many kinges.

*c By earnest
studie and me-
ditation.*

*svvete in
the reading,
but in fulfil-
ling, some-
what bitter,
because it is
madech wor-
kes of penance
and suffering
of tribulatio-
ns.*

CHAP. XI.

*5. Iohn measuring the Temple. 9. heareth of seven witnesses that shal preach: 7
vvhom the beast coming up from the sea shal kil. 11. but they rising againe af-
ter into heauen, 13. and seven thousand persons are slaine vwith an earth-
quake: 15. and as the sound of the seuenth Angel, the seure and vventie
seuents giue praise and thanks to God.*

Xxxx ii) AND



ND there vvas giuen me a reede like vnto
a rodde: and it vvas said to me, Arise, and
measure the temple of God, and the altar,
and them that adore in it. † but the court
vvhich is vvithout the temple, cast forth, &
measure not that: because it is giuen to the

Three yeres
and a halfe-
vvhich is the
time of Anti-
christ's reigne
and persecu-
tion.

Gentiles, & they shal treade vnder foote the holy citie: **two**
and fourtie monethes: † and I vvil giue toⁿ my **two** vvit-
nesses, and they shal prophecie a thousand **two** hundred
sixtie daies, clothed vvith sacke-clothes. † These are the **two**
olium trees and the **two** candlestickes that stand in the sight
of the Lord of the earth. † And if any man vvil hurt them,
fire shal come forth out of their mouthes, and shal deuoure
their enemies. and if any man vvil hurt them: so must he be
slaine. † These haue power to shut heauen, that it raine not
in the daies of their prophecie: and they haue povver ouer
the vvaters to turne them into bloud, and to strike the earth
vvith al plague as often as they vvil.

The great
Antichrist.

He meaneth
Hierusalem,
named Sodom
and Egypt for
the immitation
of the wicked.
nes. So that we
see his cheefe
reigne shal be
there, though
his tyrannie
may extend to
al places of the
vvorld.

The wicked
reioyce, vvhen
holly men are
executed by
the tyrants of
the vvorld, be-
cause their life
and doctrine
are burlesous
vnto them.

† And vvhen they shal haue finished their testimonie: the **7**
beast vvvhich ascended from the depth, shal make vvarre
against them, and shal ouercome them, and kil them. † And **8**
their bodies shal lie in the streates of the^c great citie, vvvhich
is called spirituallly Sodom and Ægypt, vvwhere their Lord
also vvas crucified. † And there shal of tribes, and peoples, **9**
and tonges, and Gentiles, see their bodies for three daies and
a halfe: and they shal not suffer their bodies to be laid in mo-
numents. † and the inhabitants of the earth: shal be glad **10**
vpon them, and make merie: and shal send giftes one to an
other, because these **two** prophets tormented them that
dvvelt vpon the earth. † And after three daies and a halfe, **11**
the spirit of life from God entred into them. And they stood
vpon their feete, and great feare fel vpon them that savv
them. † And they heard a loud voice from heauen saying **12**
to them, Come vp hither. And they vvvent vp into heauen in
a cloude: and their enemies savv them. † And in that houre **13**
there vvas made a great earthquake: and the tenth part of the
citie fel: and there vvvere slaine in the earthquake names of
men seven thousand: and the rest vvvere cast into a feare, and
gaue glorie to the God of heauen.

† The second vvoe is gone: and behold the third vvoe **14**
vvvil come quickly. † And the seventh Angel sounded vvith **15**
a trompet

a trumpet: and there were made loude voices in heauen saying, "The kingdom of this world is made our Lords & his Christs, and he shal reigne for euer and euer. Amen.

16 † And the foure and tventie seniours vvhich sitte on their seates in the sight of God, fel on their faces, and adored

17 God, † saying: Vve thanke thee Lord God omnipotent, vvhich art, and vvhich vvaist, and vvhich shalt come: because thou hast receiued thy great powver, and hast reigned.

18 † And the Gentiles were angrie, and thy vvrath is come, and the time of the dead, to be iudged, and " to render reuward to thy seruants the prophets and sainctes, and to them that feare thy name, "litle and great, and to destroy them that haue corrupted the earth.

19 † And the temple of God vvas opened in heauen: and the arke of his testament vvas seen in his temple, and there were made lightenings, and voices, and an earthquake and greate haile.

1 The kingdō of this world vsurped before by Satan & Antichrist, shal afterward be Christes for euer.

2 To repay the hire or wages (for so both the Greeke word and the latin signifie) due to holy men, proueth against the protestants, that they did truly merite the same in this life.

ANNOTATIONS
CHAP. XI.

1. *My vno vnitnesse*] Enoch and Elias, as it is commonly expounded. for, that Elias shal come againe before the last day, it is a most notoriū known thing (to vie S. Augustines vvorde) in the mouthes and hartes of faithful men. See li. 20 de Cinit. Dei c. 29. *Trail.* 4. in *Ioan.* and both of Enoch and Elias, *lib. 1 de pecc. merit.* c. 3. So the rest of the Latin Doctors. as S. Hierom ad *Pamach.* ep. 61 c. 11. & in *Psal.* 20. S. Ambrose in *Psal.* 45. S. Hilarie 20 *can.* in *Mat.* Prosper li. *ultima de Promiss.* c. 15. S. Gregorie li. 14. *Moral.* c. 11. & ho. 12 in *Exach.* Beda in 9 *Marci.* The Greeke fathers also, as S. Chrylstrom ho. 18 in *Mat.* & ho. 4 in 2 *Thessal.* & ho. 21 in *Genes.* & ho. 22 in ep. ad *Hebr.* Theophylacte and Oecumenius in 17 *Matthai.* S. Damascene li. 4. de *Orthodoxa fide* c. 77.

Enoch & Elias yet aliue. shal preach in the time of Antichrist.

Furthermore, that they liue also in Paradise, it is partly gathered out of the Scripture Ecclesi 44. 16. vvhich it is plainly said of Enoch, that he is translated into Paradise, as al our Latin exemplars do read. and of Elias, that he vvas taken vp aliue, it is euident 4 *Reg.* 2. And S. Irenæus saith, it is the tradit on of the Apostles, that they be both there. li. 5 in *initio.* *Dicunt Presbyteri* (saith he) *qui sunt Apostolorum Discipuli.* So say the Priests or Auncients that are the scholars of the Apostles. See S. Iustine q. 85 ad *ort. aduers.* Finally, that they shal returne into the companie of men in the end of the world, to preacne against Antichrist, and to iustle both Iewes and Gentiles to penance, and so be martyred, as this place of the Apocalypse seemeth plaine, so vve haue in part other testimonies hereof. *Malac.* 4. *Ecclesi* 44. 16. 48. 10. *Mat.* 17. 11. See also Hyppolytus booke of *Antichrist and the end of the world.* Al vvhich being vvel considered, the Heretikes are to contentious and incredulous, to diseredite the same, as they commonly doe.

CHAP. XII.

4 The great dragon (the Diuel) vatching the woman that brought forth a man child, so deuoure it, God took away the child to him self, and fed the woman in the desert. 7 Michael fighting with the dragon ouercometh him. 13 Vvho being thrown downe to the earth, persecuteth the woman & her seede.

And

The Dragons
incredulous &
persecuting
multitude, and
Antichrist the
cheefe head
thereof.

This is pro-
perly & prin-
cipally spoken
of the Church:
and by allu-
sion, of our B.
Laly also.

The spirites
that fall from
their first state
into Apostasie
vvith him and
by his meanes.

The Diuels
endeavour a-
gainsst the Chur-
ches children,
and specially
our B. L. a. i. c. i. e.
onely sonne
the head of the
rest.



AND a great signe appeared in heauen: 1
a vvoman clothed vvith the sunne, and
the moone vnder her feete, & on her head
a crowne of twelue starres: † & being 2
vvith childe, she cried also traueling, and is
in anguish to be deliuered. † And there 3
vvas seen an other signe in heauen, and
behold a great red dragon hauing seuē heades, & ten hornes:
and on his heades seuē diademes, † & his taile drevv 4
the third part of the starres of heauen, and cast them to the earth,
and the dragon stode before the vvoman which vvvas ready
to be deliuered: that vvhen she should be deliuered, he
might deuoure her sonne. † And she brought forth a man 5
childe, vvho vvvas to gouerne al nations in an yron rodde: &
her sonne vvvas taken vp to God and to his throne, † & the 6
vvoman fled into the vvildernesse where she had a place pre-
pared of God, that there they might feede her a thousand
tyvo hundred sixtie daies.

† And there vvvas made a great battel in heauen, Michael 7
and his Angels fought vvith the dragon, and the dragon
fought and his Angels: † and they preuailed not, neither 8
vvvas their place found any more in heauen. † And that great 9
dragon vvvas cast forth, the old serpent, vvwhich is called the
Deuil and Satan, vvwhich seduceth the vvhole vvorld: and he
vvvas cast into the earth, & his Angels vvvere throvven downe
vvith him. † And I heard a great voice in heauen saying: 10
Nowv is there made saluation and force, and the kingdome of
our God, and the povver of his Christ: because the accuser
of our brethren is cast forth, vvwho accused them before the
sight of our God day and night. † And they ouercame 11
him by the blood of the Lambe, and by the vvord of their
testimonie, and they loued not their liues euen vnto death.
† Therefore reioyce o heauens, and you that dwell therein. 12
Vvo to the earth and to the sea, because the Diuel is descēded
to you, hauing great vvyrath, knowing that he hath a litle
time.

Vvhen the
Angels orve
hine the vvicto-
rie, vve must
knowv it is by
the blood of
Christ, and so
al is referred
alvvayes to
him.

† And after the dragon savv that he vvvas throvven into 13
the earth, he persecuted the vvomā vvwhich brought forth the
man-childe: † and there vvvere giuen to the vvoman tyvo 14
vvinges of a great egle, that shee might flie into the desert

vnto

The
great Di-
uel Luci-
fer.

Pf 2, 9.
Apoc. 2,
17.

vnto her place, vwhere she is nourished for⁶ a time & times,
 15 & halfe a time, from the face of the serpent. † And the serpent
 cast out of his mouth after the vvoman, vvater as it vvere a
 floud: that he might make her⁷ to be caried avvay vvith the
 16 floud. † And the earth holpe the vvoman, and the earth o-
 pened her mouth, and svalloved vp the floud vvich the
 17 dragon cast out of his mouth. † And the dragon vvvas angrie
 against the vvoman: and vvvent to make battel vvith the rest
 of her seede, vvich keepe the commaundements of God,
 18 and haue the testimonie of I E S V S Christ. † And he stood
 vpon the sand of the sea.

This often
 insinuateth that
 Antichrist
 reigne shall be
 but three yeres
 & a halfe (Dan.
 7, 25. Apoc. 11,
 2, 3. & in this
 chap. v. c. 13,
 5.) proueth
 that the here-
 tikes be exce-
 dingly blinded
 vvith malice,
 that hold the
 Pope to be An-
 tichrist, who
 hath ruled so
 many ages.

ANNOTATIONS
 CHAP. XII.

⁶ *The vvoman fled.* This great persecution that the Church shall flee from, is in the time of Antichrist, and shall endure but three yeres and a halfe, as is noted v. 14 in the margin. In vvich time for al that, she shall not vvant our Lordes protection, nor true Pastors, nor be so secrete, but al faithful men shall know and solovv her: much lesse shall she decay, erre in faith, or degenerate and solovv Antichrist, as Heretikes do vvickedly feine. As the Church Catholike novv in England in this time of persecution, because it hath no publike state of regiment nor open free exercise of holy functions, may be said to be fled into the desert, yet it is neither vnknown to the faithful that solovv it, nor the enemies that persecute it: as the hidde company that the protestants talke of, vvvas for some vvorldes together, neither known to their frendes nor foes, because there vvvas in deede none such for many ages together. And this is true, if vve take this flight for a very corporal retiring ino vvildernes. Vvhere in deede it may be, and is of most expounded, to be a spiritual flight, by forsaking the joyes and solaces of the vvorld, and giuing her self to contempla- tion and penance, during the time of persecution vnder Antichrist. And by enlarging the sente, it may also very vvell signifie the desolation and affliction that the Church suffereth and hath suffered from time to time in his vvildernes of the vvorld, by al the forerunners and ministers of Anti- christ, Tyrants and Heretikes.

⁷ *To be caried avvay.* In the Church there is a perpetual combat betvvixt S. Michael (protector of the Church militant as he vvvas sometime of the Ievves Synagogue Dan. 10, 21) and his Angels, fighting vvith the Druil and his ministers. The perfect victorie ouer vvhom, shall be at the Iudgement. Marke here also the cause vvhy S. Michael is commonly painted fighting vvith a dragon.

¹⁵ *To be caried avvay.* By great persecution he vvould dravv her, that is, her children from the true faith: but every one of the faithful elect, gladly bearing their part thereof, overcome his tyrannie. At vvhois constancie he bring the more offended, vvorketh malicious attempts in assaul- ting the strailer sort, vvho are here signified by the rest of her seede that keepe the commaundements, but are not so perfect as the former.

CHAP. XIII.

¹ *A beast rising up out of the sea, having seven bondes and ten hornes & ten diademes, & blasphemeth God. 7 and vvarrereth against the Sainds & destroueth them.*
¹¹ *And an other beast rising out of the earth vvith vvv horns, vvvas altogether for the first, aid beast, constraining men to make and adore the image thereof, and so haue the character of his name.*

Yyyy AND



AND I saw a beast coming up from the sea, having seven heads, and ten horns, & upon his horns ten diademes, and upon his heads names of blasphemie. † And the beast which I saw, was like to a li-
barde, and his feete as of a beare, and his mouth, as the mouth of a lion. And the

They that now follow the simple goddly heretikes that ever were without seeing miracles, would then much more follow this great seducer working miracles.

No heretike ever liker Antichrist, the theie in our daies, special-ly in blasphemies against Gods Church, Sacraments, Saints, ministers, and all sacred things.

An other false prophet inferior to Antichrist, shall worke wonders also, but al referred to the honour of his master Antichrist. So doth Calvin & other Arch-heretikes pervert the world to the honour of Antichrist, and to do their scholers also for the honour of them.

dragon gaue him his owne force and great power. † And I saw one of his heades as it were slaine to death: and the wound of his death was cured. And al the earth was in admiration after the beast. † And they adored the dragon which gaue power to the beast: and they adored the beast, saying, Vvho is like to the beast: and vvho shall be able to fight vvith it? † And there was giuen to it a mouth speaking great things and blasphemies: and power was giuen to it to worke two and fourtie monethes. † And he opened his mouth vnto blasphemies toward God, to blaspheme his name, and his tabernacle, and those that dwell in heauen. † And it was giuen vnto him to make battail vvith the faintes, & to ouercome them. And power was giuen him vpon euery tribe and people, and tongue, and nation, † and al that inhabite the earth, adored it, vvwhose names be not written in the booke of life of the Lambe, vvwhich was slaine from the beginning of the vvorld.

† If any man haue an eare, let him heare. † He that shall leade into captiuitie, goeth into captiuitie: * he that shall kill in the sword, he must be killed vvith the sword. here is the patience and the faith of faintes.

† And I saw another beast coming up from the earth: 11 and he had two hornes, like to a lambe, & he spake as a dragon. † And al the power of the former beast he did in his sight: and he made the earth and the inhabitants therein, to adore the first beast, vvwhose wound of death was cured. * † And he did many signes, so that he made also fire to come dovyne from heauen vnto the earth in the sight of men. † And he seduceth the inhabitants on the earth through the signes vvwhich were giuen him to doe in the sight of the beast, saying to them that dwell on the earth, that they should make the image of the beast vvwhich hath the stroke of the sword, and liued. † And it was giuen him to giue spirit to the image of the beast, and that the image of the beast should speake: and

Apoc. 3. 5

Gen. 9. 6
Mt. 26.
52.

and I should make, that whosoever shall not adore the image
 16 of the beast, be slaine. † And he shall make al, litle & great,
 17 and rich, and poore, and free-men, and bond-men, to haue a
 character in their right hand, or in their foreheads. † and
 18 that no man may buy or sel, but he that hath the character, or
 the name of the beast, or the number of his name. † Here
 is wisdom. He that hath vnderstanding, let him count the
 number of the beast. For it is the number of a man: & the
 number of him is sixe hundred sixtie sixe.

ANNO TATIONS
 CHAP. XIII.

1. *A beast coming vp.* This beast is the vniuersal companie of the wicked, whose head is Antichrist: & the same is called (*Apoc. 17*) the vvhore of Babylon. The 7 heades be expounded (*Apoc. 17*) seuen kings: five before Christ, one present, and one to come. The 10 hornes be also there expounded to be 10 kings that shall reigne a short while after Antichrist. This dragon is the Diuel, by whose power the vvhore or beast or Antichrist worketh. for in the vvordes folowing (*v. 1 & 4*) Antichrist is called the beast, to vvhom the dragon, that is, the Deuil giueth that power of felned miracles. and as we adore God for giuing power to Christ and his folowers, so they shall adore the Deuil for assisting Antichrist and giuing him power.

Many mysteri-
 es expounded.

7. *To make hatred vwith the saints.* He shall kil the saints then liuing, Elias and Enoch, and infinite moe that professe Christ, vvhich we must learne, not to maruel vvhcn we see the wicked persecute and preuaile against the iust, in this life. Then shall his great persecution and crueltie trie the saints patience, as his vvonderful meanes to seduce shall trie the stedfastnes of their faith, vvhich is signified by these vvordes folowing, *Here is the patience and the faith of saints.* And vvhcn it is said, *They adored the beast, whose names are not vvritten in the booke of life of the Lambe,* it giueth great solace and hope to al them that shall not yeld to such persecutions, that they are of Gods elect, and their names vvritten in the booke of life.

Great perfe-
 cution by An-
 tichrist and his
 ministers.

Their blessed-
 nes that contin-
 ue constant.

14. *The image of the beast.* They that nowv refuse to vvorship Christs image, vvould then vvorship Antichrist. And we may note here, that as the making or honouring of this image vvvas not against the honour of Antichrist, but vvholly for it, as also the image erected of Nabuchodo- nosor, and the vvorship thereof vvvas altogether for the honour of him, so is the vvorship of Christs image, the honour of Christ him self, and not against him, as Protestants madly imagin.

The honour of
 Christs image
 is for the hon-
 our of Christ.

17. *The character or the name.* As belike for the peruerse imitation of Christ, vvhose image (specially as on the Roode or crucifixe) he seeth honoured and exalted in euerie Church, he vvil haue his image adored (for that is Antichrist, in emulation of like honour, aduersarie to Christ) so for that he seeth al true Christian men to beare the badge of his Crosse in their foreheads, he likevvise vvil force al his to haue an other marke, to abolish the signe of Christ. By the like emu- lation also and vvicked opposition he vvil haue his name and the letters thereof to be sacred, and to be vvorne in mens cappes, or vvritten in solemne places, and to be vvorshipped, as the name of I X S V S is said ought to be among Christian men. And as the ineffable name of God vvvas among the Iewes expressed by a certaine number of 4 characters (herfore called *Tetragrammaton*) so it seemeth the Apostle alludeth here to the number of Antichrists name.

Antichrists tri-
 ple honour a-
 gainst the hon-
 our of Christ.

TTTT

And here it is much to be noted, that the Protestants plucking downe the image of Christ out of al Churches, & his signe of the crosse from mens foreheads, and taking avvay the honour and reuerence of the name I X S V S, doe make roome for Antichrists image, & marke, and name. And vvhcn Christs images and ensignes or armes shall be abolished, and the Idol of Antichrist set vp in steede thereof, as it is already begonne: then is the abomination of desolation vvhich vvvas foretold by Daniel and our Sauiour.

The Protestants
 by abolishing
 of Christes i-
 mage, & crosse
 and irreuerence
 to the name
 I X S V S, make

a ready vvay to
 the honour of
 Antichrist.

Jo. 14. 19.

18. *Let him count.* Though God vvould not haue it manifest before hand to the vvorld, vvhcn in particular this Antichrist should be: yet it pleased him to giue such tokens of him, that vvhcn he cometh, the faithful may easily take notice of him, according as it is vvritten of the euent of other prophecies concerning our Sauiour. *That vvhen it is come to passe, you may beleue.* In the meane tyme we must take heede that we iudge not ouer rashly of Gods secretes, the holy vvrite,

Antichrists
 name secreete.

Yyyy ij here

here signifying, that it is a point of high vnderstanding, illuminated extraordinarily by Gods spirit, to reckon right and discipher truly before hand, Antichrists name and person.

Antichrist shall be one special man, and of a peculiar name. and by S. Paul 2 Thessal. 2. where he is called, *the man of sinne*. Againe, he must be one particular person, & not a number, a succession, or whole order of any degree of men: because his proper name, and the particular number, and the characters thereof be (though obscurely) insinuated. Vnich reprooeth the vicked vanitie of Heretikes, that would haue Christs owne Vicars, the successors of his cheefe Apostle, yea the vvhole order of them for many ages together, to be this Antichrist. Vvho by his description here and in the said Epistle to the Thessalonians, must be one special man, and of a particular proper name, as our Lord I E S V S is. And vvhatsoever he be, these Protestants vndoubtedly are his precursors. for as they make his vvay by ridding avvay Christs images, crosse, and name, so they exceedingly promote the matter by taking avvay Christs cheefe minister, that al may be plainc for Antichrist.

The Pope can not be Antichrist. If the Pope had been Antichrist, and had been revealed now a good many yeres sithence, as these fellows say he is to them, then the number of this name vvould agree to him, and the prophetic being now fulfilled, it vvould evidently appeare that he bare the name and number here noted. for (no doubt) vvhen he cometh, this count of the letters or number of his name vvhich before is so hard to know, will be easie, for he will set vp his name in every place, eue as we faithful men do now aduance I E S V S. And vvhat name proper or appellation of al or any of the Popes do they finde to agree with this number, notwithstanding they boast that they haue found the vvhole order and every of them these thousand yeres to be Antichrist, and the rest before euen from S. Peter, for vvorkers toward his kingdom.

Al framing of letters to expresse Antichrists name, is vacertaine. (The number 666.) Forasmuch as the auncient expostors and other do thinke (for certaine knowledge thereof no mortal ma can haue vvithout an expresse reuelation) that his name consisteth of so many, & such letters in Greeke, as according to the manner of numbering by the Alphabete make 666, and forasmuch as the letters making that number, may be found in diuers names both proper & common: (as S. Irenzus findeth them in *Latinus* and *Feitan*, Hippolytus in *αφρ-ου-αζ, τρεν-βι-ς* Arotas in *Lampatis*, & some of this age in *Lulirum*, vvhich vvvas Luthers name in the Alman (German) in *fine*, therefore vv: see there can be no certaintie, and every one frameth and applieth the letters to his owne purpose. and most absurd folly it is of the Heretikes, to apply the vvord, *Latinus*, to the Pope: vvether the vvhole order in common, nor euer any particular Prop: being so called. and S. Irenzus the first that obserued it in that vvord, applied it to the Empire and state of the Romane Emperour, vvhich then vvvas Heathen, and not to the Pope of his times or after him: and yet preferred the vvord, *Feitan*, as more agreeable, vvith this aduention, that it vvvere a very peccious and presumptuous thing to define any certaintie before hand, of that number and name. And truly vvhat euer the Protestants presume herein of the Pope, vve may boldly discharge Luther o. that dignitie. He is vndoubtedly one of Antichrists precursors, but not Antichrist himself.

CHA. XIII.

1 Virgins followe the Lambe vv: which vvower, singing a newv canticle. 6 One Angel Emangelizeth the Gospell: 8 an other Angel telleth the fall of Babylon: 9 the third declareth their seruents that haue adored the beest. Moreover vvvas launing sickles, 11 one of them is commaunded to reape downe the cornes, 12 the other to gather the grapes as in vintage, vv: which are troden in the lake of Gods vv:trah.

The Epistle vv: S. Innocents day in Christmas.

11: Christ, and the same number of effect that were signed chap. 7.



ND I looked, & behold: a Labe stode vpon mount Sion, and vv: with him an hundred fourtie foure thousand hauing his name, and the name of his Father vv: written in their foreheads.

† And I heard a voice from heauen, as the voice of many vv: waters, and as the voice of great thunder: and the voice vv: which I heard, as of harpers harping on their harpes. † And they sang as it vv: were a newv song before the seate and before the foure beastes, and the seniors, and no man

learne
pulsar,

Pf. 145.
Act. 14.

Esa. 21.
Ier. 51.
Apv. 18.

Isa. 3.
Mat. 13.

4 man could say the song, but those hundred fourtie four thousand, that were bought from the earth. † These are they which were not defiled with women. For they are virgins. These follow the Lambe whither soever he shall goe. These were bought from among men, the first fruites to God and the Lambe: † and in their mouth there was found no lie. for they are without spot before the throne of God. ¶

5 † And I saw an other Angel flying through the middes of heauen, hauing the eternal Gospel, to euangelize vnto them that sit vpon the earth, and vpon euery nation, and tribe, & toge, & people: † saying with a loud voice, Feare our Lord, and giue him honour, because the houre of his iudgement is come: and adore ye him * that made heauen and earth, the sea and al things that are in them, and the fountaines of waters.

6 † And an other Angel folovved, saying, * Fallen fallen is that great Babylon, which of the vine of the vvrath of her fornication made al nations to drinke.

7 † And the third Angel folovved them, saying with a loud voice, If any man adore the beast and his image, and receiue the character in his forehead, or in his hand: † he also shall drinke of the vine of the vvrath of God, which is mingled with pure wine in the cuppe of his vvrath, and shall be tormented with fire & brimstone in the sight of the holy Angels and before the sight of the Lambe. † and the smoke of their tormentes shall ascend for euer & euer: neither haue they rest day and night, which haue adored the beast, and his image, and if any man take the character of his name.

8 † Here is the patience of saines, which keepe the commandementes of God and the faith of Iesus.

9 † And I heard a voice from heauen, saying to me, Vwrite, Blessed are the dead which die in our Lord, from hence forth now, saith the Spirit, that they rest from their labours. for their workes follow them.

10 † And I saw, and behold a white cloude: and vpon the cloude one sitting like to the Sonne of man, hauing on his head a crowne of gold, and in his hand a sharpe sickle.

11 † And an other Angel came forth from the temple, crying with a loud voice to him that sat vpon the cloude, * Thrust in thy sickle, and reape, because the houre is come to reape,

One state of life more excellent then another. and virgins for their puritie passing the rest, & al. waies accompanying Christ according to the Churches hymne out of this place, *Quicumque primum, virgini sequuntur &c.*

This the Church applyeth to the holy Innocents that died first for Christ.

The cite of the diuel, which is the vniuersal societie of the wicked misbelieuers & illiuers in the world.

The great damnation that shall follow them that forsake Christ & the Church, & worship Antichrist or his image.

Faith is not ynough to saluation, without fulfilling of Gods commandements.

The Epistle in a daily Masse for the dead.

for the harvest of the earth is drie. † And he that sate vpon 16
 the cloude, thrust his sickle into the earth, and the earth vvas
 reaped. † And another Angel came forth from the temple 17
 vvhich is in heauē, him self also hauing a sharpe sickle. † And 18
 another Angel came forth from the altar, vvhich had pouer
 ouer the fire: and he cried vwith a loud voice to him that
 had the sharpe sickle, saying, Thrust in thy sharpe sickle, and
 gather the clusters of the vineyard of the earth: because the
 grapes thereof be ripe. † And the Angel thrust his sharpe 19
 sickle into the earth, and gathered the vineyard of the earth,
 & cast it into the great c^o presse of the vvrath of God: † and 20
 the presse vvas troden vwithout the citie, and bloud came
 forth out of the presse, vp to the horse bridles, for a thou-
 sand sixe hundred furlongs.

ελευθη
 lacu. fat.
 trough,
 lake.

ANNOTATIONS
 CHAP. XIII.

13. *From hence forth novv.*] This being specially spoken of Martyrs (as not onely S. Augustine seemeth to take it, but the Calvinists them selues, translating, *in domino, for our Lords cause*) the Protestants haue no reason to vse the place against Purgatorie or praies for the departed, seeing the Catholike Church and al her children confesse, that al Martyrs are straight after their death, in blisse, and neede no praies. Vwhereof this is S. Augustines knowven sentence, *He dooth iniurie to the Martyr, that praies for the Martyr.* Ser. 17 de verb. Apost. c. 1. and againe to this purpose he writteth thus most excellently tra. 84 in Ioan. *We excepte not a memorie of Martyrs at our Lords table, as vve doe of other that rest in peace, that is, for the intent to pray for them, but rather that they may pray for vs &c.*

Beza.

Praying for
 the dead, and
 vnto Saints,
 at the altar.

But if vve take the vvordes generally for al deceased in state of grace, as it may be alio, then vve say that euen such, though they be in Purgatorie and Gods chastisement in the next life, and neede our praies, yet (according to the foresaid vvordes of S. Augustine) *do rest in peace*, being discharged from the labours, afflictions, and persecutions of this vworld, and (vvhich is more) from the daily dangers of sinne and damnation, and put into infallible securitie of eternal ioy vwith vspeakable comfort of conscience, and such in deede are more happie and blessed then any liuing, vvhich yet are vsually in the Scriptures called blessed, euen in the middes of the tribulations of this life. Vwhereby vve see that these vvordes, *from hence forth they shal rest from their labours*, may truly agree to them also that are in Purgatorie, and so here is nothing proued against Purgatorie. Lastly, this aduerbe, *a modo*, in Latin, as in the Greeke *αυταυτη*, doth not properly signifie, from this present time forward, as though the Apostle had said, that after their death and so for-ward they are happie: but it noteth and ioyneth the time past together vwith the time present, in this sense, that such as haue died since Christs Ascension, vvhich he first entring into heauen opened it for others, goe not to *Limbus Patrum*, as they vvore vvont before Christs time, but are in case to goe straight to blisse, except the impediment be in them selues. Therfore they are here called blessed, that die novv in this state of grace & of the nevv Testament, in comparison of the old faithfull and good persons.

The place a-
 bused against
 Purgatorie,
 answered.

Amade
 α αυτη
 Photius in
 Lexico.

CHAP. XV.

THE 4 PART
 Of the 7 last
 plagues & fi-
 nal damnatio
 of the vvicked.

1 They that had not overcome the beast and his image and the number of his name, do glorifie God. 6 To seven Angels hauing the seven last plagues, are giuen iames suppel full of the vvrath of God.

AND

1 **A**ND I saw an other signe in heauen great and maruelous : seuen Angels hauing the seuen last plagues. Because in them the wrath of God is consummate. † And I saw as it were a sea of glasse mingled vvith fire, and them that ouercame the beast and his image and the number of his name, standing vpon the sea of glasse, hauing the harpes of God: † and singing :: the song of Moyses the seruant of God, and the song of the Lambe, saying, Great and maruelous are thy vvorkes Lord God omnipotent : iust and true are thy vvaies King of the vvorldes.

2

3

4 † Vvho shal not feare thee o Lord, and magnifie thy name? because thou only art holy, because al nations shal come, & adore in thy sight, because thy iudgements be manifest.

5 † And after these things I looked, and behold the temple of the tabernacle of testimonie was opened in heauen: † and there issued forth the seuen Angels, hauing the seuen plagues, from the temple : reuested vvith cleane and vvwhite stone, & girded about the breastes vvith girdles of gold. † And one of the foure beastes, gaue to the seuen Angels seuen vials of gold ful of the vvraith of the God that lieth for euer and euer.

6

7

8 † And the temple vvas filled vvith smoke at the maicstie of God, and at his pover : and no man could enter into the temple, til the seuen plagues of the seuen Angels vvere consummate.

The tribulations about the day of iudgement.

c Baptisme.

:: The song of Moyses and Christ, is the new Testamēt and the old.

Saints

linen
Linen
Linen

THE FIFTH VISION.

CHAP. XVI.

Upon the pouring out of the seven cuppes of Gods vvraith, on the land, the sea, the fountains, the seat of the beast, Euphrates and the aire: there arise sundrie plagues in the vvorld.

1 **A**ND I heard a great voice out of the temple, saying to the seuen Angels : Goe, and poure out the seuen vials of the vvraith of God vpon the earth. † And the first went, and poured out his vial vpon the earth, and there vvas made a cruel and very sore vvound vpon men that had the character of the beast: and vpon them that adored the image thereof.

2

3 † And the second Angel poured out his vial vpon the sea, and there vvas made bloud as it vvere of one dead : and every



euery liuing soul died in the sea.

† And the third poured out his vial vpon the riuers & 4
the fountaines of vvaters: and there vvas made bloud. † And 5
I heard the Angel of the vvaters, saying: Thou art iust o Lord,
vvhich art, and vvhich vvas, the holy one, because thou hast
iudged these things: † :: because they haue shed the bloud 6
of the Sainctes and Prophets, & thou hast giuen them bloud
to drinke, for they are vvorthie. † And I heard another, 7
saying: Yea Lord God omnipotent, true and iust are thy
iudgements.

∴ The great
revenge that
God vvill doe
at the later
day vpon the
persecutors of
his Sainctes.

∴ The despe-
rate and dam-
ned persons
shal blas-
pheme God
perpetually,
vvhich shal
be such onely
as do not re-
pent in this
life.

∴ See chap. 9. v.
20 in the mar-
gent.

∴ The dragon,
is the Diuel:
the beast, An-
tichrist, or the
socie,ie wher-
of he is head:
the false pro-
phet, either
Antichrist him-
self, or the
companie of
Hierikes and
seducers that
folow him.

∴ The hill of
Sion, by 2.
Hierom's in-
terpretation.

∴ The citie or
cōmonwealthe
of the vvicked
deuided into
three partes:
into infidels,
Heretikes, and
quill Catho-

† And the fourth Angel poured out his vial vpon the 8
sunne, and it vvas giuen vnto him to afflict men vvith heate
and fire: † and men boiled vvith great heate, and :: blas- 9
phemed the name of God hauing pouer ouer these plagues,
neither did they penance to giue him glorie.

† And the fift Angel poured out his vial vpon the seate 10
of the beast: and his kingdom vvas made darke, and they to-
gether did eate their tongues for paine: † & they blasphemed 11
the God of heauen because of their paines and vvoundes, &
did not penance from their vvorkes.

† And the sixt Angel poured out his vial vpon that 12
great riuier Euphrates: and dried vp the vvater thereof that a
vvay might be prepared to the kings from the rising of the
sunne.

† And I saw from the mouth :: of the dragon, and from 13
the mouth of the beast, and from the mouth of the false-
prophet three vnclane spirites in maner of frogges. † For 14
they are the spirites of Deuils vvorking signes, and they goe
forth to the kings of the vvhole earth to gather them into
battel at the great day of the omnipotent God. † Behold 15
* I come as a theefe: Blessed is he that vvatcheth, & keepeth
his garments, that he* vvalke not naked, and they see his
turpitude. † And he shal gather them into a place vvhich 16
in Hebrevv is called *Armagedon*.

† And the seuenth Angel poured out his vial vpon the 17
aite, and there came forth a loud voice out of the temple
from the throne, saying: It is done. † And there vvere made 18
lightninges, and voices, and thunders, and a great earthquake
vvas made, such an one as neuer hath been since men vvere
vpon the earth, such an earthquake, so great. † And :: the 19
great citie vvas made into three partes: and the cities of the
Gentiles

∴ issue
forth
: brete

Apo. 3.
2 Cor. 5.
3.

17. 15.

Gentiles fel. And Babylon the great came into memorie before God,* to giue her the cuppe of vvine of the indignation of his vvrath. † And euery Iland fled, and mountaines vvete not found. † And great haile like a talent came downe from heauen vpon men: and men blasphemed God for the plague of the haile: because it vvas made exceding great.

likes. This citie is here called Babyl6, vvhereof see the Annotat. vpon the next chapter v. 5.

CHAP. XVII.

The harlot Babylon clothed vvith diuers ornaments, & and drunken of the bloud of Martyrs, sitteth vpon a beaft that hath feuen heades and ten hornes: 7 of which things the Angel expoundeth.



1 AND there came one of the feuen Angels vvhich had the feuen vials, & spake vvith me, faying, Come, I vvil fhev thee: the damnation of the great harlot, vvhich sitteth vpon many vvaters, † vvith vvhom the kings of the earth haue fornicated, and they vvhich inhabite the earth
2
3 haue been drunke of the vvine of her vvhoredom. † And he tooke me avvay in fpirit into the defert. And I favy a woman sitting vpon a fcarlet coloured beaft, ful of names of blafphemie, hauing feuen heades, and ten hornes. † And the vvoman vvas clothed round about vvith purple and fcarlet, and gilted vvith gold, and pretious fone, and pearles, hauing a golden cup in her hand, ful of the abomination & filthines of her fornication. † And in her forehead a name vvritten,
4
5 "Mysterie:" Babylon the great, mother of the fornications and the abominations of the earth. † And I favy the vvoman
6 "drunken of the bloud of the Sainctes, and of the bloud of the martyrs of I s s. And I marueled vvhen I had feen her,
7 vvith great admiration. † And the Angel fald to me, Vvhy doeft thou maruel? I vvil tel thee the myfterie of the woman, and of the beaft that carieth her, vvhich hath the feuen heades and the ten hornes.

11 The final damnation of the vvhole companie of the reprobate, called here the great vvhoore. c These many vvaters are many peoples. v. 15.

8 † The beaft vvhich thou favyeft, :: vvas, and is not, and fhall come vp out of the bottomeles depth, and goe into deftruction: and the inhabitants on the earth (vvhose names are not vvritten in the booke of life from the making of the vvorld) fhall maruel, feeing the beaft that vvas, and is

12 It fignifeth the fhort reigne of Antichrift, vvho is the cheefe horne or head of the beaft.

Z z z z not.

not. † And here is vnderstanding, that hath vvifedom. 9
 The feuen heades : are ^o feuen hilles, vpon vvhich the
 vvoman sitteth, and they are feuen kings. † Fiue are fallen, 10
 one is, and another is not yet come : & vvhen he fhall come,
 he must rarie a fhort time. † And the beaft vvhich vvvas, & 11
 is not : ^o the fame alfo is the eight, and is of the feuen, & goeth
 into deftruccion. † And the ten hornes vvhich thou faweft: 12
 are ^o ten kings, vvhich have not yet receiued kingdom, but
 fhall receiue povver as kings one houre after the beaft.
 † These haue one counfel and force : and their povver they 13
 fhall deliuer to the beaft. † These fhall fight vvith the Lambe, 14
 and the Lambe fhall ouercome them, becaufe ^{*} he is Lord of
 lordes, and King of kings, & they that are vvith him, called,
 and elect, and faithful. † And he faid to me, The vvaters 15
 vvhich thou faweft vvhere the harlot sitteth : are peoples,
 and nations, and tonges. † And the ten hornes vvhich thou 16
 faweft in the beaft : thefe fhall hate the harlot, and fhall make
 her defolate and naked, and fhall eate her flefh, and her they
 fhall burne vvith fire. † for ^o God hath giuen into their 17
 hartes, to doe that vvhich pleafeth him : that they giue their
 kingdom to the beaft, til the vvordes of God be cõlummate.
 † And the vvoman vvhich thou faweft : is ^o the great citie, 18
 vvhich hath kingdom ouer the kinges of the earth.

Some expound it of ten final kingdoms, into which the Romane Empire fhall be deuided, vvhich fhall al ferue Antichrift both in his life and a litle after.

Not forcing or moving any to follow Antichrift, but by his iust iudgement, & for punishment of their finnes, permitting the to beleeue and consent to him.

doe

1 Tim. 6.
 15. Apo.
 12, 16.

ANNO TATIONS
 CHAP. XVII.

s. Babylon. In the end of S. Peters first Epistle, vvhere the Apostle dateth it at Babylon, vvhich the auncient vvriters (as vve there noted) affirm to be meant of Rome : the Protestants vvil not in any vvise haue it so, becaut they vvould not be driuen to confesse that Peter euer vvras at Rome, but here for that they thinke it maketh for their opinion, that the Pope is Antichrist, and Rome the seate and citie of Antichrist, they vvil needes haue Rome to be this Babylon, this great vvhoore, and this purple harlot. for such fellowes, in the expofition of holy Scripture, be leade onely by their preiudicate opinions and heresies, to vvhich they dravv al things vvithout al indifferencie and sinceritie.

But S. Augustine, Aretas, and other vvriters, moit commonly expound it, neither of Babylon it self a citie of Chaldea or Egypt, nor of Rome, or any one citie, vvhich may be so callèd spiritu- ally, as Hierusalem before chap. 17. is named spiritual Sodom and Egypt : but of the general citie of the impious, & of those that pretenze the terrene kingdõ and cõmoditie of the vvorld, before God & eternal felicitie. The author of the Commentaries vpon the Apocalypse set forth in S. Ambrose name, vvriteth thus : *This great vvhoore sometimes signifeth Rome, specially vvhich at that time vvhen the Apostle vvrote this, did persecute the Church of God, but as here vvise is signifeth the vvhole citie of the Diuel, that is, the vniuersal corps of the reprobate.* Tertullian also taketh it for Rome, *ll. advers. thus, Babylon (saith he) in S. Iohn is a figure of the citie of Rome, being so great, so proud of the Empire, Iudas and the destrayer of the saints.* Vvwhich is plainly spoken of that citie, vvhen it vvvas heathen, the head of the terrene dominion of the vvorld, the persecutor of the Apostles and their successors, the seate of Nero, Domitian, and the like, Christs special enemies, the sinke of idolatry, sinne, and false

false worship of the Pagan gods. Then was it Babylon, when S. Iohn wrote this, and then was Nero and the rest figures of Antichrist, and that citie the resemblance of the principal place (where soever it be) that Antichrist shall reigne in, about the later end of the world.

Now to apply that to the Romane Church and Apostolike See, either now or then, which was spoken onely of the terrene state of that citie, as it was the seate of the Emperour, and not of Peter, when it did see about 30 Popes Christ's Vicars, one after another, & endeoured to destroy the vvhole Church: that is most blasphemous and foolish.

The Church in Rome was one thing & Babylon in Rome another thing. Peter sat in Rome, and Nero sat in Rome. but Peter, as in the Church of Rome: Nero, as in the Babylon of Rome. Vvhich distinction the Heretikes might haue learned by S. Peter him self *ap. 1. chap. 5.* writing thus, *The Church salueth you, that is in Babylon, called.* So that the Church and the very choicest Church was in Rome, when Rome was Babylon. vvhich it is plaine that, vvhether Babylon or the great vvhore do here signifie Rome or no, yet it can not signifie the Church of Rome: which is now, and euer was, differing from the terrene Empire of the same. And if, as in the beginning of the Church, Nero and the rest of the persecuting Emperours (vvhich were figures of Antichrist) did principally sit in Rome, so also the great Antichrist shall haue his seate there, as it may well be (though others thinke that Hierusalem rather shall be his principal citie:) yet euen then shall neither the Church of Rome, nor the Pope of Rome be Antichrist, but shall be persecuted by Antichrist, and driven out of Rome, if it be possible. for, to Christ's Vicar and the Romane Church he will beate as much good'vill as the Protestants now doe, and he shall haue more power to persecute him and the Church, then they haue.

Fig. 1.

5. Hierom *epist. 17. c. 7.* to Marcella, to dravv her out of the citie of Rome to the holy land, vvarning her of the manifold allurements to sinne and ill life, that be in so great and populous a citie, alludeth at length to these wordes of the Apocalypse, and maketh it to be Babylon, and the purple vvhore. but straight way, lest some naughtie person might thinke he meant that of the Church of Rome, vvhich he spake of the societie of the wicked onely, he addeth: *There is there in dede the holy Church, there are the triumphant monuments of the Apostles and Martyrs, there is the true confession of Christ, there is the faith praised of the Apostle, and Gentilitie troden under foote, the name of Christian daily aduancing it self on high.* Vvhich you see that vvhatever may be spoken or interpreted of Rome, out of this vvhord Babyl6, it is not meant of the Church of Rome, but of the terrene state, in so much that the said holy Doctor (*li. 2. aduers. Iovinian. c. 19.*) signifieth, that the holines of the Church there, hath wiped avvay the blasphemie vvhritten in the forehead of her former iniquitie. But of the difference of the old state and dominion of the Heathen there, for vvhich it is resembled to Antichrist, and the Priestly state vvhich now it hath, reade a notable place in S. Leo *serm. 1. in natali Petri & Pauli.*

5. *Mysterie.* S. Paul calleth this secrete and close vvhoring of abomination, the mysterie of iniquitie. *2. Thessal. 2.* and it is called a litle after in this chapter *vert. 7. the Sacrament (or mysterie) of the woman,* and it is also the marke of reprobation and damnation.

6. *Drunkens of the blood.* It is plaine that this woman signifieth the vvhole corps of al the persecutors that haue and shall shed so much blood of the iust: of the Prophets, Apostles, and other Martyrs from the beginning of the world to the end. The Protestants solitly expound it of Rome, for that there they put Heretikes to death, and allow of their punishment in other countries: but their blood is not called the blood of iusts, no more then the blood of theues, murderers, and other malefactors: for the shedding of vvhich by order of iustice, no Commonwealthe shall answer.

9. *Seuen hilles.* The Angel him self here expoundeth these 7 hilles to be al one with the 7 heads and the 7 kings: & yet the Heretikes blinded exceedingly vvvith malice against the Church of Rome, are so made to take them for the seuen hilles literally, vpon vvhich in old time Rome did stand: that so they might make the vnlearned beleue that Rome is the seate of Antichrist. But if they had any consideration, they might marke that the Prophets visions here are most of them by Seuens, vvhether he talke of heads, hornes, candlestickes, Churches, kings, hilles, or other things: and that he alluded not to the hilles, because they were iust seuen, but that Seuen is a mystical number, as sometime Ten is, signifying vniuersally al of that sort whereof he speaketh, as, that the seuen heads, hilles, or kingdoms (which are here al one) should be al the kingdoms of the world that persecute the Christians: being heads and mountaines for their height in dignitie above others. And some take it, that there were seuen special Empires, kingdoms, or States, that were or shall be the greatest persecutors of Gods people. as of Egypt, Chanaan, Babylon, the Persians, and Greekes, which be five. sixty of the Romane Empire which once persecuted most of al other, and which (as the Apostle here saith) yet is, or standeth. but the seuenth, then when S. Iohn wrote this, was not come, neither is yet come in our daies: vvhich is Antichrist's state, vvhich shall not come so long as the Empire of Rome standeth, as S. Paul did Prophecie.

11. *The same is the eight.* The beast it self being the congregation of al these wicked persecutors, though it consist of the foresaid seuen, yet for that the malice of al is complete in it, may be called

heathenish state of them: that persecuted the Church

The Church of Rome is neuer called Babylon.

Mysterie.

This woman signifieth al persecutors of iusts. Putting heretikes to death, is not to shed the blood of faints.

The Protestants made in expounding the 7 hilles, of Rome: the Angel himself expounding it otherwise.

What is eight?

Z z z z ij called

called the eight. Or Antichrist him self, though he be one of the seuen, yet for his extravagant & inuicible wickednes shall be counted the odde persecutor, or the accomplishment of al other, & therefore is named the eight. Some take this beast called the eight, to be the Diuel.

18. The great citie. If it be meant of any one citie, and not of the vniuersal societie of the reprobate (which is the citie of the Diuel, as the Church & the vniuersal fellowship of the faithful is called the citie of God) it is most like to be old Rome, as some of the Greekes expound it, from the time of the first Emperours, till Constantines daies, who made an end of the persecution. for by the authoritie of the old Romane Empire, Christ was put to death first, and afterward the two cheefe Apostles, & the Popes their successors, and infinite Catholike men through out the world, by lesse kings which then were subiect to Rome. At which Antichristian persecutions ceased, when Constantine reigned, and yelded vp the citie to the Pope, who holdeth not the kingdom or Empire ouer the world, as the Heathen did, but the fatherhood and spiritual rule of the Church. Howbeit the more probable sense is to be other, of the citie of the Diuel, as the author of the homilies vpon the Apocalypse in S. Augustine, declarerh.

The double interpretation of Babylon.

CHAP. XVIII.

The fall of Babylon, her inigements, plagues and reuenges: for the which, 9 the kings, 16 and marchants of the earth that sometime did cleaue with her, shall mourne bitterly: 10 but heauen, and the Apostles and Prophets shall reioyce.

AND after these things I saw another Angel coming downe from heauen, hauing great power: & the earth was illuminated of his glorie. † And he cried out in force, saying, * Fallen fallen is Babylon the great: and it is become the habitation of Devils, and the custodie of euery vncleane spirit, and the custodie of euery vncleane and hateful bird: † because al nations haue drunke of the vine of the vvrath of her fornication: and the kings of the earth haue fornicated with her: and the marchantes of the earth were made riche by the vertue of her delicacies.

† And I heard an other voice from heauen, saying, Goe out from her my people: that you be not partakers of her finnes, and receiue not of her plagues. † Because her finnes are come euen to heauen, and God hath remembered her iniquities. † Render to her as she also hath rendred to you: & double ye double according to her vorkes: In the cuppe vtherin she hath mingled, mingle ye double vnto her. † As much as she hath glorified her self, & hath been in delicacies, so much giue her torment and mourning: because she faith in her hart, * I sit a queene, & 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 iudge her.

† And

The measure of paines & damnation, according to the wicked pleasures or vnlawful delicacies of this life, which is a fore sentence for such people as turne their whole life to vniuersal reprobation.

Apo. 14,
8.
Ευλαξεί

Es 47, 8

9 † And the kings of the earth, which haue fornicated
 10 vwith her, & haue liued in delicacies, shal vveepe, & bevaile
 them selues vpon her, vwhen they shal see the smoke of her
 burning: † standing farre of for the feare of her tormentes,
 saying, Vvo, vvo, that great citie Babylon, that strong citie:
 because in one houre is thy iudgement come.

11 † And the marchâtes of the earth shal vveepe, & mourne
 12 vpon her: because no man shal bye their merchandise any
 more, † merchandise of gold and siluer and precious stone,
 and of pearle, and fine linnen, and purple, and silke, & scarlet,
 and al Thyne vwood, and al vessels of yuoric, and al vessels of
 13 precious stone and of brasse and yron and marble, † and cy-
 namon, and of odours, and ointement, and frankeincense, and
 vvine, and oile, and floure, & vvheate, and beastes, & sheepe,
 14 and horses, and chariotes, & slaues, and soules of men. † And
 the apples of the desire of thy soul are departed from thee, &
 al fat and goodly thinges are perished from thee, and they
 15 shal no more finde them. † The marchantes of these thinges
 which are made riche, shal stand farre from her for feare of

16 her tormêtes, vweeping and mourning, † & saying, Vvo, wo,
 that great citie, vvhich vvas clothed vwith silke, and purple,
 and scarlet, and vvas gilted vwith gold, and pretious stone, &
 17 pearles: † because in one houre are so great riches made de-
 solate: and euery gouernour, and euery one that saileth into
 the lake, and the shipmen, and they that vvorke in the sea,
 18 stooode a farre of, † and cried seeing the place of her bur-
 ning, saying, Vwhat other is like to this great citie? † And
 19 they threvv dust vpon their heades, and cried vweeping and
 mourning, saying: Vvo, vvo, that great citie, in the vvhich al
 vvere made riche, that hadd shippes in the sea, of her prices:
 because in one houre she is desolate.

20 † Reioyce ouer her, heauen, and ye holy Apostles and
 Prophetes: because God hath iudged your iudgement of her.

21 † And one strong Angel tooke vp as it vvere a great mil-
 stone, and threvv it into the sea, saying, * Vwith this violence
 shal the great citie be throwen, and shal novv be
 22 found no more. † And the voice of harpers, & of Musicians,
 and of them that sing on shalme and trompet, shal no more
 be heard in thee, & euery artificer of euery art shal be found
 no more in thee, and the noise of the mill shal no more be
 23 heard in thee, † and the light of the lampe shal no more

Zzzz iij shine

¶ Kings and
 Marchants are
 most encom-
 bered, dange-
 red and drov-
 ned in the
 pleasures of
 this vworld:
 vvhoſe vvhole
 life & traficke
 is (if they be
 not exceeding
 vertuous) to
 finde varietie
 of earthly plea-
 ſures. Vvho
 ſeing once the
 extreme end
 of their ioyes
 and of al that
 made their
 heauen here,
 to be turned
 into paines &
 damnation e-
 ternal, then
 ſhal howle &
 vveepe to late.

c The Angels
 and al Saints
 ſhal reioyce
 and laude god
 to ſee the wic-
 ked confoun-
 ded, and Gods
 iuſtice execu-
 ted vpon their
 oppreſſors &
 perfeutors.
 and this is that
 vvhich the
 Martyrs prai-
 ed for, chap. 6.

¶ By this it
 ſeemeth cleere
 that the Apo-
 ſtle meaneth
 not any one
 citie, but the
 vniuerſal com-
 panie of the
 reprobate,
 vvhich ſhal
 periſh in the
 day of iudge-
 ment: the old
 prophets alſo
 naming the
 vvhole nûber
 of Gods ene-
 mies myſtical-
 ly, Babylon. 2.
 ierem. 51.

shine in thee, and the voice of the bridegrome and the bride shall no more be heard in thee: because thy marchantes were the princes of the earth, because all nations haue erred in thine inchauntments. † And in her is found the bloud of the Prophets and Sainctes, and of all that were slaine in the earth.

CHAP. XIX.

The Sainctes glorifying God for the iudgement pronounced upon the harlot, 7 the marriage of the Lambe is prepared. 10 The Angel refuseth to be adored of S. Iohn. 11 There appeareth one (vrho is the Word of God, and the King of kings and Lord of lords) sitting on a horse, vrith a great armie, and fighting against the beast and the kings of the earth, and their armies: 12 the birdes of the aire being in the meane tyme called to deuoure their flesh.

The Epistle
for many mar-
tyrs.

ALLELVIA

∴ This often
repeating of
Alleluia in ti-
mes of reioy-
cing, the
Church doth
folow in her
seruice.

∴ At this day
shal the who-
le Church of
the elect be
finally & per-
fectly for ever
ioyned vnto
Christ in ma-
riage insepa-
rable.

∴ That is the
feast of eter-
nal life prepa-
red for his
spouse the
Church.



AFTER theses things I heard as it were the voice of many multitudes in heauen saying, Alleluia. Praise, and glorie, and pouer is to our God: † because true & iust are his iudgements which hath iudged of the great harlot, that hath corrupted the earth in her vvhoredom, and hath reuenged the bloud of his seruants, of her handes. † And a-3 gaine they said, Alleluia. And her smoke ascendeth for euer and euer. † And the foure and twentie seniors fel-4 downe, and the foure beastes, & adored God sitting vpon the throne, saying: Amen, Alleluia. † And a voice came out from the throne, saying: Say praise to our God al ye his seruantes: and you that feare him, litle and great. † And I heard as it were the voice of a great multitude, and as the voice of many vvaters, & as the voice of great thunders, saying, Alleluia: because our Lord God the omnipotent hath reigned. † Let vs be glad and reioyce, and giue glorie to him: because the marriage of the Lambe is come, and his vwife hath prepared her self. † And it was giuen to her that she clothe her self vwith silke glittering and vwhite. For the silke are the iustifications of Sainctes.

† And he said to me, Vvrite, * Blessed be they that are called to the supper of the marriage of the Lambe. † And he said to me, These vvordes of God, be true. † And I fel before his feete, to adore him. And he saith to me, See thou doe not: I am thy fellow-seruant, and of thy brethren that haue

Mat. 22.
Lu. 14.

Apo. 22.
9.

haue the testimonie of I E S V S. Adore God. For the testimonie of I E S V S, is the spirit of prophetic.

11 † And I saw heauen opened, and behold a white horse, and he that sat upon him, was called Faithful and True, and with justice he judgeth & fighteth. † And his eyes as a flame of fire, and on his head many diademes, having a name written, which no man knoweth but him self. † * And he was

Ef. 63, 1.

13 clothed with a garment sprinkled with blood: & his name is called, ^c THE WORD OF GOD. † And the hostes

Apo. 2, 27.

14 that are in heauen followed him on white horses clothed in white and pure silke. † And out of his mouth proceedeth a sharpe sword: that in it he may strike the Gentiles. And * he

^c The second person in Trinitie, the Sonne or the Word of God, which was made flesh. Io. 1.

Apo. 17, 14.

15 shall rule them in a rod of yron: and he treadeth the vine presse of the furie of the wrath of God omnipotent. † And he hath in his garment and in his thigh written, * **KING**

[∴] Even according to his humane also.

16 OF KINGS AND LORD OF LORDS.

17 † And I saw one Angel standing in the sunne, & he cried with a loud voice saying to all the birdes that did flie by the middes of heauen, Come and assemble together to the great supper of God: † that you may eat the flesh of kings, and the flesh of tribunes, and the flesh of valiants, and the flesh of horses & of them that sit on them, & the flesh of all 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 warre with him that sat upon the horse and with his armie. † And the beast was apprehended, and with him the false-prophet: which wrought signes before him, wherewith he seduced them that tooke the character of the beast, and that adored his image. These two were cast alive into the pool of fire burning also with brimstone.

21 † And the rest were slaine by the sword of him that sitteth upon the horse, which proceedeth out of his mouth: and all the birdes were filled with their flesh.

ANNOTATIONS
CHAP. XIX.

4. *Amen, Alleluia.* These two Hebrew words (as other els where) both in the Greeke & Latin text are kept religiously, & not translated, vntill it be once or twice in the Psalmes. Yea and the Protestants themselves keep them in the text of their English Testaments in many places. *Amen, Alleluia,* and marvell it is why they use them not in all places, but sometimes turne, *Amen,* into, *wooly,* not translated. wherof see the Annotation *Isa. 8, v. 34*: and in their Service booke they translate, *Alleluia,* into,

into, *Praise ye the Lord*, as though *Alluia* had not as good a grace in the act of praising God, (where it is in deede properly used) as it hath in the text of the Scripture.

The Church Catholike doth often and specially use this sacred vword, to ioyne vvith the Church triumphant, consisting of Angels and Saints, vvho here are said to laude and praise God vvith great reioycing, by this vword *Alluia*, and by often repetition thereof: as the Catholike Church also useth, namely in Easter time euen til Vvhic-fonide, for the ioy of Christs resurrection, vvich (as S. Augustine declareth *ep. ad Ianuarium*) vvas the general vse of the Primitiue Church, making a greater mysterie and matter of it, then our Protestants novv do. At other times of the yere also he saith it vvas sung in some Churches, but not in al. and S. Hierom numbereth it among the heresies of Vigilantius, That *Alluia* could not be sung but at Easter. *Aduers. Vigilant. c. 1.*

The truth is, by the vse of the Scriptures it hath more in it then, *Praise ye the Lord*, signifying vvith laude, glorifying, and praising of God, a great reioycing vvithal, mirth, and exultation of hart: in the singers thereof, and that is the cause vvhy the holy Church saith, *Laud tibi Domine, Praise be to thee O Lord*, in Lent and times of penance and mourning, but not *Alluia*, vvich (as S. Augustine also declareth) is a terme of signification and mysterie, ioynd vvith that time, and then used specially in the Church of God, vvhen she representeth to vs in her Seruice, the ioyes and beatitude of the next life: vvich is done specially at Easter, by the ioyful celebrating of Christs glorious Resurrection and Ascension, after the penal time of Lent vvich representeth the miserie of this life. See S. Augustine *Ser. 1. & 5. c. 9. & 6. c. 9 de Diversis* 10. 10 and his enarration vpon the 148 Psalm. for in the titles and endes of diuerse holy Psalmes this *Alluia* is full of mysterie & sacred signification. Vvhere vve must aske the Protestants, vvhy they haue left it out altogether, being in the Hebrue, saying neither *Alluia*, nor, *Praise ye the Lord*, in the Bible 1577: & that nine times in the fixe last Psalmes.

Moreouer the said holy Doctor (*li. 2 de doct. Christ. c. 11*) affirmeth that *Amen* & *Alluia* be not translated into any other language, *propter sanctiorem auctoritatem*, for the more sacred authority of the vwordes so remaining, and *ep. 178*, he saith that it is not lawfull to translate them. *Nam sciendum est &c. for it is to be knowne* (saith he) *that al nations do sing Amen and Alluia in the Hebrue vwordes, vvich neither the Latine man nor the Barbarow may translate into his owne language*. See S. Hierom also *epist. 137*. And namely for our Nation, S. Gregorie vvil beare vs vvithin that our countrie receiued the vword *Alluia* vvith their Christianitie, saying thus *li. 17 Moral. c. 6. Lingua Britannia qua nihil aliud nouerat quam barbarum fremere, iam dudum in Divinis laudibus Hebraeorum supit resonare Alluia*. that is, *The Britan tongue, vvich knew nothing els but to mutter barbarously, hath becom a late in Gods doains laude: and praises to sound the Hebrue Alluia*. And for Iurie, S. Hierom *ep. 17. c. 7* vvriteth, that the husbandmen at the plough sang *Alluia*, vvich vvas not then their vulgar speache. Yea he saith that in Monasteries the singing of *Alluia* vvas in deede of a bel to call them together *ad Colletam*. in *Epitaph. Paula c. 10*.

This vword is a sacred, Christian, mystical, and Angelical song, and yet in the new service booke it is turned into, *Praise ye the Lord*, and *Alluia* is quite gone, because they list neither to agree vvith the Church of God, nor vvith the vse of holy Scriptures, no nor vvith their owne translations, but no maruel, that they can not sing the song of our Lord and of Angels in a strange countrie, that is, out of the Catholike Church, in the captiuitie of schisme & heresie. Lastly, vve might aske them vvether it be al one to say *Mar. 11. Hosanna, &c. Same vs vve beseeche thee vvhereas Hosanna is vvithal a vword of exceding congratulation and ioy vvich they expressed towards our Saviour. euen so Alluia hath an other maner of sense and signification in it, then can be expressed by, Praise ye the Lord.*

8. *Justification of Saints*. Here the Heretikes in the translations could not alter the vword *justifications* into *ordinances*, or *constitutions*, as they did falsely in the first of S. Luke, vvhereof see the Annotation there ver. 4. but they are forced to say in Latin, *justificationes*, as Beza: and in English, *righteousnes*, (for *justificationes* they vvil not say in any case for feare of inconuenience.) yea and they can not deny but: these *justifications* be the good vwookes of saints, but vvhere they make this glose, that they be so called, because they are the frutes or effect of faith and of the iustice vvich vve haue by onely faith, it is most euidently false, & against the very: ext, and nature of the word. for there is no cause vvhy any thing should be called a mans justification, but for that it maketh him iust. so that, *justificationes*, be the vertues of faith, hope, charitie, and good deedes, justifying or making a man iust, and not effectes of justification. neither faith onely, but they al together be the very ornaments and inward garments, beauty, and iustice of the soule, as here it is euident.

10. *And 1 fol.* The Protestants abuse this place, and the example of the Angels forbidding Iohn to adore him being but his fellow seruants, and appointing him to adore God, against al honour, reuerence, and adoration of Angels, Saints, or other sanctified creatures, teaching that no religious vvorship ought to be done vnto them. But in truth it maketh for no such purpose, but only vvarneth vs that Diuine honour and the adoration due to God alone, may not be giuen to any Angel or other creature. S. August. *de vera relig. cap. vltimo*. And vvhen the Aduersaries replie that so great an Apostle, as Iohn vvas, could not be ignorant of that poin, nor vvould haue giuen diuine honour vnto an Angel (for so he had been an idolater) and therefore that he vvas not

Alluia is often used in the Church, specially in Easter time.

It signifieth more then (as the Protestants translate it) *Praise ye the Lord*.

False translation.

Amen and *Alluia* should not be translated into vulgar tongues.

All nations in the Primitiue Church sang *Amen* and *Alluia*.

The Protestants profane this vword by translating it, and diminish the signification thereof.

S. Iohns adoring of the Angel, explicated against the Protestants abusing the same.

Epist. ad Iam. c. 17. & c. 15.

Psal. 134.

Beza.

repre-

reprehended for that, but for doing any religious reverence or other honour whatsoever to his fellow-servant: vve answer that by the like reason, S. Iohn being so great an Apostle, if this later kinde of reverence had been vnlawfull and to be reprehended, as the Protestants hold it is no lesse then the other, could not have been ignorant thereof, nor vould have done it.

Therefore they might much better have learned of S. Augustine (q. 41 in Genes.) how this facte of S. Iohn vvas corrected by the Angel, and vwherein the error vvas. In effect it is thus, That the Angel being so glorious and full of maiestie, presenting Christs person, and in his name vving diuers vvordes proper to God, as, I am the first and the last, and alive and vvas dead, and such like, might vvel be taken of S. Iohn, by error of his person, to be Christ him self, and that the Apostle presuming him to be so in deede, adored him vvith Diuine honour: vvich the Angel correcting, told him he vvas not God, but one of his fellowes, and therefore that he should not so adore him, but God. Thus then vve see, Iohn vvas neither so ignorant, to thinke that any vndue honour might be giuen to any creature: nor so ill, to commit idolatrie by doing vndue vvorship to any Angel in heauen: and therefore vvas not culpable at al in his facte, but onely erred materially (as the Scholemen call it) that is, by mistaking one for another, thinking that vvich vvas an Angel, to haue been our Lord: because he knewe that our Lord him self is also called an Angel, and hath often appeared in the visions of the faithful.

And the like is to be thought of the Angel appearing in the 21. of the Apocalypse, vvwhether it vvere the same or an other. for that also did so appeare, that Iohn could not tell vvwhether it vvere Christ him self or no, til the Angel told him. Once this is certaine, that Iohn did not formally (as they say) commit idolatrie, nor sinne at al herein, knowing al dueties of a Christian man, no lesse then an Angel of heauen, being also in as great honour vvith God, yea and in more then many Angels. Vvch perhaps may be the cause (and consequently an other explication of this place) that the Angel knowing his great graces and merites before God, vould not accept any vvorship or submission at his handes, though Iohn againe of like humilitie did it, as also immediatly afterward chap. 22. vvch belike he vould not haue done, if he had been precisely aduised by the Angel but a moment before, of error & vnductifnes in the facte. Howsoeuer that be, this is evident, that this the Angels refusing of adoration, taketh not avay the due reverence and respec t vve ought to haue to Angels or other sanctified persons and creatures, and so these vvordes, *See thou doe it not*, signifie rather an earnest refusal, then any signification, of crime to be committed thereby.

And maruel it is that the Protestants making them selues so sure of the true sense of euery doubtful place by conference of other Scriptures, folow not here the conference and comparing of Scriptures that them selues so much or onely require. Vve vvil giue them occasion and a methode so to doe, thus. He that doubteth of this place, findeth out three things of question, vvch must be tried by other Scriptures. The first, vvwhether there ought to be or may be any religious reverence or honour done to any creatures, taking the vvord religion or religious vvorship not for that special honour vvch is properly and onely 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 seruice of God. The second thing is, vvwhether by vse of Scriptures, that honour be called adoration in latin, or by a vvord equiualent in other languages, Hebrue, Greeke, or English. Lastly, vvwhether vve may by the Scriptures fall downe prostrate before the things, or at the feete of the persons that vve so adore. For of ciuil duetie done to our Superiors by capping, kneeling, or other courtesie, I thinke the Protestants vvil not stand vvith vs: though in deede, their arguments make as much against the one as the other.

But for religious vvorship of creatures (vvch vve speake of) let them see in the Scriptures both old and new: first, vvwhether the Temple, the tabernacle, the Arke, the propitiatorie, the Cherubins, the altar, the bread of proposition, the Sabbath, and al their holies, vvere not reuerenced by al signes of deuotion and religion: vvwhether the Sacraments of Christ, the Priests of our Lord, the Prophets of God, the Gospel, Scriptures, the name of Iesus, such like (vvch be by vse, signification, or sanctification made holy) are not now to be reuerenced: and they shall finde al these things to haue been reuerenced of al the faithful, vvithout any dishonour of God, and much to his honour. Secondly, that this reverence is named adoration in the Scriptures, these speeches do proue Pf. 98. *Adore ye his feete soles, because it is holy*, and Hebr. 11. *He adored the toppe of his rod*. Thirdly, that the Scriptures also vvarrant vs (as the nature of the vvord adoration giueth in al three tonges) to bowe downe our bodies, to fall flat on the ground at the presence of such things, and at the feete of holy persons, specially Angels, as Iohn doth here, these examples proue. Abraham adored the Angels that appeared to him, Moyse also the Angel that shewed him self out of the bush, vvho vvere creatures, though they represented Gods person, as this Angel here did, that spake to S. Iohn. Balaam adored the Angel that stood before him vvith a sword drawn. Num. 22. Iosue adored falling flat downe before

The Protestants are rebeld by their ovvne reason.

S. Iohn erred only in the person, mistaking the Angel to be Christ him self, and so adoring him as God.

S. Iohn sinned not in this adoration.

An other explication of this place.

The Protestants by conference of Scriptures might finde religious adoration of creatures.

Three points herein examined and proued by Scriptures.

Religious vvorship of creatures.

The same is called adoration.

Falling prostrate before the persons or things adored.

Adoring of Angels.

A a a a

Apo. c. 2.

Esa. 9 in Gram.

Malac. 3.

Aug. de vera relig. c. 55.

Pf. 5. 137. Dan. 6. 3 Reg. 8. Is. 7. 7. Is. 131.

Gen. 18. Exod. 3. Iosue 5.

before the feet of the Angel, calling him his Lord, knowing by the Angels owne testimonie, that it was but an Angel. V who refused it not, but required yet more reuerence, commaunding him to plucke of his shoes, because the ground was holy, no doubt so made by the presence onely of the Angel.

Adoring of Prophets and holy persons.

Yea not onely to Angels, but euen to great Prophets this deuotion was done, as to Daniel by Nabuchodonosor, v who fell flat vpon his face before him, and did other great offices of religion, vvhich the Prophet refused not, because they were done to God rather then to him, as S. Hierom defendeth the same against Porphyrie, vvhich charged Daniel vwith intolerable pride therein, and the said holy doctour alleageth the fact of Alexander the great, that did the like to * Ioiadas the high priest of the Iewes. Howeuer that be (for of the sacrifice there mentioned there may be some doubt, vvhich the Church doth alwaies immediatly to God, and to no creature) the fact of the prophets (4 Reg. 2) to Elizeus, is plaine: vvhich they perceiuing that the double grace and spirit of Elias was giuen to him, fell flat downe at his feete and adored. So did the Sunamite, to omit that Achior adored Iudith, falling at her feete, as a woman blessed of God, and infinite other places.

Dm. 2.

* or, Iudas.

4 Reg. 4. Iudith. 13.

Al vvhich things, by comparing the Scriptures, our Aduersaries should haue found to be lawfully done to men, and Angels, and foueraine holy creatures. Vvhich they might conuince them selues, & perceiue, that that thing could not be forbidden S. Iohn to doe to the Angel, which they pretend: though the Angel for causes might refuse euen that vvhich S. Iohn did lawfully vnto him, as S. Peter did refuse the honour giuen him by Cornelius, according to S. Chrysostoms opinion. he. 23 in 10 Ad. yea euen in the third chapter of this booke (if our Aduersaries would looke no further) they might see where this Angel prophecieth & promieth that the Iewes should fall downe before the feete of the Angel of Philadelphia and adore. See the Annot. there.

CHAP. XX.

An Angel casteth the dragon (or diuel) bound, into the depth for a thousand yeres, in vvhich the soules of martyrs in the first resurrection shal reigne vwith Christ. 7 After vvhich yeres, Satan being let loose, shal raise Gog and Magog, an innumerable armie, against the beloved citie: v but a fire from heauen shal destroy them. 12 Then bookes are opened, and he that sitteth vpon the throne, iudgeth al the dead according to their vworkes.

see in S. Augustine (li. 20. de Ciuit. c. 7. 8. & seq.) the exposition of this chapter.



AND I saw an Angel descending from heauen, hauing the key of the bottomles depth, and a great chaine in his hand. † And he apprehended the dragon the old serpent, vvhich is the Deuil and Satan, and bound him for a thousand yeres. † and he threw him into the depth, and shut him vp, and sealed ouer him, that he seduce no more the nations, til the thousand yeres be consummate. and after these thinges he must be loosed a litle time.

Quid in millenario numero nisi ad profectam nouam sibiolum perfella vniuersitas profecta generationis exprimitur? hinc per Ioannem dicitur. Et regnabunt cu illo mille annis, quia regnum sancta Ecclesia, vniuersitatis profectio solidatur. D. Gregor. li. 9. Moral. c. 1.

† And I saw seates: and they fate vpon them, & iudgement was giuen them, and the soules of the beheaded for the testimonie of Iesus, and for the vword 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 vwith Christ: a thousand yeres. † The rest of the dead liued not, til the thousand yeres be consummate. * This is the

the

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^a they shall be priestes of God and of Christ and shall reigne with him a thousand yeres.

7 † And when the thousand yeres shall be consummate, Satan shall be loosed out of his prison, and shall goe forth, and seduce^b the nations that are upon the foure corners of the earth, * Gog, and Magog, and shall gather them into battel, the number of whom is as the sand of the sea. † And they ascended upon the bredth of the earth, and compassed^c the campe of the Sainctes, and the beloued citie. † And there came downe fire from God out of heauen, and deuoured them: † and the Deuil which 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 euer and euer.

11 † And I saw a great white throne, and one sitting upon it, from whose sight^d earth and heauen fled, and there was no place found for them. † And I saw the dead, great and litle, standing in the sight of the throne, and^e bookes were opened: and * an other booke was opened, which is of life: and the dead were iudged of those things which were written in the bookes according to their workes. † and the sea gaue the dead that were in it, and death and hel gaue their dead that were in them, and it was iudged of euery one according to their workes. † And hel 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.

Exe. 38, 39, 40.

1. Cor. 3, 17.

^a S. Augustine thinketh that these do not signifie any certaine nations but that shall then be ioyned with the Diuel and Antichrist against the Church. li. 20. de Ciuit. c. 11. See S. Hierom in Exe. li. 11.

THE 6 VISION.

^b They shall then be new, not the substance, but the shape changed. 2. Pet. 3. See S. Augustine. li. 20. de Ciuit. c. 14.

^c The booke of mens consciences, where it shall plainly be read what euery mans life hath been.

^d Such as doe no good workes, if they haue age and time to doe them, are not found in the booke of life.

ANNOTATIONS

CHAP. XX.

1. Bound him.] Christ by his Passion hath abridged the power of the Deuil for a thousand yeres, that is, the whole time of the new Testament, until Antichrists time, when he shall be loosed againe, that is, be permitted to deceiue the world, but for a short time only, to wit, three yeres and a halfe.

4. I saw seates.] S. Augustine (li. 20 de Ciuit. Dei c. 9) taketh this to be spoken, not of the last iudgement, but of the Sees or Consistories of Bishops and Prelates, and of the Prelates them selues, by whom the Church is now governed. At the iudgement here giuen, can be taken no otherwise better, then of that which was said by our Saviour Mat. 18. What soeuer you binde in earth, shall be bound in heauen. and therefore the Apostle saith, What haue I to doe to iudge of them that are without?

1. Cor. 3.

4. And the soules.] He meaneth (saith S. Augustine in the place alledged) the soules of Martyrs, that they shall in the meane time, during these thousand yeres, which is the time of the Church militant, be in heauen without their bodies, and reigne with Christ. for the soules (saith he) of the godly departed, are

Bishops consistories & judicial power.

During a thousand yeres (that is the time of

this militant Church) saints reigne with Christ in soule only.

The rest are dead and damned in soule during the same time.

The first resurrection, of the soule only.

Priests, some properly so called, some vnproperly.

The binding and loosing of Satan, explained by S. Augustine.

The short reigne of Antichrist.

Millenary or Chilista.

The Scriptures hard.

By S. Augustines foresaid explanation, is evidently deduced against the Protestants, that the Church can erre, and that the Pope can not possibly be Antichrist.

not separated from the Church, which is euen now the kingdom of Christ. for as there should be kept no memorie of them at the altar of God in the communicating of the body of Christ: neither should it analle to hasten to Baptisme in the perils of death, for feare of ending our life without it: nor to hasten to be reconciled, if vns fortune for penance or of a conscience to 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 onely named here, yet it is meant of others also that die in the state of grace.

5. The rest lined out. The rest which are not of the happie number foresaid, but liued and died in sinne, reigne not with Christ in their soules during this time of the new Testament, but are dead in soule (spiritually, and in body naturally, til the day of iudgement. S. August. ibidem.

3. This is the first resurrection. As there be two regenerations, one by faith, which is now in Baptisme: and another according to the flesh, vvhich at the later day the body shall be made immortal and incorruptible: so there are two resurrections, the one now of the soules to saluation vvhich they die in grace, vvhich is called the first, the other of the bodies at the later day. S. August. li. 20 de Ciuit. c. 6.

6. They shall be Priests. It is not spoken (saith S. Augustine li. 20 de Ciuit. c. 10) of Bishops and Priests onely, vvhich are properly now in the Church called Priests: but as vve call all Christians for the mystical Chrisme or ointment, so all Priests, because they are the members of one Priest, of vvhom the Apostle Peter saith, A holy people a kingly Priesthood. Vvhich vvordes be notable for their learning that think there be none properly called Priests now in the new Testament, no othervvise then all Christian men and vvomen, and a confusion to them that therefore haue turned the name Priests into Ministers.

7. Satan shall be loosed. In the vvhole 8 chapter of the said 20 booke de Ciuitate Dei in S. Augustine, is a notable commentarie of these vvordes. Vvhich first he declareth, that neither this binding nor loosing of Satan is in respect of seducing or not seducing the Church of God: prouing that vvhether he be bound or loose, he can neuer seduce the same. The same, saith he, shall be the state of the Church as that time vvhich the Diuel is to be loosed, euen as since it was instituted, the same hath it been & shall be at all time in her children that succede the other by birth or death. And a litle after, This I thought was therefore to be mentioned, lest any man should thinke, that during the litle time wherein the Diuel shall be loosed, the Church shall not be upon the earth, he either not finding it here vvhich he shall let loose, or consuming it vvhich he shall by all means persecute the same. Secondly he declareth, that the Diuel to be bound, is nothing els but not to be permitted by God to exercise all his force or fraude in tentations: as to be loosed, is to be suffered by God for a small time, that is, for three yeres and a halfe, to practise and proue al his pouer and artes of tentations against the Church and her children, and yet not to preuaile against them. Thirdly this Doctor sheweth by vvhich great mercie our Lord hath tied Satan and abridged his pouer during the vvhole millenary or thousand yeres, vvhich is al the time of the new Testament: vntill then: & vvhich vvhich vvise dom he permitte him to breake loose that litle time of three yeres and fixe moneths, toward the later day, vvhich shall be the reigne of Antichrist. Lastly he sheweth vvhich kinde of men shall be most subiect to the Diuels seductions, (euen such as now by tentation of Heretikes goe out: of the Church) and vvhich shall auoid it.

By al vvhich vve may confute diuers false expositiones of old & late Heretikes. first, the sufficient proofe of the Millenaries, that grounded vpon these thousand yeres named by the Prophet, this heresie, that there should be so many yeres after the resurrection of our bodies, in vvhich vve should reigne with Christ in this vvorld, in our bodies, in al delires and pleasures corporal, of meates, drinckes, and such like, vvhich they called the first resurrection, of vvhich heresie Cerinthus was the author. Epiph. har. 77 in fine. Hiero. Comment. in e. 29 Mat. August. har. 8 ad Rudvulv Drum. Eusebius also (li. 3 hystoria c. 33) sheweth that some principal men were in part (though after a more honest maner concerning those corporal delicacies) of the same opinion, by misconstruction of these vvordes of S. Iohn. Vvhich vve learne and al the vvorld may perceiue, the holy Scriptures to be hard, vvhich so great clerkes did erre, and that there is no securitie but in that sense vvhich the Church alloweth of.

The late Heretikes also by the said S. Augustines vvordes are fully refuted, affirming not onely that the Church may be seduced in that great pericution of the Diuels loosing, but that it hath been seduced euen a great pece of this time vvhich the Diuel is bound: holding that the very true Church may erre or fall from truth to errour and idolatrie, yea (vvhich is more blasphemie) that the cheefe gouernour of the Church is Antichrist himself, and the very Church vnder him, the vvhoore of Babylon: and that this Antichrist, (vvhich the scriptures in so many places, and here plainly by S. Augustines exposition, testify, shall reigne but a small time, and that toward the last iudgement,) hath been reuealed long tich:nce, to be the Pope himself, Christs ovne Vikar, and that he hath persecuted the saints of their sects: for these thousand yeres at the least. Vvhich is no more but to make the Diuel to be loosed, and Antichrist to reigne the vvhole thousand yeres, or the most part thereof that is, almost the vvhole time of the Churches state in the new Testament (vvhich is against this and other Scriptures evidently, appointing that, to be the time of the Diuels binding) yea, it is to make Antichrist and the Diuel weaker toward the day of iudgement then before.

1 Pet. 2.

An invincible demonstration.

before, and the truth better to be knowven, and the faith more common, the neerer vve come to the same iudgement: which is expressly * against the Gospel. and this prophetic of S. Iohn. Vve see that the sectes of Luther, Caluin, and ocher, be more spread through the vvorlde then they vvere euer before, and consequently the Pope and his religion lessened, and his powver of punishing (or, as they call it) persecuting the said Sectaries, through the multitude of his aduersaries, diminished. How then is the Pope Antichrist, whose force shal be greater at the later end of the vvorlde, then before? or how can it be otherwise, but these Sect. Masters should be Antichrists neere precursors, that make Christs cheefe Ministers & the Churches cheefe gouernours that haue been these thousand yeres and more, to be Antichristes: and them selues and their sectes to be true, that come so neere the time of the Diuels loosing and seduction & of the personal reigne of Antichrist?

8. The campe of the Saints. S. Augustine in the said 20 booke de Ciuit. Dei cap. 11. It is not, saith he, to be taken that the persecutors shal gather to any place, as though the campe of the saints or the beloued cite should be but in one place, which in deede are no other thing but the Church of Christ spread through the vvhole vvorlde. And therefore vvhersoeuer the Church shal then be (vvhich shal be in al Nations euen then, for so much is insinuated by this latitude of the earth here specified) there shal the tents of saints be, and the beloued cite of God, and there shal she be besieged by al her enemies, vvhich shal be in euery countrie vvhere she is, in most cruel and forcible sort. So vviteth this profound holy Doctor. Vvhereby vve see, that, as nowv the particular Churches of England, Scotland, Flanders, and such like, be persecuted by their enemies in those countries, so in the time of Antichrist, the Churches of al Nations, as of Italie, Spaine, France, and al other vvhich nowv be quiet, shal be assaulted as nowv the fore said are, and much more, for that the general persecution of the vvhole, shal be greater then the particular persecution of any Churches in the vvorlde.

9. There came downe a fire. It is not meant of the fire of Hel (saith S. Augustine ib. c. 12) into which the vvhicked shal be cast after the resurrection of their bodies, but of an extraordinarie helpe that God vvil send from heauen, to giue succour to the Saints of the Church that then shal fight against the vvhicked: or, the very feruent and burning zeale of religion and Gods honour, vvhich God vvil kindle in the hartes of the faithful, to be constant against al the forces of that great persecution.

11. An other booke. This is the booke of Gods knowledge or predestination, vvherein that vvhich before vvas hid to the vvorlde, shal be opened, and vvherein the true record of euery mans vvorke shal be contein'd, and they haue their iudgemēt diuersly according to their vvorke, and not according to faith only, or lacke of faith only. for, al infidels (as Turkes, obstinate Iewes, and Heretikes) shal neuer come to that examination, being othervvise condemned.

The campe of Saints is the Catho. Church through the vvorlde.

As nowv Heretikes in particular countries, so Antichrist shal persecute the Churches of al nations.

Vvhat is meant by fire from heauen.

The booke of euery mans vvorke, opened in the day of iudgement.

CHAP. XXI.

THE 5 PART.

Heauen and earth being made new, S. Iohn saith the new cite Hierusalem prepared and adorned for the spouse of the Lambe. 6 The iust are glorified, 7 and the vvhicked thrust into the pool of fire. 12 The vvall and gates and foundations of the cite are described and measured: 13 al vvhich are gold and crysall, pretious stones and pearles.

The final glorification of the Church.

Esa. 63, 17. 66, 21. 2 Pet. 3, 13.

Esa. 25. 8. Apoc. 7, 17. because the

1 **A**ND I saw a new heauen and a new earth, for * the first heauen, and the first earth vvas gone, & the sea nowv is not. † And I Iohn saw the holy cite Hierusalem newv descending from heauen, 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 vwith men, and he vvil dwell vwith them. And they shal be his people: and he God vwith them shal be their God. † and * God shal vvipe avvay al teares from their cies: and death shal be no more. nor mourning, nor crying, neither shal there be sorovv any more, vvhich first thinges are gone.

The Epistle vpon the dedication of a Church.

c The Church triumphant. " This tabernacle is Christ according to his humanitie.

• This happie day shal make an end of al the miseries of this mortallitie.

Aaaa ij And

† And he that sat in the throne, said: * Behold I make 5
al thinges new. † And he said to me: Vvrite, because these
vvordes be most faithful and true. † And he said to me: It is 6
done, * I am Alpha and Omega: the beginning and the end.
To him that thirsteth I vvil giue of the fountaine of the wa-
ter of life, gratis. † He that shal ouercome, ** shal possesse 7
these thinges, and I vvil be his God: and he shal be my sonne.
† But † to the feareful, and incredulous, and execrable, and 8
murderers, and fornicators, and forcerers, and Idolaters, and
al liers, their part shal be in the poole burning vvith fire and
brimstone, vvich is the second death.

† He that hath
the victorie a-
gainst Sone in
the Church
militant, shal
haue his re-
vvard in the
triumphant.
† Al that com-
mit mortal sin-
nes and repent
not, shal be
damned.

THE 7 AND
LAST VISION.

† The glorie
of the Church
triumphant.

† The names
of the Patri-
arches and A-
postles hono-
rable and glo-
rious in the
triumphant
Church.

† See S. Hie-
rom ep. 17.
touching this
description of
the heauenly
Hierusalem,
vvich is the
Church triu-
phant, teaching
that these
things must be
taken spiritu-
ally, not car-
nally.

† And there came one of the seuen Angels that had the 9
vials ful of the seuen last plagues, and spake vvith me, saying:
Come, & I vvil shew thee the bride, the vvife of the Lambe.
† And he tooke me vp in spirit vnto a mountaine great and 10
high: and he shewed me the holy citie Hierusalem descen-
ding out of heauen from God, † ** hauing the glorie of God. † †
and the light thereof like to a pretious stone, as it vvere to the
iasper stone, euen as crystal. † And it had a vvall great and 12
high, hauing twelue gates, and in the gates twelue Angels, &
names vvritten thereon, vvich are † the names of the twelue
tribes of the children of Israell. † On the East, three gates: 13
and on the North, three gates: and on the South, three gates:
and on the Vvest, three gates. † And the vvall of the citie 14
hauing twelue foundations: and in them, twelue names, of
the twelue Apostles of the Lambe.

† And he that spake vvith me, had a measure of a reede, of 15
gold, to measure the citie and the gates thereof, and the vvall.
† And ** the citie is situated quadrangle-vvise, and the length 16
thereof is as great as also the bredth: and he measured the citie
vvith the reede for twelue thousand furlonges, & the length
and height and bredth thereof be equal. † And he measured 17
the vvall thereof of an hundred fourtie foure cubites, the
measure of a man vvich is of an Angel. † And the building 18
of the vvall therof vvas of iasper stone: but the citie it self
pure gold, like to pure glasse. † And the foundations of the 19
vvall of the citie, vvere adorned vvith al pretious stone. The
first foundation, the iasper: the second, the saphire: the third,
the calcedonius: the fourth, the emerauld: † the fifth, the sar- 20
donix: the sixt, the sardius: the seuenth, the chrysolirhus: the
eight, the beryllus: the ninthe, the topazius: the tenth, the
chryso-

Esa. 43,
19.

Apo. 1,
8. 12, 13.

chryſopraſus: the eleuenth, the hyacinthe: the twelfth, the
 21 amethyſte. † And the twelue gates: there are twelue pearles,
 one to euery one: & euery gate vvas of one ſeueral pearle. & ∴ At external
 the ſtreate of the cite pure gold, as it vvere traſparent glaſſe. ſacrifice which
 22 † And ∴ temple I ſavv not therein. for our Lord the God om- now is neces-
 23 nipotent is the temple thereof, and the Lambe. † And * the ſarie dutie of
 cite needeth not ſunne nor moone, to ſhine in it. for the glo- the faithful,
 ric of God hath illuminated it, and the Lambe is the lampe ſhal then ceaſe
 24 thereof. † And * the Gentiles ſhal vvalke in the light of it: and therefore
 and the kinges of the earth ſhal bring their glorie and ho- there ſhal
 25 nour into it. † And * the gates thereof ſhal not be ſhut by neede no ma-
 26 day: for there ſhal be no night there. † And they ſhal bring terial temple.
 27 the glorie and honour of nations into it. † There ſhal ∴ not ∴ None not
 enter into it any polluted thing, nor that doeth abomination perfectly clea-
 and maketh lie, but * they that are vvritten in the booke of ſed of their
 life of the Lambe. ſinnes, can
enter into this
heavenly Hieruſalem.

Eſa. 60,
19,
Eſa. 60, 3,
Eſa. 60,
11,
Apo. 10,
11.

ANNOTATION
 CHAP. XXI.

18. Pure gold. S. Gregorie (li. 18. Moral. c. 29) ſaith, the heavenly ſtate is reſembled The ſtate of
 to gold, pretious ſtone, cryſtal, glaſſe, and the like, for the puritie, claritie, glittering glorified bo-
 of the glorious bodies: vvhere one mans body, conſcience, and cogitations are represen- dies,
 ted to another, as corporal things in this life are ſeen through cryſtal or glaſſe.

CHAP. XXII.

The tree of life being watered vvith living water, yeldeth fruites every moneth. 3
 There is neither curſe nor night in the cite. 6 The Angel that ſherued
 Iohn at theſe things, refuseth to be adored of him. 14 He telleth him that the
 iuſt ſhal enter into the cite, but the reſt ſhal be caſt forth. 18 Laſtly, he pro-
 ceſſeth and threatneth againſt them that ſhal preſume to add to this prophetic,
 or take away from the ſame.

water
of life,
Apo. 11.
Eſa. 60.



1 ND he ſherued me a riuer of 'living water',
 cleere as cryſtal, proceeding from the ſeate of
 2 God and of the Lambe. † In the middes of
 the ſtreate thereof, and on both ſides of the
 riuer, ∴ the tree of life, yelding twelue fruites,
 3 rendring his fruite euery moneth, and the leaues of the tree
 for the curing of the Gentiles. † And no curſe ſhal be any
 4 more: and the ſeate of God and of the Lambe ſhal be in it,
 and his ſeruantes ſhal ſerue him. † And they ſhal ſee his face:
 5 and his name in their foreheads. † And * night ſhal be
 no

∴ Christ is our
 tree of life: in
 the Church, by
 the B. Sacrament:
 & in heauen, by
 his viſible pre-
 ſence and influ-
 ence of liſe ever-
 laſting both to
 our bodies and
 ſoules: of vvho
 Salomon ſaith,
 The tree of liſe is
 al that appeareth
 him. Prou. 3.

no more: and they shal not neede the light of lampe, nor the light of the sunne, because our Lord God doth illuminate them, and they shal reigne for euer and euer. † And he said 6
 to me, These vvordes are most faithful and true. And our Lord the God of the spirites of the prophetes, sent his Angel to shew his seruantes those thinges vvhich must be done quickly. † And behold I come quickly. Blessed is he that 7
 keepeth the vvordes of the prophecie of this booke.

THE CON-
CLUSION.

∴ You see it is al one to adore before the feete of the angel, & to adore the Angel: though, to adore him, be not exprest as in the 19. chap. See the annotations there v. 10.

e Man by Gods grace & doing good workes, both increase his iustice.

∴ Heauen is the reward, hire, & reparation for good workes, in al the Scriptures, yet the aduersaries wil not see it.

† And I Iohn vvhich haue heard, and seen these thinges. 8
 And * after I had heard and seen, I fel dovne ∴ to adore before the feete of the Angel vvhich shewed me these thinges: † and he said to me, See thou doe not, for I am thy fellow-ser- 9
 uant, and of thy brethren the prophetes, and of them that keepe the vvordes of this booke. Adore God. † And he saith 10
 to me, Seale not the vvordes of the prophecie of this booke. for the time is neere. † He that hurteth, let him hurt yet: 11
 and he that is in filth, let him be filthie yet: and he that is iust, let him be iustified yet: and let the holy be sanctified yet. † Behold I come quickly, and my revvard is vvith me, 12
 * to render to euery man ∴ according to his vvorkes, † I am 13
 * Alpha and O mega, the first and the last, the beginning and the end. † Blessed are they that vvas h their stoles: that their 14
 povver may be in the tree of life, and they may enter by the gates into the citie. † Vvithout are dogges and forcerers, and 15
 the vnchast, and murderers, and seruers of Idols, & euery one that loueth and maketh a lie.

† I I E S V S haue sent mine Angel, to testifie to you these 16
 thinges in the Churches. I am the roote and stocke of Dauid, the bright and morning starre. † And the Spirit & the bride 17
 say, Come. And he that heareth, let him say, Come. And * he that thirsteth, let him come: and he that vvil, let him take the vvater of life gratis.

† For I testifie to euery one hearing the vvordes of the 18
 prophecie of this booke, * If any mā shal adde to these thinges, God shal adde vpon him the plagues vvritten in this booke. † And if any man shal diminish of the vvordes of the booke 19
 of this prophecie: God shal take avway his part out of the booke of life, and out of the holy citie, and of these thinges that be vvritten in this booke. † saith he that giueth testi- 20
 monie of these things. Yea I come quickly: Amen. * Come Lord

Apo. 19,
10.

Ro. 2, 6.
Apo. 21,
6. 1, 8.

Es. 55, 1.

21 Lord I E S V S. † The grace of our Lord I E S V S Christ be
vvith you al. Amen.

ANNOTATIONS
CHAP. XXII.

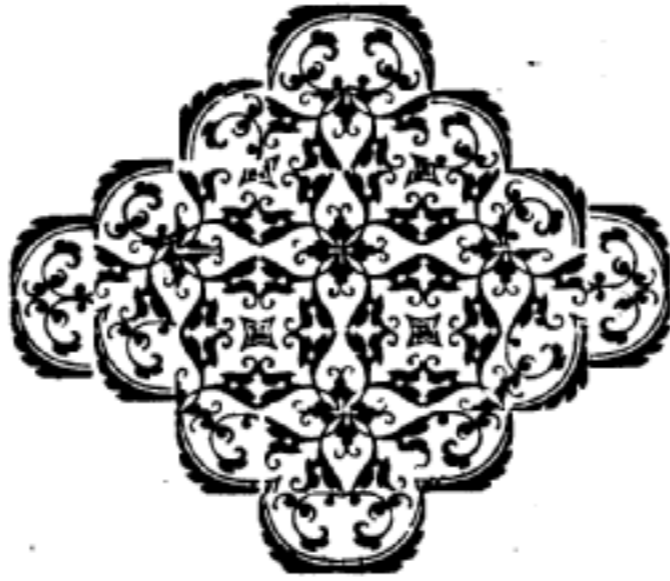
11. *He that hurteth.* It is not an exhortation, but a commination or threatening, that how
far soeuer the vicked increase in naughtines, God hath provided ansvverable punishment for
them.

18. *If any man shall add.* The author of the commentaries vpon this booke, bearing the name of S. Ambrose, saith thus of this point. *He maketh not this protestation against the expositors of his prophesie, but against Heretikes, for the expositor doth adde or diminish nothing, but openeth the obscuritie of the narration, or sheweth the moral or spirital sense. He curseth therefore Heretikes, that used to adde somewhat of their owne that was false, and to take away other things that were contrary to their heresies.* So saith this auncient vvriter. And this was the proprietie of them in al ages, and so is it of ours novv, as we haue noted through the vvhole Bible, and as we haue in sundrie places set forth to the sight of al indifferent readers, in the newv Testament. that al the vvorld may see that the Apostles curse is fallen vpon them, and may bevvare of them.

20. *Come Lord Iesv.* And novv o Lord Christ, most iust and merciful, we thy poore creatures that are so afflicted for confession and defense of the holy, Catholike, and Apostolike truth, contained in this thy sacred booke, and in the infallible doctrine of thy deere spouse our mother the Church, we crie also vnto thy Maieslie vvith tendernesse of our hartes vnspeakable, COME QUICKLY, and iudge betwixt vs and our Aduersaries, and in the meane time give patience, comfort, and constancie to al that suffer for thy name, and trust in thee. o Lord God our onely helper and protector, take not long. AMEN.

The curse against adding or diminishing, is a-
gainst Heretikes, not Catho-
lickes, nor Catho-
licke exposi-
tors.
A breefe petitio
vnto I E S V S
Christ, to come
quickly, as S.
Iohn here spea-
keth, and to
iudge the cause
of Catholikes
& Protestants.

B b b b b





**A TABLE OF THE
EPISTLES AND GOSPELS, AFTER
THE ROMANE VSE, VPON SVNDAIES, HO-
LIDAIES, and other principal daies of the yere, for
such as are desirous to knowv and reade them accor-
ding to this translation. And therefore the Epistles
taken out of the old Testament are omitted, till the
edition thereof.**

Vpon Sundaies, Imber Daies, and other Feries.

<p>The 1. Sunday in Aduent, Epistle pag. 415. Gospel pag. 109.</p> <p>The 2. Sunday in Aduent, Ep. 419. Gosp. 118.</p> <p>The 3. Sunday in Aduent, Ep. 533. Gof. 117.</p> <p><i>the E. Vvencsd. y Imber in Aduent, *Gosp. 135.</i></p> <p><i>Friday Imber in Aduent, Gosp. 136.</i></p> <p><i>Saturday Imber in Aduent, Ep. 534. Gof. 143.</i></p> <p><i>The 4. Sunday in Aduent, Ep. 432. Gosp. 143.</i></p> <p><i>Christmas eue, Ep. 381. Gosp. 4.</i></p> <p><i>CHRISTMAS day as the</i></p> <p><i>S. Steuen, Ep. 305. Gosp. 56.</i></p> <p><i>S. Iohn. the Euang. Gosp. 79.</i></p> <p><i>Childermas day, Ep. 714. Gosp. 5.</i></p> <p><i>S. Thomas of Canterburie, Ep. 608. Gof. 248.</i></p> <p><i>The Sunday within the Octaue of Christ- mas, Ep. 504. as on Twelfth eue. Gosp.</i></p>	<p>14. verse 33 vnto 41.</p> <p>The CIRCUMCISION of our Lord, Ep. 597. Gosp. 140.</p> <p>Twelfth Eue, Ep. 504. Gosp. 6.</p> <p>The EPIPHANIE of our Lord called Twelfth day, Gosp. 5.</p> <p>The 1. Sunday after the Epiphanie, Ep. 412. Gosp. 141.</p> <p>The 2. Sunday after the Epiphanie, Ep. 43. Gosp. 220.</p> <p>The 3. Sunday after the Epiphanie, Epif. 413. Gosp. 19.</p> <p>The 4. Sunday after the Epiph. Ep. 414. Gosp. 20.</p> <p>The 5. Sunday after the Epiph. Ep. 542. Gosp. 35.</p> <p>The 6. Sunday after the Epiph. Ep. 546. Gosp. 36.</p> <p>The Sunday of Septuagesme, Ep. 443. Gosp. 156.</p> <p>The Sunday of Sexagesme, Ep. 489. Gosp. 159.</p> <p>The Sunday of Quinquagesme, Epif. 456. Gosp. 191.</p> <p>Vpon Ashwensday, Gosp. 15.</p> <p>Thursd. y after Ashwensday, Gosp. 10.</p> <p style="text-align: right;">Friday</p>
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 t r u t h e s , d e d u c e d o u t o f t h e h o l y S c r i p t u r e s , a n d i m -
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THE EXPLICATION OF CERTAINE VVORDES

IN THIS TRANSLATION, NOT FAMILIAR TO THE VULGAR READER, VVHICH MIGHT NOT CONVENIENTLY BE VVTERED OTHER WISE.

<i>Abstrahed</i> , Drawen avway. pag. 641.	<i>Catechizeth</i> , and, <i>Catechized</i> . p. 510. He catechizeth that teacheth the principles of the Christian faith: and they that heare and learne, are catechized, and are therefore called often in the Annotations, <i>Catechumens</i> .
<i>Acquisition</i> , Getting, purchasing. pag. 514.	<i>Cherutter</i> , a marke or stampe. pag. 723.
<i>Aduent</i> , The coming. pag. 69.	<i>Commensuratio</i> , Immoderate bankets, and belly chere, vvhich wanton riotousnes. p. 509.
<i>Adulterating</i> , Corrupting. See pag. 473. 477.	<i>Condigne</i> , comparabile. p. 400.
<i>Agnitio</i> , knowledg or acknowledging. p. 500.	<i>Contristate</i> . This vvorde signifieth to make heauie and sad. pag. 519.
<i>Allegorie</i> , a Mystical speache, more then the bare letters. pag. 505. See the Annot. p. 508.	<i>Cooperate</i> , signifieth vvorkeing vvhith others, p. 401. likewise <i>Cooperation</i> , <i>Cooperatores</i> .
<i>Amen</i> , expounded pag. 244.	<i>Corbana</i> , expounded pag. 80.
<i>Anathema</i> , expounded pag. 401.	
<i>Archisynagoge</i> , expounded pag. 59.	
<i>Asisit</i> . pag. 135, signifieth the Angels standing and attending, alwayes ready to doe their ministration.	
<i>Assumptio</i> , p. 105, Christs departure out of this vvorld by his death and Ascension.	
<i>Azymes</i> , Vvleauened bread. p. 75.	D
	<i>Depositum</i> . p. 582. See the Annot. pag. 584. It may signifie also, Gods graces giuen vs to keepe, pa. 587. v. 14. Also v. 11. ibid. See the Annot.
<i>Calumniate</i> , By this vvorde is signified violent oppression by vvorde or deede. pag. 143.	<i>Didracl. me</i> , expounded pag. 49.
	Ecce ij

HARD VVORDES EXPLICATED.

<i>Domical day, Sunday.</i> See Annot. p. 701. 702.	<i>Pasche,</i> Easter, and, the Paschal lambe. p. 201.
<i>Donarij,</i> giftes offered to God for his Temple, &c. 199.	<i>Pentecost,</i> vvhitfuntide, &c. the space of fiftie daies. p. 117.
E	<i>Prepnition,</i> A determination before. pag. 387.
<i>Euacuated</i> from Christ, that is, Made voide and leauing no part vvith him. p. 103.	<i>Prepnice,</i> expounded pag. 387.
The scandal of the crosse euacuated, that is, made voide, cleane taken away. ibidem.	<i>Prepnice,</i> foreknowvledge. p. 194.
<i>Euangelis,</i> signifieth such preaching of good tidings, as concerneth the Gospel. See the prefac.	<i>Prepnition,</i> transgressor: and <i>prepnition,</i> transgression. p. 336. 337.
<i>Eunuch,</i> milted men. p. 358.	<i>Propositi,</i> so called, because they vvere proposed and set vpon the table in the Temple, before God. pag. 31.
<i>Euro-aquila,</i> A north-east vvind. p. 528.	R
<i>Exinanited,</i> abased exceedingly. p. 528.	<i>Repropitiat,</i> the finnes. pag. 605. that is, make a reconciliation for them.
G	<i>Resurrection,</i> the separation of the body and the soule, the departing out of this life. p. 591.
<i>Gratis,</i> an vvorde voide to signifie, for nothing, freely, for Gods mercie, vvithout desert.	<i>Resuscitate</i> the grace, that is, Raise, quicken, renew and requie the grace vvich otherwise languisheth and decaietb. pag. 586.
H	S
<i>Holocauste,</i> a kinde of sacrifice vvhereof vvvas burnt in the honour of God. p. 625.	<i>Sabbatism,</i> A time of resting and ceasing from labours. pag. 607.
<i>Hofst,</i> sacrifices. p. 445.	<i>Sacrament,</i> for mysterie. p. 513.
I	<i>Sancta Sanctorum,</i> The holies of holies, that is, the inmost and holiest place of the Ierues Temple, as it vvere the Chauncel. pag. 611.
<i>Inuocate</i> I, called vpon, praised vnto. p. 316. Hereof vvwe say, <i>Inuocation of Sanctis,</i> and so inuocate.	<i>Superedified,</i> builded vpon Christ the principal stone. pag. 657.
<i>Issue,</i> good euent. pag. 445.	T
<i>Iustice,</i> taken in the new Testament, not as it is common to vvrong or iniurie, but for that qualitie vvhereof a man is iust and iustified. p. 331.	<i>Tetrarch,</i> Governour or Prince of the 4 part of a countie. p. 32.
N	<i>Throni,</i> an higher order of Angels. p. 537.
<i>Naophyte,</i> expounded. p. 569.	V
P	<i>Vidimi,</i> Sacrificon. p. 307.
<i>Paradise,</i> expounded. pag. 160.	
<i>Parascens,</i> the Ierues Sabboth, eue, Good Friday. p. 130. v. 43. See the Preface.	

The faultes correcte thus.

Pag. 8	1 Cor. 7.	2 Cor. 7.
38	Tetrach,	Tetrarch.
41	fifth vvecke,	first vvecke.
78	If the Sacrament,	In the Sacrament.
143	Matth. 9.	Matth. 19.
188	Scandale,	Scandals.
204	Ignat. ep. 5.	ep. 7. Ibid. in 3 copies the Greeke set amis.
		li. 3.
213	li. 39 de consens.	Eighth.
215	Eighteth yere,	Transubstantiation.
238	Transubstantion,	Catech. 18.
409	Cathec. 17.	Incontinencie.
440	Continencie,	ἡ ἰσχυροῦς.
446	ἡ ἰσχυροῦς	It is not novv.
449	Is it not novv,	Beguile vs.
552	Beguile v,	Theodorete.
576	Ensebins li. 5. c. 2.	

LAVS DEO.

