

The
Original and True
RHEIMS NEW TESTAMENT
of
Anno Domini 1582

The Original And True Rheims New Testament
Of Anno Domini 1582

Prepared and Edited by
Dr. William von Peters, Ph.D.

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Preface

FORWARD

It is with pleasure that the original and true Rheims New Testament of 1582 is made available so that all Christians may once again enjoy the exact language of scripture and the rich treasure of textual notes for so long out of print.

The Rheims New Testament has been virtually and practically “lost” for over 400 years because it was published in old English script and has never before been published in modern English latin type with the archaicisms updated.

This does not mean, however, that the text or notes have been altered. The text and notes remain as they were written, with only minor editing to update the spelling. Thus, the work remains as it was completed by the divines at Rheims and as approved and blessed by the Church.

It is hoped that this first volume in the three volume set of the Douay Rheims Bible will assist all in studying the authentic text of God’s word to ascertain the real meaning and truth of the Bible in working out their salvation.

May Our Lord richly bless you with His grace as you read and study The Original and True Rheims New Testament of Anno Domini 1582, the authentic Word of God.

Dr. William G. von Peters
Chattanooga, Tennessee
May 2004

THE
NEVV TESTAMENT

OF IESVS CHRIST, TRANS-

LATED FAITHFULLY INTO ENGLISH,

out of the authentical Latin, according to the best cor-

rected copies of the same, diligently conferred vvith

the Greeke and other editions in diuers languages: Vvith

ARGVMENTS of bookes and chapters, ANNOTA-

TIONS, and other necessarie helps, for the better vnder-

standing of the text, and specially for the discoverie of the

CORRUPTIONS of diuers late translations, and for

electing the CONTROVERSIES in religion, of these daies:

IN THE ENGLISH COLLEGE OF RHEMES.

Psal. 118.

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

That is,

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

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

*Omnia que leguntur in Scripturis sanctis, ad instructionem & salutem nostram, intente oportet
audire: maxime tamen memorie commendanda sunt, que aduersus Hereticos videntur
dixerunt: quarum infida 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 thoe things specially must be commended to me-
morie, vvich make most against Heretikes: vvhoſe uerities cease not to cir-
cumuent and beguile al the vvaker sort and the more negligent persons.


PRINTED AT RHEMES,

by Iohn Fogny.

1582.

CVM PRIVILEGIO.

THE CENSURE AND
APPROBATION.

 M huius versionis ac æditionis autho-
res, nobis de fide & eruditione sint probè
cogniti, aliiq̃ue S. Theologiæ & linguæ
Anglicanæ peritissimū viri contestati sint, nihil in
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doctrinæ, & pietati consentaneum, vel quod vllō
modo potestati ac paci ciuili repugnet, sed omnia
potius veram fidem, Reip. bonum, vitæq̃ue ac mo-
rum probitatem promouere: ex ipsorum fide cen-
semus ista vtiliter excudi & publicari posse.

PETRVS REMIGIVS *Archidiaconus maior Metropolitana insignis
Ecclesiæ Rhemensis, Iuris Canonici Doctor, Archiepiscopatus Rhemensis
generalis Vicarius.*

HVBERTVS MORVS, *Rhemensis Ecclesiæ Decanus, & Ecclesiastes,
& in sacratissima Theologiæ facultate Doctor.*

IOANNES LE BESGVE, *Canonicus Rhemensis, Doctor Theologus,
& Cancellarius Academia Rhemensis.*

GVLIELMVS BALVVS, *Theologiæ professor, Collegij Rhemensis
Archimagister.*

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

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

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

THE

THE
NEW TESTAMENT
OF JESUS CHRIST,
TRANSLATED FAITHFULLY INTO ENGLISH,

out of the authentical Latin, according to the best corrected copies of the same, diligently conferred with the Greek and other editions in diverse languages: With ARGUMENTS of books and chapters, ANNOTATIONS, and other necessary helps, for the better understanding of the text, and specially for the discovery of the CORRUPTIONS of diverse late translations, and for clearing the CONTROVERSIES in religion, of these days:

IN THE ENGLISH COLLEGE OF RHEIMS

Psalm 118

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

That is,

Give me understanding, and I will search thy law, and will keep it with my whole heart.

S. Aug. Tract. 2 in Epist. Joan.

Omnia qua leguntur in Scripturis sanctis, ad instructionem & salutem nostrum intente oportet audire: maxime tamen memoria commendanda sunt, quae adversus Hereticos valent plurimum: quorum insidiae infirmiores quosque & negligentiores circumvenire non cessant.

That is,

All things that are read in holy Scriptures, we must hear with great attention, to our instruction and salvation: but those things specially must be commended to memory, which make most against Heretics: whose deceits cease not to circumvent and beguile all the weaker sort and the more negligent persons.

PRINTED AT RHEIMS
by John Fogny
1582
CUM PRIVILEGIO

Preface

THE CENSURE AND APPROBATION

Cum huius versionis ac aeditionis authores, nobis de fide & eruditione sint probè cogniti, aliique S. Theologiae & linguae Anglicanae peritissimi viri contestati sint, nihil in hoc opere reperiri, quod non sit Catholicae Ecclesiae doctrinae, & pietati consentaneum, vel quod ullo modo potestati ac paci civili repugnet, sed omnia potius veram fidem, Reip. Bonum, vitaeque ac morum probitatem promovere: ex ipsorum fide censemus ista utiliter excudi & publicari posse.

PETRUS REMIGIUS *Archidiaconus maior Metropolitanae insignes Ecclesiae Rehemsis, Iuris Canonici Doctor, Archiepiscopatus Rhemensis generalis Vicarius.*

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Paupertate spiritus pervenitur ad Scripturarum cognitionem: ubi oportet hominem semitem praebere, ne pervicacibus concertationibus indocilis reddatur.

We come to the understanding of Scriptures through povertie of spirit: where a man must show himself meek-minded, lest by stubborn contentions, he become incapable and unapt to be taught.

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 why this New Testament is translated according to the ancient vulgar Latin text: And of the manner of translating the same.

THE holy Bible long since translated by us into English, and the Old Testament lying by us for lack of good means to publish the whole in such sort as a work of so great charge and importance requireth: we have yet through God's goodness at length fully finished for thee (most Christian reader) all the **N E W T E S T A M E N T**, which is the principal, most profitable and comfortable piece of holy writ: and, as well for all other institution of life and doctrine, as specially for deciding the doubts of these days, more proper and pregnant than the other part not yet printed.

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

Which translation we do not for all that publish, upon erroneous opinion of necessity, that the holy Scriptures should always be in our mother tongue, or that they ought, or were ordained by God, to be read indifferently of all, or could be easily understood of everyone that readeth or heareth them in a known language: or that they were not often through man's malice or infirmity, pernicious and much hurtful to many: or that we generally and absolutely deemed it more convenient in itself, and more agreeable to God's word and honor or edification of the faithful, to have them turned into vulgar tongues, than to be kept and studied only in the Ecclesiastical learned languages. Not for these nor any such like causes do we translate this sacred book, but upon special consideration of the present time, state, and condition of our country, unto which, diverse things are either necessary, or profitable and medicinable now, that otherwise in the peace of the Church were neither much requisite, nor perchance wholly tolerable.

The Church's wisdom and moderation concerning vulgar translation.

In this matter, to mark only the wisdom and moderation of holy Church and the governors thereof on the one side, and the indiscreet zeal of the popular, and their factious leaders, on the other, is a high point of prudence. These later, partly of simplicity, partly of curiosity, and specially of pride and disobedience, have made claim in this case for the common people, with plausible pretenses many, but good reasons none at all. The other, *to whom Christ hath given charge of our souls, the dispensing of God's mysteries and treasures (among which holy scripture is no small store) and the feeding his family in season with food fit for every sort, have neither of old nor of late, ever wholly condemned all vulgar versions of Scripture, nor have at any time generally forbidden the faithful to read the same: yet they have not by public authority prescribed, commanded, or authentically ever recommended any such interpretation to be indifferently used of all men.

Matt. 24:45
1 Cor. 4:1

The Scriptures in the vulgar languages of diverse nations.

The Armenians say they have the Psalter and some other pieces translated by St. Chrysostom into their language, when he was banished among them: and George the Patriarch, in writing his life, signifieth no less. The Slovenians affirm they have the Scriptures in their vulgar tongue, turned by St. Jerome, and some would gather so much by his own words in his epistle to Sophronius, but he place in deed proveth it not. Vulpilas surely gave the Scriptures to the Goths in their own tongue, and that before he was an Arian. It is almost three hundred years, since James Archbishop of Genoa is said

Bib. Sanct. li. 4

Jerome ep. 134

Bib. Sanct. lib. 4

Preface

to have translated the Bible into Italian. More than two hundred years ago, in the days of Charles V, the French king, was it put forth faithfully in French, the sooner to shake out of the deceived peoples hands, the false heretical translations of a sect called *Waldenses*. In our own country, notwithstanding the Latin tongue was ever (to use Venerable Bede's words) common to all the provinces of the same for meditation or study of Scriptures, and no vulgar translation commonly used or occupied of the multitude, yet they were extant in English even before the troubles that Wycliff and his followers raised in our Church, as appeareth, as well by some pieces yet remaining, as by a provincial Constitution of Thomas Arundel Archbishop of Canterbury, in a Council held at Oxford, where strait provision was made, that no heretical version set forth by Wycliff, or his adherents, should be suffered, nor any other in or after his time be published or permitted to be read, being not approved and allowed by the Diocesan before: alleging St. Jerome for the difficulty and danger of interpreting the holy Scripture out of one tongue into another, though by learned and Catholic men. So also it is there insinuated, that neither the Translations set forth before that Heretics time, nor other afterward being approved by the lawful Ordinaries, were ever in our country wholly forbidden, though they were not (to say the truth) in quiet and better time (much less when the people were prone to alteration, heresy, or novelty) either hastily admitted, or ordinarily read of the vulgar, but used only, or specially, of some devout religious and contemplative persons, in reverence, secrecy, and silence, for their spiritual comfort.

Now since Luther's revolt also, diverse learned Catholics, for the more speedy abolishing of a number of false and impious translations put forth by sundry sects, and for the better preservation or reclaim of many good souls endangered thereby, have published the Bible in the several languages of almost all the principle provinces of the Latin Church: no other books in the world being so pernicious as heretical translations of the Scriptures, poisoning the people under color of divine authority, and not many other remedies being more sovereign against the same (if it be used in order, discretion, and humility) than the true, faithful, and sincere interpretation opposed thereunto.

Which causeth the holy Church not to forbid utterly any Catholic translation, thought she allow not the publishing or reading of any absolutely and without exception, or limitation: knowing by her divine and most sincere wisdom, how, where, when, and to whom these her Masters and Spouses gifts were to be bestowed to the most good of the faithful: and therefore neither generally permitteth that which must needs do hurt to the unworthy, nor absolutely condemneth that which may do much good to the worthy. Whereupon, 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 supreme authority, that the holy Scriptures, though truly and Catholicly translated into vulgar tongues, yet may not be indifferently read of all men, nor of any other than such as have express license thereunto of their lawful Ordinaries, with good testimony from their Curates or Confessors, that they be humble, discrete, and devout persons, and are like to take much good, and no harm thereby. Which prescript, though in these days of ours it cannot be so precisely observed, as in other times and places where there is more due respect of the Church's authority, rule, and discipline: yet we trust all wise and godly persons will use the matter in the meanwhile, with such moderation, meekness, and subjection of heart, as the handling of so sacred a book, and the sincere senses of God's truth therein, and the holy Canons, Councils, reason and religion do require.

Wherein, though for due preservation of this divine work from abuse and profanation, and for the better bridling of the intolerable insolency of proud, curious, and contentious wits, the governors of the Church guided by God's Spirit, as ever before, so also upon more experience of the malady of this time than before, have taken more exact order both for the readers and translators in these later ages, than of old: yet we must not imagine that in the primitive Church, either every one that understood the learned tongues wherein the Scriptures were written, or other languages into which they were translated, might without reprehension, read, reason, dispute, turn and toss the

Ancient Catholics translations of the Bible into the Italian, French, and English tongue.

An ancient provincial constitution in England concerning English translations. See *Linwood li. 5 tit. de Magistris.*

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

The Church's order and determination concerning the reading of Catholic translations of the Bible in vulgar tongues.

The holy Scriptures never read of all persons indifferently, at their pleasure.

Scriptures: or that our forefathers suffered every school master, scholar, or Grammarian that had a little Greek or Latin, straight to take in hand the holy Testament: or that the translated Bibles into the vulgar tongues were in the hands of every husbandman, artificer, prentice, boys, girls, mistress, maid, man: that they were sung, played, alleged, of ever tinker, taverner, rhymmer, minstrel: that they were for table talk, for ale benches, for boats and barges, and for every profane person and company. No, in those better times men were neither so ill, nor so curious of themselves, so to abuse the blessed book of Christ: neither was there any such easy means before printing was invented, to disperse the copies into the hands of every man, as now there is.

Where and in whose hands the Scriptures were in the primitive Church.

They were then in Libraries, Monasteries, Colleges, Churches, in Bishops, Priests, and some other devout principal Laymen's houses and hands: who used them with fear and reverence, and specially such parts as pertained to good life and manners, not meddling, but in pulpit and schools (and that moderately too) with the hard and high mysteries and places of greater difficulty. The poor plowman, could then in laboring the ground, sing the hymns and psalms either in known or unknown languages, as they heard them in the holy Church, though they could neither read nor know the sense, meaning, and mysteries of the same. Such holy persons of both sexes, to whom St. Jerome in diverse Epistles to them, commendeth the reading and meditation of holy Scriptures, were diligent to search all the godly histories and imitable examples of chastity, humility, obedience, clemency, poverty, penance, renouncing the world. They noted specially the places that did breed the hatred of sin, fear of God's judgment, delight in spiritual cogitations: they referred themselves in all hard places, to the judgment of the ancient Fathers and their masters in religion, never presuming to contend, control, teach or talk of their own sense and fantasy, in deep questions of divinity. Then the Virgins, did meditate upon the places and examples of chastity, modesty and demureness: the married, on conjugal faith and continency: the parents, how to bring up their children in faith and fear of God: the Prince, how to rule: the subject, how to obey: the Priest, how to teach: the people, how to learn.

How the laity of those days did read them, with what humility and religion, and information of life and manners.

Then the scholar taught not his master, the sheep controlled not the Pastor, the young student set not the Doctor to school, nor reproved their fathers of error and ignorance. Or if any were in those better days (as in all times of heresy such must needs be) that had itching ears, tinkling tongues and wits, curious and contentious disputers, hearers, and talkers rather than doers of God's word: such the Fathers did ever sharply reprehend, counting them unworthy and unprofitable readers of the holy Scriptures. St. Jerome in his Epistle to Paulinus, after declaration that no handicraft is so base, nor liberal science so easy, that can be had without a master (which St. Augustine also affirmeth, *De utilitate cred. cap. 7.*) nor that men presume in any occupation to teach that they never learned, *Only* (saith he) *the art of Scripture is that which every man chalengeth: this the chatting old wise, this the doting old man, this the brabbling¹, sophister, this on every hand, men presume to teach before they learn it. Again, Some with poise of lofty words devise of scripture matters among women: othersome (fee upon it) learn of women, what to teach men, and lest that be not enough, by facility of tongue, or rather audacity, teach that to others, which they understand never a whit themselves, to say nothing of such as be of my faculty: who stepping from secular learning to holy scriptures, and able to tickle the ears of the multitude with a smooth tale, think all they speak, to be the Law of God.* This he wrote then, when this malady of arrogancy and presumption in divine matters, was nothing so outrageous as now it is.

The Fathers sharply reprehend as an abuse, that ll indifferently should read, expound, and talk of the Scriptures.

St. Gregory Nazianzus made an oration of the moderation that was to be used in these matters: where he saith, that some in his time thought themselves to have all the wisdom in the world, when they could once repeat two or three words, and them ill couched together, out of Scriptures. But he there divinely discourseth of the orders and difference of degrees: how in Christ's mystical body, some are ordained to learn, some to teach: that all are not Apostles, all Doctors, all interpreters, all of tongues and knowledge, not all learned in Scriptures and divinity: that the people went not up to talk with God in the mountain, but Moses, Aaron, and Eleazar: nor they neither, but by the difference of their callings: that they that rebel against this ordinance, are guilty of the conspiracy of Core and his complices: that

Hiero ep. 103 c. 6.

In orat. de moderatio, in disputa servandis.

¹brabbling: wrangling, hair-splitting, quarrelsome arguments.

Preface

<p><i>De agone Christ. c. 33 De bono persever. c. 16</i></p>	<p>in Scripture there is both milk for babes, and meat for men, to be dispensed, not according to every ones greediness of appetite or willfulness, but as is most meat for each ones necessity and capacity: that as it is a shame for a Bishop or Priest to be unlearned in God's mysteries, so for the common people it is often times profitable to salvation, not to be curious, but to follow their Pastors in sincerity and simplicity: whereof excellently saith St. Augustine, <i>Fidei simplicitate et sinceritate lactati, nutriamur in Christo: et cum parui sumus, majorum cibos non appetamus.</i> That is: <i>Being fed with the simplicity and sincerity of faith, as it were with milk, so let us be nourished in Christ: and when we are little ones, let us not covet the meats of the elder sort.</i> Who *in another place testifieth, that the word of God cannot be preached nor certain mysteries uttered to all men alike, but are to be delivered according to the capacity of the hearers: as he proveth both *by St. Paul's example, who gave not to every sort strong meat, but milk to many, as being not spiritual, but carnal and not capable: and *by our Lord's also, who spake to some plainly, and to others in parables, and affirmed that he had many things to utter which the hearers were not able to bear.</p>	<p>The Scriptures must be delivered in measure and discretion, according to each man's need and capacity.</p>	
<p>1 Cor. 3</p>	<p>How much more may we gather, that all things that be written, are not for the capacity and diet of every of the simple readers, but that very many mysteries of holy writ, be very far above their reach, and may and ought to be (by as great reason) delivered them in measure and mean most meet for them? Which in deed can hardly be done, when the whole book of the Bible lieth before every man in his mother tongue, to make choice of what he list. For which cause the said Gregory Nazianzen wisheth the Christians had as good a law as the Hebrews of old had: who (as St. Jerome also witnesseth) took order among themselves that none should read the <i>Cantica Canticorum</i> nor certain other pieces of hardest Scriptures, till they were thirty years of age.</p>	<p>The Jews' law for not reading certain books of holy Scripture until a time.</p>	
<p>In orat. de modera. in disp. serva. in fine Hiero. in pro- oem. commentar. in Ezechi.</p>	<p>And truly there is no cause why men should be more loath to be ordered and moderated in this point by God's Church and their Pastors, than they are in the use of the holy Sacraments: for which as Christ hath appointed Priests and ministers, at whose hands we must receive them, and not be our own carvers: so hath he given *us doctors, prophets, expounders, interpreters, teachers and preachers, to take the law and our faith at their mouths: because our faith and religion cometh not to us properly or principally by reading of Scriptures, but (as the Apostle saith) by hearing of the preachers lawfully sent: though reading in order and humility, much confirmeth and advanceth the same. Therefore this holy book of the Scriptures, is called of St. Ambrose, <i>Liber sacerdotalis, the book of priests</i>, at whose hands and disposition we must take and use it. <i>Li. 2 ad Grat.</i></p>	<p>The popular objections of withholding the Scriptures from the people, answered.</p>	
<p>Eph. 4</p>	<p>The wise will not here regard what some willful people do mutter, that the Scriptures are made for all men, and that it is of envy that the Priests do keep the holy book from them. Which suggestion cometh of the same serpent *that seduced our first parents, who persuaded them, that God had forbidden them that tree of knowledge, lest they should be as cunning as himself, and like unto the Highest. No, no, the Church doth it to keep them from blind ignorant presumption, and from that which the Apostle calleth <i>falsi nominis scientiam – knowledge falsely so called</i>: and not to embar them from the true knowledge, of Christ. She would have all wise, but usque ad sobrietatem – <i>unto sobriety</i>, as the Apostle speaketh: she knoweth the Scriptures be ordained for every state, as meats, elements, fire, water, candle knives, sword, and the like: which are as needful (most of them) for children as old folks, for the simple as the wise: but yet would mar all, if they were at the guiding of other than wise men, or were in the hands of everyone, for whose preservation they be profitable. She forbiddeth not the reading of them in any language, envyeth no mans commodity, but giveth order how to do it to edification, and not destruction: how to do it without casting <i>the holy to dogs</i>, or <i>pearls to hogs</i>: (See St. Chrysostom <i>ho. 24 in Matt.</i> declaring these hogs and dogs to be carnal men and Heretics:) that take no good of the holy mysteries, but thereby do both hurt themselves and others:) how to do it agreeably to the sovereign sincerity, majesty, and depth of Mystery contained in the same. She would have the presumptuous Heretic, notwithstanding he allege them never so fast, flying as it were through the whole Bible, and coating the Psalms, Prophets, Gospels, Epistles, never so readily for his purpose, as Vicentius Lirensis saith such men's</p>	<p>Why the Church permitteth not everyone at their pleasure to read the Scripture.</p>	
<p>Rom. 10:17</p>	<p>Gen. 3.</p>	<p>1 Tim. 6:10 Ro. 12:3</p>	<p>Matt. 7:6</p>

Li. de
prescriptionibus
Orig. in 2 ad
Ro.

Luke 24.

In vita
Ashanasij.

* Ho. 2 in Matt.
and ho. 3 de
Lazaro. et ho. 3
in 2 ad Thess.
and alibi sape.

1 Tim. 6
2 Tim. 3

2 Pet. 3

Apoc. 5:1
Acts 8

Confess. lib. 12
cap. 14.

See ep. 3 Aug.

fashion is: yet she would according to Tertullian's rule, have such mere usurpers quite discharged of all occupying and possession of the holy Testament, which is her old and only right and inheritance, and belongeth not to Heretics at all, whom Origen calleth *Scripturarum fures, thieves of the Scriptures*. She would have the unworthy repelled, the curious repressed, the simple measured, the learned humbled, and all sorts so to use them or abstain from them, as is most convenient for every one's salvation: with this general admonition, that none can understand the meaning of God in the Scriptures *except Christ open their sense, and make them partakers of his holy Spirit in the unity of his mystical body: and for the rest, she commiteth it to the Pastor of every province and people, according to the difference of time, place, and persons, how and in what sort the reading of the Scriptures is more or less to be procured or permitted.

Wherein, the variety of circumstances causeth them to deal diversely: as we see by St. Chrysostom's people of Constantinople, who were so delicate, dull, worldly, and so much given to dice, cards, specially stage plays or theaters (as St. Gregory Nazianzen witnesseth) that the Scriptures and all holy lections of divine things were loathsome unto them: whereby their holy Bishop was forced *in many of his sermons to cry out against their extreme negligence and contempt of God's word, declaring, that not only Eremites and Religious (as they alleged for their excuse) but secular men of all sorts might read the Scriptures, and often have more need thereof in respect of themselves, than the other that live in more purity and contemplation: further insinuating, that though diverse things be high and hard therein, yet many godly histories, lives, examples, and precepts of life and doctrine be plain: and finally, that when the Gentiles were so cunning and diligent to impugn 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 Catholic man in these days when our Adversaries be industrious to impeach our belief, to be skillful in Scriptures, than at other times when the Church had no such enemies.

To this sense said St. Chrysostom diverse things, not as a teacher in school, making exact and general rules to be observed in all places and times, but as a pulpit man, agreeably to that audience and his people's default: nor making it therefore (as some perversely gather of his words) a thing absolutely needful for every poor artificer to read or study Scriptures, nor any whit favoring the presumptuous, curious, and contentious jangling and searching of God's secrets, reprov'd by the foresaid Fathers, much less approving the excessive pride and madness of these days, when every man and woman is become not only a reader, but a teacher, controller, and judge of Doctors, Church, Scriptures and all: such as either contemn or easily pass over all the moral parts, good examples, and precepts of life (by which as well the simple as learned might be much edified) and only in a manner, occupy themselves in dogmatical, mystical, high, and hidden secrets of God's counsels, as of Predestination, reprobation, election, prescience, forsaking of the Jews, vocation of the Gentiles, and other incomprehensible mysteries, *Languishing about questions* of only faith, fideuce, new phrases and figures, *ever learning, but never coming to knowledge*, reading, and tossing in pride of wit, conceit of their own cunning, and upon presumption of I can tell what spirit, such books specially and Epistles, as St. Peter foretold that the unlearned and instable would deprave to their own damnation.

They delight in none more than in the Epistle to the Romans, the *Cantica canticorum*, the Apocalypse, which have in them as many mysteries as words. They find no difficulty in the sacred book *clasped with seven seals. They ask for no expositor *with the holy Eunuch. They feel no such depth of God's science in the scriptures, as St. Augustine did, when he cried out, *Mira profundit as eloquiorum tuorum, mira profundit as (Deus meus) mira profundit as: horror est intendere in eam, horror honoris, et tremor amoris*. That is, *O wonderful profoundness of thy words: wonderfulness profoundness, my God, wonderful profoundness: it maketh a man quake to look on it: to quake for reverence, and to tremble for the love thereof*. They regard not that which the same Doctor affirmeth, that the depth and profundity of wisdom, not only in the words of holy Scripture, but also in the matter and sense, is so wonderful, that, live a man never so long, be he of never so high a wit, never so studious, never so fervent to attain the knowledge thereof, yet when he endeth, he shall confess he doth but begin. They feel not with St. Jerome that the text hath a hard shell to be

The holy Scriptures to carnal men and Heretics, are as pearls to swine.

St. Chrysostom's exhortations to the reading of holy Scriptures, and when the people is so to be exhorted.

St. Chrysostom maketh nothing for the popular and licentious reading of Scriptures used among the Protestants now a days.

They presuppose no difficulties, which all the learned Fathers felt to be in the Scriptures.

Preface

Ruff. Ec. hist. li.
2 c. 9.

broken before we come to the kernel. They will not stay themselves in only reading the sacred Scriptures thirteen years together, with St. Basil and St. Gregory Nazianzen, before they expound them, nor take the care (as they did) never otherwise to interpret them, than by the uniform consent of their forefathers and tradition Apostolic.

If our new Ministers had had this cogitation and care that these and all other wise men have, and ever had, our country had never fallen to this miserable state in religion, and that under pretense, color, and countenance of God's word: neither should virtue and good life have been so pitifully corrupted in time of such reading, toiling, tumbling and translating the book of our life and salvation: whereof the more precious the right and reverent use is, the more pernicious is the abuse and profanation of the same; which ever man of experience by these few years prove, and by comparing the former days and manners to these of ours, may easily try.

1 Cor. 2

Look whether your men be more virtuous, your women more chaste, your children more obedient, your servants more trusty, your maids more modest, your friends more faithful, your laity more just in dealing, your Clergy more devout in praying: whether there be more religion, fear of God, faith and conscience in all states now, then of old, when there was not so much reading, chatting, and jangling of God's word, but much more sincere dealing, doing, and keeping the same. Look whether through this disorder, women teach not their husbands, children their parents, young fools their old and wise fathers, the scholars their masters, the sheep their pastor, and the People the Priest. Look whether the most chaste and sacred sentences of God's holy word, be not turned of many, into mirth, mockery, amorous ballets and detestable letters of love and lewdness: their delicate times, tunes, and translations much increasing the same.

Matt. 4.

This fall of good life and profaning the divine mysteries, everybody seeth: but the great corruption and decay of faith hereby, none see but wise men, who only know, that, were the Scriptures never so truly translated, yet Heretics and ill men that follow their own spirit and know nothing, but their private fantasy, and not the sense of the holy Church and Doctors, must needs abuse them to their damnation: and that the curious simple and *sensual men which have no taste of the things that be of the Spirit of God, may of infinite places take occasion of pernicious errors. For though the letter or text have no error, yet (saith St. Ambrose) the Arian, or (as we may now speak) the Calvinian interpretation hath errors. *lib. 2 ad Gratianum c. 1.* and Tertullian saith, *The sense adulterated is as perilous as the style corrupted. De Præscript.* St. Hilary also speaketh thus: *Heresy riseth about the understanding, not about the writing: the fault is in the sense, not in the word. lib. 2 de Trinit. in principio.* and St. Augustine saith, that many hold the scriptures as they do the Sacraments, *ad speciem, et non ad salutem: to the outward show, and not to salvation. de Baptis. cont. Donat. lib. 3 ca. 19.* Finally all Sect masters and ravening wolves, yea *the devils themselves pretend Scriptures, allege Scriptures, and wholly shroud themselves in Scriptures, as in the wool and fleece of the simple sheep. Whereby the vulgar, in these days of general disputes, cannot but be in extreme danger of error, though their books were truly translated, and were truly in themselves God's own word indeed.

1 Cor. 2

Matt. 4

2 Cor. 4

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

Pref. in novu.
Test. Gal. 1567.

Josias Sim lerus
in visa Bullin-
geri.

But the case now is more lamentable: for the Protestants and such as St. Paul calleth *ambulantes in astutia, walking in deceitfulness*, have so abused the people and many other in the world, not unwise, that by their false translations they have instead of God's Law and Testament, and for Christ's written will and word, given them their own wicked writings and fantasies, most shamefully in all their versions, Latin, English, and other tongues, corrupting both the letter and the sense by false translation, adding, detracting, altering, transposing, pointing, and all other guileful means: specially where it serveth for the advantage of their private opinions. For which, they are bold also, partly to disauthorise quite, partly to make doubtful, diverse whole books allowed for Canonical Scripture by the universal Church of God this thousand years and upward: to alter all the authentical and Ecclesiastical words used sithence our Christianity, into new profane novelties of speeches agreeable to their doctrine: to change the titles of works, to put out the names of the authors, *to charge the very Evangelist with

Manners and life nothing amended, but much worse, since this licentious tossing of holy Scriptures.

Scriptures as profanely cited as heathen poets.

Scriptures erroneously expounded according to every wicked man's private fancy.

All Heretics pretend Scriptures.

The Scriptures have been falsely and heretically translated into the vulgar tongues, and sundry other ways sacrilegiously abused and so given to the people to read.

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

Calvin complaineth of the new delicate translators, namely Castalion: himself and Beza being as bad or worse.

* See the 4th article of their Creed in meter, where they profess that Christ descended to deliver the Fathers, and afterward in their confession of their faith, they deny *Limbus patrum*.

The purpose and commodity of setting forth this Catholic edition.

The religious care and sincerity observed in this translation.

following untrue translation, to add whole sentences proper to their sect, into their psalms in meter, *even into the very Creed in rhyme. All which the poor deceived people say and sing as though they were God's own word, being indeed through such sacrilegious treachery, made the Devil's word.

To say nothing of their intolerable liberty and license to change the accustomed callings of God, Angel, men, places, and things used by the Apostles and all antiquity, in Greek, Latin, and all other languages of Christian Nations, into new names, sometimes falsely, and always ridiculously and for ostentation taken of the Hebrews: to frame and sign the phrases of holy Scriptures after the form of profane writers, sticking not, for the same to supply, add, alter or diminish as freely as if they translated Livy, Virgil, or Terrence. Having no religious respect to keep either the majesty or sincere simplicity of that venerable style of Christ's spirit, as St. Augustine speaketh, which kind the holy Ghost did choose of infinite wisdom to have the divine mysteries uttered in, , than any other more delicate, much less in that meretricious manner of writing that sundry of these new translators do use: of which sort Calvin himself and his pew-followers so much complain, that they profess, Satan to have gained more by these new interpreters (their number, levity of spirit, and audacity increasing daily) than he did before by keeping the word from the people. And for a pattern of this mischief, they give Castalion, adjuring all their churches and scholars to beware of his translation, as one that hath made a very sport and mockery of God's holy word. So they charge him themselves (and the Zwinglians of Zurich, whose translations Luther therefore abhorred) handling the matter with no more fidelity, gravity, or sincerity, than the other: but rather with much more falsification, or (to use the Apostle's words) *cauponation* and *adulation* of God's word, than they. Besides many wicked glosses, prayers, confessions of faith, containing both blasphemous errors *and plain contradictions to themselves and among themselves, all privileged and authorized to be joined to the Bible, and to be said and sung of the poor people, and to be believed as articles of faith and wholly consonant to God's word.

We therefore having compassion to see our beloved countrymen, with extreme danger of their souls, to use only such profane translations, and erroneous mens mere fantasies, for the pure and blessed word of truth, much also moved thereunto by the desires of many devout persons: have set forth, for you (benign readers) the New Testament to begin withal, trusting that it may give occasion to you, after diligent perusing thereof, to lay away at least such their impure versions as hitherto you have been forced to occupy. How well we have done it, we must not be judges, but refer all to God's Church and our superiors in the same. To them we submit ourselves, and this, and all other our labors, to be in part or in the whole, reformed, corrected, altered, or quite abolished: most humbly desiring pardon if through our ignorance, temerity, or other human infirmity, we have anywhere mistaken the sense of the Holy Ghost. Further promising, that if hereafter we espy any of our own errors, or if any other, either friend of good will, or adversary for desire of reprehension, shall open unto us the same: we sill not (as Protestants do) for defense of our estimation, or of pride and contention, by wrangling words willfully persist in them, but be most glad to hear of them, and in the next edition or otherwise to correct them: for it is truth that we seek for, and God's honor: which being had either by good intention, or by occasion, all is well. This we profess only, that we have done our endeavor with prayer, much fear and trembling, lest we should dangerously err in so sacred, high, and divine a work: that we have done it with all faith, diligence, and sincerity: that we have used no partiality for the disadvantage of our adversaries, nor no more license than is sufferable in translating of holy Scriptures: continually keeping ourselves as near as is possible, to our text and to the very words and phrases which by long use are made venerable, though to some profane or delicate ears they may seem more hard or barbarous, *as the whole style of Scripture doth lightly to such at the beginning: acknowledging with St. Jerome, that in other writings it is enough to give in translation, sense for sense, but that in Scriptures, lest we miss the sense, we must keep the very words. *Ad Pammach. epistola 101 ca. 2 in princip.* We must, saith St. Augustine, speak according to a set rule, lest license of

*See the tenth article of their Creed in meter.

2 Cor. 2:17

See St. August. li. 3 confess. c. 5.

2 Cor. 2

Preface

Matt. 22
Mark 8

Heb. 7

Matt. 6:10,11
Luke 13

De Doctr.
Christ. lib. 3
cap. 10.

In Psal. 67
prope finem.

Ep. 10.

words breed some wicked opinion concerning the things contained under the words. *De civitate lib. 10 cap. 12.* Whereof our holy forefathers and ancient Doctors had such a religious care, that they would not change the very barbarisms or incongruities of speech which by long use had prevailed in the old readings or recitings of scriptures. As. *Neque nubent neque nubentur*, in Tertullian li. 4 in Marcion, in St. Hilary in c. 22 Matt. and in all the Fathers. *Qui me confusus fuerit, confundar et ego eum*, in St. Cyprian ep. 63 nu. 7. *Talis enim nobis decebat sacerdos* (which was an elder translation of the vulgar Latin that now is) in St. Ambrose c. 3 *de fuga seculi*. And St. Jerome himself, who otherwise corrected the Latin translation that was used before his time, yet keepeth religiously (as himself professeth, *Preafat, in 4 Evang. ad Damasum*) these and the like speeches, *Nonne vos magis pluris estis illis?* and, *filius hominis non venit ministrari, sed ministrare:* and, *Neque nubent, neque nubentur:* in his commentaries upon these places, and, *Non capit Prophetam perire extra Hierusalem*, in his commentaries in c. 2 *Joel. sub finem*. And St. Augustine, who is most religious in all these phrases, counteth it a special pride and infirmity in those that have a little learning in tongues, and none in things, that they easily take offense of the simple speeches or solecisms in the scriptures. *de doctrina Christ. li. 2 cap. 13.* See also the same holy Father *li. de doct. Christ. c. 3* and *tract. 2 in Evang. Joan.* But of the manner of our translation more anon.

Now, though the text thus truly translated, might sufficiently, in the sight of the learned and all indifferent men, both control the adversaries corruptions, and prove that the holy Scripture whereof they have made so great vaunts, make nothing for their new opinions, but wholly for the Catholic Church's belief and doctrine, in all the points of difference betwixt us: yet knowing that the good and simple may easily be seduced by some few obstinate persons of perdition (whom we see given over into a reprobate sense, to whom the Gospel, which in itself is the odor of life to salvation, is made the odor of death to damnation, over whose eyes for sin and disobedience God suffereth a veil or cover to lie, whiles they read the New Testament, even as the Apostle saith the Jews have till this day, in reading of the Old, that as the one sort cannot find Christ in the Scriptures, read they never so much, so the other cannot find the Catholic Church nor her doctrine there neither) and finding by experience this saying of St. Augustine to be most true, *If the prejudice of any erroneous persuasion preoccupate² the mind, whatsoever the Scripture hath to the contrary, men take it for a figurative speech:* for these causes, and somewhat to help the faithful reader in the difficulties of diverse places, we have also set forth reasonable large **ANNOTATIONS**, thereby to show the studious reader in most places pertaining to the controversies of this time, both the heretical corruptions and false deductions, and also the Apostolic tradition, the expositions of the holy Fathers, the decrees of the Catholic Church and most ancient Councils: which means whosoever trusteth not, for the sense of holy Scriptures, but had rather follow his private judgment or the arrogant spirit of these Sectaries, he shall worthily through his own willfulness be deceived, beseeching all men to look with diligence, sincerity, and indifferency, into the case the concerneth no less than every ones eternal salvation or damnation.

Which if he do, we doubt not but he shall to his great contentment, find the holy Scriptures most clearly and invincibly to prove the articles of Catholic doctrine against our adversaries, which perhaps he had thought before this diligent search, either not to be consonant to God's word, or at least not contained in the same, and finally he shall prove this saying of St. 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 avouched more commodiously and acceptably than at such times, when the care to answer heretics doth force men thereunto. For then, even they that be negligent in matters of study and learning, shaking of sluggishness, are stirred up to diligent hearing, that the Adversaries may be refelled. Again, how many senses of holy Scriptures, concerning Christ's Godhead, have been avouched against Photinus:*

The ancient Fathers kept religiously the very barbarisms of the vulgar Latin text.

Of the ANNOTATIONS, why they were made, and what matter they contain.

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

²preoccupate: to take unawares, surprise, overtake.

how many of his Manhood, against Manichaeus: how many, of the Trinity, against Sabellius: how many, of the unity in Trinity, against the Arians, Eunomians, Macedonians: how many, of the Catholic Church dispersed throughout the whole world, and of the mixture of good and bad in the same until the end of the world, against the Donatists and Luciferians and other of the like error: how many against all other heretics, which it were too long to rehearse? Of which senses and expositions of holy Scripture the approved authors and avouchers, should otherwise either not be known at all, or not so well known, as the contradictions of proud heretics have made them.

Thus he saith of such things as not seeming to be in holy Scriptures to the ignorant or heretics, yet in deed be there. But in other points doubted of, that in deed are not decided by Scripture, he giveth us this goodly rule to be followed in all, as he exemplifieth in one. *Then do we hold (saith he) the verity of the Scriptures, when we do that which now hath seemed good to the Universal Church, which the authority of the Scriptures themselves doth commend: so that, for as much as the holy Scripture cannot deceive, whosoever is afraid to be deceived, with the obscurity of questions, let him therein ask counsel of the same CHURCH, which the holy Scripture most certainly and evidently showeth and pointeth unto.* Aug. li. 1 conc. Crescon. c. 13.

Many causes why this New Testament is translated according to the ancient vulgar Latin text.

It is most ancient.

Corrected by St. Jerome.

Commended by St. Augustine.

Used and expounded by the Fathers.

Only authentical, by the holy Council of Trent.

Most grave, least partial.

Precise in following the Greek.

Preferred by Beza himself.

All the rest misliked of the Sectaries themselves, each reprehending the other

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

1. It is so ancient, that it was used in the Church of God above 1300 years ago, as appeareth by the Fathers of those times.

2. It is that (by the common received opinion and by all probability) which St. Jerome afterward corrected according to the Greek, by the appointment of Damascus then Pope, as he maketh mention in his preface before the four Evangelists, unto the said Damascus: and *in Catalogo in fine, and ep. 102.*

3. Consequently it is the same which St. Augustine so commendeth and alloweth in an Epistle to St. Jerome.

4. It is that, which for the most part ever since hath been used in the Church's service, expounded in sermons, alleged and interpreted in the Commentaries and writings of the ancient Fathers of the Latin Church.

5. The holy Council of Trent, for these and many other important considerations, hath declared and defined this only of all other Latin translations, to be authentical, and so only to be used and taken in public lessons, disputations, preachings, and expositions, and that no man presume upon any pretense to reject or refuse the same.

6. It is the gravest, sincerest, of greatest majesty, least partiality, as being without all respect of controversies and contentions, specially these of our time, as appeareth by those places which Erasmus and others at this day translate much more to the advantage of the Catholic cause.

7. It is so exact and precise according to the Greek, both the phrase and the word, that delicate Heretics therefore reprehend it of rudeness. And that it followeth the Greek far more exactly than the Protestants' translations. Besides infinite other places, we appeal to these: Titus 3:14 – *Curent bonis operibus praeesse.* προϊστασθαι εις. English bible 1577, *to maintain good works.* and Hebrews 10:20 – *Viam nobis initiaust,* ην ενεκατινισεν. English Bible *be prepared.* So in these words, *Justificationes, Traditiones, Idola* etc. In all which they come not near the Greek, but, avoid it of purpose.

8. The Adversaries themselves, namely Beza, prefer it before all the rest. *In praefat. no. Test. an. 1556.* And again he saith, that the old Interpreter translated very religiously. *Annot. in 1. Luc. v. 1.*

9. In the rest, there is such diversity and dissension, and no end of reprehending one another, and translating every man according to his fantasy, that *Luther said, "If the world should any long time, we must receive again (which he thought absurd) the Decrees of Councils, for preserving the unity of faith, because of diverse interpretations of the Scripture." And Beza (in the place above mentioned) noteth the itching ambition

Ep. 10.

Session 4.

Cochlae. c. 11 de Cano. Script. autoritate.

Preface

Li. 5 cont.
Marcione.

Ambrose.
Jerome.

Li. 1, cont.
Jouin. c. 7.

Li. 12. c. 4.

δικαιωματα
καιρω
κυριω

The New
Testament
printed the year
1580, in the
title.

εις
υποκρισιν

Li. 5 cont.
Marcione.

Ambroso.
Hierom.

Li. 1. cont.
Jouin. c. 7

Li. 12. c. 4

Li. 7. c. 12

of his fellow translators, that had much rather disagree and dissent from the best, than seem themselves to have said or written nothing. And Beza's translation itself, being so esteemed in our country, that the Geneva *English Testaments be translated according to the same, yet sometime goeth so wide from the Greek, and from the meaning of the Holy Ghost, that themselves which protest to translate it, dare not follow it. For example, *Luke 3:36*. They have put these words, *The son of Cainan*, which he wittingly and willfully left out: and *Acts 1:14*, they say, *With the women*, agreeably to the vulgar Latin: where he saith, *Cum uxoribus – with their wives*.

10. It is not only better than all other Latin translations, but than the Greek text itself, in those places where they disagree.

The proof hereof is evident, because most of the ancient Heretics were Grecians, and therefore the Scriptures in Greek were more corrupted by them, as the ancient Fathers often complain. Tertullian noteth the Greek text which is at this day (1 Cor. 15:47) to be an old corruption of Marcion the Heretic, and the truth to be as in our vulgar Latin, *Secundas homo de caelo caelestis – The second man from heaven heavenly*.

So read other *ancient Fathers, and Erasmus thinketh it must needs be so, and Calvin himself followeth it *Instit. li. 2 c. 13 parag. 2*. Again St. Jerome noteth that the Greek text (1 Cor. 15:47) which is at this day, to be an old corruption of Marcion the Heretic, and the truth to be as in our vulgar Latin. *Secunus homo de coelo coelestis, The second man from heaven heavenly*. So read other *ancient fathers, and Erasmus thinketh it must needs be so, and Calvin himself followeth it *Inst. li. 2 c. 13. parag. 2*. Again St. Jerome noteth that the Greek text (1 Cor. 7:33) which is at this day, is not the *Apostolical verity* or the true text of the Apostle: but that which is in the vulgar Latin, *Qui cum uxore est, sollicitus est qua sunt mundi, quomodo placeat uxori, et divisus est. – he that is with a wife, is careful of worldly things, how he may please his wife, and is divided or distracted*. The Ecclesiastical history called the Tripartite, noteth the Greek text that now is (1John 4:3) to be an old corruption of the ancient Greeks' copies, by the Nestorian Heretics, and the true reading to be as in our vulgar Latin, *Omnis spiritus qui soluit IESUM, ex Deo non est. – Every spirit that dissolveth JESUS, is not of God*: and Beza confesseth that Socrates in his Ecclesiastical history readeth so in the Greek, *παν πνευμα ο λυει τον Ιησουον*, etc.

But the proof is more pregnant out of the Adversaries themselves. They forsake the Greek text as corrupted, and translate according to the vulgar Latin, namely Beza and his scholars the English translators of the Bible, in these places. Hebrews chapter 9 verse 1 saying, *The first covenant*, for that which is in the old Greek, *The first tabernacle*, where they put, *covenant*, not as of the text, but in another letter, as to be understood, according to the vulgar Latin, which most sincerely leaveth it out altogether, saying, *Habuit quidem et prins justificationes etc. – The former also indeed had justifications etc.*. Again, Romans 11 verse 21. They translate not according to the Greek text, *Tempori servientes, serving the time*, which Beza saith must needs be a corruption: but according to the vulgar Latin, *Domine servientes, serving our Lord*. Again, Apoc. 11 verse 2, they translate not the Greek text, *Atrium quod intra templum est, the court which is within the temple*: but clean contrary, according to the vulgar Latin, which Beza saith is the true reading, *Atrium quod est foris templum, the court which is without the Temple*. Only in this last place, one English Bible of the year 1562, followeth the error of the Greek. Again, James 5:12, they add, *but*, more than is in the Greek, to make the sense more commodious and easy, according as it is in 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 Greek came thus etc.* it were infinite to set down all such places, where the Adversaries (specially Beza) follow the old vulgar Latin and the Greek copy agreeable thereunto, condemning the Greek text that now is, of corruption.

Again, Erasmus the best translator of all the later, by Beza's judgment, saith, that the Greek sometime hath superfluities corruptly added to the text of holy Scripture, as Matt. 6 to the end of the *Pater Noster*, these words, *Because thine is the kingdom, the*

It is truer than the vulgar Greek text itself.

The ancient fathers for proof thereof, and the Adversaries themselves.

The Calvinists themselves often forsake the Greek as corrupt, and translate according to the ancient vulgar latin text.

Superfluities in the Greek, which Erasmus calleth trifling and rash additions.

power, and the glory, for ever-more. Which he calleth, *nugas*, trifles rashly added to our Lord's prayer, and reprehendeth Valla for blaming the old vulgar Latin because it hath it not. Likewise Romans 11:6, these words in the Greek, and not in the vulgar Latin: *But if of works, it is not now grace: otherwise the work is not more a work.* and Mark 10:29, these words, *or wise*, and such like. Yea the Greek text in these superfluities condemneth itself, and justifieth the vulgar Latin exceedingly: as being marked throughout in a number of places, that such and such words or sentences are superfluous, in all which places our vulgar Latin hath no such thing, but is agreeable to the Greek which remaineth after the superfluities be taken away.

See No. Test. Graec. Rob. Stephani in folio, and Crispin's.

For example, that before mentioned in the end of the *Pater noster*, hath a mark of superfluity in the Greek text thus '. And Mark 6:11 these words, *Amen I say to you, it shall be more tolerable for the land of Sodom and Gomorrhoe in the day of judgment, then for that city.* And Matt. 10:11 these words, *And be baptized with the baptism that I am baptized with?* Which is also superfluously repeated again verse 23 and such like places exceeding many: which being noted superfluous in the Greek, and being not in the vulgar Latin, prove the Latin in those places to be better, truer and more sincere than the Greek.

The vulgar Latin translation agreeth with the best Greek copies, by Beza's own judgment.

Whereupon we conclude of these premises, that it is no derogation to the vulgar Latin text, which we translate, to disagree from the Greek text, whereas it may notwithstanding be not only as good, but also better. And this the Adversary himself, their greatest and latest translator of the Greek, doth avouch against Erasmus in behalf of the old vulgar Latin translation, in these notorious words. *How unworthily and without cause (saith he) doth Erasmus blame the old Interpreter as dissenting from the Greek? He dissented, I grant, from those Greek copies which he had gotten: but we have found, not in one place, that the same interpretation which he blameth, is grounded upon the authority of other Greek copies, and those most ancient.. Yea in some number of places we have observed, that the reading or the Latin text of the old Interpreter, though it agree not sometime with our Greek copies yet it is much more convenient, for that it seemeth he followed some better and truer copy.* Thus far Beza. In which words he unwittingly, but most truly, justifieth and defendeth the old vulgar Translation against himself and all other cavilers, that accuse the same, because it is not always agreeable to the Greek text. Whereas it was translated out of other Greek copies (partly extant, partly not extant at this day) either as good and as ancient, or better and more ancient, such as St. Augustine speaketh of, calling them *doctiores et diligentiores, the more learned and diligent Greek copies*, whereunto the Latin translations that fail in any place, must needs yield. *Li. 2 de doct. Christ. c. 15.*

Beza praefat. No. Test. 1556. See him also Anno. in 13 Act. v. 20.

When the Fathers say, that the Latin text must yield to the Greek, and be corrected by it, they mean the true and uncorrupted Greek text.

The vulgar Latin Translation in many ways justified by most ancient Greek copies and the Fathers.

And if it were not too long to exemplify and prove this, which would require a treatise by itself, we could show by many and most clear examples throughout the New Testament, these sundry means of justifying the old translation.

First, if it agree with the Greek text (as commonly it doth, and in the greatest places concerning the controversies of our time, it doth most certainly) so far the Adversaries have not to complain: unless they will complain of the Greek also, as they do in James 4:2 and 1 Peter 3:21 where the vulgar Latin followeth exactly the Greek text, saying, *Occiditis:* and, *Quod vos similia forma, etc.* But Beza in both places correcteth the Greek text also as false.

2. If it disagree here and there from the Greek text, it agreeth with another Greek copy set in the margin, whereof see examples in the foresaid Greek Testaments of Robert Stevens and Crispin throughout. namely 2 Peter 1:10. *Satagite ut per bona opera certam vestram vocationem faciatis. δια των αγαθων επων.* and Mark 8:7 *Et ipsos benedixit ευ λογησαζ αυτα .*

3. If these marginal Greek copies be thought less authentical than the Greek text, the Adversaries themselves tell us the contrary, who in their translations often follow the marginal copies, and forsake the Greek text, as in the examples above mentioned Romans 11, Apocalypse 11, 2 Timothy 2, James 5, etc., it is evident.

4. If all Erasmus' Greek copies have not that which is in the vulgar Latin, Beza had copies which have it, and those most ancient (as he saith) and better. And if all

Preface

Codex
veronensis.
ηλικον πυρ

παντα οτι Ιη
σονζ εαυτουζ

επι προβατικ
η

επι προβατικη

See Annot.
Louan. in Nov.
Test. and Annot.
Luce
Bruzensis. in
viole.

Praefat. in 4
Evang. ad
Damasum

Praefat. nitata

Beza's copies fail in this point and will not help us, Gagney the French king's preacher, and he that might command in all the king's libraries, he found Greek copies that have just according to the vulgar Latin: and that in such place as would seem otherwise less probable, as James 3:5. *Ecce quantus ignis quam magnam silnam incendit? Behold how much fire what a great wood it kindleth!* A man would think it must be rather as in the Greek text, *A little fire what a great wood it kindleth!* But an approved ancient Greek copy alleged by Gagney, hath as it is in the vulgar Latin. And if Gagney's copies also fail sometime, there Beza and Crispin supply Greek copies fully agreeable to the vulgar Latin, as the epistle of Jude verse 5. *Scientes sernel omnia, quoniam IESUS etc.* And verse 19, Segregant *semetipsos*. Likewise Ephesians 2:1 *Quod elegerit vos primitias: απαρκαζ* in some Greek copies. Gagney and 2 Cor. 9, *Vestra emulatio, ο υμων ζηλοζ;* so hath one Greek copy, Beza.

5. If all their copies be not sufficient, the ancient Greek Fathers had copies and expounded them, agreeable to our vulgar Latin, as 1 Timothy 6:10, *Prophanas votum novitates*. So readeth St. Chrysostom and expoundeth it against heretical and erroneous novelties. Yet now we know no Greek copy that readeth so. Likewise John 10:19, *Pater meus quod mihi dedit maius omnibus est*. So readeth St. Cyril and expoundeth it *li. 7 in Jo. c. 10*. Likewise 1 John 4:3 *Omnis spiritus qui solust JESUM, ex Deo non est*. So readeth St. Irenaeus *li. 3 c. 18*. St. Augustine *tract 5 in John*. so readeth besides Socrates in his Ecclesiastical History, *li. 7 c. 22*, and the Tripartite *li. 12 c. 4*, who say plainly, that this was the old and the true reading of this place in the Greek. And in what Greek copy extant at this day is there this text, John 5:2, *Est aute Hierosolymis probatica piscina?* And yet St. Chrysostom, St. Cyril, and Theophylacte read so in the Greek, and Beza saith it is the better reading, and so is the Latin text of the Roman Mass book justified, and either other Latin copies, that read so. For our vulgar Latin here, is according to the Greek text, *Super probatica* and Romans 5:17, *Donationis et justitiae*. So readeth Theodoret in Greek, and Luke 2:14. Origen and St. Chrysostom read, *hominibus bona voluntatis*, and Beza liketh it better than the Greek text that now is.

6. Where there is no such sign or token of any ancient Greek copy in the Fathers, yet these later Interpreters tell us, that the old Interpreter did follow some other Greek copy, as Mark 7:3, *Nisi crebro laneriuut*. Erasmus thinketh that he did read in the Greek *συχνά*, often: and Beza and others commend his conjecture, yea and the English Bibles are so translated. Whereas now it is *πυγμα* which signifieth the length of the arm up to the elbow. And who would not think that the Evangelist should say, *The Pharisees wash often, because otherwise they eat not, rather than thus, unless they wash up to the elbow, they eat not?*

7. If all such conjectures, and all the Greek Fathers help us not, yet the Latin Fathers with great consent will easily justify the old vulgar translation, which for the most part they follow and expound, as John 7:39, *nondum erat spiritus datus*. So readeth St. Augustine *li. 4 de Trinit. c. 20* and *li. 83 Quast. q. 62. and tract 52 in Joan. Leo ser. 2 de Pentecoste*. Whose authority were sufficient, but indeed Didymus also a Greek Doctor readeth so *li. 2 de Sp. sancto*, translated by St. Jerome and a Greek copy in the Vatican, and the Syriac New Testament. Likewise John 21:22, *Sic eum volo manere*. So read St. Ambrose, in *Psalms 45* and *Psalms 118, octonario Resh*. St. Augustine and Ven. Bede upon St. John's Gospel.

8. And lastly, if some other Latin Fathers of ancient time, read otherwise, either here or in other places, not all agreeing with the text of our vulgar Latin, the cause is, the great diversity and multitude that was then of Latin copies, (whereof St. Jerome complaineth) till this one vulgar Latin grew only in to use. neither doth their diverse reading make more for the Greek, than for the vulgar Latin, differing oftentimes from both, as when St. Jerome in this last place readeth, *Si sic eum volo manere, li. 1 adv. Jouin.*, it is according to no Greek copy now extant. And if yet there be some doubt, that the readings of some Greek or Latin Fathers, differing from the vulgar Latin, be a check or condemnation to the same: let Beza, that is, let the Adversary himself, tell us his opinion in this case also. *Whosoever, saith he, shall take upon him to correct these*

The Greek Fathers

The Latin Fathers

The few and final faults negligently crept into the vulgar Latin translation

things (speaking of the vulgar Latin translation) out of the ancient Fathers writings, either Greek or Latin, unless he do it very circumspectly and advisedly, he shall surely corrupt all rather than amend it, because it is not to be thought, that as often as they cited any place, they did always look in to the book, or number every word. As if he should say, We may not by and by think that the vulgar Latin is faulty and to be corrected, when we read otherwise in the Fathers either Greek or Latin, because they did not always exactly cite the words, but followed some commodious and godly sense thereof.

Thus then we see that by all means the old vulgar Latin translation is approved good, and better than the Greek text itself, and that there is no cause why it should give place to any other text, copies, or readings. Mary if there be any faults evidently crept in by those that hereunto wrote or copied out the Scriptures (as there be some) them we grant no less, than we would grant faults now a days committed by the Printer, and they are exactly noted of Catholic writers, namely in all Pantins Bibles set forth by the Divines of Louan: and the holy Council of Trent willeth that the vulgar Latin text be in such points thoroughly mended, and so to be most authenticall. Such faults are these, *In fide*, for, *in fine*; *Praescientiam*, for, *Praesentiam*; *Suscipiens*, for, *Suspiciens*: and such like very rare. Which are evident corruptions made by the copyists or grown by the similitude of words. These being taken away, which are no part of those corruptions and differences before talked of, we translate that text which is most sincere, and in our opinion and as we have proved, incorrupt. The Adversaries contrary, translate that text, which themselves confess both by their writings and doings, to be corrupt in a number of places, and more corrupt than our vulgar Latin, as is before declared.

The Calvinists confessing the Greek to be most corrupt, yet translate that only, and that only for authenticall Scripture.

And if we would here stand to recite the places in the Greek which Beza pronounceth to be corrupted, we should make the Reader to wonder, how they can either so plead otherwise for the Greek text, as though there were no other truth of the New Testament but that: or how they translate only that (to deface, as they think, the old vulgar Latin) which themselves so shamefully disgrace, more than the vulgar Latin, inventing corruptions where none are, nor can be, in such universal consent of all Greek and Latin copies. For example, Matt. 10. *The first Simon, Who is called Peter*. I think (saith Beza) this word *πρωτος*, *first*, hath been added to the text of some that would establish Peter's Primacy. Again Luke 22. The Chalice, *that is shed for you*. It is most likely (saith he) that these words being sometime but a marginal note, came by corruption out of the margin into the text. Again Acts 7. Figures which they made, *to adore them*. It may be suspected (saith he) that these words, as many other, have crept by corruption into the text out of the margin. And 1Cor. 15. He thinketh the Apostle said not, *νικος*, *victory*, as it is in all Greek copies, but *νεικος*, *contention*. And Acts 13 he calleth it a manifest error, that in the Greek it is, *400 years*, for, *300*. And Acts 7:16, he reckoneth up a whole catalogue of corruptions, namely mark 12:42, *ο εστι κοδραντηζ*, *Which is a farthing*: and Acts 8:26, *αυτη εστη ερημος*, *This is desert*. and Acts 7:16 the name of Abraham, and such like. All which he thinketh to have been added or altered into the Greek text by corruption.

They standing upon the Hebrew of the old, and Greek text of the new Testament, must of force deny the one of them.

But among other places, he laboreth exceedingly to prove a great corruption *Acts 7:14*. where it is said (according to the *Septuagint*, that is, the Greek text of the Old Testament) that Jacob went down into Egypt with 75 souls. And *Luke 3:36* he thinketh these words *του καιναν*, *Which was of Cainan*, to be so false, that he leaveth them clean out in *both his editions of the New Testament: saying, that he is bold so to do, by the authority of Moses. Whereby he will signify, that it is not in the Hebrew text of Moses or of the Old Testament, and therefore it is false in the Greek of the New Testament. Which consequence of theirs (for it is common among them and concerneth all Scriptures) if it were true, all places of the Greek text of the New Testament, cited out of the old according to the *Septuagint*, and not according to the Hebrew (which they know are very many) should be false, and so by tying themselves only to the Hebrew in the Old Testament, they are forced to forsake the Greek of the New: or if they will

They say the Greek is more corrupt than we will grant them.

Sess. 4

* In Annot. Nov. Test. an. 1556

An. Do. 1556 and 1565.

Preface

maintain the Greek of the New, they must forsake sometime the Hebrew in the Old, but this argument shall be forced against them elsewhere.

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

If yet there remain one thing which perhaps they will say, when they can not answer our reasons aforesaid: to wit, that we prefer the vulgar Latin before the Greek text, because the Greek maketh more against us: we protest that as for other causes we prefer the Latin, so in the respect of making for us or against us, we allow the Greek as much as the Latin, yea in sundry places more than the Latin, being assured that they have not one, and that we have many advantages in the Greek more than in the Latin, as by the Annotations of this New Testament shall evidently appear: namely in all such places where they dare not translate the Greek, because it is for us and against them. As when they translate, *κεξαριτωμενη*, *ordinances*, and not, *justifications*, and that of purpose as Beza confesseth Luke 1:6, *ελκωμενοζ*, *ordinances* or *instructions*, and not *traditions*, in the better part. 2 Thess. 2:15, *πρεσβυτερουζ*, *Elders*, and not *Priests*: *ειδωλα*, *images* rather than *idols*. And especially when St. Luke in the Greek so maketh for us (the vulgar Latin being indifferent for them and us) that Beza saith it is a corruption crept out of the margin into the text. What need these absurd devices and false dealings with the Greek text, if it made for them more than for us, yea if it made not for us against them? But that the Greek so maketh for us, see 1 Cor. 7. In the Latin, *Defraud not one another, but for a time, that you give yourselves to prayer*. In the Greek, *to fasting and prayer*. Acts 10:30 in the Latin Cornelius saith, *from the fourth day past until this hour I was praying in my house, and behold a man etc*. In the Greek, *I was fasting, and praying*. 1 John 5:18 in the Latin, *We know that everyone which is born of God, sinneth not. But the generation of God preserveth him etc*. In the Greek, *but he that is born of God preserveth himself*. Apoc. 12:14 in the Latin, *Blessed are they that wash their garments in the blood of the lamb etc*. In the Greek, *Blessed are they that do his commandments*. Romans 8:38 *Certus sum etc. I am sure that neither death nor life, nor other creature is able to separate us from the charity of God*, as though he were assured, or we might and should assure ourselves of our predestination. In the Greek, *πεπεισμαι*, *I am probably persuaded that neither death nor life etc*. In the Evangelists about the Sacrifice and Blessed Sacrament, in the Latin thus: *This is my blood that shall be shed for you*: and in St. Paul, *this is my body which shall be betrayed or delivered for you*: both being referred to the time to come and to the sacrifice on the cross. In the Greek, *This is my blood which is shed for you*: and, *my body which is broken for you*: both being referred to that present time when Christ gave his body and blood at his supper, than shedding the one and breaking the other, that is, sacrificing it sacramentally and mystically. Lo these and the like our advantages in the Greek, more than in the Latin.

But is the vulgar translation for all this Papistical, and therefore do we follow it? (for so some of them call it, and say it is *the worst of all other.) If it be, the Greek (as you see) is more, and so both Greek and Latin and consequently the holy Scripture of the New Testament is Papistical. Again if the vulgar Latin be Papistical, Papistry is very ancient, and the Church of God for so many hundred years wherein it hath used and allowed this translation, hath been Papistical. but wherein is it Papistical? Forsooth in these phrases and speeches, *Poenitentiam agite. Sacramentum hoc mangnum est. AVE GRATIA PLENA. Talibus hostiis promeretur Deus*, and such like. First, doth not the Greek say the same? See the Annotations upon these places. Secondly, could he translate these things Papistically or partially, or rather prophetically, so long before they were in controversy? Thirdly, doth he not say for, *poenitentiam agite*, in another

We prefer not the vulgar Latin text, as making more for us.

The Greek text maketh for us more than the vulgar Latin.

For the real presence.

For fasting.

For free will.

Against only faith.

Against special assurance of salvation.

For the sacrifice of Christs body and blood.

The Protestants condemning the old vulgar translation as making for us, condemn themselves

It is void of all partiality.

It is void of all partiality.

place, *poenitemini*: and doth he not translate other mysteries, by the word, *Sacramentum*, as Apoc. 17, *Sacramentum mulieris*: and as he translatheth one word, *Gratia plena*, so doth he not translate the very like word, *plenus ulceribus*, which themselves do follow also? Is this also Papistry? When he said Hebrews 10:29, *Quanto deteriora merebitur supplicia* etc, and they like it well enough: might he not have said according to the same Greek word, *Vigilate ut mereamini fugere ista omnia et stare ante filium hominis*. Luke 21:36, and, *Qus merebuntur saculum illud et resurrectionem ex mortuis* etc. Luke 20:35, and, *Tribulationes quas sustinetis, ut meretamini regnum Dei, pro quo et patrimini*. 2 Thess. 1:5. Might he not (we say) if he had partially affected the word merit, have used it in all these places, according to his and *your own translation of the same Greek word Hebrews 10:25? Which he doth not, but in all these places saith simply, *Ut digni haeamini*, and *Qui digni habehuntur*. And how can it be judged Papistical or partial, when he saith, *Talibus hostiis promcretur Deus, Heb. 13*? Was Primasius also St. Augustine's scholar a Papist for using so often this speech, *promereri Dominum justis operibus, poenitentia, etc.*? Or is there any difference, but that St. Cyprian useth it as a deponent more latinly, the other as a passive less finely? Was it Papistry, to say *Senior* for *Presbyter*, *Ministrantibus* for *sacrificantibus* or *liturgiam celebrantibus*, *simulachris* for *idolis*, *fides tuate saluum fecit* sometime for *sanum fecit*? Or shall we think he was a Calvinist for translating thus, as they think he was a Papist, when any word soundeth for us?

The Papistry thereof (as they term it) is in the very sentences of the Holy Ghost, more than in the translation.

Again, was he a Papist in these kind of words only, and was he not in whole sentences? As, *Tibi dabo claves, etc. Quicquid solveris in terra, erit solutum et in coelis*, and, *Quorum remisistis peccata, remittuntur eis*. and, *Tunc reddet unicuique secundum opera sua* and, *Nunquid poterit fides salvare eum? Ex operibus justificatur homo et non ex fide tantum*. and, *Nubere volunt, damnationem habentes, quia primam fidem irritam fecerunt*. and, *Mandata eius gravia non sunt*. and, *Aspexit in remunerationem*. Are all these and such like, Papistical translations, because they are most plain for the Catholic faith which they call Papistry? Are they not word for word as in the Greek, and the very words of the Holy Ghost? And if in these there be no accusation of Papistical partiality, why in the other? Lastly, are the ancient Fathers, General Councils, the Churches of all the West part, that use all these speeches and phrases now so many hundred years, are they all Papistical? Be it so, and let us in the name of God follow them, speak as they spake, translate as they translated, interpret as they interpreted, because we believe as they believed. And thus far for defense of the old vulgar Latin translation, and why we translated it before all others: Now of the manner of translating the same.

Matt. 16
John 20
Mat. 16
James 2
1 Tim. 5
1 John 3
Heb. 12

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

IN THIS OUR TRANSLATION, because we wish it to be most sincere, as becometh a Catholic translation, and have endeavored so to make it: we are very precise and religious in following our copy, the old vulgar approved Latin: not only in sense, which we hope we always do, but sometime in the very words also and phrases, which may seem to the vulgar Reader and to common English cares not yet acquainted therewith, rudeness, or ignorance: but to the discrete Reader that deeply weigheth and considereth the importance of sacred words and speeches, and how easily the voluntary Translator may miss the true sense of the Holy Ghost, we doubt not but our consideration and doing therein, shall seem reasonable and necessary: yea and that all sorts of Catholic Readers will in short time think that familiar, which at the first may see strange, and will esteem it more, when they shall *otherwise be taught to understand it, than if it were the common known English.

Certain words not English nor as yet familiar in the English tongue.
Amen.

For example, we translate often thus, *Amen. amen, I say unto you*. Which as yet seemeth strange, but after a while it will be as familiar, as *Amen* in the end of all prayers and Psalms. And even as when we end with, *Amen*, it soundeth far better than, *So be it*: so in the beginning, *Amen Amen*, must needs by use and custom sound far better than, *Verily verily*. Which indeed doth not express the asseveration³ and assurance signified in this Hebrew word. Besides that it is the solemn and usual word of our Saviour *to express a vehement asseveration, and therefore is not changed, neither in the Syriac nor Greek, nor vulgar Latin Testament, but is preserved and used of the Evangelists and Apostles themselves, even as

See Annot. lo.
c. 8:44
Apoc. 19:4

³asseveration: the act of keeping or preservation.

Preface

No. Test. An. 1580. Bib. An. 1577.	Christ spake it, <i>propter sanctiorem auctoritatem</i> , as St. Augustine saith of this and of <i>Allelu-ia</i> , for the more holy and sacred authority thereof, li. 2 <i>Doct Christ. c. 11</i> . And therefore do we keep the word <i>Alleluia</i> , Apoc. 19, as it is both in Greek and Latin yea and in all the English translations, though in their Books of Common Prayer they translate it, <i>Praise ye the Lord</i> . Again if <i>Hosanna</i> , <i>Raca</i> , <i>Belial</i> , and such like be yet untranslated in the English bibles, why may not we say, <i>Corbana</i> , and <i>Parasceve</i> : specially when they Englishing this later thus, <i>the preparation of the Sabbath</i> , put three words more into the text, than the Greek word doth signify, Matt. 27:62. And others saying thus, After the day of <i>preparing</i> , make a cold translation and short of the sense: as if they should translate, Sabbath, <i>the resting</i> , for, * <i>Parasceve</i> is as solemn a word for the Sabbath eve, as <i>Sabbath</i> is for the Jews seventh day, and now among Christians much more solemn, taken for Good Friday only. These words	Alleluia
Mark 14:42	then we thought it far better to keep in the text, and to tell their signification in the margin or in a table for that purpose, than to disgrace both the text and them with translating them. Such are also these words, <i>The Pasch</i> , <i>The feast of Azymes</i> . <i>The bread of Proposition</i> . Which they translate <i>The Passover</i> , <i>The feast of sweet bread</i> , <i>The show bread</i> . But if <i>Pentecost</i> Acts 2 be yet untranslated in their bibles, and seemeth not strange: why should not <i>Pasch</i> and <i>Azymes</i> so remain also, being solemn feasts, as Pentecost was? Or why should they English one rather than the other? Specially whereas <i>Passover</i> at the first was as strange, as <i>Pasch</i> may seem now, and perhaps as many now understand <i>Pasch</i> , as <i>Passover</i> . And as for	Pasch Azymes
Bib. 1577. Matt. 26:17	<i>Azymes</i> , when they English it, <i>the feast of sweet bread</i> , it is a false interpretation of the word, and nothing expresseth that which belongeth to the feast, concerning unleavened bread. And as for their term <i>show bread</i> , it is very strange and ridiculous. Again, if <i>Proselyte</i> be a received word in the English bibles, Matt. 23, Acts 2.: why may not we be bold to say, <i>Neophyte</i> , 1 Tim. 3, specially when they translating it into English, do falsely express the signification of the word thus, <i>a young scholar</i> . Whereas it is a peculiar word to signify them that were lately baptized, as <i>Catechumenus</i> , signifieth the newly instructed in faith not yet baptized, who is also a young scholar rather than the other, and many that have been old scholars, may be <i>Neophytes</i> by deferring baptism. And if <i>Phylacteries</i> be allowed for English, Matt. 23, we hope that <i>Didragmes</i> also, <i>Prepuce</i> , <i>Paraclete</i> , and such like, will easily grow to be current and familiar. And in good sooth there is in all these such necessity, that they can not conveniently be translated. As when St. Paul saith, <i>concisio, non circumcisio</i> : how can we but follow his very words and allusion? And how is it possible to express <i>Evangelizo</i> , but as we do	Neophyte
Philippians 3	<i>Evangelize</i> ? For <i>Evangelium</i> being the Gospel, what is, <i>Evangelizo</i> or <i>to Evangelize</i> , but to show the glad tidings of the Gospel, of the time of grace, of all Christ's benefits? All which signification is lost, by translating as the English bibles do, <i>I bring you good tidings</i> ., Luke 2:10. Therefore we say <i>Depositum</i> , 1 Tim. 6, and He <i>exinanited</i> himself, Philip. 2, and, You have <i>reflourished</i> , Philip. 4, and, <i>to exhaust</i> , Hebrews 9:28, because we cannot possibly attain to express these words fully in English, and we think much better, that the reader staying at the difficulty of them, should take an occasion to look in the table following, or otherwise to ask the full meaning of them, than by putting some usual English words that express them not, so to deceive the reader. Sometime also we do it for another cause. As when we say, <i>The advent of our Lord</i> , and, <i>Imposing of hands</i> . Because one is a solemn time, the other a solemn action in the Catholic Church: to signify to the people, that these and such like names come out of the very Latin text of the Scripture. So did <i>Penance</i> , <i>doing penance</i> , <i>Chalice</i> , <i>Priest</i> , <i>Deacon</i> , <i>Traditions</i> , <i>altar</i> , <i>host</i> , and the like (which we exactly keep as Catholic terms) proceed even from the very words of Scripture.	Why we say <i>our Lord</i> , not <i>the Lord</i> (but in certain cases) see the Annotations 1 Tim. 6:20
John 2	Moreover, we presume not in hard places to mollify the speeches or phrases, but religiously keep them word for word, and point for point, for fear of missing, or restraining the sense of the Holy Ghost to our fantasy, as Eph. 6, <i>Against the spirituals of wickedness in the celestials</i> . And, <i>What to me and thee woman?</i> , whereof see the Annotation upon this place. And 1 Pet. 2, <i>As infants even now born, reasonable, milk without guile desire ye</i> . We do so place, <i>reasonable</i> , of purpose, that it may be	Catholic terms proceeding from the very text of Scripture. Certain hard speeches and phrases.

indifferent both to infants going before, as in our Latin text: or to milk that followeth after, as in other Latin copies and in the Greek. John 3 we translate, *The spirit breatheth where he will etc.* leaving it indifferent to signify either the Holy Ghost, or wind: which the Protestants translating, *wind*, take away the other sense more common and usual in the ancient Fathers. We translate Luke 8:23, *They were filled*, not adding of our own, *with water*, to mollify the sentence, as the Protestants do. And c. 22, *This is the chalice, the new Testament, etc.* not, *This chalice is the new Testament.* Likewise, Mark 13, *Those days shall be such tribulation, etc.* not as the Adversaries, *In those days*, both our text and theirs being otherwise. Likewise James 4:6, *And giveth greater grace*, leaving it indifferent to the *Scripture*, or to the *Holy Ghost*, both going before. Whereas the Adversaries too boldly and presumptuously add, saying, *The Scripture giveth*, taking away the other sense, which is far more probable. Likewise Hebrews 12:21 we translate, *So terrible was it which was seen, Moses said etc.* Neither doth the Greek or Latin permit us to add, *that Moses said*, as the Protestants presume to do. So we say, *Men brethren, A widow woman, A woman a sister, James of Alphaeus*, and the like. Sometime also we follow of purpose the Scriptures phrase, as, *The hell of fire*, according to the Greek and Latin, which we might say perhaps, *the fiery hell*, by the Hebrew phrase in such speeches, but not, *hell fire*, as commonly it is translated. Likewise Luke 4:36, *What word is this, that in power and authority he commandeth the unclean spirits?* As also, Luke 2, *Let us pass over, and see the word that is done.* Where we might say, *thing*, by the Hebrew phrase, but there is a certain majesty and more signification in these speeches, and therefore both Greek and Latin keep them, although it is no more the Greek or Latin phrase, than it is the English. And why should we be squeamish at new words or phrases in the Scripture, which are necessary: when we do easily admit and follow new words coined in court and in courtly or other secular writings?

Matt. 5

Gehenna igna

The Greek added often in the margin for many causes.

We add the Greek in the margin for diverse causes. Sometime when the sense is hard, that the learned reader may consider of it and see if he can help himself better than by our translation, as Luke 11, *Nolite extoli*, ὑη μετεωριζεσθε. And again, *Quod superest date eleemosynam*. τα μετεωριζεσθε. Sometime to take away the ambiguity of the Latin or English, as Luke 11, *Et domus supradomum cadet*. Which we must needs English, *and house upon house, shall fall*. By the Greek, the sense is not, one house shall fall upon another, but, if one house rise upon itself, that is, against itself, it shall perish, according as he speaketh of a kingdom divided against itself, in the words before. And Acts 14, *Sacerdos Iouis qui erat*. in the Greek, *qui*, is referred to Jupiter. Sometime to satisfy the reader, that might otherwise conceive the translation to be false, as Philip. 4:6, *But in everything by prayer, etc.* εν παντι προσευχη, not, *in all prayer*, as in the Latin it may seem. Sometime when the Latin neither doth, nor can, reach to the signification of the Greek word, we add the Greek also as more significant. *Illi soli servies, him only shalt thou serve*, λατρευσεις. And Acts 6, *Nicholas a stranger of Antioch*, προσηλυτος, and, Romans 9, *The service*, η λατρευσις. And Ephesians 1 to *perfite, instaurare omnia in Christo*, απακαθαλαωσασθαι. And, *Wherein he hath gratified us*, εχαριτωσεν. And Ephesians 6, *Put on the armor*, πανοπλιαν, and a number the like. Sometime, when the Greek hath two senses, and the Latin but one, we add the Greek. 2 Cor. 1, *By the exhortation wherewith we also are exhorted.*, the Greek signifieth also *consolation etc.* And 2 Cor. 10, *But having hope of your faith increasing, to be etc.* where the Greek may also signify, *as* or *when your faith increaseth*. Sometime for advantage of the Catholic cause, when the Greek maketh for us more than the Latin, as Seniores, πρεσβυτερους. *Ut digni habe amini*, ινα αξιωθητε. *Qui effundetur*, το εκχυνομενον, *Praecepta, παραδοσεις*. And John 21, νιτμαινς, *Pasce et vege*. And sometime to show the false translation of the Heretic. As when Beza saith, *Hoc poculum in meo sanguine qui. το ποτηριον εν τω εμω αιματι το εκχυνομικον*. Luke 22, and *Que oportet coelo cotineri. ον δει ουρανον δεχεσθαι*, Acts 3. Thus we use the Greek diverse ways, and esteem of it as it is worthy, and take all commodities thereof for the better understanding of the Latin, which being a translation, cannot always attain to the full sense of the principal tongue, as we see in all translations.

Matt. 4

Acts 15
2 Thess. 2
1 Cor. 11

Preface

Item we add the Latin word sometime in the margin, when either we cannot fully express it, (as Acts 8. They took order for Steven's funeral, *Curaverunt Stephanum.* and, All take not this word, *Non omnes capiunt.*) or when the reader might think, it cannot be as we translate. As, Luke 8, A storm of wind descended into the lake, and *they were filled,* et complebantur. And John 5 when Jesus knew that he had now a long time, *quia iam multum tempus haberet.* meaning, in his infirmity.

Bib. an. 1570,
1580.
An. 1577
1562

This precise following of our Latin text, in neither adding nor diminishing, is the cause why we say not in the title of books, in the first page, St. Matthew, St. Paul's because it is so neither in Greek nor Latin, though in the tops of the leaves following, where we may be bolder, we add: St. Matthew etc. to satisfy the reader. Much unlike to the Protestants our Adversaries, which make no scruple to leave out the name of Paul in the title of the Epistle to the Hebrews, though it be in every Greek book which they translate. And their most authorized English Bibles leave out (Catholic) in the title of St. James' Epistle and the rest, which were famously known in the primitive Church by the name of *Catholic Epistolae.* Eusebius Ecclesiastical History, li. 2 c. 22.

Item we give the Reader in places of some importance, another reading in the margin, specially when the Greek is agreeable to the same. As John 4, *transiet de morte ad vitam.* Other Latin copies have, *transiit,* and so it is in the Greek.

We bind not ourselves to the points of any one copy, print, or edition of the vulgar Latin, in places of controversy, but follow the pointing most agreeable to the Greek and to the Fathers commentaries. As Col. 1:10, *Ambulantes digne Deo, per omnia placentes.* *Walking worthy of God, in all things pleasing.* *αξιως τον Κυριου εις απεσκειαν.* Ephesians 1:17, We point thus, *Deus Domini nostri Jesu Christi, pater gloriae.*, as in the Greek, and St. Chrysostom, and St. Jerome both in text and commentaries. Which the Catholic reader specially must mark, lest he find fault, when he seeth our translation disagree in such places from the pointing of his Latin Testament.

We translate sometime the word that is in the Latin margin, and not that in the text, when by the Greek or the Fathers we see it is a manifest fault of the writers heretofore, that mistook one word for another. As, *In fine,* not, *in fide,* 1 Peter 3:8; *praesentiam,* not, *praescientiam,* 2 Peter 1:16; Hebrews 13, *latuerunt,* not, *placuerunt.* Thus we have endeavored by all means to satisfy the indifferent reader, and to help his understanding every way, both in the text, and by Annotations: and withal to deal most sincerely before God and man, in translating and expounding the most sacred text of the holy Testament. Fare well good Reader, and if we profit thee any whit by our poor pains let us for God's sake be partakers of thy devout prayers, and together with humble and contrite heart call upon our Saviour Christ to cease these troubles and storms of his dearest spouse: *That Heretics, when they receive power corporally to afflict the Church, do exercise her patience: but when they oppugn her only by their evil doctrine or opinion, then they exercise her wisdom.* De civit. Dei. li. 18 ca. 51.

The Latin text
sometime noted in
the margin.

In the beginning of
books Matthew,
Paul etc., not St.
Matthew, St. Paul,
etc.

Bib. Anno 1579,
1580.
Anno 1577, 1562

Another reading in
the margin.

The pointing
sometime altered.

The margin reading
sometime preferred
before the text.

THE BOOKS OF THE NEW TESTAMENT,

According to the Count of the Catholic Church

4 GOSPELS

The Gospel of St. Matthew

The Gospel of St. Mark

The Gospel of St. Luke

The Gospel of St. John

The Acts of the Apostles

ST. PAUL'S 14 EPISTLES

The Epistle to the Romans

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 Epistle to the Thessalonians

The 2nd Epistle to the Thessalonians

The 1st Epistle to Timothy

The 2nd Epistle to Timothy

The Epistle to Titus

The Epistle to Philemon

The Epistle to the Hebrews

THE 7 CATHOLIC EPISTLES

The Epistle of St. James

The 1 Epistle of St. Peter

The 2 Epistle of St. Peter

The 1 Epistle of St. John

The 2 Epistle of St. John

The 3 Epistle of St. John

The Epistle of St. Jude

The APOCALYPSE of St. John

1. The infallible authority and excellency of them above all other writings.

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

“THE excellency of the Canonical authority of the Old and New Testament, is distincted from the books of later writers: which being confirmed in the Apostles' times, by the successions of Bishops, and propagations of Churches, is placed as it were in a certain throne on high, whereunto every faithful and godly understanding must be subject and obedient. There, if anything move or trouble thee as absurd, thou mayest not say, The author of this book held not the truth: but, either the copy is faulty, or the Translator erred, or thou understandest not. But in the works of them that wrote afterward, which are contained in infinite books, but are in no case equal to that most sacred authority of C A N O N I C A L S C R I P T U R E S : in which soever of them is found even the same truth, yet the authority is far unequal.”

2. The discerning of Canonical from not Canonical, and of their infallible truth, and sense, cometh unto us, only by the credit we give unto the CATHOLIC CHURCH: through whose commendation we believe both the Gospel and Christ himself. Whereas the Sectaries measure the matter by their fantasies and opinion.

St. Augustine cont Epist. fundamenti. cap. 5.

“I for my part, would not believe the Gospel, unless the authority of the CATHOLIC CHURCH moved me. They therefore whom I obeyed saying, Believe the Gospel: why should I not believe them saying, Believe not *Manichaeus? Chose whether thou wilt. If thou wilt say, Believe the Catholics: lo they warn me that I give no credit unto you: and therefore believing them, I must needs not believe thee. If thou say, Believe not the Catholics: it is not the right way, by the Gospel to drive me to the faith of

Luther, Calvin

Preface

Manichaeus, because I believed the Gospel itself by the preaching of Catholics.”

Again li. de utilit. credent. cap. 14.

“I see that concerning Christ himself, I have believed none, but the confirmed and assured opinion of peoples and nations: and that these peoples have on every side possessed the mysteries of the CATHOLIC CHURCH. Why should I not therefore most diligently require, specially among them, what Christ commanded, by whose authority I was moved to believe, that Christ did command some profitable thing? Wilt thou (O Heretic) tell me better what he said? Whom I would not think to have been at all, or to be, if I must believe, because thou sayest it. What gross madness is this, to say, Believe the Catholics, that Christ is to be believed: and learn of us, what he said.

Again li. de utilit. credend. cap. 14.

Thou seest then in this matter what force the authority of the CATHOLIC CHURCH hath, which even from the most grounded and founded seats of the Apostles, is established until this day, by the line of Bishops succeeding one another, and by the consent of so many peoples. *Whereas* thou sayest, This is *Scripture*, or, this is such an Apostle, that is not: because this soundeth for me, and the other against me. Thou then art the rule of truth. Whatsoever is against thee, is not true.

3. No heretics have right to the Scriptures, but are usurpers: the Catholic Church being the true owner and faithful keeper of them. Heretics abuse them, corrupt them, and utterly seek to abolish them, though they pretend the contrary.

Tertullian li. De præscriptionibus, bringeth in the CATHOLIC CHURCH speaking thus to all Heretics.

*Luther,
Zwinglius,
Calvin.*

“Who are you; when, and from whence came you? What do you in my possession, that are none of mine? By what right (Marcion) doest thou cut down my wood? Who gave the license (o Valentine) to turn the course of my fountains? By what authority (Apelles) doest thou remove my bounds? And *you the rest, why do you sow and seed for these companions at your pleasure? It is my possession, I possess it of old, I have assured origins thereof, even from those authors whose the thing was. I am the heir of the Apostles. As they provided by their Testament, as they committed it to my credit, as they adjured me, so do I hold it. You surely they disherited always and have cast you off, as foreigners, as enemies.”

**Their
scholars and
followers.*

Again in the same book.

“Encountering with such by Scriptures, availeth nothing, but to overturn a man's stomach or his brain. This heresy receiveth not certain Scriptures: and if it do receive some, yet by adding and taking away, it perverteth the same to serve their purpose: and if it receive any, it doth not receive them wholly: and if after a sort it receive them wholly, nevertheless by devising diverse expositions, it turneth them clean another way etc.”

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

St. Jerome adversus Luciferianos in fine.

“Let them not flatter themselves, if they seem in their own conceit to affirm that which they say, out of the chapters of Scripture: whereas the Devil

also spake some things out of the Scriptures, and the Scriptures consist not in the reading, but in the understanding.”

Vincentius Lirinensis li. cont. prophanas haeresum Novationes.

“Here perhaps some man may ask, whether heretics also use not the testimonies of divine Scripture. yes indeed do they, and that vehemently. For thou shalt see them fly through every one of the sacred books of the Law, through Moses, the books of the Kings, the Psalms, the Apostles, the Gospels, the Prophets. For, whether among their own fellows, or strangers: whether privately, or publicly: whether in talk, or in their books: whether in banquets, or in the streets: they (I say) allege nothing of their own, which they endeavor not to shadow with the words of Scripture also. Read the works of Paulus Samosatenus, of Priscillian, of Eunomian, of Jouinian, *of the other plagues and pestilences: thou shalt find an infinite heap of examples, no page in a manner omitted or void, which is not painted and colored with the sentences of the New or Old Testament. But they are so much the more to be taken heed of, and to be feared, the more secretly they lurk under the shadows of God's divine law. For they know their stinks would not easily please any man almost, if they were breathed out nakedly and simply themselves alone, and therefore they sprinkle them as it were with certain precious spices of the heavenly word: to the end that he which would easily despise the error of man, may not easily contemn the oracles of God. So that they do like unto them, which when they will prepare certain bitter potions for children, do first anoint the brims of the cup with honey, that the unwary age, when it shall first feel the sweetness, may not fear the bitterness.”

*Of Calvin, of Iuel, of the rest.

5. The cause why, the Scriptures being perfect, yet we use other Ecclesiastical writings and tradition.

Vincentius Lirinensis in his golden book before cited,
adversus prophanas haeresum Novationes.

“Here some may perhaps ask, for as much as the Canon of the Scriptures is perfect, and in all points very sufficient in itself, what need is there, to join thereunto the authority of the *Ecclesiastical understanding? For this cause surely, for that all take not the holy Scripture in one and the same sense, because of the deepness thereof, but the speeches thereof, some interpret one way, and some another way, so that there may almost as many senses be picked out of it, as there be men. For, Novatian doth expound it one way, and Sabellius another way, otherwise Donatus, otherwise Arius, Eunomius, Macedonius, otherwise Photinus, Appolinaris, Priscillianus, otherwise Jouinian, Pelagius, Celestius, lastly otherwise Nestorius. *And therefore very necessary it is, because of so great windings and turnings of diverse errors, that the line of Prophetical and Apostolical interpretation, be directed according to the rule of the Ecclesiastical and Catholic sense or understanding.

*So he calleth the Church's sense, and the Fathers' interpretations of Scripture.

St. Basil li. de Spiritu sancto cap. 27

Of such articles of religion as are kept and preached in the Church, some were taught by the written word, other some we have received by the tradition of the Apostles, delivered unto us as it were from hand to hand in mystery secretly: both which be of one force to Christian religion: and this no man will deny that hath any little skill of the Ecclesiastical rites or customs. For if we go about to reject the customs not contained in Scripture, as being of small force, we shall unwittingly and unawares mangle the GOSPEL itself in the principal parts thereof, yea rather, we shall abridge the very preaching of the Gospel, and bring it to a bare name.

*Otherwise Wycliff, Luther, Calvin, Puritans.

Preface

THE SUM OF THE NEW TESTAMENT

That which was the sum of the Old Testament, to wit, *Christ and his Church*, as St. Augustine saith catechizing the ignorant: the very same is the sum of the New Testament also. For (as the same St. Augustine saith again) *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 lie hidden, and in the New doth the Old lie open.* And thereupon our Saviour said: *I am not come to break the Law or the Prophets, but to fulfill them. For assuredly I say unto you, till heaven and earth pass, one iota or one tittle shall not pass of the Law, till all be fulfilled.* In which words he showeth plainly, that the New Testament is nothing else but the fulfilling of the old.

Therefore to come to the parts: *The Gospels* do tell of Christ himself (of whom the Old Testament did foretell) and that even from his coming into the world, unto his going out thereof again. *The Acts of the Apostles* do tell of his Church beginning at Jerusalem the head city of the Jews, and of the propagation thereof to the Gentiles and their head city Rome. And *the Apocalypse* doth prophecy of it, even to the consummation thereof, which shall be in the end of the world. *The Epistles of the Apostles* do treat partly of such questions as at that time were moved, partly of good life and good order.

Aug. de cat. rud. cap. 3 and 4

Super Exod. q. 73

Matt. 5.

The Sum of the 4 Gospels

The Gospels do tell historically the life of our Lord Jesus, showing plainly, *that he is Christ or the king of the Jews, whom until then, all the time of the Old Testament, they had expected: and withal, that they of their own mere malice and blindness (the iniquity beginning of the Seniors, but at the length the multitude also consenting) would not receive him, but ever sought his death: which for the Redemption of the world, he at length permitted them to compass, they deserving thereby most justly to be refused of him, and so his Kingdom or Church to be taken away from them, and given to the Gentiles. For the gathering of which Church after him, he chooseth Twelve, and appointeth one of them to be the chief of all, with instructions both to them and him accordingly.

John 20:31

The story hereof is written by four: who in Ezechiel and in the Apocalypse are likened to four living creatures, every one according as his book beginneth. St. Matthew to a Man, because he beginneth with the pedigree of Christ as he is man. St. Mark as a Lion, because he beginneth with the preaching of St. John Baptist, as it were the roaring of a lion in the wilderness. St. Luke to a Calf, because he beginneth with a priest of the Old Testament (to wit, Zachary the father of St. John Baptist) which Priesthood was to sacrifice calves to God. St. John to an Eagle, because he beginneth with the Divinity of Christ, flying so high as more as not possible.

Eze. 1.
Apoc. 4.

The first three do report at large what Christ did in Galilee, after the imprisonment of St. John Baptist. Wherefore St. John the Evangelist writing after them all, doth omit his doings in Galilee (save only one, which they had not written of, the wonderful bread which he told the Capharnaites he could and would give, John 6) and reporteth first, what he did whiles John Baptist as yet was preaching and baptizing: then, after John's imprisoning, what he did in Jewry every year about Easter. But of his Passion all four do write at large.

Where it is to be noted, that from his baptizing (which is thought to have been upon Twelfth Day, what time he was *beginning to be about 30 years old*, Luke 3.) unto his Passion, are number 3 months and three years, in which there were also 4 Easters.

The Gospel of Saint Matthew

The Argument of St. Matthew's Gospel

St. Matthew's Gospel may be well divided into five parts. The first part, as touching the Infancy of our Lord Jesus: Chapters 1 and 2.

The Second, of the preparation that was made to his manifestation: Chapter 3 and a piece of the 4th.

The Third, of his manifesting of himself by preaching and miracles, and that in Galilee: the other piece of the 4th Chapter unto the 19th.

The Fourth, of his coming into Jewry, toward his Passion: Chapters 19 and 20.

The Fifth, of the Holy week of his Passion in Jerusalem: Chapter 21 unto the end of the book.

Of Saint Matthew we have Matt. 9, Mark 2, Luke 5: How being before a Publican, he was called of our Lord, and made a Disciple. Then Luke 6, Mark 3, Matthew 10: How out of the whole number of the Disciples he was chosen to be one of the twelve Apostles. And out of them again he was chosen (and none but he and St. John) to be one of the four Evangelists. Among which four also, he was the first that wrote, about 8 or 10 years after Christ's Ascension.

The Holy Gospel of Jesus Christ According to Matthew

CHAPTER 1

The FIRST part of this Gospel, of the Infancy of our Saviour Christ.

* Jer. 18:22

* 2.Reg.7; Psalm 131

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

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

The Gospel upon Christmas Eve and upon St. Joseph's day March 19.

*The pedigree of Jesus, to show that he is Christ, promised to *Abraham and *David. 18. That he was conceived and born of a Virgin, as Esay prophesied of him.*

Gen. 12:22
2 Kgs. 1
Psalms 111

THE book of the generation of Jesus Christ, the son of David, the son of Abraham.

2. *Abraham begat Isaac, And Isaac begat Jacob. And Jacob begat Judas and his brethren:

Luke 3:1
Gen. 21, 25,
29, 38.

3. Judas begat Phares and Zaram of Tamar. And *Phares begat Esron. And Esron begat Aram.

1 Par. 2:5
Ruth 4:18

4. And Aram begat Aminadab. And Aminadab begat Naasson. And Naasson begat Salmon.

5. And Salmon begat Booz of Raab. And Booz begat Obed of Ruth. And Obed begat Jesse.

6. And Jesse begat David the King.

And *David the King begat Salomon of her that was the wife of Vrias.

2 Kgs. 12:24
1 Par. 3:10

7. And *Salomon begat Roboam. And Roboam begat Abia. And Abia begat Asa.

8. And Asa begat Josaphat. And Josaphat begat Joram. And Joram begat Ozias.

9. And Ozias begat Joatham. And Joatham begat Achaz. And Achaz begat Ezechias.

10. And Ezechias begat Manasses. And Manasses begat Amon. And Amon begat Josias.

11. And Josias begat Jechonias and his brethren in the *Transmigration of Babylon.

4 Kgs. 24
2 Par. 36

12. And after the Transmigration of Babylon, *Jechonias begat Salathiel. And *Salathiel begat Zorobabel.

13. And Zorobabel begat Abiud. And Abiud begat Eliacim. And Eliacim begat Azor.

1 Par. 3.
1 Esd. 3

14. And Azor begat Sadoc. And Sadoc begat Achim. And Achim begat Eliud.

15. And Eliud begat Eleazar. And Eleazar begat Mathan. And Mathan begat Jacob.

16. And Jacob begat Joseph the husband of MARY^v: of whom was born JESUS, who is called CHRIST.

*v*de qua

17. Therefore all the generations from Abraham unto David, fourteen generations. And from David to the Transmigration of Babylon, Fourteen generations. And from the Transmigration of Babylon unto CHRIST, fourteen generations.
18. And the generation of CHRIST was in this wise. When his mother MARY was spoused to Joseph, before they came together, she was found to be with child by the Holy Ghost.
- Deut. 24:1 19. Whereupon Joseph, for that he was a just man, and would not put her to open shame; was minded secretly to dismiss her.
20. But as he was thus thinking, behold the Angel of our Lord appeared to him in sleep saying: Joseph, son of David, fear not to take MARY thy wife, for that which is borne in her, is of the Holy Ghost.
21. And she shall bring forth a son: and thou shalt call his name ^vJESUS. For he shall save his people from their sins. ^vJESUS an Hebrew word, in English SAVIOUR.
22. And all this was done that it might be fulfilled which our Lord spake by the Prophet saying:
- Esa. 7:14 23. "*Behold a Virgin shall be with child, and bring forth a son, and they shall call his name Emmanuel,*" which being interpreted is, *God with us.*
24. And Joseph rising up from sleep, did as the Angel of our Lord commanded him, and took his wife.
25. And he knew her not till she brought forth her first born son: and called his name JESUS.

ANNOTATIONS

Chapter 1

3. *Tamar.*] Christ abhorred not to take flesh of some that were ill, as he chose Judas among his Apostles: Let not us disdain to receive our spiritual birth and sustenance of such as be not always good.
- Nu. 16. 16. *Joseph.*] Joseph marrying our Lady as near of kin (for so was the *law) by his pedigree showeth hers, and consequently Christ's pedigree from David.
16. *Husband.*] True and perfect marriage, and continual living in the same, without carnal copulation. *Aug. lib. 2. Consen. Evang. c.1.*
20. *Borne in her.*] The triple good or perfection of marriage accomplished in the parents of Christ, to wit, Issue, Fidelity, Sacrament. *Aug. de nup. & conc. li.1.c.11.*
23. *A Virgin.*] Our Saviour born in marriage, but yet of a Virgin, would honor both states: and withal, teacheth us against Jouinian the old Heretic and these of our time, that virginity and the continent life are preferred before marriage that hath carnal copulation. *See St. Jerome v. Iouin. and St. Gregory Nazianzus. Ser. 20. de studio in pauperes, in initio.*
23. *A Virgin.*] As our Lady 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 spiritually. *Aug. li. de Virg. ca. 2.*
23. *And bring forth.*] The Heretic Jouinian is here refuted, holding that her virginity was corrupted in bring forth Christ. *Aug. har. 28. Li. 1 cont. Julian, c. 2.*
25. *Till, First-born.*] Heluidius of old abused these words, *till*, and, *first-born*, against the perpetual virginity of our Blessed Lady, *Hiero. cont. Helu.* Which truth though not expressed in Scripture, yet our Adversaries also do grant, and Heluidius for denial thereof was condemned for an heretic by tradition only. *Aug. har. 84.*
- Virginity preferred.
- Our Blessed Lady's perpetual virginity.
- Tradition.

CHAPTER 2

The Gentiles come unto Christ with their offerings, and that so openly, that the Jews can not pretend ignorance. 1. The Jews with Herod conspire against him. 13. He thereupon fleeth from them into Egypt. 16. They afterward, seeing their subtlety prevailed not, imagined to

The Gospel of Saint Matthew

oppress him by open persecution. 19. But they at length died, and he returneth to the land of Israel: all according to the Scriptures.

The holy feast of the **Epiphany** called **Twelfth-day** the 6 of January. Upon which day this is the Gospel.

WHEN JESUS therefore was *born in Bethlehem of Juda in the days of Herod the King, behold, there came Sages from the East to Jerusalem, Luke 2:7
2. Saying, where is he that is born King of the Jews? For we have seen his star in the East, and are come to adore him.

3. And Herod the King hearing this, was troubled, and all Jerusalem with him.

4. And assembling together all the high Priests and Scribes of the people, he inquired of them where Christ should be born.

5. But they said to him, In Bethlehem of Juda. For so it is written by the Prophet:

6. **And thou Bethlehem the Land of Juda, art not the least among the Princes of Juda: for out of thee shall come the Captain that shall rule my people Israel.** Mich. 5:2

7. Then Herod secretly calling the Sages, learned diligently of them the time of the star which appeared to them:

8. And sending them into Bethlehem, said, Go, and inquire diligently of the child: and when you shall find him, make report to me, that I also may come and adore him.

9. Who having heard the king, went their way: and behold the star which they had seen in the East, went before them, until it came and stood over, where the child was.

10. And seeing the star, they rejoiced with exceeding great joy.

11. And entering into the house, they found the child with MARY his mother, and falling down adored him: and opening their treasures, they offered to him *gifts: gold, frankincense, and myrrh. Psalm 71:10

12. And having received an answer in sleep that they should not return to Herod, they went back another way into their country.

The Gospel of Childermas day.

13. And after they were departed, behold an Angel of our Lord appeared in sleep to Joseph, saying: Arise, and take the child and his mother, and flee into Egypt: and be there until I shall tell thee. For it will come to pass that Herod will seek the child to destroy him.

14. Who arose, and took the child and his mother by night, and retired into Egypt:

15. And he was there until the death of Herod: that it might be fulfilled which was spoken of our Lord by the Prophet, saying, **"Out of Egypt have I called my son."** Osee 11:2

The Martyrdom of the Holy Innocents, whose holy day is kept the 28 of December.

16. Then Herod perceiving that he was deluded by the Sages, was exceeding angry: and sending murdered all the men children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had diligently sought out of the Sages.

17. Then was fulfilled that which was spoken by Jeremie the Prophet saying:

18. **A voice in Rama was heard, crying out and much wailing: Rachel bewailing her children, and would not be comforted, because they art not.** Jer. 31:15

The Gospel of Twelfth eve.

19. But when Herod was dead, behold an Angel of our Lord appeared in sleep to Joseph in Egypt:

20. Saying, Arise and take the child and his mother, and go into the land of Israel, for they are dead that sought the life of the child.

21. Who arose, and took the child and his mother, and came into the land of Israel.

22. But hearing that Archelaus reigned in Jewry for Herod his father, he feared to go thither: and being warned in sleep retired into the quarters of Galilee.

23. And coming he dwelt in a city called Nazareth: that it might be fulfilled which was said by the Prophets: That he shall be called a Nazarite.

ANNOTATIONS

Chapter 2

Pilgrimage

1. *Behold.*] Our Lord's apparition or Epiphany to these Sages being Gentiles, their Pilgrimage to him, and in them the first homage of Gentility done unto him the twelfth day after his Nativity: and therefore is *Twelfth day* highly celebrated in the Catholic Church for joy of the calling of us Gentiles. His baptism also and first miracle are celebrated on the same day.

2. *Star.*] Christ's Nativity depended not upon this star, as the Priscillianists falsely surmised: but the star upon his Nativity, for the service whereof it was created. *Grego. Ho. 10.*

3. *Come to adore.*] This coming so far of devotion to visit and adore Christ in the place of his birth, was properly a Pilgrimage to his person: and warranteth the faithful in the like kind of external worship done to holy persons, places, and things.

4. *Inquired of them.*] The high Priests were rightly consulted in question of their law and religion, and be they never so ill, are often forced to say the truth by privilege of their unction: as here and after, they did concerning the true Messias.

11. *Adored him.*] This body (*saith St. Chrysostom*) the Sages adored in the crib. Let us at the least imitate them: thou seest him not now in the crib, but on the altar: not a woman holding him, but the Priest present, and the Holy Ghost poured out abundantly upon the sacrifice. *Ho. 24 in 1. Cor. Ho. 7 in Mt. Ho. de sancto Philogonio.*

11. *Treasures.*] These treasures are as it were the first fruits of those riches and gifts, which (according to the Prophecies of David and Esay) Gentility should offer to Christ and his Church, and now have offered, specially from the time of Constantine the Great. As also these three Sages, being principal men of their Country, represent the whole state of Princes, Kings, and Emperors, that were (according to the said Prophecies) to believe in Christ, to humble themselves to his cross, to foster, enrich, adorn and defend his Church. Whereupon it is also a very convenient and agreeable tradition of antiquity, and a received opinion among the faithful, not lacking testimonies of ancient writers, and much for the honor of our Saviour, that these three also were kings: to wit, either according to the state of those Countries, where those Princes 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 **Job's* three friends are called kings. These are commonly called the three kings of Colen, because their bodies are there, translated thither from the East Country: their names are said to have been, Gaspar, Melchior, Baltasar.

12. *Gifts.*] These Sages were three, and their gifts three, and each one offered every of the three, to express our faith of the Trinity. The Gold, to signify that he was a King: the frankincense, that he was God: the myrrh, that he was to be buried as man. *Aug. ser. 1. de Epiph.*

15. *Out of Egypt.*] This place of the Prophet (and the like in the New Testament) here applied to Christ, whereas in the letter it might seem otherwise, reacheth us how to interpret the Old Testament, and that the principal sense is of Christ and his Church.

16. *Murdered.*] By this example we learn how great credit we owe to the Church in Canonizing Saints, and celebrating their holy days: by whose only warrant, without any word of Scripture, these holy Innocents have been honored for Martyrs, and their holy day kept ever since the Apostles time, although they died not voluntarily, nor all perhaps circumcised and some the children of Pagans. *Aug. ep. 28. Orig. ho. 3. in diversos.*

Adoration of the Blessed Sacrament

The three Kings.

Canonizing of Saints.

Psalm 71
Esa. 60

Chrysostom.
Theophylus
Civ. de
Divinas
Plin. li. 20.

Esther
1:11,14
Tob. 2
Ambr. 1. Off.
c. 13.
Os. 12.

CHAPTER 3

John Baptist by his Eremites (hermits) life, by his preaching and baptism, calleth all unto penance, to prepare them to Christ. 10. He preacheth to the Pharisees and Sadducees, threatening 16. them (unless they truly do penance) reprobation here and damnation hereafter: and so salvation sendeth them to Christ and his baptism. Which being far more excellent than John's, yet Christ himself among those penitents vouchsafeth to come unto John's baptism. Where he hath testimony from heaven also.

Mark 1:4
Luke 3:3

Esa. 40:3

AND in those days *cometh John the Baptist preaching in the desert of Jewry, and saying,

2. Do penance: for the Kingdom of heaven is at hand.

3. For this is he that was spoken of by Esay the Prophet saying, *A voice of one crying in the desert, prepare ye the way of our Lord, make straight his paths.*

4. And the said John had his garment of camels hair, and a girdle of a skin about his loins: and his meat was locusts and wild honey.

5. Then went forth to him Jerusalem and all Jewry, and all the country about Jordan:

6. and were baptized of him in Jordan, confessing their sins.

7. And seeing many of the Pharisees and Sadducees coming to his baptism, he said to them.

Ye vipers brood, who hath showed you to flee from the wrath to come?

THE second part of this Gospel.

Of the Preparation that was made to the manifestation of Christ.

The Gospel of Saint Matthew

8. Yield therefore fruit worthy of penance.
9. And delight not to say within yourselves, we have Abraham to our father; for I tell you that God is able of these stones to raise up children to Abraham.
10. For now the axe is put to the root of the trees. Every tree therefore that doth ^vnot yield good fruit, shall be cut down, and cast into the fire. *Mark 1:8
- ^vIt is not only damnable, to do ill: but also, not to do good. *Aug. Ser. 61 de temp*
11. ^{*}I indeed baptize you in water unto penance, but he that shall come after me, is stronger then I, whose shoes I am not worthy to bear, he shall baptize you in the Holy Ghost and fire. Luke 3:16
John 1:26
Acts 11:16,
19:4
12. Whose fan is in his hand, and he shall clean purge his floor; and he will gather his wheat into the barn, but the chaff he will burn with unquenchable fire.
13. Then cometh JESUS from Galilee to Jordan, unto John, to be baptized of him.
14. But John stayed him, saying, I ought to be baptized of thee, and comest thou to me?
15. And Jesus answering, said to him, Suffer me for this time, for so it becometh us to fulfill all justice. Then he suffered him.
16. And JESUS being baptized, forthwith came out of the water: and lo the heavens were opened to him; and he saw the Spirit of God descending as a dove, and coming upon him.
17. And behold a voice from heaven saying, This is my beloved son, in whom I am well pleased.

ANNOTATIONS

Chapter 3

- Eremites Magdeb.
Cont. 5, c. 6.
page 711.
Cent. 1, li, 1
c. 10.
Cythraeus in 3
cap. Mat.
Buberus ibid.
1. *Desert.*] Of this word *desert* (in Greek *eremus*) cometh the name *Eremitagers*, and *Eremites* [Hermits, ed.], that live a religious and austere life in deserts and solitary places, by the example of St. John Baptist, whom the holy Doctors therefore call the prince and as it were the author of such profession. *St. Chrys. ho. 1. in Marcum & ho. de Io. Baptist. Hiero. ad Eustoch. de custod. virg. Isid. li. a.c 15 de div off. Bernardus de excel. Io. Baptist.* Wherewith the Protestants are so offended that they say, St. Chrysostom spake rashly and untruly. And no marvel, for whereas the Evangelist himself in this place maketh him a perfect pattern of penance and Eremetical life, for desert or wilderness, for his rough and rude apparel, for abstaining from all delicate meats (according to our Saviour's testimony also of him, Mt. 11:8, Lk. 7:33) they are not ashamed to pervert all with this strange commentary, that it was a desert full of towns and villages, his garment was ^{*}chamlet, his meat ^{*}such as the country gave, and the people there used to make him thereby but a common man like to the rest, in his manner of life: clean against Scriptures, fathers, and reason.
- See Canis. de verb. Dei corruptelis li. 1 c. 2 - 4.
- Penance Matt. 4:17,
Luke 13:3-5
24:57
Acts 2:38,
26:20
Annot. in
hunc locu.
Serm. in fam.
et siccit.
2. *Do penance.*] So is the Latin, word for word, so readeth all antiquity, namely St. Cyprian ep.; 52 often, and St. Augustine li. 13. Confes. c. 12. and it is a very usual speech in the New Testament, specially in the preaching of St. John Baptist, ^{*}Christ himself, and ^{*}the Apostles to signify perfect repentance, which hath not only confession and amendment, but contrition or sorrow for the offense, and painful satisfaction: such as St. Cyprian speaketh of in all the foresaid epistle. But the Adversaries of purpose (as namely Beza protesteth) mistake that interpretation, because it favoerth Satisfaction of sin, which they cannot abide. Where if they pretend the ^vGreek word, we send them to these places Matt. 11:21, Luke 10:13, 1 Cor. 7:9. Where it must needs signify sorrowful, painful, and satisfactory repentance. We tell them also that ^{*}St. Basil a Greek Doctor calleth the Ninivites repentance with fasting and haircloth and ashes, by the same Greek word *μεταοιαν*. And more we will tell them in other places.
- Μετανοειν
Μετανοια
6. *Confessing their sins.*] John did prepare the way to Christ and his Sacraments, not only by his baptism, but by inducing the people to confess of their sins. Which is not to acknowledge themselves in general to be sinners, but also to utter every man his sins.
8. *Fruit worthy.*] He preacheth satisfaction by doing worthy fruits or works of penance, which are (as St. Jerome saith in 2. Joel) fasting, praying, alms and the like.
- John's baptism and Christ's
10. *The ax.*] Here preachers are taught to dehort from doing evil for fear of hell, and to exhort to do good in hope of heaven: which kind of preaching our Adversaries do condemn.
11. *In Water.*] John's baptism did not remit sins, nor was comparable to Christ's Baptism as here it is plain and many other places. *Hiero. adv. Lucifer. Aug. de Bapt. cont. Donat. li. 5. c. 9. 10. 11.* Yet is it an article of our Adversaries that the one is no better than the other, which they say not to extol Johns, but to derogate from Christ's baptism, so far, that they make it of no more value or efficacy for remission of sins and grace, and justification, than was Johns: thereby to maintain their manifold heresies, that Baptism taketh not away sins, that a man is no cleaner nor juster by the Sacrament of

Baptism than before, that it is not necessary for children unto salvation, but it is enough to be born of Christian parents, and such like erroneous positions well known among the Calvinists.

12. *Floor.*] This floor is his Church militant here on earth, wherein are both good and bad (here signified by corn and chaff) till the separation be made in the day of judgment contrary to the doctrine of the Heretics, that hold, the Church to consist only of the good.

18. *Opened.*] To signify that heaven was shut in the old law, till Christ by his Passion opened it, and so by his Ascension was the first that entered into it: contrary to the doctrine of the Heretics. See *Hebrews 9:8 and 11:40.*

CHAPTER 4

Christ going into the desert to prepare himself before his Manifestation, overcometh the Devil's tentations. 12. Beginning in Galilee, as the Prophet said he should: 18. he calleth four Disciples: and with his preaching and miracles draweth unto him innumerable followers.

Mark 1:12 Luke 4:1	T HEN *JESUS was led of the Spirit into the desert, to be tempted of the Devil. 2. And when he had fasted forty days and forty nights, afterward he was hungry. 3. And the tempter approached and said to him, If thou be the son of God, command that these stones be made bread.	The Gospel upon the first Sunday in Lent.
Deut. 8:3	4. Who answered and said, It is written. <i>Not in bread alone doth man live, but in every word that proceedeth from the mouth of God.</i> 5. Then the Devil took him up into the holy city, and set him upon the pinnacle of the Temple, 6. and said to him, If thou be the son of God, cast thyself down, for it is written, <i>That he will give his Angels charge of thee, and in their hands shall they hold thee up, lest perhaps thou knock thy foot against a stone.</i>	
Psalm 90:12	7. JESUS said to him again, It is written, <i>Thou shalt not tempt the Lord thy God.</i>	
Deut. 6:16	8. Again the Devil took him up into a very high mountain: and he showed him all the Kingdoms of the world, and the glory of them, 9. and said to him, All these will I give thee, if falling down thou wilt adore me.	
Deut. 6:13 Mark. 1:14	10. Then JESUS saith to him, Avant Satan: for it is written, <i>The Lord thy God shalt thou adore, and him only shalt thou serve.</i>	
Luke 4:14	11. Then the Devil left him: and behold Angels came, and ministered to him. 12. And *when JESUS had heard that John was delivered up, he retired into Galilee:	THE THIRD part of the Gospel, of Christ's manifesting himself by preaching, and that in Galilee.
Esa. 9:1	13. And leaving the city Nazareth, came and dwelt in Capharnaum a sea town, in the borders of Zabulon and Nephthali, 14. That it might be fulfilled which was said by Esay the Prophet. 15. <i>Land of Zabulon and land of Nephthali, the way of the sea beyond Jordan of Galilee, of the Gentiles:</i> 16. <i>the people that sat in darkness, hath seen great light; and to them that sat in a country of the shadow of death, light is risen to them.</i>	
Mark 1:15	17. From that time JESUS began to preach and to say, Do penance, for the Kingdom of heaven is at hand.	
Luke 5:1	18. And JESUS walking by the sea of Galilee, saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea (for they were fishers)	The Gospel upon St. Andrew's day.
Mark 1:19 Luke 5:10	19. and he saith to them, Come ye after me, and I will make you to be fishers of men. 20. But they incontinent leaving the nets, followed him. 21. And going forward from thence, he saw other two brethren, James of Zebedee and John his brother in a ship with Zebedee their father, repairing their nets: and he called them. 22. And they forthwith left their nets and father and followed him. 23. And JESUS went round about all Galilee, teaching in their Synagogues, and preaching the Gospel of the Kingdom; and healing every malady and every infirmity in the people. 24. And the bruit of him went into all Syria, and they presented to him all that were ill at ease, diversely taken with diseases and torments, and such as were possessed, and lunatics, and sick of the palsy, and he cured them:	

The Gospel of Saint Matthew

25. And much people followed him from Galilee and Decapolis, and Jerusalem, and from beyond Jordan.

ANNOTATIONS

Chapter 4

Eremites

1. *Desert.*] As John the Baptist, so our Saviour by going into the desert and there living in contemplation even among brute beasts, and subject to the assaults of the Devil for our sins, giveth a warrant and example to such holy men as have lived in wilderness for penance and contemplation, called Eremites.

The Lent-fast

2. *Fasted forty days.*] Elias and Moses (saith St. Jerome) by the fast of 40 days were filled with the familiarity of God, and our Lord himself in the wilderness fasted as many, to leave unto us the solemn days of fast (that is. Lent.) *Hiero. in c. 58 Esa.* St. Augustine also hath the very like words ep. 119. And generally all the ancient fathers that by occasion or of purpose speak of all the Lent-fast, make it not only an imitation of our Saviour's fast, but also an Apostolic tradition, and of necessity to be kept. *Contemn not Lent* (saith St. Ignatius) *for it containeth the imitation of our Lord's conversation.* And St. Ambrose saith plainly, that it was not ordained by men, but consecrated by God: nor invented by any earthly cogitation, but commanded by the heavenly Majesty. *And again, that it is sin not to fast the Lent.* St. Jerome's words also be most plain: *We* (saith he) *fast forty days, or, make one Lent in a year, according to the tradition of the Apostles, in time convenient.* This time most convenient is (as St. Augustine saith ep. 119) immediately before Easter, thereby to communicate with our Saviour's Passion: and (as other writers do add) thereby to come the better prepared and more worthily, to the great solemnity of Christ's Resurrection: beside many other goodly reasons in the ancient fathers which for brevity we omit. See (good Christian Reader) 12 notable sermons of St. 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 St. Ambrose from the 23 sermon forward: in St. Bernard 7 sermons, and in many other fathers the like. Last of all, note well the saying of St. Augustine, who affirmeth that by due observation thereof, the wicked be separated from the good, infidels from Christians, Heretics from faithful Catholics.

Igna. ep. 5.
Ambr. de
Quadrag. ser.
16.34.
Hier. ep. 14
ad Marcel.
adv.
Montanum.

Aug. Ser. 69
de tep.

9. *It is written.*] Heretics allege scriptures, as here the Devil 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. 3. c. 51. to 7.*

11. *Him only serve.*] It was not said, saith St. Augustine, The Lord thy God only shalt thou adore, as it was said, Him only shalt thou serve: in Greek, λατρευσεις *Aug. sup. Gen. q. 61.* Whereupon the Catholic Church hath always used this most true and necessary distinction: that there is an honor due to God only, which to give unto any creatures, were idolatry: and there is an honor due to creatures also according to their dignity, as to Saints, holy things, and holy places. See Eusebius *Hist. Ec. li. 4. c. 14.*, *St. Hierom. cont. Vigil. ep. 13, Aug. li. 10., Civit c. 1. Li. 1., Trin. c. 6., Conc. Nic. 2. Damasc. li. 1. de Imag. Bed. in 4. Luc.*

Latria
Dulia

17. *Do Penance.*] That penance is necessary also before baptism, for such as be of age: as Johns, so our Saviours preaching declareth, both beginning with penance.

23. *Healing every malady.*] Christ (saith St. Augustine) by miracles got authority, by authority found credit, by credit drew together a multitude, by a multitude obtained antiquity, by antiquity fortified a Religion, which not only the most fond new rising of Heretics using deceit wiles, but neither the drowsy old error of the very Heathen with violence setting against it, might in any part shake and cast down. *Aug. de util. cred. c. 14.*

CHAPTER 5

First, 3. he promiseth rewards, 13. and he layeth before the Apostles their office. 17. Secondly, he protesteth unto us that we must keep the commandments, and that more exactly than the Scribes and Pharisees, whose justice was counted most perfect; but yet that it was insufficient, he showeth in the precepts of 21. Murder, 27. Adultery, 31. Divorce, 33. Swearing, 38. Revenge, 42. usury, 43. Enemies.

Luke 6:20

AND seeing the multitudes, he went up into a mountain: and when he was set, his Disciples came unto him,

2. And opening his mouth he taught them, saying:

3. Blessed are the poor in Spirit: for theirs is the Kingdom of heaven.

4. Blessed are the meek: for they shall possess the land.

5. Blessed are they that mourn: for they shall be comforted.

6. Blessed are they that hunger and thirst after justice: for they shall have their fill.

7. Blessed are the merciful: for they shall obtain mercy.

8. Blessed are the clean of heart: for they shall see God.

9. Blessed are the peace-makers: for they shall be called the children of God.

10. Blessed are they that suffer persecution for justice: for theirs is the Kingdom of heaven.

11. Blessed are ye when they shall revile you, and persecute you, and speak all that naught is against you, untruly, for my sake:

12. be glad and rejoice, for your reward is very great in heaven. For so they persecuted the Prophets, that were before you.

13. You are the salt of the earth.

Mark 9:50

Luke 14:34

14. But if the salt lose his virtue, wherewith shall it be salted? It is good for nothing any more but to be cast forth, and to be trodden of men.

15. You are the light of the world. A city cannot be hid, situated on a mountain.

16. Neither do men light a *candle and put it under a bushel, but upon a candlestick, that it may shine to all that are in the house.

Mark 4:25

Luke 8:16,

11:33.

17. So let your light shine before men: that they may see your good works, and glorify your father which is in heaven.

18. Do not think that I am come to break the Law or the Prophets. I am not come to break: but to fulfill.

19. For assuredly I say unto you, *till heaven and earth pass, one iota or one tittle shall not pass of the Law till all be fulfilled.

Luke 16:17

James. 2:10

20. He therefore that shall *break one of these least commandments, and shall so teach men: shall be called the least in the Kingdom of heaven. But he that shall do and teach: he shall be called great in the Kingdom of heaven.

21. For I tell you, that unless your justice abound more then that of the Scribes and Pharisees, you shall not enter into the Kingdom of heaven.

22. You have heard it said to them of old. *Thou shalt not kill and who so killeth, he shall be in danger of judgment.

Exo. 20:58

Deut. 5:17

23. But I say to you, that whosoever is angry with his brother, shall be in danger of judgment. And whosoever shall say to his brother, Raca: shall be in danger of a council⁴.

And whosoever shall say, Thou fool: shall be guilty of the hell of fire.

24. If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath ought against thee:

25. leave there thy offering before the altar, and go first to be reconciled to thy brother: and then coming thou shalt offer thy gift.

26. *Be at agreement with thy adversary betimes whiles thou art in the way with him: lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into ^vprison.

THE SERMON of Christ upon the Mount: containing the

pattern of a Christian life, in these three chapters following. Whereof St. Augustine hath two goodly books to. 4

THE EIGHT BEATITUDES: which are a part of the Catechism.

The Gospel upon All Hallows day, and upon the feasts of many Martyrs.

The Gospel on the feasts of Doctors.

The Gospel upon the fifth Sunday after Pentecost.

^vThis Prison is taken of very ancient Fathers for Purgatory: namely St. Cyprian *ep. 12 ad Anton. nu. 6.*

⁴council: Pertaining to the council of the Sanhedrin.

The Gospel of Saint Matthew

27. Amen I say to thee, thou shalt no go out from thence till thou repay the last farthing. Luke 12:58
28. You have heard that it was said to them of old, *Thou shalt not commit adultery.
29. But I say to you, that whomsoever shall see a woman to lust after her, hath already committed adultery with her in his heart. Exo. 20:14
30. And if thy right eye scandalize thee, pluck it out, and cast it from thee, for it is expedient for thee that one of thy limbs perish, rather than thy whole body be cast into hell.
31. And if thy right hand scandalize thee, cut it off, and cast it from thee: for it is expedient for thee that one of thy limbs perish, rather than that thy whole body go into hell.
32. It was said also, whosoever shall dismiss his wife, let him give her a bill of divorcement. Deut. 24:1
Mark 19:7
33. But I say to you, *whosoever shall dismiss his wife, excepting the cause of fornication, maketh her to commit adultery. And he that shall marry her that is dismissed, committeth adultery.
34. Again you have heard that it was said to them of old, *Thou shalt not commit perjury but thou shalt perform thy oaths to our Lord. Exo. 20:7
Lev. 19:11
35. But I say to you not to swear at all: neither by heaven because it is the throne of God: neither by the earth, because it is the foot stool of his feet: neither by Jerusalem, because it is the city of the great King.
36. Neither shalt thou swear by thy head, because thou canst not make one hair white or black.
37. Let your talk be, yea, yea: no, no: and that which is over and above these, is of evil.
38. You have heard that it was said, *An eye for an eye, and a tooth for a tooth. Exo. 21:24
39. But I say to you not to resist evil: but if one strike thee on thy right cheek, turn to him also the other:
40. and to him that will contend with thee in judgment, and take away thy coat, let go thy cloak also unto him.
41. and whosoever will force thee one mile, go with him other twain.
42. He that asketh of thee, give to him: and to him that would borrow of thee, turn not away. Deu. 15:7
43. You have heard that it was said, *Thou shalt love thy neighbor, and hate thine enemy. Lev. 19:18
44. But I say to you, love your enemies, do good to them that hate you: and pray for them that persecute and abuse you:
45. that you may be the children of your father which is in heaven, who maketh his sun to rise upon good and bad, and raineth upon just and unjust.
46. For if you love them that love you, what reward shall you have? do not also the Publicans this?
47. And if you salute your brethren only, what do you more? do not also the heathen this?
48. Be you perfect therefore, as also your heavenly father is perfect.

The Gospel upon the Friday after Ash Wednesday.

^So taught the Pharisees, but not the Law.

^We see then that the temporal prosperity of persons and countries is no sign of better men or truer religion.

ANNOTATIONS

Chapter 5

False Martyrs

10. *For justice.*] Heretics and other malefactors sometime suffer willingly and stoutly: but they are not blessed, because they suffer not for justice. For (*saith St. Augustine*) they cannot suffer for justice, that have divided the Church, and, where sound faith or charity is not, there cannot be justice. *Cont. ep. Parm. li. 1. c. 9., Ep. 10. Psal. 34. Conc. 3.* And so by this scripture are excluded all false martyrs, as St. Augustine often declareth, and *St. Cyprian de Unis. Eccl., nu. 8.*

Merces
μισθος

12. *Reward.*] In Latin and Greek the word signifieth very wages and hire due for works, and so presupposeth a meritorious deed.

The Church visible.

15. *The light.*] This light of the world, and city on a mountain, and candle upon a candlestick, signifieth the Clergy, and the whole Church, so built upon Christ the mountain, that it must needs be visible, and cannot be hid nor unknown. *Aug. cont. Fulg. Donat. c. 18. Li. 16. cont. Faust. c. 17.* And therefore, the Church being a candle nor under a bushel, but shining to all in the house (that is) in the world, what shall I say more (*saith St. Augustine*) than that they are blind which shut their eyes against the candle that is set on the candlestick? *Tract. 2. in ep. 10.*

17. *Your light.*] The good life of the Clergy edifieth much, and is God's great honor: whereas the contrary dishonoreth him.

20. *One of these.*] Behold how necessary it is, not only to believe, but to keep all the commandments, even the very least.

21. *Your justice.*] It is our justice, when it is given us of God. *Aug. in Ps. 10. Conc. 1. De Sp. & lit. c. 9.* So that Christians are truly just, and have in themselves inherent injustice, by doing God commandments. Without which injustice of works no man of age can be saved. *Aug. de fid. & opr. C. 16.* Whereby we see salvation, justice, and justification, not to come of any faith, or imputation of Christ's justice.

23. *Hell of fire.*] Here is a plain difference of sins, some mortal that bring to Hell, some less, and less punished, called venial.

24. *Gift at the altar.*] Beware of coming to the holy altar or any Sacrament out of charity. But be first reconciled to thy brother, and much more to the Catholic Church, which is the whole brotherhood of Christian men, *Heb. 13:1.*

33. *Excepting the cause of fornication.*] This exception is only to show, that for this one cause a man may put away his wife forever: but not that he may marry another: as it is most plain in St. Mark and St. Luke, who leave out this exception, saying *Whosoever dismisseth his wife and marrieth another, committeth adultery.* See the Annot. Luke 19:9. But if both parties be in one and the same fault, then can neither of them not so much as divorce or put away the other.

33. *Committeth adultery.*] The knot of Marriage is a think of so great a Sacrament, that not by separation itself of the parties it can be loosed, being not lawful neither for the one part nor the other, to marry again upon divorce. *Aug. de bo. Coniug. c. 7.*

35. *Not to swear.*] The Anabaptists here not following the Church's judgment, but the bare letter (as other Heretics in other cases) hold that there is no oath lawful, no not before a judge, whereas Christ speaketh against rash and usual swearing in common talk, when there is not cause.

39. *Not to resist evil.*] Here also the Anabaptists gather of the letter, that it is not lawful to go to law for our right; as Luther also upon this place held, that Christians might not resist the Turk. Whereas by this, as by that which followeth, patience only is signified and a will to suffer more, rather than to revenge. For neither did Christ nor St. Paul follow the letter by turning the other cheek. *Io. 15. Act. 23.*

True inherent justice.

Venial Sins

Marriage a Sacrament, and is not dissolved by divorce.

Mark 10:11
Luke 16:28

CHAPTER 6

In this second chapter of his Sermon, he controverteth the Pharisees justice (that is, their alms, prayer, and fasting) for the scope and intention thereof, which was vain glory, 19. Their end also was to be rich, but ours must not be so much as in necessities.

TAKE good heed that you do not your justice before men, to be seen of them: otherwise reward you shall not have with your father which is in heaven.

2. Therefore when thou doest an alms-deed, sound no a trumpet before thee, as the hypocrites do in the Synagogues and in the streets, that they may be honored of men: Amen I say to you, they have received their reward.

3. But when thou doest an alms-deed, let not thy left hand know what thy right hand doeth:

4. that thy alms-deed may be in secret, and thy father which seeth in secret, will repay thee.

5. And when ye pray, you shall not be as the hypocrites, that love to stand and pray in the Synagogues and corners of the streets, that they may be seen of men: Amen I say to you, they have received their reward.

6. But thou when thou shalt pray, enter into thy chamber, and having shut the door, pray to thy father in secret: and thy father which seeth in secret, will repay thee.

7. And when you are praying, speak not much, as the heathen. For they think that in their much-speaking they may be heard.

8. Be not you therefore like to them, for your father knoweth what is needful for you, before you ask him.

9. Thus therefore shall you pray. **OUR FATHER* which art in heaven sanctified be thy name.

10. *Let thy Kingdom come. Thy will be done, as in heaven, in earth also.*

THE first work of justice.

THE second work of justice.

The PATER NOSTER.

Luke 11:8

The Gospel of Saint Matthew

<p>¶In St. Luke, the Latin is <i>Panem quotidianum</i>, daily bread, the Greek being indifferent to both.</p>	<p>11. <i>Give us today our ¶supersubstantial bread.</i> 12. <i>And forgive us our debts, as we also forgive our debtors.</i> 13. <i>And lead us not into temptation. But deliver us from evil. Amen.</i></p>	<p>Mark 11:25</p>
<p>¶THE third work of justice. The Gospel upon Ash Wednesday.</p>	<p>14. For if you will *forgive men their offenses, your heavenly father will forgive you also your offenses. 15. But if you will not forgive men, neither will your father forgive you your offenses. 16. And when you ¶fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appear unto men to fast. Amen I say to you, that they have received their reward. 17. But thou when thou dost fast, anoint thy head, and wash thy face: 18. that thou appear not to men to fast, but to thy father which is in secret: and thy father which seeth in secret, will repay thee. 19. *Heap not up to yourselves treasures on the earth: where the rust and moth do corrupt, and where thieves dig through and steal. 20. But heap up to yourselves treasures in heaven: where neither the rust nor moth doth corrupt, and where thieves do not dig through nor steal. 21. For where thy treasure is, there is thy heart also. 22. The *candle of thy body is thine eye. If thine eye be simple, thy whole body shall be lightsome. 23. But if thine eye be naught: thy whole body shall be darksome. If then the light that is in thee, be darkness: the darkness itself how great it shall be. 24. No man can *serve two masters. For either he will hate the one, and love the other: or he will sustain the one, and condemn the other. You cannot serve God and Mammon. 25. Therefore I say to you, *be not careful for your life what you shall eat, neither for your body what raiment you shall put on. Is not the life more then the meat: and the body more then the raiment? 26. Behold the fowls of the air, that they sow not, neither reap, nor gather into barns: and your heavenly father feedeth them. 27. And which of you by caring, can add to his stature one cubit? 28. And for raiment why are you careful? Consider the lilies of the field how they grow: they labor not, neither do they spin. 29. But I say to you, that neither Solomon in all his glory was arrayed as one of these. 30. And if the grass of the field, which today is, and tomorrow is cast into the oven, God doth so clothe: how much more you O ye of very small faith? 31. Be not careful therefore, saying, what shall we eat, or what shall we drink, or wherewith shall we be covered? 32. for all these things as the ¶Heathen do seek after. 33. Seek therefore first the Kingdom of God, and the justice of him: and all these things shall be given you besides. 34. Be not careful therefore for the morrow. For the morrow day shall be careful for itself. sufficient for the day is the evil thereof.</p>	<p>Luke 12:33</p> <p>Luke 11:34</p> <p>Luke 16:13</p> <p>Luke 12:22</p>
<p>The Gospel on the 14th Sunday after Pentecost.</p>		
<p>¶They seek temporal things only, and that not of the true God, but of their idols, or by their own industry.</p>		

ANNOTATIONS

Chapter 6

<p>Good works justify.</p>	<p>1. <i>Justice.</i>] Hereby it is plain that good works be justice, and that man doing them doeth justice, and is thereby just and justified, and not by faith only. All which justice of a Christian man our Saviour here compriseth in these three works, in alms, fasting, and prayers. <i>Aug. li. perf. just. c. 8.</i> So that to give alms, is to do justice, and the works of mercy are justice. <i>Aug. in Ps. 49. v. 5.</i></p>
<p>Merits</p>	<p>4. <i>Repay.</i>] This repaying and rewarding of good works in heaven, often mentioned here by our Saviour; declareth that the said works are meritorious, and that we may do them in respect of that reward.</p>
<p>Hypocrisy</p>	<p>5. <i>Hypocrites.</i>] Hypocrisy is forbidden in all these three works of justice, and not the doing of them openly to the glory of God and the profit of our neighbor and our own salvation: for Christ before (chap. 5.) biddeth, saying: <i>Let your light so shine before men, etc.</i> And in all such works St. Gregory's rule is to be followed, <i>The work is to be in public, that the intention remain in secret. Ho. 11 in Evang. c. 10.</i></p>

Luke 6:22,
18:1, 1:36
1 Thess. 1:17
Cyprian *de
orat. Do. in
fine.*

6. *Much speaking.*] Long prayer is not forbid, for Christ *himself spent whole nights in prayer, and he saith, We must pray always, and *the Apostle exhorteth to pray without intermission, and the holy Church from the beginning hath had her Canonical hours of prayer: but idle and voluntary babbling, either of the heathens to their gods, or of Heretics, that by long rhetorical prayers think to persuade God: whereas the Collects of the Church are most brief and most effectual. *See. St. Augustine ep. 121, c. 8, 9, 10.*

11. *Supersubstantial bread.*] By this bread so called here according to the Latin word and the Greek, we ask not only all necessary sustenance for the body, but much more all spiritual food, namely the blessed Sacrament itself, which is Christ the true bread that came from heaven, and the bread of life to us that eat his body. *Cypr. de grat. Do. Aug. ep. 131. c. 11.* And therefore it is called here Supersubstantial, that is, the bread that passeth and excelleth all creatures. *Hiero. in S. Tit. in 6. Mat. Ambr. li. 5. de Sacr. c. 4. Aug. ser. 28. de verb. Do. sec. Mat. 3. Germanus in Theoria.*

12. *Debts.*] These debts do signify not only mortal sins, but also venial, as St. Augustine often teacheth: and therefore every man, be he never so just, yet because he cannot live without venial sins, may very truly and ought to say this prayer. *Aug. con. duas ep. Plag. li. 1. c. 14.*

In expos. orat.
Do. lac. 1

13. *Lead us not.*] St. Cyprian readeth, *Ne patiaru nos induci.* Suffer us not to be led, as St. Augustine noteth *li. de. bo. perseu. c. 6.* and so the holy Church understandeth it, because God (as St. James saith) tempteth no man: though for our sins, or for our probation⁵ and crown, he permit us to be tempted. Beware then of Beza's exposition upon this place, who (according to the Calvinist's opinion) saith, that God leadeth them into tentation, into whom himself bringeth in Satan for to fill their hearts: so making God the author of sin.

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

Jud. 20:26
2 Esd. 9
Joel 2:15
Jon 3

16. *Fast.*] He forbiddeth not open and public fasts, which in the Scriptures were commanded and proclaimed to the people of God, and the Ninivites by such fasting appeased God's wrath: but to fast for vain glory and praise of men, and to be desirous by the very face and look to be taken for a faster, that is forbidden, and that is hypocrisy.

20. *Treasures in heaven.*] Treasures laid up in heaven, must needs signify, not saith only, but plentiful alms and deeds of mercy and other good works, which God keeping as in a book, will reward them accordingly: as of the contrary the Apostle saith, *He that soweth sparingly, shall reap sparingly, 2. Cor. 9.*

24. *Two Masters.*] Two religions, God and Baal, Christ and Calvin, Masse and Communion, the Catholic Church and Heretical Conventicles. Let them mark this lesson of our Saviour that think they may serve all masters, all times, all religions. Again, these two masters do signify, God and the world, the flesh and the spirit, justice and sin.

25. *Careful.*] Prudent provision is not prohibited, but too much doubtfulness and fear of God's provision for us: to whom we ought with patience to commit the rest, when we have done sufficiently for our part.

ΤΟΝ ΕΠΙΟΥΣΙΟΝ

The Blessed
Sacrament

Venial Sins

God is not author of
evil.

Public fast.

Meritorious Works

CHAPTER 7

In this third and last Chapter of his Sermon, because we know not men's ends, he biddeth us beware of judging: 6. and nevertheless to take open dogs (so he calleth them) as they be. 7. If these works of justice seem too hard, we must pray instantly to him that giveth them. 12. In the conclusion, he giveth one short rule of all justice. 13. and then he exhorteth with all vehemence to the strait way both of the Catholic faith, 21. and also of good life: because only faith will not suffice.

Luke 6:37
Mark 4:24

JUDGE not, that you be not judged.

2. For in what judgment you judge, you shall be judged: and in what measure you mete, it shall be measured to you again.

3. And why seest thou the mote that is in thy brothers eye: and the beam that is in thine own eye thou seest not?

4. Or how sayest thou to thy brother, Let me cast out the mote of thine eye: and behold a beam is in thin own eye?

⁵probation: the action or process of testing; putting to the proof,

The Gospel of Saint Matthew

5. Hypocrite, cast out first the beam out of thine own eye, and then shalt thou see to cast out the mote out of thy brothers eye.

6. Give not that which is holy to dogs: neither cast ye your pearls before swine, lest perhaps they tread them with their feet, and turning all to tear you.

7. Ask, and it shall be given you: seek, and you shall find, knock, and it shall be opened to you. Luke 11:9

8. Everyone that asketh, receiveth: and that seeketh, findeth: and to him that knocketh, it shall be opened.

∇These good things are grace and all spiritual gifts, and whatsoever pertaineth to the health of the soul.

9. Or what man is there of you, whom if his child shall ask bread, will he reach him a stone?

10. Or if he shall ask him fish, will he reach him a serpent?

11. If you then being naught, know how to give good √gifts to your children: how much more will your father which is in heaven, give good things to them that ask him?

12. *All things therefore whatsoever you will that men do to you do you also to them. For this is the Law and the Prophets. Luke 6:31

13. *Enter ye by the narrow gate: because broad is the gate, and large is the way that leadeth to perdition, and many there be that enter by it. Luke 13:14

The Gospel on the 7th Sunday after Pentecost.

14. How narrow is the gate, and strait is the way that leadeth to life: and few there are that find it!

15. Take ye great heed of false Prophets, which come to you in the clothing of sheep, but inwardly are ravening wolves.

16. By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles? Luke 6:44

17. Even so every good tree yieldeth good fruits, and the evil yieldeth evil fruits.

18. A good tree cannot yield evil fruits, neither an evil tree yield good fruits.

19. Every tree that yieldeth not good fruit, shall be cut down, and shall be cast into fire.

20. Therefore by their *fruits you shall know them.

21. Not everyone that saith to me, **Lord, Lord**, shall enter into the Kingdom of heaven: but he that doeth the will of my father which is in heaven, he shall enter into the kingdom of heaven.

22. Many shall say to me in that day, Lord, Lord, have not we prophesied in thy name, and in thy name cast out devils, and in thy name wrought many miracles?

23. And then I will confess unto them, That I never knew you, depart from me you that work iniquity.

24. *Every one therefore that heareth these my words, and doeth them: shall be likened to a wise man that built his house upon a rock, Luke 6:47

25. and the rain fell, and the floods came, and the winds blew, and they beat against that house, and it fell not, for it was founded upon a rock.

26. And every one that heareth these my words, and doeth them not, shall be like a foolish man that built his house upon the sand,

27. and the rain fell, and the floods came, and the winds blew, and they beat against that house, and it fell, and the fall thereof was great.

28. And it came to pass, when JESUS had fully ended these words, the multitude were in *admiration upon his doctrine. Mark 1:22
Luke 4:32

29. For he was teaching them as having power, and not as their Scribes and Pharisees.

ANNOTATIONS

Chapter 7

1. *Judge not.*] It is not Christian part to judge ill of men's acts which be in themselves good and may proceed of good meaning, or of man's inward meanings and intentions which we cannot see: of which fault they must beware that are suspicious and given to deem always the worst of other men. But to say, that Judas, or an Heretic evidently known to die obstinately in heresy, is damned, and in all other plain and manifest cases to judge, is not forbidden.

Worthy receiving.

6. *Holy to dogs.*] No holy Sacrament and specially that of our Saviour's blessed body, must be given wittingly to the unworthy, that is, to them that have not by confession of all mortal sins examined and proved themselves. See the Annotation *1 Cor. 11:27,28,29.*

Romans
16:18

15. *Clothing of sheep.*] Extraordinary appearance of zeal and holiness is the sheep's coat in some Heretics: but these of this time wear not that garment much, being men of insatiable sin. This is rather their garment, common to them with all other Heretics, to take much of the word of the Lord, and by pretended allegations and sweet words of benediction, and specially by promise of knowledge, light, and liberty of the Gospel, to seduce the simple and the sinful.

Heretics wolves in
sheepskins.

16. *Fruits.*] These are the fruits which Heretics are known by: division from the whole Church, division among themselves, taking to themselves new names and new masters, inconstancy in doctrine, disobedience both to others and namely to spiritual officers, love and liking of themselves, pride and intolerable vaunting of their own knowledge above all the holy Doctors, corruption, falsification, and quite denying of the parts of Scriptures that specially make argument against them, and these be common to all Heretics lightly. Othersome are more peculiar to these of our times, as Incestuous marriages of vowed persons, Despoiling of Churches, Sacrilege and profanation of all holy things, and many other special points of doctrine, directly tending to the corruption of good life in all states.

Heretics known by
their fruits.

21. *Lord, Lord.*] These men have faith, otherwise they could not invoke, *Lord, Lord: Romans 10*. But here we see that to believe is not enough, and that not only infidelity is sin, as Luther teacheth, Yea Catholics also that work true miracles in the name of our Lord, and be never so great faith, yet without the works of justice shall not be saved, *1 Cor. 13*. Again, consider here who they are that have so often in their mouth, *The Lord, the Lord*, and how little it shall avail them, that set so little by good works, and contemn Christian justice.

Not only faith.

CHAPTER 8

Immediately after his Sermon (to confirm his doctrine with a miracle) he cureth a Leper. 5. But above him and all other Jews, he commendeth the faith of the Centurion, who was a Gentile: and foretelleth by that occasion, the vocation of the Gentiles, and reprobation of the Jews. 14. In Peter's house he showeth great grace. 18. In the way to the sea he speaketh with two, of following him: 21. and upon the sea commandeth the tempest: 28 and beyond the sea he manifesteth the devil's malice against man, in a herd of swine.

Mark 1:40
Luke 5:12

AND when he was come down from the mountain, great multitudes followed him:
2. And *behold a leper came and adored him saying, Lord if thou wilt, thou canst make me clean.

The Gospel on the 3rd
Sunday after the
Epiphany.

Lev. 14:2

3. And JESUS stretching forth his hand, touched him, saying, I will, be thou made clean. And forthwith, his leprosy was made clean.

Luke 7:1

4. And JESUS saith to him, See thou tell nobody: but go, *show thyself to the priest, and offer the gift which Moses commanded for a testimony to them.

5. And *when he had entered into Capharnaum, there came to him a centurion, beseeching him,

THE GOSPEL upon
the Thursday after Ash
Wednesday. And also
in Mass for the sick.

6. And saying, Lord, my boy lieth at home sick of the palsy, and is sore tormented.

7. And JESUS saith to him, I will come, and cure him.

8. And the centurion making answer, said: "'Lord, I am not worthy that thou shouldst enter under my roof: but only say the word, and my boy shall be healed.

9. For I also am a man subject to authority, having under me soldiers; and I say to this, go, and he goeth, and to another, come, and he cometh: and to my servant, do this, and he doeth it.

10. And JESUS hearing this, marveled: and said to them that followed him, Amen I say to you, I have not found so great faith in Israel.

11. And I say to you that many shall come from the East and West, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven:

12. But the children of the kingdom shall be cast out into exterior darkness: there shall be weeping and gnashing of teeth.

13. And JESUS said to the Centurion, Go: and as thou hast believed, be it done to thee. And the boy was healed in the same hour.

Mark 1:29
Luke 4:38

14. And *when JESUS was come into Peter's house, he saw his wife's mother lying, and sick of a fever:

15. And he touched her hand, and the fever left her, and she arose and ministered to them.

The Gospel of Saint Matthew

16. And when evening was come, they brought to him many that had devils: and he cast out the spirits with a word: and all that were ill he cured:
17. that it might be fulfilled which was spoken by Esay the Prophet saying, ***He took our infirmities, and bare our diseases.*** Esa. 53:4
1 Pet. 2:24
18. And JESUS seeing great multitudes about him, commanded to go beyond the water. Luke 9:57
19. And a *certain Scribe came, and said to him, Master, I will follow thee withersoever thou shalt go. Luke 9:59
20. And JESUS saith to him, the foxes have holes, and the fowls of the air nests: but the son of man hath not where to lay his head.
21. And *another of his Disciples said to him, Lord, permit me first to go and bury my father.
22. But JESUS said to him, Follow me, and let the dead bury their dead.
23. And *when he entered into the boat, his Disciples followed him: Mark 4:36
24. And lo a great tempest arose in the sea, so that the boat was covered with waves, but he slept. Luke 8:22
25. And they came to him, and raised him, saying, Lord, save us, we perish.
26. And he saith to them, Why are so fearful O ye of little faith? Then rising up he commanded the winds and the sea, and there ensued a great calm.
27. Moreover the men marveled saying, What an one is this, for the winds and the sea to obey him?
28. And *when he was come beyond the waves into the country of the Gerasens, there met him two that had devils, coming forth out of the sepulchers, exceeding fierce, so that none could pass by that way. Mark 5:1
Luke 8:26
29. And behold they cried saying, What is between us and thee JESUS the son of God? art thou come hither to torment us before the time?
30. And there was not far from them an herd of swine feeding.
31. And the devils besought him saying, If thou cast us out, send us into the herd of swine.
32. And he said to them, Go. But they going forth went into the swine, and behold the whole herd went with a violence headlong into the sea: and they died in the waters.
33. And the swineherds fled: and coming into the city, told all, and of them that had been possessed of devils.
34. And behold the whole city went out to meet JESUS, and when they saw him, they besought him that he would pass from their quarters.

THE GOSPEL on the
4th Sunday after the
Epiphany.

ANNOTATIONS Chapter 8

Priests forgive sins.

4. *Priest.*] The Priests of the old law (saith St. Chrysostom) had authority and privilege only to discern who were healed of leprosy, and to denounce the same to the people: but the Priests of the new law have power to purge in very deed the filth of the soul. Therefore whosoever dispiseth them, is more worthy to be punished than the rebel Dathan and his accomplices. *St. Chryso. li. 3. de Sacerd.*

4. *Gift.*] Our Saviour willeth him to go and offer his gift or sacrifice according as Moses prescribed in that case, because the other sacrifice being the holiest of all holies, which is his body, was not yet begun. So saith *St. Aug. li. 2. q. Evang. q. 3. & Gent. Anvers. leg. & Proph. li. 1. c. 19. 20.*

DOMINE, non sum
dignus.

8. *Not worthy.*] *Orig. ho. 5 in divers.* When thou eatest (saith he) and drinkest the body and blood of our Lord, he entereth under thy roof. Thou also therefore humbling thyself, say: Lord I am not worthy. etc. So said *St. Chrysostom in his Mass. And so doeth the Catholic Church use at this day in every Mass. See St. Augustine *ep. ad Ianu.*

*Liturgy of
St. John
Chrysostom
Graec. sub
finem.

Priests marriage.

14. *His wives mother.*] Of Peter specially among the rest it is evident that he had a wife, but (as St. Jerome saith) after they were called to be Apostles, they had no more carnal company with their wives, as he proveth there by the very words of our Saviour, **He that hath left wife etc.* And so in the Latin Church hath been always used, that married men may be and are daily made Priests, either after the death of the wife, or with her consent to live in perpetual continency. And if the Greeks have Priests that do otherwise, St. Epiphanius a Greek Doctor telleth them that they do it against the ancient Canons, and *Paphnutius plainly signifieth the same in the first Council of Nicea. But this is most plain, that

Lib. 1 adv.
Iou. c. 14
Matt. 19:29
Epiph. ha. 59
*Sozom. li. 1
c. 22.

Socrat. li. 1 c.
8.

there was never either in the Greek Church or the Latin, authentical example of any that married after holy Orders.

22. *let the dead.*] By this we see that not only no worldly or carnal respect, but no other laudable duty toward our parents, ought to stay us from following Christ, and choosing a life of greater perfection.

26. *he commanded.*] The Church (here signified by the boat or ship) and Catholics are often tossed with storms of persecution, but Christ who seemed to sleep in the mean time, by the Church's prayers awaketh, and maketh a calm.

CHAPTER 9

The Masters of the Jews he confuteth both with reasons and miracles: 2. defending his remitting of sins. 4. his eating with sinners, 14. and his condescending to his weak Disciples until he has made them stronger. 18. Showing also in two miracles, the order of his providence about the Jews: and Gentiles, leaving the one when he called the other. 27. he cureth the blind men, and one possessed. 33. And having with so many miracles together confuted his enemies, and yet they worse and worse, upon pity toward the people, he thinketh of sending true pastors unto them.

Mark 2:3
Luke 5:18

AND entering into a boat, he passed over the water, and came into his own city.
2. And *behold they brought to him one sick of the palsy lying in bed. And JESUS seeing their faith, said to the sick of the palsy: Have a good heart, son, thy sins are forgiven thee.

The Gospel upon the
18th Sunday after
Pentecost.

3. And behold certain of the Scribes said within themselves, He blasphemeth.
4. And JESUS seeing their thoughts, said. Wherefore think you evil in your hearts?
5. Whether is easier, to say, Thy sins are forgiven thee: or to say, Arise, and walk?
6. But that you may know that the Son of man hath power on earth to forgive sins, (then said he to the sick of the palsy,) Arise, take up thy bed, and go into thy house.
7. And he arose, and went into his house.
8. And the multitudes, seeing it, were afraid, and glorified God that gave such power to men.

∇We see that the faith
of one helpeth to
obtain for another.

Mark 2:14
Luke 5:27

9. And *when JESUS passed forth from thence, he saw a man sitting in the customs house, named Matthew: and he saith to him: Follow me, And he arose up and followed him.
10. And it came to pass as he was sitting at meat in the house, behold many Publicans and sinners came, and sat down with JESUS and his disciples.
11. And the Pharisees seeing it, said to his disciples: Why doth your Master eat with Publicans and sinners?
12. But JESUS hearing it, said: They that are in health need not a physician, but they that are ill at ease.

The Gospel upon St.
Matthew's day.

Osee 6:6

13. But go your ways and learn what it is, *I will mercy, and not sacrifice.* For I am not come to call the just, but sinners.

Mark 2:18
Luke 5:33
Mark 5:22
Luke 8:41

14. Then came to him the Disciples of John, saying: Why do we and the Pharisees fast often, but thy Disciples do not fast?

15. And JESUS said to them, Can the children of the bridegroom mourn, as long as the bridegroom is with them? But the days will come when the bridegroom shall be taken away from them, and ∇then they shall fast.

∇Christ signifieth that
the Church shall use
fasting days after his
Ascension. *Epiph. in
Comp. fid. Cath.
Aug. ep. 80.*

16. And nobody putteth a piece of raw cloth to an old garment. For he taketh away the piecing thereof from the garment, and there is made a greater rent.

17. Neither do they put new wine in old bottles. Otherwise the bottles break, and the wine runneth out, and the bottles perish. But new wine they put into new bottles: and both are preserved together.

Mark 12:22

18. As he was speaking this unto them, behold a certain Governor approached and adored him, saying, Lord, my daughter is even now dead: but come, lay thy hand upon her, and she shall live.

The Gospel upon the
23rd Sunday after
Pentecost.

19. And JESUS rising up followed him, and his Disciples.

The Gospel of Saint Matthew

20. And behold a woman which was troubled with an issue of blood twelve years, came behind him and touched the hem of his garment.
21. For she said within herself: If I shall touch only his garment, I shall be healed.
22. But JESUS turning and seeing her, said: Have a good heart, daughter, ^vthy faith hath made the safe. And the woman became whole from that hour.
23. And when JESUS was come into the house of the Governor, and saw minstrels and the multitude keeping a stir,
24. He said, Depart: for the wench is not dead, but sleepeth. And they laughed him to scorn.
25. And when the multitude was put forth, he entered in, and held her hand. And the maid arose.
26. And this bruit went forth into all that country.
27. And as JESUS passed forth from thence, there followed him two blind men crying and saying, Have mercy on us, O Son of David.
28. And when he was come to the house, the blind came to him. And JESUS saith to them, Do you believe, that I can do this unto you? They say to him, Yea, Lord.
29. Then he touched their eyes, saying, According to your faith, be it done to you.
30. And their eyes were opened, and JESUS threatened them, saying, See that no man know it.
31. But they went forth, and bruited him in all that country.
32. And when they were gone forth, ^{*}behold they brought him a dumb man, possessed with a devil. Matt. 12:22
33. And after the devil was cast out, the dumb man spake, and, the multitude marveled saying, Never was the like seen in Israel.
34. ^{*}But the Pharisees said, ^vIn the prince of devils he casteth out devils. Matt. 12:24
35. And JESUS went about all the cities and towns, teaching in their synagogues, and preaching the Gospel of the kingdom, and curing every disease, and every infirmity.
36. And seeing the multitudes, he pitied them because they were vexed, and lay like sheep that have not a shepherd.
37. Then he saith, to his disciples, The harvest surely is great, but the workmen are few.
38. Pray therefore the Lord of the harvest, that he send forth workmen into his harvest.
- ^vLo, her devotion to the hem of his garment, was not superstitious, but a token of greater faith: so is the devout touching of holy relics.
- ^vIn like manner say the Heretics, calling all miracles done in the Catholic Church, the lying signs of Antichrist.

ANNOTATIONS

Chapter 9

1. *He blasphemeth.*] When the Jews heard Christ remit sins, they charge him with blasphemy, as Heretics now charge his priests of the New Testament, for that they remit sins: to whom he said, *Whose sins you shall forgive they are forgiven, etc. Lk. 16.*

5. *Whether is easier.*] The faithless Jews thought (as Heretics now-a-days) that to forgive sins was so proper to God, that it could not be communicated unto man: But Christ showeth that as to work miracles is otherwise proper to God only, and yet this power is communicated to men, so also to forgive sins.

6. *The son of man in earth.*] Christ had power to remit sins, 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 chief Bishop and Priest according to his manhood, in respect whereof all power was given him in heaven and earth. *Mat. 28, v.18.*

8. *To men.*] Not only Christ as he was man, had this power to forgive sins, but by him and from him the Apostles, and consequently Priests. *Mat. 28. All power is given me. Matt. 18. Whatsoever you shall loose in earth, shall be loosed in heaven. John 20. Whose sins you shall forgive, they are forgiven.*

13. *Not sacrifice.*] These are the words of the Prophet, who spake them even then when sacrifices were offered by God's commandment: so that it maketh not against sacrifice, but he saith that sacrifice only without mercy and charity, and generally with mortal sin, is not acceptable. The Jews offered their sacrifices, but in the mean time they had no pity nor mercy on their brethren: that is which God objecteth.

14. *Fast often.*] By the often fasting of his disciples, we may easily gather that he appointed them a prescribed manner of fasting: as it is certain he taught them a form of prayer. *Lk. 5 and 11.*

Men have power to forgive sins.

External Sacrifice.

Fast often.

17. *New Wine.*] By this new wine, he doth plainly here signify fasting and the straighter kind of life: by the old bottles, them that cannot away therewith.

19. *Twelve years.*] This woman a Gentile had here disease twelve years, and the Governor's daughter a Jew (which is here raised to life) was twelve years old, *Lk. 8.* Mark then the allegory hereof in the Jew and Gentiles. As that woman fell sick when the wench was born, so the Gentiles went their own ways into idolatry, when the Jews in Abraham believed. Again, as Christ here went to raise the wench, and by the way the woman was first healed, and then the wench was raised: so Christ came to the Jews, but the Gentiles believed first and were saved, and in the end the Jews shall believe also. *Hiero. in Mat.*

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

21. *Touch only.*] Not only Christ's words, but his garment and touch thereof or anything to him belonging, might do and did miracles, force proceeding from his holy person to them. Yea this woman returning home set up an Image of Christ, for memory of this benefit, and the hem of the same Image did also miracles. This image Julian the Apostate threw down, and set up his own instead thereof, which was immediately destroyed by fire from heaven. But the image of Christ broken in pieces by the heathen, the Christians afterward gathering the pieces together, placed it in the Church: where it was (as Sozomenus writeth) unto his time.

28. *Do you believe that I can.*] We see here that to the corporal healing of these men he requireth only this faith, that he is able, which faith is not sufficient to justify them. How then do the Heretics by this and the like places plead for their only justifying faith? *See the Annot. Mark 5:36.*

38. *Pray therefore.*] Therefore doth the Church pray and fast in the Ember days, when holy Orders are given, that is, when workmen are prepared to be sent into the harvest. *See Acts 13:2.*

Relics & Images

li. 5 c. 20.

CHAPTER 10

He giveth to the Twelve the power of Miracles, and so sendeth them to the lost sheep of the Jews. 5. with instruction accordingly: 10. and by occasion of the sending foretelleth of the persecutions after his Ascension, arming them and all other against the same, 40. and exhorting the people to harbor his servants in such times of persecution.

Mark 3:13,
6:7
Luke 6:13,
9:1

AND having called his twelve Disciples together *he gave them power over unclean spirits, that they should cast them out, and should cure all manner of disease, and all manner of infirmity.

2. And the names of the twelve Apostles be these: The first, Simon who is called Peter, and Andrew his brother,
3. James of Zebedee, and John his brother, Philip and Bartholomew, Thomas and Matthew the publican, and James of Alpheus, and Thaddeus,
4. Simon Cananaeus, and Judas Iscariot, who also betrayed him.
5. These twelve did JESUS send: commanding them, saying, Into the way of the
6. But go ye rather to the sheep that are perished of the house of Israel.
7. And going preach, saying, That the kingdom of heaven is at hand.
8. Cure the sick, raise the dead, cleanse the lepers, cast out devils: gratis you have received, gratis give ye.
9. Do not possess gold, nor silver, nor money in your purses:
10. not a scrip for the way, neither two coats, neither shoes, neither staff, for the workman is worthy of his meat.
11. And into whatsoever city or town you shall enter, inquire who in it is worthy: and there tarry till you go forth.
12. And when ye enter into the house, salute it, saying: Peace be to this house.
13. And if so be that house be worthy, your peace shall come upon it. but if it be not worthy: your peace shall return to you.
14. And whosoever shall not receive you, nor hear your words: going forth out of the house or the city shake of the dust from your feet.
15. Amen I say to you, it shall be more tolerable for the land of the Sodomites and Gomorreans in the day of judgment, than for then for that city.
16. Behold I send you as sheep in the midst of wolves. Be ye therefore ^vwise as serpents, and simple as doves.

^vThey have here commission to preach only in Israel: the time being not yet come to call the Gentiles.

Gospel upon the Commemoration of St. Paul, June 30.

^vWisdom and simplicity both be necessary in preachers, Bishops and Priests.

The Gospel of Saint Matthew

	17. But take heed of men. For they will deliver you up in Councils, and in their synagogues they will scourge you.	
	18. And to Presidents and to Kings shall you be led for my sake, in testimony to them and the Gentiles.	
	19. But when they shall deliver you up, *take no thought how or what to speak: for it shall be given you in that hour what to speak.	Mark 13:11 Luke 12:11
	20. For it is not you that speak, but the spirit of your father that speaketh in you.	Luke 21:16
	21. *The brother also shall deliver up the brother to death, and the father the son: and the children shall rise up against the parents, and shall work their death,	
	22. and you shall be odious to all men for my name, but he that shall persevere unto the end, he shall be saved.	
The Gospel upon St. Athanasias day, May 2.	23. And when they shall persecute you in this city, flee into another. Amen I say to you, you shall not finish all the cities of Israel till the Son of man come.	
	24. *The Disciple is not above the master, nor the servant above his lord.	Luke 6:40
	25. It suffiseth the Disciple that he be as his master, and the servant as his lord. If they have called the goodman of the house Beelzebub, how much more them of his household?	
	26. Therefore fear them not. For nothing is hid that shall not be revealed: nor secret, that shall not be known.	
	27. That which I speak to you in the dark, speak ye in the light: and that which you hear in the ear, preach ye upon the housetops.	
∇A goodly comfort for Christians and Catholics and all good men, in the persecutions of Turks, or Heretics, of all wicked men.	28. And ∇fear ye not them that kill the body, and are not able to kill the soul: but rather fear him that can destroy both soul and body into hell.	
	29. Are not two sparrows sold for a farthing: and not one of them shall fall upon the ground without your father.	
	30. But your very hairs of the head are all numbered.	
	31. Fear not therefore: better are you than many sparrows.	
	32. *Every one therefore that shall confess me before men, I also will confess him before my father which is in heaven.	Mark 8:38 Luke 9:26, 12:8
	33. But he that shall deny me before men, I also will deny him before my father which is in heaven.	
The Gospel upon a Martyrs day that is not a Bishop.	34. Do not think *that I came to send peace into the earth: I came not to send peace, but the sword.	Luke 12:51
	35. For I come to separate *man against his father, and the daughter against her mother, and the daughter in law against her mother in law.	Mich. 7:6
	36. And a mans enemies, they of his own household.	
	37. He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter above me, is not worthy of me.	
	38. And he that taketh not his cross, and followeth me, is not worthy of me.	
	39. He that hath foundeth his life, shall lose it: and he that hath lost his life for me, shall find it.	
	40. *He that receiveth you receiveth me: and he that receiveth me, receiveth him that sent me.	Luke 10:16
	41. He that receiveth a Prophet in the name of a Prophet: shall receive the reward of a prophet. and he that receiveth a just man in the name of a ∇just man, shall receive the reward of a just man.	
∇The reward for harboring and helping any blessed just person suffering for his justice and conscience.	42. And *whosoever shall give drink to one of these little ones a cup of cold water, only in the name of a disciple, amen I say to you, he shall not lose his reward.	Mark 9:41

ANNOTATIONS Chapter 10

1. *Power.*] Miracles were so necessary to the confirmation of their doctrine beginning then to be preached, that not only Christ himself did miracles, but also he gave his Apostles power to do them.

BEZA in
Annot. novus
Test. 1556.

* Aug. de
civit. li. 22 c.

8.; Leo Imp. o
vit.; St.
Chrys.;
Socrat. li. 6 c.
14.

Acts 9

2. *First Simon.*] Peter the first, not in calling, but in preeminence, for (as St. Ambrose saith in 2 Cor. 12.) *Andrew first followed our Saviour before Peter: and yet the primacy Andrew received not, but Peter;* which preeminence of St. Peter above the other Apostles is so plainly signified in this word, *First*, by the judgment even of Heretics, that Beza, notwithstanding he confesseth the consent of all copies both Latin and Greek, yet is not ashamed to say that he suspecteth that this word was thrust into the text by some favorer of Peter's Primacy. whereby we have also that they care no more for the Greek then for the Latin, when it maketh against them: but at their pleasure say that all is corrupted.

9. *Do not possess.*] Preachers may not carefully seek after the superfluities of this life, or any thing which may be an impediment to their function. And as for necessities, they deserve their temporal living at their hands for whom they labor spiritually.

13. *Peace to this house.*] As Christ himself used these words 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 always a most godly use of Bishops* to give their blessing where they come. Which blessing must needs be of great grace and profit, wherein none but worthy persons (as here we read) might take good thereof: and when it is never lost, but returneth to the giver, when the other party is not worthy of it. Among other spiritual benefits it taketh away venial sins. *Ambr. in 9. Luc.*

14. *Shake off the dust.*] To contemn the true preachers, nor not to receive the truth preached, is a very damnable sin.

15. *More tolerable.*] Hereby it is evident that there be degrees and differences of damnation in Hell fire according to men's deserts. *Aug. li. 4 de. Bapt. c. 19.*

18. *Kings.*] In the beginning Kings and Emperors persecuted the Church, that by the very death and blood of Martyrs it should grow more miraculously afterward when the Emperor and kings were themselves become Christians, they used their power for the Church, against Infidels and Heretics. *Aug. ep. 48.*

19. *It shall be given.*] This is verified even at this present also, when many good Catholics that have no great learning, by their answers confound the Adversaries.

25. *How much more.*] No marvel therefore if Heretics call Christ's Vicar Antichrist, when their forefathers the faithless Jews called Christ himself Beelzebub.

32. *Confess me.*] See how Christ esteemeth the open confessing of him, that is, of his truth in the Catholic Church, for as when Saul persecuted the Church, he *said himself was persecuted: so to confess him, and his Church, is all one. Contrariwise, see how he abhorreth them that deny him before men. Which is not only to deny any one little article of the Catholic faith, commended to us by the Church: but also to allow or consent to heresy by any means, as by subscribing to their service and sermons, furthering them any way against Catholics, and such like.

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

37. *More than.*] No earthly thing, nor duty to Parents, wife, children, country, or to a man's own body and life, can be any just excuse why a man should do, or feign himself to do or believe anything, against Christ or the unity and faith of the Church.

41. *In the name.*] Reward for hospitality, and specially for receiving an holy person, as Prophet, Apostle, Bishop, or Priest persecuted for Christ's sake. For by receiving of him in that respect as he is such an one, he shall be partaker of his merits, and be rewarded as for such an one. Whereas on the contrary side, he that receiveth an Heretic into his house and a false preacher, doth communicate with his wicked works. *Ep. 2. Io.*

Peter's Primacy.

Bishop's blessing

It remitteth sins.

Confessing of Christ
and his truth.

CHAPTER 11

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. 7. Afterward Christ declareth how worthy of credit John's testimony was: 16. and inveigheth against the Jews, who with neither of their manners of life could be won: 20. no nor with Christ's infinite miracles: 25. praying God's wisdom in this behalf, 27. and calling to himself all such as feel their own burden.

Luke 7:18

AND it came to pass: when JESUS had done commanding his twelve Disciples, he passed from thence, to teach and preach in their cities.
2. And when John had heard in prison the works of Christ: sending two of his

The Gospel on the 2nd
Sunday in Advent.

The Gospel of Saint Matthew

disciples, he said to him,

3. Art thou he that art to come, or look we for another?

4. And JESUS making answer said to them: Go and report to John what you have heard and seen.

5. *The blind see, the lame walk, the lepers are made clean, the deaf hear, the dead rise again, to the poor the Gospel is preached. Esa. 35:5,
61:1.

6. And blessed is he that shall not be scandalized in me.

7. And when they went their way, JESUS began to say to the multitudes of John, What went you out into the desert to see? a reed shaken with the wind?

8. But what went you out to see? a man clothed in soft garments? Behold they that are clothed in soft garments, are in Kings houses.

9. But what went you out to see? a Prophet? yea I tell you and more than a Prophet.

10. For this is he of whom it is written, ***Behold I send mine angel before thy face, which shall prepare thy way before thee.*** Mal. 3:1

11. Amen I say to you, there hath not risen among the born of women a greater than John the Baptist, yet he that is the lesser in the kingdom of heaven, is greater than he.

12. *And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent bear it away. Luke 16:16

13. For all the prophets and the Law prophesied unto John:

14. And if you will receive it, he is *Elias that is to come. Mal. 4:5

15. He that hath ears to hear, let him hear.

16. And *whereunto shall I esteem this generation to be like? It is like to children sitting in the market place: Luke 7:31

17. which crying to their companions, say, We have piped to you, and you have not danced: we have lamented, and you have not mourned.

18. For *John came neither eating nor drinking: and they say, he hath a devil. Matt. 3:4

19. The Son of man came eating and drinking, and they say, Behold a man that is a glutton and a wine drinker, a friend of publicans and sinners. And wisdom is justified of her children.

20. Then *began he to upbraid the cities, wherein were done the most of his miracles, for that they had not done penance. Luke 10:13

21. Woe to thee, Corozaim, woe, to thee, Bethsaida: for if in Tyre and Sidon had been wrought the miracles that have been wrought in you, they had done penance in haircloth and ashes long ago.

22. But nevertheless I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you.

23. And thou Capharnaum, shalt thou be exalted up to heaven? thou shalt come down even unto hell, for if in Sodom had been wrought the miracles that have been wrought in thee, perhaps it had remained unto this day.

24. But notwithstanding I say to you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25. At that time JESUS answered and said. *I confess to thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to little ones. Luke 10:25

26. Yea, Father: for so hath it well pleased thee.

27. All things are delivered me of my Father. And no man knoweth the Son but the Father: neither doth any one know the Father, but the Son, and to whom it shall please the Son to reveal.

28. Come ye to me all that labor, and are burdened, and I will refresh you.

29. Take up my yoke upon you, and learn of me, because I am meek, and humble of heart: and you shall find rest to your souls.

30. For my yoke is sweet, and my burden light.

The Gospel upon St. Mathias day Feb. 24 and upon St. Francis day Oct. 4 and for many Martyrs.

3. *Art thou he.*] John himself doubted not, for he baptised him and gave great testimony of him before: *John 1*. But because his disciples knew him not, nor esteemed of him so much as of John their own Master, therefore did he send them unto Christ, that by occasion of Christ's answer he might the better instruct them what he was, and so make them Christ's disciples, preferring them to a better Master.

Eremetical life

7. *What went you out.*] High commendation of John's holiness, as well for his fasting, rough attire, solitary life, and constancy, as for the dignity of his function.

7. *Into the desert.*] The faithful people in all ages resorted of devotion into wilderness to see men of special and rare holiness, Prophets, Eremites, Anchorites, etc. to have their prayers or ghostly counsel. See *St. Jerome de vita Hilarionis*.

16. *Elias.*] As Elias shall be the messenger of Christ's later coming, so was John his messenger and Precursor at his former coming: and therefore is he called Elias, because of his like office and like spirit. *Luke 1, Grego. bo. 7, in Evang.*

21. *Penance in sackcloth.*] By this sackcloth and ashes added here and in other places, we see evidently that Penance is not only leaving of former sins, and change or amendment 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 means as the Scriptures do elsewhere set forth, and therefore concerning the word also, it is rather to be called Penance, as in our translation: then (as the Adversaries of purpose avoiding the word) Repentance or Amendment of life: and that according to the very usual signification of the Greek word in the most ancient Ecclesiastical Greek writers: who for Poenitentes (which in the primitive Church did public penance) say, * οἱ ἐν μετανοίᾳ ὄντες, that is, *Men that are doing penance*. And concerning that part of penance which is Confession, the Ecclesiastical history calleth it by the same Greek word, and the penitents coming to confession, τοὺς μετανοοῦντας, *Sozom. li. 7. c. 16, Socrat. li. 5. c. 19.*

**Dionys.*
Eccl. Hier. c.
3. in initio.

μετανοία

Matt. 18:5

25. *Little ones.*] These little ones do not signify here only the unlearned, as though cobblers and weavers and women and girls had this revelation, and therefore do understand all Scriptures and are able to expound them: but here are signified the humble, whether they be learned or unlearned: as when he saith, *Unless you become as little ones, you shall not enter into the Kingdom of heaven*. And so also the greatest Doctors (who as they were most learned, so most humbled themselves to the judgment of the Catholic Church) are these little ones: and Heretics, who although unlearned, yet vaunt their knowledge and their spirit of understanding above all ancient Fathers and the whole Church, cannot be of these little and humble ones.

30. *Yoke sweet.*] What is this light burden and sweet yoke, but his commandments, of which St. John saith Ep. 1:5. *His commandments are not heavy!* clean contrary to the Adversaries that say, they are impossible to keep.

The commandments possible.

CHAPTER 12

The blindness of the Pharisees about the Sabbath he reproveth by Scripture, by reason, and by a miracle. 14. and his death being therefore sought by them, he meekly goeth out of the way, according as Esay had prophesied of him. 22. His casting out of devils also he defendeth against them, 31. and setteth forth the danger they stand in for their horrible blasphemy. 28. And because they ask you for a sign, he showeth how worthily they shall be damned, as foretelling how the devil shall possess their Nation, 46. and testifying that although he be of their blood, yet not they for this, but such as keep his commandments are dear unto him.

Mark 2:23
Luke 6:2

AT that time *JESUS went through the corn on the Sabbath: and his Disciples being hungry began to pluck the ears, and to eat.

2. And the Pharisees seeing them, said to him: Behold thy Disciples do that which is not lawful for them to do on the Sabbath days.

1 Kgs. 21:4

3. But he said to them: Have you not read what *David did when he was an hungred, and they that were with him:

Lev. 24:9

4. How he entered into the house of God, and did eat the loaves of proposition, which it was not lawful for him to eat, nor for them that were with him, *but for the priests only?

The Gospel of Saint Matthew

5. Or have ye not read in the *Law, that on Sabbath days the priests in the temple do break the Sabbath, and are without blame? Nu. 28:9
6. But I tell you that there is here a greater than the temple.
7. And if you did know what this is: *I will mercy, and not ^vsacrifice*: you would never have condemned the innocents. Osee. 6:6
8. For the Son of man is Lord of the Sabbath also.
9. And when he had passed from thence, he came into their synagogue.
10. And *behold there was a man who had a withered hand, and they asked him, saying: Whether is it lawful to cure on the Sabbaths? that they might accuse him. Mark 3:1
Luke 6:6
11. But he said to them, What man shall there be of you, that shall have one sheep: and if the same fall into a ditch on the Sabbath, will he not take hold and lift it up?
12. How much better is a man more than a sheep? therefore it is lawful on the Sabbath to do a good deed.
13. Then he saith to the man, Stretch forth thy hand. and he stretched it forth, and it was restored to health even as the other.
14. And the Pharisees going forth made a consultation against him, how they might destroy him.
15. But JESUS knowing it, retired from thence: and many followed him, and he cured them all.
16. And he charged them that they should not disclose him.
17. That it might be fulfilled which was spoken by Esay the Prophet, saying.
18. *Behold my servant whom I have chosen, my beloved in whom my soul hath well liked. I will put my spirit upon him, and judgment to the Gentiles shall he show.* Esa. 42:1
19. *He shall not contend, nor cry out, neither shall any man hear in the streets his voice.*
20. *The reed bruised he shall not break, and smoking flax he shall not extinguish: till he send forth judgment unto victory.*
21. *And in his name the Gentiles shall hope.*
22. Then *was offered to him one possessed with a devil, blind and dumb: and he cured him, so that he spake and saw. Luke 11:14
Mark 3:22
23. And all the multitudes were amazed, and said, Whether this be the son of David?
24. But the Pharisees hearing it, said: This fellow casteth not out devils but in Beelzebub the prince of the devils.
25. And JESUS knowing their cogitations, said to them.
Every kingdom divided against itself shall be made desolate: and every city or house divided against itself, shall not stand.
26. And if Satan cast out Satan, he is divided against himself: how then shall his kingdom stand?
27. And if I in Beelzebub cast out devils: your children in whom do they cast out? Therefore they shall be your judges.
28. But if I in the Spirit of God do cast out devils, then is the kingdom of God come upon you.
29. Or how can a man enter into the house of the strong, and rifle his vessel, unless he first bind the strong? and then he will rifle his house.
30. He that is not with me, is against me: and he that gathereth not with me, scattereth.
31. Therefore I say to you, Every sin and blasphemy shall be forgiven men, but the blasphemy of the Spirit shall not be forgiven.
32. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but he that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come.
33. Either ^vmake the tree good, and his fruit good: or make the tree evil, and his fruit evil. For of the fruit the tree is known.
34. O vipers broods, how can you speak good things, whereas you are evil? for of the abundance of the heart the mouth speaketh.
35. A good man out of a good treasure bringeth forth good things: and an evil man out of an evil treasure bringeth forth evil things.
36. But I say unto you, that every idle word that men shall speak, they shall render an account for it in the day of judgment.

^vSee the annotation chap. 9:13

^vTherefore the kingdom of heretics cannot possibly stand, because it is always full of division and dissension.

^vIt is a mans own free will and election, to be a good tree or an ill tree: to bring forth good fruits or bad. St. Augustine upon this place *li. 2 c. 4 de actu cum Felix. Manichae.*

	37. For of thy words thou shalt be justified, and of thy words thou shalt be condemned.	
	38. Then answered him certain of the Scribes and Pharisees, saying, Master we would see a sign from thee.	
	39. Who answered, and said to them: The wicked and adulterous generation seeketh a sign: and a sign shall not be given it, but the sign of Jonas the Prophet.	THE GOSPEL upon Wednesday the first week of Lent.
Jonas 2:2	40. For as *Jonas was in the whale's belly three days and three nights: so shall the Son of man be in the heart of the earth three days and three nights.	
Jonas 3:5	41. The men of Ninive shall rise in judgment with this generation, and shall condemn it: because *they did penance at the preaching of Jonas. And behold more than Jonas here.	
	42. The *Queen of the South shall rise in the judgment with this generation, and shall condemn it: because she came from the ends of the earth to hear the wisdom of Solomon, and behold more than Solomon here.	3 Kgs. 10:1
	43. And *when an unclean spirit shall go out of a man, he walketh through the dry places seeking rest, and findeth not.	Luke 11:24
	44. Then he saith, I will return into my house whence I came out. And coming he findeth it vacant, swept with besoms, and trimmed.	
2 Pet. 2:20	45. Then goeth he, and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there: and *the last of that man be made worse than the first. So shall it be also to this wicked generation.	
Mark 3:31 Luke 8:20	46. As he was yet speaking to the multitudes, *behold his mother and his brethren stood without, seeking to speak to him. 47. And one said unto him, Behold thy mother and thy brethren stand without, seeking thee. 48. But he answering him that told him, said, Who is my mother, and who are my brethren? 49. And stretching forth his hand upon his Disciples, he said: Behold my mother and my brethren. 50. For whosoever shall do the will of my Father, that is in heaven: he is my brother, and sister, and mother.	The Gospel upon the day of the Seven Brethren etc. July 10.

ANNOTATIONS
Chapter 12

	24. <i>In Beelzebub.</i>] The like blasphemy against the Holy Ghost is, to attribute the miracles done by Saints either dead or alive, to the Devil.	
	30. <i>Not with me.</i>] They that are indifferent to all religions, commonly and fitly called Neuters, joining themselves to neither part, let them mark these words well, and they shall see that Christ accounted all them to be against him and his Church, that are not plainly and flatly with him and it.	Neuters in religion.
Ep. 58.	30. <i>Gathereth not with me.</i>] He speaketh not only of his own person, but of all to whom he hath committed the government of his Church, and specially of the chief Pastors succeeding Peter in the government of the whole. As St. Jerome writing to Damascus Pope of Rome, applieth these words unto him, saying of all Heretics, <i>He that gathereth not with thee, scattereth: that is to say, He that is not with Christ, is with Antichrist.</i>	
	31. <i>The blasphemy of the Spirit.</i>] He meaneth not that there is any sin so great, which God will not forgive, or whereof a man may not repent in this life, as some Heretics at this day affirm: but that some heinous sins (as namely this blasphemy of the Jews against the evident works of the Holy Ghost, and likewise Arch-heretics who willfully resist the known truth and works of the Holy Ghost in God's Church) are hardly forgiven, and seldom have such men grace to repent. Otherwise among all the sins against the Holy Ghost (which are commonly reckoned six) one only shall never be forgiven, that is, dying without repentance willfully, called Final Impenitence. Which sin he committeth that dieth with contempt of the Sacrament of Penance, obstinately refusing absolution, by the Church's ministry: as St. Augustine plainly declareth in these words: <i>Whosoever he be that believeth not man's sins to be remitted in God's Church, and therefore despiseth the bountifulness of God in so mighty a work, if he in that obstinate mind continue till his lifes end, he is guilty of sin against the Holy Ghost, in which Holy Ghost Christ remitteth sins. Enchir. 81. Ep. 10 in fine.</i>	Final Impenitence.
	32. <i>Son of Man.</i>] The Jews in their works sinned against the son of man, when they reprehended those things which he did as a man, to wit, calling him therefore, a glutton, a great drinker	Remission of sins in the Church.

The Gospel of Saint Matthew

of wine, a friend of the Publicans, and taking offense because he kept company with sinners, broke the Sabbath, and such like: and this sin might more safely be forgiven them, because they judged of him as they would have done of any other man: but they sinned and blasphemed against the Holy Ghost (called here the finger of God whereby he wrought miracles) when of malice they attributed the evident works of God in casting out devils, to the devil himself: and this sin shall not be remitted, because it shall hardly be remitted, as we see by the plague of their posterity until this day.

Purgatory

32. *Nor in the World to come.*] St. Augustine and other Holy Doctors gather hereupon, that some sins may be remitted in the next life, and consequently prove Purgatory thereby. *De Civit. Dei li. 21. c. 18. D. Gregor; Dial. li. 4. c. 19.*

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

All Heresies
allege Scriptures.

48. *Who is my mother.*] The dutiful affection toward our parents and kinsfolk is not blamed, but the inordinate love of them to the hindrance of our service and duty toward God. Upon this place some old Heretics denied Christ to have any mother. *Aug. li. de Fid. & Symb. c. 4.* Neither ever was there any heresy so absurd, but it would seem to have Scripture for it.

CHAPTER 13

Speaking in parables (as the Scripture foretold of him, and as meet was for the reprobate Jews: 5. he showeth by the parables of the Sower, that in the labors of his Church, three parts of fours do perish through the fault of the hearers. 24. and yet, by the parable of the good seed and cockle (as also of the nettle) that his servants must not for all that, never while the world lasteth, make any schism of separation. 31. And by parables of the little mustard seed and leaven, that not withstanding the three parts perishing, and oversowing of cockles, yet the fourth part of the good seed shall spread over all the world. 44. And withal, what a treasure, and pearl it is. 53. After all which, yet his own country will not honor him.

THE same day JESUS going out of the house, sat by the sea side.

When God's word is preached, they properly have ears to hear, that have hearts to obey: and they hearing do not hear, which hear by sense of their body, and obey not by consent of their hearts. *Aug. de done*

2. And *great multitudes were gathered together unto him, in so much that he went up into a boat and sat: and all the multitudes stood in the shore.

Mark 4:1
Luke 8:4

3. And he spake to them many things in parables, saying. Behold the sower went forth to sow.

4. And whilst he soweth, some fell by the way side, and the fowls of the air did come and eat it.

5. Othersome also fell upon rocky places, where they had not much earth, and they shot up incontinent, because they had not deepness of earth.

6. And after the sun was up they parched: and because they had not root they withered.

7. And other fell among thorns: and the thorns grew and choked them.

8. And othersome fell upon good ground: and they yielded fruit, the one an hundredfold, the other threescore, and another thirty.

9. He that hath ears to hear let him hear.

10. And his Disciples came and said to him: Why speakest thou to them in parables?

11. Who answered and said unto them, Because to you it is given to know the mysteries of the kingdom of heaven: but to them it, is not given.

12. For he that hath, to him shall be given, and he shall abound: but he that hath not, from him shall be taken away that also which he hath.

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

14. And the prophecy of Esay is fulfilled in them, which saith, ***With hearing shall you hear, and you shall not understand: and seeing shall you see, and you shall not see.***

15. ***For the heart of this people is waxed gross, and with their ears they have heavily heard, and their eyes they have shut: lest at any time they may see with their eyes, and hear with their ears, and understand with their heart and be converted, and I may heal them.***

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

	17. For, amen, I say to you, *many prophets and just men have desired to see the things that you see, and have not seen them, and to hear the things that you hear and have not heard them.	
Luke 10:23	18. Hear you therefore the parable of the sower. 19. Every one that heareth the word of the kingdom, and understandeth it not, there cometh the wicked one, and catcheth away that which was sown in his heart: this is he that was sown by the way side. 20. And he that was sown upon rocky places: this is he that heareth the word, and incontinent receiveth it with joy. 21. Yet hath he not root in himself, but is for a time: and when there ariseth tribulation and persecution for the word, he is by and by scandalized. 22. And he that was sown among thorns, this is he that heareth the word, and the carefulness of this world and the deceitfulness of riches choketh up the word, and he becometh fruitless. 23. But he that was sown upon good ground: this is he that heareth the word, and understandeth, and bringeth fruit, and yieldeth some an hundred fold, and another threescore, and another thirty. 24. Another parable he proposed to them, saying, The kingdom of heaven is resembled to a man that sowed good seed in his field. 25. But when men were asleep, his enemy came and oversowed cockle among the wheat, and went his way. 26. And when the blade was shot up, and had brought forth fruit, then appeared also the cockle. 27. And the servants of the goodman of the house coming said to him, Sir, didst thou not sow good seed in thy field? whence then hath it cockle? 28. And he said to them: The enemy hath done this. And the servants said to him, Wilt thou that we go and gather it up? 29. And he said, No: lest perhaps gathering up the cockle, you may root up the wheat also together with it. 30. Suffer both to grow until the harvest, and in the time of the harvest I will say to the reapers: Gather up first the cockle, and bind it into bundles to burn, but the wheat gather ye into my barn.	The Gospel upon the 5th Sunday after the Epiphany.
Mark 4:30 Luke 13:18	31. Another parable he proposed unto them, saying, *The kingdom of heaven is like to a mustard seed, which a man took and sowed in his field. 32. Which is the least surely of all seeds: but when it is grown, it is greater than all herbs, and is made a tree, so that the fowls of the air dwell in the branches thereof. 33. Another parable he spake to them. The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened. 34. All these things JESUS spake in parables to the multitudes, and without parables he did not speak to them.	The Gospel upon the 6th Sunday after the Epiphany.
Psalm 77:2	35. That it might be fulfilled which was spoken by the Prophet saying, <i>I will open my mouth in parables, I will utter things hidden from the foundation of the world.</i> 36. Then having dismissed the multitudes, he came into the house, and his Disciples came unto him, saying, Expound us the parable of the cockle of the field. 37. Who made answer and said to them, He that soweth the good seed, is the Son of man. 38. And the field, is the world. And the good seed: these are the children of the kingdom. And the cockle: are the children of the wicked one. 39. And the enemy that sowed them, is 'the devil. But the harvest is the end of the world. And the reapers, are the angels. 40. Even as cockle therefore is gathered up, and burnt with fire: so shall it be in the end of the world. 41. The Son of man shall send his angels, and they shall gather out of his kingdom all scandals, and them that work iniquity: 42. and shall cast them into the furnace of fire, There shall be weeping and gnashing of teeth. 43. Then shall the just shine as the sun, In the kingdom of their father. He that hath ears to hear, let him hear.	'Not God then, but the Devil is the author of all evil.

The Gospel of Saint Matthew

The Gospel for Virgins and other holy women.

44. The kingdom of heaven is like a treasure hidden in a field. which a man having found, did hide it, and for joy thereof goeth, and selleth all that he hath, and buyeth that field.

45. Again the kingdom of heaven is like to a merchant man, seeking good pearls.

46. And having found one precious pearl, he went his way, and sold all that he had, and bought it.

47. Again the kingdom is like to a net cast into the sea, and gathering together of all kinds of fishes.

Here also are signified good and bad in the Church.

48. Which, when it was filled, they drawing it forth, and sitting by the shore, they chose out the good into vessels, but the bad they cast out.

49. So shall it be in the consummation of the world. The Angels shall go out, and shall separate the evil from among the just.

50. And shall cast them into the furnace of fire. there shall be weeping and gnashing of teeth.

51. Have ye understood all these things? They say to him: Yea.

52. He said unto them: Therefore every Scribe instructed in the kingdom of heaven, is like to a man that is an householder, which bringeth forth out of his treasure new things and old.

53. And it came to pass: when JESUS had ended these parables, he passed from thence.

54. And *coming into his own country, he taught them in their synagogues, so that they marveled and said: How came this fellow by this wisdom and virtues?

Mark 6:1
Luke 4:16

55. Is not this the carpenter's son? Is not his mother called MARY, and his brethren James, and Joseph, and Simon, and Jude:

56. And his sisters, are they not all with us? Whence therefore hath he all these things?

57. And they were scandalized in him. But JESUS said to them, There is not a Prophet without honor but in his own country, and in his own house.

58. And he wrought not many miracles there because of their incredulity.

ANNOTATIONS

Chapter 13

Difference of merits and rewards.

8. *One an hundred.*] This difference of fruits is the difference of merits in this life, and rewards for them in the next life, according to the diversities of states, or other differences, of states, as that the hundred fold agreeth to virgins professed, threescore fold to religious widows, thirty fold to the married. *Aug. li. de. S. Virginit. c. 44 & Seq.* Which truth the old Heretic Jouinian denied (as our do at this day) affirming that there is no difference of merits or rewards. *Hiero. li. 2. adv. Iouia., Ambros. ep. 82., Aug. har. 82.*

11. *To you is given.*] To the Apostles and such as have the guiding and teaching of others, deeper knowledge of God's word and mysteries is given, then to the common people. As also to Christians generally, that which was not given to the obstinate Jews.

God is not the author of evil.

15. *They have shut.*] In saying that they shut their own eyes, which St. Paul also repeateth (*Acts 28*): he teacheth us the true understanding of all other places, where it might seem by the bare words that God is the very author and worker of this induration, and blindness, and of sins: which was an old condemned blasphemy, and is now the Heresy of *Calvin: whereas our Saviour here teacheth us, that they shut their own eyes, and are the cause of their own sin and damnation, God not doing, but permitting it, and suffering them to fall further because of their former sins, as St. Paul declareth of the reprobate Gentiles (*Rom. 1*).

Iren. apud
Euseb. li. 5 c. 9
Calvin. li.
Instit. c. 4.

25. *Oversowed.*] First by Christ and his Apostles was planted the truth, and falsehood came afterward, and was oversown by the enemy the Devil, and not by Christ, who is not the author of evil. *Tertul. de praescript.*

29. *Lest you pluck up also.*] The good must tolerate the evil, when it is so strong that it can not be redressed without danger and disturbance of the whole Church, and commit the matter to God's judgment in the later day. Otherwise where ill men (be they Heretics or other malefactors) may be punished or suppressed without disturbance and hazard of the good, they may and ought by public authority either Spiritual or temporal to be chastised or executed.

Good and evil in the Church.

30. *Suffer both to grow.*] The good and bad (we see here) are mingled together in the Church. Which maketh against certain Heretics and Schismatics, which severed themselves of old from the rest of the whole world, under pretense that themselves only were pure, and all others both Priests and people sinners: and against some Heretics of this time also, which say that evil men are not of, or in the Church.

32. *The least of all seeds.*] The Church of Christ had a small beginning, but afterward became the most glorious and known commonwealth in earth: the greatest powers and the most wise of the world putting themselves into the same.

35. *Carpenters son.*] Hereupon Julian the Apostate and his flatter Libanius took their scoff against our Saviour, saying (at his going against the Persians) to the Christians, what doeth the Carpenter's son now? and threatening that after his return the Carpenter's son should not be able to save them from his fury, whereunto a godly man answered by the Spirit of Prophecy, *He whom Julian calleth the Carpenter's son, is making a wooden coffin for him against his death.* And in deed not long after they came news that in that battle he died miserably. *Sozo. li. 6. c. 2., Theodo. li. 3. c. 18.* The very like scoff use Heretics that call the body of Christ in the Blessed Sacrament, bakers bread. It seemeth in deed to the senses to be so, as Christ seemed to be Joseph's natural son, but faith telleth us the contrary as well in the one as in the other.

CHAPTER 14

Hearing the unworthy decollation of John Baptist by Herod, 13. he betaketh him to his usual solitariness in the desert, and there feedeth 1000 with five loaves. 21. And then after the night spent in the mountains in prayer, he walketh upon the sea (signifying the wide world) 28. yea and Peter also: whereupon they adore him as the son of God. 35. And with the very touch of his garment's hem he healeth innumerable.

Mark 6:14
Luke 9:7,
3:19
' brother
Philips

AT that time *Herod the Tetrarch heard the fame of JESUS:

2. And said to his servants, This is John the Baptist: he is risen from the dead, and therefore virtues work in him.

3. For Herod apprehended John and bound him, and put him into prison because of Herodias, his 'brother's wife.

4. For John said unto him, It is not lawful for thee to have her.

5. And willing to put him to death, he feared the people: because they esteemed him as a Prophet.

6. But on Herod's birthday, the daughter of Herodias danced before them: and pleased Herod.

7. Whereupon he promised with an oath, to give her whatsoever she would ask of him.

8. But she being instructed before of her mother saith, Give me here in a dish the head of John the Baptist.

9. And the king was stroken sad: yet because of his ^voath: and for them that sat with him at table he commanded it to be given.

10. And he sent, and beheaded John in the prison.

11. And his head was brought in a dish: and it was given to the damsel, and she brought it to her mother.

12. And his Disciples came and took the body, and buried it: ^vand came and told JESUS.

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

14. And he coming forth saw a great multitude, and pitied them, and cured their diseased.

15. And when it was evening, his Disciples came to him, saying, It is a desert place, and the hour is now past: dismiss the multitudes, that going into the towns, they may buy themselves victuals.

16. But JESUS said to them, They have no need to go: give ye them to eat.

17. They answered him: we have not here, but five loaves, and two fishes.

18. Who said to them, Bring them hither to me.

19. And when he had commanded the multitude to sit down upon the grass, he took the five loaves and the two fishes, and looking up unto heaven, he blessed and brake, and gave the loaves to his Disciples, and the Disciples to the multitudes.

20. And they did all eat, and had their fill. And they took the leavings, twelve full baskets of the fragments.

21. And the number of them that did eat was, five thousand men, besides women and children.

Mark 6:31
Luke 9:10
John 6:2

^vA wicked and rash oath, and more wickedly fulfilled: because an unlawful oath bindeth no man.

^vSt. John's disciples at this time had well learned their duty toward Christ.

The Gospel of Saint Matthew

The Gospel upon the Octave of SS. Peter and Paul, July 6.

22. And forthwith JESUS commanded his Disciples to go up into the boat, and to go before him over the water, till he dismissed the multitudes.
23. And having dismissed the multitude, *he ascended into a mountain alone to pray. And when it was evening, he was there alone.
24. But the boat in the midst of the sea was tossed with waves. for the wind was contrary.
25. And in the fourth watch of the night, he came unto them walking upon the sea.
26. And seeing him upon the sea walking, they were troubled, saying, That is a ghost. And for fear they cried out.
27. And immediately JESUS spake unto them, saying, Have confidence: it is I, fear ye not.
28. And Peter making answer, said Lord, if it be thou, bid me come to thee upon the waters.
29. And he said, Come. And Peter descending out of the boat, walked upon the water to come to JESUS.
30. But seeing the wind rough, he was afraid: and when he began to be drowned, he cried out, saying, Lord, save me.
31. And incontinent ^vJESUS stretching forth his hand took hold of him, and said unto him, O thou of little faith, why didst thou doubt?
32. And when they were gone up into the boat, the wind ceased.
33. And they that were in the boat, came and adored him, saying, In deed thou art the Son of God.
34. And having passed the water, they came into the country of Genesar.
35. And when the men of that place understood of him, they sent into all that country, and brought him all that were ill at ease:
36. And they besought him that they might touch but the ^vhem of his garment, and whosoever did touch, were made whole.

Mark 6:46
John 6:16

^vNotwithstanding the infirmities of them that govern the Church, yet Christ sustaineth them, and holdeth them up. Yea and by them, whatsoever they are, he upholdeth and preserveth his Church.

^vSee before Chap. 9:20.

ANNOTATIONS

Chapter 14

3. *Because of Herodias.*] It is too ordinary in Princes to put them to death that freely tell them such faults: women, whom they fancy, specially inciting them to such mischief.

12. *Buried it.*] An example of duty toward the dead bodies of the faithful. Wherein see the difference of Catholic Christian men and of all infidels, be they Pagans, Apostates, or Heretics. For whereas the Christians had laid the body of this blessed Prophet and Martyr in Samaria with the Relics of Elias and Abdias, by virtue whereof wonderful miracles were wrought in that place: in Julian the Apostate's time, when men might do all mischief freely against Christian religion, the Pagans opened the tomb of St. John Baptist, burnt his bones, scattered the ashes about the fields: but certain religious Monks coming thither a pilgrimage at the same time, adventured their life and saved as much of the holy Relics as they could, and brought them to the Abbot Philip a man of God: who esteeming them too great a treasure for him and his to keep for their private devotion, sent them to Athanasius the Bishop of Alexandria, and he with all reverence laid them in such a place (as it were by the Spirit of Prophecy) where afterward by occasion of them was built a goodly chapel. *Theod. li. 3. c. 6., Ruff. li. 2. c. 28. 27.* Mark here that the Heretics of our time do as those Pagans, to the bodies and relics of all blessed Saints that they can destroy: and Catholics contrariwise have the religious devotion of those old Christians, as appeareth by the honor done now to his head at Amiens in France.

St. Jerome in Epitaph. Paula c. 6.

Sacrilege against holy Relics.

13. *Retired.*] Christ much esteemed John, and withdrew himself aside, to give example of moderate mourning for the departed, and to show the horror of that execrable murder, as in the Primitive Church many good men seeing the miserable state of the world in the time of persecution, and the sins that abounded withal: took an occasion to forsake those tumults, and to give themselves to contemplation: and for that purpose retired into the deserts of Egypt and elsewhere, to do penance for their own sins and the sins of the world, whereupon partly rose that infinite number of Monks and Eremites, of whom the fathers and ecclesiastical histories make mention. *Hiero. to. 2 in vit. Pauli Eremitae, Sozo li. 1 c. 12. 11.*

Eremites

19. *The Disciples to the multitude.*] A figure of the ministry of the Apostles, who as they here had the distribution and ordering of these miraculous loaves, so had they also to bestow and dispense

all the food of our souls in ministering of the word and Sacraments, neither may laymen challenge⁶ the same.

26. *Walking.*] When not only Christ, but by his power Peter also walketh upon the waters, it is evident that he can dispose of his own body above nature and contrary to the natural conditions thereof, as to go through a door. *John 20.* to be in the compass of a little bread. *Epiphan. in Anchorato.*

29. *Walked.*] Peter (saith St. Bernard) walking upon the waters, as Christ did, declared himself the only Vicar of Christ, which should be ruler not over one people, but over all. For many waters, are many peoples. *Bernard, li. 2 de confid. c. 8.* See the place how he deduceth from Peter the like authority and jurisdiction to his successor the Bishop of Rome.

Peter's Primacy

CHAPTER 15

The Pharisees of Jerusalem coming so far to carp him, he chargeth with a tradition contrary to God's commandment. 10. And to the people he yieldeth the reason of that which they reproved: 15. and again to his Disciples, showing the ground of the Pharisaical washing (to wit, that meats otherwise defile the soul) to be false. 21. then he goeth aside to hide himself among the Gentiles, where in a woman he findeth such faith, that he is fain, lest the Gentiles should before the time extort the whole bread, as she had a crumb, to return to the Jews. 34. Where (all contrary to the Pharisees) the common people seek wonderfully unto him, and he after he hath cured their diseased, feedeth 4000 of them with seven loaves.

Mark 7:1

THEN came to him from Jerusalem Scribes and Pharisees, saying,

2. Why do thy Disciples transgress the tradition of the Ancients? For they wash not their hands when they eat bread.

3. But he answering said to them: Why do you also transgress the commandment of God for your tradition?

Exo. 20:12

Lev. 20:9

4. For God said, ***Honour father and mother. and, He that shall curse father or mother, dying let him die.***

5. But you say, Whosoever shall say to father or mother, The gift whatsoever proceedeth from me, shall profit thee:

6. And shall not honour his father or his mother: and you have made frustrate the commandment of God for your own tradition.

Esa. 29:13

7. Hypocrites, well hath Esay prophesied of you, saying,

8. ***This people honoreth me with their lips: but their heart is far from me.***

9. ***And in vain do they worship me, teaching doctrines and commandments of men.***

10. And having called together the multitudes unto him, he said unto them, Hear ye and understand.

11. Not that which entereth into the mouth defileth a man: but that which proceedeth out of the mouth. that defileth a man:

12. Then came his Disciples, and said to him, Doest thou know that the Pharisees, when they heard this word, were scandalized?

13. But he answering, said: All planting which my heavenly father hath not planted, shall be rooted up.

14. Let them alone: blind they are, guides of the blind. And if the blind be guide to the blind, both fall into the ditch.

15. And Peter answering said to him, Expound to us this parable.

16. But JESUS said: Are you also as yet without understanding?

17. Do you not understand, that all that entereth into the mouth, goeth into the belly, and is cast out into the privy?

18. But the things which proceed out of the mouth, come forth from the heart, and those things defile a man.

19. For from the heart come forth evil cogitations, murders, adulteries, fornications, thefts, false testimonies, blasphemies.

The Gospel upon
Wednesday the 3rd
week in Lent

⁶challenge/chalengeth: accusation, charge, reproach, objection - the act of calling to account.

The Gospel of Saint Matthew

The Gospel upon
Thursday the first
week in Lent.

¶It were a strange case
that Christ should
commend in this
woman a sole faith
without good works,
that is to say, a dead
faith such as could not
work by love, and
which St. James
doubted not to call the
faith not of Christians
but of Devils. *Aug. de
Fid. et Op. c. 16.*

¶Here we see again
that the people must
not be their own
carvers, nor receive the
Sacraments or other
spiritual sustenance
immediatly of Christ,
or at their own hand,
but of their spiritual
governors.

The difference
between the Jewish
traditions here
reprehended, and the
Church's Apostolic
traditions.

20. These are the things that defile a man. But to eat with unwashen hands doth not defile a man.

21. And JESUS went from thence and retired into the quarters of Tyre and Sidon.

22. And behold *a woman of Chanaan came forth out of those coasts, and crying out, said to him: Have mercy on me, O Lord the son of David: for my daughter is sore vexed of a devil.

23. Who answered her not a word. And his Disciples came and besought him, saying, Dismiss her: because she crieth out after us:

24. And he answering said: I was not sent but to the sheep that are lost of the house of Israel.

25. But she came and adored him, saying, Lord, help me.

26. Who answering, said: It is not good to take the bread of the Children, and to cast it to the dogs.

27. But she said, Yea Lord: for the whelps also eat of the crumbs that fall from the table of their masters.

28. Then JESUS answering, said to her, O woman, ¶great is thy faith: be it done to thee as thou wilt: and her daughter was made whole from that hour.

29. And when JESUS was passed from thence, he came beside the Sea of Galilee: And ascending into the mountain, sat there.

30. And there came to him great multitudes, having with them dumb persons, blind, lame, feeble, and many others: and they cast them down at his feet and he cured them:

31. So that the multitudes marveled seeing the dumb spake, the lame walk, the blind see: and they magnified the God of Israel.

32. And *JESUS called together his Disciples and said: I pity the multitude: because three days now they continue with me, and have not what to eat: and dismiss them fasting I will not, lest they faint in the way.

33. And the Disciples say unto him: Whence then may we get so many loaves in the desert as to fill so great a multitude?

34. And JESUS said to them: How many loaves have you? but they said, seven, and a few little fishes.

35. And he commanded the multitude to sit down upon the ground.

36. And taking the seven loaves and the fishes, and giving thanks, he brake, and gave to his Disciples, and ¶the Disciples gave to the people.

37. And they did all eat, and had their fill. And that which was left of the fragments they took up seven baskets full.

38. And they were that did eat, four thousand men, beside children and women.

39. And having dismissed the multitude, he went up into a boat, and came into the coasts of Magedan.

Mark 7:25

Mark 8:1

ANNOTATIONS

Chapter 15

8. *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 heart and all their life be in deed Godless. 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 saith them. For many a poor Christian man that understandeth not the words he speaketh, hath his heart nearer heaven, more fervor and devotion, more edification to himself, more profit in spirit (as the Apostle speaketh) and less distractions, then not only all Heretics which have no true feeling of such things, but than many learned Catholics. And therefore it is not to be understood of praying in unknown tongues, as Heretics sometime expound it, far wide from the circumstance of the place and Christ's intention, speaking of the hypocritical Jews.

9. *Commandments of men.*] Such only are here called traditions, doctrines, or commandments of men⁷, which be either repugnant to God's laws, as this of defrauding their parents under pretense of religion: or which at the least be frivolous, unprofitable, and impertinent to piety or true worship, as that other sort of so often washing hands and vessels without regard of inward purity of heart and mind. Let no man therefore be abused with the Protestants perverse application of this place

1 Cor. 14.

2 Thess 2:11

1 Cor. 11

^a*Aug. Ser. de*

⁷See also St. Mark 7:5-9, and the annotation to I Timothy 1:4.

tep. 251. See
1 Cor. 16:2
bEpiph. har.
75
cHiero. ep. 54
ad Marcel
cont. Mont.
Luke 2:37

Tob. 12
Judith c. 2
Esth. 4
Luke 10:16
*Matt. 18:17

Gen. 3

against the holy laws, canons, and precepts of the Church and our spiritual Governors, concerning fasts, festivities, and other rules of discipline and due order in life and in the service of God. For such are not repugnant but consonant to God's word and all piety, and our Lord is truly honored, worshipped, and served both by the making and also by the observing of them. *St. Paul gave commandments both by his epistles and by word of mouth, even in such matters wherein Christ had prescribed nothing at all, and he chargeth the faithful to observe the same. *The Apostles and Priests at Jerusalem made laws, and the Christians were bound to obey them. ^aThe keeping of Sunday instead of the Sabbath is the tradition of the Apostles, and dare the Heretics deny the due observation thereof to be an acceptable worship of God? ^bThey prescribed the Feasts of Easter, and Whitsuntide and other Solemnities of Christ and his Saints, which the Protestants themselves observe. ^cThey appointed the Lent and Ember fasts and other, as well to chastise the concupiscence of man, as to serve and please God thereby, as is plain in the fasting of *Anna, Tobias, Judith, Esther, who served and pleased God thereby. Therefore neither these nor other such Apostolic Ordinances, nor any precepts of the holy Church or of our lawful Pastors are implied in these Pharaisaical traditions here reprehended, nor to be counted or called the doctrines and commandments of men, because they are not made by mere human power, but by Christ's warrant and authority, and by such as he hath placed to rule his Church, of whom he saith, **He that heareth you, heareth me: he that despiseth you, despiseth me.* They are made by the Holy Ghost, joining with our Pastors in the regiment of the faithful, they are made by our Mother the Church, which whosoever obeyeth not, *we are warned to take him as an Heathen. But on the other side, all laws, doctrines, service and injunctions of Heretics, how soever pretended to be consonant to the Scriptures, be commandments of men: because both the things by them prescribed are impious, and the Authors have neither sending nor commission from God.

11. *Not that which entereth.*] The Catholics do not abstain from certain meats, for that they esteem any meat unclean either by creation or by Judaical observation: but they abstain for chastisement of their concupiscences. *Aug. li. de mor. Ec. Catho. c. 35.*

18. *Defile a man.*] It is sin only which properly defileth man, and meats of themselves or of their own nature do not defile: but so far as by accident they make a man to sin, as the disobedience of God's commandments or of our Superiors who forbid some meats for certain times and causes, is a sin. As the apple which our first parents did eat of, though of itself it did not defile them, yet being eaten against the precept, it did defile. So neither flesh nor fish of itself doth defile, but the breach of the Churches precept defileth.

Difference of meats

Catholic abstinence

CHAPTER 16

The obstinate Pharisees and Sadducees, as though his foresaid miracles were not sufficient to prove him to be Christ, require to see someone from heaven. 5. Whereupon forsaking them, he warneth his disciples to beware of the leaven of their doctrine: 13. and Peter (the time now approaching for him to go into Jewry to his Passion) for confessing him to be Christ, he maketh the Rock of the Church, giving fullness of Ecclesiastical power accordingly. 21. And after, he so rebuketh him for dissuading his Cross and Passion, that he also affirmeth the like suffering in every one to be necessary to salvation.

Mark 8:12
Luke 12:54

AND there came to him the Pharisees and Sadducees tempting: and they demanded him to show them a sign from heaven.

2. But he answered and said to them, When it is evening you say, It will be fair weather, for the element is red.

3. And in the morning, This day there will be a tempest, for the element doth glow and lower. The face therefore of the element you have skill to discern: and the signs of times can you not?

Matt. 12:39

4. A *naughty and adulterous generation seeketh for a sign: and there shall not a sign be given it, but the sign of Jonas the Prophet. And he left them, and went away.

Mark 8:14
Luke 12:1

5. And *when his Disciples were come over the water, they forgot to take bread.

6. Who said to them, Look well and beware of the leaven of the Pharisees and Sadducees.

7. But they thought within themselves saying, Because we took not bread

8. And JESUS knowing it, said, Why do you think within yourselves O ye of little faith, for that you have not bread.

The Gospel of Saint Matthew

9. Do you not yet understand, neither do you *remember the five loaves among five thousand men, and how many baskets you took up? Matt. 14:17, 15:34
10. Neither the seven loaves among four thousand men, and how many mounds you took up.
11. Why do you not understand that I said not of bread to you: Beware of the leaven of the Pharisees and Sadducees?
12. Then they understood that he said not they should beware of the leaven of bread, but of the doctrine of Pharisees and Sadducees.
13. And *JESUS came into the quarters of Caesarea Philippi: and he asked his Disciples, saying, Whom say men that the Son of man is? Mark 8:27
Luke 9:18
14. But they said: Some John the Baptist, and othersome Elias, and other Jeremy, or one of the Prophets.
15. JESUS saith to them, but whom do you say that I am?
16. Simon Peter answered and said, Thou art Christ the son of the living God.
17. And JESUS answering, said to him, Blessed art thou Simon bar Jona: because flesh and blood hath not revealed it to thee, but my father which is in heaven.
18. And I say to thee, ***That thou art *vPeter: and upon this Rock will I build my Church, and the gates of hell shall not prevail against it.*** John 1:42
19. ***And I* will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in the heavens: and whatsoever thou shalt loose in earth it shall be loosed also in the heavens.***
20. Then he commanded his Disciples, that they should tell no body that he was JESUS CHRIST.
21. From that time JESUS began to show his Disciples, that he must go to Jerusalem, and suffer many things of the Ancients and Scribes and chief Priests, And be killed, and the third day rise again.
22. And Peter taking him unto him, began to rebuke him, saying, Lord, be it far from thee, this shall not be unto thee.
23. Who turning said to Peter, Go after me vSatan, thou art a scandal unto me: because thou favorest not the things that are of God, but the things that are of men.
24. Then JESUS said to his Disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. THE GOSPEL for a Martyr that is a Bishop.
25. For he that will save his life, shall lose it. and he that shall lose his life for me, shall find it.
26. For what doth it profit a man, if he gain the whole world, and sustain the damage of his soul? Or what permutation shall a man give for his soul?
27. For the Son of man shall come in the glory of his father with his Angels: and then will he render to every man according to his works.
28. Amen I say to you, *there be some of them that stand here, that shall not taste death, till they see the Son of man coming in his kingdom. Mark 9:1
Luke 9:27

▷ The Gospel upon SS. Peter and Paul's day
Jan. 29. *And in Cathedra Petri Roma, Jan 18. and Antiochia Feb. 22. And Petri vincula Aug. 1.* And on the day of the creation and coronation of the Pope, and on the Anniversary thereof.

That is, a Rock.

vThis word in Hebrew signifieth an adversary, as 1Kgs. 5:4. And so it is taken here.

ANNOTATIONS

Chapter 16

OF PETER'S PRIMACY

13. *Whom say men.*] Christ intending here to take order for the founding, regiment, and stability of his Church after his decease, and to name the person to whom he meant to give the general charge thereof, would before by interrogatories draw out (and namely out of the one whom he thought to make the chief) the profession of that high and principal article, that he was the son of the living God. Which being the ground of the Church's faith, was a necessary quality and condition in him that was to be made head of the same Church, and the perpetual keeper of the said faith and all other points thereon depending.

14. *But they said.*] When Christ asked the peoples opinion of him, the Apostles all indifferently made answer: but when he demanded what themselves thought of him, then Lo Peter the mouth and head of the whole fellowship answered for all. *Chrys. ho. 53. in Matt.*

17. *Blessed art thou.*] Though some other (as Nathaniel, John 1:49) seem to have before believed and professed the same thing for which Peter is here counted blessed, yet it may be plainly gathered by this place, and so St. Hilary and others think, that none before this did further utter of him,

Hilar. can. 6
in Mat. and li.
6 de Trinit.

Chrys. ho 55
in Mat.
Basil li. 2 adv.
Eunom.

then that he was the son of God by adoption as other Saints be, though more excellent than other be. For it was of congruity and Christ's special appointment, that he upon whom he intended to found his new Church, and whose faith he would make infallible, should have the preeminence of this first profession of Christ's natural divinity, or, that he was by nature the very son of God a thing so far above the capacity of nature, reason, flesh and blood, and so repugnant to Peter's sense and sight of Christ's humanity, flesh, and infirmities, that for the belief and public profession thereof he is counted blessed, as Abraham was for his faith: and hath great promises for himself and his posterity, as the said Patriarch had for him and his seed. According as St. Basil saith, Because he excelled in faith, he received the building of the Church committed to him.

18. *And I say to thee.*] Our Lord recompenseth Peter for his confession, giving him a great reward, in that upon him he builded his Church. *Theophilactu* upon this place.

Cyril li. 2 c.
12 Com. In lo
Hilar. In hunc
locu.

18. *Thou art Peter.*] Christ (in the first of John v. 42) foretold and appointed that this man then named Simon, should afterward be called *Cephas*, or *Petrus*, that is to say, a *Rock*, not then uttering the cause, but now expressing the same, *videlicet* (as St. Hilary agreeing saith, *O happy foundation of the Church in the imposing of thy new name, etc.* And yet Christ here doth not so much call him by the name of Peter or Rock, as he doth affirm him to be a rock: signifying by that Metaphor, both that he was designed for the foundation and ground work of his house, which is the Church: and also that he should be of invincible force, firmity, durableness, and stability, to sustain all the winds, waves, and storms that might fall or beat against the same. And the Adversaries objecting against this, that Christ only is the Rock or foundation, wrangle against the very express Scriptures and Christ's own words, giving both the name and the thing to this Apostle. And the simple may learn by St. Basil's words, how the case standeth. *Though* (saith he) *Peter be a rock, yet he is not a rock as Christ is. For Christ is the true unmoveable rock of himself, Peter is unmoveable by Christ the rock. For Jesus doth communicate and impart his dignities, not voiding himself of them, but holding them to himself, bestoweth them also upon others. He is the light, and yet 2. You are the light: he is the Priest, and yet he 3. maketh Priests: he is the rock, and he made a rock.*

PETER

Basil li. De
poenit.

2. Matt.
5:14
3. Luke
32:19

18. *And upon this rock.*] Upon that which he said Peter was, will he build his Church: and therefore by most evident sequel he foundeth his Church upon Peter. And the Adversaries wrangling against his, do against their own conscience and knowledge: specially seeing they know and confess that in Christ's words speaking in the Syriac tongue, there was not difference at all between *Petrus* and *Petra*: yea and that the Greek words also though differing in termination, yet signify one thing, to wit, a *rock*, or *stone*, as themselves also translate it. *John 1:42* So that they which profess to follow the Hebrew or Syriac and the Greek, and to translate immediately out of them into Latin or English, should if they had dealt sincerely, have thus turned Christ's words, *Thou art a rock, and upon this rock:* or, *Thou art Peter, and upon this peter will I build my Church:* For so Christ spake by their own confession without any difference. Which doth expressly stop these of all their vain evasions, that *Petrus* the former word is referred to the Apostle: and *petra* the later word, either to Christ only, or to Peter's faith only. In neither the said original tongues bearing it, nor the sequel of the words, *upon this*, suffering any relation in the world but to that which was spoken of in the same sentence next before: neither the words following which are directly addressed to Peter's person, nor Christ's intention by any means admitting it, which was not to make himself or to promise himself to be the head or foundation of the Church.

Thou art *Cephah*, and
upon this *Cephah*.

Πετρος
Rock
πετρα

For his father gave him that dignity, and he took not that honor to himself, nor sent himself, nor took the keys of heaven of himself, but all of his father. He had his commission the very hour of his incarnation. And though St. Augustine sometimes refer the word (*Petra*) to Christ in this sentence (which no doubt he did because the terminations in Latin are diverse, and because he examined not the natural of the original words which Christ spake, not of the Greek, and therefore the Adversaries which otherwise flee to the tongues, should not in this case allege him) yet he never denieth but Peter also is the Rock and head of the Church, saying that himself expounded it of Peter in many places, and allegeth also St. Ambrose for the same in his hymn which the Church singeth. And to do we allege the holy Council of Chalcedon, *Act. 1 pg. 110. Tertullian, de praescript., Origen, Ho 5 in Exo., St. Cyprian, e unit. Ec., St. Hilary, Con. 16 in Matt., St. Ambrose, Ser. 47. 68. li. 6 in c. 9. Luca., St. Hierom, Li. 1 in Jouin & c. 2 Esa & in c. 16 Hier., St. Epiphanius, In Anchor, St. Chrysostom, Ho. 55 in Mat., St. Cyril, Li. 2 c. 12. com. in Io., St. Leo, Ep. 89, St. Gregory, Li. 4 ep. 32 ind. 13., *and others: every one of them saying expressly that the Church was founded and builded upon Peter. For though sometimes they say the Church to be builded on Peter's faith, yet they mean not (as our Adversaries do unlearnedly take them) that it should be builded upon faith either separated from the man, or in any other man: but upon faith as in him who here confessed that faith.*

Aug. li. 2 retr.
c.21

in Psalm 69 de
verb.
Do. sec. Io. ser.
49. ser. 15, 16,
26, 29 de Sanctu.
Annot in Job c.
30

18. *Rock.*] The Adversaries hearing also the Fathers sometimes say, that Peter had these promises and prerogatives, as bearing the person of all the Apostles or of the whole Church, deny absurdly that himself in person had these prerogatives. As though Peter had been the proctor only of the

The Gospel of Saint Matthew

Church or of the Apostles, confessing the faith and receiving these things in other mens names. Where the holy Doctors mean only that these prerogatives were not given to him for his own use, but for the good of the whole Church, and to be imparted to every vocation according to the measure of their callings: and that these great privileges given to Peter should not decay or die with his person, but be perpetual in the Church in his succession. Therefore St. Jerome to Damascus taketh this Rock not to be Peter's person only, but his successors and his Chair. (saith he) *following no chief or principal but Christ, join myself to the communion of Peter's chair, upon that rock I know the Church was built.* And St. Leo, *Our Lord would the Sacrament or mystery of this gift so to pertain unto the office of all the Apostles, that he placed it principally in blessed St. Peter the chief of all the Apostles, that from him as from a certain head he might pour out his gifts, as it were through the whole body: that he might understand himself to be an alien form the divine mystery that should presume to revolt from the solidity or steadfastness of Peter.*

18. *Build my Church.*] The Church or house of Christ was only promised here to be builded upon him (which was fulfilled, *John 21:11*) the foundation stone and other pillars or matter being yet in preparing, and Christ himself being not only the super eminent foundation but also the founder of the same: which is another more excellent quality than it 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 distinct from the Synagogue till Whitsunday, though Christ gave Peter and the rest their commissions actually before his Ascension.

18. *Gates of hell.*] Because the Church is resembled to a house or a city, the adversary powers also be likened to a contrary house or town, the gates whereof, that is to say, the fortitude or impugnations shall never prevail against the city of Christ. And so by this promise we are assured that no heresies nor other wicked attempts can prevail against the Church builded upon Peter, which the Fathers call Peters see and the Roman Church. *Count* (saith St. Augustine) *the Priests from the very See of Peter, and in that order of fathers consider who to whom hath succeeded, that same is the rock which the proud gates of Hell do not overcome.* And in another place, *that is it which hath obtained the top of authority. Heretics in vain barking round about it.*

19. *To Thee.*] In saying, *to thee will I give*, it is plain that as he gave the keys to him, so he builded the Church upon him. So saith St. Cyprian, *To Peter first of all, upon whom our Lord built the Church, and from whom he instituted and showed the beginning of unity, did he give the power, that that should be loosed in the heavens, which he had loosed in earth.* Whereby appeareth the vain cavil of our Adversaries, which say the Church was built upon Peter's Confession only, common to him and the rest, and not upon his person, more than upon the rest.

19. *The keys.*] That is, the authority of Chair of doctrine, knowledge, judgment and discretion between true and false doctrine: the height of government, the power of making laws, of calling Councils, of the principal voice in them, of confirming them, of making Canons and wholesome decrees, of abrogating the contrary, 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 or preminent power and authority by the word *keys* the Scripture expresseth in many places: namely speaking of Christ, *I have the keys of death and Hell, that is, the rule.*

And again, *I will give the key to the house of David upon his shoulder.* Moreover it signifieth that men cannot come into heaven but by him, the keys signifying also authority to open and shut, as it is said *Apoc. 3.* of Christ, *Who hath the key of David, he shutteth and no man openeth.* By which words we gather that Peter's authority is marvelous, to whom the keys, that is, the power to open and shut heaven, is given. And therefore by the name of keys is given that super eminent power which is called in comparison of the power granted to other Apostles, Bishops and Pastors, *plenitude potentate*, fullness of power. *Bernard. lib. 2. de considerat. c. 8.*

19. *Whatsoever thou shalt bind.*] All kind of discipline and punishment of offenders, either spiritual (which directly is here meant) or corporal so far as it tendeth to the execution of the spiritual charge, is comprised under the word, bind. Of which sort be Excommunications, Anathemations, Suspensions, degradations, and other censures and penalties or penances enjoined either in the Sacrament of Confession or in the exterior Courts of the Church, for punishment both of other crimes, and specially of heresy and rebellion against the Church and the chief pastors thereof.

19. *Loose.*] To loose, is as the cause and the offenders case requireth, to loose them of any the former bands, and to restore them to the Church's Sacraments and Communion of the faithful and execution of their function, to pardon also either all or part of the penances enjoined, or what debts soever man oweth to God or the Church for the satisfaction of his sins 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 validity of Peter's sentence in binding or loosing whatsoever, shall by Christ's promise be ratified in heaven. *Leo. Ser. de Transfig. & Ser. 2 in annivers. assumpt. ad Pontif., Hilar. can. 16. in Matth., Epith. in Anchorato prope initium.* If now any temporal power can show their warrant out of scripture for such sovereign power,

*Theodor. li. 5 har. Fabul. c. de poenit.

Hiero. ep. 7, to. 2.

Psal. con. part. Conat. to 7.

Leo ep. 89.

Psal. cont. part. donati.

De util. cred. c. 17.

The dignities of the Keys.

Cyp. epist. 73.

Greg. li. 4. ep. 12. ind. 13.

Apoc. 1 Esa. 22:22

Esa. 22.
Apoc. 1

as is here given to Peter and consequently to his successors, by these words, *whatsoever thou shall bind*, and by the very keys, whereby greatest sovereignty is signified in God's Church as in his family and household, and therefore principally attributed and given to Christ *who in the scripture is said to have the key of David, but here communicated also unto Peter, as the name of Rock: if I say any temporal potentate can show authority for the like sovereignty, let them challenge hardly to be the head not only of one particular, but of the whole universal Church.

27. *Works.*] He saith not, to give every man according to his mercy (or their faith) but according to their works. *August. de verb. Apost. Ser. 85.* And again, how should our Saviour reward every one according to their works, if there were no free will? *August. lib. 3. sap. 4. 5. 8. de act. cum Foelic. Manich.*

Good Works
Free Will

CHAPTER 17

As he promised, he giveth them a sight of the glory, unto which suffering doth bring: 9. And then again doth inculcate his Passion. 14. A devil also he casteth out which being yet in Galilee, he revealeth more about his Passion. 24. and the tribute that the Collectors exalted for all, he payeth for himself and Peter: declaring yet withal his freedom both by word and miracle.

Mark 9:2
Luke 9:28
2 Pet. 1:17

AND after six days JESUS taken unto him Peter and James and John his brother, and bringeth them into a high mountain apart:

2. And he was transfigured before them. And his face did shine as the sun: and his garments became white as snow.

3. And behold there appeared to them Moses and Elias talking with him.

4. And Peter answering, said to JESUS, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles one for thee, and one for Moses, and one for Elias.

5. And as he was yet speaking, behold a bright cloud overshadowed them. And lo a voice out of the cloud, saying. This is my well beloved son, in whom I am well pleased: hear ye him.

6. And the Disciples hearing it, fell upon their face, and were sore afraid.

7. And JESUS came and touched them: and he said to them, Arise, and fear not.

8. And they lifting up their eyes, saw no one hut only JESUS.

9. And as they descended from the mount, JESUS commanded them, saying, tell the vision to no body, till the Son of man be risen from the dead.

Mal. 4:5

10. And his Disciples asked him, saying, What say the Scriptures then, that *Elias must come first?

11. But he answering, said to them, Elias in deed shall come, and restore all things.

12. And I say to you, that Elias is already come, and they did not know him, but wrought on him whatsoever they would. So also the Son of man shall suffer of them.

13. Then the Disciples understood, that of John the Baptist he had spoken to them.

Mark 9:14
Luke 9:37

14. *And when he was come unto the multitude, there came to him a man falling down on his knees before him,

15. saying, Lord have mercy on my son, for he is lunatic, and sore vexed: for he falleth often into the fire, and often into the water.

16. and I offered him to thy Disciples: and they could not cure him.

17. JESUS answered and said, O faithless and perverse generation, how long shall I be with you? How long shall I suffer you? bring him hither to me.

18. And JESUS rebuked him, and the devil went out of him and the lad was cured from that hour.

19. Then came the Disciples to JESUS secretly, and said, Why could not we cast him out?

20. JESUS said to them, because of your incredulity. For, amen I say to you, if you have faith as a mustard seed, you shall say to this mountain, Remove from hence thither, and it shall remove, and nothing shall be impossible to you.

21. But this kind is not cast out but by prayer and fasting.

22. And *when they conversed in Galilee, JESUS said to them, The Son of Man is to be betrayed into the hands of men:

The
TRANSFIGURATION
of our Lord, celebrated
in the Church the 6th
of Aug.

The Gospel of the said
feast, and of the 2nd
Sunday in Lent: and on
the Saturday before.

Mark 9:31
Luke 9:44

The Gospel of Saint Matthew

23. And they shall kill him, and the third day he shall rise again. And they were stricken sad exceedingly.

∧These didrachems were pieces of money which they paid for tribute

24. And when they were come to Capharnaum, there came they that received the didrachmes, unto Peter and said to him, Your master doth he not pay the ∨didrachmes?

25. He saith, Yea. And when he was entered into the house, JESUS prevented him, saying, What is thy opinion, Simon? The kings of the earth, of whom do they receive tribute or cense? of their own children, or of strangers?

∧This stater was a double didrachme, and therefore was paid for two.

26. And he said, Of strangers. Jesus said to him, Then the children are free.

27. But that we may not scandalize them, go thy ways to the sea, and cast a hook: and that fish which shall first come up, take: and when thou hast opened his mouth, thou shalt find a ∨stater: take that, and give it them for me and thee.

ANNOTATIONS

Chapter 17

Christ can exhibit his body under whatsoever form he list.

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

Saints after their death deal with and for the living.

3. *Appeared Moses.*] By this that Moses personally appeared and was present with Christ, it is plain that the Saints departed may in person be present at the affairs of the living. *August de eura pro mort. chap. 15. 16.* For even as Angels elsewhere, so here the Saints also served our Saviour: and therefore as Angels both in the Old Testament and the New, were present often at the affairs of men, so may Saints.

Holy places.
Devotion and Pilgrimage to the same.

9. *Mount.*] This mount (commonly esteemed and named of the ancient Fathers Thabor) St. Peter calleth *the holy Mount* because of this wonderful vision, like as in the Old Testament where God appeared to Moses in the bush and elsewhere to others, he calleth the place of such Apparitions, *holy ground*. Whereby it is evident that by such Apparitions, places are sanctified, and thereupon groweth a religion and devotion in the faithful toward such places, and namely to this Mount Thabor (called in St. Jerome *Itabirium Ep. 17.*) there was great pilgrimage in the primitive Church, as unto all those places which our Saviour had sanctified with his presence and miracles, and therefore to the whole land of promise, for that cause called the Holy Land. *See St. Hiero. in Epitap. Paula. & ep. 17. & 18 ad Marcellam.*

2 Pet. 1:18

Exo. 3:5

The Holy Land

Elias

11. *Elias shall come.*] he distinguisheth here plainly between Elias in person, who is yet to come before the judgment: and between Elias in name, to wit, John the Baptist, who is come already in the spirit and virtue of Elias. So that it is not John Baptist only not principally of whom Malachi prophesieth (as our Adversaries say) but Elias also himself in person.

Luke 1:17
Mal. 4:5

True miracles only in the Catholic Church.

19. *Why could not we.*] No marvel if the Exorcists of the Catholic Church which have power to cast out devils, yet do it not always when they will, and many times which much ado: whereat the Apostles having received this *power before over unclean spirits, yet here cannot cast them out. But as for heretics, they can never do it, nor any other true miracle, to confirm their false faith.

Matt. 10

Gregorius Thaumaturgus

20. *Faith as mustard seed.*] This is the Catholic Faith, by which only all miracles are wrought: yet not of every one that hath the Catholic Faith, but of such as have a great and forcible faith and withal the gift of miracles. These are able as here we see by Christ's warrant not only to do other wonderful miracles here signified by this one, but also this very same, that is, to move mountains in deed, as St. Paul also presupposeth, and St. Jerome affirmeth, and ecclesiastical histories namely telleth of Gregorius Neocaesatiensis, that he moved a mountain to make room for the foundation of a Church, called therefore and for other his wonderful miracles, Thaumaturgus. And yet faithless Heretics laugh at such things and believe them not.

1 Cor. 13.
Hiero. in vita S. Hilarionis.
Niceph. li. 6 c. 17
Greg. Niss. de vit. Gregory.

Prayer and Fasting

21. *Prayer and fasting.*] The force of fasting and praying: where also we may see that the holy Church in exorcisms doeth according to the Scriptures, when we useth beside the name of JESUS, many prayers and much fasting to drive out Devils; because these also are here required beside faith.

The privileges and exemptions of the Clergy.

25. *The Children free.*] Though Christ to avoid scandal, paid tribute, yet in deed he showeth that both himself ought to be free from such payments (as being the kings son, as well by his eternal birth of God the Father, as temporal of David) and also his Apostles, as being of his family, and in them their successors the whole Clergy, who are called in Scripture the lot and portion of our Lord. Which exemption and privilege being grounded upon the very law of nature itself, and therefore practiced even among the Heathen (*Gen. 42:27*) good Christian Princes have confirmed and ratified by their laws in

the honor of Christ, whose ministers they are, and as it were the kings son, as St. Jerome declareth plainly in these words, *We for his honor pay not tributes, and as the King's son, are free from such payments.* Hiero. upon this place.

27. *Me and thee.*] A great mystery in that he paid not only for himself, but for Peter bearing the Person of the Church, and in whom as the chief, the rest were contained. *Aug. q. ex no. Test. q. 75. to 4.*

Peter's
preeminence

CHAPTER 18

To his Disciples he preacheth against ambition the mother of Schism: 7. foretelling both the author whosoever he be, and also his followers, of their woe to come. 10. and showing on the contrary side, how precious Christian souls are to their Angels, to the Son of man, and to his Father. 15. charging us therefore to forgive our brethren, when also we have just cause against them, be it never so often, and to labor their salvation by all means possible.

Mark 9:34
Luke 9:46

AT that hour the Disciples came to JESUS, saying. Who, thinkest thou, is the greater in the kingdom of heaven?

2. And JESUS calling unto him a little child, set him in the midst of them,
3. And said, Amen I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven.

4. Whosoever therefore shall humble himself as this ^vlittle child, he is the greater in the kingdom of heaven.

5. And he that shall receive one such little child in my name, receiveth me.

Mark 9:42
Luke 17:2

6. And ^{*}he that shall scandalize one of these little ones that believe in me, it is expedient for him that a millstone be hanged about his neck, and that he be drowned in the depth of the sea.

7. Woe to the world because of scandals. for it is necessary that scandals do come: but nevertheless woe to that man by whom the scandal cometh.

Matt. 5:30
Mark 9:43

8. And ^{*}if thy hand, or thy foot scandalize thee: cut it off, and cast it from thee. It is good for thee to go into life maimed or lame, rather than having two hands or two feet, to be cast into everlasting fire.

9. And if thine eye scandalize thee, pluck him out, and cast him from thee. It is good for thee having one eye to enter into life, rather than having two eyes to be cast into the hell of fire.

Luke 19:10
Luke 15:4

10. See that you despise not one of these little ones: for I say to you that their Angels, in heaven always do see the face of my father which is in heaven.

11. For the ^{*}Son of man is come to save that which was perished.

12. ^{*}How think you? If a man have an hundred sheep, and one of them shall go astray: doth he not leave ninety-nine in the mountains, and goeth to seek that which is strayed?

13. And if it chance that he find it: Amen I say to you, he rejoiceth more for that, than for the ninety-nine that went not astray.

14. Even so it is not the will of your father, which is in heaven, that one perish of these little ones.

Luke 17:3

15. But ^{*}if thy brother shall offend against thee, go, and rebuke him between thee and him alone. If he shall hear thee, thou shalt gain thy brother.

16. And if he will not hear thee, join with thee besides, one or two: that in the mouth of ^{*}two or three witnesses every word may stand.

Deut. 19:15

17. And if he will not hear them, ^vtell the Church. ***And if he will not hear the Church, let him be to thee as the heathen and the Publican.***

18. Amen I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven: and whatsoever you shall loose upon earth, shall be loosed also in heaven.

19. Again I say to you, that if two of you shall ^vconsent upon earth, concerning every thing whatsoever they shall ask, it shall be done to them of my father which is in heaven.

20. For where there be two or three gathered in my name, there am I in the midst of them.

The Gospel on
Michaelmas day Sept.
29. And upon his
Apparition May 8.

^vHumility, innocency,
simplicity, commended
to us in the state and
person of a child.

The Gospel upon
Tuesday the 3rd week
in Lent.

^vThat is (as St.
Chrysostom here
expoundeth it) tell the
Prelates and chief
Pastors of the Church:
for they have
jurisdiction to bind and
loose such offenders
by the words following
v. 18

The Gospel of Saint Matthew

^All joining together in the unity of Christ's Church in Councils and Synods, or public prayers, is of more force than of any particular man.

The Gospel upon the 21st Sunday after Pentecost.

21. Then came Peter unto him and said, *Lord, how often shall my brother offend against me, and I forgive him? until seven times ?
22. JESUS said to him: I say not to thee, *until seven times: but until seventy times seven times.
23. Therefore is the kingdom of heaven likened to a man being a king, that would make an account with his servants.
24. And when he began to make the account, there was one presented unto him that owed him ten thousand talents.
25. And having not whence to repay it, his lord commanded that he should be sold, and his wife and children, and all that he had, and it to be repaid.
26. But that servant falling down, besought him, saying, Have patience toward me, and I will repay thee all.
27. And the lord of that servant moved with pity, dismissed him and the debt he forgave him.
28. And when that servant was gone forth, he found one of his fellow servants that did owe him an hundred pence: and laying hands upon him throttled him, saying, Repay that thou owest.
29. And his fellow servant falling down, besought him, saying, Have patience toward me, and I will repay the all.
30. And he would not: but went his way, and cast him into prison, till he repaid the debt.
31. And his fellow servants seeing what was done, were very sore, and they came, and told their lord all that was done.
32. Then his lord called him: and he said unto him, Thou ungracious servant, I forgave thee all the debt because thou besoughtest me:
33. Oughtest not thou therefore also to have mercy upon thy fellow servant, even as I had mercy upon thee?
34. And his lord being angry delivered him to the tormentors, until he repaid all the debt.
35. So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts.

Luke 17:4

ANNOTATIONS

Chapter 18

1. *Who is the greater.*] The occasion of this question and of their contention for superiority among the rest of their infirmities which they had before the coming of the Holy Ghost, was (as certain holy Doctors write) upon emulation toward Peter, whom only they saw preferred before the rest in the payment of the tribute, by these words of our Saviour, Give it them for me and thee. *Chrys. ho. 59., Hiero. in Matt.* Upon this place. c. 17 v. 27

7. *Scandals.*] The simple be most annoyed by taking scandal of their preachers, Priests, and elders ill 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 ill example and slanderous life the people be scandalized.

8. *Hand, foot, eye.*] By these parts of the body so necessary and profitable for a man, is signified, that whatsoever is nearest and dearest to us, wife, children, friends, riches, all are to be contemned and forsaken for to save our soul.

10. *Their Angels.*] A great dignity and a marvelous belief that every one hath from his nativity an angel for his custody and patronage against the wicked before the face of God. *Hiero. upon this place.* And the thing is so plain, that Calvin dare not deny it, and yet he will needs doubt of it, *lib. 1. Inst. c. 14. sect. 7.*

17. *Not hear the Church.*] Not only Heretics, but any other obstinate offender that will not be judged nor ruled by the Church, may be excommunicated, and so made as an Heathen or Publican was to the Jews, by the discipline of the same, casting him out of the fellowship of Catholics. Which excommunication is a greater punishment than if he were executed by sword, fire and wild beasts. *Aug. cont. Adv. leg. li. 1. c. 17.* And again he saith, man is more sharply and pitifully bound by the Church's keys, than with any iron or adamantine manacles or fetters in the world. *August. ibidem.*

17. *Heathen.*] Heretics therefore because they will not hear the Church, be no better nor no otherwise to be esteemed of Catholics, than heathen men and Publicans were esteemed among the Jews.

Protection of Angels

Disobedience to the Church

Excommunication

Matt. 16:19 18. *You shall bind.*] As before he gave this power of binding and loosing over the whole, first of all and principally to Peter, upon 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. *Hierom. lib. 1. c. 14. advers. Jouin. and Epist. ad Heliod. Cyprian. de Unit. Eccl. nu. 1.*

Li. 1 de poenit. c. 2 18. *Shall loose.*] Our Lord giveth no less right and authority to the Church to loose, than to bind, as St. Ambrose writeth against the Novatians, who confessed that the Priests had power to bind, but not to loose.

20. *In the midst of them.*] Not all assemblies may challenge the presence of Christ, but only such as be gathered together in the unity of the Church, and therefore no conventicles of Heretics directly gathering against the Church, are warranted by this place. *Cypr. de unit. Eccles. nu. 7. 8.*

23. *Seventy times seven.*] There must be no end of forgiving them that be penitent, either in the Sacraments by absolutions, or one man another their offenses.

Power to bind and loose.

Catholic assemblies.

CHAPTER 19

He answereth the tempting Pharisees, that the case of a man with his wife shall be (as in the first institution it was) utterly indissoluble, though for one cause he may be divorced. 10. And thereupon to his Disciples he highly commendeth single life for heaven. 13. He will have children come unto him. 16. He showeth what is to be done to enter into life everlasting: 20. What also, for a rich man to be perfect: 27. As also what passing reward they shall have which follow that his counsel of perfection: 29. yea though it be but in some one piece.

THE fourth part of this Gospel, Christ's coming into Jewry toward his Passion.

Mark 10:1 **A**ND it came to pass, when JESUS had ended these words, he departed from Galilee, and came into the coasts of Jewry beyond Jordan,

2. And great multitudes followed him: and he cured them there.

3. And there came to him the Pharisees tempting him, and saying, Is it lawful for a man to dismiss his wife, for every cause?

4. Who answering, said to them, Have ye not read, that he which did 'make' from the beginning, *made them male and female?*

5. And he said. *For this cause, man shall leave father and mother, and shall cleave to his wife: and they two shall be in one flesh.*

6. Therefore now they are not two, but one flesh. That therefore which God hath joined together, let not man separate.

Deut. 24:1 7. They say to him, Why then *did Moses command to give a bill of divorce, and to dismiss her?

8. He saith to them: Because Moses for the hardness of your heart permitted you to dismiss your wives: but from the beginning it was not so.

Matt. 5:32 9. And I say to you, that *whosoever shall dismiss his wife, but for fornication, and shall marry another, committeth adultery: and he that shall marry her that is dismissed, committeth adultery.

Mark 10:11 10. His Disciples say unto him: If the case of a man with his wife be so, it is not expedient to marry.

Luke 16:18 11. Who said to them, Not all ^vtake this word, but they, to whom it is given.

1 Cor. 7:11 12. For there are eunuchs, which were born so from their mother's womb: and there are eunuchs, which were made by men: and there are eunuchs, which have gelded themselves for the kingdom of heaven. He that can take, let him take.

Mark 10:13 13. Then *were little children presented to him, that he should impose hands upon them and pray. And the Disciples rebuked them.

Luke 18:15 14. But JESUS said to them: Suffer the little children, and stay them not from come to me: for the kingdom of heaven is for such.

15. And when he had imposed hands upon them, he departed from thence.

Mark 10:17 16. And *behold one came and said to him, Good master, what good shall I do that I may have life everlasting?

Luke 18:18 17. Who said to him, What askest thou me of good? One is good, God. But ^vif thou wilt enter into life, keep the commandments.

The Gospel for Marriage. And for St. Agatha, Sept. 5.

^v χωρουσι
capiunt

Exo. 20:13

The Gospel of Saint Matthew

¶ I see not (saith St. Augustine) why Christ should say, If thou wilt have life everlasting, keep the commandments: if without observing of them, by only faith one might be saved. *Aug. de Fid. et Op. c. 15*

¶ St. Mark expoundeth it thus, rich men trusting in their riches, *ca. 10:24*

The Gospel upon the Conversion of St. Paul, Jan. 25. And in a votive Mass of SS. Peter and Paul, and for holy Abbots.

¶ Hereof is gathered that the Apostles among other things left their wives also to follow Christ. *Hiero. li. 1 advers. Iouin.*

18. He saith to him, Which? And JESUS said, *Thou shalt not murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness.*
19. *Honour thy father and thy mother, *Thou shalt love thy neighbor as thy self.*
20. The young man saith to him : All these have I kept from my youth, what is yet wanting unto me?
21. JESUS said to him, If thou wilt be perfect, go sell the things thou hast, and give to the poor, and thou shalt have treasure in heaven: and come follow me.
22. And when the young man had heard this word, he went away sad: for he had many possessions.
23. And JESUS said to his Disciples, Amen I say to you, that a rich man shall hardly enter into the kingdom of heaven.
24. And again I say to you, it is easier for a camel to pass though the eye of a needle, ¶then for a rich man to enter into the kingdom of heaven.
25. And when they had heard this, the disciples marveled very much, saying, Who then can be saved?
26. And JESUS beholding, said to them. With men this is impossible: but with God all things are possible.
27. Then Peter answering, said to him, Behold we have left all things, and have followed thee: what therefore shall we have?
28. And JESUS said to them, Amen I say to you, that you which have followed me, in the regeneration, when the Son of man shall sit in the seat of his majesty, you also shall sit upon twelve seats, judging the twelve tribes of Israel.
29. And every one that hath left house, or brethren, or sisters, or father, or mother, or *wife, or children, or lands for my names sake: shall receive an hundred fold, and shall possess life everlasting.
30. And *many shall be first, that are last: and last, that are first.

Lev. 19:18

Mark 10:31
Luke 13:30

ANNOTATIONS

Chapter 19

Marriage after divorce unlawful. *Epitaph. Fabiola.*

1. *Not man separate.*] This inseparability betwixt man and wife riseth of that, that wedlock is a Sacrament. *Aug. li. 3. de pec. origine c. 34. 10. 7., De nupt. & concupis. li. 1. c. 10.*

9. *But for fornication.*] For adultery one may dismiss another, *Matt. 5.* But neither party can marry again for any cause during life. *Aug. li. 11. de adult. coniug. c. 21. 22. 24.* for the which unlawful act of marrying again, Fabiola that noble matron of Rome albeit she was the innocent part, did public penance, as St. Jerome writeth in her high commendation therefore. And in St. Paul *Ro. 7.* it is plain that she which is with another man, her husband yet living, shall be called an adulteress: contrary to the doctrine of our Adversaries.

11. *Not all take.*] Whosoever have not this gift given them, it is either for that they will not have it, or for that they fulfill not that which they will: and they that have this gift or attain to this word, have it of God and their own free will. *Aug. li. de grat. & lib. arbit. c. 4.* So that it is evident no man is excluded from this gift, but (as Origen here saith) it is given to all that ask for it: contrary to our Adversaries that say it is impossible, and that for excuse of breaking their vows, wickedly say, they have not the gift.

Orig. tract. 7
in Matt.

Vow of Chastity

12. *Gelded themselves.*] They geld themselves for the kingdom of heaven which vow chastity. *Aug. de virginitate c. 24.* which proveth those kind of vows to be both lawful, and also the more meritorious, and more sure to obtain life everlasting, than the state of wedlock, contrary to our Adversaries in all respects.

Counsels not Precepts

Aug. ser. 6 de temp.

14. *He that can.*] It is not said of the precepts, keep them who can, for they be necessary under pain of damnation to be kept: but of counsels only (as of virginity, abstaining from flesh and wine, and of giving all a man's goods away to the poor) it is said, He that can attain to it, let him do it: which is counsel only, not a commandment. Contrary to our Adversaries that say, there are no counsels, but only precepts.

Bishops and Religious mens blessing.

15. *Impose.*] They knew the valor of Christ's blessing, and therefore brought their children to him: as good Christian people have at all times brought their children to Bishops to have their blessing. See Annotation before *Chap. 10, 12.* And of Religious men's blessing see *Ruffin. li. 2. c. 3. hist., St. Hierom in Epitaph. Paula c. 7* and in *vit. Hilarionis, Theodoret in historia sanctoru Patrum num. 8*

21. *If thou wilt be perfect.*] Lo, he maketh a plain difference between keeping the commandments, which is necessary for every man: and being perfect, which he counseleth only to them that will. And this is the state of great perfection which Religious men do profess, according to Christ's counsel here, leaving all things and following him.

The Religious state of perfection.

21. *Follow me.*] Thus to follow Christ is to be without wife and care of children, to lack property, and to live in common, and this hath great reward in heaven, above other states of life which, St. Augustine saith, the Apostles followed, and himself, and that he exhorted others to it as much as lay in him. *Aug. ep. 89 in fine, & in ps. 103 Conc. 3. post med.*

20. *All things possible.*] This of the camel through a needle's eye, being possible to God, although he neither hath done it, nor by like will do it: maketh against the blasphemous infidelity of our Adversaries that say, God can do no more than he hath done or will do. We see also that God can bring a camel though a needle's eye, and therefore his body through a door, and out of the sepulchre shut, and out of his mother a virgin, and generally above nature and contrary to nature do with his body as he will.

27. *Lest all.*] This perfection of leaving all things the Apostles vowed. *Aug. li. 17 de Civ. Dei. c.4.*

27. *What shall we have.*] They leave all things in respect of reward, and Christ doeth well allow it in them by his answer.

Vow of Poverty in respect of reward.

Aug. in Ps. 121.

28. *You also shall sit.*] Note that not only Christ, who is the principal and proper judge of the living and the dead, but with him the Apostles and all perfect Saints shall judge: and yet that doeth nothing derogate to his prerogative, by whom and under whom they hold this and all other dignities in this life and the next.

CHAPTER 20

To show how through God's grace the Jews shall be overrun of the Gentiles, although they begin 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 two suitors to think rather of suffering with him: 24. And teaching us (in the rest of his Disciples) not to be grieved at our Ecclesiastical Superiors, considering they are (as he was himself) to toil for our salvation. 29. Then going out of Jericho, he giveth sight unto two blind.

THE kingdom of heaven is like to a man that is a householder which went forth early in the morning to hire workmen into his vineyard.

The Gospel upon the Sunday of Septuagesme.

2. And having made covenant with the Workmen for a penny a day, he sent them into his vineyard.

3. And going forth about the third hour, he saw other standing in the market place idle,

4. And he said to them, Go you also into the vineyard: and that which shall be just, I will give you.

5. And they went their way. And again he went forth about the sixth and the ninth hour: and did likewise.

6. But about the eleventh hour he went forth and found other standing, and he saith to them, What stand you here all the day idle?

7. They say to him, Because no man hath hired us. He saith to them, Go you also into the vineyard.

8. And when evening was come, the lord of the vineyard saith to his bailiff, Call the workmen, and pay them their hire, beginning from the last even to the first.

9. Therefore when they were come that came about the eleventh hour, they received every one a penny.

10. But when the first also came, they thought that they should receive more: and they also received every one a penny.

11. And receiving it they murmured against the good man of the house,

12. Saying: These last have continued one hour: and thou hast made them equal to us that have borne the burden of the day and the heats.

13. But he answering said to one of them, Friend, I do thee no wrong: didst thou not covenant with me for a penny?

14. Take that which is thine, and go: I will also give to this last even as to thee also.

^The Jews are noted for envying the vocation of the Gentiles, and their reward equal with themselves.

The Gospel of Saint Matthew

<p>The Gospel in a votive Mass of the holy Cross</p>	<p>15. Or, is it not lawful for me to do that I will? is thine eye naught, because I am good 16. So shall the last, be first, and the first, last. For many are called, but few elect.</p>	<p>Mark 10:32 Luke 18:31.</p>
<p>The Gospel upon St. James day July 21. And St. John's anteportam Latinam May 6.</p>	<p>17. *And JESUS going up to Jerusalem, took the twelve Disciples apart, and said to them, 18. Behold we go up to Jerusalem, and the Son of man shall be delivered to the chief priests and to the Scribes, and they shall condemn him to death, 19. And shall deliver him to the Gentiles to be mocked, and scourged, and crucified, and the third day he shall rise again. 20. *Then came to him the mother of the sons of Zebedee with her sons, adoring and desiring some thing of him. 21. Who said to her, What wilt thou? She saith to him, Say that these my two sons may sit, one at thy right hand, and one at thy left hand in thy kingdom. 22. And JESUS answering, said, You know not what you desire. Can you drink of the cup that I shall drink of? They say to him, we can. 23. He saith to them, My cup in deed you shall drink of: but to sit at my right hand and left, is not mine to give to you: but to whom it is prepared of my father. 24. And the ten hearing it were moved with indignation against the two brethren. 25. And JESUS called them unto him, and said, *You know that the princes of the gentiles 26. It shall not be so among you. but whosoever will be the greater among you, let him be your minister: 27. And he that will be first among you, shall be your servant. 28. Even as the Son of man is not come to be ministered unto, but to minister, and to give his life a redemption for many. 29. And *when they went out from Jericho, a great multitude followed him. 30. And behold two blind men sitting by the way side, hear that JESUS passed by, and they cried out saying, Lord, have mercy upon us, son of David. 31. And the multitude rebuked them that they should hold their peace. But they cried out the more, saying, Lord, have mercy upon us, son of David. 32. And JESUS stood, and called to them, and said, What will ye that I do to you? 33. They say to him, Lord, that our eyes may be opened. 34. And JESUS having compassion on them, touched their eyes. And immediately they saw, and followed him.</p>	<p>Mark 10:35 Mark 10:41 Luke 22:25 Mark 10:46</p>

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

ANNOTATIONS

Chapter 20

<p>Diversity of glory in heaven.</p>	<p>1. <i>In the morning.</i>] God called some in the morning, that is, in the beginning of the world, as Abel, Enoch, Noah, and other the just and faithful of the first age: at the third hour, Abraham, Isaac, and Jacob, and the rest of their age: at the sixth hour of the day, Moses, Aaron, and the rest: at the ninth hour, the Prophets: at the eleventh, that is, at the later end of the world, the Christian Nations. <i>Aug. de verb. Domini ser. 59.</i> briefly, this calling as diverse hours signifieth the calling of the Jews from time to time in the first ages of the world, and of the Gentiles in this later age thereof. It signifieth also that God calleth countries to the faith, some sooner, some later: and particular men to be his servants, some younger, some elder, of diverse ages.</p>	<p>1 Cor. 13.</p>
<p>Difference of merits and reward.</p>	<p>9. <i>Penny.</i>] The penny promised to all, was life everlasting, which is common to all that shall be saved: but in the same life there be degrees of glory, as betwixt star and star in the element. <i>Aug. li. de virginit. c. 26.</i></p> <p>16. <i>Few Elect.</i>] Those are elect which despised not their caller, but followed and believed him: for men believe not but of their own free will. <i>Aug. li. 1 ad Simplic. q. 2.</i></p> <p>23. <i>To whom it is prepared.</i>] The kingdom of heaven is prepared for them that are worthy of it and deserve it by their well doing, as in holy Scripture it is very often. <i>That God will repay every man according to his works,</i> and, <i>Come ye blessed, possess the kingdom prepared for you. Why? Because I was hungry, and you gave me meat: thirsty, and you gave me drink: etc.</i> Therefore doeth Christ say here <i>It is not mine to give,</i> because he is just and will not give it to every man without respect of their deserts: yet not alike to every one, but diversely according to greater or lesser merits as here St. Chrysostom maketh it plain, when our Saviour calleth them, that although they suffer martyrdom for his sake, yet he hath not to give them the two chief places. <i>See St. Hiero. Upon this place, and li. 2 adv.</i></p>	<p>Matt. 16:28 Rom. 2:6 Matt. 25:34 Chrys. ho. 66 in Matt.</p>

Iouin. c. 15. This also is a lesson for them that have to bestow ecclesiastical benefices, that they have no carnal respect to kindred etc. but to the worthiness of the persons.

Jo. 13:23 28. *As the son of man.*] Christ himself as he was the Son of man, was their and our Superior, and Lord and Master, notwithstanding his humility: and therefore it is pride and haughtiness which is forbidden, not Superiority or Lordship, as some Heretics would have it.

CHAPTER 21

Being now come to the place of his Passion, he entereth with humility and triumph together: 12. Showeth his zeal for the house of God joined with great marvels. 15. And to the Rulers he boldly defendeth the acclamations of the children. 18. He curseth also the fruitless leafy tree: 21. announceth his power by the witness of John: 28. and foretelleth him in two parables their reprobation (With the Gentiles vocation) for their wicked desires, as and consequently their irreparable damnation that shall ensue thereof.

THE FIFTH part, of the Holy Week of his Passion in Jerusalem.

Mark 11:1
Luke 19:20
John 12:15

AND when they drew nigh to Jerusalem, and were come to Bethphage unto Mount Olivet, then JESUS sent two Disciples,

The Gospel on Palm Sunday before the reading of the Psalm

2. Saying to them, Go ye into the town that is against you, and immediately you shall find an ass tied and a colt with her: loose them and bring them to me:

PALM SUNDAY

3. And if any man shall say ought unto you, say ye, that our Lord hath need of them: and forthwith he will let them go.

Esa. 62:11
Zach. 9:9

4. And this was done that it might be fulfilled which was spoken by the Prophet, saying,

5. **Say ye to the daughter of Sion, Behold thy king cometh to thee, meek, and sitting upon an ass and a colt the foal of her that is used to the yoke.**

6. And the Disciples going did as JESUS commanded them.

7. And they brought the ass and the colt: and laid their garments upon them, and made him to sit thereon.

8. And a very great multitude spread their garments in the way: and others did cut boughs from the trees, and strewed them in the way:

9. And the multitudes that went before and that followed, cried, saying,

Psalms
117:26

10. **Hosanna to the son of David: blessed is he that cometh in the name of our Lord. Hosanna in the highest.**

The Gospel upon Tuesday the first week of Lent.

11. And when he was entered Jerusalem, the whole city was moved, saying, Who is this? And the people said, This is JESUS the Prophet, of Nazareth in Galilee.

Mark 11:15
Luke 19:45
Esa. 56:7
Lev. 7:11

12. And *JESUS entered into the temple of God, and cast out all that ^vsold and bought in the temple, and the tables of the bankers, and the chairs of them that sold pigeons he overthrew:

^vHow much the abuse of Churches by merchandising, walking, or other

13. 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.**

14. And there came to him the blind, and the lame in the temple: and he healed them.

15. And the chief priests and Scribes seeing the marvelous things that he did, and the children crying in the temple, and saying, **Hosanna to the son of David:** they had indignation,

profane occupying of them, displeaseth God, here we may see.

Psalms 8:3

16. And said to them, Very well, have you never read, That **out of the mouth of infants and sucklings thou has perfected praise?**

17. And leaving them, he went forth out of the city into Bethania, and remained there.

MONDAY

18. And in the morning returning into the city, he was an hungred.

Mark 11:13

19. *And seeing a ^vcertain fig tree by the way side, he came to it: and found nothing on it but leaves only, and he saith to it, Never grow there fruit of thee for ever.

^vThe Jews having the words of the law, and not the deeds were the fig tree full of leaves and void of fruit. *Aug. de verb. Do. Serm. 44.*

20. And incontinent the fig tree was withered. And the Disciples seeing it, marvelled saying, How is it withered incontinent?

Matt. 17:20

21. And JESUS answering said to them, Amen I say to you, *if you shall have faith, and stagger not, not only that of the fig tree shall you do, but and if you shall say to this mountain, Take up and throw thyself into the sea, it shall be done.

TUESDAY

22. And all things whatsoever you shall ask in prayer believing, you shall receive.

The Gospel of Saint Matthew

23. And when he was come in to the temple, there came to him as he was teaching, the chief Priests and the ancients of the people, saying, *In what power doest thou these things? And who hath given thee this power? Mark 11:28
Luke 20:2
24. JESUS answering said to them, I also will ask you one word: which if you shall tell me, I also will tell you in what power I do these things.
25. The Baptism of John whence was it? from heaven or from men? But they thought within themselves, saying,
26. If we shall say from heaven, he will say to us, why then did you not believe him? but if we shall say from men: we fear the multitude. for all hold John as a Prophet.
27. And answering to JESUS they said, We know not. He also said to them, Neither do I tell you in what power I do these things.
28. But what is your opinion? A certain man had two sons: and coming to the first, he said, Son, go work today in my vineyard.
29. And he answering, said, I will not. But afterward moved with repentance he went.
30. And coming to the other, he said likewise. And he answering, said, I go Lord, and he went not.
31. Which of the two did the fathers will? They say to him, The first. JESUS saith to them, Amen I say to you, that the Publicans and whores go before you into the kingdom of God.
32. For John came to you in the way of justice: and you did not believe him. but the publicans and whores did believe him: but you seeing it, neither have ye had repentance afterward, to believe him.
33. Another parable hear ye: A man there was an householder who *planted a vineyard, and made a hedge round about it, and digged in it a press, and builded a tower, and let it out to husbandmen: and went forth into a strange country. Esay 5:1
Mark 12:1
Luke 20:9
34. And when the time of fruits drew nigh, he sent his servants to the husbandmen, to receive the fruits thereof.
35. And the husbandmen apprehending his servants, one they beat, another they killed, and another they stoned.
36. Again he sent other servants more than the former: and they did to them likewise.
37. And last of all he sent to them his son, saying, They will reverence my son.
38. But the husbandmen seeing the son, said within themselves, This is the heir, come, let us kill him, and we shall have his inheritance.
39. And apprehending him they cast him forth out of the vineyard, and killed him.
40. When therefore the lord of the vineyard shall come, what will he do to those husbandmen?
41. They say to him, The naughty men he will bring to naught: and his vineyard he will let out to other husbandmen, that shall render him the fruit in their seasons.
42. JESUS saith to them, ***Have you never read in the Scriptures, The stone which the builders rejected, the same is made into the head of the corner? By our lord was this done, and it is marvelous in our eyes.***
43. Therefore I say to you, that the kingdom of God shall be taken away from you, and shall be given to a nation yielding the fruits thereof. Psalm 117:22
44. And *he that falleth upon this stone, shall be broken: and on whom it falleth, it shall all to bruise him. Esay 8:14
45. And when the chief Priests and Pharisees had heard his parables, they knew that he spake of them.
46. And seeking to lay hands upon him, they feared the multitudes: because they held him as a Prophet.

ANNOTATIONS

Chapter 21

2. *You shall find.*] Christ by divine power both knew where these beasts were, being absent, and commanded them for his use, being another mans, and suddenly made the colt free to be ridden on, never broken before.

Hiero. in
Matt.
Aug. li. 12
cont. Faust. c.
42.

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

8. *Garments in the way.*] These offices of honor done to our Saviour extraordinarily, were very acceptable: and for a memory hereof the holy Church maketh a solemn Procession every year upon this day, specially in our country when it was Catholic, with the Blessed Sacrament reverently carried, as it were Christ upon the ass, and strawing of rushes and flowers, bearing of palms, setting up boughs, spreading and hanging up the richest clothes, the choir and choristers signing as here the children and the people. All done in a very goodly ceremony to the honor of Christ and the memory of his triumph upon this day. The like service and the like duties done to him in all other solemn processions of the Blessed Sacrament, and otherwise, be undoubtedly no less grateful.

9. *Hosanna.*] These very words of joyful cry and triumphant voice of gratulation to our Saviour, holy Church useth always in the Preface of the Mass, as it were the voice of the Priest and all the people (who then specially are attent and devout) immediately before the Consecration and Elevation, as it were expecting, and rejoicing at his coming.

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

16. *Mouth of infants.*] Young childrens' prayers proceeding from the instinct of God's spirit, be acceptable: and so the voices of the like, or of other simple folk now in the Church, though themselves understand not particularly what they say, be marvelous grateful to Christ.

22. *Believing.*] In respect of our own unworthiness, and of the thing not always expedient for us, we may well doubt when we pray, whether we shall obtain or no: but on God's part we must believe, that is, we must have no diffidence or mistrust either of his power or of his will, if we be worthy, and the thing expedient. And therefore St. Mark hath thus, *Have ye faith of God.*

23. *In what power?.*] The Heretics presumptuously think themselves in this point like to Christ, because they are asked, in what power they come, and who sent them: but when they have answered this question as fully as Christ did here by that which he insinuateth of John's testimony for his authority, they shall be heard, and till then they shall be still taken for those of whom God speaketh by the Prophet, *They ran, and I sent them not.*

28. *The first.*] The first son here is the people of the Gentiles, because Gentility was before there was a peculiar and chosen people of the Jews, and therefore the Jews here as the later, are signified by the other son.

Procession on Palm
Sunday with the
Blessed Sacrament.

All devout offices in
that kind, exceeding
grateful.

HOSANNA

Prayers not understood
of the party are
acceptable.

Heretics run, not sent.

Mark 11:22

Jer. 33

CHAPTER 22

Yet by one other parable he showeth the most deserved reprobation of the earthly and persecuting Jews, and the gracious vocation of the Gentiles in their place. 15. Then he defeateth the snare of the Pharisees and Herodians about paying tribute to Caesar. 23. He answereth also the invention of the Sadducees against the Resurrection: 34. and a question that the Pharisees ask to pose him: turning and posing them again, because they imagined that Christ should be no more than a man: 46. and so he putteth all the busy sects to silence.

AND JESUS answering, spake again in parables to them, saying:
2. The kingdom of heaven is likened to a man being a king, which made a marriage to his son.
3. And he sent his servants, to call them that were invited to the marriage: and they would not come
4. Again he sent other servants, saying, Tell them that were invited, Behold, I have prepared my dinner; my beeves and fatlings are killed, and all things are ready: come ye to the marriage.
5. But they neglected: and went their ways, one to his farm, and another to his merchandise:
6. And the rest laid hands upon his servants, and spitefully entreating them, murdered them.
7. But when the king heard of it, he was wroth, and sending his hosts, he destroyed those murderers, and burnt their city.
8. Then he saith to his servants, The marriage indeed is ready: but they that were invited, were not worthy.
9. Go ye therefore into the highways: and whosoever you shall find, call to the marriage.

The Gospel upon the
19 Sunday after
Pentecost.

The Gospel of Saint Matthew

¶Not only good men be within the Church, but also evil men. Against the Heretics of these days.

10. And his servants going forth into the ways, gathered together all that they found, both ¶bad and good: and the marriage was filled with guests.
11. And the king went in to see the guests: and he saw there a man not attired in a wedding garment.
12. And he saith to him: Friend, how camest thou in hither not having a wedding garment? But he was silent.
13. Then the king said to the waiters: Bind his hands and feet, and cast him into the utter darkness: there shall be weeping and gnashing of teeth.
14. For many be called, but few elect.
15. ¶Then the Pharisees departing, consulted among themselves for to entrap him in his talk. Mark 12:13
Luke 20:20
16. And they send to him their disciples with the Herodians, saying, Master, we know that thou art a true speaker, and teachest the way of God in truth, neither carest thou for any man: for thou dost not respect the person of men:
17. Tell us therefore what is thy opinion, is it lawful to give tribute to Caesar, or not?
18. But JESUS knowing their naughtiness, said: What do you tempt me, Hypocrites?
19. Show me the tribute coin. And they offered him a penny.
20. And JESUS saith to them; Whose is this image and inscription?
21. They say to him: Caesar's. Then he saith to them, Render therefore the things that are Caesar's to ¶Caesar: and the things that are Gods, to God. Acts 23:6
Deut. 25:5
22. And hearing it they marveled, and leaving him, went their ways.
23. That day there came to him the Sadducees, that say there is no resurrection: and asked him,
24. Saying: Master, Moses said, ***If a man die not having a child, that his brother marry his wife, and raise up seed to his brother.*** *Mark 11:19
Luke 20:27
25. And there were with us seven brethren: and the first having married a wife, died: and not having issue, left his wife to his brother,
26. In like manner the second and the third, and even to the seventh.
27. And last of all the woman died also.
28. In the resurrection therefore whose wife of the seven shall she be? for they all had her.
29. And JESUS answering, said to them, You do err, not knowing the Scriptures, nor the power of God.
30. For in the resurrection neither shall they marry nor be married: but are as the Angels of God in heaven.
31. And concerning the resurrection of the dead, have you not read that which was spoken of God saying to you,
32. ***I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not God of the dead, but of the living.*** Exo. 3:6
33. And the multitudes hearing it, marveled at his doctrine.
34. ¶But the Pharisees hearing that he had put the Sadducees to silence, came together: Mark 12:28
35. And one of them, a doctor of law, asked of him, tempting him,
36. Master, which is the great commandment in the law?
37. JESUS said to him, ***Thou shalt love the lord thy God from thy whole heart, and with thy whole soul, and with thy whole mind.*** Deut. 6:5
38. This is the greatest and the first commandment.
39. And the second is like to this, ***Thou shalt love thy neighbor as thyself.*** Lev. 19:18
40. On these two commandments dependeth the whole Law and the Prophets.
41. And ¶the Pharisees being assembled, JESUS asked them Mark 12:35
42. Saying, What is your opinion of Christ? Whose son is he? Luke 20:41
43. They say to him, David's. He said to them, How then doth David in spirit call him Lord, saying,
44. ***The Lord said to my Lord, sit on my right hand, until I put thine enemies the foot stool of thy feet?*** Psalm 109:1
45. If David therefore call him Lord, how is he his son?

The Gospel upon the 17 Sunday after Pentecost.

46. And no man could answer him a word: neither durst any man from that day ask him any more.

ANNOTATIONS

Chapter 22

2. *Marriage.*] Then did God the Father make this marriage, when by the mystery of the Incarnation he joined to his son our Lord, the holy Church for his spouse. *Greg. hom. 38.*

3. *Servants.*] The first servants here sent to invite, were the Prophets: the second, were the Apostles: and all that afterward converted countries, or that have and do reconcile men to the Church.

5. *One to his farm.*] Such as refuse to be reconciled to Christ's Church, allege often vain impediments and worldly excuses, which at the day of judgment will not serve them.

11. *A man not attired.*] It profiteth not much to be within the Church, and to be a Catholic, except a man be of good life, for such an one shall be damned, because with faith he hath not good works: as is evident by the example of this man, who was within, and at the feast as the rest, but lacked the garment of charity and good works. And by this man are represented all the bad that was called, and yet none of the elect, it is evident that the Church doth not consist of the elect only, contrary to our Adversaries.

21. *To Caesar.*] Temporal duties and payments exacted by worldly Princes must be paid, so that God be not defrauded of his more sovereign duty. And therefore Princes have to take heed, how they exact: and other, how they give to Caesar, that is, to their Prince, the things that are due to God, that is, to his Ecclesiastical ministers. Whereupon St. Athanasius receiveth these goodly words out of an epistle of the ancient and famous confessor Hosius Cordubensis to Constantius the Arian Emperor: Cease I beseech thee, and remember that thou art mortal, fear the day of judgment, intermeddle not with Ecclesiastical matters, neither do thou command us in this kind, but rather learn them of us. To thee God hath committed the Empire, to us he hath committed the things that belong to the Church: and as he that with malicious eyes carpeth thine Empire, gainsaith the ordinance of God: so do thou also beware, lest in drawing unto thee Ecclesiastical matters, thou be made guilty of a great crime. It is written, Give ye the things that are Caesars, to Caesar: and the things that are Gods, to God. Therefore neither is it lawful for us in earth to hold the Empire, neither hast thou (O Emperor) power over incense and sacred things. *Athan. Ep. ad Solit. vita agentes.* And St. Ambrose to Valentinian the emperor (who by the ill counsel of his mother Justina, an Arian, required of St. Ambrose to have one Church in Milan deputed to the Arian Heretics) 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 verily be yielded to Caesar: because the Temple of God cannot be Caesars right; which no man can deny but it is spoken with the honor of the Emperor. For what is more honorable than that the Emperor be said to be the son of the Church? For a good Emperor is within the Church, not above the Church. *Ambr. lib. 5. Epist. Orat. de Basil trad.*

30. *As Angels.*] As Christ proveth here, that in heaven they neither marry nor are married, because there they shall be as Angels: by the very same reason, is proved, that Saints may hear our prayers and help us, be they near or far off, because the Angels do so, and in every moment are present where they list, and need not to be near us, when they hear or help us.

30. *As Angels.*] Not to marry nor be married, is to be like Angels: therefore it 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. & hab. Virg. sub finem.*

32. *Of the dead.*] St. Jerome by this place disproveth the Heretic Vigilantius, and in him these of our time, which to diminish the honor of Saints, call men of purpose, dead men.

40. *Of these two.*] Hereby it is evident that all dependeth not upon faith only, but much more upon charity (though faith be the first) which is the love of God and of our neighbor, which is the sum of all the law and the prophets: because he that hath this double charity expressed here by these two principal commandments, fulfilleth and accomplisheth all that is commanded in the Law and the Prophets.

Worldly excuses
against reconciliation.

The Church consisteth
of good and bad.

Neither must temporal
Princes exact, nor their
subjects give unto
them Ecclesiastical
jurisdiction.

The Saints hear our
prayers.

Religious single life,
Angelical.

Not only faith.

CHAPTER 23

The Scribes and Pharisees after all this, continuing still incorrigible, although he will have the doctrine of their Chair obeyed, yet against their works (and namely their ambition) he openly inveigheth, crying to them eight woes for their eight fold hypocrisy and blindness: 34. and so concluding with the most worthy reprobation of that persecuting generation and their mother city Jerusalem with her Temple.

The Gospel of Saint Matthew

The Gospel upon
Tuesday the second
week in Lent

¶These phylacteries
were pieces of
parchment, wherein
they wrote the ten
commandments, and
folded it, and carried it
on their forehead
before their eyes,
imagining grossly and
superstitiously, that so
they fulfilled that
which is said in Deut.
6. *They shall be
immoveable before
thine eyes.* Hiero. in 23
Matt.

- T**HEN JESUS spake to the multitudes and to his Disciples, saying,
2. Upon the chair of Moses have sitten the Scribes and Pharisees.
 3. All things therefore whatsoever they shall say to you, observe ye and do ye: but according to their works do ye not, for they say and do not.
 4. For *they bind heavy burdens and importable: and put them upon men's shoulders but with a finger of their own they will not move them. Luke 11:46
Acts 15:10
 5. But they do all their works, for to be seen of men. For they make broad their ¶phylacteries, and enlarge their *fringes. Deut. 22:12
 6. And they love the first places at suppers, and *the first chairs in the synagogues, Nu. 15:38
 7. And salutations in the market place, and to be called of men, Rabbi. Mark 12:38
 8. But be not you called Rabbi. For one is your master, and all you are brethren.
 9. And call none father to yourself upon earth: for one is your father, he who is in heaven.
 10. *Neither be ye called masters; for one is your master, Christ. James. 3:1
 11. He that is the greater of you, shall be your servitor.
 12. And he that exalteth himself, shall be humbled: and he that humbleth himself, shall be exalted.
 13. But woe to you Scribes and Pharisees, hypocrites: because you shut the kingdom of heaven before men. For you yourselves do not enter in: and those that are going in, you suffer not to enter.
 14. Woe to you Scribes and Pharisees, hypocrites: because you *devour the widow's houses, preying long prayers. for this you shall receive the greater judgment. Luke 20:47
 15. Woe to you Scribes and Pharisees, hypocrites: because you go round about the sea and the land, to make one proselyte: and when he is made, you make him the child of hell double more then yourselves.
 16. Woe to you blind guides, that say, Whosoever shall swear by the temple, it is nothing: but he that shall swear by the gold of the temple, is bound.
 17. Ye foolish and blind; for whether is greater, the gold, or the temple that sanctifieth the gold?
 18. And whosoever shall swear by the altar, it is nothing: but whosoever shall swear by the gift that is upon it, is bound.
 19. Ye blind, for whether is greater, the gift, or the altar that sanctifieth the gift?
 20. He therefore that sweareth by the altar, sweareth by it and by all things that are upon it:
 21. And whosoever shall swear by the temple, sweareth by it and by him that dwelleth in it:
 22. And he that sweareth by heaven, sweareth by the throne of God and by him that sitteth thereon.
 23. Woe to you Scribes and Pharisees, hypocrites: because you tithe mint, and anise, and cumin, and have left the weightier things of the law, judgment, and mercy, and faith. These things you ought to have done, and not to have omitted.
 24. Blind guides, that strain a gnat, and swallow a camel.
 25. Woe to you Scribes and Pharisees, hypocrites: because you make clean that on the outside of the cup and dish, but within `you are full' of rapine and uncleanness. *they are full*
 26. Thou blind Pharisee, first make clean the inside of the cup and the dish, that the outside may become clean.
 27. Woe to you Scribes and Pharisees, hypocrites: because you are like to whited sepulchres, which outwardly appear to men beautiful, but within are full of dead men's bones and of all filthiness.
 28. So you also outwardly in deed appear to men just: but inwardly you are full of hypocrisy and iniquity.
 29. Woe to you Scribes and Pharisees, ye hypocrites: because you build the Prophets sepulchres, and garnish the monuments of just men, and say:
 30. If we had been in our fathers days, we had not been their fellows in the blood of the Prophets.
 31. Therefore you are a testimony to your own selves, that you are the sons of them that killed the Prophets.

	32. And fill you up the measure of your fathers.	
	33. You serpents, vipers broods, how will you flee from the judgment of hell?	The Gospel upon St. Steven's day Dec. 16
	34. Therefore behold I send unto you Prophets and wise men and scribes, and of them you shall kill and crucify, and of them you shall scourge in your Synagogues and persecute from city to city:	
Gen. 4:8 2 Par. 24:22	35. That upon you may come all the just blood that was shed upon the earth, from the blood of *Abel the just even unto the blood of *Zacharias the son of Barachias, whom you killed between the temple and the altar.	
	36. Amen I say to you, all these things shall come upon this generation.	
Luke 13:34	37. *Jerusalem, Jerusalem, which killest the Prophets, and stonest them that were sent to thee, how often would I gather together thy children as the hen thou ^v wouldest not?	^v Free Will.
	38. Behold, your house shall be left desert to you.	
	39. For I say to you, you shall not see me from hence forth till you say, Blessed is he that cometh in the name of our Lord.	

ANNOTATIONS

Chapter 23

	2. <i>Chair of Moses.</i>] God preserveth the truth of Christian religion in the Apostolic See of Rome, which is in the new law answerable to the chair of Moses, notwithstanding the Bishops of the same were never so wicked of life: yea though some traitor as ill as Judas were Bishop thereof, it should not be prejudicial to the Church and innocent Christians, for when our Lord providing said, Do that which they say, but do not as they do. <i>August. Epist. 165.</i>	The See of Rome preserved in truth.
Contra lit. Petil. li. 2 c. 31.	3. <i>Whatsoever they shall say.</i>] <i>Why</i> (saith St. Augustine) <i>doest thou call the Apostolic Chair the chair of pestilence? If for the men, why? Did our Lord Jesus Christ for the Pharisees, any wrong to the Chair wherein they sat? Did he not commend that chair of Moses, and preserving the honor of the chair, reprove them? For he saith: They sit upon the Chair of Moses, that which they say, do ye. Those things if ye did well consider, you would not for the men whom you defame, blaspheme the See Apostolic, wherewith you do not communicate.</i> And again he saith: <i>Neither for the Pharisees (to whom you compare us not of wisdom but of malice) did our Lord command the Chair of Moses to be forsaken, in which hair verily he figured his own, for he warneth the people to do that which they say, and not to do that which they do, and that the holiness of the Chair be in no case forsaken, nor the unity of the flock divided, for the naughty Pastors.</i>	
Contra lit. Petil. li. 2 c. 61.	6. <i>Love the first places.</i>] He condemneth not due places of superiority given or taken of men according to their degrees, but ambitious seeking for the same, and their proud heart and wicked intention, which he saw within them, and therefore might boldly reprehend them.	
	8. <i>One is your master.</i>] In the Catholic Church there is one Master, Christ our Lord, and under him one Vicar, with whom all Catholic Doctors and teachers are one, because they teach all one thing, but in Arch-heretics it is not so, where every one of them is a diverse master, and teacheth contrary to the other, and will be called Rabbi and Master, every one of their own Disciples: Arius a Rabbi among the Arians, Luther among the Lutherans, and among the Calvinists Calvin.	Many masters are many Arch-Heretics.
1 Tim. 2 2 Tim. 1 *Eph. 4 1 Cor. 4:15	10. <i>Masters.</i>] Wycliffe and the like Heretics of this time do hereupon condemn degrees of Scholars and titles of Doctors and Masters: where they might as well reprove St. Paul for calling himself <i>Doctor and Master of the Gentiles</i> : and for saying that there should be always <i>Doctors</i> 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 St. Paul for calling himself the only spiritual father of the Corinthians, but in deed nothing is here forbidden but the contentious divisions and partiality of such as make themselves ringleaders of schisms and sects, as Donatus, Arius, Luther, Calvin.	Doctors, Masters, and spiritual fathers.
	13. <i>Scribes and Pharisees.</i>] In all these reprehensions it is much to be noted that our Saviour for the honor of Priesthood never reprehendeth Priests by that name. <i>Cypr. ep 65.</i> Whereas our Heretics use this name of purpose in reproach and despite.	The honor of Priesthood.
	14. <i>Praying long prayers.</i>] They are not reprehended here for the things themselves, which for the most part are good, as, long prayer, making proselytes, garnishing the Prophet's sepulchres, etc. but for their wicked purpose and intention, as before is said of fasting, prayers, alms, <i>Matt. 6.</i>	The intention.
	15. <i>Double more.</i>] They that teach that it is enough to have only faith, do make such Christians, as the Jews did Proselytes, children of Hell far more than before. <i>August. lib. de fide & oper. sap. 26.</i>	Not only faith.

The Gospel of Saint Matthew

The altar is sanctified by our Lord's body thereupon.

19. *Sanctifieth.*] Note that donaries and gifts bestowed upon Churches and altars, be sanctified by dedication to God, and by touching the altar and other holy things: as now specially the vessels of the sacrifice and Sacrament of Christ's body and blood, by touching the same, and the altar itself whereupon it is consecrated, whereof Theophylacte writeth thus upon this place: *In the old law Christ permitteth not the gift to be greater than the altar, but with us, the altar is sanctified by the gift: for the hosts by the divine grace are turned into our Lord's body, and therefore in the altar also sanctified by them.*

Theophyl.
Mat. 23

21. *By him that dwelleth therein.*] By this we see that swearing by creatures, as by the Gospel, by Saints, is all referred to the honor of God, whose Gospel it is, whose Saints they are.

28. *Appear to men.*] Christ might boldly reprehend them so often and so vehemently for hypocrisy, because he knew their hearts and intentions but we that cannot see within men, may not presume to call mens external good doings, hypocrisy: but judge of men as we see and know.

29. *Garnish.*] Christ blameth not the Jews for adorning the sepulchres of the Prophets, but entwyteth⁸ them of malice toward him, and of that which by his divine knowledge he foresaw, that they would accomplish the wickedness of their fathers in shedding his blood, as their fathers did the blood of the Prophets. *Hilar.*

CHAPTER 24

To his Disciples (by occasion of Jerusalem and the Temples destruction) he foretelleth, 4. wheat things shall be before the consummation of the world, as specially, 14. the Church's full preaching unto all nations: 15. then, what shall be in the very consummation, to wit, Antichrist with his passing great persecution and seduction, but for a short time: 29. then incontinent, the Day of Judgment to our great comfort in those miseries under Antichrist. 31. As for the moment, to us it pertaineth not to know it, 17. but rather every man to watch, that we be not unprovided when he cometh to each one particularly by death.

AND JESUS being gone out of the temple, went. And his Disciples came to show him the buildings of the temple.

Mark 13:1
Luke 21:5

2. And he answering said to them, Do you see all these things? Amen I say to you, there shall not be left here a stone upon a stone that shall not be destroyed.

3. And when he was sitting upon Mount Olivet the Disciples came to him secretly, saying: Tell us when shall these things be? and what shall be the sign of thy coming, and of the consummation of the world?

4. And JESUS answering, said to them, Beware that no man seduce you:

5. For many will come in my name saying, I am Christ: and they shall seduce many.

6. For you shall hear of wars and bruits of wars. See that ye be not troubled. For these things must be done: but the end is not yet.

7. For nation shall rise against nation, and kingdom against kingdom; and there shall be pestilences, and famines, and earthquakes in places:

8. And all these are the beginnings of sorrows.

9. Then *shall they deliver you into tribulation, and shall kill: and you shall be odious to all nations for my name's sake.

10. And then many shall be scandalized: and they shall deliver up one another: and they shall hate one another.

11. And many ^vfalse prophets shall rise: and shall seduce many.

12. And because iniquity shall abound: the charity of many shall wax cold.

13. But he that shall persevere to the end, he shall be saved.

14. And this Gospel of the kingdom shall be preached in the whole world, for a testimony to all nations, and then shall come the consummation.

15. Therefore when you shall see *the abomination of desolation*, which was spoken of by Daniel the Prophet, standing in the holy place (he that readeth let him understand)

Dan. 9:27

The Gospel for a votive Mass in time of war, and for many Martyrs.

TUESDAY night.

^vThere were in the people false Prophets, as among you also shall be lying Masters, which shall bring in Sects of perdition. 2 *Pet.* 3.

The Gospel upon the last Sunday after Pentecost.

⁸entwyteth: from entwite rebuke reproach as a person, or to make thing of reproach

16. Then they that are in Jewry, let them flee to the mountains:
 17. And he that is on the housetop, let him not come down to take any thing out of his house.
 18. And he that is in the field, let him let him not go back to take his coat.
 19. And woe to them that are with child and that, give suck in those days.
 20. But pray that your flight be not in the winter, or on the Sabbath.
 21. For there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be.
 22. And unless those days had been shortened, no flesh should be saved: but for the elect the days shall be shortened.
 23. Then if any man shall say unto you, Lo ^vhere is Christ, or there: do not believe him.
 24. For there shall rise false Christs and false Prophets, and shall show great signs and wonders, so that the elect (if possible) may be induced into error.
 25. Lo I have foretold you. If therefore they shall say unto you,
 26. Behold he is in the desert: go ye not out: behold in the closets, believe it not.
 27. For as lightening cometh out of the east, and appeareth even into the west, so shall also the advent of the son of man be.
 28. Wheresoever the body is, thither shall the eagles also be gathered together.
 29. And immediately after the tribulation of those days, the ^{*}sun shall be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be moved:
 30. And then shall appear ^vthe sign of the Son of man in heaven: and then shall all tribes of earth bewail: and they shall see the Son of man coming in the clouds of heaven with much power and majesty.
 31. And he shall send his Angels with a trumpet, and a great voice: and they shall gather together his elect from the four winds, from the furthest parts of heaven even to the ends thereof.
 32. And of the fig tree learn a parable: When now the bough thereof is tender, and the leaves come forth, you know that summer is nigh.
 33. So you also, when you shall see these things, know ye that it is nigh even at the doors.
 34. Amen I say to you, that this generation shall not pass, till all these things be done.
 35. Heaven and earth shall pass, but my words shall not pass.
 36. But of that day and hour nobody knoweth, neither the Angels of heaven, but the Father alone.
 37. And as ^{*}in the days of Noe, so shall also the coming of the Son of man be.
 38. For as they were in the days before the flood, marrying and giving to marriage, even unto that day in which Noe entered into the ark,
 39. And knew not till the flood came, and took them all: so also shall the coming of the Son of man be.
 40. Then two shall be in the field: one shall be taken, and one shall be left.
 41. Two women grinding in the mill: one shall be taken, and one shall be left.
 42. Watch therefore, for ye know not what hour your Lord may come.
 43. But this know ye, that ^{*}if the good man of the house did know what hour the thief would come, he would surely watch, and would not suffer his house to be broken up.
 44. Therefore be you also ready, because at what hour you know not, the Son of man will come.
 45. Who, thinkest thou, is a faithful and wise servant, whom his lord hath appointed over his family, to give them mate in season?
 46. Blessed is that servant, whom when his lord cometh, he shall find so doing.
 47. Amen I say to you, that over all his goods shall he appoint him.
 48. But if that naughty servant shall say in his hart, My lord is long a coming:
 49. And shall begin to strike his fellow servants, and eateth, and drinketh with drunkards:
 50. The lord of that servant shall come in a day that he hopeth not, and an hour that he knoweth not,
 51. And shall divide him, and appoint his portion with the hypocrites: there shall be weeping and gnashing of teeth.

Eze. 32:7
 Joel 3:15
 Dan. 7:15

Gen. 7:5

1 Thess. 5:1

^vWhosoever draweth Christ or his Church from the Communion and fellowship of all Nations Christened, to one corner, town, or Country, believe him not. *Aug. de unit. Ec. c. 3.*

^vThis sign of the son of man is the holy Cross, which then shall appear to the Jews to their confusion. *Chrys. in Matt. ho. 77.* It shall be no less confusion to Heretics that cannot abide the sign thereof.

The Gospel for a Confessor that is a Bishop. And for St. Clement martyr, Nov. 23.

The Gospel of Saint Matthew

ANNOTATIONS

Chapter 24

The Church can never fail.	2. <i>Not left.</i>] This was fulfilled 40 years after Christ's Ascension by Vespasian the Emperor and his son Titus. <i>Euseb. li. 3. c. 6 & seq. ex Josepho.</i> upon which words, <i>thou shall not be left etc.</i> , which threaten the destruction of the Jew's Temple: and those words, <i>upon this Rock I will build my Church</i> , which promise the building of the Catholic Church of all nations: St. Chrysostom making a long comparison of these two prophecies of Christ, saith thus: Thou seest in both, his great and unspeakable power, in that he increased and built up them that worshipped him, and those that stumbled at him, he abased, destroyed, and plucked them up by the root. Doest thou see how whatsoever he hath built, no man shall destroy: and whatsoever he hath destroyed, no man shall build? He builded the Church, and no man shall 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 have endeavored both to destroy that, and could not: and they have attempted to build up this, and they could not do that neither. etc.	Mat. 16. <i>Li. adv. Gentes and Christus sit Deus prope fine.</i>
Heretics seduce under fair titles.	3. <i>The sign.</i>] Our Master knowing that it was not profitable nor seemly for them to know these secrets, gave them by way of prophecy, warning of diverse miseries, signs, and tokens, that should fall, some further off, and some nearer the latter day: by which the faithful might always prepare themselves; but never be certain of the hour, day, month, nor year, when it should fall. <i>Aug. Ep. 80.</i> 4. <i>Seduce.</i>] The first and principal warning, needful for the faithful from Christ's Ascension to the very end of the world, is that they be not deceived by Heretics, which under the titles of true teachers and the name of Christ and his Gospel, will seduce many. 5. <i>I am Christ.</i>] Not only such as have named themselves Christ, as Simon, Menander, and such like: but all Arch-heretics be Christs to their followers, Luther to the Lutherans, Calvin to the Calvinists: because they believe them, rather than Christ speaking in his Church.	
The Gospel now preached to Infidels.	12. <i>Iniquity abound.</i>] When Heresy and false teachers reign in the world, namely toward the latter day, wicked life aboundeth, and charity decayeth. 14. <i>Shall be preached.</i>] The Gospel hath been preached of late years, and now is, by holy Religious men of diverse Orders, in sundry great countries which never heard the Gospel before, as it is thought.	
The Abomination of Desolation.	15. <i>Abomination of desolation.</i>] This abomination of desolation foretold, was first partly fulfilled in diverse profanations of the Temple of Jerusalem, when the sacrifice and service of God was taken away. But specially it shall be fulfilled by Antichrist and his Precursors, when they shall abolish the holy Mass, which is the Sacrifice of Christ's body and blood, and the only sovereign worship due to God in his Church: as St. Hippolytus writeth in these words: The Churches shall lament with great lamentation, because there shall neither oblation be made, nor incense, nor worship grateful to God. But the sacred houses of Churches shall be like to cottages, and the precious body and blood of Christ shall not be extant (openly in Churches) in those days, the Liturgy (or Mass) shall be extinguished, the Psalmody shall cease, the reciting of the Scriptures shall not be heard. <i>Hippol. de Antichristo.</i> By which it is plain that the Heretics of these days be the special fore-runners of Antichrist.	
The abolishing of the holy sacrifice of the Mass by AntiChrist and his ministers.	22. <i>Shall be shortened.</i>] The reign of Antichrist shall be short, that is, three years and a half. <i>Dan. 7. Apoc. 11.</i> Therefore the Heretics are blasphemous and ridiculous, that say, Christ's Vicar is Antichrist, who hath sitten these 1500 [now almost 2000, ed.] years.	
Antichrist.	24. <i>Great signs.</i>] These signs and miracles shall be to the outward appearance only, for St. Paul calleth them *lying signs, to seduce them only that shall perish. Whereby we see that if Heretics could work feigned and forged miracles, yet we ought not to believe them, much less when they cannot so much as seem to do any.	2 Thess. 2.
The secret conventicles of Heretics.	26. <i>In closets.</i>] Christ having made the Church's authority bright and clear to the whole world, warneth the faithful to take heed of Heretics and Schismatics, which have their conventicles aside in certain odd places and obscure corners, alluring curious persons unto them. <i>Aug. li. 1 q. Evang. q. 18.</i> For as for the coming together of Catholics to serve God in secret places, that is a necessary thing in time of persecution, and was used of Christians for three hundred years together after Christ, *and the Apostles also and disciples came together in Jerusalem for fear of the Jews. And Catholics do the same at this day in our country, not drawing religion into corners from the society of the Catholic Church, but practicing secretly the same faith, that in all Christendom shineth and appeareth most gloriously.	Acts 1:12
Catholic Christians secretly assembling in time of persecution.	29. <i>Immediately.</i>] If the latter day shall immediately follow the persecution of Antichrist, which is to endure but three years and a half, as is aforesaid: then is it mere blasphemy to say, God's Vicar is Antichrist, and that (by their own limitation) these thousand years almost.	
Antichrist.		

CHAPTER 25

Continuing his Sermon, he bringeth two parables, of the ten Virgins, and of Talents, to show how it shall be in Doomsday with the Faithful that prepare, and that prepare not themselves. 31. Then also without parables he showest that such Faithful as do works of mercy, shall have for them life everlasting: and such as do not, everlasting damnation.

THEN shall the kingdom of heaven be like to ten virgins: which taking their lamps went out to meet the bridegroom and the bride.

2. And five of them were foolish, and five wise.
3. But the five foolish, having taken their lamps, did not take oil with them:
4. But the five wise did take oil in their vessels with the lamps.
5. And the bridegroom tarrying long, they slumbered all and slept.
6. And at midnight there was a clamor made: Behold the bridegroom cometh, go ye forth to meet him.
7. Then arose all those virgins: and they trimmed their lamps.
8. And the foolish said to the wise, Give us of ^vyour oil, for our lamps are going out.
9. The wise answered, saying, Lest peradventure there suffice not for us and for you, go ye rather to them that sell, and buy for yourselves.
10. And whiles they went to buy, the bridegroom was come: and they that were ready, entered with him to the marriage, and the gate was shut.
11. But last of all come also the other virgins, saying: Lord, Lord, open to us.
12. But he answering said, Amen I say to you, I know you not.
13. Watch ye therefore, because you know not the day nor the hour.
14. For ^{*}even as a man going into a strange country, called his servants, and delivered them his goods.
15. And to one he gave five talents, and to another two, and to another one, to every one according to his proper faculty: and immediately he took his journey.
16. And he that had received the five talents, went his way, and occupied with the same, and gained other five.
17. Likewise also he that had received the two, gained other two.
18. But he that had received the one, going his way digged into the earth, and hid his lord's money.
19. But after much time the lord of those servants cometh, and made a count with them.
20. And there came he that had received the five talents, and offered other five talents, saying, Lord, five talents thou didst deliver me, behold ^vI have gained other five besides.
21. His lord said unto him: Well fare thee, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things: enter thou into the joy of thy lord.
22. And there came also he that had received the two talents, and said, Lord, two talents thou didst deliver me: behold I have gained other two.
23. His lord said to him: Well fare thee, good and faithful servant: because thou hast been faithful over a few things, I will place thee over many things, enter thou into the joy of thy lord.
24. And he also that had received the one talent, came forth and said, Lord, I know that thou art a hard man, thou reapest where thou didst not sow: and gatherest where thou strawedst not.
25. And being afraid I went, and hid thy talent in the earth: behold lo here thou hast that which thine is.
26. And his lord answering, said to him: ^vNaughty and slothful servant, thou didst know that I reap where I sow not, and gather where I strawed not:
27. Thou oughtest therefore to have committed my money to the bankers, and coming I might have received my own with usury.
28. Take ye away therefore the talent from him, and give it him that hath ten talents.
29. ^{*}For to every one that hath shall be given, and he shall abound: but from him that hath not, that also which he seemeth to have, shall be taken away from him.

The Gospel for holy Virgins.

^vIf we be not in the favor of God, and have got our own merits, we shall not be helped by other mens deserts at the judgment day

The Gospel for a Confessor that is a Bishop.

^vFree Will with God's grace doth merit.

^vA terrible example for all such as do not employ the very least gift of God, to his glory.

Luke 19:22

Mark 13:12

Luke 8:18

The Gospel of Saint Matthew

The Gospel upon
Monday the first week
of Lent.

¶This kingdom then is
prepared for those only
that do good works: as
Christ also signifieth
elsewhere, saying that
it is not in his power to
give it otherwise. See
the annot. c. 20:23.

30. And the unprofitable servant cast ye out into the utter darkness. There shall be weeping and gnashing of teeth.
31. And when the Son of man shall come in his majesty, and all the Angels with him, then shall he sit upon the seat of his majesty:
32. And all nations shall be gathered together before him, and he shall separate them one from another, as the pastor separateth the sheep from the goats:
33. And shall set the sheep at his right hand, but the goats at his left.
34. Then shall the king say to them that shall be at his right hand, Come ye blessed of my father, possess you the kingdom ^vprepared for you from the foundation of the world.
35. For I was an hungred, and you gave me to eat: I was a thirst, and you gave me to drink.
36. I was a stranger, and you took me in: naked, and you covered me: sick, and you visited me.
37. I was in prison, and you came to me. Then shall the just answer him, saying: Lord when did we see thee an hungred, and fed thee: a thirst, and gave thee drink?
38. And when did we see thee a stranger, and took thee in? or naked, and covered thee?
39. Or when did we see thee sick or in prison: and came to thee?
40. And I say to you, as long as you did it to one of these my least brethren, you did it to me.
41. Then he shall say to them also that shall be at his left hand, Get ye away from me you cursed into fire everlasting, which was prepared for the Devil and his angels.
42. For I was an hungred, and you gave me not to eat: I was a thirst, and you gave me not to drink.
43. I was a stranger, and you took me not in: naked, and you covered me not: sick, and in prison, and you did not visit me.
44. Then they also shall answer him saying, Lord, when did we see thee an hungred, or a thirst, or a stranger, or naked, or sick, or in prison: and did not minister to thee?
45. Then he shall answer them, saying, Amen I say to you, as long as you did it not to one of these lesser, neither did you it to me.
46. And these shall go into punishment everlasting: but the just, into life everlasting.

ANNOTATIONS

Chapter 25

Good works
necessary.

1. *Virgins.*] These virgins, five wise, and five foolish, signify that in the Church militant there be good and bad: which bad shall be shut out at the latter day, although they have lamps (that is faith) as the other, because their lamps are out, that is, their faith is dead without charity and good works to lighten them. *Greg. ho. 12.*

1. *Lamps.*] These lamps lighted, be good works, namely of mercy, and the laudable conversation which shineth before men. *Aug. ep. 120, c. 23.*

Right intention.

3. *Oil.*] This oil is the right inward intention directing our works to God's glory, and not to the praise of ourselves in the sight of men. *Aug. ep. 120, c. 33.*

27. *With usury.*] usury is here taken for the lawful gain that a man getteth by well employing his goods. When God giveth us any talent or talents, he looketh for usury, that is, for spiritual increase of the same by our diligence and industry.

We must use God's
gifts.

29. *That which he seemeth to have.*] He is said to have God's gifts, that useth them, and to such an one God will increase his gifts. He that useth them not, seemeth to have, rather than hath them, and from him God will withdraw that which before he gave.

Good and bad in the
Church.

32. *Separate.*] Lo here is the separation, for in the Church militant they lived both together. As for Heretics, they went out of the Church before, and separated themselves, and therefore are not to be separated here, as being judged already.

Heaven is the reward
of good works, and
Hell of the contrary.

34. *Come ye, 41. get ye away.*] It is no incongruity that God should say, Go into everlasting fire, to them that by their free will have repelled his mercy: and to the other, Come ye blessed of my father, take the kingdom prepared for them, that by their free will have received faith, and confessed their sins and done penance. *Aug. li. 2. act. cum Fel. Manich. c. 8.*

35. *You gave me.*] Hereby we see how much alms deeds and all works of mercy prevail towards life everlasting, and to blot out former sins. *Aug. in Ps. 49.*

42. *Gave me not.*] he chargeth them not here that they believed not, but that they did not good works. For such did believe, but they cared not for good works, as though by dead faith they might have come to heaven. *Aug. de fid. & op. c. 15. & ad Dulcit. q. 2. to 4.*

CHAPTER 26

To the Council of the Jews, Judas by occasion of Mary Magdalen ointment, doth sell him for little. 17. After the Paschal lamb, 26. he giveth them that bread of life (promised, 10, 6) in a mystical Sacrifice or Separation of his Body and Blood. 31. And that night he is after his prayer 47. taken of the Jews' men, Judas being their captain: and forsaken of the other eleven for fear: 57. falsely is accused, and impiously condemned of the Jews' Council, 67. and shamefully abused of them: 69. and thrice denied of Peter: even as the Scriptures and himself had often foretold.

Mark 14:1
Luke 22:1

AND it came to pass, when JESUS had ended all these words, he said to his Disciples,
2. You know that after two days shall be Pasch, and the Son of man shall be delivered to be crucified.

3. Then were gathered together the chief Priests and ancients of the people into the court of the high priest, who was called Caiphaz:

4. And they consulted how they might by some wile apprehend JESUS, and kill him.

5. But they said, Not on the festival day, lest perhaps there should be a tumult among the people.

Mark 14:3
John 12:3

6. And *when JESUS was in Bethania in the house of Simon the leper,

7. There came to him a woman having an alabaster box of precious ointment, and poured it upon his head as he sat at the table.

8. And the Disciples seeing it, had indignation, saying: Whereto is this wast?

9. For this might have been sold for much, and given to the poor.

10. And JESUS knowing it, said to them: Why do you molest this woman? for she hath wrought a good work upon me.

11. For the poor you have always with you: but me you have not always.

12. For she in pouring this ointment upon my body: hath done it to bury me.

Mark 14:10
Luke 22:3

13. Amen I say to you, wheresoever this Gospel shall be preached in the whole world, that also which she hath done, ^vshall be reported for a memory of her.

14. *Then went one of the twelve, which was called Judas Iscariot, to the chief Priests,

15. And said to them: What will you give me, and I will deliver him unto you? But they appointed unto him thirty pieces of silver.

Mark 14:12
Luke 22:7

16. And from thenceforth he sought opportunity to betray him.

17. And the *first day of the Azymes, the Disciples came to JESUS saying : Where wilt thou that we prepare for thee to eat the Pasch?

18. But JESUS said: Go ye into the city to a certain man: and say to him: The Master saith, My time is at hand, with thee do I make the Pasch with my Disciples.

19. And the Disciples did as JESUS appointed them, and they prepared the Pasch.

20. But when it was even, he sat down with his twelve Disciples.

21. And while they were eating, he said; Amen I say to you, that one of you shall betray me.

22. And they being very sad, began every one to say: Is it I, Lord?

Ps. 40:10

23. But he answering, said: *He that dippeth his hand with me in the dish, he shall betray me.

24. The Son of man indeed goeth as it is written of him: but woe be to that man, by whom the Son of man shall be betrayed: It were good for him, if that man had not been born.

25. And Judas that betrayed him, answering said, Is it I Rabbi? He saith to him, Thou has said.

1 Cor. 11:24

26. And *whiles they were at supper, JESUS took bread and blessed, and brake: and gave to his Disciples, and said, Take ye, and eat: **THIS IS MY BODY.**

27. And taking the chalice, he gave thanks: and gave it to them, saying: Drink^v ye all of this.

28. **FOR THIS IS MY BLOOD OF THE NEW TESTAMENT, WHICH SHALL BE SHED FOR MANY UNTO REMISSION OF SINS.**

29. And I say to you, I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it with you new in the kingdom of my father.

The Passion according to St. Matthew in these two Chapters, is the Gospel at Mass upon Palm Sunday.

TENE BRE
Wednesday

^vHereby we learn that the good works of Saints are to be recorded and set forth to their honor in the Church after their death. Whereof rise their holy days and Commemorations.

MAUNDY Thursday.

^vSee the margin note Mark 14:23

The Gospel of Saint Matthew

THURSDAY night.

The NOCTURN of Matins in the Church's Service, answereth to this night part of our Saviour's Passion. And so consequently the other Canonical hours to the rest.

30. And an hymn being said, they went forth unto Mount Olivet.
31. Then JESUS saith to them, All you shall be scandalized in me, in this night. For it is written, *I will strike the Pastor, and the sheep of the flock shall be dispersed.* Zach. 13:7
32. But after I shall be risen again, I will go before you into Galilee.
33. And Peter answering, said to him, Although all shall be scandalized in thee I will never be scandalized.
34. JESUS said to him, Amen I say to thee, that in this night before the cock crow, thou shall deny me thrice.
35. *Peter saith to him, Yea though I should die with thee, I will not deny thee. Likewise also said all the Disciples. John 13:38
36. Then JESUS cometh with them into a village called Gethsemani: and he said to his Disciples, Sit you here till I go yonder, and pray.
37. And taking to him Peter and the two sons of Zebedee, he began to wax sorrowful and to be sad.
38. Then he saith to them; My soul is sorrowful even unto death: stay here, and watch with me.
39. And being gone forward a little, he fell upon his face, praying, and saying, My Father, if it be possible, let this chalice pass from me. Nevertheless not as I will, but as thou?
40. And he cometh to his Disciples, and findeth them sleeping, and he saith to Peter, Even so? Could you not watch one hour with me?
41. Watch ye, and pray that ye enter not into temptation. The spirit indeed is prompt, but the flesh weak.
42. Again the second time he went, and prayed, saying, My Father, if this chalice may not pass, but I must drink it, thy will be done.
43. And he cometh again, and findeth them sleeping: for their eyes were become heavy.
44. And leaving them, he went again: and he prayed the third time, saying the selfsame word.
45. Then he cometh to his Disciples, and saith to them, Sleep ye now and take your rest: behold the hour is at approacheth, and the Son of man shall be betrayed into the hands of sinners.
46. Rise, let us go: behold he approacheth that shall betray me.
47. *As he yet spake, behold Judas one of the Twelve came, and with him a great multitude with swords and clubs, sent from the chief Priests and the ancients of the people. John 18:3
48. And he that betrayed him, gave them a sign, saying, Whomsoever I shall kiss, that is he, hold him.
49. And forthwith coming to JESUS, he said, Hail Rabbi. And he kissed him.
50. And JESUS said to him: Friend, whereto art thou come ? Then they drew near, and laid hands on JESUS, and held him.
51. And behold one of them that were with JESUS, stretching forth his hand drew out his sword: and striking the servant of the high Pries, cut off his ear.
52. Then JESUS saith to him, Return thy sword into it place: for all that take the sword shall perish with the sword.
53. Thinkest thou that I cannot ask my Father: and he will give me presently more then twelve legions of Angels?
54. How then shall the scriptures be fulfilled, that so it must be done?
55. In that hour JESUS said to the multitudes: You are come out as it were to a thief with swords and clubs to apprehend me: I sat daily with you teaching in the temple: and you laid no hands on me.
56. And all this was done, that the scriptures of the Prophets might be fulfilled. The disciples all leaving him, fled.
57. But they taking hold of JESUS, led him to Caiphias the high priest, where the Scribes and the ancients were assembled.
58. And Peter followed him afar off, even to the court of the high Priest. And going in, he sat with the servants, that he might see the end.
59. And the chief Priests and the whole Council sought false witness against JESUS, that they might put him to death:

John 2:19	60. And they found not, whereas many false witnesses had come in. And last of all there came two false witnesses:	To this time the LAUDS do answer in the Church's Service.
	61. And they said, *This man said, I am able to destroy the temple of God, and after three days to reedify it.	
	62. And the high Priest rising up, said to him: Answereth thou nothing to the things which these do testify against thee?	
	63. But JESUS held his peace. And the high Priest said to him: I adjure thee by the living God, that thou tell me if thou be Christ the Son of God.	
Dan. 7:13	64. JESUS saith to him: Thou hast said. Nevertheless I say to you, hereafter you shall see *the Son of man sitting on the right hand of the power of God, and coming in the clouds of heaven.	
	65. Then the high Priest rent his garments, saying, He hath blasphemed, what need we witnesses any further? behold, now you have heard the blasphemy,	
	66. How think you? But they answering, said: He is guilty of death.	
	67. Then did they spit on his face, and buffeted him: and others smote his face with the palms of their hands,	
	68. Saying: Prophecy unto us, O Christ, who is he that struck thee?	
	69. But Peter sat without in the court: and there came to him one wench, saying: Thou also was with JESUS the Galilean.	
	70. But he denied before them all, saying, I know not what thou sayest.	
	71. And as he went out of the gate, another wench saw him, and she saith to them that were there, And this fellow also was with JESUS the Nazarite.	
	72. And again he denied with an oath: That I know not the man.	
	73. And after a little they came that stood by, and said to Peter, Surely thou also art one of them; for even thy speech doth betray thee.	
	74. Then he began to curse and to swear that he knew not the man, And incontinent the cock crew.	
	75. And Peter remembered the word of JESUS which he had said: Before the cock crow, thou shalt deny me thrice. And going forth, he wept bitterly.	

ANNOTATIONS
Chapter 26

Ambr. li. 2 Off. c. 28.	8. <i>This wast.</i>] Cost bestowed upon Christ's body then alive, being to the same not necessary, seemed to the disciples lost and fruitless: so the like bestowed upon the same body in the Sacrament, upon altars, or Churches, seemeth to the simple lost, or less meritorious, than if the same were bestowed upon the poor.	Cost upon Churches, altars, etc.
	10. <i>Good work.</i>] Cost bestowed for religion, devotion, and signification, is a meritorious work, and often more meritorious than to give to the poor, though both be very good, and in some cases the poor are to be preferred: yea in certain cases of necessity, the Church will break the very consecrated vessels and jewels of silver and gold, and bestow them in works of mercy. But we may remember very well, and our fathers knew it much better, that the poor were then best relieved, when most was bestowed upon the Church.	Relief of the poor.
	11. <i>Have not.</i>] We have him not in visible manner as he conversed on the earth with his disciples, needing relief like other poor men: but we have him after another sort in the Blessed Sacrament, and yet have him truly and really the selfsame body. Therefore he saith, they should not have him, because they should not so have him, but after another manner; as when he said <i>Luke 24</i> as though he were not then with them, <i>When I was with you.</i>	Christ always with us in the Blessed Sacrament.
	20. <i>Twelve.</i>] It must needs be a great mystery that he was to work in the institution of the new Sacrifice by the marvelous transmutation of bread and wine into his body and blood. Whereas he admitted none (although many present in the city) but the twelve Apostles, which were already taught to believe it without contradiction, <i>John 6</i> , and were to have the administrate and consecration thereof by the Order of Priesthood, which also was there given them to that purpose. Whereas at the eating of the Paschal lamb all the family was wont to be present.	A wonderful mystery in the institution of the Blessed Sacrament.
	26. <i>He took bread.</i>] here at once is instituted, for the continuance of the external office of Christ's eternal Priesthood according to the order of Melchisedec, both a Sacrifice and a Sacrament, though the Scriptures give neither of their names to this action: and our Adversaries without all reason	The holy Eucharist is both a Sacrifice and a Sacrament.

The Gospel of Saint Matthew

or religion accept in a sort the one, and utterly deny the other. A Sacrifice, in that it is ordained to continue the memory of Christ's death and oblation upon the Cross, and the application of the general virtue thereof to our particular necessities, by consecrating the several elements, into his body apart, as betrayed, broken, and given for us: the wine into his blood apart, as shed out of his body for remission of sins and dedication of the New Testament, which be conditional of his person as he was in sacrifice and oblation. In which mystical and unspeakable manner, he would have the Church to offer and sacrifice him daily, and he in mystery and Sacrament dieth, though now not only in heaven, but also in the Sacrament, he be in deed *per Concomitantiam* (as the Church calleth it, that is, by sequel of all his parts to each other) whole, alive and immortal. Which point because our Adversaries understand not, *nor knowing the Scriptures nor the power of God*, they blaspheme, and abuse the people to their damnation. It is also a Sacrament, in that it is ordained to be received into our bodies and to feed the same to resurrection and immortality, and to give grace and salvation to our souls, if we worthily receive it.

Matt. 22:29

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

26. *Blessed.*] Our Adversaries for the two words that are in Greek and Latin, *benedixit*, and *gratias egit*, *he blessed*, *he gave thanks*, use only the latter, of purpose to signify that Christ blessed not nor consecrated the bread and wine, and so by that blessing wrought any effect upon them, but gave thanks only to his father, as we do in saying grace. But the truth is that the word *εὐλογεῖν*, signifieth properly to bless, and is referred to the thing that is blessed, as *Luke 9* of the fishes, *εὐλογησεν αὐτοὺς*, *benedixit eis*, *he bless them*, and thereby wrought in them that wonderful multiplication. So the blessing of God is always effectual: and therefore here also he blessed the bread, and by that blessing, with the words following, made it his body. *Ambros. li. de his qui in initii, myst. c. 9., Aug. ep. 59 ad Paulinum.* Now whereas taking the cup it is said, *he gave thanks*. we say that it is all one with blessing, and that he blessed the cup, as before the bread: as it is evident by the words of St. Paul, *Calix cui benedicimus*, the cup which we bless: and therefore he calleth it, *Calicem benedictionis*, the cup of blessing, using the same Greek word that is spoken of the bread. But why is it then said there, he gave thanks? because we translate the words faithfully as in the Greek and Latin, and because the sense is all one, as we are taught by St. Paul before alleged, and by the fathers, which call this giving of thanks over the cup or over the bread, the blessing thereof. St. Justin. *in fin 2 Apol. Panem Eucharistisatum*: St. Irenee *li. 4 c. 34. Panem in quo gratia acta sunct.* St. Cyprian *de cœn. do. Calix solemnī benedictione sacratus.* that is, *The bread blessed by giving thanks upon it, The cup consecrated by solemn blessing.*

Consecration

1 Cor. 10.

τον αρτον ευ-
χαριστηθεντα

Transubstantiation

26. *This is.*] *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 womb of the virgin. Damasc. li. 4 c. 14., Cypr. de Doen. Domini., Ambr. li. de myst init. c. 9.*

No figurative but a real presence.

26. *My body.*] *He said not, This bread is a figure of my body: or, This wine is a figure of my blood: but, This is my body, and This is my blood. Damasc. li. 4 c. 14., Theophyl. in hunc locum. Conc. 2, Nic. act. 6, 10. 4 eiusdem actionu in fine.* When some fathers call it a figure or sign, they mean the outward forms of bread and wine.

The elements after consecration not called bread and wine.

28. *Blood of the new Testament.*] As the old Testament was dedicated with blood in these words, *This is the blood of the Testament etc. Heb. 9.* so here is the institution of the new Testament in Christ's blood, by these words, *This is the blood of the new Testament etc.* which is here mystically shed, and not only afterward upon the Cross: for the Greek is the present tense in all the Evangelists, and St. Paul: and likewise speaking of the body *1 Cor. 11*, it is in the Greek the present tense, and *Luke 11*, and in the Latin here. And the Heretics themselves so put it in their translations.

εκχυννομενον
κλωμενον
διδομενον

29. *Fruit of the vine.*] St. Luke putteth these words before he come to the consecration, whereby it seemeth that he speaketh of the wine of the Paschal lamb, and therefore nameth it, the fruit of the vine. But if he speak of the wine which was now his blood, he nameth it notwithstanding wine, as St. Paul nameth the other bread, for three causes: first because it was so before: as Eve is called Adam's bone, and *Aaron's rod devoured their rods* whereas they were not now rods, 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 forms of bread and wine, and things are called a they appear: as when Raphael is called a young 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 us in body and soul to everlasting life.

εκχυνομενον
κλωμενον
διδομενον

39. *Not as I will.*] A perfect example of obedience and submitting ourselves and our wills to God's will and ordinance in all adversity: and that we should desire nothing temporal, but under the condition of his holy pleasure and appointment.

Gen. 2
Ex. 7
John 3

Vigils and Nocturnes

41. *Watch and pray.*] Hereof came Vigils and Nocturnes, that is, watching and praying in the night, commonly used in the primitive Church of all Christians, as is plain by St. Cyprian and St. Jerome: but afterward, and until this day, specially of Religious persons.

De orat.
De num 11
*Adv.
Vigilant. Ep
53

The virtue of the Holy Ghost.

69. *Wench.*] St. Gregory declaring the difference of the Apostles before the receiving of the Holy Ghost and after, saith thus: *Even the very Pastor of the Church himself, in whose most sacred*

body we sit, how weak he was, the wench can tell you: but how strong he was after, his answer to the high Priest declareth, Act. 5:29.: We must obey God rather than men. Greg. ho. 20 Io Evang.

74. To curse.] A goodly example and warning to mans infirmity, and to take heed of presumption, and to hang only upon God in tentations. Mans infirmity

75. Wept bitterly.] St. Ambrose in his Hymn that the Church useth at Lauds, speaking of this, saith, *Hocipsa Petra ecclesia canente, culpam diluit.* when the Cock crew, the Rock of the Church himself washed away his fault. *St. August. 1 Retract. c. 21.* Peter's tears and repentance

CHAPTER 27

The chiefs of the Jews accuse him to Pilate the Gentile (his betrayer, and the Judge, and the Judge's wife, testifying in the mean time manifoldly his innocence:) 20. and persuade the common people also not only to prefer the murder Barabbas, but also to cry, CRUCIFY HIM: (All, to the reprobation of their whole nation, and nothing but fulfilling the Scriptures.) 27. After many illusions, 31. he is crucified by the Gentiles. 38. Which the Jews seeing, do triumph as if they had now the victory. 45. But even then by many wonderful works he declareth his might, to their confusion. 57. Finally being buried, they to make all sure, set soldiers to keep his sepulchre.

Mark 15:1
Luke 23:1
John 18:28

AND when morning was come, all the chief Priests and ancients of the people consulted against JESUS, that they might put him to death.

2. And they brought him bound and delivered him to Pontius Pilate the President.

3. Then Judas that betrayed him, seeing that he was condemned, repenting him, returned the thirty silver pieces to the chief Priests and ancients,

4. Saying: I have sinned, betraying just blood. But they said, What is that to us? look thou to it.

5. And casting down the silver pieces in the temple, he departed: and went and hanged himself with an halter.

6. And the chief Priests having taken the silver pieces, said, It is not lawful to cast them into the ^vCorbana: because it is the price of blood.

7. And after they had consulted together, they bought with them the potter's field to be a burying place for strangers.

8. For this cause that field was called *Haceldama*, that is, **the field of blood**, even to this present day.

9. Then was fulfilled that which was spoken by Jeremy the Prophet, saying, ***And they took the thirty pieces of silver, the price of the prized, whom they did price of the children of Israel:***

10. ***And they gave them into the potters field, as our Lord did appoint to me.***

11. And JESUS stood before the President, and the President asked him, saying: Art thou the king of the Jews? JESUS saith to him; Thou sayest.

12. And when he was accused by the chief Priests and ancients, he answered nothing.

13. Then Pilate saith to him, Dost not thou hear how many testimonies they allege against thee?

14. And he answered him not to a word; so that the President did marvel exceedingly.

15. And upon the solemn day the President had accustomed to release unto the people one prisoner, whom they would.

16. And he had then a notorious prisoner, that was called Barabbas.

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

18. For he knew that for envy they had delivered him.

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

20. But the chief Priests and ancients persuaded the people, that they should ask Barabbas, and make JESUS away.

Zach. 11:12

PRIME or Hora prima in the Church's service.

GOOD FRIDAY

^vThis Corbana was a place about the Temple, which received the peoples gifts or offerings. See Mark 12:42

HORA TERTIA in the Church's Service

The Gospel of Saint Matthew

21. And the President answering, said to them: Whether will you of the two to be released unto you? But they said, Barabbas.
22. Pilate saith to them : What shall I do then with JESUS that is called Christ? They say all: Let him be crucified.
23. The President said to them: Why, what evil hath he done? But they cried the more, saying, Let him be crucified.
24. And Pilate seeing that he nothing prevailed, but rather tumult was toward: taking water he washed his hands before the people, saying, I am innocent of the blood of this just man: look ye to it.
25. And the whole people answering, said, His blood be upon us, and upon our children.
26. Then he released to them Barabbas, and having scourged JESUS, delivered him unto them for to be crucified.
27. Then the President's soldiers taking JESUS into the hall, gathered together unto him the whole band:
28. *And stripping him, they put a scarlet cloak about him. John 19:2
29. And plating a crown of thorns, put it on his head, and a reed in his right hand. And bowing the knee before him, they mocked him, saying , Hail King of the Jews.
30. And spitting upon him, they took the reed, and smote his head.
31. And after they had mocked him, they took off the cloak from him, and put on him his own garments, and led him away to crucify him.
32. And in going they found a man of Cyrene, named Simon: him they forced to take up his cross.
33. And they came into the place that is called Golgotha, which is the place of Calvary.
34. And they gave him wine to drink mingled with gall. And when he had tasted, he would not drink.
35. And after they had crucified him, they divided his garments, casting lots: that it might be fulfilled which was spoken by the Prophet, saying: ***They divided my garments among them: and upon my vesture they did cast lots.*** Psalm 21:19
36. And they sat and watched him.
37. And they put over his head his cause written, **THIS IS JESUS THE KING OF THE JEWS.**
38. Then were crucified with him two thieves: one on the right hand, and one on the left.
39. And they that passed by, blasphemed him, wagging their heads,
40. And saying: Vah, thou that destroyest the temple of God, and in three days dost reedify it: save thine own self: if thou be the son of God, come down from the Cross.
41. In like manner also the chief Priests, with the Scribes and ancients mocking, said
42. He saved other: himself he cannot save: if he be the King of Israel, let him now come down from the Cross, and we will believe him.
43. *He trusted in God: let him now deliver him if he will: for he said, That I am the son of God. Psalm 21:9
Sap. 2:18
44. And the selfsame thing the thieves also that were crucified with him, reproached him withal.
45. And from the sixth hour there was darkness made upon the whole earth, until the ninth hour.
46. And about the ninth hour JESUS cried with a mighty voice, saying: ***Eli, Eli, lamma-sabacthani?*** that is, ***My God, my God, why has thou forsaken me?***
47. And certain that stood there and heard, said: He calleth Elias.
48. And incontinent one of them running, took a sponge, and filled it with vinegar: and put it on a reed, and gave him to drink.
49. And other said: Let be, let us see whether Elias come to deliver him,
50. And JESUS again crying with a mighty voice, yielded up the ghost.
51. And behold the veil of the temple was rent in two pieces, from the top even to the bottom, and the earth did quake, and the rocks were rent.
52. And the graves were opened: and many bodies of the saints that had slept, arose.
53. And they going forth out of the graves after his resurrection, came into the holy city: and appeared to many.

HORA SEXTA in the
Church's Service.

HORA NONA in the
Church's Service

54. And the Centurion and they that were with him watching JESUS, having seen the earthquake and the things that were done, were sore afraid, saying: Indeed this was the Son of God.
55. And there were there many women afar off, who had followed JESUS from Galilee, ministering unto him:
56. Among whom was Mary Magdalen, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. HORA VESPERAUM
or Evensong.
57. And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was disciple to JESUS.
58. He went to Pilate, and asked the body of JESUS. Then Pilate commanded that the body should be delivered.
59. And Joseph taking the body, wrapped it in clean sindon, HORA
60. And laid it in his own new monument, which he had hewed out in a rock. And he rolled a great stone to the door of the monument, and went his way. COMPLETORI, or
Compline.
61. And there was there Mary Magdalen, and the other Mary, sitting over against the sepulchre.
62. And the next day, which is after the Parasceve, the chief Priests and the Pharisees come together to Pilate, SATURDAY
called Sabbatum
sanctum.
63. Saying : Sir, we have remembered, that that seducer said yet living, After three days I will rise again.
64. Command therefore the sepulchre to be kept until the third day: lest perhaps his Disciples come, and steal him, and say to the people: He is risen from the dead; and the last error shall be worse than the first.
65. Pilate saith to them; You have a guard: go, guard it as you know.
66. And they departing, made the sepulchre sure, sealing up the stone, with watchmen.

ANNOTATIONS

Chapter 27

3. *Repenting him.*] Note how speedily the plague of God falleth after sin, and specially men must note what torment of conscience, and desperation often followeth the shedding of innocent blood. Horror of conscience
5. *Hung himself.*] If he had rightly repented, notwithstanding his horrible treason, he might have obtained mercy: but by hanging himself he took away all means of mercy and salvation, because he died finally impenitent. Desperation.
24. *Innocent of his blood.*] Though Pilate was much more innocent than the Jews, and would have been free from the murder of our Saviour, seeking all the means that he could (without offending the people and the Emperor's laws) to dismiss him: Yet he is damned for being the minister of the peoples wicked will against his own conscience; even as all Officers be, and specially the Judges and Juries which execute law of temporal Princes against Catholic men: for all such be guilty of innocent blood, and nothing excused by that they execute other mens will according to the laws, which be unjust. For they should rather suffer death themselves, than put an innocent man to death. They that execute laws
against their
conscience, are like to
Pilate.
40. *If thou be the Son.*] Marvel not, when thou hearest our Saviour in the Blessed Sacrament mocked at, or seest him abused of wicked men, that he straight revengeth not such blasphemies: or that he showeth not himself there visibly and to the senses, when faithless Heretics will say, Let me see him, taste him, etc. for he suffered here the like on the Cross, when he might at his will have come down with as much ease as he rose when he was dead. Christ derided in the
Blessed Sacrament,
even as upon the
Cross.
46. *Why hast thou forsaken me?*] Beware here of the detestable blasphemy of Calvin and the Calvinists, who thinking not the bodily death of Christ sufficient, say, that he was also here so forsaken and abandoned of his Father, that he sustained in soul and conscience the very fears and torments of the damned. And to take away the Article of his descending into Hell after his death, (which was with triumph and not in pain,) they say that his descending was nothing else, but that his soul suffered the very pains of Hell upon the Cross. Whereas in deed by these words out of the Psalm, our Saviour will signify no more but that his pains (being now so long on the Cross and ready to die) were very great, and therefore according to the infirmity of his human nature, for very anguish (as before in the garden when he was but toward his Passion) he saith he was forsaken, for two causes, first because it was the will of God not to deliver him, but that he should die: secondly, because his divine nature did so repress itself for the time, that he felt no comfort thereof at all, but was left to die in extreme pains as a mere man. Calvin's blasphemy.

The Gospel of Saint Matthew

Reverent using of our Lord's body.

Corporals

59. *Wrapped.*] this honor and duty done to Christ's body being dead, was marvelous grateful and meritorious. And this wrapping of it in clean sindon may signify by St. Jerome, that the Body of our Lord is to be wrapped not in gold, precious stones, and silk, but in pure linen. And so in the whole Church it is observed by St. Silvester's constitution, that the Corporal whereupon our Lord's body lieth on the altar, must be pure and plain linen.

S. Hiero in hunc locum.

* to 1, Concil.

CHAPTER 28

He riseth again the third day, and (the blind most obstinate Jews by bribery working to their own reprobation) he appeareth to his Disciples in Galilee (as both before his Passion he foretold them. Matt. 36., and now after his Resurrection, first the Angel, then also himself appointed by the Women) 18. and sendeth them to all Nations, to build his Church among the Gentiles.

The Gospel for the night Mass of Christ's Resurrection, which is now used to be said on Easter eve in the morning.

EASTER DAY

AND in the evening of the Sabbath which dawneth on the first of the Sabbath, came Marie Magdalene, and the other Mary to see the sepulchre.

Mark 16:1

Luke 24:1

John 20:1

2. And behold there was a great earthquake. For an Angel of our Lord descended from heaven, and coming, rolled back the stone, and sat upon it:

3. And his countenance was as lightning: and his garment as snow.

4. And for fear of him, the watchmen were frighted, and became as dead.

5. And the Angel answering said to the women, Fear not you. for I know that you seek JESUS that was crucified.

6. He is not here: for he is risen, *as he said. Come, and see the place where our Lord was laid.

Matt. 29:32

7. And going quickly, tell ye his Disciples that he is risen: and behold he goeth before you into Galilee, there you shall see him. lo I have foretold you.

8. And they went forth quickly from the sepulchre with fear and great joy, running to tell his Disciples.

9. And behold JESUS met them, saying: All hail. But they came near and took hold of his feet, and adored him.

10. Then JESUS said to them; Fear not. go, tell my brethren that they go into Galilee, there they shall see me.

11. Who when they were departed, behold certain of the watchmen came into the city, and told the chief Priests all things that had been done.

12. And they being assembled together with the ancients, taking counsel, they gave a great sum of money to the soldiers,

13. Saying, Say you, His Disciples came by night, and stole him away when we were asleep.

14. And if the President shall hear of this, we will persuade him, and make you secure.

15. But they taking the money, did as they were taught. And this word was bruited abroad among the Jews, even unto this day.

The Gospel upon Friday in Easter week.

16. And the eleven Disciples went into Galilee, unto the mount where JESUS had appointed them.

The Gospel in the feast of the Blessed Trinity.

17. And seeing him they adored, but some doubted. And JESUS coming near spake unto them, saying,

18. All power is given to me in heaven and in earth.

19. Going therefore teach ye all nations: **BAPTIZING THEM IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST,**

20. Teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days, even to the consummation of the world.

ANNOTATIONS

Chapter 28

*In Ep. 17
paula and
Eustoch. ad
Marcel. to 1.*

Esa. 11.

1. *To see the Sepulchre.*] The devout women came to visit our Saviour's sepulchre, and for their devotion first deserved to know the Resurrection, and to see him risen. The honor of the which Sepulchre and the Pilgrimage thereunto in the primitive Church, St. Jerome declareth in these words, *The Jews sometime honored Sancta Sanctorum, because there were the Cherubs, and the Propitiatory, and the Ark of the Testament, Manna, Aaron's rod, and the golden altar. Doth not the Sepulchre of our Lord seem unto thee more honorable? Which as often as we enter into, so often do we see our Saviour lie in the sindon: and staying there awhile, we see the Angel again sit at his feet, and at his head the napkin wrapped together. The glory of whose Sepulchre, we know was long prophesied before Joseph hewed it out, by Esay saying, And his rest shall be honor: to wit, because the place of our Lord's burial should be honored of all men.* And at this present, notwithstanding the Turks dominion, yet do the Religious Christian Catholic men by God's mighty providence keep the Holy Sepulchre, which is within a goodly Church, and Christians come out of all the world in Pilgrimage to it.

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

20. *With you all days.*] Here Christ doth promise his concurrence with his Apostles and their successors, as well in preaching as ministering the Sacraments, and his protection of the Church never to cease till the worlds end: contrary to our Adversaries, saying that the Church hath failed many hundred years till Luther and Calvin.

The Holy
Sepulchre, and
Pilgrimage
thereunto.

The Catholic
Church to be
gathered of all
Nations, And
Christ's continual
protection of the
same Church.

The Gospel of Saint Mark

The Argument of St. Mark's Gospel

St. Mark's Gospel may be well divided into four parts:

The First part, of the preparation that was made to the manifestation of Christ: Chapter 1 in the beginning.

The Second, of his manifesting himself by Preaching and Miracles, and that in Galilee: the residue of Chapter 1 unto Chapter 10.

The Third, of his coming into Jewry, towards his Passion: Chapter 10.

The Fourth, of the Holy Week of his Passion in Jerusalem: Chapter 11 to the end of the book.

Of St. Mark and his conversation with the two Apostles St. Paul and St. Barnabas, we have at large Acts 12 and 15; somewhat also Col. 4 and 2nd Tim. 4 and to Philemon. Moreover of his familiarity with the Prince of the Apostles St. Peter we have I Peter 5. For so it pleased our Lord, that only two of the Evangelists should be of his twelve Apostles, to wit, St. Matthew and St. John. The other two, St. Mark and St. Luke, he gave unto of the Disciples of his two most principal and most glorious Apostles St. Peter and St. Paul. Whose Gospels therefore were of antiquity counted as the Gospels of St. Peter and St. Paul themselves.

In Catal. Script.
Ecclesiast.

Mark the disciple and interpreter of Peter (saith St. Jerome) according to that which he heard of Peter's mouth, wrote at Rome a brief Gospel at the request of the Brethren (about 10 or 12 years after our Lord's Ascension). Which when Peter had heard, he approved it, and with his authority did publish it to the Church to be read, as Clemens Alexandrinus writeth li. 6. hypotypos.

Philo de
Supplicibus

In the same place St. Jerome addeth, how he went into Egypt to preach, and was the first Bishop of the chief city there, named Alexandria: and how Philo Judaeus at the same time seeing and admiring the life and conversation of the Christians there under St. Mark, who were Monks, wrote a book thereof, which is extant to this day. And not only St. Jerome (in Marco, & in Philone) but also Eusebius Hist. li. 2. ca. 15. 16. 17., Epiphanius Secta 29 Nazaraorum, li. 1. to 2., Cassianus de instit. Caenobiorum li. 2. c. 5. Sozomenus li. 1. c. 12., Nicephorus li. 2 c. 15., and diverse others, do make mention of the said Monks out of this same Author. Finally, He died (saith St. Jerome) *the 8th year of Nero, and was buried at Alexandria, Anianus succeeding in his place.* But from Alexandria he was translated to Venice, Anno Dom. 830.

In Catalogo

*Nucler. genesat.
28

It is also to be noted that in respect of St. Peter, who sent St. Mark his scholar to Alexandria, and made him the first Bishop there. This See was esteemed next in dignity to the See of Rome, and the Bishop thereof was accorded the chief Metropolitan or Patriarch of the East, and that by the first Council of Nice. Whereof see St. Leo ep. 53., St. Gregory li. 5. ep. 60 & li. 6. ep. 37.

The Gospel Of St. Mark

CHAPTER 1

THE FIRST part
of this Gospel: of
the preparation to
Christ's
manifestation.

John (the Eremite of whom the Prophets) preaching penance, and living himself accordingly, baptizeth the people to prepare them to Christ, 7. telling them, that it is not he, but Christ's Baptism, in which they shall receive the Holy Ghost. 9. JESUS there is manifested from heaven: 12. and by and by he also goeth into the wilderness. 14. Beginning in Galilee, 16. after that he hath called four Disciples, 21. he preacheth first in Capharnaum, confirming his doctrine with beneficial Miracles, to the great admiration of all: 35. then also (but first retiring into the wilderness) in all the rest of Galilee, with like miracles.

John's baptism put them in hope only of remission of sins as a preparative to Christ's Sacrament by which sins were indeed to be remitted. *Aug. li. 5 de bapt. c. 10.*

THE beginning of the Gospel of JESUS CHRIST, the son of God.

2. As it is written in `Esay the Prophet', **(Behold I send mine Angel before thy face, who shall prepare thy way before thee,)**

3. **A voice of one crying in the desert, Prepare ye the way of our Lord, make straight his paths.**

4. *John was in the desert baptizing, and preaching the baptism of penance ^vunto remission of sins.

Mal. 3:1
Esa. 40:3
the prophets

Matt. 3:1
Luke 3:4
John 1:35

5. And there went forth to him all the countries of Jewry, and all they of Jerusalem: and were baptized of him in the river Jordan, confessing their sins.

6. And John was clothed with camel's hair, and a girdle of a skin about his loins: and he did eat locusts and wild honey.

7. And he preached, saying, There cometh a stronger than I after me: whose latchet of his shoes I am not worthy stooping down to unloose.

8. I have baptized you with water; but he shall baptize you with the Holy Ghost.

9. And it came to pass: in those days, came JESUS from Nazareth of Galilee: and was baptized by John in Jordan.

10. And forthwith coming up out of the water, he saw the heavens opened, and the Spirit as a dove descending, and remaining on him.

11. And a voice was made from heaven: Thou art my beloved son, in thee I am well pleased.

Matt. 4:1 12. And forthwith *the Spirit drove him out into the desert.

Luke 4:1 13. And he was in the desert forty days, and forty nights, and was tempted of Satan; and he was with beasts, and the Angels ministered to him.

Matt. 4:12 14. And after that John was delivered up, JESUS came into Galilee, preaching the Gospel of the kingdom of God,

Luke 4:14 15. And saying: The time is fulfilled, and the kingdom of God is at hand: ^vbe penitent and believe the Gospel.

Matt. 4:18 16. *And passing by the sea of Galilee, he saw Simon and Andrew his brother, casting Luke 5:2 nets into the sea (for they were fishers).

17. And JESUS said to them, Come after me, and I will make you to become fishers of men.

18. And immediately leaving their nets, they followed him.

19. And being gone thence a little further, he saw James of Zebedee, and John his brother, and them repairing their nets in the ship:

20. And forthwith he called them. And leaving their father Zebedee in the ship with his hired men, they followed him.

Matt. 4:13 21. And *they go into Capharnaum, and he forthwith upon the Sabbaths going into the Luke 4:31 Synagogue, taught them.

22. And they were astonished at his doctrine, for he was teaching them as having power, and not as the Scribes.

Luke 4:32 23. And there was in the Synagogue a man in an unclean spirit: and he cried out,

24. Saying, What to us and to thee JESUS of Nazareth? art thou come to destroy us? I know who thou art, the Saint of God.

25. And JESUS threatened him, saying, Hold thy peace, and go out of the man.

26. And the unclean spirit tearing him, and crying out with a great voice, went out of him.

27. And they marveled all, insomuch that they questioned among themselves, saying, What thing is this? what is this new doctrine? for with power he commandeth the unclean spirits also, and they obey him.

28. And the bruit of him went forth incontinent into all the country of Galilee.

Matt. 8:14 29. And immediately *going forth out of the Synagogue, they came into the house of Simon Luke 4:42 and Andrew, with James and John.

30. And Simon's wife's mother lay in a fit of fever: and forthwith they tell him of her.

31. And coming near he lifted her up taking her by the hand: and incontinent the ague left her, and she ministered unto them.

32. And when it was evening after sunset, they brought to him all that were ill at ease and that had devils.

33. And all the city was gathered together at the door.

34. And he cured many that were vexed with diverse diseases: and he cast out many devils, and he suffered not them to speak, that they knew him.

35. And rising very early, going forth he went into a desert place: and there he prayed.

36. And Simon sought after him, and they that were with him.

37. And when they had found him, they said to him, That all seek for thee.

38. And he saith to them, Let us go into the next towns and cities, that I may preach there also: for to this purpose am I come.

THE SECOND part of this Gospel: of Christ's manifestation.

^vHe doth not preach belief or faith only, but penance also.

The Gospel of Saint Mark

39. And he was preaching in their Synagogues, and in all Galilee: and casting out devils. Matt. 8:2
Luke 5:12
40. And *a leper cometh to him, beseeching him, and kneeling down saith to him, If thou wilt thou canst make me clean.
41. And JESUS having compassion on him, stretched forth his hand: and touching him, he saith unto him: I will, be thou clean.
42. And when he had spoken, immediately the leprosy departed from him, and he was made clean.
43. And he threatened him, and forthwith cast him forth.
44. And he saith to him, See thou tell no body; but go, show thyself ^vto the high priest, and offer for thy cleansing the things that *Moses commanded, for a testimony to them. Lev. 14:3
45. But he being gone forth, began to publish, and to blaze abroad the word: so that now he could not openly go into the city, but was abroad in desert places, and they came together unto him from all sides.

^vOur Saviour even when he healed the leper by extraordinary miraculous power, would not yet break order, but sent the party to the Priest.

ANNOTATIONS

Chapter 1

- Confession
Particular confession
John's example of penance.
Baptism in water
The Blessed Trinity
Christ's example of penance.
Solitary contemplation.
5. *Confessing their sins.*] A certain confession of sins: there was even in that penance which John preached, and which was made before men were baptised. Whereby it is clear that John 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 Christ's baptism.
5. *Their sins.*] He doth not say that they confessed themselves to be sinners, which may be done by a general confession: but that they confessed their sins, which is a particular confession.
6. *Clothed.*] The Holy Ghost thought it worthy of special reporting how straitly this Prophet lived, and how he abstained from delicate meats and apparel. *See Matt. chapter 3.*
8. *With water.*] John with water only, Christ with the Holy Ghost, not only, as the Heretics hold, that say water is not necessary, but with water and the Holy Ghost, as it is plain John 3. *unless a man be born again of water and the Holy Ghost he shall not enter into the kingdom of heaven.*
9. *Baptised of John.*] The humility of Christ not disdain his servants baptism. Which is an example for all faithful not to disdain Christ's Sacraments of any Priest be he never so simple, being by the Catholic Church lawfully called. *Aug. li. 5 de bapt. c. 9.*
10. *The Spirit.*] Express mention of the Blessed Trinity: the Father speaketh from heaven, the Holy Ghost appeareth in the likeness of a dove, the Son also is recommended unto us. *Ambros. li. 1 de Sacram. c. 5.*
12. *Desert.*] Christ doing penance by long fasting, solitariness, and conversing with wild beasts, gave example and instruction to the Church for Lent fast, and to holy Eremites of retiring themselves to the wilderness and prayer.
35. *Desert place.*] Christ used very often to retire into solitary places, no doubt for our example, to teach us that such places are best for prayer and contemplation, and that we should often retire ourselves from worldly matters to solitary meditation of heavenly things.
- Calv. 4 Inst. c. 16.

CHAPTER 2

Against the Scribes and Pharisees he defendeth first his power to remit sin in earth, 23. and his eating with sinners (as being the Physician of souls, signified in those his miraculous cures upon bodies): 18. then also he defendeth his Disciples, not having as yet any fasts by him prescribed unto them, and plucking ears of corn upon the Sabbath: signifying withal that he will change their ceremonies.

- A**ND again he entered into Capharnaum after some days. And it was heard that he was in the house, Matt. 9:1
Luke 5:18
2. And many came together, so that there was no place no not at the door, and he spake to them the word.
3. And they came to him bringing one sick of the palsy, who was carried by four.
4. And when they could not offer him unto him for the multitude, they uncovered the roof where he was: and opening it they did let down the couch wherein the sick of the palsy lay.

	5. And when JESUS had seen ^v their faith, he saith to the sick of the palsy, Son, thy sins are forgiven thee.	^v Our Lord is moved to be merciful to sinners by other mens faith and desires, and not only by the parties own means always.
	6. And there were certain of the Scribes sitting there and thinking in their hearts,	
Job 14:4	7. Why doth he speak so? he blasphemeth. *Who can forgive sins but only God?	
Esa. 43:25	8. Which by and by JESUS knowing in his spirit, that they so thought within themselves; saith to them: Why think you these things in your hearts?	
	9. Whether is easier, to say to the sick of the palsy: Thy sins are forgiven thee? or to say, Arise, take up thy couch, and walk?	
	10. But that you may know that the Son of man hath power in earth to forgive sins (he saith to the sick of the palsy)	
	11. I say to thee, Arise, take up thy couch, and go into thy house.	
	12. And forthwith he arose: and taking up his couch, went his way in the sight of all, so that all marveled and glorified God, saying, That we never saw the like.	
	13. And he went forth again to the sea: and all the multitude came to him, and he taught them.	
Matt. 9:9	14. And when he passed by, he *saw Levi of Alphaeus sitting at the custom place: and he saith to him; Follow me, And rising up, he followed him.	
Luke 5:27	15. And it came to pass, as he sat at meat in his house, many Publicans and sinners did sit down together with JESUS and his Disciples, for they were many, who also followed him.	
	16. And the Scribes and the Pharisees seeing that he did eat with Publicans and Sinners, said to his Disciples, Why doth your Master eat and drink with Publicans and sinners?	
	17. JESUS hearing this, saith to them, The whole have not need of a Physician, but they that are ill at ease. for I came not to call the just, but sinners.	
Matt. 9:13	18. And *the disciples of John and the Pharisees did use to fast: and they come, and say to him, Why do the disciples of John and of the Pharisees fast: but thy disciples do not fast?	
Luke 5:32	19. And JESUS said to them, Why, can the children of the marriage fast, as long as the bridegroom is with them? So long time as they have the bridegroom with them, they can not fast.	^v He foretelleth that fasting shall be used in his Church, no less than in the old law or in the time of John the Baptist. See Matt. 6:9, 15.
	20. But the days will come when the bridegroom shall be taken away from them: and then they shall ^v fast in those days.	
	21. Nobody seweth a piece of raw cloth to an old garment: otherwise he taketh away the new piecing from the old, and there is made a greater rent.	
	22. And nobody putteth new wine into old bottles: otherwise the wine bursteth the bottles, and the wine will be shed, and the bottles will be lost, but new wine must be put into new bottles.	
Matt. 12:1	23. And *it came to pass again when he walked through the corn on the Sabbath, that his Disciples began to go forward, and to pluck the ears.	
Luke 6:1	24. And the Pharisees said to him, Behold, why do they on the Sabbath that which is not lawful?	
	25. And he said to them: Have you never read what David did, when he was in necessity, and himself was an hungred, and they that were with him?	
1 Kgs. 21:6	26. *How he entered into the house of God, under Abiathar the high Priest, and did eat the loaves of Proposition, which it was not lawful to *eat but for the priests, and did give unto them which were with him?	
Lev. 24:9	27. And he said to them: The Sabbath was made for man, and not man for the Sabbath.	^v The maker of the law may abrogate or dispense when and where for just cause it seemeth good to him.
	28. Therefore the Son of man is ^v Lord of the Sabbath also.	

ANNOTATIONS
Chapter 2

4. *Uncovered.*] Such diligence ought to be used to bring sinners to Christ in his Sacrament, as was used to procure this man and others, by Christ, the health of their bodies.

5. *Sick of the palsy.*] Such as this man was in body by dissolution of his limbs, such also was he in soul by the noisome desires of the world occupying his heart, and withdrawing him from all good works. *Aug. de Pastor. c. 6 to 9.*

The Gospel of Saint Mark

The Sacraments
to be called for in
sickness.

5. *Thy sins.*] Hereby it appeareth that Christ healed this sick man first in his soul, before he took away his bodily infirmity: which may be an instruction for all men in bodily disease, first to call for the Sacraments, which be medicines of the soul. As hereby also may be gathered that many diseases come for sin, and therefore cannot be healed till the sins be remitted.

Man hath power
to remit sins.

10. *The Son of man.*] As Christ proveth unto them, that himself as man, and not as God only, hath power to remit sins, by that in all their sights he was able to do miracles and make the sick man suddenly arise: to the Apostles having power granted them to do miracles, though they be not God, may in like manner have authority from God to remit sins, not as God, but as God's ministers.

Christ remitteth
sins by the Priests
ministry.

10. *In earth.*] This power that the Son of man hath to remit sins in each, was never taken from him, but endureth still in his Sacraments, and ministers, by whom he remitteth sins in the Church, and not in heaven only. For concerning sin, there is one court of conscience in earth, and another in heaven: and the judgment in heaven followeth and approveth this on earth as is plain by the words of our Saviour to Peter first, and then to all the Apostles, *Whatsoever you shall bind upon earth, shall be bound in heaven: Whatsoever you shall loose upon earth, shall be loosed in heaven:* Whereupon St. Jerome saith, *That Priests having the keys of the kingdom of heaven, judge after a sort before the day of judgment.* And St. Chrysost. li. 3 de Sacerd. paul. postprinicip. *more at large.*

21. *In necessity.*] In necessity many things be done without sin, which else might not be done: and so the very chalices and consecrated jewels and vessels of the Church in cases of necessity are by lawful authority turned to profane uses: which otherwise to alienate to a mans private commodity is sacrilege.

Matt. 16:19
Matt. 18:18
ad Heliod. ep.
1

Ambros. li. 2
off. c. 28.

CHAPTER 3

The blind Pharisees seeking his death for doing good upon the Sabbath, he meekly goeth out of the way: where the people that flock unto him, and his Miracles, are innumerable. 18. yea to his Twelve also (having need of more workmen) he giveth power to work Miracles. 20. He so occupieth himself for souls, that his kin think him mad. 22. The Scribes of Jerusalem come so far, and yet have nothing but absurdly to blaspheme his casting out of Devils, to their own damnation. 31. That the Jews should not (after their manner) think it enough, that he is of their blood, he telleth that such rather are dear to him, as keep God's commandments.

AND he entered again into the Synagogue, and there was a man there that had a withered hand.

Matt. 12:9
Luke 6:6

2. And they watched him whether he would cure on the Sabbaths: that they might accuse him.

3. And he saith to the man that had the withered hand, Rise up in the midst.

4. And he saith to them, is it lawful on the Sabbaths to do well or ill? to do save a soul, or to destroy? But they held their peace.

5. And looking round about upon them with anger, being sorrowful for the blindness of their hearts, he saith to the man, Stretch forth thy hand. And he stretched it forth: and his hand was restored unto him.

6. And the Pharisees going forth, immediately made a consultation with the Herodians against him how they might destroy him.

7. But JESUS with his Disciples retired to the sea: and a great multitude from Galilee and Jewry followed him,

8. And from Jerusalem, and from Idumaea, and beyond Jordan. And they about Tyre and Sidon, a great multitude, hearing the things which he did, came to him.

9. And he spake to his Disciples that a boat might attend on him because of the multitude, lest they should throng him.

10. For he healed many, so that there pressed in upon him for ^vto touch him, as many as had hurts.

11. And the unclean spirits, when they saw him, fell down unto him: and they cried saying,

12. Thou art the son of God. And he vehemently charged them that they should not disclose him.

13. And ^{*}ascending into a mountain, he called unto him whom he would himself: and they came to him.

Matt. 5:1,
10:1

14. And he made that twelve should be with him, and that he might send them to preach.

Luke 6:12,
9:1

15. And he gave them power to cure infirmities, and to cast out devils.

^vThe only touching of
Christ's holy person, or
any part of his clothes,
or whatsoever
belonged to him, did
heal all diseases.

16. And he gave to Simon the name Peter.
 17. And James of Zebedee, and John the brother of James: and he called their names, Boanerges, which is, *the sons of thunder*.
 18. And Andrew and Philip, and Bartholomew and Matthew, and Thomas and James of Alphaeus, and Thaddeos and Simon Cananaeus,
 19. And Judas Iscariot, who also betrayed him.
 20. And they come to a house: and the multitude resorteth together again, so that they could not so much as eat bread.
 21. And when his had heard of it, they went forth to lay hands on him. for they said, That he was become ^vmad.
 22. And the Scribes which were come down from Jerusalem, said, *That he hath Beelzebub: and that in the prince of devils he casteth out devils.
 23. And after he had called them together, he said to them in parables, How can Satan cast out Satan?
 24. And if a kingdom be divided against itself, that kingdom can not stand.
 25. And if a house be divided against itself, that house cannot stand,
 26. And if Satan be risen against himself, he is divided, and cannot stand, but hath an end.
 27. No body can rifle the vessel of the strong, being entered into his house, unless he first bind the strong, and then shall he rifle his house.
 28. Amen I say to you, that all sins shall be forgiven the sons of men, and the blasphemies wherewith they shall blaspheme:
 29. But he that shall blaspheme against the Holy Ghost, he hath not forgiveness forever, but shall be guilty of an eternal sin.
 30. Because they said, He hath an unclean spirit.
 31. And *there come his mother and brethren: and standing without they sent unto him calling him.
 32. And the multitude sat about him: and they say to him: Behold thy mother and thy brethren without seek thee.
 33. And answering them, he said, Who is my mother and my brethren?
 34. And looking about upon them who sat round about him, he saith, Behold my mother and my brethren.
 35. For whosoever shall do the will of God, he is my brother, and my sister and mother.

Matt. 12:24
 Luke 11:15

Matt. 12:46
 Luke 8:19

^vSee here the conceit of worldly friends who think the Zeal of Religion, madness: and therefore count them mad, that are Zealous in God's cause and for the Catholic faith: and the more Zealous the more mad.

ANNOTATIONS

Chapter 3

11. *Thou art the Son.*] The confession of the truth is not grateful to God, proceeding from every person. The devil acknowledging our Saviour to be the son of God, was bidden hold his peace: Peter's confession of the same was highly allowed and rewarded. *Aug. tract. 10 in ep. Ioan. Ser. 30. 31. de verb. Apostoli.* Therefore neither Heretics sermons must be heard, no not though they preach the truth. So is it of their prayer and service, which being never so good in itself, is not acceptable to God out of their mouths, yes it is not better than the howling of wolves. *Hiero. in 7 Osee.*

Sermons, Service, and prayer of Heretics.

Acts 1.
 The number of Twelve, mystical.

14. *Twelve.*] This number of twelve Apostles is mystical and of great importance (as appeareth by the choosing of Mathias into Judas' place to make up again this number) prefigured in the 12 Patriarchs, *Gen. 49.* the 12 Princes of the children of Israel, *Num. 1.* the 12 fountains found in Elim, *Exod. 15,* the 12 precious stones in the Rational of Aaron, *Exod 19,* the 12 spies sent by Moses, *Num. 13,* the 12 stones taken out of Jordan whereof the Altar was made, *Josu. 4,* the 12 loaves of Proposition, *Levit. 20 & Anselm. in Matt. chap. 10.* And these are the 12 foundations of heavenly Jerusalem. *Apoc. 321.*

Matt. 16

16. *Peter.*] Peter in numbering the Twelve is always the first, and his name is so given him for signification of his calling to be the Rock or Foundation of the Church under Christ: as here also the name BOANERGES is given to other two Apostles for signification, and so names elsewhere in the Old Testament and in the New.

Peter's preeminence.

Greg. li. 9 ep. 3.

24. *Kingdom against kingdom.*] As this is true in all Kingdoms and Commonwealths where civil dissension reigneth, so it is specially verified in heresies and Heretics, which have always divisions among themselves as the plague of God, for dividing themselves and others from the Church.

Dissension of Heretics.

The Gospel of Saint Mark

Venial sins forgiven after death.

Spiritual kindred and business preferred before carnal and worldly.

The Blessed Virgin without sin.

29. *Eternal sin.*] That which is here called eternal, is (as St. Matthew expresseth it) that which shall neither be remitted in this life, nor in the life to come. Where we learn by St. Mark, that there are also sins not eternal: and by St. Matthew, that they are such, as shall be forgiven neither here, or in the life to come.

33. *Who is my mother?.*] Neither is it here said, that he had no mother, as some upon these words falsely gather: nor ingratitude to our parents is taught us by this answer: but we be hereby admonished to prefer the spiritual mother of the Faithful, which is the Church Catholic, and our brethren in her, and their spiritual good, above our carnal parents or kin. For so our Master being occupied here about heavenly things, accounted all them his mother and brethren, which did the will of his Father, in which number our Lady his mother was also included, for she did his fathers will. *Aug. ep. 38.* Yea and above all others, because she had so much grace given here that she never sinned not so much as venially in all her life. *Aug. de nat. & grat. c. 30.*

Matt. 12:32

CHAPTER 4

The parable (in which he speaketh to the Jews, because they were reprobate) he expoundeth to his Disciples, showing that in his sowing, three parts of four shall perish, through the fault of the hearers. 21. and that his servants must confess their faith, 26. and use their gifts (contrary to those stony and thorny hearers.) 26. and that his Church (notwithstanding the loosening of those three parts of the seed) shall be brought by his providence to the harvest, that is, to the end of the world: 30. growing over all in time, though in the beginning it be as the little mustard seed, 35. and though such tempests of persecution in the sea of this world do rise against it.

AND again he began to teach at the sea side: and a great multitude was gathered together unto him, so that he went up to a boat, and sat in the sea, and all the multitude about the sea was upon the land:

Matt. 13:1
Luke 8:4

2. And he taught them in parables many things, and said to them in his doctrine,
3. Hear ye: Behold, the sower went out to sow.
4. And whiles he soweth, some fell by the way side, and the fowls of the air came, and did eat it.
5. And othersome fell upon rocky places where it had not much earth: and it shot up immediately, because it had not deepness of earth:
6. And when the sun was risen, it parched, and because it had not root, it withered.
7. And some fell among thorns: and the thorns grew up, and choked it, and it yielded not fruit.
8. And some fell upon good ground: and it yielded fruit that grew up and increased, and it brought forth, one thirty, one sixty, and one an hundred.
9. And he said: He that hath ears to hear, let him hear.
10. And when he was alone, the Twelve that were with him asked him the parable.
11. And he said to them: To you it is given to know the mystery of the kingdom of God: but to ^vthem that are with out, all things are done in parables:
12. That seeing they may see, and not see: and hearing they may hear, and not understand: lest at any time they should be converted and their sins be forgiven them.
13. And he saith to them, Do you not know this parable? and how shall you know all parables?
14. He that soweth, soweth the word.
15. And they by the way side, are these: where the word is sown, and when they have heard, immediately cometh Satan, and taketh away the word that was sown in their hearts.
16. And they likewise that are sown upon the rocky places, are these: who when they hear the word, immediately with joy receive it:
17. And they have not root in themselves, but are temporal: afterward when tribulation is risen and persecution for the word, forthwith they are scandalized.
18. And others there be that are sown among thorns: these are they that hear the word,
19. And the cares of the world and the deceitfulness of riches, and concupiscences about other things entering in choke the word, and it is made fruitless.

^vSuch as be out of the Church, though they hear and read never so much, they cannot understand. *Bed. in 4 Marc.*

Esa. 6:9

Luke 8:10	20. And these are they that were sown upon the good ground, which hear the word and receive it, and yield fruit one thirty, one sixty, and one an hundred.	vChrist came not to teach his doctrine in corners and hucker mucker, as Heretics do, but to lighten the whole world therewith.
	21. And he said to them, *Cometh a candle to be put vunder a bushel, or under a bed? and not to be put upon the candle stick?	
	22. For there is nothing hid, which shall not be made manifest: neither was anything made secret, but that it shall come to light.	
	23. If any man have ears to hear, let him hear.	
Luke 8:18 to you that believeth.	24. And he said to them, See what you hear. *In what measure you mete, it shall be measured to you again, and more shall be given `to you`.	
	25. For he that hath, to him shall be given: and he that hath not, that also which he hath shall be taken away from him.	
	26. And he said; So is the kingdom of God, as if a man cast seed into the earth,	
	27. And sleep, and rise up night and day, and the seed spring, and grow up whiles he knoweth not.	
	28. For the earth of itself bringeth forth fruit, first the blade, then the ear, afterward the full corn in the ear.	
	29. And when the fruit hath brought out itself, immediately he putteth in the sickle, because the harvest is come.	
Matt. 13:31 Luke 13:19	30. *And he said, To what shall we liken the Kingdom of God? or to what parable shall we compare it?	
	31. As a mustard seed: which when it is sown in the earth, is less than all the seeds that are in the earth:	
	32. And when it is sown, it riseth up, and becometh greater than all herbs, and maketh great boughs, so that the birds of the air may dwell under the shadow thereof.	
	33. And with many such parables, he spake to them the word, according as they were able to hear:	
	34. And without parable he did not speak unto them. but apart, he explicated all things to his Disciples.	
Matt. 8:23 Luke 8:22	35. And he saith to them in that day, when evening was come, *Let us pass over to the other side.	
	36. And dismissing the multitude, they take him so as he was in the boat: and there were other boats with him.	
	37. And there arose a great storm of wind, and the waves beat into the boat, so that the boat was filled.	
	38. And he was in the hinder part of the boat, sleeping upon a pillow: and they raise him, and say to him, Master, doth it not pertain to thee that we perish?	
	39. And rising up, he threatened the wind, and said to the sea: Peace, be still. And the wind ceased: and there was made a great calm.	
	40. And he said to them: Why are you fearful? neither yet have you faith? And they feared with a great fear: and they said one to another: Who is this (thinkest thou) that both wind and sea obey him?	

ANNOTATIONS

Chapter 4

Matt. 13 Acts 28	<p>12. <i>Lest they should be converted.</i>] These speeches here and elsewhere, we must so understand as though he spake in parables of purpose and to this end, that the hearers might not understand, nor be converted: but we must learn the true sense of this very place in St. Matthew and in the Acts, where our Saviour and St. Paul speak thus, <i>They have heard heavily and have shut their eyes, lest perhaps they may see, and understand, and be converted, and I heal them</i> Whereby it is evident that the speaking in parables was not the cause (for many beside the Apostles heard and understood) but themselves would not hear, and understand, and be converted: and so were the cause of their own willful and obstinate infidelity. And therefore also he spake in parables, because they were not worthy to understand, as the others to whom he expounded them.</p> <p>27. <i>And sleep.</i>] The Church, and Christ's doctrine, (sleep we, wake we) increaseth by the great providence of God. Only the preachers must sow, and plant, and water, and God will give the</p>	<p>God is not author of sin, but man's own will.</p>
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The Gospel of Saint Mark

The Church visibly increasing.

Christian religion wonderfully spreading.

increase, nourishing the seed in men's hearts. And therefore we may not give over, or be impatient and solicitous, if we have not always good success: but doing our duty, commit the rest to God. 1 Cor. 3

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

32. *The birds.*] Of all sects of doctrine, Christ's religion at the beginning was the smallest, and most contemptible: but the success thereof far passed all mans doctrine: in so much that afterward all the wisest and greatest of the world made their residence and rest therein.

CHAPTER 5

To the Gerasens (and in them to all men) Christ manifesteth how the Devil of his malice would use them, if he would permit: 17. and yet they like not their Saviour's presence. 21. A woman Gentile, that began her sickness when the Jew's daughter began her life (signifying Abraham's time) he cureth by the way as he was coming to heal the Jews: And even then the Jews do die, but yet them also he will revive, as here the Jew's daughter.

AND they came beyond the strait of the sea into the country of the Gerasens.
2. And as he went out of the boat, immediately there met him out of the sepulchres a man in an unclean spirit,

Matt. 8:28
Luke 8:26

3. That had his dwelling in the sepulchres, and neither with chains could any man now bind him:

4. For being often bound with fetters and chains, he had burst the chains, and broken the fetters. and nobody could tame him.

5. And he was always day and night in the sepulchres and in the mountains, crying and cutting himself with stones.

6. And seeing JESUS afar off, he ran and adored him:

7. And crying with a loud voice, said, What to me and thee JESUS the son of God most high? I adjure thee by God that thou torment me not.

8. For he said unto him, Go out of the man thou unclean spirit.

9. And he asked him, What is thy name? and he saith to him, My name is Legion: because we are many.

10. And he besought him much, that he would not expel him out of the country.

11. And there was there about the mountain a great heard of swine, feeding.

12. And the spirits besought him, saying, Send us ^vinto the swine: that we may enter into them.

13. And JESUS immediately granted unto them. And the unclean spirits going out, entered into the swine: and the herd with great violence was carried headlong into the sea, about two thousand, and were stifled in the sea.

14. And they that fed them, fled, and carried news into the city and into the fields. And they went forth to see what was done:

15. And they came to JESUS, and they see him that was vexed of the devil, sitting, clothed, and well in his wits: and they were afraid.

16. And they that had seen it, told them, in what manner he had been dealt withal that had the devil: and of the swine.

17. And they began to desire him that he would depart from their coasts.

18. And when he went up into the boat, he that had been vexed of the devil, began to beseech him that he might be with him,

19. And he admitted him not, but saith to him, Go into thy house to thine, and tell them how great things the Lord hath done for thee, and hath had mercy upon thee.

20. And he went his way, and began to publish in Decapolis how great things JESUS had done to him: and all men marveled.

21. *And when JESUS had passed in boat again over the strait, a great multitude assembled together unto him, and he was about the sea.

Matt. 9:18
Luke 8:42

22. And there cometh one of the Archsynagogues, named Jairus: and seeing him, he falleth down at his feet.

^vIt is not without mystery that the devils desired, and Christ suffered them to enter into the swine signifying that filthy livers be meet dwelling places for devils. *Aug. tract. 6 in ep. Io.*

Arch-synagogue, chief governor of a Synagogue.

23. And besought him much, saying: That my daughter is at the point of death, come, impose thy hand upon her, that she may be safe and live.
 24. And he went with him, and a great multitude followed him, and they thronged him.
 25. And a woman which was in an issue of blood twelve years,
 26. And had suffered many things of many Physicians, and had bestowed all that she had, neither was any thing the better, but was rather worse:
 27. And when she had heard of JESUS, she came in the press behind him, and touched his garment.
 28. For she said, That if I shall touch but his garment, I shall be safe.
 29. And forthwith the fountain of her blood was dried: and she felt in her body that she was healed of the malady.
 30. And immediately JESUS knowing in himself the virtue that had proceeded from him, turning to the multitude, said, Who hath touched my garments?
 31. And his Disciples said to him, Thou seest the multitude thronging thee, and sayest thou, Who hath touched me?
 32. And he looked about to see her that had done this.
 33. But the woman fearing and trembling, knowing what was done in her: came and fell down before him, and told him all the truth.
 34. And he said to her, Daughter, thy faith hath made thee safe, go in peace, and be whole of thy malady.
 35. As he was yet speaking, they come `to` the Archsynagogue, saying, That thy daughter is dead: why dost thou trouble the Master any further?
 36. But JESUS having heard the word that was spoken, saith to the Archsynagogue, Fear not: only believe.
 37. And he admitted not any man to follow him, but Peter and James and John the brother of James.
 38. And they come to the Archsynagogue's house, and he seeth a tumult, and folks weeping and wailing much.
 39. And going in, he saith to them: Why make you this ado and weep? the wench is not dead but sleepeth.
 40. And they derided him. But he having put forth all, taketh the father and the mother of the wench, and them that were with him, and they go in where the wench was lying.
 41. And holding the wenches hand, he saith to her, *Talithacumi*, which is being interpreted, *wench* (I say to thee) *arise*.
 42. And forthwith the wench rose up, and walked. and she was twelve years old: and they were astonished with great astonishment.
 43. And he commanded them earnestly that nobody should know it: and he bade that something should be given her to eat.

from

¶To Christ, that can more easily raise a dead man than we can do one that is but asleep, death is but sleep. *Aug. de verb. Do. Ser. 44.*

ANNOTATIONS

Chapter 5

3. *Could bind him.*] We see here that many men which have extraordinary strength, are many times possessed of the devil: as there is also a deaf and a dumb devil, and unclean spirits, which work these effects in men, possessing their bodies. All which things infidels and carnal men following only nature and reason, attribute to natural causes: and the less faith a man hath, the less he believeth that the devil worketh such things.

Profane and natural men.

28. *If I shall touch.*] So the good Catholic saith, If I might but touch one of his Apostles, yea one of his Apostle's napkins, yea but the shade of one of his Saints, I should be better for it. *Act. 5* and *19. See St. Chrys. to. 5. cont. Gent. in principio. in vit. Babyla.* yea St. Basil saith, He that toucheth the bone of a martyr, receiveth in some degree holiness of the grace or virtue that is therein.

The touch of Relics.

30. *Virtue.*] Virtue to heal this woman's malady, proceeded from Christ, though she touched but his coat: so when the Saints by their relics or garments do miracles, the grace and force thereof cometh from our Saviour, they bring but the means or instruments of the same.

36. *Only believe.*] It is our common speech, when we require one thing specially, though other things also be a necessary, and more necessary. As the Physician to his patient, *Only have a good heart:* when he must also keep a diet, and take potions, things more requisite. So Christ in this great

Scripture fondly applied to prove only faith.

Basil in Ps. 115.

Ver. 5

The Gospel of Saint Mark

infidelity of the Jews, required only that they would believe he was able to do such a cure, such a miracle, and then he did it: otherwise it followeth in the next Chapter, *He could not do miracles there because of their incredulity*. Again, for this faith he gave them here and in all like places health of body, which they desired, and therefore he saith not, Thy faith hath justified thee: but, hath made thee safe or whole. Again this was the fathers faith, which could not justify the daughter. Whereby it is most evident, that this Scripture, and the like, are foolishly abused of the Heretics to prove that only faith justifies.

By three dead are signified three kind of sinners.

41. *Wench arise.*] Christ's miracles, besides that they be wonders and ways to show his power, be also significative: as these which he corporally raised from death, put us in mind of his raising our souls from sin. The Scripture maketh special mention only of these raised by our Saviour, of which three, this wench is one, within the house: another, the widow's son in Naim, and now carried out toward the grave: the third, Lazarus having been in the grave four days, and therefore stinking. Which diversity of dead bodies, signify diversity of dead souls, some more desperate than others, some past all mans hope, and yet by the grace of Christ to be revived and reclaimed.

Aug. in verb.
De. Ser. 44.

CHAPTER 6

In his own country (signifying the reprobate Jews) he is contemned, and therefore worketh little in respect. 6. His Apostles preach everywhere and work miracles, so that King Herod (who shamefully killed John Baptist) and others are stricken with great admiration. 30. After John's death he goeth into the Desert, where great concourse being unto him, he feedeth 5000 with five loaves. 46. And with the very touch of his garment's hem he healeth innumerable.

AND going out from thence, he went into his country: and his Disciples followed him. 2. And when the Sabbath was come, he began to teach in the Synagogue: and many hearing him were in admiration at his doctrine, saying, How came this fellow by all these things? and what wisdom is this that is given to him, and such virtues as are wrought by his hands?

Matt. 13:54
Luke 4:16

3. Is not this the Carpenter, the son of MARY, the brother of James and Joseph and Jude and Simon? why, are not also his sisters here with us? And they were scandalized in him.

4. And JESUS said to them, That there is not a Prophet without honour, but in his own country, and in his own house, and in his own kindred.

5. And he could not do any miracle there, but only cured a few that were sick, imposing his hands,

6. And he marveled because of their incredulity, and he went about the towns in circuit teaching.

7. *And he called the Twelve: and began to send them two and two, and gave them power over unclean spirits.

Matt. 10:1
Luke 9:1

8. And he commanded them that they should take nothing for the way, but a rod only: not scrip, not bread, nor money in their purse,

9. But shod with sandals, and that they should not put on two coats.

10. And he said to them, Whithersoever you shall enter into a house, there tarry till you depart thence.

11. And whosoever shall not receive you, nor hear you: going forth from thence shake off the dust from your feet for a testimony to them.

12. And going forth they preached that they should do penance:

13. And they cast out many devils, and *anointed with ^voil many sick, and healed them.

Luke 5:14
Matt. 14:1
Luke 9:7

14. And *king Herod heard (for his name was made manifest) and he said, That John the Baptist is risen again from the dead, and therefore virtues work in him.

15. And others said, That it is Elias. But others said, That it is a Prophet, as one of the Prophets.

16. Which Herod hearing, said, John whom I beheaded, he is risen again from the dead.

17. For the said Herod sent and apprehended John, and bound him in prison for Herodias the wife of ^vPhilip his brother, because he had married her.

18. For John said to Herod, *It is not lawful for thee to have thy brothers wife.

Lev. 18:16,
20:21.

^vA preparative to the Sacrament of Extreme Unction. James 5.

The Gospel upon the decollation of St. John Baptist. Aug. 29.

19. And Herodias lay in wait for him and was desirous to kill him, and could not.

20. For Herod feared John, knowing him to be a just and holy man: and he kept him, and by having him did many things: and he heard him gladly.

21. And when a convenient day was fallen, Herod made the supper of his birthday to the Princes and the Tribunes and the chief of Galilee.

22. And when the daughter of the same Herodias came in, and had danced, and pleased Herod, and them that sat with him at the table: the King said to the damsel, Ask of me what thou wilt, and I will give it thee.

23. And he sware to her, That whatsoever thou shalt ask I will give thee, though the half of my kingdom.

24. Who when she was gone forth, said to her mother, What shall I ask? But she said, The head of John the Baptist.

25. And when she was gone in by and by with haste to the King, she asketh saying, I will that forthwith thou give me in a platter the head of John the Baptist.

26. And the King was stoken sad. Because of his oath and for them that sat together at table he would not displease her:

27. But sending the hangman, commanded that his head should be brought in a platter.

28. And he beheaded him in the prison, and brought his head in a platter: and gave it to the damsel, and the damsel gave it to her mother.

29. Which his disciples hearing came, and took his body: and they put it in a monument.

Luke 9:10 30. And *the Apostles gathering together unto JESUS, made relation to him of all things that they had done and taught.

31. And he said to them, Come apart into the desert place, and rest a little. For there were that came and went, many: and they had not so much as space to eat.

Matt. 14:13 32. And *going up into the boat, they went into a desert place apart.

33. And they saw them going away, and many knew: and they ran flocking thither on foot from all cities, and prevented them.

34. And going forth, JESUS saw a great multitude: and he had compassion on them, because they were as sheep not having a shepherd, and he began to teach them many things.

Matt. 14:15 35. And *when the day was now far spent, his Disciples came to him, saying, This is a desert place, and the hour is now past:

Luke 9:12 36. Dismiss them, that going out into the next villages and towns, they may buy themselves meats to eat. And he answering said, Give ye them to eat.

John 6:5 37. And they said to him, Let us go and buy bread for two hundred pence: and we will give them to eat.

38. And he saith to them, How many loaves have you? go and see. And when they knew, they say, Five, and two fishes.

39. And he commanded them that they should make all sit down, by companies upon the green grass.

40. And they sat down in ranks by hundreds and fifties.

41. And when he had taken the five loaves, and the two fishes: looking up into heaven, he blessed, and brake the loaves, and gave to this to set before them: and the two fishes he divided to all.

42. And all did eat, and had their fill.

43. And they took up the leavings, twelve full baskets of fragments: and of the fishes.

44. And they that did eat, were five thousand men.

45. And immediately he compelled his Disciples to go up into the boat, that they might go before him beyond the strait to Bethsaida: while himself did dismiss the people.

Matt. 14:23 46. And *when he had dismissed them, he went into the mountain to pray.

John 6:16 47. And when it was late, the boat was in the midst of the sea, and himself alone on the land.

48. And seeing them laboring in rowing (for the wind was against them) and about the fourth watch of the night he cometh to them walking upon the sea: and he would have passed by them.

49. But they seeing him walking upon the sea, thought it was a ghost, and cried out.

¶He might and should by Moses' law have married his brother's wife if he had been dead without issue: but this Philip was yet alive, and had also this daughter that danced.

The Gospel on Saturday after Ash Wednesday.

The Gospel of Saint Mark

50. For all saw him, and were troubled. And immediately he talked with them, and said to them, Have confidence, it is I, fear not.

51. And he went up to them into the ship, and the wind ceased: and they were far more astonished within themselves:

52. For they understood not concerning the loaves: for their heart was blinded.

53. And *when they had passed over, they came into the land of Genezareth, and set to the shore. Matt. 14:34

54. And when they were gone out of the boat, incontinent they knew him:

55. And running through the whole country, they began to carry about in couches those that were ill at ease, where they heard he was.

56. And whithersoever he entered into towns or into villages or cities, they laid the sick in the streets, and besought him that they might touch but the hem of his garment: and as many as touched him, were made whole.

ANNOTATIONS

Chapter 6

3. *The carpenter.*] As his country-folks seeing him not only to be a poor man, but also knowing (as they thought) his whole parentage to be but vulgar, not reaching to his Godhead and divine generation, did take offense or scandal of him: so do the Heretics take offense at his person in the Blessed Sacrament, saying, Why, this is not God? For it is bread made of wheat by such a baker, of the same mold that such a loaf is: not marking that it was not made Christ by baking, but by Consecration, and the virtue of Christ's words.

3. *They were scandalized.*] This scandal rose partly of envy of his equals by birth, who reputed themselves as good as he, took scorn to be taught of him. Whereupon Christ saith, *A Prophet is not without honor but in his own country*: signifying (as it is plain in Luke) the malice and envy of the Jews his countrymen in refusing him (*John 1*) and that the Gentiles would more esteem of him.

5. *He could not.*] It is said that he could not work miracles there, not meaning that he was not able, but that on their part there wanted apt disposition to receive them. And therefore he would not of congruity work there, where their incredulity was so great, that it would not have profited them. And for this cause he saith elsewhere to them that will see and enjoy his miracles, *Only believe*.

8. *Not two coats.*] He forbiddeth superfluities, and too careful provision of bodily things, when they are about God's service in gaining souls. And for the contrariety that seemeth here and in St. Matthew, understand that there he forbiddeth them to carry rod or staff to defend themselves, here he permitteth a walking rod or staff to lean and stay upon: there he forbiddeth shoes to cover all the foot, such as we wear: here he permitteth sandals, that is such as had soles only, which the poor commonly wear in Jewry, and now some religious men. See *St. Augustine's opinion li. 2 c. 30 de consensu. Evang. to. 4*

13. *With oil.*] In the words of the commission oil is not mentioned, and yet it is certain by this their using of oil; that either Christ did then appoint them to use it, or they might take it up of themselves, by virtue of the general commission.

13. *With oil.*] By this it is clear that not only the Apostles or other may have power to work miracles, by their only word and invocation of Christ's name, but also by application of creatures: which creatures also have a miraculous medicinal virtue to heal diseases.

Mark 5:36
Matt. 10

*Chrys. ho. 49
in Mat.
Luke 4:23*

CHAPTER 7

The masters of Jerusalem coming so far to carp him whom he chargeth with tradition, partly frivolous, 9. partly also contrary to God's commandments. 14. And to the people he yieldeth the reason of that which they carped, 17. and again to his disciples, showing the ground of the Jewish washing (to wit, that meats otherwise defile the soul) to be false. 24. But by and by among the Gentiles, in a woman he findeth wonderful faith, upon her therefore he bestoweth the crumb that she asked, 32. returning (because the time of the Gentiles was not yet come) to the Jews with the loaf. 32. Where he showeth his compassion rewards mankind so dear and dumb, 16. and of the people is highly magnified.

Matt. 15:2

AND there assemble together unto him the Pharisees and certain of the Scribes, coming from Jerusalem.

2. And when they had seen certain of his Disciples eat bread with common hands, that is, with unwashed hands, they blamed them.

3. For the Pharisees and all the Jews, unless they often wash their hands, eat not, holding the tradition of the Ancients:

4. And from the market, unless they be washed, they eat not: and many other things there be that were delivered unto them to observe, the washing of cups and of cruses, and of brazen vessels, and beds.

5. And the Pharisees and Scribes asked him: Why do not thy Disciples walk according to the tradition of the Ancients⁹, but they eat bread with common hands?

Esa. 29:13

6. But he answering, said to them : Well did Esay prophesy of you hypocrites, as it is written: ***This people honoureth me ^vwith their lips, but their heart is far from me.***

7. ***And in vain do they worship me, teaching doctrines precepts of men.***

8. For leaving the commandment of God, you hold the traditions of men, the washing of cruses and cups: and many other things you do like to these.

9. And he said to them, Well do you frustrate the precept of God, that you may observe your own tradition.

Exo. 20:12

Lev. 20:9

10. For Moses said, ***Honour thy father and thy mother. and, He that shall curse father or mother, dying let him die.***

11. But you say: If a man say to father or mother, *Corban*, (which is a gift) whatsoever proceedeth from me, shall profit thee.

12. And further you suffer him not to do ought for his father and mother,

13. Defeating the word of God for your own tradition which you have given forth. and many other things of this sort you do.

14. And calling again the multitude unto him, he said to them, Hear me all you, and understand.

15. Nothing is without a man entering into him, that can defile him, but the things that proceed from a man those are they that make a man ^vcommon.

16. If any man have ears to hear, let him hear.

17. And when he was entered into the house from the multitude, his Disciples asked him the parable.

18. And he saith to them, So are you also unskillful? Understand you not that every thing from without, entering a man, can not make him common:

19. Because it entereth not into his heart, but goeth into the belly, and is cast out into the privy, purging all the meats?

20. But he said that the things which forth from a man, they make a man common.

21. For from within out of the heart of men proceed evil cogitations, adulteries, fornications, murders,

22. Thefts, avarices, wickedness, guile, impudicities, an evil eye, blasphemy, pride, foolishness.

23. All these evils proceed from within, and make a man common.

Matt. 15:21

24. And ^{*}rising from thence he went into the coasts of Tyre and Sidon: and entering into a house, he would that no man should know, and he could not be hid.

25. For a woman immediately as she heard of him, whose daughter had an unclean spirit, entered in, and fell down at his feet.

26. For the woman was a Gentile, a Syrophoenicean born. And she besought him that he would cast forth the devil out of her daughter.

27. Who said to her, Suffer first the children to be filled. for it is not good to take the children's bread, and cast it to the dogs.

28. But she answered, and said to him: Yea, Lord. for the whelps also eat under the table of the crumbs of the children.

29. And he said to her: For this saying go thy way, the devil is gone out of thy daughter.

^vThey that say well or teach and preach well, or have Christ and his word in their mouth, and live naughtily, he touched in this place.

^vSee the first annotation upon this chapter.

⁹See the Footnote and Annotation for Matt. 15:9.

The Gospel of Saint Mark

The Gospel upon the
11th Sunday after
Pentecost.

30. And when she was departed into her house, she found the maid lying upon the bed, and the devil gone out.
31. And again going out of the coasts `of Tyre, he came by Sidon' to the sea of Galilee through the midst of the coast of Decapolis.
32. And they bring to him one deaf and dumb: and they besought him that he would impose his hand upon him.
33. And taking him from the multitude apart, he put his fingers into his ears: and spitting, touched his tongue.
34. And looking up into heaven, he groaned, and said to him, *Ephphetha*, which is, *Be thou opened*.
35. And immediately his ears were opened, and the string of his tongue was loosed, and he spake right.
36. And he commanded them not to tell anybody. But how much he commanded them, so much the more a great deal did they publish it,
37. And so much the more did they wonder, saying, He hath done all things well: he hath made both the deaf to hear, and the dumb to speak.

To Tyre and
Sidon, he
came

ANNOTATIONS

Chapter 7

3. *Common.*] Common and unclean is all one. For the Jews were commanded by the Law to eat certain kinds of meats only, and not all indifferently: and because these were separated from other meats, and as it were sanctified to their use, they called the other common and profane: and because the Law calleth those clean and these unclean, thereof it is, that unclean and common is all one, as in the Chapter often, and *Acts 10*.

Commandments
of men.

Traditions

7. *Precepts of men.*] Mens ordinances which be repugnant to God's commandment, be here condemned: as all observations not edifying nor profitable to the fulfilling of God's commandments, be vain and superfluous: as many observations of the Pharisees were then, and the like traditions of Heretics be now. For howsoever they brag of Scriptures, all their manner of administration and ministry is their own tradition and invention without all Scripture and warrant of God's word. But the traditions of the Apostles and Ancients, and all the precepts of holy Church we are commanded to keep, as things not prescribed by men, but by the Holy Ghost. *Acts 15:28, 41. 2 Thessal. 2:15*.

Duty to parents.

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

Abstinence from
certain meats.

15. *Nothing, entering into a man.*] As these words of our Saviour do not import, that the Jews then might have eaten of those meats which God forbade them: no more do they now, that we Christians may eat of meats which the Church forbiddeth us. And yet both then and now all meats are clean, and nothing entering into a man, defileth a man. For neither they then, nor we now abstaining, for that any meats are of their nature abominable, or defile the eater, but they for signification, we for obedience and chastisement of our bodies.

Christ's spittle
worketh miracles.

33. *Spitting.*] Not only by Christ's word and will, but also by ceremony and by application of external creatures which be holy, miracles are wrought, as by Christ's spittle, which was not part of his person, being a superfluity of his body, but yet most holy. *Theophy. in 7 Marci*.

34. *Ephphetha.*] The Church doth most godly imitate and use these very words and ceremonies of our Saviour in the Exorcisms before Baptism, to the healing of their souls that are to be baptized, as Christ here healed the bodily infirmity and the disease of the soul together. *Ambros. li. 1 de Sacram. c. 1*.

CHAPTER 8

Of compassion he feedeth the people, 4000 with seven loaves. 10. After all which miracles as though they were not insufficient to prove him to be Christ, the obstinate Pharisees do require some miracle from heaven. 13. Whereupon forsaking them, he warneth his Disciples to beware of the leaven of their doctrine, neither to fear want of necessaries. 22. He healeth a blind man by degrees and with ceremonies. 27. Peter confesseth him (though men all this

while had not learned so far) to be Christ, 31. and by and by he revealeth to them his passion, 32. rebuking also Peter for dissuading it, 34. and showing that it is a thing wherein all that will be saved (namely in time of persecution) must follow him.

Matt. 15:32

IN those days again when there was a great multitude, and had not what to eat; calling his Disciples together, he saith to them,

2. I have compassion upon the multitude, because lo ^vthree days they now endure with me, neither have what to eat.
3. And if I dismiss them fasting into their home, they will faint in the way: for some of them came afar off.
4. And his Disciples answered him: Whence may a man fill them here with bread in the wilderness?
5. And he asked them: How many loaves have ye? Who said: Seven.
6. And he commanded the multitude to sit down upon the ground. And taking the seven loaves, giving thanks, he brake, and gave to his Disciples for to set before them, and they did set them before the multitude.
7. And they had a few little fishes; and he blessed them, and commanded them to be set before them.
8. And they did eat and were filled. and they took up that which was left of the fragments, seven mounds.

Mark 15:39,
16:1

9. And they that had eaten were about four thousand: and he dismissed them.
10. And ^{*}immediately going up into the boat with his Disciples, he came into the quarters of Dalmanutha.
11. And the Pharisees went forth, and began to question with him, asking him a sign from heaven, tempting him.
12. And groaning in spirit, he, saith: Why doth this generation ask a sign? Amen, I say to you, If a sign shall be given to this generation.
13. And leaving them, he went up again into the boat, and passed beyond the strait.
14. And they forgot to take bread: and they had but one loaf with them in the boat.
15. And he commanded them, saying, Look well and beware of the leaven of the Pharisees, and of the leaven of Herod.

Mark 6:38

16. And they reasoned among themselves, saying: Because we have no bread.
17. Which JESUS knowing, saith to them: Why do you reason, because you have no bread? do you not yet know nor understand? yet have ye your heart blinded?
18. Having eyes, see you not? and having ears, hear you not? neither do yon remember?
19. When ^{*}I brake five loaves among five thousand, how many baskets full of fragments took you up? They say to him, Twelve.

Mark. 8:5

20. ^{*}When also seven loaves among four thousand, how many baskets of fragments took you up? And they say to him, Seven.
21. And he said to them; How do you not yet understand?
22. And they came to Bethsaida: and they bring to him a blind man, and they desired him that he would ^vtouch him.
23. And taking the hand of the blind, he led him forth out of the town: and spitting into his eyes, imposing his hands, he asked him if he saw any thing.
24. And looking up, he said, I see men as it were trees, walking.
25. After that again he imposed his hands upon his eyes, and he began to see, and was restored, so that he saw all things clearly.
26. And he sent him into his house, saying: go into thy house: and if thou enter into the town, tell nobody.

Matt. 16:13
Luke 9:18

27. And ^{*}JESUS went forth and his Disciples into the towns of Caesarea Philippi: and in the way he asked his Disciples, saying to them, Whom do men say that I am?
28. Who answered him, saying, John the Baptist, some Elias, and other some as it were one of the Prophets.
29. Then he saith to them, But whom do ye say that I am? Peter answering said to him: Thou art the Christ.

The Gospel upon the 6th Sunday after Pentecost.

^vGreat fervor and devotion in the good people, and exceeding force in our Masters preaching, that made them abide fasting so long to hear his divine sermons.

^vOur Saviour used to work much by touching: that we may learn not to contemn the corporal and external application of holy things, nor to challenge by the spirit and faith only, as Heretics do.

The Gospel of Saint Mark

30. And he threatened them that they should not tell any man of him.
31. And he began to teach them, that the Son of man must suffer many things, and be rejected of the Ancients and of the high priests, and the Scribes, and be killed: and after three days rise again.
32. And he spake the word openly. And Peter taking him, began to rebuke him.
33. Who turning, and seeing his Disciples, threatened Peter, saying: go behind me Satan, because thou favourest not the things that are of God, but that are of men.
34. And calling the multitude together with his Disciples, he said to them, If any man will follow me, let him deny himself, and take up his cross, And follow me.
35. For he that will save his life, shall lose it: and he that shall lose his life for me and the Gospel, shall save it.
36. For what shall it profit a man, if he gain the whole world, and suffer damage of his soul?
37. Or what permutation shall a man give for his soul?
38. For he that shall be ashamed of me, and of my words, in this adulterous and sinful generation, the Son of man also will be ashamed of him, when he shall come in the glory of his Father with the holy Angels.

ANNOTATIONS

Chapter 8

6. *Gave to his disciples.*] He serveth the people not immediately himself, but by the Apostles ministry: to teach us that we must receive Christ's Sacraments and doctrine, not at our own hand, but at his Priests and our Pastors.

7. *Blessed them.*] So is it in some ancient Greek copies, agreeable to our Latin, and in St. Luke expressly in the common Greek text, that he blessed the five loaves and the two fishes: which must be always marked against the Heretics, which deny this blessing to pertain to the creatures, but feign it always to be referred to God for thanksgiving. For if it were so, he would have said grace but once for that whole refection: but he did severally bless both the bread first, and afterward the fishes also, multiplying them by his said bless (as he did mankind and other creatures in the beginning by blessing them) and so working effectually some change or alteration in the very creatures themselves.

35. *For me and the Gospel.*] By the Gospel is signified not only the four Evangelists, but all Scriptures, and whatsoever Christ said that is not in Scripture: for he saith in this very place, *He that shall be ashamed of my words, the Son of man will be ashamed of him etc.* Neither his own words only, but whatsoever the Apostles taught in word of writing: for our Saviour saith, *He that despiseth you, despiseth me.* For defense of any of all these and of every Article of the Catholic faith, we ought to die, and this is to loose our life for Christ and his Gospel.

36. *Gain the whole world.*] Let such note this, that for fear or flattery of the world condescend to obey the unjust laws of men touching religion, against their own consciences: and be content for the rest of a few days of this life, and for having their temporal goods, to lose their soul and the joys of heaven.

CHAPTER 9

The more to confirm them, he giveth them in his Transfiguration a sight of his glory, whereunto suffering doth bring, 9. and then again doth inculcate his Passion. 14. A devil also he casteth out, which his Disciples (upon whom therefore the perverse Scribes triumphed in his absence) could not, for lack of fasting and praying. 30. Being yet in Galilee, he revealeth more about his Passion. 33. And (because in the way to Capharnaum they contended for the Primacy (he teacheth them that humility is the way to primacy before God: 38. bidding them also, not to prohibit such as be not against them: nor to give scandal to anyone of the faithful, and on the other side, the faithful to avoid them by whom they may be scandalized and fall, be they never so near unto them.

AND he said to them; "Amen I say to you, that there be some of them that stand here, which shall not taste of death, until they see the kingdom of God coming in power.

Matt. 16:27,
17:1
Luke 9:27

ευλογησας

αυτα

Blessing of creatures
worketh an effect in
them.

What is to suffer for
the Gospel.

Gen. 1:22, 28

Doing against our own
conscience.

Luke 9:16

2. ^vAnd after six days JESUS taketh Peter and James and John: and bringeth them alone into a high mountain apart, and was transfigured before them.

3. And his garments were made glistening and white exceedingly as snow, the like whereof a fuller cannot make white upon the earth.

4. And there appeared to them ^vElias with Moses; and they were talking with JESUS.

5. And Peter answering, said to JESUS, Rabbi, it a good for us to be here: and let us make three tabernacles, one for thee, and one for Moses, and one for Elias.

6. For he knew not what he said; for they were struck with fear.

7. And there was a cloud overshadowing them, and a voice came out of the cloud, saying, This is my Son most dear: hear ye him.

8. And immediately looking about, they saw no man any more, but JESUS only with them.

9. And as they descended from the mountain, he commanded them that they should not tell any man what things they had seen: but when the Son of man shall be risen again from the dead.

10. And they kept in the word with themselves: questioning together what that should be, ***when he shall be risen from the dead.***

Mal. 4:5

11. And they asked him, saying, What say the Pharisees then and the Scribes, that ^{*}Elias must come first?

12. Who answering said to them, Elias when he cometh first, shall restore all things: and how it is written of the Son of man, that he shall suffer many things and be contemned.

13. But I say to you that Elias also is come (and they have done to him whatsoever they would) as it is written of him.

Matt. 17:14

14. And ^{*}coming to his Disciples, he saw a great multitude about them, and the Scribes questioning with them.

Luke 9:37

15. And forthwith all the people seeing JESUS, was astonished, and much afraid: and running to him, saluted him.

16. And he asked them, What do you question among you?

17. And one of the multitude answering, said, Master, I have brought my son to thee, having a dumb spirit,

18. Who, wheresoever he taketh him, dasheth him, and he foameth, and gnasheth with the teeth, and withereth: and I spake to thy Disciples to cast him out, and they could not.

19. Who answering them, 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 ground, he tumbled foaming.

21. And he asked his father: How long time is it since this hath chanced unto him? But he said: From his infancy:

22. And oftentimes hath he cast him into fire and into waters, to destroy him. But if thou canst anything, help us, having compassion on us.

23. And JESUS said to him, If thou canst believe, all things are possible to him that believeth.

24. And incontinent the father of the boy crying out, with tears said, I do believe, Lord: help my incredulity.

25. And when JESUS saw the people running together, he threatened the unclean spirit, saying to him, Deaf and dumb spirit, I command thee, go out of him; and enter not any more into him.

26. And crying out, and greatly tearing him, he went out of him, and he became as dead, so that many said, That he is dead.

27. But JESUS taking holding his hand, lifted him up: and he rose,

28. And when he was entered into the house, his Disciples secretly asked him, Why could not we cast him out ?

29. And he said to them: This kind can go out by nothing, but ^vby prayer and fasting.

Matt. 17:22

Luke 9:21

30. And ^{*}departing from thence, they passed by Galilee, neither would he that any man should know.

^vSee the Annotations upon the 17th of St. Matthew.

^vThe law and the Prophets with Christ and his Gospel: the one signified by Moses, the other by Elias. By whose apparitions here we also learn that sometime there may be personal intercourse betwixt the living and the dead, though not ordinarily.

The Gospel upon Wednesday in the Ember week of September.

^vNote the great force of prayer, and fasting.

The Gospel of Saint Mark

31. And he taught his Disciples, and said to them, That the Son of man shall be betrayed into the hands of men, and they shall kill him, and being killed the third day he shall rise again.

32. But they knew not the word: and they were afraid to ask him.

33. And *they came to Capharnaum. Who when he was in the house, asked them, What did you treat of in the way? Matt. 18:1
Luke 9:46

34. But they held their peace. for in the way they had disputed among themselves, which of them should be the greater.

35. And sitting down, he called the Twelve, and saith to them, If any man will be first, he shall be last of all, and the minister of all.

36. And taking a child, he set him in the midst of them. Whom when he had embraced, he said to them,

37. Whosoever shall receive one of such children in my name receiveth me. and whosoever shall receive me, receiveth not me, but him that sent me.

38. *John answered him, saying, Master we saw one casting out devils in thy name, who followeth not us, and we prohibited him. Luke 9:49

39. But JESUS said, Do not prohibit him. for there is no man that doth a miracle in my name, and can soon speak ill of me.

40. For he that is not against you, is for you.

41. For whosoever shall give you to drink a cup of water in my name, because you are Christs: amen I say to you, he shall not lose his ^vreward.

42. And whosoever shall ^vscandalize one of these little ones believing in me: it is good for him rather if a millstone were put about his neck, and he were cast into the sea.

43. And if thy hand scandalize thee, cut it off, it is good for thee to enter into life, maimed, then having two hands to go into hell, into the fire unquenchable,

44. Where their worm dieth not, and the fire quengeth not.

45. And if thy foot scandalize thee, chop it off, it is good for thee to enter into life everlasting, lame, rather than having two feet, to be cast into the hell of unquenchable fire.

46. Where their worm dieth not, and the fire quengeth not.

47. And if thine eye scandalize thee, cast it out. it is good for thee with one eye to enter into the kingdom of God, rather than having two eyes, to be cast into the hell of fire,

48. Where their worm dieth not, and the fire quengeth not.

49. For every one shall be salted with fire: and *every victim shall be salted with salt. Lev. 2:13

50. Salt is good. but if the salt shall be unseasoned: wherewith will you season it? Have salt in you, and have peace among you.

ANNOTATIONS

Chapter 9

Elias
Moses

4. *Elias with Moses.*] Moses representeth the persons of all the Saints that shall be departed this life when Christ cometh in his Majesty to judgment: And Elias (who was then living) figureth the holy men that shall then be found alive when he cometh in glory. Who both shall then begin to reign with Christ in glory. *Beda in 9. Mark.*

Elias and John Baptist
Eremites.

13. *Elias also is come.*] Elias was zealous for God's Law, a great reprehender of sin, and an Eremite, and shall be the Precursor of Christ in his second Advent: So was John before his first Advent, a Zealor, a Corrector, and Eremite; and his Precursor. *Theod. in caten. Thomas super hunc locum.* See St. Jerome in the life of Paul the eremite, that both Elias and John Baptist were counted principal professors of that life.

The name of JESUS
worketh miracles.

38. *In thy name.*] Miracles are wrought sometimes by the name of Jesus, whatsoever the men be, when it is for the proof of a truth or for the glory of God. In so much that Julian the Apostate himself did drive away devils with the sign of the Cross: as *St. Gregory Nazianzen* writeth *erat. 1 in Julian. Theodoret. li. 8. c. hist.* And so also Heretics may do miracles among the Heathen, to prove any article of the Christian faith: but they never did nor ever shall work any miracle to prove any of their erroneous opinions as to prove that Christ is not really in the Blessed Sacrament.

CHAPTER 10

He answereth the tempting Pharisees (and again his disciples afterward) that the case of a man with his wife shall be (as in the first institution) utterly indissoluble. 13. He blesseth children. 17. He showeth what it is to be done to get life everlasting. 21. What also for a rich man, to be perfect: 28. as also what passing reward they shall have that do so in time of persecution. 32. He revealeth more to his Disciples touching his Passion: 35. bidding the two ambitious suitors: so think rather of suffering with him: 41. and teaching us in the rest of his Disciples, not to be grieved at our Ecclesiastical Superiors, considering they are (as he was himself) to toil for our salvation. 46. Then going out of Jericho, he giveth sight to a blind man.

Matt. 19:1	A ND rising up thence, he cometh into the coasts of Jewry beyond Jordan: and the multitudes assemble unto him again. And as he was accustomed, he taught them.	THE THIRD part of this Gospel, Christ's coming into Jewry toward his Passion.
	2. And the Pharisees coming near asked him: Is it lawful for a man to dismiss his wife, tempting him.	
	3. But he answering, said to them: What did Moses command you?	
Deut. 24:1	4. Who said, *Moses permitted to write a bill of divorce, and to dismiss her.	
	5. To whom JESUS answering, said, For the hardness of your heart he wrote you this precept.	
Gen. 1:17	6. But from the beginning of the creation *God made them male and female.	
Gen. 2:24	7. For this cause, *man shall leave his father and mother: and shall cleave to his wife.	
	8. And they two shall be in one flesh. therefore now they are not two, but one flesh.	
	9. That therefore which God hath joined together, ^v let not man separate.	^v The obligation betwixt man and wife is so great, that during life it cannot be broken
Matt. 19:9	10. And *in the house again his Disciples asked him of the same thing.	
Matt. 5:32	11. And he saith to them, Whosoever dismisseth his wife and marrieth another: committeth adultery against her.	
Luke 16:18	12. And if the wife dismiss her husband, and marry another, she committeth adultery.	
1 Cor. 7:11	13. And *they offered him a young children, that he might touch them. And the Disciples threatened them that offered them.	
Matt. 19:13	14. Whom when JESUS saw, he took it ill, and said to them, Suffer the little children to come unto me, and prohibit them not; for the kingdom of God is for such.	
Luke 18:15	15. Amen I say to you: Whosoever receiveth not the kingdom of God as a little child, shall not enter into it.	^v Our Saviour gave the children his blessing.
	16. And embracing them, and imposing hands upon them, he ^v blessed them.	
Matt. 19:16	17. And when he was gone forth in the way, a certain man running forth and kneeling before him, asked him, *Good Master, what shall I do that I may receive life everlasting?	^v Note that the keeping of God's commandments procureth life everlasting.
Luke 18	18. And JESUS said to him, Why callest thou me good? None is good but one, God.	
Ex. 20:13	19. Thou knowest the ^v commandments, * Commit not adultery, Kill not, Steal not, Bear not false witness, do no fraud, Honour thy father and mother.	
	20. But he answering, said to him, Master all these things I have observed from my youth.	
	21. And JESUS beholding him, loved him, and said to him, One thing is wanting unto thee: *go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.	^v This is counsel of perfection (not a precept) which the Religious professing and keeping voluntary poverty, do follow.
	22. Who being stricken sad at the word, went away sorrowful, for he had many possessions.	
	23. And JESUS looking about, saith to his Disciples, How hardly shall they that have money, enter into the kingdom of God!	
	24. And the Disciples were astonished at his words. But JESUS again answering, saith to them, Children, how hard is it for them that trust in money, to enter into the kingdom of God!	
	25. It is easier for a camel to pass through a needles eye, then for a rich man to enter into the kingdom of God.	
	26. Who marveled more, saying to themselves, And who can be saved?	
	27. And JESUS beholding them, saith, With men it is impossible: but not with God. for all things are possible with God.	

The Gospel of Saint Mark

¶Exceeding happy be they that can forsake their temporal things for religion.

- 28 . And Peter began to say unto him, Behold, we have left all things, and have followed thee.
29. JESUS answering, said, ¶Amen I say to you, there is no man which hath left house, or brethren, or sisters, or father, or mother, or children, or lands for me and for the Gospel:
30. That shall not receive an hundred times so much now in this time: houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions: and in the world to come life everlasting. Matt. 19:30
31. But *many that are first, shall be last: and the last, first. Luke 23:30
32. And they were in the way going up to Jerusalem: and JESUS went before them, and they were astonished; and following were afraid. And *taking again the twelve, he began to tell them the things that should befall him. Matt. 20
Luke 18:32
33. That, behold we go up to Jerusalem, and the Son of Man shall be betrayed to the chief Priests, and to the Scribes and Ancients, and they shall condemn him to death, and shall deliver him to the Gentiles,
34. And they shall mock him, and spit on him, and scourge him, and kill him, and the third day he shall rise again.
35. And *there come to him James and John the sons of Zebedee, saying,: Master, we will that whatsoever we shall ask, thou do it to us: Matt. 20:20
36. But he said to them: What will you that I do to you?
37. And they said, Grant to us, that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.
38. And JESUS said to them: You want not what you ask. Can you drink the cup that I drink? or be baptized with the baptism wherewith I am baptized?
39. But they said to him: We can. And JESUS saith to them: The cup indeed which I drink, you shall drink: and with the baptism wherewith I am baptized, you shall be baptized:
40. But to sit on my right hand, or on my left, is not mine to give unto you, but to whom it is prepared.
41. And the ten hearing, began to be displeased at James and John.
42. And JESUS calling them, saith to them, *You know that they which seem to rule over the gentiles, overrule them: and their Princes have power over them. Matt. 20:25
Luke 22:25
43. But it is not so in you, but whosoever will be greater, shall be your minister:
44. And whosoever will be first among you, shall be the servant of all.
45. For the Son of man also is not come to be ministered unto, but to minister, and to give his life a redemption for many.
46. And *they come to Jericho: and when he departed from Jericho, and his Disciples, and a very great multitude, the son of Timaeus, Bartimaeus the blind man, sat by the way side begging. Matt. 20:29
Luke 18:35
47. Who when he had heard, that it is JESUS of Nazareth: he began to cry, and to say, JESUS, son of David, have mercy upon me.
48. And many threatened him, to hold his peace, but he cried much more, Son of David, have mercy upon me.
49. And JESUS standing still commanded him to be called. And they call the blind man, saying to him, Be of better comfort, arise, he calleth thee.
50. Who casting off his garment leapt up, and came to him.
51. And JESUS answering, said to him, what wilt thou that I do unto thee? And the blind man said to him, Rabboni, that I may see.
52. And JESUS said to him, Go thy way, thy faith hath made thee safe. And forth with he saw, and followed him in the way.

ANNOTATIONS

Chapter 10

Toleration and permission of evil.

4. *Permitted.*] Some things are permitted, though not approved or allowed, to avoid great inconveniences. No man may do evil for any cause, but he may permit other mens evils for diverse causes: as God himself doeth, who can do no evil. So doth the Prince and Commonwealth permit lesser

*Aug. ep. 119
c. 19.*

evils to eschew greater, and so may the Holy Church much more (as St. Augustine saith she doeth) being placed among much chaff and much cockle, tolerate many things and yet whatsoever is against faith and good life, she neither approves, nor dissembleth with silence, nor committeth.

Luke 16:18

11. *And marrieth another.*] That which St. Matthew uttered more obscurely, and is mistaken of some, as though he meant that for fornication a man might put away his wife and marry another, is here by this Evangelist (as also by St. Luke) put out of doubt, generally avouching, that whosoever putteth away his wife and marrieth another, committeth adultery. *Aug. li. 1. de adult. coniug. c. 11 & sequentibus.*

18. *None is good.*] None is entirely, substantially, and of himself good, but God: though by participation of God's goodness, men are truly also called good.

25. *A rich 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, than lose them. As all them that live in Schism or Heresy to save their goods.

Hiero. in 19
Mat.

30. *An hundred times so much.*] Sometime God doth so bless men also in worldly benefices that have forsaken all for him, as St. Gregory, St. Augustine, and St. Paulinus: but the principal meaning is, that he will give such men in this life abundance of grace and spiritual comfort and contentment and joy of conscience (as they feel which have experience) the which spiritual gifts exceed the temporal commodities more than an hundred fold, in so much that he that hath fully forsaken but small things for religion, would not forsake religion to have all the world.

Marriage after divorce
unlawful.

Their reward in this
life that forsake ought
for God's sake.

CHAPTER 11

Being now come to the place of his Passion, he entreth with triumph as their Christ. 12. He curseth that fruitless leafy tree. 15. He showeth his zeal for the house of God: for which the Rulers seek his destruction. 24. He exhorteth his Disciples to steadfastness of faith, and to forgive their enemies. 27. He announceth his power by the witness of John who was a man sent of God.

The FOURTH PART
of this Gospel, the
HOLY WEEK of his
Passion.

Matt. 22:1
Luke 19:20
John 12:15

AND when they came nigh unto Jerusalem and Bethania to Mount Olivet, he sendeth two of his Disciples,
2. And saith to them, Go into the town that is against you, and immediately entering in thither, you shall find a colt tied, upon which no man yet hath sitten: loose him, and bring him.

3. And if any man shall say to you, What do you? say that he is needful for our Lord: and incontinent he will send him hither.

4. And going their ways, they found the colt tied before the gate without in the meeting of two ways: and they loose him.

5. And certain of them that stood there, said to them, What do you loosing the colt?

6. Who said to them as JESUS had commanded them: and they did let him go with them.

7. And they brought the colt to JESUS: and they lay their garments on him, and he set upon him.

8. And many spread their garments in the way: and others did cut boughs from the trees, and strewed them in the way.

Psalms 117:26

9. And they that went before and they that followed, cried, saying, ***Hosanna, blessed is he that cometh in the name of our Lord.***

10. ***Blessed is the kingdom of our father David that cometh, Hosanna in the highest.***

11. And he entered Jerusalem into the temple: and having viewed all things round about, when now the evening hours was come, he went out to Bethania with the Twelve.

12. And the next day when they departed from Bethania, he was an hungred.

Matt. 21:19

13. And *when he had seen afar off a fig tree having leaves, he came if happily he could find any thing on it. And when he was come to it he found nothing but leaves. For it was not the time for figs.

14. And answering he said to it: Now no man eat fruit of thee any more for ever. And his Disciples heard it.

15. And they came to Jerusalem.

PALM SUNDAY

^All these voluntary
duties were grateful to
our Saviour, and so be
the like done to him in
the Blessed Sacrament.

MONDAY

The Gospel of Saint Mark

*And when he was entered into the temple, he began to cast out them that sold and bought in the temple, and overthrew the tables of the bankers, and the chairs of them that sold pigeons he overthrew.

16. And he suffered not that any man should carry a vessel through the temple:

17. And he taught, saying to them: Is it not written, *That my house shall be called the house of prayer to all nations: But you have made it a den of thieves.* Matt. 21:12
Luke 19:45

18. Which when the chief Priests and the Scribes had heard, they sought how they might destroy him. for they were afraid of him, because the whole multitude was in admiration upon his doctrine. Esa. 56:7
Jer. 7:11

19. And when evening was come, he went forth out of the city.

TUESDAY

20. And *when they passed by in the morning, they saw the fig tree withered from the roots. Matt. 21:20

b The Gospel for St. Gregorius

21. And Peter remembering, said to him, Rabbi, behold the fig tree that thou didst curse is withered.

Thaumaturgus Nov.

22. ^bAnd JESUS answering saith to them, Have ^vfaith of God.

17. And in a Votive

23. Amen I say to you, that whosoever shall say to this mountain, Be taken up and be cast into the sea, and shall not stagger in his heart, but believe that whatsoever he saith, shall be done: it shall be done unto him.

Mass for any necessity.

24. Therefore I say to you, all things whatsoever you ask, praying, believe that you shall receive and they shall come unto you.

^vFaith of God is to believe that he is able, and that he will do it if it be expedient, and no impediment on our part.

25. And when you shall stand to pray, forgive if you have aught against any man: that also your Father, which is in heaven, may forgive you your sins.

^vGod never forgiveth sins to him that pardoneth not his enemies from his heart. Whereby it is evident that more is required than only faith.

26. ^vIf so be that you will not forgive, neither will your Father that is in heaven, forgive you your sins.

27. And they come again to Jerusalem. And *when he walked in the temple, there come to him the chief Priests and the Scribes and the Ancients,

28. And they say to him: In what power doest thou these things? and who hath given thee this power, that thou shouldst do these things? Matt. 21:23
Luke 10:2

29. And JESUS answering said to them, I also will ask you one word, and answer you me: and I will tell you in what power I do these things.

30. The baptism of John was it from heaven, or from me? answer me.

31. But they thought with themselves, saying, If we say, From heaven: he will say, Why then did you not believe him?

32. If we say, From men, they feared the people. For all accounted John that he was indeed a Prophet.

33. And they answering, say JESUS, We know not. And JESUS answering saith to them, Neither do I tell you in what power I do these things.

ANNOTATIONS

Chapter 11

Profaning of
God's Church.

16. *Vessel through the temple.*] He could not abide to see the Temple of God profaned, no nor suffered those things to be done in it, which otherwise were not unlawful but honest, if they had been done in due place. How much less can he abide the profaning of Churches now with Heretical service and preaching of heresy and blasphemy?

17. *Den of thieves.*] If the Temple was then a den of thieves, because of profane and secular merchandise: how much more now, when the house appointed for the Holy Sacrifice and Sacrament of the Body of Christ, is made a den for the ministers of Calvin's bread?

CHAPTER 12

He foretelleth to the Jews in a parable their reprobation most worthy, and the vocation of the Church of the Gentiles in that place, 10. himself being the headstone thereof. 13. He defeateth the snare of the Pharisees and Herodians, about paying tribute to Caesar: 18. answereth also the invention of the Sadducees against the Resurrection: 28. also the

opposition of a Scribe. 35. And so having put all the busy sects to silence, he turneth and poseth them on the other side, because they imagined Christ should be no more but a man. 38. Bidding the people to beware of the Scribes, being ambitious and hypocrites. 41. He commendeth the poor widow for her two mites, above all.

Es. 5:1
Matt. 27:33
Luke 20:9

AND he began to speak to them in parables, A man planted a vineyard and made a hedge about it, and digged a trough, and built a tower, and let it out to husbandmen: and went forth into a strange country.

2. And he sent to the husbandmen in season a servant, to receive of the husbandmen of the fruit of the vineyard.

3. Who apprehending him, beat him: and sent him away empty.

4. And again he sent to them another servant: and they wounded in the head, and used him reproachfully.

5. And again he sent another, and him they killed: and many other, beating certain, and killing others.

6. Therefore having yet one ^vson most dear: him also he sent unto them last saying, That they will reverence my son.

7. But the husbandmen said one to another: This is the heir; come, let us kill him: and the inheritance shall be ours.

8. And apprehending him, they killed him, and cast him out of the vineyard.

9. What therefore will the lord of the vineyard do? ^vHe will come and destroy the husbandmen: and will give the vineyard to others.

Psalm 117:22

10. Neither have you read this scripture, ***The ^vstone which the builders rejected, the same is made the head of the corner:***

11. ***By our Lord was this done, and it is marvelous in our eyes?***

12. And they sought to lay hands on him, and they feared the multitude. for they knew that he spake this parable to them. And leaving him they went their way.

Matt. 22:15
Luke 26:20

13. ^{*}And they sent to certain of the Pharisees and of the Herodians: that they should catch him in his word.

14. Who coming, say to him, Master, we know that thou art a true speaker, and carest not for any man: for thou dost not look upon the person or men, but teachest the way of God in truth. is it lawful to give tribute to Caesar: or shall we not give it?

15. Who knowing their subtlety, said to them: Why tempt you me? bring me a penny that I may see it.

16. And they brought it him. And he saith to them: Whose is this image, and inscription? They say to him, Caesars.

17. And JESUS answering, said to them, Render therefore all the things that are Caesars, to Caesar: and that are Gods, to God. And they marveled at him.

Matt. 22:23
Luke 20:27
Acts 23:6
Deu. 25:5

18. And ^{*}there came to him the Sadducees that say there is no resurrection: and they asked him, saying: Master,

19. Moses wrote unto us, that if any man's brother die, and leave his wife, and leave no children, his brother shall take his wife, and raise up seed to his brother.

20. There were therefore seven brethren and the first took a wife, and died leaving no issue.

21. And the second took her, and died: and neither this left issue. And the third in like manner.

22. And the seven took her in like sort: and did not leave issue. Last of all the woman also died.

23. In the resurrection therefore when they shall rise again, whose wife shall she be of these? for the seven had her to wife.

24. And JESUS answering, said to them: Do ye not therefore err, not knowing the scriptures, nor the power of God?

25. For when they shall rise again from the dead, they shall neither marry, nor be married, but are as the Angels in heaven.

Ex. 3:6

26. And as concerning the dead, that they do rise again, have you not read in the book of Moses, how in the bush God spake to him, saying, ***I am the God of Abraham, and the God of Isaac, and the God of Jacob?***

^vThis man, is God the Father. This vineyard is (as Esay saith 5:1) the house of Israel. The servants sent are Moses and the Prophets whom the Jews did diversely afflict and persecute.

^vHis son is CHRIST our Saviour, whom the Jews crucified out of the city of Jerusalem, as it were casting him out of the vineyard.

^vThe Jews and their guides to whom the vineyard was set, destroyed: and God's vineyard given to the Apostles and their Successors in the Gentiles.

^vCHRIST is become the corner stone of the Synagogue and the Church in which the faithful of both the Jews and Gentiles are contained.

The Gospel of Saint Mark

Matt. 22:34	27. He is not the God of the dead, but of the living. You therefore are much deceived.	
	28. And *there came one of the Scribes that had heard them questioning, and seeing that he had well answered them, asked him which was the first commandment of all.	
Deut. 6:5	29. And JESUS answered him, That the first commandment of all is, Hear Israel: the Lord thy God, is one God.	
	30. And thou shalt love the Lord thy God from thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole power. This is the first commandment.	
	31. And the second is like to it, Thou shalt love thy neighbor as thyself. Another commandment greater than these there is not.	Lev. 19:18
vThis excellency of Charity teacheth us that faith only is not sufficient.	32. And the Scribe said to him, Well Master, thou hast said in truth, that there is one God, and there is none other besides him.	
	33. And that he be loved from the whole heart, and with the whole understanding, and with the whole soul, and with the whole strength: and vto love his neighbor as himself is a greater thing then all holocausts and sacrifices.	
	34. And JESUS seeing that he had answered wisely, said to him, Thou art not far from the kingdom of God. And no man now durst ask him.	
	35. And *JESUS answering, said, teaching in the temple, How do the Scribes say, that Christ is the son of David?	Matt. 22:41 Luke 20:41
	36. For David himself saith in the holy Ghost: Our Lord said to my Lord, sit on my right hand, until I put thine enemies the footstool of thy feet.	Psalm 109:1
	37. David therefore himself calleth him Lord, and whence is he his son? And a great multitude heard him gladly.	
	38. And he said to them in his doctrine, *Take heed of the Scribes that will walk in long robes, and be saluted in the market place,	
	39. And sit in the first chairs in the Synagogue, and love the highest places at suppers:	
	40. Which devour widows houses under the pretense of long prayers: these shall receive larger judgment.	
	41. *And JESUS sitting over against the treasury, beheld how the multitude did cast money into the treasury, and many rich men did cast in much.	Luke. 21:2
	42. And when there came a certain poor widow, she cast in two mites, which is a farthing.	
vGod doth accept alms that are correspondent to every mans ability: and the more able, the more must a man give.	43. And calling his Disciples together, he saith to them, Amen I say to you, that this poor widow hath cast in vmore than all that have cast into the treasury.	
	44. For all they of their abundance have cast in: but she, of her penury hath cast in all that she had, her whole living.	

ANNOTATIONS

Chapter 12

God first to be served, and then the Prince.

17. *To God.*] These men were very circumspect and wary to do all duties to Caesar, but of their duty to God they had no regard. So Heretics, to flatter temporal Princes, and by them to uphold their heresies, do not only inculcate mens duty to the Prince, dissembling that which is due to God: but also give to the Prince more than due, and take from God his right and duty. But Christ allowing Caesar his right, warneth them also of their duty toward God. And that is it which Catholics inculcate, Obey God, do as he commandeth, Serve him first, and then the Prince.

Marrying the brother's wife.

19. *His brother shall take.*] Mark well 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 brother's wife.

Lev. 18:16
Deut. 25:5

Many truths deduced out of scripture, which Heretics see not.

24. *Not knowing the Scriptures.*] Who would have thought that by this place of Scripture alleged by Christ, the Resurrection were proved? and yet we see that Christ doth hereby deduce it, and chargeth these great Doctors and Masters (which arrogated to themselves the knowledge of Scriptures) that it is their ignorance, that they knew not so to deduce it. No marvel then if the Heretic doth not or will not see so much, therefore no doubt, because he knoweth not the Scriptures, whereof he boasteth so much, nor the sense of the Holy Ghost in them. For example, when of the place, *It shall not be forgiven in this world nor in the world to come*, ancient fathers deduce, that there are sins remitted after this life in Purgatory. See *Matt. 12:32*.

24. *The power of God.*] Even so do Heretics err two ways: because they know not the Scriptures, which they interpret contrary to the sense of the whole Church and of all the ancient fathers: and because they know not the power of God, that as he is able to raise the selfsame bodies again, so he can make his body present in many places: but being altogether faithless and not believing his power, they dispose of all such matters only by reason and their own imagination.

Heretics ignorant and without faith.

CHAPTER 13

To his Disciples (by occasion of Jerusalem and the Temples destruction) he foretelleth, 5. what things shall be before the consummation of the world, as specially the Church's full preaching unto all nations. 24. Then, what shall be in the very consummation, to wit, Antichrist with his passing great persecution and seduction, but for a short time, 24. then, incontinent, the day of Judgment, 28. To our great comfort in those miseries under Antichrist. 32. As for the moment, to us it pertaineth not to know it, 33. but rather every man to watch, that we be not unprovided when he cometh to each one particularly by death.

Matt. 14:1
Luke 21:5

AND when he went out of the temple, one of his Disciples saith to him, Master, behold what manner of stones, and what kind of buildings.

2. And JESUS answering, said to him, Seest thou all these great buildings? There shall not be left a stone upon a stone, that shall not be destroyed.

3. And when he sat in Mount Olivet against the temple, Peter and James and John and Andrew asked him apart,

4. Tell us, when shall all these things be? and what shall be the sign when all these things shall begin to be consummate?

5. And JESUS answering began to say to them, See that no man seduce you.

6. For many shall come in my name saying that I am he: and they shall seduce many.

7. And when you shall hear of wars and bruits of wars, fear not, for these things must be, but the end is not yet.

8. For nation shall rise against nation and kingdom against kingdom, and there shall be earthquakes in places, and famines. These things are the beginning of sorrows.

9. But look to yourselves. For they shall deliver you up in Councils, and in Synagogues shall you be beaten, and you shall stand before Presidents and Kings for my sake, for a testimony unto them.

10. And into all nations first the Gospel must be preached.

11. And when they shall lead you and deliver you, be not careful before hand what you shall speak: but that which shall be given you in that hour, that speak ye. For it is not you that speak but the holy Ghost.

12. And brother shall deliver brother unto death, and the father his son: and the children shall arise against the parents, and shall work their death.

13. And you shall be odious to all men for my name. But he that shall endure unto the end, he shall be saved.

14. And when you shall see **the abomination of desolation**, standing where it ought not (he that readeth, let him understand) then they that are in Jewry, let them flee unto the mountains:

15. And he that is on the house top, let him not go down into the house, nor enter in to take any thing out of his house.

16. And he that shall be in the field, let him not return back to take his garment.

17. And woe to them that are with child and that give suck in those days.

18. But pray that the things chance not in the winter.

19. For those days shall be such tribulations as were not from the beginning of the creation that God created until now, neither shall be.

20. And unless the Lord had shortened the days, no flesh should be saved: but for the elect which he hath elected, he hath ^vshortened the days.

21. And then if any man shall say unto you, Lo, here is Christ: lo, there: do not believe.

22. For there shall rise up false Christs and false Prophets, and they shall show signs and wonders, to seduce (if it be possible) the elect also.

See the Annotations upon St. Matthew 24.

TUESDAY night.

Great wars toward the later end.

Much persecution of the faithful and Catholic men in the later end.

Great treachery and many false brethren at the same time.

Constancy and perseverance necessary in time of persecution.

Dan. 9:27
2 Thess. 2:4

^vAntichrist's reign shall be three years and a half.

The Gospel of Saint Mark

23. You therefore take heed: behold I have foretold you all things.
24. But in those days after the tribulation *the sun shall be darkness, and the moon shall not give her light, Eze. 31:7
Joel. 3:15
25. And the stars of heaven shall be falling down, and the powers that are in heaven, shall be moved.
26. And then they shall see the *Son of man coming in the clouds, with much power and glory. Dan. 7:13
27. And then shall he send his Angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.
28. And of the figures learn ye a parable. When now the bough thereof is tender, and the leaves come forth, you know that summer is very nigh.
29. So you also when you shall see these things come to pass, know ye that it is very nigh, at the door.
30. Amen I say to you, that this generation shall not pass, until all these things be done.
31. Heaven and earth shall pass, but my words shall not pass.
32. But of that day or hour no man knoweth, neither the Angels in heaven, nor the *Son, but the Father.
33. Take heed, watch, and pray. for you know not when the time is.
34. Even as a man who being gone into a strange country, left his house: and gave his servants authority over each work, and commanded the porter to watch.
35. Watch ye therefore (for you know not when the lord of the house cometh: at even, or at midnight, or at the cock crowing, or in the morning.)
36. Lest coming upon asudden, he find you sleeping.
37. And that which I say to you, I say to all, Watch.

¶Not as though himself knew not, as the Heretics Agnoite held: but because he knew it not for to teach it others, as being not expedient. *Ambr. de fide li. 5 c. 3.*

The Gospel for a Confessor that is a Bishop. And on the anniversary of the creation of a Bishop.

ANNOTATIONS

Chapter 13

4. *When shall these things be?]* The miseries which did fall before the destruction of the Temple and city of Jerusalem, were a resemblance of the extreme calamity that shall befall before the latter day at the time of Antichrist: Whereupon Christ speaketh indifferently of both.

6. *I am he.]* As before the destruction of Jerusalem, diverse Seducers arose, and called themselves Christs, promising the people deliverance from the fears and dangers they were in of foreign soldiers: so shall there come many towards the end of the world, and make themselves Christs and authors of Sects, and shall gain many disciples: as in plain words followeth in this chapter v. 22. *There shall rise up false Christs and false Prophets etc.*

14. *The abomination of desolation.]* No heresy doth so properly and purposely tend to this abomination of desolation which by Antichrist shall be achieved, as this Calvinism: which taketh away with other Sacraments and external worship of God, the very sacrifice of Christ's Body and Blood. Which being taken away (as St. Cyprian saith) no religion can remain.

22. *Signs and Wonders..]* False Christs and false Prophets be seducers, who in the latter day by the power of the devil shall seem to work wonders, and yet men must not believe them. Much less these, which for their false faith cannot show so much as one false miracle.

ArchHeretics be False Christs and False Prophets.

Calvinism tendeth to the abomination of desolation.

Hyppolyt. li. de Antichristo. Cypr. de Coen. Do. nu. 1.

CHAPTER 14

THE PASSION according to St. Mark in these two chapters, is the Gospel at Mass upon Tuesday in the Holy Week.

Judas by occasion of Mary Magdalen's ointment, doth sell him to the Council of the Jews. 12. After the Paschal lambs he giveth them the bread of life (John 6.) in a mystical sacrifice or separation of his body and blood. 27. and that night, after his prayer, 43. taken of the Jews men, Judas being their Captain: is forsaken by the other eleven for fear: 53. is falsely accused, and impiously condemned of the Jew's council, 65. and shamefully abused of them: 66. and thrice denied of Peter. All even as the Scriptures and himself had often foretold.

AND the Pasche was and the Azymes after two days: and the chief Priests and the Scribes sought how they might by some wile lay hands on him, and kill him. 2. For they said, Not on the festival day, lest there might be a tumult of the people.

Matt. 26:1
Luke 22:1

Matt. 26:6
John 12:3

3. And *when he was at Bethania in the house of Simon the Leper, and sat at meat, there came a woman having an alabaster box of ointment, of precious spikenard: and breaking the alabaster box, she poured it out upon his head.
4. But there were certain that had indignation within themselves, and said, Whereto is this waste of the ointment made?
5. For this ointment might have been sold for more then three hundred pence, and given to the poor. And they murmured against her.
6. But JESUS said, Let her alone, why do you molest her? she hath wrought a good work upon me.
7. For the poor you have always with you: and when you will, you may do them good: but ^vme you have not always.
8. That which she had, she hath done: she hath prevented to anoint my body to the burial.
9. Amen I say to you, Wheresoever this Gospel shall be preached in the whole world, that also which she hath done, shall be told for a memory of her.

Matt. 26:17
Luke 22:7

10. And *Judas Iscariot one of the Twelve went his way to the chief Priests, for to betray him to them.
11. Who having it, were glad: and they promised him that they would give him money. And he sought how he might betray him conveniently.

Matt. 26:17
Luke 22:7

12. And *the first day of the Azymes when they sacrificed the Pasche, the Disciples say to him, Wither wilt thou that we go, and prepare for thee to eat the Pasche?
13. And he sendeth two of his Disciples, and saith to him, Go ye into the city: and there shall meet you a man carrying a pitcher of water, follow him:
14. And withersoever he entreth, say to the master of the house, that the Master saith, Where is my refectory, where I may eat the Pasche with my Disciples?
15. And he will show you a great chamber, adorned: and there prepare for us.
16. And his Disciples went their ways, and came into the city: and they found as he had told them, and they prepared the Pasche.

John 13:21

17. And *when even was come, he cometh with the Twelve.
18. And when they were sitting at the table and eating, JESUS said, Amen I say to you, that one of you shall betray me, he that eateth with me.
19. But they began to be sad, and to say to him severally, Is it I?

Psalms 40:10

20. Who said to them, One of the Twelve, he that dippeth with me has his hand in the dish,
21. And the Son of man in deed goeth, *as it is written of him, but woe to that man by whom the Son of man shall be betrayed. it were good for him, if that man had not been born.

Matt. 26:16
Luke 21:19
1 Cor. 11:24

22. And *whiles they were eating, JESUS took bread: and blessing brake, and gave to them, and said, Take **THIS IS MY BODY.**
23. And taking the chalice, giving thanks he gave to them. and they ^vall drank of it.
24. And he said to them, **THIS IS MY BLOOD OF THE NEW TESTAMENT, THAT SHALL BE SHED FOR MANY.**

25. Amen I say to you, that now I will not drink of the ^vfruit of the vine until that day when I shall drink it new in the kingdom of God.

26. And an hymn being said, they went forth into Mount Olivet.

Zach. 13:7

27. And JESUS saith to them, You shall all be scandalized in me in this night: for it is written, ***I will strike the Pastor, and the sheep shall be dispersed.***
28. But after that I shall be risen again, I will go before you into Galilee.
29. And Peter said to him, Although all shall be scandalized: yet not I.
30. And JESUS saith to him, Amen I say to thee, that thou this day in this night, before the cock crow twice, shalt thrice deny me.
31. But he spake more vehemently, Although I should die together with thee, I will not deny thee. And in like manner also said they all.
32. And they come into a farm place called Gethsemani. And he saith to his Disciples, Sit you here, until I pray.
33. And he taketh Peter and James and John with him: and he began to fear and to be heavy.
34. And he saith to them, My soul is sorrowful even unto death: stay here, and watch.

TENE BRE
Wednesday

^vWe have not Christ here needing our alms, as when he conversed upon the earth. See *Matt. 26:11*

MAUNDY Thursday

^vAll drank, to wit, all the twelve, for more were not present. Whereby is evident that the words in St. Matt. (26:27) *Drink ye all of this,* were spoken to all the Apostles only, which here are said that they all did drink. And so it is no general commandment to all men.

^vSee Annot. In Matt. 26:29

THURSDAY night.

The Gospel of Saint Mark

35. And when he was gone forward a little, he fell flat upon the ground: and he prayed that if it might be, the hour might pass from him:
36. And he said, Abba, Father, all things are possible to thee, transfer this chalice from me. but not that which I will, but that which thou.
37. And he cometh, and findeth them sleeping. And he saith to Peter, Simon, sleepest thou? couldst thou not watch one hour?
38. Watch ye, and pray that you enter not into tentation. The spirit in deed is prompt, but the flesh infirm.
39. And going away again, he prayed, saying the self same word.
40. And returning, again he found them asleep (for their eyes were heavy) and they wist not what they should answer him.
41. And he cometh the third time, and saith to them, Sleep ye now, and take rest, it suffiseth, the hour is come: behold the son of man shall be betrayed into the hands of sinners.
42. Arise, let us go, behold, he that shall betray me, is at hand.
43. And *as he was yet speaking, cometh Judas Iscariot one of the Twelve, and with him a great multitude with swords and clubs, from the chief Priests and the Scribes and the Ancients. Matt. 26:47
Luke 22:47
John 18:3
44. And the betrayer of him had given them a sign, saying, Whomsoever I shall kiss, it is he, lay hold on him, and lead him warily.
45. And when he was come, immediately going to him, he saith, Rabbi, and he kissed him.
46. But they laid hands upon him, and held him.
47. And one certain man of the standers about, drawing out a sword smote the servant of the chief Priest, and cut off his ear.
48. And JESUS answering, said to them, As to a thief are you come out with swords and clubs to apprehend me?
49. I was daily with you in the temple teaching, and you did not lay hands on me. But that the scriptures may be fulfilled.
50. Then his disciples leaving him, also fled.
51. And a certain young man followed him clothed with sindon upon the bare: and they took him.
52. But he casting off the sindon, fled from them naked.
53. And they brought JESUS to the chief Priest: and all the Priests and the Scribes and the Ancients assembled together.
54. And Peter followed him afar off even in unto the court of the high Priest: and he sat with the servants at the fire, and warmed himself.
55. And the chief Priests and all the council sought testimony against JESUS, that they might put him to death, neither found they.
56. For many spake false witness against him: and the testimonies were not convenient.
57. And certain rising up, bare false witness against him, saying,
58. That we heard him say, *I will dissolve this temple made with hand, and in three days I will build another not made with hand. John 2:19
59. And their testimony was not convenient¹⁰.
60. And the high Priest rising up in the midst, asked JESUS, saying, Answerest thou nothing to these things that are object to thee of these?
61. But he held his peace and answered nothing. Again the high Priest asked him, and said to him, Art thou Christ the son of the blessed God?
62. And JESUS saith to him, I am. And you shall see the *Son of man sitting on the right hand of power, and coming with the clouds of heaven. Dan. 7:13
63. And the high Priest renting his garments, saith, What need we witnesses any further?
64. You have heard blasphemy. how think you? Who ^vall condemned him to be guilty of death.
65. And certain began to spit upon him, and to cover his face, and to beat him with buffets, and to say to him, Prophesy: and the servants gave him blows.

^vHere we may see that they were worthily reprobated and forsaken, according to our Saviour's prediction by the parable (Mark 12) *The Kingdom of God shall be taken from you.*

¹⁰convenient: agreeing, or in accordance with.

66. And when Peter was in the court beneath, there cometh one of the woman servants of the high Priest.
 67. And when she had seen Peter warming himself, beholding him she saith, And thou was with JESUS of Nazareth.
 68. But he denied, saying, Neither know I, neither wot I what thou sayest. And he went forth before the court: and the cock crew.
 69. And again a wench seeing him, began to say to the standers about, That this fellow is of them.
 70. But he denied again. And after awhile gain they that stood by, said to Peter, Verily thou art of them, for thou art also a Galilean.
 71. But he began to curse and to swear, That I know not this man whom you speak of.
 72. And immediately the cock crew again. And Peter remembered the word that JESUS had said unto him, Before the cock crow twice, thou shalt thrice deny me. And he began to weep.

¶He feareth not afterward Rome the Lady of the world, that in the house of Caiphaz was afraid of the high Priest's wench. *Leo in Nativ. Pet. et Paul. ser. 1.*

ANNOTATIONS
 Chapter 14

4. *This wast.*] Religious offices done to Christ for signification, devotion, or honors sake, both then in his life, and now in the Holy Sacrament, be of some (under pretense of better bestowing such things upon the poor) condemned unjustly.

6. *Let here alone.*] Christ answereth for the devout woman, and for defense of herself, as we must answer against the ignorant and ill men, when they blame good men for giving their goods to the Church.

22. *Bread.*] *This is bread before the Sacramental words, but he 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 it is made blood by consecration of the heavenly word: though to avoid the loathsomeness which would be in the sight of blood, thou receivest that which hath the likeness and resemblance thereof. *Ambr. ibidem.*

23-24. *My body, My blood.*] *Whosoever believeth it not to be true that is said, he falleth from grace and salvation.* Epiph. in Ancorato. *Let us ever give credit to God, and never resist him, though the thing that he saith, seem never so absurd in our imagination, or far pass all our sense and understanding. For his words cannot beguile us, but our senses may easily be deceived. Seeing therefore that he said, This is my body, let us never doubt of the matter.* Chrysost. ho. 83. in Matt. sub finem.

71. *He began to curse.*] In this one Apostle, Peter, the first and chief in the order of Apostles, in whom the Church was figured, both sorts were to be signified, to wit, the strong and the weak, because, without both the Church is not. *Aug. ser 13 de ver. Do.* Again, our Saviour would show by the example of the chief Apostle, that no man ought to presume of himself, when neither St. Peter could avoid the danger of mutability. *Aug. tract. 66 in Evang. to. Leo Ser. 9. de Past. Do.*

Cost religiously bestowed upon Christ and his Church.

Very blood under the form of wine.

Faith necessary in the Blessed Sacrament.

Peter

The Real Presence by Consecration

CHAPTER 15

The chief of the Jews accuse him to Pilate the Gentile. 6. And (he seeking to deliver him) they persuade the common people (who hitherto were always ready to defend him) not only to prefer the murderer Barabbas, but also to cry Crucify him! (to the reprobation of the whole nation.) 18. After many illusions, 20. he is crucified by the Gentiles. 29. Which the Jews seeing, do triumph as if they had now the victory. 33. But even then by many wonderful works he declareth his might, 43. and finally is buried honorably

Matt. 27:8
 Luke 23:8
 John 18:18

AND forthwith in the morning the chief Priests with the Ancients and the Scribes and the whole council, consulting together, binding JESUS led and delivered him to Pilate.

2. And Pilate asked him, Art thou the king of the Jews? but he answering, said to him, Thou sayest.

3. And the chief Priests accused him in many things.

4. And Pilate again asked him, saying, Answerest thou nothing? see in how many things they accuse thee?

GOOD FRIDAY

The Gospel of Saint Mark

5. But JESUS answered nothing more: To that Pilate marveled.
6. And upon the festival day he was wont to release unto them one of the prisoners whomsoever they had demanded.
7. And there was one called Barabbas, which was put in prison with seditious persons, who in a sedition had committed murder.
8. And when the multitude was come up, they began to require according as always he did unto them.
9. And Pilate answered them, and said, Will you that I release to you the King of the Jews?
10. For he knew that the chief Priests for envy had delivered him.
11. But the chief Priests moved the people, that he should release Barabbas rather to them.
12. And Pilate again answering, said to them, What will you then that I do to the King of the Jews?
13. But they again cried, Crucify him.
14. And Pilate said to them, Why, what evil hath he done? But they cried the more, Crucify him.
15. And Pilate willing to satisfy the people, released to them Barabbas, and delivered JESUS, having whipped him, for to be crucified.
16. And *the soldiers led him into the court of the Palace, and they call together the whole band: John 19:2
17. And they clothe him in purple, and plating a crown of thorns, they put it upon him.
18. And they began to salute him, Hail King of the Jews.
19. And they smote his head with a reed: and they did spit on him. and bowing the knees, they adored him.
20. And after they had mocked him, they stripped him of the purple, and put on him his own garments, and they lead him forth to crucify him.
21. And they forced a certain man that passed by, Simon a Cyrenian coming from the country, the father of Alexander and Rufus, to take up his cross.
22. And they bring him into the place Golgotha, which being interpreted is, *The place of Calvary*.
23. And they gave him to drink wine mingled with myrrh: and he took it not.
24. And crucifying him, they divided his garments, casting lots upon them, who should take which.
25. And it was the third hour, and they crucified him.
26. And the title of his cause was superscribed, **KING OF THE JEWS**.
27. And with him they crucify two thieves: one on the right hand, and an other on his left.
28. And the Scripture was fulfilled that saith, *And with the wicked he was reputed*.
29. And they that passed by, blasphemed him, wagging their heads, and saying, Vah, `he that destroyeth the temple', and in three days buildeth it: Esa 53:11
thou that destroyest buildest
30. *Save thyself, coming down from the cross.
31. In like manner also the chief Priests mocking, said with the Scribes one to another, He saved others, himself he can not save.
32. Let Christ the king of Israel come down now from the cross: that we may see and believe. And they that were crucified with him, railed at him.
33. And when it was the sixth hour, there was made darkness upon the whole earth until the ninth hour.
34. And in the ninth hour JESUS cried out with a mighty voice, saying *Eli, Eli, lamma sabacthani?* Which being interpreted, *My God, my God, why hast thou forsaken me?* Psalm 21:1
35. And certain of the standers about hearing, said, Behold, he calleth Elias.
36. And one running and filling a sponge with vinegar, and putting it about a reed, gave him drink, saying, Let be: let us see if Elias come to take him down.
37. And JESUS putting forth a mighty voice, gave up the ghost.
38. And the veil of the temple was rent in two, from the top to the bottom.
39. And the Centurion that stood over against him, seeing that so crying he had given up the ghost, said, In deed this man was the son of God.
40. And there was also women looking on afar off: among whom was Marie Magdalene, and Mary the mother of James the Less and of Joseph, and Salome:

^So Heretics say of the Blessed Sacrament. If it be Christ, let him save himself from all injuries.

^See (Matt. 27:46) the blasphemous exposition of Calvin and his followers, and take heed thereof.

41. And when he was in Galilee, they followed him, and ministered to him, and many other women that came up together with him to Jerusalem.
42. And when evening was come (because it was the Parasceve, which is the Sabbath eve)
43. Came Joseph of Arimathea, a noble Senator, who himself also was expecting the kingdom of God: and he went in boldly to Pilate, and asked the body of JESUS.
44. But Pilate marveled if he were now dead. And sending for the Centurion, asked him if he were now dead.
45. And when he understood by the Centurion, he gave the body to Joseph.
46. And Joseph buying sindon, and taking him down, wrapped him in the sindon, and laid him in a monument, that was hewed out of a rock. And he rolled a stone to the door of the monument.
47. And Mary Magdalene and Mary of Joseph beheld where he was laid.

ANNOTATIONS

Chapter 15

*Euseb. Ec.
Hist. li. 1 c. 6
ex Josepho*

*Ezech. 7:26
John 16:13
Luke 22 and
10.*

11. *Chief Priests.*] Heretics 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 Testament. But for these Priests, thou mayest not marvel that they are so busy against Christ, *partly because they were such as were intruded by the secular power of the Roman Emperor, and from year to year by bribery and friendship, not by succession according to the Law of Moses: partly, because the time was now come when the old Priesthood of Aaron should cease, and the new begin according to the order of Melchisedec: and for these causes God suffered their former privileges of wisdom and judgment and discretion to decay in these latter usurpers, and that according to the Prophet saying, *The Law shall perish from the Priest and counsel from the Ancients.* But the Priesthood of the New Testament is to continue unto 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 all truth: and for Peter the chief Priest thereof under Christ, our Saviour prayed, That his faith should not fail: and to the rest he said, *He that heareth you, heareth me.*

15. *To satisfy the people.*] Pilate should have suffered death, rather than by other mens provocation or commandment have executed an innocent: as a Christian judge should rather suffer all extremity, than give sentence of death against a Catholic man for his faith.

46. *Buying sindon.*] This duty done to Christ's body after his departure, was exceeding meritorious, and is therefore by holy writ so often commended for an example to faithful men, to use all honor and devotion towards the bodies of Saints and holy persons.

The Priests of the old Testament.

The Priesthood of the new Testament.

Executing laws against innocents.

Religious duty toward the bodies of Christ and his Saints.

CHAPTER 16

The third day, to three women at his Sepulchre, an Angel telleth that he is risen, and will (as he promised Mar. 14:28.) show himself in Galilee. 9. The same day he appeareth to Mary Magdalen, afterward to two Disciples: yet the Eleven will not believe it, until to them also he appeareth. 15. To whom having given commission into all nations, with power also of Miracles, he ascendeth, and they plant his Church everywhere.

Matt. 28:1
Luke 24:1
John 20:1

AND when the Sabbath was past, Mary Magdalene and Mary of James, and Salome bought spices, that coming they might anoint JESUS.

2. And very early the first of the Sabbath, they come to the monument: the sun being now risen.

3. And they said one to another, Who shall roll us back the stone from the door of the monument?

4. And looking, they saw the stone rolled back. for it was very great.

5. And entering into the monument, they saw a young man sitting on the right hand, covered with a white robe: and they were astonished.

6. Who saith to them, Be not dismayed: you seek JESUS of Nazareth, that was crucified: he is risen, he is not here, behold the place where they laid him.

Mark 14:28

7. But go, tell his Disciples and ^vPeter that he goeth before you into Galilee: there you shall see him, *as he told you.

The Gospel upon Easter Day.
EASTER DAY

^vPeter is named in special (as often elsewhere) for prerogative.

The Gospel of Saint Mark

	8. But they going forth, fled from the monument. for trembling and fear had invaded them: and they said nothing to anybody. for they were afraid.	
	9. And he rising early the first of the Sabbath, *appeared first to Marie Magdalene, *out of whom he had cast seven devils.	John 20:16 Luke 8:2
	10. She went and told them that had been with him, that were mourning and weeping.	
	11. And they hearing that he was alive and had been seen of her, did not believe.	
	12. And *after this he appeared in another shape to two of them walking, as they were going into the country.	Luke 24:13
	13. And they going told the rest: neither them did they believe.	
The Gospel upon the Ascension day.	14. Last *he appeared to those eleven as they sat at the table: and he exprobrated ¹¹ their incredulity and hardness of heart, because they did not believe them that had seen him risen again.	Luke 24:36 John 20:19
	15. And he said to them, *Going into the whole world preach the Gospel to all creatures.	Matt. 28:19
	16. He that believeth and is baptized, shall be saved: but he that believeth not, shall be condemned.	
	17. And them that believe these signs shall follow: In my name shall they cast out devils, They shall speak with new tongues,	
	18. Serpents shall they take away, And if they drink any deadly thing, it shall not hurt them, They shall impose hands upon the sick: and they shall be whole.	
The Ascension.	19. And so our Lord JESUS after he spake unto them, *was assumed into heaven, and sat on the right hand of God.	Luke 25:51
	20. But they going forth preached every where: our Lord working withal, and confirming the word with signs that followed.	

ANNOTATIONS

Chapter 16

The women's devotion toward Christ's body now dead.	1. <i>Bought spices.</i>] As she did bestow and consume a costly ointment upon his body being yet alive (ch. 14:3) Christ himself defending and highly commending the fact against Judas and other who accounted it to be superfluous and better to bestow otherwise: So not without great devotion and merit, she and these other women seek to anoint his body dead (though Heretics or other simple persons may pretend such things to be better bestowed upon the poor) and therefore, *she first before all other, *and they next, saw him after his Resurrection.	Mark 16:9 Matt. 28:9
Christ's body under diverse forms.	12. <i>In another shape.</i>] Christ though he have but one corporal shape, natural to his person, yet by his omnipotence he may be in whatsoever form, and appear in the likeness of any other man or creature, as he list. Therefore let no man think it strange, that he may be under the form of bread in the Blessed Sacrament.	
	16. <i>He that believeth.</i>] Note well, that whereas this Evangelist mentioneth only faith and baptism, as though to believe and to be baptized were enough, St. Matthew addeth these words also of our Saviour, <i>teaching them to observe all things whatsoever I have commanded you</i> , which containeth all good works and the whole justice of a Christian man.	Not only faith. Matt. 28:20
The gift of miracles.	17. <i>These signs shall follow.</i>] It is not meant, that all Christians or true believers should do miracles: but that some for the proof of the faith of all, should have that gift. The which is the grace or gift of the whole Church, executed by certain for the edification and profit of the whole.	

¹¹exprobrated: To make a thing a subject of reproach (to cast into one's teeth), to manifest to a person's shame.

The Argument of St. Luke's Gospel

Luke's Gospel may be divided into five parts.

The first part is of the Infancy both of the precursor and of Christ himself: Chapters 1 and 2.

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

The third of Christ's manifesting himself, by preaching and miracles, specially in Galilee: the other piece of the 4th Chapter unto the middle of the 17th.

The fourth of his coming into Jewry towards his Passion: the other piece of the 17th Chapter unto the middle of the 19th.

The fifth, of the Holy Week of his Passion in Jerusalem: the other part of the 19th Chapter unto the end of the Book.

St. Luke was spectator (*saith St. Jerome*), that is, a disciple of the Apostle Paul, and a companion of all his peregrination. And the same we see in the Acts of the Apostles: Where, from the 16th chapter St. Luke putteth himself in the train of St. Paul, writing thus in the story. Forthwith we sought to go into Macedonia. and in like manner, in the first person, commonly through the rest of that book. Of him and his Gospel, St. Jerome understandeth this saying of St. Paul: *We have sent with him the brother, whose praise is in the Gospel through all Churches.* were also he addeth: Some suppose, so often as Paul in his Epistles saith, *According to my Gospel*, that he meaneth of Luke's Book. And again: Luke learned the Gospel not only of the Apostle Paul, who had not been with our Lord in flesh, but of the other Apostles: which himself also in the beginning of his book declareth, saying, As they delivered to us who themselves from the beginning saw, and were ministers of the word. It followeth in St. Jerome: *Therefore he wrote the Gospel, as he had heard, but the Acts of the Apostles he compiled as he had seen.* St. Paul writeth of him by name to the Colossians: *Luke the Physician saluteth you.* and to Timothy: *Luke alone is with me.* Finally of his end then doth St. Jerome write: *He lived fourscore and four years, having no wife. He is buried at Constantinople: to which city his bones with the relics of Andrew the Apostle were translated out of Achaia the twentieth year of Constantinus.* And of the same translation also in another place against Vigilantius the heretic: *It grieveth him that the relics of the Martyrs are covered with precious coverings, and that they are not either tied in cloutes or thrown to the dunghill. Why, are we then sacrilegious when we enter the Churches of the Apostles? Was Constantius the Emperor *sacrilegious, who translated to Constantinople the holy relics of Andrew, Luke, and Timothy: at which the Devils roar, and the inhabitants of Vigilantius feel their presence?*

His sacred body is now at Padua in Italy, which it was again translated from Constantinople.

Hier. in Catalago.

2 Cor. 8:8

Luke 1:1

Col. 4:14

2 Tim. 4:21

Hiero. in
Catalago.

Hier. con. Vigil.
2.

The Heretic so
counted the
Catholics for
their honoring of
Saints and Relics.

Constantines

Constantius

The Gospel of Saint Luke

The Gospel of St. Luke

CHAPTER 1

THE FIRST part:
of the Infancy
both of the
Precursor, and of
CHRIST himself.

The Annunciation and Conception, first of the Precursor: 26. and six months after, of Christ also himself. 19. The Visitation of our Lady, where both the mothers do prophesy. 57. The Nativity and Circumcision of the Precursor, where his father doth prophesy. 80. The Precursor is from a child an Eremite.

BECAUSE many have gone about to compile a narration of the things that have been accomplished among us:

2. According as they have delivered unto us, who from the beginning themselves saw and were ministers of the word:

3. It seemed good also unto me having diligently attained to all things from the beginning, to write to thee in order, good *Theophilus, Acts. 1:2

4. That thou mayest know the verity of those words whereof thou hast been instructed.

The Gospel upon
the eve of St.
John Baptist.

5. There was in the days of Herod the king of Jewry, a certain Priest named Zachary, of the *course of Abia: and his wife of the daughters of Aaron, and her name Elisabeth, 1 Par. 24:10

6. And they were both just before God, walking in all the commandments and justifications of our Lord without blame,

7. And they had no son: for that Elisabeth was barren, and both were well stricken on their days.

8. And it came to pass: when he executed the priestly function in the order of his course before God,

9. According to the custom of the Priestly function, he went forth by lot *to offer incense, entering into the temple of our Lord: Ex. 3:17

10. And *all the multitude of the people was vpraying without at the house of the incense. Lev. 16:16

11. And there appeared to him an Angel of our Lord, standing on the right hand of the altar of incense.

12. And Zachary was troubled, seeing him: and fear fell upon him.

13. But the Angel said to him, Fear not Zachary, for thy prayer is heard: and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John:

14. And thou shalt have joy and exultation, and many shall rejoice in his nativity.

15. For he shall be great before our Lord, and vwine and cider he shall not drink: and he shall be replenished with the Holy Ghost even from his mother's womb.

16. And he shall convert many of the children of Israel to the Lord their God. Mal. 4:6

17. And he shall go before him *in the spirit and virtue of Elias: that he may convert the hearts of the fathers unto the children, and the incredulous to the wisdom of the just, to prepare unto the Lord a perfect people. Matt. 11:14

18. And Zachary said to the Angel, Whereby shall I know this for I am old: and my wife is well stricken in her days.

19. And the Angel answering said to him, I am Gabriel that assist before God: and am sent to speak to thee, and to evangelize these things to thee.

20. And behold, vthou shalt be dumb, and shalt not be able to speak until the day wherein these things shall be done: for because thou hast not believed my words, which shall be fulfilled in their time.

21. And the people was expecting Zachary: and they marveled that he made tarriance in the temple.

22. And coming forth he could not speak to them, and they knew that he had seen a vision in the temple. And he made signs to them, and remained dumb.

23. And it came to pass, after the days of his office were expired, he departed into his house.

24. And after these days Elisabeth his wife conceived: and hid herself five months, saying,

vWe see here that the Priest did his duty within, the people in the mean time praying without: and that the Priest's functions did profit them, though they neither heard nor saw his doings.

vThis abstinence foretold and prescribed by the Angel, showeth that it is a worthy thing, and an act of religion in St. John, as it was in the Nazarites.

vZachary punished for doubting the Angel's word.

Matt. 1:18
Esa. 7:14

Dan. 7:14, 27

25. For thus hath our Lord done to me in the days wherein he had respect to take away my reproach among men.

26. ^bAnd in the sixth month, the Angel Gabriel was sent of God into a city of Galilee, called Nazareth,

27. *To a virgin despoised to a man whose name was Joseph, of the house of David: and the virgins name was **MARY**.

28. And the Angel being entered in, said unto her, **HAIL, full of grace, our Lord is with thee: blessed art thou among women.**

29. Who having heard, was troubled at his saying, and thought what manner of salutation this should be.

30. And the Angel said to her, Fear not **MARY**, for thou hast found grace with God.

31. *Behold thou shalt conceive in thy womb, and shalt bear a son: and thou shalt call his name **JESUS**.

32. He shall be great, and shall be called the son of the most High, and our Lord God shall give him the seat of David his father:

33. *And he shall reign in the house of Jacob forever, and of his kingdom there shall be no end.

34. And **MARY** said to the Angel, ^vHow shall this be done: because I know not man?

35. And the Angel answering, said to her, The Holy Ghost shall come upon thee, and the power of the most High shall overshadow thee. And therefore also that which of thee shall be born Holy, shall be called the son of God.

36. And behold Elisabeth thy cousin, she also hast conceived a son in her old age: and this month, is the sixth to her that is called barren:

37. Because there shall not be impossible with God any word.

38. And **MARY** said, ^v**BEHOLD the handmaid of our Lord, be it done to me according to thy word.** And the Angel departed from her.

39. And **MARY** rising up in those days, went unto the hill country with speed, into a city of Juda.

40. And she entered into the house of Zachary, and saluted Elisabeth.

41. And it came to pass: as Elisabeth heard the salutation of **MARY**, the ^vinfant did leap in her womb. and Elisabeth was replenished with the Holy Ghost:

42. And she cried out with a loud voice, and said, **BLESSED art thou among women, and blessed is the fruit of thy womb.**

43. And whence is this to me, that the mother of my Lord doth come to me?

44. For behold as the voice of thy salutation sounded in mine ears, the infant in my womb did leap for joy.

45. And blessed is she that believed, because those things shall be accomplished that were spoke to her by our Lord.

46. And **MARY** said, **MY SOUL doth magnify our Lord.**

47. *And my spirit hath rejoiced in God my Saviour.*

48. *Because he hath regarded the humility of his handmaid: for behold from henceforth^v all generations shall call me blessed.*

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

50. *And his mercy from generation unto generations, to them that fear him.*

51. *He hath showed might in his arm: he hath dispersed the proud in the conceit of their heart.*

52. *He hath deposed the mighty from their seat, and hath exalted the humble.*

53. *The hungry he hath filled with good things: and the rich he hath sent away empty.*

54. *He hath received Israel his child, being mindful of his mercy,*

55. *As he spake to our fathers, to Abraham and his seed forever.*

56. And **MARY** tarried with her about three months: and she returned into her house.

57. And Elisabeth's full time was come to be delivered: and she bare a son.

58. And her neighbors and kinsfolk hear that our Lord did magnify his mercy with her, and they did congratulate her.

^bThe Gospel upon the Annunciation of our Lady, March 25. And on the Wednesday of Ember week in Advent. And for a Votive Mass of our Lady in Advent. The beginning of the AVE MARIA. See the rest v. 41.

^vShe doubted not of the thing as Zachary, but inquired of the means.

^vAt this very moment when the Blessed Virgin gave consent, she conceived him perfect God and perfect man. The Gospel upon the Visitation of our Lady, July 2. And upon the Ember Friday in Advent.

^vJohn the Baptist being yet in his mother's womb, rejoiced and acknowledged the presence of Christ and his mother.

MAGNIFICAT
at Evensong.

^vHave the Protestants had always generations to fulfill this prophesy? Or do they call her blessed, that derogate what they can from her graces, blessings, and all her honor?

The Gospel of Saint Luke

The Gospel upon the Nativity of St. John Baptist June 24. Called Midsummer day.

59. And it came to pass: on the eight day they came to circumcise the child, and they called him by his father's name, Zachary.
 60. And his mother answering, said, Not so, but he shall be called John.
 61. And they said to her, That there is none in thy kindred that is called by this name.
 62. And they made signs to his father, what he would have him called.
 63. And demanding a writing table, he wrote, saying, *John is his name. And they all marveled.
 64. And forthwith his mouth was opened, and his tongue, and he spake blessing God.
 65. And fear came upon all their neighbors: and all these things were bruited over all the hill country of Jewry:
 66. And all that had heard, laid them up in their heart, saying, What an one, trow¹² ye, shall this child be? For the hand of our Lord was with him.
 67. And Zachary his father was replenished with the Holy Ghost: and he prophesied, saying,
 68. **BLESSED BE OUR LORD God of Israel: because he hath visited and wrought the redemption of his people:**
 69. *And hath erected the horn of salvation to us, in the house of David his servant,*
 70. *As he spake by the mouth of his holy Prophets, that are from the beginning.*
 71. *Salvation from our enemies, and from the hand of all that hate us:*
 72. *To work mercy with our fathers: and to remember his holy testament,*
 73. **The oath which he sware to Abraham our father, that he would give to us,*
 74. *That without fear being delivered from the hand of our enemies, we may serve him.*
 75. *In holiness and justice before him, all our days.*
 76. *And thou child, shalt be called the Prophet of the Highest: for *thou shalt go before the face of our Lord to prepare his ways.*
 77. *To give knowledge of salvation to his people, unto remission of their sins,*
 78. *Through the bowels of the mercy of our God, in which the *Orient, from on high, hath visited us,*
 79. *To illuminate them that sit in darkness, and in the shadow of death: to direct our feet into the way of peace.*
 80. And the child grew, and was strengthened in spirit, and ^vwas in the deserts until the day of his manifestation to Israel.

Luke 1:13

BENEDICTUS at Lauds.

Gen. 22:6

Mal. 3:1

Zach. 3:9,
6:12.

Mal. 4:2

^vMark that he was a voluntary Eremite, and chose to be solitary from a child, till he was to preach to the people, in so much that antiquity counteth him the first Eremite. *Hiero. in vit. Pauli.*

ANNOTATIONS

Chapter 1

Sacred Writers and Holly Councils.

3. *Having diligently attained.*] Hereby we see that, though the Holy Ghost ruled the pen of holy writers that they may not err, yet did they use human means to search out and find the truth of the things they wrote of. Even so do Councils, and the President of them, God's vicar, discuss and examine all causes by human means, the assistance of the Holy Ghost concurring and directing them into all truth, according to Christ's promise *John 16:13*: as in the very first Council of the Apostles themselves at Jerusalem is manifest *Acts 15:7* and *28*. Again here we have a familiar preface of the Author as to his friend, or to every godly reader (signified by Theophilus) concerning the cause and purpose and manner of his writing, and yet the very same is confessed Scripture, with the whole book following. Marvel not then if the author of the second book of the Maccabees *use the like human speeches both at the beginning and in the later end, neither do thou therefore reject the book for no Scripture, as our Heretics do: or not think him a sacred writer.

2 Mach. 2
& 15.

The second book of Maccabees.

True justification by observing the commandments.

6. *Just before God.*] Against the heretics of this time, here it is evident that holy men be just, not only by the estimation of them, but in deed and before God.

6. *In all the commandments.*] Three things to be noted directly against the Heretics of our time, first, that good men do keep all God's commandments. Again, that the keeping and doing of the commandments is properly our justification.

¹²trow: belief, trust, faith.

Beza in
Annot. no.
Test. 1556.

6. *Justifications.*] This word is so usual in the Scriptures (namely in the *Psal. 118*) to signify the commandments of God, because the keeping of them is justification, and the Greek is always so fully correspondent to the same, that the heretics in this place (otherwise pretending to esteem much of the Greek) blush not to say, that they avoid this word of purpose against the justification of the Papists. And therefore one useth Tulles' word forsooth¹³, in Latin *constituta*: and his scholars in their English Bibles say, *Ordinances*.

14. *Joy and exultation.*] This was fulfilled not only when he was born, but now also through the whole Church forever, in joyful celebrating of his Nativity.

23. *He departed.*] In the old Law (saith St. Jerome) they that offered hosts for the people were not only not in their houses, but were purified for the time, being separated from their wives, and they drank neither wine nor any strong drink, which are wont to provoke concupiscence. Much more the Priests of the new Law that must always offer sacrifices, must always be free from matrimony. *Li. 1 c. 19 adv. Jouin.* and *ep. 50 c. 5.* See St. Ambrose in *1 Tim. 3.* And therefore if there were any religion in Calvin's Communion, they would at the least give as much reverence in this point, as they in the old Law did to their sacrifices, and to the loaves of proposition. *1 Reg. 21.*

28. *Hail full of grace.*] Holy Church and all true Christian men do much and often use these words brought from heaven by the Archangel, as well to the honor of Christs and our Blessed Lady, as also for that they were the words of the first glad tidings of Christ's Incarnation and our salvation by the same, and be the very abridgment and sum of the whole Gospel. In so much that the Greek Church used it daily in the Mass.

St. Athan. de S. Deip.
St. Ephrem in orat. de laud. B. virg.
Ambro. in 1 Luc li. 2.

28. *Full of grace.*] Note the excellent prerogatives of our Blessed Lady, and abhor those Heretics which make here no better than other vulgar women, and therefore to take from her fullness of grace, they say here, *Hail freely beloved*, contrary to all significations of the Greek word, which is at the left, *endued with grace*, as St. Paul useth it *Ephes. 1.* by St. Chrysostom's interpretation: or rather, *full of grace*, as both *Greek and Latin fathers have always here understood it, and the Saints also read it, namely St. Ambrose thus, *Well is she only called full of grace, who only obtained the grace, which no other woman deserved, to be replenished with the author of grace.* And if they did as well know the nature of these kind of Greek words, as they would seem very skillful, they might easily observe that they signify fullness, as when themselves translate the like word (*Luke 16:20*) full of sores. Beza, *ulcerous*.

34. *I know not man.*] These words declare (saith St. Augustine) that she had now vowed virginity to God. For otherwise neither would she say, *How shall this be done?* nor have added, *because I know not man.* Yea if she had said only the first words, *How shall this be done?* it is evident that she would not have asked such a question, how a woman should bear a son promised here, if she had married meaning to have carnal copulation. *c. 4. de virgin.* If she might have known a man and so have had a child, she would never have asked, *How shall this be done?* but because that ordinary way was excluded by her vow of virginity, therefore she asketh, *How?* And in asking, *How?* she plainly declareth she might not have a child by knowing man, because of her vow. See *St. Grego. Nyssene de sancta Christi Nativitate.*

36. *Elizabeth thy cousin.*] By this that Elizabeth and our Lady were cousins, the one of the tribe of Levi, the other of Juda, is gathered that Christ came of both tribes, Juda and Levi, of the kings and the priests: himself both a king and a priest, and the Anointed (to wit) by grace spiritually, as they were with oil materially and corporally. *August. 2 de Consens. Evang. c. 1.*

42. *Blessed art thou.*] At the very hearing of our Lady's voice, the infant and she were replenished with the Holy Ghost, and she sang praises not only to Christ, but for his sake to our Blessed Lady; calling here blessed and here fruit blessed, as the Church doeth also by her words and example in the AVE MARIA.

43. *Mother of my Lord.*] Elizabeth being an exceeding just and blessed woman, yet the worthiness of God's mother doth so far excel her and all other women, as the great light the little stars. *Hiero. Praef. in Sophon.*

45. *Shall call me blessed.*] This prophecy is fulfilled, when the Church keepeth here festival days, and when the faithful in all generations say the AVE MARIA, and other holy anthems of our Lady. And therefore the Calvinists are not among those generations which call our Lady blessed.

63. *John is his name.*] We see that names are of signification and importance, God himself changing or giving names in both Testaments: as, Abraham, Israel, Peter, and the principal of all others, JESUS: and here JOHN, which signifieth, God's grace or mercy, or, God will have mercy. For he was the Precursor and Prophet of the mercy and grace that ensued by CHRIST JESUS. Note also that as then in Circumcision, so now in Baptism (which answereth thereunto) names are given. And as we see here and in all the Old Testament, great respect was had of names: so we must beware of strange,

Corrupt translation of Heretics.
δικαιωματα

The continency of Priests.

Often saying of the AVE MARIA.

Corrupt translation of Heretics.
κεχαριτωμενη εκκριτωσε ελκωμενος Liturgy of St. Jacobi and St. John Chrysostom

Our Blessed Lady vowed virginity.

Christ came of both tribes, Juda and Levi.

The blessed Virgin MARY

Her Excellency.

Her honor in all the world.

Mystery and signification in names.

What names to be given at Baptism.

9 de bapt. in fine.

¹³forsooth: in truth, in fact, indeed.

The Gospel of Saint Luke

True justice, not imputative.

The Heretics control both Greek and Latin texts.

The Gospel at the first Mass upon Christmas day.

In the year, from the creation of the world 5199: from Noe's flood, 2957: from the Nativity of Abraham, 2015 from Moses and the coming forth of the people of Israel out of Egypt, 1520: from David anointed king, 1032: from the first Olympiad, 800: from the building of Rome, 752: hebdomada 63, according to the prophecy of Daniel (c. 9), that is, in the year 440 or thereabouts: in the sixth age of the world, when there was universal peace in all the world, the eternal God and Son of the eternal Father, meaning to consecrate and sanctify the world with his most blessed coming, being conceived of the Holy Ghost, nine months after his conception, JESUS CHRIST the son of God is born in Bethlehem of Juda in the year of Caesar Augustus 42. *Usuard. in martyro! Dec. 25, according to the common ancient supputation*

GLORIA IN EXCELSIS at Mass.

^bThe Gospel at the second Mass upon Christmas day. And for a Votive of our Lady from Christmas to Candlemas

profane and secular names (now a days too common) and rather according to the *Catechism of the holy Council of Trent, take names of Saints and holy men, that may put us in mind of their virtues.

75. *Justice before him.*] Here also we see that we may have true justice, not only in the sight of men, or by the imputation of God, but in deed before him and in his sight: and that the coming of Christ was to give men such justice.

78. *The orient.*] Marvel not if heretics control the old authentical translation, as though it differed from the Greek: whereas here they make much ado to control not only all the Greek interpreters of the Old Testament, but also St. Luke himself, for the word *ανατολη*, as differing from the Hebrew.

Beza.

CHAPTER 2

The Nativity of Christ, 9. and manifestation thereof to the Shepherds by an Angel, and by them to others. 21. His Circumcision. 22. His Presentation, together with Simeon's (as also Anne's) attestation and prophesying of his Passion, of the Jews reprobation, and of the Gentile's illumination. 41. His annual ascending to Jerusalem with his parents, to whom he was subject, and his fullness of wisdom showed among the Doctors at twelve years of his age.

- A**ND it came to pass, in those days there came forth an edict from Caesar Augustus, that the whole world should be enrolled.
2. This first enrolling was made by the President of Syria Cyrinus.
 3. And all went to be enrolled, every one into his own city.
 4. And Joseph also went up from Galilee out of the city of Nazareth into Jewry, to the city of David that is called Bethlehem: for because he was of the house and family of David,
 5. To be enrolled with MARY his desposed wife that was with child.
 6. And it came to pass, when they were there, her days were fully come that she should be delivered.
 7. And she brought forth her first begotten son, and swaddled him in clothes, and laid him down in a manger: because there was not place for them in the inn.
 8. And there were in the same country shepherds watching, and keeping the night watches over their flock.
 9. And behold, an Angel of our Lord stood beside them, and the brightness of God did shine round about them, and they feared with a great fear.
 10. And the Angel said to them, Fear not: for behold I evangelize to you great joy, that shall be to all the people:
 11. Because this day is born to you a SAVIOUR which is Christ our Lord, in the city of David.
 12. And this shall be a sign to you, You shall find the infant swaddled in clothes: and laid in a manger.
 13. And suddenly there was with the Angel a multitude of the heavenly army, praising God, and saying,
 14. **Glory in the highest to God: and in earth peace to men of good will.**
 15. ^bAnd it came to pass: after the Angels departed from them into heaven, the shepherds spake one to another: Let us go over to Bethlehem, and let us see this word what is done, which our Lord hath showed to us.
 16. And they came with speed: and they found MARY and Joseph, and the infant laid in the manger.
 17. And seeing it, they understood of the word that had been spoken to them concerning this child.
 18. And all that heard, did marvel: and concerning those things that were reported to them by the shepherds.
 19. But MARY kept these words, conserving them in her heart.
 20. And the shepherds returned, glorifying and praising God in all things that they had heard, and seen, as it was said to them.

Gen. 17:12
Luke 1:31

Lev. 12:6
Ex. 13:2

Nu. 8:16
Lev. 11:8

v
λατρευουσα

strong in
spirit:

Ex. 23:15,
34:17
Deut. 16:1

21. ^cAnd ^{*}after eight days were expired, that the child should be circumcised: his name was called JESUS, which was called by the Angel, before that he was conceived in the womb.

22. ^dAnd after the days were fully ended of her purification ^{*}according to the law of Moses, they carried him into Jerusalem, to present him to our Lord

23. (as it is written in the law of our Lord, ***That every male opening the matrice, shall be called holy to the Lord.***)

24. And to give a sacrifice ^{*}according as it is written in the law of our Lord, a pair of turtles, or two young pigeons.

25. And behold, there was a man in Jerusalem, named Simeon, and this man was just and religious, expecting the consolation of Israel: and the Holy Ghost was in him.

26. And he had received an answer of the Holy Ghost, that he should not see death unless he saw first the ^vCHRIST of our Lord.

27. And he came in spirit into the temple. And when his parents brought in the child JESUS, to do according to the custom of the Law for him:

28. He also took him in to his arms, and blessed God, and said,

29. **NOW THOU doest dismiss thy servant O lord, according to thy word in peace.**

30. **Because mine eyes have seen, thy SALVATION,**

31. **Which thou hast prepared before the face of all peoples:**

32. **A light to the revelation of the Gentiles, and the glory of thy people Israel.**

33. And his father and mother were marveling upon those things which were spoken concerning him.

34. And Simeon blessed them, and said to MARY his mother, Behold this is set unto the ruin, and unto the resurrection of many in Israel, and for a sign which shall be contradicted,

35. And ^vthine own soul shall have a sword pierce, that out of many hearts cogitations may be revealed.

36. And there was Anne a prophetess, the daughter of Phanuel, of the tribe of Aser: she was far stricken in days, and had lived with her husband seven years from her virginity.

37. And she was a widow until eighty and four years: who departed not from the temple, by fastings and prayers ^verving night and day.

38. And she at the same hour suddenly coming in, confessed to our Lord: and spake of him to all that expected the redemption of Israel.

39. And after they had wholly done all things according to the law of our Lord, they returned into Galilee, into their city Nazareth.

40. And the child grew, and waxed ^vstrong: full of wisdom, and the grace of God was in him.

41. And his parents went every year unto Jerusalem ^{*}at the solemn day of Pasche.

42. And when he was twelve years old, they going up into Jerusalem according to the custom of the festival day,

43. And having ended the days, when they returned, the child JESUS remained in Jerusalem: and his parents knew it not.

44. And thinking that he was in the company, they came a days journey, and sought him among their kinsfolk and acquaintance.

45. And not finding him, they returned into Jerusalem seeking him.

46. And it came to pass, after three days they found him in the temple sitting in the midst of the Doctors, hearing them, and asking them.

47. And all were astonished that heard him, upon his wisdom and answers.

48. And seeing him, they wondered. And his mother said to him, Son, why hast thou so done to us? behold thy father and I sorrowing did seek thee.

49. And he said to them, What is it that you sought me? did you not know, that I must be about those things, which are my fathers?

50. And they understood not the word that he spake unto them.

51. And he went down with them, and came to Nazareth: and was subject to them. And his mother kept all these words in her heart.

52. And JESUS proceeded in wisdom and age, and grace with God and men.

^cThe Gospel upon the Circumcision of our Lord, Jan. 1.

^dThe Gospel upon the Purification of our Lady or Candlemas day.

^vSee John 1:20 and 41.

NUNC DIMITTIS
at Compline.

^vSimeon prophesied not only of Christ but of our Blessed Lady, of all her sorrows: wherein she was always partaker with our Saviour, from his flight into Egypt even to his death.

The Gospel upon the first Sunday after the Epiphany.

The Gospel of Saint Luke

ANNOTATIONS

Chapter 2

Free Will

14. *Men of good will.*] The birth of Christ giveth not peace of mind or salvation but to such as be of good will, because he worketh not our good against our wills, but our wills concurring. *Aug. quast. ad Simplic. li. 1. q. 2. 10. 4.*

Our Blessed Lady full of deep contemplations.

19. *Kept all.*] Our Lady though little be spoken of here concerning such matters in the Scriptures, because she was a woman, and not admitted to teach or dispute in public of high mysteries: yet she knew all these mysteries, and wisely noted and contemplated of all those things that were done and said about Christ, from the first hour of his Conception till the end of his life and his Ascension.

Mens ruin and damnation is of themselves.

34. *To the ruin.*] Therefore to the ruin of some, because they would not believe in him, and so were the cause of their own ruin, as he is elsewhere called, *A stumbling stone*, because many would stumble at him and so fall by their own fault, othersome he raised by his grace from sin to justice, and so he was the resurrection of many. The Apostle useth the like speech, saying: *We are to some the odor of life, unto life: to others, the odor of death, unto death.* Not that their preaching was to cause death, but because they that would not believe their preaching, willfully incurred deadly sin and damnation.

1 Pet. 2:8

2 Cor. 2:16

Holy widowhood

37. *A widow.*] mark that widowhood is here mentioned to the commendation thereof even in the Old Testament also, and the fruit and as it were the profession thereof is here commended, to wit, fasting, praying, being continually in the Temple. Even as St. Paul more at large for the state of the New Testament speaketh of widowhood and virginity, as being professions more apt and commodious for the service of God.

1 Cor. 7

Fast an act of religion.

37. *By fastings and prayers serving.*] Serving, in the Greek is *λατρευουσα*, that is, doing divine worship unto God, as by prayer, so also by fasting, so that fasting is *λατρευια*, that is, an act of religion whereby we do worship God, as we do by prayer, and not used only to subdue our flesh, much less (as heretics would have it) as a matter of policy.

Dutiful obedience to parents.

61. *Subject to them.*] All children may learn hereby, that great ought to be their subjection and obedience to their parents, when Christ himself, being God, would be subject to his parents being but his creatures.

CHAPTER 3

THE SECOND part: The preparation that was made to the manifestation of CHRIST.

John, to prepare all to Christ (as Esay had prophesied of him) baptizeth them to penance, 7. insinuating their reprobation, and the Gentile's vocation., 19. teaching also and exhorting each sort to do their duty. 15. That himself is not Christ, he showeth by the difference of their two baptisms: 17. and saith that Christ will also judge his baptized. 19. John's imprisonment, 21. Christ being himself also baptized of John, hath testimony from heaven, 23. as he whose generation reduceth us again to God.

The Gospel upon Ember Saturday in Advent. And on the 4th Sunday in Advent.

AND in the fifteenth year of the empire of Tiberius Caesar, Pontius Pilate being Governor of Jewry, and Herod being Tetrarch of Galilee, and Philip his brother Tetrarch of Iturea and the country Trachonitis, and Lysanias Tetrarch of Abilina,
2. Under the high Priests Annas and Caiphaz: the word of our Lord was made upon John the son of Zachary, in the desert.

¶Penance prepareth the way to Christ.

3. And *he came into all the country of Jordan, preaching the baptism of ¶penance unto remission of sins: as it is written in the book of the sayings of Esay the Prophet:

Matt. 3:1

Mark 1:1

Esa. 40:3

4. *A voice of one crying in the desert: prepare the way of our Lord, make straight his paths.*

5. *Every valley shall be filled: and every mountain and hill shall be made low, and crooked things shall become straight: and rough ways, plain:*

6. *And all flesh shall see the SALVATION of God.*

¶Fruits of penance be works satisfactory.

7. He said therefore to the multitudes that went forth to be baptized of him, *Ye vipers broods, who hath showed you to flee from the wrath to come?

Matt. 3:7

8. Yield therefore ¶fruits worthy of penance, and do ye not begin to say, We have Abraham to our father. For I tell you, that God is able of these stones to raise up children to Abraham.

is

Matt. 3:11
Mark 1:8
cometh
John 1:26
Acts 1:5,
11:16, 19:4
Matt. 14:3
Mark 6:17
brother
Philip's
Matt. 3:13
Mark 1:9
John 1:32

9. And now the axe is put to the root of the trees. ^vEvery tree therefore that yieldeth not good fruit, 'shall be' cut down, and cast into fire.
10. And the multitudes asked him, saying, What shall we do then?
11. And he answering, said to them: ^vHe that hath two coats, let him give to him that hath not: and he that hath meat, let him do likewise.
12. And the Publicans also came to be baptized, and said to him, Master, what shall we do?
13. But he said to them, Do nothing more then that which is appointed you.
14. And the soldiers also asked him, saying, What shall we also do? And he said to them, Vex not neither calumniate any man: and be content with your stipends.
15. And ^vthe people imagining, and all men thinking in their heart of John, lest perhaps he were Christ:
16. John answered, saying unto all, *I indeed baptize you with water: ^vbut there `shall come' a mightier than I, whose latchet of his shoes I am not worthy to unloose, he shall baptize you in the Holy Ghost and fire.
17. Whose fan is in his hand, and he will purge his floor: and will gather the wheat into this barn, but the chafe he will burn with unquenchable fire.
18. Many other things also exhorting did he evangelize to the people.
19. *And Herod the Tetrarch, when he was rebuked of him for Herodias his 'brother's' wife, and for all the evils which Herod did:
20. He added this also above all, and shut up John in prison.
21. *And it came to pass when all the people was baptized, JESUS also being baptized and praying, heaven was opened:
22. And the Holy Ghost descended in corporal shape as a dove upon him: and a voice from heaven was made: Thou art my beloved son, in thee I am well pleased.
23. And JESUS himself was beginning to be about thirty years old: as it was thought, the son of Joseph, Who was of Heli,
24. Who was of Matthat, who was of Levi, who was of Melchi, who was of Janne, who was of Joseph,
25. Who was of Matthatias, who was of Amos, who was of Naum, who was of Hesli, who was of Nagge,
26. Who was of Mahath, who was of Matthatias, who was of Semei, who was of Joseph, who was of Juda,
27. Who was of Johanna, who was of Resa, who was of Zorobabel, who was of Salathiel, who was of Neri,
28. Who was of Melchi, who was of Addi, who was of Cosam, who was of Elmadan, who was of Her,
29. Who was of Jesus, who was of Eliezer, who was of Jorim, who was of Matthat, who was of Levi,
30. Who was of Simeon, who was of Judas, who was of Joseph, who was of Jona, who was of Eliacim,
31. Who was of Melcha, who was of Menna, who was of Matthiatha, who was of Nathan, who was of David,
32. *Who was of Jesse, who was of Obed, who was of Booz, who was of Salmon, who was of Naasson,
33. Who was of Aminadab, who was of Aram, who was of Ebron, who was of Phares, who was of Judas,
34. Who was of Jacob, who was of Isaac, who was of Abraham, who was of Thare, who was of Nachor,
35. Who was of Sarug, who was of Ragau, who was of Phaleg, who was of Heber, who was of Sale,
36. ^vWho was of Cainan, who was of Arphaxad, who was of Sem, who was of Noe, who was of Lamech,
37. Who was of Mathusale, who was of Henoah, who was of Jared, who was of Malaleel, who was of Cainan,
38. Who was of Henos, who was of Seth, who was of Adam, who was of God.

^vA man without good works is unfruitful, and shall be cast into everlasting fire.

^vAlms counseled or enjoined for sins and to avoid damnation.

^vJohn was so holy that many might be error think he was Christ.

^vHow say then the Heretics that the Baptism of Christ is of no greater virtue than John's?

^vBeza boldly wipeth out of this Gospel, these words, who was of Cainan: though all the Greek copies of the old Testament and of the new, have the words with full consent. Whereby we learn the intolerable sauciness of the Calvinists, and their contempt of holy Scripture, that dare to deal with the very Gospel itself.

The Gospel of Saint Luke

ANNOTATIONS

Chapter 3

20. *He added this above all.*] The fault of Princes and other great men, that cannot only not abide to hear their faults, but also punish by death or imprisonment such as reprehend them for the same (specially if they warn them, as Prophets and Priests do, from God, is exceeding great.

23. *Of Heli.*] Whereas in St. Matthew, Jacob is father to Joseph, and here Heli, the case was thus: Mathan (named in St. Matthew) of his wife called Escha begat Jacob: and after his death, Melchi (named here in St. Luke) of the same woman begat Heli: so that Jacob and Heli were brethren of one mother. This Heli therefore marrying and dying without issue: Jacob his brother, according to the Law married his wife, and begat Joseph, and so raised up seed to his brother Heli. Whereby it came to pass, that Jacob was the natural father of Joseph, which as (St. Matthew saith) begat him: and Heli was his legal father according to the Law, as St. Luke signifieth. *Euseb. li. 1. Ec. Hist. c. 7., Hiero. in c. 1. Matt., Aug. li. 2 c. 2. 3 de cons. Evang.*

The reconciliation of Matthew and Luke in our Saviour's pedigree

CHAPTER 4

Christ going into the Desert to prepare himself before his manifestation, overcoming the temptations of the Devil. 14. then beginning gloriously in Galilee, 16. he showeth to them of Nazareth his commission out of Esay the Prophet, 24. insinuating by occasion the Jews his countrymens' reprobation. 31. In Capharnaum his doctrine is admired, 33 especially for his miracles in the Synagogue, 38. from which, going to Peter's house, he showeth their much more power. 42. Then retiring into the wilderness, he preacheth afterward to the other cities of Galilee.

AND JESUS full of the Holy Ghost, returned from Jordan, and was driven in the spirit into the desert, Matt. 4:1
Mark 1:12

2. ^vForty days, and was tempted of the devil.

3. And the Devil said to him, If thou be the son of God, say to this stone that it be made bread.

4. And JESUS made answer unto him, It is written, ***That not in bread alone shall man live, but in every word of God.*** Deut. 8:3

5. And the Devil brought him into an high mountain, and showed him all the kingdoms of the whole world in a moment of time.

6. And he said to him, To thee will I give this whole power, and the glory of them: for to me they are delivered, and to whom I will, I do give them.

7. Thou therefore if thou wilt adore before me, they shall all be thine.

8. And JESUS answering said to him, It is written, ***Thou shalt adore the Lord thy God, and him only shalt thou serve.*** Deut. 6:13,
10:20

9. And he brought him into Jerusalem, and set him upon the pinnacle of the temple: and he said to him, If thou be the son of God, cast thyself from hence downward. ^c λατρευσεις

10. For ^vit is written, that ***He hath given his Angels charge of thee, that they preserve thee:*** Psalm 90:11

11. And that ***in their hands they shall bear thee up, lest perhaps thou knock thy foot against a stone.***

12. And JESUS answering said to him, It is said, ***Thou shalt not tempt the Lord thy God.*** Deut. 6:16

13. And all the temptation being ended, the Devil departed from him until a time.

14. ^{*}And JESUS returned in the force of the spirit into Galilee, and the fame went forth through the whole country of him. Matt. 4:12
Mark 1:14

15. And he taught in their synagogues, and was magnified of all.

16. ^{*}And he came to Nazareth where he was brought up: and he entered ^vaccording to his custom on the Sabbath day into the synagogue: and he rose up to read. Matt. 13:54
Mark 6:1

17. And the book of Esay the Prophet was delivered unto him. And as he unfolded the book, he found the place where it was written, John 4:43

18. ***The Spirit of the Lord upon me, for which he anointed me, to evangelize unto the poor he sent me, to heal the contrite of heart,*** Esa. 61:1

^vThe Church's fast of 40 days (called Lent) cometh of this, and is an Apostolical Tradition. *Clem. Constit. li. 5 c. 13. Hier. ep. ad Marcel. adv. erro. Montani. Leo ser. 6 et 9 de Quadrages.*

^vSee the Annotation in St. Matthew 4:11

^vIf the Devil himself allege Scripture against Christ, no marvel that Heretics do so against Christ's Church.

THE THIRD part: of Christ's manifesting himself by preaching and miracles, specially in Galilee.

^vOur Saviour used to preach in their Synagogues.

19. *To preach to the captives remission, and sight to the blind, to dismiss the bruised unto remission, to preach the acceptable year of the Lord, and the day of retribution.*

20. And when he had folded the book, he rendered it to the minister, and sat down. And the eyes of all in the synagogue were bent upon him.

21. And he began to say unto them: That this day is fulfilled this scripture in your ears.

22. And all gave testimony to him: and they ^Ymarveled in the words of grace that proceeded from his mouth, and they said, Is not this Joseph's son?

23. And he said to them, Certain you will say to me this similitude, *Physician, cure thyself*: as great things as we have heard done in Capharnaum, do also here in thy country.

24. And he said, Amen I say to you, that no Prophet is accepted in his own country.

3 Kgs. 17:9

25. In truth I say to you, *there were many widows in the days of Elias in Israel, when the heaven was shut three years and six months, when there was a great famine made in the whole earth:

26. And to none of them was Elias sent, but into the Sarepta of Sidon, to a widow woman.

4 Kgs. 5:14

27. *And there were many lepers in Israel under Elisaeus the Prophet: and none of them was made clean but Naami the Syrian.

28. And in all the synagogue were filled with anger, hearing these things.

29. And they rose, and cast him out of the city: and they brought him to the edge of the hill, whereupon their city was built, that they might throw him down headlong.

30. But he passing through the midst of them, went his way.

Matt. 4:13,
7:18

31. *And he went down into Capharnaum a city of Galilee: and there he taught them on the Sabbaths.

Mark 1:21

32. And they were astonished at his doctrine: because his talk was in power.

33. And in the synagogue there was a man having an unclean devil, and he cried out with a loud voice,

34. Saying, Let be, what to us and thee, JESUS of Nazareth? art thou come to destroy us? I know thee who thou art, *the SAINT of God.*

35. And JESUS rebuked him, saying, Hold thy peace, and go out of him. And when the devil had thrown him into the midst, he went out of him, and hurted him nothing.

36. And there came fear upon all, and they talked together one with another, saying, What word is this, that in power and virtue he commandeth the unclean spirits, and they go out?

37. And the fame of him was published into every place of the country.

Matt. 8:14
Mark 1:30

38. And JESUS rising up out of the synagogue, entered into Simon's house. *And Simon's wife's mother was holden with a great fever: and they besought him for her.

39. And standing over her, he commanded the fever, and it left her.

40. And incontinent rising, she ministered to them. And when the sun was down, all that had diseased of sundry maladies, brought them to him. But he imposing hands upon every one, cured them.

41. And devils went out from many, crying and saying, That thou art the son of God. And rebuking them he suffered them not to speak, that they knew he was Christ.

42. And when it was day, going forth he went into a desert place: and the multitudes sought him, and came even unto him: and they held him that he should not depart from them.

43. To whom he said, That to other cities also must I evangelize the kingdom of God: because there I was sent.

44. And he was preaching in the synagogues of Galilee.

¶He had a marvelous grace, and an extraordinary force in moving the hearts of his hearers.

The Gospel upon Monday in the 3rd week of Lent.

The Gospel upon Thursday in the 5th week of Lent. And upon Saturday in Whitsunweek.

ANNOTATIONS

Chapter 4

13. *Departed until a time.*] No marvel if the devil be often or always busy with Christian men, seeing after he was plainly overcome by Christ, yet did he not give him over altogether, but for a time.

The Devil's tentations.

23. *Done in Capharnaum.*] God maketh choice of persons and places where he worketh miracles or doeth benefits, though he might do the same elsewhere if it liked his wisdom. So doth he in doing miracles by Saints, not in all places, not towards all persons, but as it pleaseth him.

Miracles at one place and not at another.

The Gospel of Saint Luke

Christ's body contained in place above nature.
The Apostles left their wives.

30. *Passing through the midst of them.*] Either by making himself invisible, or also more wonderfully, penetrating the multitude and passing through them, as he did through the door, his body either being without space of place, or with other bodies in one place. By all which and the like his doings mentioned in the Gospel, it is evident that he can alter and order his body as he list, above the natural conditions of a body.

38. *Simon's wife's mother.*] It is evident that Peter had a wife, but after his calling to be an Apostle, he left her, as St. Jerome writeth in many places *ep. 34 c. 2 ad Julianum, Li. 1 adv. Jouin.* See the Annot. *Matt. 19:29.*

CHAPTER 5

Having taught the people out of Peter's ship, 4. he showeth 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 Moses. 15. The people flocking unto him, he retireth into the wilderness. 17. To the Pharisees in a solemn assembly he proveth by a miracle his power to remit sins in earth. 27. He defendeth his eating with sinners, as being the Physician of souls, 33. and his not prescribing as yet of any fasts to his Disciples.

The Gospel upon the 4th Sunday after Pentecost.

AND it came to pass, when the multitudes pressed upon him to hear the word of God, and himself stood beside the lake of Genesereth.

2. And he saw two ships standing by the lake: and the fishers were gone down, and washed their nets.

3. And he going up into one ship that was Simon's, desired him to bring it back a little from the land. And sitting, he taught the multitudes out of the ship.

4. And as he ceased to speak, he said to Simon, Launch forth into the deep, and let loose your nets to make a draught.

5. And Simon answering, said to him, Master, laboring all the night, we have taken nothing: but in thy word I will let loose the net.

6. And when they had done this, the enclosed a very great multitude of fishes, and their net was broken.

7. And they beckoned to their fellows that were in the other ship, that they should come and help them. And they came and filled both ships, so that they did sink.

8. Which when Simon Peter did see, he fell down at JESUS knees, saying, Go forth from me, because I am a sinful man, O Lord.

9. For he was wholly astonished and all that were with him, at the draught of fishes which they had taken.

10. In like manner also James and John the sons of Zebedee, who were Simon's fellows. And JESUS said to Simon, Fear not: from this time now, thou shalt be taking men.

11. And having brought their ships to land, leaving all things they followed him.

12. *And it came to pass, when he was in one of the cities, and behold a man full of leprosy, and seeing JESUS, and falling on his face, besought him saying, Lord, if thou wilt, thou canst make me clean.

13. And stretching forth the hand, he touched him, saying, I will. be thou made clean. And immediately the leprosy departed from him.

14. And he commanded him that he should tell nobody, but, Go, show thyself to the Priest, and offer for thy cleansing as Moses commanded, for a testimony to them.

15. But the bruit of him went abroad the more. and great multitudes came together to hear, and to be cured of their infirmities.

16. And he retired into the desert, and prayed.

17. *And it came to pass one day, and he sat teaching. And there were Pharisees sitting and Doctors of Law that were come out of every town of Galilee and Jewry and Jerusalem: and the virtue of our Lord was to heal them.

18. And behold men carrying in a bed a man that had the palsy: and they sought to bring him in, and to lay him before him.

19. And not finding on which side they might bring him in for the multitude, they went up upon the roof, and through the tiles let him down with the bed into the midst, before JESUS.

Matt. 4:18
Mark 1:16

Matt. 8:2
Mark 1:40

Lev. 14:2

Matt. 9:2
Mark 2:3

^See St. Matt. Annot. 8:4.

The Gospel upon Friday in Whitsunweek

	20. Whose faith when he saw, he said, Man, thy sins are forgiven thee.	
	21. And the Scribes and Pharisees began to think, saying, Who is this that speaketh blasphemies?	
	22. Who can forgive sins, but only God? And when JESUS knew their cogitations, answering he said to them, What do you think in your hearts?	
	23. What is easier to say, Thy sins are forgiven thee: or to say, Arise, and walk?	
	24. But that you may know that the son of man hath power in earth to forgive sins (he said to the sick of the palsy) I say to thee, Arise, take up thy bed, and go into thy house.	
	25. And forthwith rising up before them, he took that wherein he lay: and he went into his house, magnifying God.	
	26. And all were astonished: and they magnified God. And they were replenished with fear, saying, That we have seen marvelous things today.	
Matt. 9:9 Mark 2:14	27. *And after these things he went forth, and saw a Publican called Levi, sitting at the Custom house, and he said to him, Follow me.	The Gospel upon St. Matthew's eve Sept. 20.
	28. And leaving all things, he rose and followed him.	
	29. And Levi made him a great feast in his house: and there was a great multitude of Publicans, and of others that were sitting at the table with them.	
	30. And their Pharisees and Scribes murmured, saying to his Disciples, Why do you eat and drink with Publicans and sinners?	
	31. And JESUS answering said to them, They that are whole, need not the Physician: but they that are ill at ease.	
	32. ¶I come not to call the just, but sinners to penance.	
Matt. 9:14 Mark 2:18 Luke 5:33	33. But they said to him, *Why do the disciples of John ¶fast often, and make obsecrations, and of the Pharisees in like manner: but thine do eat and drink?	¶Christ came not to call those who presume of their own justice, and that corrupt themselves to have no need of Christ.
	34. To whom he said, Why can you make the children of the bridegroom fast whiles the bridegroom is with them?	
	35. But the days will come: and when the bridegroom shall be taken away from them, then they shall fast in those days.	
	36. And he said a similitude also unto them, That no man putteth a piece from a new garment into an old garment: otherwise both he breaketh the new, and the piece from the new agreeth not with the old.	¶See St. Matt. Annot. 9:14.
	37. And nobody putteth new wine into old bottles: otherwise the new wine will break the bottles, and itself will be shed, and the bottles will be lost.	
	38. But new wine is to be put into new bottles: and both are preserved together.	
	39. And no man drinking old, will new by and by. for he saith, The old is better.	

ANNOTATIONS

Chapter 5

	3. <i>One ship Simon's.</i>] It is purposely expressed that there were two ships, and that one of them was Peters, and that Christ went into that one, and sat down in it, and that sitting he taught out of that ship: no doubt to signify the Church resembled by Peter's ship, and that in it is the chair of Christ, and only true preaching.	Peter's ship.
Acts 2:41, 4:4	6. <i>A great multitude of fishes.</i>] Likewise by this significative miracle wrought about Peter's fishing, is evidently foreshowed what wonderful success Peter should have in converting men to Christ, both Jews and Gentiles,; as when one draught, that is to say, at one Sermon he drew into his ship, which is Christ's Church, a great number of men, as he did now fishes: and so continually by himself and his successors unto the world's end.	Peter's fishing.
	7. <i>Beckoned to their fellows.</i>] Peter had so much work that he called for help and joined unto him the other ship, representing to us his Copartners in the preaching of the Gospel, and the conjunction of the Synagogue and the people of Gentility unto Peter's ship, that is, to the Church of Christ.	Peter's coadjutors.
	10. <i>Thou shalt be taking men.</i>] That all this aforesaid did properly mean Peter's travails to come, in the conversion of the world to Christ, and his prerogative before all men therein, it is evident by Christ's special promise made to him severally and apart in this place, that he should be made the taker of men; though to others he giveth also, as to Peter's cooperation and coadjutors the like office. <i>Matt 4:19.</i>	Peter's preeminence in fishing for mens souls.

The Gospel of Saint Luke

Zeal of souls.

19. *Went up upon the roof.*] A strange diligence in procuring corporal health of and by Christ: and an example for us of the like or greater, to obtain salvation of him either for ourselves or our friends, and to seek to his Church and Sacraments with what extraordinary pain soever.

The intercession of others.

20. *Whose faith.*] Great is God (saith St. Ambrose) and pardoneth one sort through the merits of others. Therefore if thou doubt to obtain forgiveness of thy great offenses, join unto thyself intercessors, use the Church's help, which may pray for thee and obtain for thee that which our Lord might deny to thyself. *Ambr. li. 5 in Luke*

Priests do remit sins.

24. *The son of man in earth.*] By which act (*saith St. Cyril) it is clear that the Son of man hath power in earth to remit sins: which he said both for himself and us. For he, as God being made man and Lord of the Law, forgiveth sins. And we also have obtained by him that wonderful grace. For it is said to this Disciples, *Whose sins you shall remit, they are remitted to them.*

In catena St. Thomas.

Forsaking all and following Christ.

28. *Leaving all followed him.*] The *profane Julian charged Matthew of too much lightness, to leave all and follow a stranger, at one word. But in deed hereby is seen the marvelous efficacy of Christ's word and internal working, that in a moment can alter the heart of a man, and cause him nothing to esteem the things most dear unto him. Which he did not only then in presence, but also daily doth in the Church. For so St. Anthony, St. Francis, and others, by hearing only the word of our Saviour read in the Church, forsook, all and followed him.

*Hiero. in Matt. 9
Athanas. in vit. St. Antony.
August. confes. li. 8 c. 12.
Benan. in vit. St. Francisci.*

CHAPTER 6

St. Jerome (ep. 2 ad Nepotian.) writeth of himself, that being at Constantinople, he asked his master Gregory Nazianzen, the famous Doctor, then Bishop there, what Sabbath this was. Who by his answer declared that it was very hard to tell, neither is it yet known to the best learned. Yet the Protestants are wont to say, All is very easy.

For reproving by Scripture and miracle (as also by reason) the Pharisee's blindness about the observation of the Sabbath, 11. they seek his death. 12. Having in the mountain prayed all night, he chooseth his twelve Apostles, 17. and after many miracles upon the diseased, 20. he maketh a sermon to his Disciples before the people: proposing heaven to such as will suffer for him, 24. and woe to such as will not. 27. Yet withal exhorting to do good even to our enemies also, 29. and that the Masters must first mend themselves, 46. finally, to do good works, because only faith will not suffice.

AND it came to pass on the Sabbath second-first, when he passed through the corn, his Disciples did pluck the ears, and did eat rubbing them with their hands.

Matt. 12:1
Mark 2:23

2. And certain of the Pharisees said to them, Why do you that which is not lawful on the Sabbaths?

3. And JESUS answering them, said, Neither this have you read which David did, when himself was an hungred and they that were with him:

4. *How he entered into the house of God, and took the loaves of Proposition, and did eat, and gave to them that were with him, which it is not lawful to eat *but only for Priests?

1 Kgs. 21:4
Lev. 24:9

5. And he said to them, That the son of man is Lord of the Sabbath also.

6. And it came to pass on another Sabbath also, that he entered into the synagogue, and taught. *And there was a man, and his right hand was withered.

Matt. 12:10
Mark 3:1

7. And the Scribes and Pharisees watched if he would cure on the Sabbath: that they might find how to accuse him.

8. But he knew their cogitations: and he said to the man that had the withered hand. Arise, and stand forth into the midst. And rising he stood.

9. And JESUS said to them, I ask you, if it be lawful on the Sabbaths to do well or ill: to save a soul or to destroy?

10. And looking about upon them all, he said to the man, Stretch forth thy hand. And he stretched it forth: and his hand was restored.

11. And they were replenished with madness: and they communed one with another what they might do to JESUS.

The Gospel upon St. Bartholomew's day.

12. And it came to pass in those days, he went forth into the mountain to pray, and he passed the whole night in prayer of God.

13. *And when day was come, he called his Disciples: and he chose twelve of them (whom also he named *Apostles*)

Matt. 10:1
Mark 3:13
Luke 9:2

14. Simon; whom he surnamed Peter, and Andrew his brother, James and John, Philip and Bartholomew,

15. Matthew and Thomas, James of Alphaeus and Simon that is called Zelotes, and Jude of James,

16. And Judas Iscariot which was the traitor.

17. And descending with them he stood in a plain place, and the multitude of his Disciples, and a very great company of people from all Jewry and Jerusalem: and the sea coast both of Tyre and Sidon,

18. Which were come to hear him, and to be healed of their maladies. And they that were vexed of unclean spirits, were cured.

19. And all the multitude sought to touch him, because virtue went forth from him, and healed all.

20. And he lifting up his eyes upon his Disciples, said, Blessed are ye poor: for yours is the kingdom of God.

Matt. 5:2, 6:7. 21. *Blessed are you that now are an hungred: because you shall be filled. Blessed are you that now do weep: because you shall laugh.

22. Blessed shall you be when men shall hate you, and when they shall separate you, and upbraid you, and abandon your name as evil, for the son of mans sake.

23. Be glad in that day and rejoice: for behold, your reward is much in heaven. for according to these things did their fathers to the Prophets.

24. But unto you that are rich, because you have your consolation.

25. Woe to you that are filled: because you shall be hungry. Unto you that now do laugh: because you shall mourn and weep.

26. Woe, when all men shall bless you. for according to these things did their fathers to the false Prophets.

27. But to you I say that do hear, Love your enemies, do good to them that hate you.

28. Bless them that curse you, and pray for them that calumniate you.

29. And he that striketh thee on the cheek, offer also the other. And from him that taketh away from thee thy robe, prohibit not thy coat also.

30. And ^vto every one that asketh thee, give: and of him that taketh away the things that are thine, ask not again.

31. And according as you will that men do to you, do you also to them in like manner.

32. And if you love them that love you, what thanks is to you? for sinners also love those that love them.

33. And if ye do good to them that do you good: what thanks is to you? for sinners also do this.

34. And if ye lend to them of whom ye hope to receive: what thanks is to you? for sinners also lend unto sinners, for to receive as much.

35. But love ye your enemies: do good and lend, hoping for nothing thereby, and your reward shall be much, and you shall be the sons of the Highest, because himself is beneficial upon the unkind and the evil.

36. Be ye therefore merciful as also your father is merciful.

37. Judge not, and you shall not be judged. condemn not, and you shall not be condemned. forgive, and you shall be forgiven.

38. Give, and there shall be given to you. good measure and pressed down and shaken together and running over shall they give into your bosom. For with the same measure that you do meat, it shall be measured to you again.

39. And he said to them a similitude also: Can the blind lead the blind? do not both fall into the ditch?

40. The disciple is not above his master: but every one shall be perfect, if he be as his master.

41. And why seest thou the mote in thy brothers eye: but the beam that is in thine own eye thou considerest not?

42. Or how canst thou say to thy brother, Brother, let me, cast out the mote out of thy eye: thyself not seeing the beam in thine own eye? Hypocrite, cast first the beam out of thine own eye: and then shalt thou see clearly to take forth the mote out of thy brothers eye.

43. For there is no good tree that yieldeth evil fruits: nor evil tree, that yieldeth good fruit.

The Gospel upon All Hallows Eve. And for many Martyrs.

^vThat is, to every one justly asking. For that which is unjustly asked, may be justly denied. *Aug. li. 1 c. 40. de Serm. Do. in monte.*

The Gospel upon the first Sunday after Pentecost.

The Gospel of Saint Luke

44. For every tree is known by his fruit. For neither do they gather figs of thorns: neither of a bush do they gather the grape.

45. The good man of the good measure of his heart bringeth forth good: and the evil man of the ill treasure bringeth forth evil. for of the abundance of the heart the mouth speaketh.

46. And why call you me, Lord, Lord: and do not the things which I say?

47. Every one that cometh to me, and heareth my words, and doeth them: I will whom you whom he is like.

48. He is like to a man ^vbuilding a house that digged deep, and laid the foundation upon a rock. And when an inundation rose, the river beat against that house, and it could not move it: for it was founded upon a rock.

49. But he that heareth, and doeth not: is like to a man building his house upon the earth without a foundation: against the which the river did beat: and incontinent it fell, and the ruin of that house was great.

^vHe buildeth right and surely, that hath both faith and good works: he buildeth on sand that trusteth to his faith or reading or knowledge of the scripture, and doth not work or live accordingly.

ANNOTATIONS

Chapter 6

Heretics understand not the Scriptures.

3. *Neither this have your read?.*] The Scribes and Pharisees boasted most of their knowledge of the Scriptures: but our Saviour often showeth their great ignorance. Even so the Heretics that now-a-days vaunt most of the Scriptures and of their understanding of them, may soon be proved to understand little or nothing.

9. *Save a soul.*] Hereby it seemeth that Christ (as at other times lightly always) did not only heal a man in body, but of some correspondent disease in his soul.

The Church's prayers at the times of giving Holy Orders.

12. *The whole night.*] Our Saviour instantly prayed, along in the mount without door, all night long, as a preparation to the designation of his Apostles the day after: to give example to the Church of praying instantly when priests are to be ordered, and a lesson to us all what we should do for our own necessities, when Christ do so for other mens.

The name and dignity of Apostles.

13. *Whom he named Apostles.*] Here it is to be noted against our Adversaries that deceitfully measure to the simple the whole nature and quality of certain sacred functions, by the primitive signification and compass of the names or words whereby they be called; with whom as a Priest is but an elder, and a Bishop, a watchman or superintendent, so an Apostle is nothing but a Legate or Messenger, and therefore (as they argue) *can make no laws nor prescribe or teach anything not expressed in his *mandatum*. Know therefore against such deceivers, that such things are not to be fooled by the vulgar signification of the word or calling, but by use and application of the holy writers, and in this point by Christ's own express imposition. An so this word, *Apostle*, is a calling or Office, government, authority, and most high dignity given by our Master, specially to the College of the Twelve: whom are endued above that which the vulgar etymology of their name requireth, with power to bind and loose, to punish and pardon, to teach and rule his Church. Out of which room and dignity, which is called in the Psalm and in the Acts, a Bishopric, when Judas fell, Mathias was chosen to supply it, and was numbered among the rest, who were as founders or foundations of our religion, as the Apostle termeth them. Therefore to that college this name agreeth by special imposition and prerogative, though afterward it was by use of the Scriptures extended to St. Paul and St. Barnabas, and sometimes to the Apostles successors: as also (by the like use of Scripture) to the first converters of countries to the faith, or their coadjutors in that function. In which sense St. Paul challengeth to be the Corinthian's Apostle, and nameth Epaphroditus the Philippians Apostle: as we call St. Gregory and his Disciple St. Augustin, our Apostles of England. in all which taking, it ever signifieth dignity, regiment, Paternity, Principality, and Primacy in the Church of God according to St. Paul 1 Cor. 12. *He hath placed in his Church, first in deed Apostles etc.* Whereby we may see that St. Peter's dignity was a wonder eminent prerogative and sovereignty. when he was the head not only of other Christian men, but he head of all Apostles, yea even of the College of the Twelve. And if our Adversaries list to have learned any profitable lesson by the word Apostle, more profitably and truly they might have gathered, that Christ called these his principal officers, *Apostles*, or *Sent* (himself also specially and above all others being *Missus*, that is, *Sent*. and called also Apostle in the Scriptures) to warn us by the nature of the word, that none are true Apostles, Pastors, or Preachers, that are not specially sent and called, or that cannot show by whom they be sent, and that all heretics therefore be rather Apostates than Apostles, for that they be not sent, nor duly called, nor chosen to preach.

Calv. Inst. li.4.
c. 8

Psalm 108:2
Acts 1:20
Eph. 2:20

Acts 14
1 Cor. 13
Eph. 4:11
1 Cor. 9:3
Phil. 2:25

Luke 4:18
Heb. 1:1

Peter's preeminence

14. *Simon.*] Peter in the numbering of the Apostles, always first named and preferred before Andrew his elder brother and senior by calling. See Annot. *Matt. 10:2.*

23. *Be glad.*] The common miseries that fall to the true preachers and other Catholic men for Christ's sake, as poverty, famine, mourning, and persecutions, be indeed the greatest blessings that can be, and are meritorious of the reward of heaven. Contrariwise, all the felicities of that world without Christ, are indeed nothing but woe, and the entrance to everlasting misery.

26. *Shall bless you.*] this woe pertaineth to the heretics of our days, that delight to have the peoples praises and blessings and shouts, preaching pleasant things of purpose to their itching ears: as did the false Prophets, when they were magnified and commended therefore of the carnal Jews.

35. *Lend, hoping nothing.*] In that we may here seem to be moved to lend to those whom we think not able nor like ever to repay again, it must be holden for a counsel rather than a commandment, except the case of necessity, but it may be taken rather for a precept, wherein usury, that is to say, the expectation not of the money lent, but of vantage for loan, is forbidden: as by other places of Scripture it is condemned, and is a thing against the law of nature and nations. And great shame and pity it is, that it should be so much used or suffered among Christians, or so covered and cloaked under the habit of other contracts, as it is.

All persecution for Christ, is a blessing.

The vanity of Heretical preachers.

Against usury.

CHAPTER 7

He testifieth, the faith of the Centurion who was a Gentile, to be greater then he found among all the Jews, and cureth his servant absent, 11. the widow's son he reviveth and restoreth to her, and is renowned thereupon. 18. To John's messengers he answereth with miracles, leaving to John to preach thereby unto them that he is Christ. 24. And afterward he declareth how worthy of credit was John's testimony, 29. inveighing against the Pharisees, 31. Who with neither of their manners of living could be won, 36. showing also unto them by occasion of Mary Magdalen, how he is a friend to sinners, not to maintain them in sin, but to forgive their sins upon their faith and penance.

Matt. 8:5

AND when he had fully said all his words into the ears of the people, he entered into Capharnaum.

2. And the servant of a certain Centurion being sick, was ready to die: who was dear unto him.

3. And when he had heard of JESUS, he sent unto him the Ancients of the Jews, desiring him to come and heal his servant.

4. But they being come to JESUS, besought him earnestly, saying to him, That he is worthy that thou shouldest do this for him.

5. For he loveth our nation: and he hath built a synagogue for us.

6. And JESUS went with them. And when he was now not far from the house, the Centurion sent his friends unto him, saying, Lord, trouble not thyself. for ***I am not worthy that thou shouldest enter under my roof.***

7. For the which cause neither did I think myself worthy to come to thee: but say the word, and my servant shall be made whole.

8. For I also am a man subject to authority, having under me soldiers: and I say to this, go, and he goeth: and to another, come, and he cometh: and to my servant, do this, and he doeth it.

9. Which JESUS hearing, marveled: and turning to the multitudes that followed him he said, Amen I say to you, neither in Israel have I found so great faith.

10. And they that were sent, being returned home, found the servant that had been sick, whole.

11. And it came to pass, afterward he went into a city that is called Naim: and there went with him his Disciples and a very great multitude.

12. And when he came nigh to the gate of the city, behold a dead man was carried forth, the only son of his mother: and she was a widow: and a great multitude of the city with her.

13. Whom when our Lord had seen, being moved with mercy upon her, he said to her, Weep not.

14. And he came near and touched the coffin. And they that carried it, stood still: and he said, Young man, I say to thee, Arise.

15. And he that was dead, sat up, and began to speak. And he gave him to his mother.

16. And fear took them all: and they magnified God, saying, That a great Prophet is risen among us: and, That God hath visited his people.

¶See the Annotations upon St. Matt. 8:8.

The Gospel upon the 15th Sunday after Pentecost.

And upon Thursday in the 4th week of Lent. And for St. Monica, St. Augustine's mother, May 4.

The Gospel of Saint Luke

17. And this saying went forth into all Jewry of him, and into all the country about.

18. And Johns disciples showed him of all these things.

19. * And John called two of his disciples, and sent them to JESUS, saying, Art thou he that art to come: or expect we another? Matt. 11:2

20. And when the men were come unto him, they said, John the Baptist hath sent us to thee, saying, Art thou he that art to come: or expect we another?

21. (And the selfsame hour, he cured many of maladies, and hurts, and evil spirits: and to many blind he ^εgave sight.) ε εχαρισματο

22. And answering, he said to them, Go and report to John what you have heard and seen: *That the blind see, the lame walk, the lepers are made clean, the deaf hear, the dead rise Esa. 35:5,
61:1.

again,
23. ^υThe poor are evangelized: and blessed is he whosoever shall not be scandalized in me.

24. * And when Johns messengers were departed, he began to say of John to the multitudes, What went you out into the desert to see? a reed moved with the wind? Matt. 11:7

25. But what went you forth to see? a man clothed in ^υsoft garments? behold they that are in costly apparel and delicacies, are in the house of kings.

26. But what went you out for to see? a Prophet? Certain I say to you, and more than a Prophet.

27. This is he of whom it is written, **Behold I send mine Angel before thy face, which shall prepare thy way before thee.** Mal. 3:1

28. For I say to you, A greater Prophet among the children of women than John the Baptist, there is no man. but he that is the lesser in the kingdom of God, is greater than he.

29. And all the people hearing and the Publicans, justified God, being baptized with Johns baptism.

30. But the Pharisees and the lawyers ^υdespised the counsel of God against themselves, being not baptized of him.

31. And our lord said, Whereunto then shall I liken the men of this generation, and whereunto are they like?

32. They are like to children sitting in the market place and speaking one to another, and saying, We have piped to you, and have not danced: we have lamented, and you have not wept.

33. For John the Baptist came * neither eating bread nor drinking wine: and you say, He hath a devil. Matt. 3:4

34. The son of man came eating and drinking: and you say, Behold a man that is a gourmander and a drinker of wine, a friend of Publicans and sinners.

35. And wisdom is justified of all her children.

36. And one of the Pharisees desire him to eat with him. And being entered into the house of the pharisee, he sat down to meat.

37. And behold a woman that was in the city, a sinner, as she knew that he was set down in the Pharisees house, she brought an alabaster box of ointment:

38. And standing behind beside his feet, she began to water his feet with tears, and wiped them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

39. And the Pharisee that had bid him, seeing it, spake within himself, saying, This man if he were a Prophet, would know certain who and what manner of woman she is which toucheth him, that she is a sinner.

40. And JESUS answering said to him, Simon, I have somewhat to say unto thee. but he said, Master, say.

41. A certain creditor had two debtors: one did owe five hundred pence, and the other fifty.

42. They having not wherewith to pay, he forgave both. Whether therefore doth love him more?

43. Simon answering said, I suppose that he to whom he forgave more. But he said to him, Thou hast judged rightly.

^υPauperes evangelizantur, that is, to the poor the Gospel is preached, and they receive it.

^υMark this well concerning John's apparel and diet. See the Annotations upon St. Matt. 3:4.

^υAs they that contemned John's baptism, despised God's counsel and wisdom: so much more them, that make no account of the Sacraments of the Church, despise God's counsel and ordinance touching their salvation, to their own damnation.

The Gospel upon St. Mary Magdalen's day, July 22. And upon Thursday in Passion Week. And upon Ember Friday in September.

^υA perfect pattern of true penance in this woman, who sought of Christ with open tears and other strange works of satisfaction and devotion, remission of her sins.

44. And turning to the woman, he said unto Simon, Dost thou see this woman I entered into thy house, water to my feet thou didst not give: but she with tears hath watered my feet, and with her hairs hath wiped them.
45. Kiss thou gavest me not: but she since I came in, hath not ceased to kiss my feet.
46. With oil thou didst not anoint my head: but she with ointment hath anointed my feet.
47. For the which I say to thee, Many sins are forgiven her, because she hath loved much. But to whom less is forgiven, he loveth less.
48. And he said to her, Thy sins are forgiven thee.
49. And they that sat together at the table, began to say within themselves, ^vWho is this that also forgiveth sins?
50. And he said to the woman, Thy faith hath made thee safe, go in peace.

^vNot only faith (as you may perceive) but love or Charity obtaineth remission of sins.

^vAs the Pharisees did always carp Christ for remission of sins in earth, so the Heretics reprehend his Church that remitteth sinners by his authority.

Building of Churches, Monasteries, etc.

Exterior signs of more than common devotion.

Justification attributed not only to faith.

ANNOTATIONS

Chapter 7

5. *Built a Synagogue.*] As at that time to found a Synagogue, was acceptable to God, and procured the prayers of the faithful people for whose use it was made: so now much more in the New Testament, to build a Church, Monastery, College, or any like work for the honor and service of God, is grateful to him and procureth the prayers of the good people for whose use such things be founded.

44. *Into thy house.*] As exceeding approbation of the extraordinary work and signs of external devotion, which seem to carnal man (though otherwise faithful) to be often superfluous or not acceptable. This Simon was perhaps of a good will, and therefore (as diverse others did elsewhere) invited Christ to his house, not of curiosity or captiousness, as some other did: but of affection, as it may seem by Christ's familiar talk with him. Notwithstanding his duty towards him were but ordinary; but the anointing, washing, kissing, wiping of his feet in such sort as the woman did, were further signs of more than vulgar love: such as is in devout men or women that go on pilgrimage and kiss devoutly the holy memories of Christ and his Saints. Which is no more but an exterior expressing of their affection, and that they love much, as every vulgar Christian man doth not.

50. *Thy faith.*] The remission of her sins begin attributed before to charity, is now also said to come of her faith. Where by you may know that it commonly proceedeth of both, and of hope also, though but one named. Because when there by diverse causes concurring to one effect, the scriptures commonly name but one, and that especially which is most proper to the purpose and time, not excluding the other. And therefore his working miracles upon any person, is attributed to the faith of them on whom or at whose desire they be done. Because he wrought his miracles to induce all men to believe in him. And therefore specially required faith at their hands, and namely before other things, whether they did believe that he was able to do that which they asked at his hands: without which it had been rather a mockery and tentation of him, than a true desire of benefit at his hands.

CHAPTER 8

Going over all Galilee with his train, 4. he preacheth to the Jews in parables because of their reprobation: 9. but to his Disciples manifestly: because he will not for the Jews incredulity have his coming frustrate: 19. signifying also that we are his kin (though we be Gentiles) and not his carnal brethren the Jews. 22. To whom also (signified by the Gerasens:) after the tempest in his sleep (that is, in his death) and calm in his resurrection, he cometh: but they preferring their temporals before his presence, he leaveth them again. 41. Likewise coming to cure the Jews (Who were born when the Gentiles sickened, about Abraham's time) he is prevented with the faith of the Gentiles, and then the Jews die, but them also in the end he will restore.

Mark 16:9

Matt. 13:1
Mark 4:1

AND it came to pass afterward, and he made his journey by cities and towns preaching and evangelizing the kingdom of God: and the Twelve with him,
2. and some women that had been cured of wicked spirits and infirmities, ^{*}Mary which is called Magdalene, out of whom seven devils were gone forth,
3. and Joan the wife of Chusa, Herod's procurator, and Susan, and ^cmany others that did minister unto him of their substance.

^c *aliae multae*

The Gospel upon the Sunday of Sexagesime.

The Gospel of Saint Luke

4. And *when a very great multitude assembled, and hastened out of the cities unto him, he said by a similitude.
5. The sower went forth to sow his seed, and whiles he soweth, some fell by the wayside, and was trodden upon, and the fowls of the air did eat it.
6. And othersome fell upon the rock; and being shot up, it withered, because it had not moisture.
7. And othersome fell among thorns, and the thorns growing up withal, choked it.
8. And othersome fell upon good ground; and being shot up, yielded fruit an hundred fold. Saying these things he cried, He that hath ears, to hear let him hear.
9. And his disciples asked him what this parable was.
10. To whom he said, To you it is given to know the mystery of the kingdom of God, but to the rest in parables, ^vthat *seeing they may not see, and hearing may not understand. Esa. 6:9
11. And the parable is this: The seed, is the word of God.
12. And they besides the way: are those that hear, then the devil cometh, and taketh the word out of their heart, lest believing they be saved.
13. For they upon the rock; such as when they hear with joy receive the word: and these have no roots: because ^vfor a time they believe, and in time of temptation they revolt.
14. And that which fell into thorns, are they that have heard, and going their ways, are choked with cares and riches and pleasures of this life, and render not fruit.
15. And that upon good ground: are they which in a good and very good heart, hearing the word, do retain it, and yield fruit in patience.
16. And no man lighting a candle doth cover it with a vessel, or put it under a bed: but setteth it upon a candlestick, that they that enter in, may see the light.
17. For there is not anything secret, that shall not be made manifest: nor hid, that shall not be known, and come abroad.
18. See therefore how you hear. For he that hath, to him shall be given: and whosoever hath not, that also which he thinketh he hath, shall be taken away from him.
19. And *his mother and brethren came unto him: and they could not come at him for the multitude. Matt. 12:46
Mark 3:32
20. And it was told him, Thy mother and thy brethren stand without, desirous to see thee.
21. Who answering said to them, My ^vmother and my brethren, are they that hear the word of God and do it.
22. *And it came to pass one day: and he went up into a boat, and his disciples, and he said to them, Let us strike over the lake. And they launched forth. Matt. 8:23
Mark 4:36
23. And when they were sailing, he slept: and there fell a storm of wind into the lake, and they ^cwere filled, and were in danger. ^c
complebantur;
24. And ^vthey came and raised him, saying, Master, we perish. But he rising, rebuked the wind and the tempest of water: and it ceased, and there was made a calm.
25. And he said to them, Where is your faith? Who fearing, marveled one to another, saying, Who is this (trow ye) that he commandeth both the winds and the sea, and they obey him?
26. *And they sailed to the country of the Gerasens which is over against Galilee. Matt. 8:28
Mark 5:2
27. And when he was come forth to the land, there met him a certain man that had a devil now a very long time, and he did wear no clothes, neither did he tarry in house, but in the monuments.
28. And as he saw JESUS, he fell down before him: and crying out with a great voice, he said, What is to me and thee JESUS son of God most high? I beseech thee do not torment me.
29. For he commanded the unclean spirit to go forth out of the man. For many times he caught him, and he was bound with chains, and kept with fetters: and breaking the bonds was driven of the devil into the deserts.
30. And JESUS asked him saying, What is thy name? But he said, Legion. because many devils were entered into him.
31. And they besought him that he would not command them to go into the depth.
32. And there was there a herd of many swine feeding on the mountain: and they desired him, that he would permit them to enter into them.

^vSee the Annotation upon St. Matt. 13:14.

^vAgainst the Heretics that say faith once had can not be lost, and that he which now hath not faith, never had.

^vHe did not here disdainfully speak of his mother, but teacheth that our spiritual kindred is to be preferred before carnal cognation. *Hilar. in 12. Mat.*

^vSee the Annotations upon St. Matthew 8:24.

33. The devils therefore went forth out of the man, and entered into the swine: and the herd with violence went headlong into the lake, and was stifled.

34. Which when the swineherds saw done, they fled: and told into the city and into the towns.

35. And they went forth to see that which was done and they came to JESUS, and found the man, out of whom the devils were gone forth, sitting at his feet, clothed, and well in his wits, and they were afraid.

36. And they also that had seen, told them how he had been made whole from the legion.

37. And all the multitude of the country of the Gerasens besought him to depart from them: for they were taken with great fear. And he going up into the boat, returned.

38. And the man out of whom the devils were departed, desired him that he might be with him.

39. But JESUS dismissed him, saying, Return into thy house, and tell how great things God hath done to thee. And he went through the whole city, preaching how great things JESUS had done to him.

40. And it came to pass: when JESUS was returned, the multitude received him. and all were expecting him.

41. And *behold there came a man whose name as Jairus, and he was Prince of the Synagogue: and he fell at the feet of JESUS, desiring him that he would enter into his house,

42. Because he had an only daughter almost twelve years old, and she was a dying. And it chanced, while he went, he was thronged of the multitudes.

43. And there was ^va certain woman in a flux of blood from twelve years past, which had bestowed all her substance upon Physicians, neither could she be cured of any:

44. She came behind him, and touched the hem of his garment: and forthwith the flux of her blood stinted.

45. And JESUS said, Who is it that touched me? And all denying, ^vPeter said, and they that were with him, Master, the multitudes throng and press thee, and doest thou say, Who touched me?

46. And JESUS said, Somebody hath touched me. for I know that there is virtue proceeded from me.

47. And the woman seeing, that she was not hid, came trembling, and fell down before his feet: and for what cause she had touched him, she showed before all the people: and how forthwith she was made whole.

48. But he said to her, Daughter, thy faith hath made thee safe, go thy way in peace.

49. As he was yet speaking, there cometh one to the Prince of the Synagogue, saying to him, That thy daughter is dead, trouble him not.

50. And JESUS hearing this word, answered the father of the maid, Fear not: ^vbelieve only, and she shall be safe.

51. And when he was come to the house, he permitted not any man to enter in with him, but Peter, and James, and John, and the father and mother of the maid.

52. And all wept, and mourned for her. But he said, Weep not, the maid is not dead, but sleepeth.

53. And they derided him, knowing that she was dead.

54. But he holding her hand cried saying, Maid arise.

55. And her spirit returned, and she arose incontinent. And he bade them give her to eat.

56. And her parents were astonished, whom he commanded to tell no man that which was done

Matt. 9:18
Mark 5:22

^vSee the Annotations upon St. Matthew 9:19.

^vIt is an evident sign of prerogative, that Peter only is named so often as chief of the company. *Mark 1:36, Acts 5:29, Luke 9:12, Mark 16:7, 1 Cor. 15:5.*

^vSee the Annotations upon St. Mark 5:36.

ANNOTATIONS

Chapter 8

1 Cor. 9:5-12.

3. *That did minister.*] It was the custom of the Jews that women of their substance did minister meat and drink and cloth to their teachers, going about with them, which because it might have been scandalous among the Gentiles, St. Paul maketh mention that he used it not. And they ministered

Holy women that followed Christ.

The Gospel of Saint Luke

to our Lord of their substance for this cause, that he whose special benefits they reaped, might reap their carnal things.

The brethren of Christ.

20. *Thy brethren.*] These brethren of our Lord, were not the sons of the Blessed Virgin MARY Mother of God, as Helvidius wickedly taught: neither are they to be thought (as some others say) the sons of Joseph by another wife: for (as St. Jerome writeth) not only our Lady was a virgin, but by reason of her, Joseph also: that our Saviour might be born of a virginal matrimony. But they are called his brethren (according to the usual speech of the Scriptures) because they were his cousins, either the sons of Joseph's brother, or (as the more received opinion is) the sons of our Lady's sister called Mary of James, which James therefore is also called the brother of our Lord.

Hiero. contra
Helvid. c. 9

Ibid. c. 8

A third place after this life.

35. *Her spirit returned.*] This returning of the souls again into the bodies of them whom CHRIST and his Apostles raised from death (specially Lazarus who had been dead four days) doth evidently prove a third place against our adversaries, that say, every one goeth straight to Heaven or to Hell, for it cannot be thought that they were called from the one or the other, and therefore from some third place.

CHAPTER 9

His Twelve also now preaching everywhere and working miracles, 7. Herod and all do wonder much, 10. After which, he taketh them and goeth into the wilderness where he cureth and teacheth, feeding 1000 with five loaves, 18. Peter confessing him to be Christ, 21. he on the other side foretelleth his Passion, and that all and that all must in time of persecution follow him therein. 27. Wherewith to encourage us the more, 27. he giveth in his Transfiguration a sight of the glory, which is the reward of suffering. 37. The next day he casteth out a devil which his Disciples could not. 43. Whom amidst those wonders he forewarneth again of his scandalous Passion. 49. And to cure their ambition, he telleth them, that the most humble he esteemeth most: 49. bidding them also, not to prohibit any that is not against them. 51. Yea and reward them that be against them Schismatically, to show mildness for all that, 57. Of following him, three examples.

The Gospel upon
Thursday in
Whitsunweek.

¶To command Devils and diseases either of the body or soul, is by nature proper to God only: but by God's gift, men also may have the same, even so to forgive sins.

¶A great fault to reject the true preachers, or not to admit them into house for needful harbor and sustenance.

AND calling together the twelve Apostles, he gave them ^vvirtue and power over all devils, and to cure maladies.

Matt. 10:1
Mark 3:13,
6:8

2. And he sent them to preach the kingdom of God: and to heal the sick.

3. And he said to them, Take nothing for the way, neither rod, nor scrip, nor bread, nor money, neither have two coats.

4. And into whatsoever house you enter, tarry there, and thence do not depart.

5. And whosoever shall not receive you, going forth out of that city shake of the dust also of your feet ^vfor a testimony upon them.

6. And going forth they went a circuit from town to town evangelizing and curing everywhere.

7. And ^{*}Herod the Tetrarch heard all things what were done by him: and he staggered because it was said of John, That John was risen from the dead.

Matt. 14:1
Mark 6:14

8. But of othersome, That Elias hath appeared: and of others, that a Prophet one of the old ones was risen.

9. And Herod said, John I have beheaded: but who is this of whom I hear such things? And he sought for to see him.

10. And ^{*}the Apostles being returned, reported to him whatsoever they did: and taking them he retired apart into a desert place, which belongeth to Bethsaida.

Matt. 14:13
Mark 6:31
John 6:5

11. Which the multitudes understanding, followed him: and he received them, and spake to them of the kingdom of God, and them that had need of cure he healed.

12. And the day began to draw towards and end. And the Twelve coming near, said to him, Dismiss the multitudes, that going into towns and villages here about, they may have lodging, and find meats: because here we are in a desert place.

13. And he said to them, Give you them to eat. But they said, We have no more but five loaves and two fishes: unless perhaps we should go and buy meats for all this multitude.

14. And he said to his disciples, Make them sit down by companies fifty and fifty.

15. And so they did. And they made all sit down.

¶Here you see that he blessed the things, and not only gave thanks to God. *See the Annotations Mark 8:7.*

εὐλογησεν
αὐτοῦς

Matt. 16:13
Mark 8:27

16. And taking the five loaves and the two fishes, he looked up into heaven, and ^cbleſsed them: and he brake, and diſtributed to his diſciples, for to ſet before the multitudes.
17. And ^vthey did all eat, and had their fill. And there was taken up that which remained to them, twelve baſkets of fragments.
18. *And it came to paſs: when he was alone praying, his Diſciples alſo were with him: and he aſked them ſaying, Whom do the multitudes ſay that I am?
19. But they answered, and ſaid, John the Baptist: and ſome, Elias: but ſome, that one of the Prophets before time, is riſen.
20. And he ſaid to them, But whom ſay ye that I am? Simon Peter answering, ſaid, The CHRIST of God.
21. But he rebuking them, commanded that they ſhould tell this to no man,
22. ſaying, That the ſon of man muſt ſuffer many things, and be rejected of the Ancients and chief Prieſts and Scribes, and be killed, and the third day riſe again.
23. And he ſaid to all, If any man will come after me, let him deny himſelf, and take up his croſs daily, and follow me.
24. For he that will ſave his life, ſhall loſe it: for he that ſhall loſe his life for my ſake, ſhall ſave it.
25. For what profit hath a man if he gain the whole world, and loſe himſelf, and caſt away himſelf?
26. For he that ſhall be aſhamed of me and of my words, him the Son of man ſhall be aſhamed of, when he ſhall come in his majeſty, and his fathers, and of the holy Angels.
27. And I ſay to you aſſuredly, There be ſome ſtanding here that ſhall not taſte death, till they ſee the kingdom of God.

Matt. 17:1
Mark 9:1

28. *And it came to paſs after theſe words almoſt eight days, and he took Peter and James and John, and went into a mountain to pray.
29. And whiles he prayed, the ſhape of his countenance was altered: and his raiment white and gliſtering.
30. And behold two men talked with him. And they were Moſes and Elias, appearing in majeſty.
31. And they told his deceaſe that he ſhould accompliſh in Jeruſalem.
32. And Peter and they that were with him, were heavy with ſleep, And awaking, they ſaw his majeſty, and the two men that ſtood with him.
33. And it came to paſs when they departed from him, Peter ſaid to JESUS, Maſter, it is good for us to be here: and let us make three tabernacles, one for thee, and one for Moſes, and one of Elias: not knowing what he ſaid.
34. And as he ſpake theſe things, there came a cloud, and overſhadowed them: and they feared, when they entered into the cloud.

2 Pet. 1:17

35. *And a voice was made out of the cloud, ſaying, This is my beloved ſon, hear him.
36. And whiles the voice was made, JESUS was found alone. And they held their peace, and told no man in thoſe days any of theſe things which they had ſeen.

Matt. 17:14
Mark 9:17

37. *And it came to paſs the day following, when they came down from the mountain, there met him a great multitude.
38. And behold a man of the multitude cried out, ſaying, Maſter, I beſeech thee, look upon my ſon becauſe he is mine only one.
39. And lo, the ſpirit taketh him, and he ſuddenly crieth, and he daſteth him, and teareth him that he foameth, and with much ado departeth rending him.
40. And I deſired thy Diſciples to caſt him out, and they could not.
41. And JESUS answering ſaid, ^vO faithleſs and perverſe generation, how long ſhall I be with you and ſuffer you? bring hither thy ſon.
42. And when he came to him the devil daſhed and tore him. And JESUS rebuked the unclean ſpirit, and healed the lad: and rendered him to his father.
43. And all were aſtoniſhed at the might of God: and all marveling at all things that he did, he ſaid to his Diſciples,

^vThe miraculous providence of God toward ſuch as follow

Chriſt into deſerts, priſons, baniſhment, or whitherſoever.

THE TRANSFIGURATION

^v Incredulity hindereth the effect of Exorcisms, and other miraculous power given to the Church.

The Gospel of Saint Luke

∇Desire of preeminence is an human infirmity often even among the good. Against which, Christ teacheth humility, but forbiddeth not Superiority.

44. Lay you in your hearts these words, for it shall come to pass that the Son of man shall be delivered into the hands of men.

45. But they did not know this word, and it was covered before them, that they perceived it not. And they were afraid to ask him of this word.

46. *And there entered ∇a cogitation into them, which of them should be greater.

Matt. 18:1
Mark 9:34

47. But JESUS seeing the cogitations of their heart, took a child and set him by him,

48. And said to them, Whosoever receiveth this child in my name, receiveth me: and whosoever receiveth me, receiveth him that sent me. For he that is the lesser among you all, he is the greater.

49. *And John answering said, Master, we saw a certain man casting out devils in thy name, and we prohibited him, because he followeth not with us.

Mark 9:38

50. And JESUS said to him, ∇Prohibit not. for he that is not against you, is for you.

51. And it came to pass, whiles the days of his assumption were accomplishing, and he fixed his face to go into Jerusalem.

52. And he sent messengers before his face: and going they entered into a city of the Samaritans to prepare for him.

53. And they received him not, because his face was to go to Jerusalem.

54. And when his Disciples James and John had seen it, they said, Lord wilt thou we say that fire come down from heaven and consume `them`?

them as Elias also did?

55. And turning, he rebuked them, saying, You know not of what spirit you are.

56. The son of man came not to destroy souls, but to save. And they went into another town.

57. And it came to pass as they walked in the way, a certain man said to him, *I will follow thee withersoever thou goest.

Matt. 8:19

58. JESUS said to him, ∇The foxes have holes, and the fowls of the air nests: but the Son of man hath not where to repose his head.

59. But he said to another, Follow me. And he said, Lord, permit me first to go, and to bury my father.

60. And JESUS said to him, Let the dead bury their dead: but go thou, set forth the kingdom of God.

61. And another said, I will follow thee Lord, but permit me first to take my leave of them that are at home.

62. JESUS said to him. No man putting his hand to the plow, and looking back, is apt for the kingdom of God.

∇There be some that follow not Christ precisely in life and doctrine, of whom we may make our advantage to the propagation of Christ's honor and religion, when they do anything for the advancement thereof, of what intention soever they do it. Philip. 1:15.

∇This man would have followed him for temporal commodities, and therefore was not suffered.

ANNOTATIONS

Chapter 9

The Transfiguration.

27. *Till they see.*] To the Apostles, that had to preach the kingdom of God and to suffer so much misery for the same in this world, he will show his glory, and give them a taste of his own joyful state and of his Saints in heaven, calling thither Moses and Elias, that the Law and Prophets might be witnesses of the same. See the Annotation upon St. Matthew 17:2.

Schismatics.

53. *Face to go to Jerusalem.*] The Samaritans were Schismatics from the Jews, and had a schismatical temple in Mount Garizim, of purpose to draw men thither from God's temple in Jerusalem, where only was the true and as it were the Catholic service and sacrifice unto God. Therefore they did not gladly receive our Saviour, because they perceived he was going to Jerusalem.

John 4:9
3 Kgs. 12:27
Tob. 1

Desire of revenge.

55. *He rebuked them.*] Not justice nor all rigorous punishments of sinners is here forbidden, nor Elias fact reprehended, nor the Church or Christian Princes blamed for putting Heretics to death: but that none of these should be done for desire of our particular revenge, or without discretion, and regard of their amendment, and example to others. Therefore St. Peter used his power upon Ananias and Saphira, when he struck them both down to death for defrauding the Church.

Acts 5

The Church's severity.

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

CHAPTER 10

He sendeth yet 12. more to preach to the Jews, with power also of miracles, 13. crying woe to the cities impenitent. 17. At their return he agniseth the great power he gave them, but yet teacheth them not to be proud thereof, 21. and praiseth God for his grace, 23. his Church also for her happy state. 21. To one of the Scribes he showeth, that the love of God and of his neighbor will bring him to life everlasting, 29. teaching him by the parable of the Samaritan, to take every one for his neighbor that needeth his charity. 38. To Martha he showeth that Mary's contemplative life is the better.

AND after this our Lord designed also other ^vseventy-two: and he sent them two and two before his face into every city and place whither himself would come.

2. And he said to them, The harvest truly is much: but the workmen few. Desire therefore the lord of the harvest, that he send workmen into his harvest.

3. Go: behold I send you as lambs among wolves.

4. Carry not purse nor scrip, nor shoes: and salute nobody by the way.

5. Into whatsoever house you enter, first say, Peace to this house.

6. And if the son of peace be there, your peace shall rest upon him,: but if not, it shall return to you.

7. And in the same house tarry you, eating and drinking such things as they have. *For the workman is worthy of his hire. Remove not from house to house.

8. And into what city soever you enter, and they receive you, eat such things as are set before you:

9. And cure the sick that are in it, and say to them, The kingdom of God is come nigh upon you.

10. And into whatsoever city you enter, and they receive you not, going forth into the streets thereof, say, The dust also of your city that cleaveth to us, we do wipe off against you. yet this know ye that the kingdom of God is at hand.

12. I say to you, it shall be ^vmore tolerable for Sodom in that day, then for that city.

13. Woe to you Corozaim, woe to thee Bethsaida: for if in Tyre and Sidon had been wrought the miracles that have been wrought in you, they had done penance sitting in sack cloth and ashes long ago.

14. But it shall be more tolerable for Tyre and Sidon in the judgment, then for you.

15. And thou Capharnaum that art exalted unto heaven thou shalt be thrust down even unto hell.

16. ^vHe that heareth you, heareth me: and he that despiseth you, despiseth me. And he that despiseth me, despiseth him that sent me.

17. And the Seventy-two returned with joy, saying, Lord the Devils also are subject to us in thy name.

18. And he said to them, I saw Satan as a lightening fall from heaven.

19. Behold, I have given you power to tread upon serpents, and scorpions, and upon all the power of the enemy, and nothing shall hurt you.

20. But yet rejoice not in this, that the spirits are subject unto you: but rejoice in this, that you names are written in heaven.

21. In that very hour he rejoiced in spirit, and said, I confess to thee O Father, Lord of heaven and earth, because thou has hid these things from the wise and prudent, and hast revealed them to little ones. Yea Father, for so hath it well pleased thee.

22. All things are delivered to me of my father. And no man knoweth who the Son is, but the Father: and who the Father is, but the Son, and to whom the Son will reveal.

23. And turning to his Disciples, he said, Blessed are the eyes that see the things that you see.

24. For I say to you, that many Prophets and Kings desired to see the things that you see, and saw them not: and to hear the things that you hear, and heard them not.

25. And behold a certain lawyer stood up, tempting him and saying, Master, by doing of what thing shall I possess life everlasting?

1 Tim. 5:18

The Gospel upon St. Mark's day and St. Lukes.

^vAs the twelve Apostles did represent the higher degree of the clergy, called Bishops: so these Seventy two bear the figure of the inferior clergy, called Priests. *Bede.*

^vDifferences of pains and damnation in Hell according to the differences of demerits. Aug. li. 5 c. 5 cont. Julian.

^vTrue penance not only to lead a new life, but to punish the body by such things as here be recorded, for the ill life past.

^vIt is all one to despise Christ, and to despise his Priests and Ministers in the Catholic Church: to refuse his doctrine, and theirs.

The Gospel upon the 12th Sunday after Pentecost.

The Gospel of Saint Luke

^vSt. Augustine saith that the Apostle (1 Cor. 9) according to this place did supererogate, that is, did more than he needed or was bound to do, when he might have required all duties for preaching the Gospel, but would not. li. de ep. Monach. c. 5. Whereof it cometh, that the works which we do more than precept, be called works of Supererogation: and whereby it is also evident against the Protestants, that there be such works. See. Operatus li. 6 cont. Parmen. How aptly he applyeth this parable to St. Paul's counsel of virginity (1 Cor. 7) as to a work of supererogation.
^bThe Gospel upon the Assumption of our Lady. Aug. 15.

26. But he said to him, In the law what is written? how readest thou?
 27. He answering said, *Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind: and thy neighbor as thyself.*
 28. And he said to him, Thou has answered right, this do and thou shalt live.
 29. But he desirous to justify himself, said to JESUS, And who is my neighbor?
 30. And JESUS taking it, said, A certain man went down from Jerusalem into Jericho, and fell among thieves, who also spoiled him, and giving him wounds went away leaving him half dead.
 31. And it chanced that a certain Priest went down the same way: and seeing him, passed by.
 32. In like manner also a Levite, when he was near the place, and saw him, passed by.
 33. But a certain Samaritan going his journey, came near him: and seeing him, was moved with mercy.
 34. And going unto him, bound his wounds, pouring in oil and wine: and setting him upon his own beast, brought him into an inn, and took care of him.
 35. And the next day he took forth two pence, and gave to the host, and said, Have care of him: and whatsoever thou shalt ^vsupererogate, I at my return will repay thee.
 36. Which of these three in thy opinion was neighbor to him that fell among thieves?
 37. But he said, He that did mercy upon him, And JESUS said to him, Go, and do thou in like manner.
 38. ^bAnd it came to pass as they went, and he entered into a certain town: and a certain woman named Martha, received him into her house,
 39. and she had a sister called Mary, who sitting also at our Lords feet, hear his word.
 40. But Martha was busy about much service, who stood and said, Lord, has thou no care that my sister hath left me alone to serve: speak to her therefore, that she help me.
 41. And our Lord answering said to her, Martha, Martha, thou art careful, and art troubled about very many things.
 42. But one thing is necessary. Mary hath chosen the best part which shall not be taken away from her.

Deu. 6:5
Lev. 19:18

Superogaveris
,
προσδαπανη
σηζ

ANNOTATIONS

Chapter 10

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 endue fishers and vulgar men nor any other with the gifts of wisdom and tongues, without their industry, study, and teaching, though at the beginning, of great providence he did it, that it might be clear to the world, that all Nations were converted to him, not by persuasion of cunning orators or subtle disputes, but by the plain force of his grace and truth, which St. Augustine counteth greater than all other miracles. Further we are taught by this place, that the poor humble obedient children of the Church know by their faith the high mysteries of Christ's Divinity, and his presence in the Blessed Sacrament, and such like: rather than Arius, Calvin, and other like proud Scribes and Pharisees.

28. *This do.*] Not by faith only, but by keeping God's commandments we obtain life everlasting: not only by believing, but by doing. The heretics say that it is impossible to keep this commandment of loving God with all our heart. But the Scriptures give us examples of diverse that have kept and fulfilled it, as far as is requisite in this life. 3. Reg. 14:8, 2 Par. 15:15., Ps. 118:10, Eccle. 47:9 10., 4 Reg. 20: 3-5, Luke 1:5. And if it were impossible to keep it, and yet by Christ proposed for the mean to obtain life everlasting, he had mocked this Lawyer and others, and not taught them.

30. *Half Dead.*] Here is signified man wounded very sore in his understanding and free will, and all other powers of soul and body, by the sin of Adam: but yet that neither understanding, nor free will, nor the rest, were extinguished in man or taken away. The Priest and Levite, signify the Law of Moses: this Samaritan, is Christ the Priest of the New Testament: the oil and wine, his Sacraments: the host, the priests his ministers. Whereby is signified, that the Law could not recover the spiritual life of mankind from the death of sin, that is, justify man: but Christ only, who by his passion and the grace and virtue thereof ministered in and by his Sacraments, justifieth, and increaseth the justice of man, healing and abling free will to do all good works.

*Conc. Araus. 3
cap. 25 to 1.
Conc.
Conc. Trid.
Sess. 6 c. 1.*

The humble unlearned Catholic knoweth Christ better than the proud learned Heretic.

The commandments possible to be kept.

The parable of the wounded man, explicated.

42. *Mary the best part.*] Two notable examples, one of the life Active, in Martha: the other of the life Contemplative, in Mary: representing unto us, that in holy Church there should be always some to serve God in both these several sorts. The life contemplative is here preferred before the active, the Religious of both sexes fare of that more excellent state, and therefore our Protestants have wholly abandoned them out of their commonwealth, which the true Church never wanted. But to say truth, they have neither Martha nor Mary. Our Lord gave them grace to see their misery. If ours ere not answerable to their profession, or were degenerated, why have they no new ones? If our Church's votaries vowed unlawful things, Chastity, Poverty, Obedience, Pilgrimage: what other votaries or lawful vows have they? For, to offer voluntarily by vow (besides the keeping of God's commandments, whereunto we are bound by precept and promise in our Baptism) our souls, bodies, good, or any other acceptable thing to God, is an act of sovereign worship belonging to God only: and there was never true religion without such vows and votaries. If there be none in their whole Church that profess contemplation, or that vow anything at all to God voluntarily, neither in their bodies nor in their goods: God and the world know they have no Church nor religion at all.

The Contemplative or Religious life, better than the Active and secular.

Vows and votaries

CHAPTER 11

He teacheth a form of prayer, 5. and exhorteth to pray instantly, 11. assuring that so God will give us good things. 14. The Jews blaspheming his casting our of devils, and asking for a miracle from heaven, 17. he defendeth his doing: 22. foretelling also the devils expulsion by him out of the world (that is, the vocation of the Gentiles) 14. and his reentry into their nation, 27. with their reprobation though he be of their flesh, 29. and also their final most worthy damnation. 37. Again, to the Pharisees and Scribes he crieth Woe, as authors of the said reprobation now at hand.

Matt. 6:9

AND it came to pass, when he was in a certain place, praying, as he ceased, one of his Disciples said to him, Lord teach us to pray, as John also taught his Disciples.
2. And he said to them, *When you pray, say **FATHER, sanctified be thy name. Thy kingdom come.**

The Gospel in *Marioribus litanies* on St. Mark's day, and in the Rogation days. And in a votive Mass against the Pagans.

3. ***Our daily bread give us this day, and forgive us our sins, for because ourselves, also do forgive everyone that is in debt to us.***

4. ***And lead us not into temptation.***

5. And he said to them, Which of you shall have a friend, and shall go to him at midnight, and shall say to him, Friend, lend me three loaves,

6. Because a friend of mine is come out of his way to me, and I have not what to set before him: and he from within answering saith,

7. Trouble me not, now the door is shut, and my children are with me in bed: I cannot rise and give thee.

8. And if he shall persevere knocking, I say to you, although he will not rise and give him because he is his friend, yet for his importunity he will rise, and give him as many as he needeth.

Matt. 7:7

9. *And I say to you, Ask, and it shall be given you: seek, and you shall find: knock, and it shall be opened to you.

The Gospel in a votive Mass for sinners.

10. For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

11. And which of you if he ask his father bread, will he given him a stone? or a fish, will he for a fish give him a serpent?

12. Or if he ask an egg, will he reach him a scorpion?

13. If you then being naught, know how to give good gifts to your children, how much more will your Father from heaven give the good spirit to them that ask him.

Matt. 12:12
Mark 3:22

14. *And he was casting out a devil, and that was dumb. And when he had cast out the devil, the dumb spake: and the multitudes marveled.

The Gospel upon the 3rd Sunday in Lent.

15. *And certain of them said, In Beelzebub the prince of Devils he casteth out Devils.

16. And other tempting, asked of him a sign from heaven.

ο οΙΚΟΣ επι
οΙΚΟΥ

17. But he seeing their cogitations, said to them, Every kingdom divided against itself, shall be made desolate, and °house upon house, shall fall.

The Gospel of Saint Luke

^vThis finger, is the spirit of God, Matt. 12:28.

^bThe Gospel upon Assumption eve, and in a Votive of our Lady between Candlemas and Easter, and between Pentecost and Advent.

^vThe said Mother of God, in that also was blessed that she was the temporal means and minister of the Incarnation, but much more blessed, in that she continued the perpetual keeper of his word. Bede.

Aug. tract. 19 in Ioan.

^v μετενοησαν
Mark that the great penance of the Ninivites (Jonah 3) is here expressed by this Greek word. See Annot. Matt. 3:2

^a The Gospel for a Confessor that is a Bishop.

18. And if Satan also be divided against himself, how shall his kingdom stand? because you say that in Beelzebub I do cast out Devils.

19. And if I in Beelzebub cast out Devils: your children, in whom do they cast out? therefore they shall be your judges.

20. And if I in the ^vfinger of God do cast out Devils: surely the kingdom of God is come upon you.

21. When the strong armed keepeth his court: those things are in peace that he possesseth.

22. But if a stronger then he, come upon him and overcome him: he will take away his whole armor wherein he trusted, and will distribute his spoils.

23. He that is not with me, is against me: and he that gathereth not with me, scattereth.

24. When the unclean spirit shall depart out of a man, he wandereth through places without water, seeking rest. And not finding, he saith, I will return into my house whence I departed.

25. And when he is come, he findeth it swept with a besom, and trimmed.

26. Then he goeth and taketh seven other spirits worse then himself, and entering in they dwell there. And the ^clast of that man be made worse then the first.

27. ^bAnd it came to pass: when he said these things, a certain woman lifting up her voice out of the multitude said to him, Blessed is the womb that bare thee, and the paps that thou didst suck.

28. But he said, ^vYea rather, blessed are they that hear the word of God, and keep it.

29. And the multitudes running together, he began to say, This generation, is a wicked generation: it asketh a sign, and a sign shall not be given it but the sign of Jonas the Prophet.

30. *For as Jonas was a sign to the Ninevites: so shall the Son of man also be to this generation.

31. *The Queen of the South shall rise in the judgment with the men of this generation, and shall condemn them: because she came from the ends of the earth to hear the wisdom of Solomon, and behold, more than Solomon here.

32. The men of Nineveh shall rise in the judgment with this generation, and shall condemn it, *because they ^vdid penance at the preaching of Jonas, and behold, more than Jonas here.

33. ^a*No man lighteth a candle, and putteth it in secret, neither under a bushel: but upon a candlestick, that they that go in may see the light.

34. *The candle of thy body, is thine eye. If thine eye be simple, thy whole body shall be lightsome: but if it be naught, thy body also shall be darksome.

35. See therefore that the light which is in thee, be not darkness.

36. If then thy whole body be lightsome, having no part of darkness: it shall be lightsome wholly, and as a bright candle it shall lighten thee.

37. And when he was speaking, a certain Pharisee desired him that he would dine with him, and he going in sat down to eat.

38. And the Pharisee began to think within himself and to say, Why he was not washed before dinner.

39. And our Lord said to him, *Now you Pharisees do make clean that on the outside of the cup and of the platter: but that of yours which is within, is full of rapine and iniquity.

40. Fools, did not he that made that on the outside, make that also that is on the inside?

41. But yet ^cthat remaineth, give alms, and behold all things are clean unto you.

42. But woe to your Pharisees, because you tithe mint and rue and every herb: and pass over judgment and the charity of God. but these things you ought to have done, and not to omit those.

43. Woe to you Pharisee, because you love the first chairs in the synagogues, and salutations in the market place.

44. Woe to you, because you are as monuments that appear not, and men walking over, are not ware.

45. And one of the Lawyers answering saith to him, Master in saying these things, thou speakest to our reproach also.

46. But he said, Woe you Lawyers also: because you load men with burdens which they cannot bear, and yourselves touch not the packs with one of your fingers.

^c novissinasiunt

Matt. 12:29

Jon. 2:2
3 Kgs. 10:1

Jon. 3:5

Matt. 5:15
Mark 4:21
Matt. 6:22

Matt. 23:25

^c Quod Superest, τα ενοντα

47. Woe to you that ^vbuild the monuments of the Prophets: and your fathers did kill them.
 48. Surely you do testify that you consent to the works of your fathers: because they in deed did kill them, and you build their sepulchres.
 49. For this cause the wisdom also of God said, I will send to them Prophets and Apostles, and of them they will kill and persecute.
 50. And the blood of all the Prophets that was shed from the making of the world, may be required of this generation,
 51. From the *blood of Abel unto the *blood of Zachary that was slain between the altar and the temple. Yea I say to you, it shall be required of this generation.
 52. Woe to you Lawyers, because you have taken away the key of knowledge: yourselves have not entered, and those that did enter you have prohibited.
 53. And when he said these things to them, the Pharisees and the Lawyers began vehemently to urge him, and to stop his mouth about many things, lying in wait for him,
 54. And seeking to catch something of his mouth, that they might accuse him.

The Gospel for many Martyrs.

^vNot the building of the Prophet's monuments is condemned, but their imitation of their fathers that slew the Prophets. Ambrose.

Gen. 4:8
 2 Par. 24:22

ANNOTATIONS

Chapter 11

Beda upon this place.

27. *Blessed is the womb.*] Let us also (saith Venerable Bede) lift up our voice with the Catholic Church, of which this woman was a figure: let us lift up our hearts among the people, and say to our Saviour, Blessed be the womb that bare thee, and the paps which thou didst suck. For blessed in deed is the mother which bare the King that ruleth heaven and earth for ever.

Our Blessed Lady

29. *The sign of Jonas.*] Of all miracles, his Resurrection, after he had been according to his body, in the grave, according to his soul, in Hell three days, was the greatest, and most convinceth the incredulous Jews: and therefore a greater or more evident than that, he saith he will not give them.

The Sign of Jonas

Ecclesi. 3:35
 Dan. 4:24
 Tob. 4:12,
 11:9
 Matt. 25:35,
 42

41. *Give alms.*] The great force of alms is here and in diverse places of holy writ signified. In one place, they extinguish sin: in another, they redeem sins: in another, they deliver from death: in another, to them given or omitted, our judgment to heaven or hell is attributed: and here they make clean and satisfy for the Jews former offense. For (as St. Augustine saith c. 70 Enchiridij) alms deeds profit not a man that hath a will to continue in his sins, but they are to be done for a propitiation to God of former offenses. Now how well the Protestants like this doctrine so evidently set forth in Scripture, let the indifferent judge, and how well it agreeth with their only faith.

The force of Alms

46. *Woe to you Lawyers.*] These were Doctors of Moses Law, otherwise called Scribes. Shall we therefore cry out against all Lawyers now, or ought the name of Lawyer be odious with us, because of these naughty Lawyers among the Jews? Much less ought the name of Priests to be odious (as Heretics would have it) because of the Jews' Priests that were so busy against our Saviour.

The Lawyers and Priests of the Old Testament.

CHAPTER 12

He prepareth his Disciples against persecutions to come upon them at their publishing of his doctrine. 13. With dividing the brethren's inheritance he will not meddle, but exhorteth them against avarice, 22. and his Disciples (by this action) against solicitude so much as of necessities, 32. yea counseling them to give all in alms, 35. and to be ready at a knock: 41. namely admonishing Peter and other Prelates to see to their charge: 49. and all, not to look but for persecution. 54. The Jews he reprehendeth for that they will not see this time of grace. 58. Whereas it is so horrible to die without reconciliation.

AND when great multitudes stood about him, so that they trod one another, he began to say to his Disciples, Take good heed of the leaven of the Pharisees, which is hypocrisy.

Matt. 10:26
 Mark 4:22

2. *For nothing is hid, that shall not be revealed: nor secret, that shall not be known.
 3. For the things that you have said in darkness, shall be said in the light: and that which you have spoken into the ear in the chambers, shall be preached on the house tops.
 4. And I say to you my friends, Be not afraid of them that kill the body, and after this have no more to do.

The Gospel of Saint Luke

∇The fear of Hell also is profitable: contrary to the Protestants, teaching security of salvation, and that fear of Hell maketh men hypocrites.

∇See Annotation Matt. 12:32

∇Give it to the poor, that shouldst thou do, saith St. Basil.

∇ A goodly warning for all rich men.

∇He forbiddeth not competent providence, but too much care fullness. See Annotation upon St. Matt. 6:25.

^bThe Gospel for St. Paulinus June 22. And for a Confessor that is a Bishop.

∇It was little at the beginning, and is still in comparison of all the reprobate: but in itself very great, as in the parable of the great tree that grew of the little mustard see. *Matt. 23.*

^bThe Gospel for a Confessor that is not a Bishop.

5. But I will show you whom ye shall fear: ∇fear him who after he hath killed, hath power to cast into hell. yea I say to you, fear him.

6. Are not five sparrows sold for two farthings: and one of them is not forgotten before God?

7. Yea the hairs also of your head are all numbered. Fear not therefore: you are more worth than many sparrows.

8. *And I say to you, Everyone that confesseth me before men, the Son of man also will confess him before the Angels of God.

9. But he that denieth me before men, shall be denied before the Angels of God.

10. *And ∇every one that speaketh a word against the son of man, it shall be forgiven him: but he that shall blaspheme against the Holy Ghost, to him it shall not be forgiven.

11. *And when they shall bring you in to the synagogues, and to magistrates and Potestates, be not careful in what manner, and what you shall answer, or what you shall say.

12. For the holy Ghost shall teach you in the very hour what you must say.

13. And one of the multitude said to him, Master, speak to my brother that he divide the inheritance with me.

14. But he said to him, Man who hath appointed me judge or decider over you?

15. And he said to them, See and beware of all avarice: for not in any man's abundance doth his life consist, of those things which he possesseth.

16. And he spake a similitude to them, saying, A certain rich man's field yielded plenty of fruits.

17. And he thought within himself, saying, ∇What shall I do, because I have not whither to gather my fruits?

18. And he said, This will I do, I will destroy my barns, and will make greater: and thither will I gather all things that are grown to me, and my goods,

19. And I will say to my soul, Soul, thou hast much goods laid up for many years, take thy rest, eat, drink, make good cheer.

20. But God said to him, ∇Thou fool, this night they require thy soul of thee: and the things that thou hast provided, whose shall they be?

21. So is he that layeth up treasure to himself, and is not rich to Godward.

22. And he said to his Disciples, *Therefore I say to you, ∇Be not careful for your life, what you shall eat: nor for your body, what you shall do on.

23. The life is more than the meat, and the body is more than the raiment.

24. Consider the ravens, for they sow not, neither do they reap, and God feedeth them. How much more are you of greater price than they?

25. And which of you by caring can add to his stature one cubit?

26. If then you be not able to do so much as the least things, for the rest why are you careful.

27. Consider the lilies how they grow: they labor not, neither do they spin. But I say to you, Neither Solomon in all his glory was arrayed as one of these.

28. And if the grass that today is in the field, and tomorrow is cast into the oven, God so clotheth: how much more you O ye one of little faith?

29. And you, do not seek what you shall eat. or what you shall drink: and ∇be not lifted up on high.

30. For all these things the nations of the world do seek. but your father knoweth that you have need of these things.

31. But seek first the kingdom of God, and all these things shall be given you besides.

32. ^bFear not ∇little flock, for it hath pleased your father to give you a kingdom.

33. Sell the things that you possess, and give alms. *Make to you purses that wear not, treasure that wasteth not, in heaven: which the thief approacheth not, neither doth the moth corrupt.

34. For where your treasure is, there will your heart be also.

35. ^bLet your ∇loins be girded, and candles burning in your hands,

36. And you like to men expecting their lord, when he shall return from the marriage: that when he doth come and knock, forthwith they may open unto him.

Matt. 10:32
Mark 8:38

Matt. 12:33
Mark 3:28

Matt. 10:19
Mark 13:11

Matt. 6:25

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Matt. 6:20

37. Blessed are those servants, whom when the Lord cometh, he shall find watching. Amen I say to you, that he will gird himself, and make them sit down, and passing will minister unto them.
38. And if he come in the second watch, and if in the third watch he come, and so find, blessed are those servants.
- Matt. 24:43 39. *And this know ye, that if the householder did know what hour the thief would come, he would watch verily, and would not suffer his house to be broken up.
40. Be you also ready: for at what hour you think not, the Son of man will come.
41. And Peter said to him, Lord, dost thou speak this parable to us, or likewise to all?
42. And our Lord said, Who (thinkest thou) is a faithful steward and wise, whom the lord appointeth over his family, to give them in season their measure of wheat? [¶]To gird our loins, is to keep chastity and continency. Gregor. ho. 13.
43. Blessed is that servant, whom when the lord cometh, he shall find so doing.
44. Verily I say to you, that over all things which he possesseth, he shall appoint him.
45. But if that servant say in his heart, My lord is long a coming: and shall begin to strike the servants and handmaids, and eat and drink, and be drunk: [¶]He meaneth the naughty peace that is between worldlings and sinners, the agreement that is in infidelity, in Heresy, or in any other wickedness. He came to break this peace. See Annotations Matt. 10:34.
46. The lord of that servant shall come in a day that he hopeth not, and at an hour that he knoweth not, and shall deride him, and shall appoint his portion with the infidels.
47. And that servant that knew the will of his lord, and prepared not himself, and did not according to his will: shall be beaten with many stripes.
48. But he that knew not, and did things worthy of stripes: shall be beaten with few. And every one to whom much was given, much shall be required of him: and to whom they committed much, more will they demand of him.
49. I came to cast fire on the earth: and what will I, but that it be kindled?
50. But I have to be baptized with a baptism: and how am I straitened until it be dispatched.
- Matt. 10:34 51. *Think you that I came to give [¶]peace on the earth? No, I tell you, but separation.
52. For there shall be from this time, five in one house divided: three against two, and two against three.
53. There shall be divided, the father against the son, and the son against his father, the mother against the daughter, and the daughter against the mother, the mother in law against her daughter in law, and the daughter in law against her mother in law.
- Matt. 16:2 54. *And he said also to the multitudes, When you see a cloud rising from the west, by and by you say, a shower cometh, and so it cometh to pass:
55. And when the south wind blowing, you say, That there will be heat: and it cometh to pass.
56. Hypocrites, the face of the heaven and of the earth you have skill to discern: but this time how do you not discern?
57. And why of your selves also judge you not that which is just?
- Matt. 5:25 58. *And [¶]when thou goest with thy adversary to the Prince, in the way endeavor to be delivered from him: lest perhaps he draw thee to the judge, and the judge deliver thee to the exactor, and the exactor cast thee into prison. [¶]See Annotations Matt. 5:25.
59. I say to thee, thou shalt not go out thence, unto thou pay the very last mite.

ANNOTATIONS

Chapter 12

8. *Every one that confesseth.*] A Catholic man is bound to confess his faith, being called to account or examined by Jew, Heathen, or Heretic, concerning the same. Neither is it enough to keep Christ in his heart, but he must also acknowledge him in his words and deeds. And to deny Christ, or any article of the Catholic faith, for shame or fear of any worldly creature, hath no less punishment, than to be denied, refused, and forsaken by Christ at the hour of his death before all his Angels: Which is another means of presence and Consistory, than any Court or Session that men can be called to for their faith, in this world.

Open confession of our faith.

The Gospel of Saint Luke

The Holy Ghost teacheth every unlearned Catholic to give sufficient reason of his faith.

The dealing of Clergymen in worldly affairs.

Meritorious works.

Alms.

11. *Be not careful.*] That the poor unlearned Catholic should not be discouraged, or make his excuse that he is a simple man, not able to answer cunning Heretics, nor to give a reason for his belief, and therefore must suffer or say anything rather than come before them: our Master giveth them comfort, promising that the Holy Ghost shall ever put into their hearts at the time of their appearance, that which shall be sufficient for the purpose. Not that every one which is convened before the Adversaries for faith, should always be endued with extraordinary knowledge to dispute and confute, as the Apostles and others in the primitive Church were: but that God will ever give to the simple that trusteth in him, sufficient courage and words to confess his belief. For such an one called before the Commissioners, saith enough and defendeth himself sufficiently, when he answereth that he is a Catholic man, and that he will live and die in that Faith which the Catholic Church throughout all Christian countries hath and doth teach, and that this Church can give them a reason for all the things which they demand of him, etc.

14. *Who hath appointed.*] Christ refused to meddle in this temporal matter, partly because the demand proceeded of covetousness and ill intention, partly to give an example to Clergymen, that they should not be withdrawn by secular affairs and controversies from their principal function of praying, preaching, and spiritual regiment: but not wholly to forbid them all actions pertaining to worldly business, specially where and when the honor of God, the increase of religion, the peace of the people, and the spiritual benefit of the parties do require. In which cases St. Augustine (as Possinonius writeth) was occupied often whole days in ending worldly controversies, and so he writeth of himself also, not doubting but to have reward therefore in heaven.

21. *Rich to Godward.*] he is rich toward God, that by his goods bestowed upon the poor, hath store of merits, and many alms prayers procuring mercy for him at the day of his death and judgment, which is here therefore called treasure laid up in heaven, where the barns be large enough. The necessity of which alms is by Christ himself here showed to be so great, and so acceptable to God, that rather than they should lack the fruit thereof, they should sell all they have and give to the poor.

34. *Where your treasure is.*] If the rich man withdrawn by his worldly treasure, cannot set his heart upon heaven, let him send his money thither before him, by giving it in alms upon such as will pray for him, and his heart will follow his purse thither.

In vita c. 19
Li. de op
Monach, c. 29

CHAPTER 13

He threateneth the Jews to be soon forsaken unless they do penance, 10. and confoundeth them for maligning him for his miraculous good doing on the Sabbaths, 18. but his kingdom (the Church) as contemptible as it seemeth to them now in the beginning, shall spread over all the World, 20. and convert all, 25. and what an heartsore it shall be for them at the last day, to see themselves excluded from the glory of this kingdom, and the Gentiles admitted in their place. 31. foretelling that it is not Galilee that he feareth, but that obstinate and reprobate Jerusalem will needs murder him, as also his messengers afore and after him.

¶Or as it is uttered in other places, *do penance.* μετανοητε. The which in the new Testament signifieth perfect repentance. See Annotations Matt. 3:2, 11:22.

The Gospel on the Ember Saturday in September.

¶The fig tree with only leaves and not fruit, is the Jews synagogue, and every other people or person which hath faith and fair words, and no good works.

AND there were certain present at that very time telling him of the Galileans, whose blood Pilate mingled with their sacrifices.

2. And he answering said to them, Think you that these Galileans were sinners more then all the Galileans that they suffered such things?

3. No, I say to you: but unless you ^vhave penance, you shall all likewise perish.

4. As those eighteen upon whom the door fell in Siloe, and slew them: think you that they also were debtors above all the men that dwell in Jerusalem?

5. No, I say to you: but if you have not penance, you shall all likewise perish.

6. And he said this similitude, A certain man had a fig tree planted in his vineyard, and he came seeking for fruit on it, and found not.

7. And he said to the dresser of the vineyard, Lo it is three years since I come seeking for fruit upon this fig tree: and I find not. Cut it down therefore: whereunto doth it also occupy the ground?

8. But he answering saith to him, Lord, let it alone this year also, until I dig about it, and dung it.

9. And if happily it yield fruit: but if not, hereafter thou shall cut it down.

10. And he was teaching in their synagogue on the Sabbaths.

11. And behold a woman that had a spirit of infirmity eighteen years: and she was crooked neither could she look upward at all.

¶Nisi poenitentiam habueritis,

12. Whom when JESUS saw, he called her unto him, and said to her, Woman, thou art delivered from thy infirmity.
 13. And he imposed hands upon her, and forthwith she was made straight and glorified God.
 14. And the Archsynagogue, answering (because he had indignation that JESUS had cured on the Sabbath) said to the multitude, Six days there are wherein you ought to work. in them therefore come, and be cured: and not in the Sabbath day.
 15. And our Lord answering to him, said, Hypocrite, doth not every one of you upon the Sabbath loose his ox or his as from the manger, and leadeth them to water?
 16. But this daughter of Abraham whom Satan hath bound, lo, these eighteen years, ought not she to be loosed from this bond on the Sabbath day?
 17. And when he said these things, all his adversaries were ashamed: and all the people rejoiced in all things that were gloriously done of him.

Matt. 13:31
 Mark 4:30

18. He said therefore, *Whereunto is the kingdom of God like, and whereunto shall I esteem it like?

19. It is like to a ^vmustard seed, which a man took and cast into his garden, and it grew: and became a great tree, and the fowls of the air rested in the boughs thereof.

^vSee Annotations Matt. 13:31

Matt. 13:33

20. And again he said, *Like to what shall I esteem the kingdom of God?

21. It is like to leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

22. And he went by cities and towns teaching, and making his journey unto Jerusalem.

23. And a certain man said to him, Lord, be they few that are saved?

Matt. 7:23

24. *But he said to them, ^vStrive to enter by the narrow gate: because many, I say to you, shall seek to enter and shall not be able.

^vChristians in their lives must seek the strait way, but in religion the ancient common way.

25. But when the good man of the house shall enter in, and shut the door, and you shall begin to stand without, and knock at the door, saying, Lord open to us: and he answering shall say to you, I know you not whence you are: then you shall begin to say,

26. We did eat before thee and drink, and in our streets didst thou teach.

27. And he shall say to you, I know you not whence you are, depart from me all ye workers of iniquity.

^vThe Gentiles coming into God's favor later, are preferred before the Jews which were first.

28. There shall be weeping and gnashing of teeth: when you shall see Abraham and Isaac and Jacob, and all the Prophets in the kingdom of God, and you to be thrust out.

29. And there shall come from the East and the West and the North and the South: and shall sit down in the kingdom of God.

30. And behold, they are ^vlast that shall be first, and they be first that shall be last.

31. The same day there came certain of the Pharisees, saying to him, Depart and get thee hence, because Herod will kill thee.

^vThe Jews lost their preeminence, by their own free will, and not by God's causing: who ceased not to call and cry upon them, and they would not hear. Whereby free will is plainly proved.

^c Non capit
 ουκ ενδεχεται

32. And he said to them, Go, and tell that fox, Behold I cast out devils, and perfect cures this day and tomorrow, and the third day I am consummate.

33. But yet I must walk this day and tomorrow and the day following, because it ^ccannot be that a Prophet perish out of Jerusalem.

Matt. 23:37

34. *Jerusalem, Jerusalem which killest the Prophets, and stonest them that are sent to thee, how often would I gather thy children as the bird doth her brood under her wings, and ^vthou wouldest not?

35. Behold your house shall be left desert to you. And I say to you, that you shall not see me till it come when you shall say, Blessed is he that cometh in the name of our Lord.

ANNOTATIONS

Chapter 13

Nu. 16
 2 Mach. 3
 Acts 5.

2. *Those Galileans.*] It is God's mercy that he straight away punisheth not all offenders, but some few for a warning to all: as that for Schism he striketh not all such as have forsaken the Church and the lawful Priests, as he did Coré and his complices: that for spoil of Churches he revengeth not all, as he did Heliodorus: and all that vow and revoke their gifts to God, as Ananias and Saphira. Some few therefore for their just desires, be so handled for example, to provoke all others guilty of the same

Some punished for example.

The Gospel of Saint Luke

crimes to do penance. Which if they do not in this life, they shall all assuredly perish in the next world. *Optatus li. 1 cony. Parmen. sub finem.*

Diseases not natural.

16 *This daughter.*] We may see that many diseases which seem most natural, do proceed of the Devil by God's permission, either for sin, or for probation: and both those kinds Christ specially cured, for that no natural medicines could cure them, and specially because he came to dissolve the works of Satan both in body and soul.

Penance.

24. *By the narrow.*] Our Lord is not contrary to himself in that he answereth, the gate to be strait, and few to be saved, Whereas elsewhere he said, that many should come from the East and West, etc. and joy with Abraham in the kingdom of heaven. Matt. 8:11. For though they be few in respect of the wicked of all sorts, yet they be many in themselves and in the society of Angels, the wheat corns are scarce seen at the threshing, when they are meddled with the chaff: but when the ill are removed, the whole barn of heaven shall be filled. *So saith St. Augs. Ser. 12. de ver. Dei.*

Schism

24. *Shall seek.*] Many would be saved and look to be saved, but cannot, because they will not take pains to enter in at so strait a passage, that is to say, to fast much, pray often, do great penance for their sins, live in holy Church's discipline, abstain from the pleasures of this world, and suffer persecution and loss of their goods and lives for Christ's sake.

26. *Eat before thee.*] It is not enough to feed with Christ in his Sacraments, or to hear his word in the Church, to challenge heaven thereby, unless we live in unity of the Catholic Church. So St. Augustine applieth this against the Donatists, that had the very same service and Sacraments which the Catholic Church, had yet severed themselves from other Christian countries by Schism.

CHAPTER 14

By occasion dining with a Pharisee, 2. after that he hath again confounded them for maligning him for his miraculous good doing on the Sabbath, 7. he teacheth them humility, seeing their ambition, 12. and in their works to seek retribution not of man in this world, but of God in the world to come: 16. foretelling also that the Jews for their worldly excuses shall not taste of the Supper; but the Gentiles in their place. 25. Yea that so far must men be from all worldliness, that they must earnestly bethink them before they enter in to his Church, and be ready to forget all: 34. specially considering they must be the salt of others also.

The Gospel upon the 16th Sunday after Pentecost.

AND it came to pass when JESUS entered into the house of a certain Prince of the Pharisees upon the Sabbath to eat bread, and they watched him.

2. And behold there was a certain man before him that had the dropsy.

3. And JESUS answering, spake to the Lawyers and Pharisees, saying, Is it Lawful to cure on the Sabbath?

4. But they held their peace, but he taking him, healed him, and sent him away.

5. And answering them he said, Which of you shall have an ass or an ox fallen into a pit: and will not incontinent draw him out on the Sabbath day.

6. And they could not answer him to these things.

7. And he spake to them also that were invited a parable, marking how they chose the first seats at the table, saying to them,

8. When thou art invited to a marriage, sit not down in the first place, lest perhaps a more honorable then thou be invited of him:

9. And he that bade thee and him, come and say to thee, Give this man place: and then thou begin with shame to take the last place.

10. But when thou art bidden, do, sit down in the lowest place: that when he that invited thee, cometh, he may say to thee, Friend, sit up higher: then shalt thou have glory before them that sit at table with thee.

11. Because every one that exalteth himself, shall be humbled: and he that humbleth himself, shall be exalted.

⁴Reward for charitable deeds, and that they may be done for reward, against our Adversaries.

12. And he said to him also that had invited him, When thou makest a dinner or a supper, call worthy friends, not they brethren, nor kinsmen, nor thy neighbors that are rich: lest perhaps they also invite thee again, and recompense be made to thee.

13. But when thou makest a feast, call the poor, feeble, lame, and blind,

14. And thou shalt be blessed, because they have not to ⁴recompense thee: for recompense shall be made thee in the resurrection of the just.

15. When one of them that sat at the table with him, had heard these things, he said to him, Blessed is he that shall eat bread in the kingdom of God.

16. But he said to him, A certain man made a great supper, and called many.

17. And he sent his servant at the house of supper to say to the invited, That they should come, because now all things are ready.

18. And they began all at once to make excuse. The first said to him, ^vI have bought a farm, and I must needs go forth and see it, I pray thee hold me excused.

19. And another said, I have bought five yoke of oxen, and I go to prove them, I pray thee, hold me excused.

20. And another said, I have married a wife, and therefore I cannot come.

21. And the servant returning told these things to his lord. Then the master of the house being angry, said to his servant, Go forth quickly into the streets and lanes of the city, and the poor and feeble and blind and lame bring in hither.

22. And the servant said, Lord, it is done as thou didst command, and yet there is place.

23. And the lord said to the servant, Go forth into the ways and hedges: and compel them to enter, that my house may be filled.

24. But I say to you, that none of those men that were called, shall taste my supper.

25. And great multitudes went with him: and turning, he said to them,

26. *If any man come to me and hateth not his ^vfather and mother, and wife and children, and brethren and sisters, yea and his own life besides: he can not be my disciple.

27. And he that doth not bear his cross and come after me: cannot be my disciple.

28. For which of you minding to build a tower, doth not first sit down and reckon the charges that are necessary, whether he have to finish it:

29. Lest, after that he hath laid the foundation, and is not able to finish it, all that see it, begin to mock him,

30. Saying, That this man began to build, and he could not finish it?

31. Or what king about to go to make war against other king, doth not first sit down and think whether he be able with ten thousands to meet him that with twenty thousands cometh against him?

32. Otherwise whiles he is yet far off, sending a legacy he asketh those things that belong to peace.

33. So therefore every one of you that doth not ^vrenounce all that he possesseth, cannot be my disciple.

34. *Salt is good. But what if the salt loose his virtue, wherewith shall it be seasoned?

35. It is profitable neither for the ground, nor for the dunghill, but it shall be cast forth. He that hath ears to hear, let him hear.

The Gospel upon the 2nd Sunday after Pentecost.

^vWorldliness, wealth, and voluptuousness, are the things that specially hinder men from God.

The Gospel for a Martyr that is a Bishop. And for St. Basil, June 14.

^vNo creature so dear unto us, which we must not hate or forsake, if it hinder us, and in that respect that it hindereth us from Christ, or his Church, and our Salvation.

^vHe that is a 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 all that ever he hath, rather than forsake the Catholic faith.

Free Will

Heretics may by penal laws be compelled to the Catholic Church.

Matt. 10:37

Matt. 5:13

Mark 9:50

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

ANNOTATIONS

Chapter 14

23. *Compel them.*] The vehement persuasion that God useth both externally by force of his word and miracles, and internally by his grace, to bring us unto him, is called compelling: not that he forceth any to come to him against their own wills, but that he can alter and molish an hard heart, and make him willing that before would not. St. Augustine also referreth this compelling to the penal laws which Catholic Princes do justly use against Heretics and Schismatics, proving that they who are by their former profession in Baptism subject to the Catholic Church, and are departed from the same after Sects, may and ought to be compelled into the unity and society of the universal Church again, and therefore in this sense, by the two former parts of the parable, the Jews first, and secondly the Gentiles, that never believed before in Christ, were invited by fair sweet means only: but by the third, such are invited as the Church of God hath power over, because they promised in baptism, and therefore are to be revoked not only by gentle means, but by just punishment also.

The Gospel of Saint Luke

CHAPTER 15

By occasion of the Pharisees murmuring at him for receiving penitent sinners, he showeth what joy shall be in heaven for the conversion of one sinner; 11. and of the younger son, which is the Gentiles: 25. the elder (to wit the Jews) in the meantime disdaineth thereat, and refusing to come into the Church.

The Gospel upon the 3rd Sunday after Pentecost.

¶ This man, is our Saviour Christ: whose care and travail in searching and reducing sinners to repentance, all spiritual men specially should follow.

¶ This woman is the Catholic Church, who also continually seeketh her lost children.

The Gospel upon Saturday in the 2nd week of Lent.

The prodigal Son, is a parable, both of the Gentiles conversion, and also of every dissolute sinner penitently returning to God.

¶ God's wonderful and tender mercy toward penitent sinners.

AND there approached Publicans and sinners unto him for to hear him.

2. And the Pharisees and the Scribes murmured saying, That this man receiveth sinners, and eateth with them.

3. And he spake to them this parable, saying,

4. *What ¶ man of you having an hundred sheep: and if he hath lost one of them, doth he not leave the ninety nine in the desert, and goeth after that which was lost until he find it? Mark 18:12

5. And when he hath found it, layeth it upon his shoulders rejoicing:

6. And coming, home calleth together his friends and neighbors, saying to them, Rejoice with me, because I have found my sheep that was lost?

7. I say to you, that even so there shall be joy in heaven upon one sinner that doth penance, then upon ninety nine just that need not penance.

8. Or what ¶ woman having ten grotes: if she loose one grote, doth she not light a candle, and sweep the house, and seek diligently, until she find?

9. And when she hath found, calleth together her friends and neighbors, saying, Rejoice with me, because I have found the grote which I had lost?

10. So, I say to you there shall be joy before the Angels of God upon one sinner that doth penance.

11. And he said, A certain man had two sons: and the younger of them said to his father, 12. Father, give me the portion of substance that belongeth to me. And he divided unto them the substance.

13. And not many days after the younger son gathering all his things together went from home into a far country: and there he wasted his substance, living riotously.

14. And after he had spent all, there fell a sore famine in that country, and he began to be in need.

15. And he went, and cleaved to one of that country. And he sent him into his farms to feed swine.

16. And he would fain have filled his belly of the husks that the swine did eat: and nobody gave unto him.

17. And returning to himself he said, How many of my fathers hirelings have abundance of bread: and I here perish for famine?

18. I will arise, and will go to my father, and say to him, Father, I have sinned against heaven and before thee.

19. I am not now worthy to be called thy son: make me as one of thy hirelings.

20. And rising up he came to his father. And ¶ when he was yet far off, his father saw him, and was moved with mercy, and running to him fell upon his neck, and kissed him.

21. And his son said to him, Father, I have sinned against heaven and before thee, I am not now worthy to be called thy son.

22. And the father said to his servants, Quickly bring forth the first stole, and do it on him, and put a ring upon his hand, and shoes upon his feet:

23. And bring the fatted calf, and kill it, and let us eat, and make merry:

24. Because this my son was dead, and is revived: was lost, and is found, And they began to make merry.

25. But his elder son was in the field, and when he came and drew nigh to the house, he heard music and dancing:

26. And he called one of the servants, and asked what these things should be.

27. And he said to him, Thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe.

28. But he had indignation, and would not go in. His father therefore going forth began to desire him.

29. But he answering said to his father, Behold, so many years do I serve thee, and I never transgressed thy commandment, and thou didst never give me a kid to make merry with my friends.

30. but after that thy son, this that hath devoured his substance with Whores, is come, thou has killed for him the fatted calf.

31. But he said to him, Son, thou art always with me, and all my things are thine.

32. But it behoved us to make merry and be glad, because this thy brother was dead, and is revived, and was lost, and is found.

ANNOTATIONS

Chapter 15

7. *Then upon ninety nine just.*] Neither God, nor the Saints in heaven, nor men in earth do for all that esteem more of penitent sinners, than they do of them that continue just and godly: although by the sudden motion and present affection of joy that man taketh and expreseth in such alteration and new fallen good, it be here signified that the conversion of every sinner is exceeding acceptable to God, and giveth his Saints new cause of joy and thanks giving to God in another kind then for the continuance of the just.

Joy in heaven for every penitent.

Matt. 22:16

10. *Before the Angels.*] The Angels and other celestial spirits in heaven, do rejoice at every sinners conversion: they know then and have care of us, yea our hearts and inward repentance be open to them: how then can they not hear our prayers? And betwixt Angels and the blessed souls of Saints there is no difference in this case, the one being as highly exalted as the other and as near God, in whom and by whom only they see and know our affairs, as the other.

The Angels and Saints know our hearts.

23. *The fatted calf.*] This feasting and festivity (saith St. Augustine *li. 2, qu. Evang. c. 33 to 34*) are now celebrated throughout the whole world the Church being dilated and spread: for, that calf in the body and blood of our Lord is both offered to the Father, and also seedeth the whole house. And as the calf signifieth the Blessed Sacrament of the body and blood of Christ, so the first stole may signify our innocence restored in baptism, and the rest, other graces and gifts given us in the other Sacraments.

The Blessed Sacrament and Sacrifice of the Altar.

CHAPTER 16

He teacheth the rich to procure heaven with their riches. 14. And being therefore derided of the covetous Pharisees (who saw temporal riches promised in the letter of the Law) he showeth that now is come the preaching of the kingdom of God, howbeit the law for all that in no iota shall be frustrate, 19. foretelling them also, that the covetous Jews shall be denied of their father Abraham, when poor Lazarus (the penitent Gentile) shall rest in his bosom.

οικονομον

οικονομας

AND he said also to his Disciples. There was a certain rich man that had a ^cbailiff: and he was ill reported of unto him, as he that had wasted his goods.

The Gospel upon the 8th Sunday after Pentecost.

2. And he called him, and said to him, What hear I this of thee? render account of thy ^cbailiffship: for now thou canst no more be bailiff.

3. And the bailiff said within himself, What shall I do, because my lord taketh away from me the bailiffship? dig I am not able, to beg I am ashamed.

4. I know what I will do, that when I shall be removed from the bailiffship, they may receive me into their houses.

5. There calling together every one of his lords debtors, he said to the first, How much dost thou owe my lord?

6. But he saith, An hundred pipes of oil. And he said to him, Take thy bill: and sit down, quickly write fifty.

7. After that he said to another, But thou, how much dost thou owe? Who said, An hundred quarters of wheat. He said to him, Take thy bill, and write eighty.

8. And the lord praised the bailiff of iniquity, because he had done wisely: for the children of this world, are wiser then the children of light in their generation.

^v Mammon (saith St. Jerome q. 6. ad Algas.) in the Syriac tongue signifieth riches.

9. And I say to you, Make unto you friends of the ^vmammon of iniquity: that when you fail, they may receive you into the eternal tabernacles.

The Gospel of Saint Luke

Mammon of iniquity, because they are often ill gotten, or ill bestowed, or occasion of evil, or at the least worldly and false and not the true heavenly riches.

The Gospel upon Thursday in the 2nd Week of Lent.

∇Lazarus in Abraham's bosom, and rest: but both in hell, and not in the kingdom of heaven before Christ. Hiero. ep. 3 Epitaph. Nepot.

∇To be in continual pleasures, ease, wealth, peace, and prosperity in this world, is perilous, and a sign of pains in the next. St. Hiero.

∇Abraham had knowledge of things in earth which were not in his time. As that they had Moses and the Prophets books which he never saw. Aug. de cura pro mor. c. 14.

10. He that is faithful in the least, is faithful in the greater also: and he that is unjust in little, is unjust in the greater also.

11. If then you have not been faithful in the unjust mammon: with that which is the true who may credit you?

12. And if you have not been faithful in other means: that which is yours, who will give you?

13. *No servant can serve two masters, for either he shall hate the one, and lover the other: or cleave to one, and contemn the other. You can not serve God and mammon. Matt. 6:24

14. And the Pharisees which were covetous, heard all these things: and they derided him.

15. And he said to them, You are they that justify yourselves before men, but God knoweth your hearts, because that which is high to men, is abomination before God.

16. *The law and the prophets, unto John. from that time the kingdom of God is evangelized, and every one doth force toward it. Matt. 11:12

17. *And it is easier for heaven and earth to pass, then one tittle of the law to fall. Matt. 5:18

18. *Every one that dismisseth his wife, and marrieth another, committeth adultery: and he that marrieth her that is dismissed from her husband, committeth adultery. Matt. 5:31, 19:9

19. There was a certain rich man, and he was clothed with purple and silk: and he fared every day magnificently. Mark 10:11
1 Cor. 7:11

20. And there was a certain beggar called Lazarus, that lay at his gate, full of sores:

21. desiring to be filled of the crumbs, that fell from the rich man's table, but the dogs also came, and licked his sores.

22. And it came to pass that the beggar died, and was carried of the Angels into Abraham's bosom. And the rich man also died: and he was buried in hell.

23. And lifting up his eyes, when he was in torments, he saw Abraham afar off, ∇and Lazarus in his bosom:

24. And he crying said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger into water, for to cool my tongue, because I am tormented in this flame.

25. And Abraham said to him, Son, remember that thou didst receive ∇good things in thy lifetime, and Lazarus likewise evil: but now he is comforted and thou art tormented.

26. And beside all these things, between us and you there is fixed a great ∘chaos: that they which will pass from hence to you, may not, neither go from thence hither. ∘ χασμα
a horrible
distance.

27. And he said, Then, father, I beseech thee that thou wouldst send him unto my fathers house,

28. For I have five brethren, for to testify unto them, lest they also come into this place of torments.

29. And Abraham said to him, ∇They have Moses and the Prophets: let them hear them.

30. But he said, No, father Abraham, but if some man shall go from the dead to them, they will do penance.

31. And he said to him, If they hear not Moses and the Prophets, neither if one shall rise again from the dead, will they believe.

ANNOTATIONS

Chapter 16

Good works

8. *The Lord praised.*] This man's deceiving his master is not praised, nor we warranted by his fact to gain unjustly for to have wherewith to give alms: but his prudence, in that he provided so substantially for himself whilst his masters goods were in his hands, is commended, not for a virtue, but for a worldly policy: and proposed as an example of the careful provision that rich men (who are God's stewards in earth) should make for their souls, against they be put out of their bailiffship and be called to account, which is the day of their death: and for a condemnation of faithful mens folly and negligence, that being assured they shall out of their offices, and well knowing they might gain salvation by their money, have so little regard thereof.

Tob. 12:9
Matt. 25

9. *They may receive.*] A great comfort to all great alms-men, and a wonderful force and virtue in alms, which beside the merit of the work of mercy, which (as in other places of Scripture is said) purgeth sin and gaineth heaven, procureth also not only the prayers of their beadsmen in earth, but their patronage in heaven also. Whereby also the prayers of Saints for the living, and namely for them to whom they were beholding in their life, are proved. yea and that they be in such favor with God, that they may and do receive their friends which were once their benefactors, into their mansions in heaven, no less than the farmers whom the ill steward pleased, might receive their friend into their earthly houses. Which also insinuateth to us, that alms bestowed specially upon holy men, who by their merits and prayers are great in God's grace, may much more help us than our charitable deeds done upon vulgar men in necessity, though that be of exceeding great merit also. See also in these Doctors following, *Hiero. qu. 6. ad Algas. to 3; Ambrose in Luke; August. ser. 15 de verb. Do. c 1.; Gregor. moral. li. 21 c. 14.; Augus. li. 2 q. Evang. qu. 34.; Chrys. ho. 33 ad po. Antioch. to 5.*

Alms meritorious

The Saints do pray for us

18. *And marrieth.*] The good of Marriage throughout all nations and men, is in issue and fidelity of charity, but among the people of God it consisteth also in holiness of Sacrament: Whereby it cometh to pass that it is a heinous crime to marry again, though there be a divorce made, so long as the parties live. *Aug. de bono coniug. c. 24 to 26.* See the Annotations upon Mark 10:11.

Marriage after divorce unlawful

22. *Of the Angels.*] Angels carry good men's souls to heaven now, as they did then his to Abraham's bosom. See the reward of poverty, affliction, and patience: and on the contrary, the end and reward of wealth joined with unmercifulness. Note also here, that at the day of every man's death there is a particular judgment, and therefore the soul sleepeth not nor hangeth in suspense till the general judgment.

Unmerciful rich men

Zach. 9:11
Esa. 42:7
* *Aug. in Ps.*
85., *Ep. 99.*

22. *Abraham's Bosom.*] The Bosom of Abraham is the resting place of all them that died in perfect state of grace before Christ's time, heaven before being shut from men. It is called in Zachary, *a lake without water*, and sometimes *a prison*, but most commonly of the Divines *Limbus patrum*, for that it is thought to have been the higher part or brim of Hell. The places of punishment being far lower than the same, which therefore be called *Infernum inferius (the lower hell)*. Where this mansion of the fathers stood, or whether it be any part of Hell, St. Augustine doubteth: but that there was such a place, he nor no Catholic man ever doubted: as all the fathers make it most certain, that our Saviour descending to Hell, went thither specially, and delivered the said fathers out of that mansion. *Iren. li. 4 c. 39.; Euseb. Demonst. Evang. li. 10 c. 8 sub fine. Nazian. orat a de Pasch.; Chrysost. to 5 in demonst. Quod Christus sit Deus paulo post initium.; Epipha. in heres. 46 Tariani.; Ambros. de myst. Pasch. c. 4.; Hiero. in 9 Zacharia. August. ep. 99 & li. 20 de Civit. c. 15.; Paulinus in Panegyrico Celsi.; Chrillus in Io. li. 12 c. 16 ad illud.; Inclinato captie. Gregor. li. 6 ep. 179.* which truth and place though of all the ancient writers confessed and proved by this and other Scriptures: yet the Adversaries deny it (as they do Purgatory) most impudently.

Abraham's bosom
Limbus patrum

Christ descended into Hell, and delivered the Fathers.

Aug. ep. 99.

26. *A great chaos.*] A great distance betwixt Abraham's bosom and the inferior hell. Some judge Purgatory to be placed there, from whence (no doubt) Christ also delivered some at his descending to hell for, these in Abraham's bosom were not in pains: and St. Augustine saith the Scriptures be plain that he took some out of the places of punishment, and yet none out of the hell of the damned. What other place then can that be but Purgatory?

Purgatory

28. *Lest they also.*] If the damned had care of their friends alive how and for what cause soever, much more have the Saints and saved persons. And if those in hell have means to express their cogitations and desires, and to be understood of Abraham so far distant both by place and condition, much rather may the living pray to the Saints and be heard of them: betwixt earth (that is so say) the Church militant and heaven, being continual passage of souls, and Angels ascending and descending by Jacob's ladder. Men must not for all that be curious to search how the souls of the deceased express their minds, and be heard one of another, and so fall to blasphemy, as Calvin doth, asking whether their ears be so long to hear so far off, and wickedly measuring all things by mortal mens corporal gross manner of uttering conceits one to another. Which was not here done by this damned nor by Abraham, with corporal instruments of tongue, teeth, and ears: though for the better expressing of the damned's case, Christ vouchsafed to utter it in terms agreeing to our capacity.

Saints do hear our prayers and have care of us.

Gen. 32.

Calvin li. 3
Inst. c. 22
sect. 24.

Calvin's blasphemy

CHAPTER 17

So damnable it is to be the author of a Schism, 3. that we must rather forgive be it never so often. 5. We must be servant in faith, 7. and humble withal, knowing that we are bound to God, and not he to us. 11. The nine Jews are ungrateful after that he hath cured their leprosy: but the one Samaritan (the one Catholic Church of the Gentiles) far otherwise. 20. The Pharisees asking, when cometh the kingdom of God (of whose approaching they had now heard so much) he teacheth that God must reign within us: 22. and warneth us after his

The Gospel of Saint Luke

Passion never to go out of the Catholic Church for any new secret coming of Christ that Heretics shall pretend, but only to expect his second coming in glory, 26. preparing ourselves unto it because it shall come upon many unprovided, 31. specially through the persecution of Antichrist a little before it

¶Not of mere necessity, for then it were no fault: but presupposing the great wickedness of men, it is impossible but there shall be scandals and therefore it followeth, *Woe to him by whom they come.*

The Fourth part of this Gospel, The coming of Christ into Jewry, towards his Passion.

The Gospel upon the 13th Sunday after Pentecost.

¶And yet we see here it was not only faith, but also his thankfulness and returning to give glory to God.

¶Whiles they ask and look for a temporal kingdom in pomp and glory, lo their king and Messias was now among them. Whose spiritual kingdom is within all the faithful that have dominion over sin.

- A**ND he said to his Disciples, It is ¶impossible that scandals should not come: but woe to him by whom they come. Matt. 18:7
Mark 9:42
2. It is more profitable for him, if a mill stone be put about his neck, and he be cast into the sea, then that he scandalize one of these little ones.
3. Look well to yourselves, *If thy brother sin against him, rebuke him: and if he do penance, forgive him. Matt. 18:21
4. And if he sin against thee seven times in a day, and seven times in a day be converted unto thee, saying, It repenteth me, forgive him.
5. And the Apostles said to our Lord, Increase faith in us.
6. And our Lord said, *If you had faith like to a mustard seed, you might say to this mulberry tree, be thou rooted up, and be transplanted into the sea: and it would obey you. Matt. 17:20
7. And which of you having a servant plowing or keeping cattle, that will say to him returning out of the field, Pass quickly, sit down:
8. And saith not to him, Make ready supper, and gird thyself, and serve me whiles I eat and drink, and afterward thou shalt eat and drink?
9. Doth he give that servant thanks, for doing the things which he commanded him?
10. I trow not. So you also, when you shall have done all things that are commanded you, say, We are unprofitable servants: we have done that which we ought to do.
11. And it came to pass, as he went unto Jerusalem, he passed through the midst of Samaria and Galilee.
12. And when he entered into a certain town, there met him ten men that were lepers, who stood afar off:
13. And they lifted up their voice, saying, JESUS Master, have mercy on us.
14. Whom as he saw, he said, Go, *show yourselves to the Priests. And it came to pass, as they went, they were made clean. Lev. 14:2
15. And one of them as he saw that he was made clean: went back with a loud voice magnifying God,
16. And he fell on his face before his feet, giving thanks: and this was a Samaritan.
17. And JESUS answering said, Were not ten made clean? and where are the nine?
18. There was not found that returned, and gave glory to God, but this stranger.
19. And he said to him, Arise, go thy ways: because ¶thy faith hath made thee safe.
20. And being asked of the Pharisees, When cometh the kingdom of God? he answered them and said. The kingdom of God cometh not with observation:
21. Neither shall they say, Lo here, or lo there, for lo ¶the kingdom of God is within you.
22. And he said to his Disciples, The days will come when you shall desire to see one day of the Son of man: and you shall not see.
23. *And they will say to you, Lo here and lo there. ¶Go not, neither do ye follow after. Matt. 24:23
24. For even as the lightening that lighteneth from under heaven, unto those parts that are under heaven, shineth: so shall the Son of man be in his day. Mark 13:21
25. But first he must suffer many things and be rejected of this generation.
26. And as it came to pass in the *days of Noe, so shall it be also in the days of the Son of man. Gen. 7:5
27. They did eat and drink, they did marry wives and were given to marriage even until the day that Noe entered into the ark: and the flood came, and destroyed them all.
28. Likewise as it came to pass in the *days of Lot: They did eat and drink, bought and sold, planted, and builded: Gen. 19:24
29. And in the day that Lot went out from Sodom, it rained fire and brimstone from heaven, and destroyed them all:

Gen. 19:26

- 30. According to these things it shall be in the day that the Son of man shall be revealed.
- 31. In that hour he that shall be in the house top, and his vessel in the house, let him not go down to take them up: and he that is in the field, in like manner let him not return back.
- 32. Be mindful of *Lots wife.
- 33. Whosoever seeketh to save his life, shall lose it: and whosoever doth lose the same, shall quicken it.
- 34. I say to you, in that night there shall be two in one bed: the one shall be taken, and the other shall be left:
- 35. Two women shall be grinding together: the one shall be taken, and the other shall be left: two in the field: the one shall be taken, and the other shall be left.
- 36. They answering say to him, Where Lord?
- 37. Who said to them, Wheresoever the body shall be, thither will the eagles also be gathered together.

^No man must run out of the Church after Schismatics to hear them preach Christ in corners, Christ's doctrine being open in all the world. See annotation Matt. 24:21.

ANNOTATIONS
Chapter 17

Matt. 25:21

John 15:14

10. *Unprofitable servants.*] If our Saviour had said that the keeping of God's commandments had been unprofitable and not available to ourselves, then might the Protestants have truly argued thereby that our works deserve not heaven or any reward at God's hand: but so he said not, but that our service is to God unprofitable, who calleth for it as duty, and not as a thing needful or profitable to himself. And though here our Master teaches us so humbly to conceive of our own doing toward him, yet himself elsewhere calleth not his servants unprofitable when they have done their labor, but speaketh thus, *Good and faithful servant, because thou was faithful in a little, I will place thee over much: enter into the joy of thy Lord.* Yea of such as serve him in the grace of the new Testament, he affirmeth that he will not now *name them servants but friends*, yea and take them for his own children, and as his friends and sons he counteth of us and our works towards heaven, though we in humility and truth must confess always that we be to him unprofitable servants. Yea and St. Paul saith plainly, that by cleansing ourselves from sinful works, we shall be profitable vessels to our Lord. *2 Timothy 2:21.*

How we are unprofitable and profitable servants.

14. *To the priests.*] This leprosy signifieth sin, which though God may and can heal without any mans means, yet he doth it not ordinarily but by the Priests ministry: therefore let no man despise God's ordinance nor say that it is enough to confess to God though he never come at the priest. *li. de visit. infirm. apud August.*

Confession to the Priest.

14. *As they went.*] A man may sometimes be so contrite and penitent, that his sin is forgiven before he come to the Priest, but then also he must notwithstanding go back to the Priest, as these lepers did: specially whereas we are never sure how contrite we are, and because there is not true contrition, but with desire also of the Sacrament in time and place.

CHAPTER 18

The Church is taught to commit the revenge of her persecutions to God, and to pray incessantly, for he no doubt (though in the persecution of Antichrist few will so think) will at length come. 9. We must also pray with humility, because we know not with the Pharisee if we be just, but we know with the Publicans that we be sinners. 15. He will have children to be brought to him, and all to be as children. 18. What is to be done to get life everlasting. 22. What also, to get persecution, 28. and what reward they shall have that leave all, yea of any part, for his sake. 31. He foretelleth of his Passion most particularly, 31. and entering into Jericho, cureth one blind man.

^We should pray always by faith, hope, and charity, and by working the things that be acceptable to God: though special times of vocal prayers in the Canonical Hours be assigned for the stirring of us up to God through external signs of devotion.

AND he spake also a parable to them that it behooveth ^always to pray, and not to be weary, saying,

- 2. There was a certain judge in a certain city, which feared not God, and of man made no account.
- 3. And there was a certain widow in that city: and she came to him: saying, Revenge me of mine adversary.

The Gospel of Saint Luke

The Gospel upon the 10th Sunday after Pentecost.

¶To take pride of fasting, tithing, or any good work, is naught: though the works themselves be very good.

¶So do the priests and people at the holy Altar knock their breasts, and say with the humble Publican, *Deus propitius.* *August. Ps. 31. conc.* 3.

¶In matters of faith and religion we must be as humble and obedient to the Catholic Church as young children to their parents.

¶NOT faith only but also keeping the commandments purchase life everlasting. See annot. *Matt. 19:16*

¶This is not a commandment or precept, but counsel: which the Religious follow. See Annot. *Matt. 19.*

¶The Gospel upon the Sunday of Quinquagesima

4. And he would not for a long time. but afterward he said within himself, Although I fear not God, nor make account of man:
5. Yet because this widow is importune upon me, I will revenge her, lest at the last she come and defame me.
6. And our Lord said, Hear what the judge of iniquity saith.
7. And will not God revenge his elect that cry to him day and night: and will he have patience in them?
8. I say to you that he will quickly revenge them. But yet the Son of man coming, shall he find trow you, faith in the earth?
9. And he said also to certain that trusted in themselves as just, and despised others, this parable:
10. Two men went up into the Temple to pray: the one a Pharisee, and the other a Publican.
11. The Pharisee standing, prayed thus with himself: God, I give thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, as also this Publican.
12. ¶I fast twice in a week: I give tithes of all that I possess.
13. And the Publican standing afar off would not so much as lift up his eyes toward heaven: but he ¶knocked his breast, saying, God be merciful to me a sinner.
14. I say to you, this man went down into his house justified more than he: because every one that exalteth himself, shall be humbled: and he that humbleth himself, shall be exalted.
15. *And they brought unto him infants also, that he might touch them. Which thing when the Disciples saw, they rebuked them.
16. But JESUS calling them together, said, Suffer children to come unto me, and forbid them not, for the kingdom of heaven is for such.
17. Amen I say to you, Whosoever receiveth not the kingdom of God ¶as a child, shall not enter into it.
18. *And a certain Prince asked him, saying, Good master, by doing what, shall I possess everlasting life?
19. And JESUS said to him, Why dost thou call me good? None is good but only God.
20. Thou knowest ¶the commandments: ***Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not bear false witness, Thou shalt not steal, Honour thy father and mother.***
21. Who said, All these things have I kept from my youth.
22. Which JESUS hearing, said to him, Yet one thing thou lackest. ¶Sell all that ever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.
23. He hearing these things, was stricken sad: because he was very rich.
24. And JESUS seeing him stricken sad, said, How hardly shall they that have money, enter into the kingdom of God?
25. For it is easier for a camel to pass through the eye of a needle, then for a rich man to enter into the kingdom of God.
26. And they that heard, said, And who can be saved?
27. He said to them, The things that are impossible with men, are possible with God.
28. And Peter said, Lo, we have left all things, and have followed thee.
29. Who said to them, Amen I say to you. There is no man that hath left house, or parents, or brethren, or ¶wife, or children for the kingdom of God,
30. And shall not receive much more in this time, and in the world to come ¶life everlasting.
31. ¶And JESUS took the Twelve, and said to them, Behold we go up to Jerusalem, and all things shall be consummate which were written by the Prophets of the son of man.
32. For he shall be delivered to the Gentiles, and shall be mocked, and scourged, and spit upon:
33. And after they have scourged him, they will kill him, and the third day he shall rise again.
34. And they understood none of these things, and this word was hid from them, and they understood not the things that were said.
35. And it came to pass, when he drew nigh to Jericho, a certain blind man sat by the way, begging.
36. And when he heard the multitude passing by, he asked what this should be.

Matt. 19:13
Mark 10:13

Matt. 19:16
Mark 10:17

Ex. 20:13

Matt. 20:17
Mark 10:31

37. And they told him that JESUS of Nazareth passed by.
 38. And he cried saying, JESUS son of David, have mercy upon me.
 39. And they that went before, rebuked him, that he should hold his peace. But he cried much more, Son of David have mercy upon me.
 40. And JESUS standing, commanded him to be brought unto him. And when he was come near, he asked him, saying,
 41. What wilt thou that I do to thee? but he said, Lord, that I may see.
 42. And JESUS said to him, Do thou see, thy faith hath made thee whole.
 43. And forthwith he saw, and followed him, magnifying God. And all the people as they saw it, gave praise to God.

∇The Apostles among other things left their wives also, as St. Jerome noteth out of this place. Li. 1 adv. Jouin.

∇Life everlasting the reward for leaving or losing willingly our goods for Christ's sake.

ANNOTATIONS
 Chapter 18

Hier. cont.
Lucif. c. 6.
Aug. de
unit. Ec. c.
15. and de
verb. Do. Ser.
 36

8. *Shall he find faith?]* The Luciferians and Donatists used this place to excuse their fall from the Church, as our Adversaries now do, saying that it was decayed in faith, when they forsook it. To whom we answer as St. Jerome and St. Augustine answered them, that Christ saith not that there should be no faith left in earth: but by this manner of speech insinuateth, that at the later day in the great persecution of Anti-Christ faith should be more rare, and the faithful among so many wicked not so notorious: specially that perfect faith containing devotion, trust, and affection toward God, which our Master so praised in certain upon whom he wrought miracles, and by force whereof mountains might be moved, which is rare even when the Church flourisheth most.

The Church erreth not in faith.

CHAPTER 19

In Jericho he lodgeth in the house of Zachaeus a Publican, and against the murmuring Jews openeth the reasons of his so doing. 11. He showeth that the last day should not be yet, 15. and what then on the Judgment he will do both to us of his Church as well good as bad, 47. and also to the reprobate Jews. 29. Being now come to the place of his Passion, he entereth (weeping and foretelling the destruction of blind Jerusalem) with triumph as their Christ. 45. he showeth but zeal for the house of God, and teacheth therein every day. 47. The rulers would destroy him, but for fear of the people.

AND entering in, he walked through Jericho.
 2. And behold a man named Zachaeus: and this was a Prince of the Publicans, and he rich.

The Gospel upon the Dedication of a Church.

3. And he sought to see JESUS what he was, and he could not for the multitude, because he was little of stature.
 4. And running before, he went up into a sycamore tree that he might see him: because he was to pass by it.

Zachaeus 5. And when he was come to the place, JESUS looking up, saw him, and said to him, Zachaeus, come down in haste: because this day I must abide in thy house.

6. And he in haste came down, and received him rejoicing.
 7. And when all saw it, they murmured, saying that he turned in, to a man that was a sinner.
 8. But Zachaeus standing, said to our Lord, Behold the half of my goods, Lord, I give to the poor: and if I have defrauded any man of any thing, I restore four fold.
 9. JESUS said to him, That this day salvation is made to this house: because that he also is the son of Abraham.

Matt. 18:12 10. *For the Son of man is come to seek and to save that which was lost.

11. They hearing these things, he added and spake a parable, for that he was nigh to Jerusalem, and because they thought that forthwith the kingdom of God should be manifested.

The Gospel for a confessor that is not a Bishop, and namely for St. Louis the King of France, August 25.

Matt. 25:14 12. *A certain noble man went into a far country to take to himself a kingdom, and to return.
 13. And calling his ten servants, he gave them ten pounds, and said to them, Occupy till I come.

The Gospel of Saint Luke

¶Mark here against the adversaries, that the rewards of these two good servants be diverse and unequal, according to the diversity or inequality of their gains, that is, their merits. And yet one receiveth the penny (Matt. 20:9) as well as the other, that is, heaven or life everlasting.

¶See the annotations Matt. 27:29, etc.

The Fifth part of the Gospel, Of the Holy Week of his Passion in Jerusalem.

¶This was fulfilled 40 years after the death of Christ by Titus and Vespasian, when besides incredible miseries of famine and other distresses, there perished eleven hundred thousand, and were taken captives 97,000, the siege beginning in the very same feast and greatest solemnity of Easter when they put Christ to death. Euseb. li. 3 hist. c. 68. Josephus li. 7 c. 17.

14. And his citizens hated him: and they sent a legacy after him, saying, We will not have this man reign over us.
15. And it came to pass after he returned, having received his kingdom: and he commandeth his servants to be called, to whom he gave the money: that he might know how much every man had gained by occupying.
16. And the first came, saying, Lord, thy pound hath gotten ten pounds.
17. And he said to him, Well fare thee good servant, because thou hast been faithful in a little, thou shalt have power over ¶ten cities.
18. And the second came, saying, Lord thy pound hath made five pounds.
19. And he said to him, And be thou over five cities.
20. And another came, saying, Lord, lo here thy pound, which I have laid up in a napkin.
21. For I feared thee, because thou art an austere man: thou takest up that thou didst not set down, and thou reapest that which thou didst not sow.
22. He saith to him, By thine own mouth I judge thee, naughty servant. Thou didst know that I am an austere man, taking up that I set not down, and reaping that which I sowed not:
23. And why didst thou not ¶give my money to the bank, and I coming might certainly with usury have exacted it?
24. And he said to them that stood by, Take the pound away from him, and give it to him that hath the ten pounds.
25. And they said to him, Lord, he hath ten pounds.
26. But I say to you, that to every one that hath shall be given: and from him that hath not, that also which he hath shall be taken from him.
27. But as for those mine enemies that would not have me reign over them, bring them hither: and kill them before me.
28. And having said these things, he went before ascending to Jerusalem.
29. And it came to pass *when he was come nigh to Bethphage and Bethania unto the mount called Olivet, he sent two of his Disciples, saying,
30. Go into the town which is over against, into the which as you enter, you shall find the colt of an ass tied, on which no man ever hath sitten: loose him, and bring him to me.
31. And if any man ask you, Why loose you him. You shall say thus to him, because our Lord needeth his service.
32. And they that were sent, went their ways, and found as he said to them, the colt standing.
33. And when they loosed the colt, the owners thereof said to them, Why loose you the colt?
34. But they said, because our Lord hath need of him.
35. And they brought him to JESUS. And casting their garments upon the colt, they set JESUS thereupon.
36. And as he went, they spread their garments underneath in the way.
37. And when he approached now to the descent of mount Olivet, all the multitudes of ¶them that descended, began with joy to praise God with a loud voice, for all the miracles that they had seen, saying,
38. Blessed is he that cometh king in the name of our Lord, peace in heaven, and glory on high.
39. And certain Pharisees of the multitudes said to him, Master, rebuke thy disciples.
40. To whom he said, I say to you, That if these hold their peace, the stones shall cry.
41. And as he drew near, seeing the city, he wept upon it, saying,
42. Because if thou also hadst known, and that in this thy day, the things that pertain to thy peace: but now they are hid from thine eyes.
43. For ¶the days shall come upon thee: and thy enemies shall compass thee with a trench,
44. And enclose thee about, and straiten thee on every side, and beat thee flat to the ground, and thy children that are in thee. and they shall not leave in thee a stone upon a stone: because thou hast not known the time of thy visitation.
45. *And entering into the temple, he began to cast out the sellers therein and the buyers, saying to them,

PALM SUNDAY

* Matt. 21:12
Mark 11:15
MONDAY
Es. 56:7
Jer. 7:11

Matt. 21:1
Mark 11:1
John 12:15
his disciples,

*Matt. 21:12
Mark 11:15
MONDAY
Es. 56:7
Jer. 7:11

46. It is written, *That my house is the house of prayer.* But you have *made it a den of thieves.*
47. And he was teaching daily in them temple. And the chief Priests and the Scribes and the Princes of the people sought to destroy him:
48. And they found not what to do to him. For all the people was suspense, hearing him.

ANNOTATIONS

Chapter 19

4. *Went up.*] Not only inward devotion of faith and charity towards Christ, but external offices of seeing, following, touching, receiving, harboring him, are recommended to us in this example: even so our manifold exterior devotion towards his Sacraments, Saints, and servants, be grateful specially the endeavor of good people not only to be present at Mass or in the Church, but to be near the Blessed Sacrament, and to see it with all reverence and devotion according to the order of the church, much more to receive it into the house of their body.

External devotion.

8. *I restore fourfold.*] That which we give of our own, is alms and satisfaction for our sins: but that which we restore of ill gotten goods by Extortion, usury, Simony, Bribery, or Theft, or otherwise, that is called here Restoring. And it is of duty and not of free alms, and must be rendered not to whom we list, but to the parties annoyed if it be possible, otherwise it must be bestowed upon the poor, or other good uses, according to the advice of our superior and such as have charge of our souls.

Restitution.

Luke 21:3

But that he yielded fourfold, that was more than he was bound, but very satisfactory for his former sins also. And herewith we may note, that it is not the giving of a penny, grote, or crown, of a rich mans superfluity, that is so much recommended to sinners for redeeming their faults: but this large bestowing upon Christ, to sell all and give it in alms, to give the moiety of our goods, to render four times so much, for that which is wrongfully gotten, that extinguisheth sins. The poor widow's brass penny was very grateful, because it was all or much of that she had: but the rich man's pound of his superfluity, though it be good, yet is nothing so grateful.

Satisfaction.

CHAPTER 20

To the Jews he announceth his power by the virtues of John who was a man sent of God, 9. and foretelleth in a parable their reprobation most worthy (with the vocation of the Gentiles in their place) 17. and consequently their irreparable damnation that shall ensue thereof. 20. He defeateth their snare about paying tribute to Caesar: 27. he answereth also the invention of the Sadducees against the Resurrection. 40. And having put them to silence, 41. he turneth and poseth them, because they imagined that Christ should be no more but a man: 45. bidding all to beware of the Scribes (authors of the Jews schism from him) being ambitious and hypocrites.

Matt. 21:23
Mark 11:27

AND it came to pass: in one of the days when he was teaching the people in the temple and evangelizing, the chief Priests and the Scribes with the Ancients assembled,

TUESDAY

2. And spake saying to him, ^vTell us, in what power doest thou these things? or, who is he that hath given thee this power?

^vSee Annot. Matt. 21:23

3. And JESUS answering, said to them, I also will ask you one word. Answer me.

4. The baptism of John was it from heaven, or of men?

5. But they thought within themselves, saying, That if we say, From heaven: he will say, Why then did you not believe him?

6. But if we say, Of men: the whole people will stone us: for they are certain that John is a Prophet.

7. And they answered that they knew not whence it was.

8. And JESUS said to them, Neither do I tell you in what power I do these things.

Esa. 5:1
Matt. 21:33
Mark 12:1

9. And he began to say to the people this parable, * a certain ^vman planted a vineyard, and let it out to husbandmen: and he was from home a long time.

10. And in time he sent to the husbandmen a servant, that they should give him of the fruit of the vineyard. Who beating him, sent him away empty.

The Gospel of Saint Luke

11. And again he sent another servant, But they beating him also and reproachfully abusing him, sent him away empty.

12. And again he sent the third: who wounding him also, cast him out.

13. And the lord of the vineyard said, What shall I do? I will send my beloved son: perhaps when they shall see him, they will reverence him.

14. Whom when the husbandmen saw, they thought within themselves, saying, This is the heir, let us kill him, that the heritage may be ours.

15. And casting him forth out of the vineyard, they killed him. What therefore will the Lord of the vineyard do to them?

16. He will come, and will destroy these husbandmen, and will give the vineyard to others. Which they hearing, said to him, God forbid.

17. But he beholding them said, What is this then that is written, ***The stone which the builders rejected, the same is become into the head of the corner.***

Psalm 117:22

18. Every one that falleth upon this stone, shall be quashed: and upon whom it shall fall, it shall break him to powder.

19. And the chief Priests and Scribes sought to lay hands upon him that hour: and they feared the people. for they knew that he spake this similitude to them.

20. *And watching, they sent spies which should feign themselves just: that they might take him in his talk, and deliver him to the principality and power of the President.

Matt. 22:15
Mark 32:13

21. And they asked him, saying, Master, we know that thou speakest and teachest rightly: and thou dost not accept person, but teachest the way of God in truth.

22. Is it lawful for us to give tribute to Caesar, or not?

23. But considering their guile, he said to them, Why tempt you me?

24. Show me a penny. Whose image hath it and inscription? They answering said, Caesars.

25. And he said to them, Render therefore the things that are Caesars, ^vto Caesar: and the things that are Gods, to God.

26. And they could not reprehend his word before the people and marveling at his answer, they held their peace.

27. *And there came certain of the Sadducees, which deny that there is a resurrection, and they asked him,

Matt. 22:23
Mark 12:18
Deut. 25:5

28. Saying, Master, Moses gave us in writing, *If a mans brother die having a wife, and he have no children, that his brother take her to wife, and raise up seed to his brother.

29. There were therefore seven brethren: and the first took a wife, and died without children.

30. And the next took her, and he died without children.

31. And the third took her. In like manner also all the seven, and they left no seed, and died.

32. Last of all the woman died also.

33. In the resurrection therefore, whose wife shall she be of them? since the seven had her to wife.

34. And JESUS said to them, The children of this world marry, and are given in marriage:

35. but they that shall be ^vcounted worthy of that world and the resurrection from the dead, neither marry, nor take wives.

36. Neither can they die any more, for they are equal to Angels: and they are the sons of God, seeing they are the sons of the resurrection.

37. But that the dead rise again, Moses also showed, beside the bush, as he calleth the Lord, ***The God of Abraham, and the God of Isaac, and the God of Jacob.***

Ex. 3:6

38. For God is not of the dead, but of the living. for all live to him.

39. And certain of the Scribes answering, said to him, Master, thou hast said well.

40. And further they durst not ask him anything.

41. But he said to them, *How say they that Christ is the son of David?

Matt. 22:44
Mark 12:36
Psalm 109:1

42. And David himself saith in the book of psalms, ***The Lord said to my Lord, Sit on my right hand.***

43. ***till I put thine enemies, the footstool of thy feet?***

44. David then calleth him Lord: and how is he his son?

45. And all the people hearing him, he said to his Disciples,

^vSo duties must be done to Princes, that our duty to God be not neglected. See Annot. Matt. 22:15

^v The Greek δε καταξιωθεντες importeth also this much, *They that are made worthy*, to wit, by the grace of God, and so they are indeed worthy, as also in the next chapter verse 36 and 2 Thess. 1:5.

Matt. 23:6
Mark 12:38

46. *Beware of the Scribes, that will walk in robes, and love salutations in the market place, and the first chairs in the synagogues, and the chief rooms in feasts.
47. which devour widows houses: feigning long prayer. These shall receive greater damnation.

ANNOTATIONS

Chapter 20

The New
Testament
anno 1580.

35. *Shall be counted worthy.*] This truth and speech that good men be worthy of heaven, is according to the Scriptures, and signifieth that man's works done by Christ's grace do condignly or worthily deserve eternal joy, as Sap. 3. *God proved them, and found them worthy of himself.* and Matt. 10. *He that loveth his father more than me, is not worthy of me.* and Colos. 1. *That you may walk worthy of God.* and most plainly Apoc. 3. *They shall walk with me in white, because they are worthy,* as of Christ (c. 1.) *Thou art worthy O Lord to receive glory, etc.* And that, to be counted worthy, and to be worthy, is here all one, it is plain, by the Greek word, which St. Paul useth so, as the adversaries own English Testaments do testify, reading thus Hebrews 10. *Of how much sorer punishments shall he be worthy, which* etc. it must needs so signify, because men for sins are not only counted, but are in deed worthy of punishment, as themselves do grant. They do greatly therefore forget themselves, and are ignorant in the Scriptures, and know not the force nor the value of the grace of God, which doth not only make our labors grateful to God, but worthy of the reward which he hath provided for such as love him. See the Annot. 2 *Thess. 1:5.*

To be worthy of heaven, or to deserve and merit it.

καταξιωθηναι
αξιωθηναι

36. *Equal to Angels.*] Saints of our kind, now in their souls, and after their resurrection in body and soul together, shall be in all things equal to Angels: and for degree of bliss, many Saints of greater merit shall be above diverse Angels: as St. John Baptist, the Apostles, and others, and our Blessed Lady above all the orders of holy spirits in dignity and bliss, and no marvel, our nature by Christ being so highly exalted above all Angels.

The dignity of Saints.

CHAPTER 21

He commendeth the poor widow for her two mites above all. 5. Having said that the Temple shall be quite destroyed, 7. he foretelleth first many things that shall go before, 20. then a sign also when it is near; after which shall come the destruction itself in most horrible manner; without hope of restitution, until all Nations of the Gentiles be gathered into his Church in the very end of the world. 23. And then what signs shall come of the last day, terrible to the world, 28. but comfortable to us of his Church, 34. so that we be always watchful.

Mark 12:14

AND beholding, he saw them that did cast their gifts into the treasury, rich persons.
2. And he saw also a certain poor widow casting two brass mites.
3. And he said, Verily I say to you, that this poor widow hath cast more then all.
4. For all these of their abundance have cast into the gifts of God: but she of her penury, hath cast in all her living that she had.

Matt. 24:1
Mark 13:1

5. And certain saying of the temple that it was adorned with goodly stones and donaries, he said,
6. These things which you see, *the days will come wherein ^vthere shall not be left a stone upon a stone that shall not be destroyed.
7. And they asked him, Saying, Master, When shall these things be: and what shall be the signs when they shall begin to come to pass?
8. Who said, See you be not seduced. for ^vmany will come in my name, saying that I am he: and the time is at hand, go not therefore after them.
9. ^bAnd when you shall hear of wars and seditions, be not terrified: these things must first come to pass, but the end is not yet by and by.
10. Then he said to them, Nation shall rise against nation, and, kingdom against kingdom.
11. And there shall be great earth quakes in places, and pestilences and famines, and terrors from heaven, and there shall be great signs.

^vThis was fulfilled 40 years after the death of Christ, the 19th of August, being the very month and day wherein the Babylonians burnt it: from the first building thereof by Salomon 1130 years, from the reedifying thereof under Cyrus, 619 years. Josephus de bel. Jud. li. 7 cap. 10.

TUESDAY Night.

^vMany false prophets and Heretics. See Annot. Matt. 24, Mark 13.

^bThe Gospel for many Martyrs.

The Gospel of Saint Luke

Great persecution of Catholic men.

12. But before all these things they will lay their hands upon you: and persecute you delivering you up into synagogues and prisons, drawing you to kings and presidents for my name.
13. And it shall happen unto you for testimony.
14. Lay up this therefore in you hearts, not to premeditate how you shall answer.
15. For I will give you mouth and wisdom, which all your adversaries shall not be able to resist and gainsay.
16. And you shall be delivered up of your parents and brethren, and kinsmen and friends: and they will put to death of you.
17. And you shall be odious to all men for my name:
18. and a hair of your head shall not perish.
19. In your patience you shall possess your souls.
20. And when you shall see Jerusalem compassed about with an army: then know that the desolation thereof is at hand.
21. Then they that are in Jewry, let them flee to the mountains: and they in the midst thereof, let them depart: and they in the countries, let them not enter into it.
22. For these are the days of vengeance, that all things may be fulfilled that are written.
23. But woe to them that are with child and that give suck in those days. for there shall be great affliction upon the land, and wrath on this people.
24. And they shall fall by the edge of the sword: and shall be led captive into all nations. and Jerusalem shall be trodden of the Gentiles: till the times of the nations be fulfilled.
25. *And there shall be signs in the sun and the moon and the stars: and upon earth distress of nations, for the confusion of the sound of sea and waves,
26. Men withering for fear and expectation, what shall come upon the whole world.
27. For the powers of heaven shall be moved: and then they shall see the Son of man coming in a cloud with great power and majesty.
28. But when these things begin to come to pass, look up and lift up your heads: because your redemption is at hand.
29. And he spake to them a similitude. See the fig tree and all trees:
30. When they now bud forth fruit out of themselves, you know that summer is nigh.
31. So you also when you shall see these things come to pass, know that the kingdom of God is nigh.
32. Amen I say to you, that this generation shall not pass, till all be done.
33. Heaven and earth shall pass: but my words shall not pass.
34. And look well to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness and cares of this life: and that day come upon you suddenly.
35. For as a snare shall it come upon all that sit upon the face of all the earth.
36. Which therefore, praying at all times, that you may be accounted worthy to escape all these things that are to come, and to stand before the Son of man.
37. And going forth, he abode in the mount that is called Olivet.
38. And all the people in the morning went unto him in the temple to hear him.

The Gospel upon the 1st Sunday in Advent.

Solitariness or eremitage (as St. Gregory Nanzian. saith) is a goodly thing, this doth the Mount Carmel of Elias teach, John's desert, and that mount unto which JESUS retired, and was quietly alone with himself. Ser. 26 de amore pauperum

Ex. 32:7
Joel 3:15

ε ινα
καναξιωθητ
ε
See Annot. c.
29:15.

ANNOTATIONS

Chapter 21

4. *Of her penury.*] To offer or give alms of our superfluities is not so acceptable nor meritorious, as to bestow some of that which is of our necessary provision, and which we may hardly spare from ourselves: for, that proceedeth of greater zeal, will, and intention, which be more respected of God than the substance of the gift.

CHAPTER 22

Judas doth sell him to the Jews. 7. After the old Paschal, 12. he giveth to his disciples the bread of life in a mystical sacrifice of his body and blood, for an everlasting commemoration of his Passion. 21. He covertly admonisheth the traitor. 24. Against their ambitious contention he showeth them that the majority of any among them in this world is for their service, as his own also was: 28. and how he will exalt them all in the world to come: 34. foretelling Peter the singular privilege of his faith never failing, 33. and his three negations: 35. and how they shall all now be put to their shifts. 39. And that night after his prayer, with sweating of blood, 42 he is taken of the Jews men, Judas being their captain: yet showing them both by miracle and word, that they could do nothing unto him but by his own permission. 54. Then in the chief Priests house he is thrice denied of Peter; 62. shamefully abused of his keepers, 66. and in the morning impiously condemned of their Council, for confessing himself to be the Son of God.

The PASSION according to St. Luke in these two chapters, is the Gospel at Mass upon Tenebre Wednesday.

Matt. 26:1
Mark 14:1

AND the festival day of the Azymes approached, which is called Pasche:
2. And the chief Priests and Scribes sought how they might kill him: but they feared the people.

3. And Satan entered into Judas that was surnamed Iscariot, one of the Twelve.

4. And he went, and talked with the chief Priests and the Magistrates, how he might betray him to them.

5. And they were glad, and bargained to give him money.

6. And he sought opportunity to betray him apart from the multitudes.

Matt. 16:17
Mark 14:12

7. *And the day of the Azymes came, wherein it was necessary that the Pasche should be killed.

8. And he sent Peter and John, saying, Go and prepare us the Pasche, that we may eat.

9. But they said, Where wilt thou that we prepare it?

10. And he said to them, Behold, as you enter into the city, there shall meet you a man carrying a pitcher of water: follow him into the house into which he entereth,

11. And you shall say to the good man of the house, The Master saith to thee, Where is the inn where I may eat the Pasche with my Disciples?

12. And he will show you a great refectory adorned: and there prepare.

13. And they going, found as he said to them, and prepared the Pasche.

14. And when the hour was come, he sat down, and the twelve Apostles with him.

15. And he said to them, With desire I have desired to eat this Pasche with you before I suffer.

16. For I say to you, that from this time I will not eat it, till it be fulfilled in the kingdom of God.

17. And taking the chalice he gave thanks, and said, Take and divide among you,

18. for I say to you, That I will not drink of the generation of the vine, till the kingdom of God do come.

Matt: 26:26
Mark 14:22
1 Cor. 11:24

19. *And taking bread, he gave thanks, and brake: and gave to them, saying, **THIS IS MY BODY WHICH IS GIVEN FOR YOU.** Do this for a commemoration of me.

20. In like manner the chalice also, after he had supped, saying, **THIS IS THE CHALICE THE NEW TESTAMENT IN MY BLOOD, WHICH SHALL BE SHED FOR YOU.**

Matt: 21
Mark 14:20
John 13:18

21. *But yet behold, the hand of him that betrayeth me, is with me on the table.

22. And the Son of man indeed goeth according to that which is determined: but yet woe to that man by whom he shall be betrayed.

23. And they began to question among themselves, which of them it should be that should do this.

Matt. 10:25
Mark 10:42

24. *And there fell also a contention between them, which of them seemed to be greater.

25. And he said to them, The kings of the Gentiles overrule them: and they that have power upon them, are called beneficial.

26. But you not so: but he that is the greater among you, let him become as the younger: and he that is the leader, as the waiter.

27. For which is greater, he that sitteth at the table, or he that ministereth? is not he that sitteth? but I am in the midst of you, as he that ministereth:

**TENEBRE
Wednesday**

MAUNDY Thursday

∇The Greek is here so plain, that there was very blood in the chalice, shed for us, that Beza saith it is a corruption in the Greek.

See the Annotation upon this place.

The Gospel of Saint Luke

¶Straight after the former loving check and admonition, he promiseth to them all that have been partakers with him of his miseries in this life, greater preeminence in heaven, than any Potentate can have in this world, and therefore that they need not be care of dignity or Supremacy.

THURSDAY Night.

28. And you are they that have remained with me in my tentations.
29. And I dispose to you, as my father disposed to me, a kingdom:
30. That you may eat and drink upon my table in my kingdom, and may ^vsit upon thrones, judging the twelve tribes of Israel.
31. And our Lord said, Simon, Simon, behold Satan hath required to have you for to sift as wheat:
32. **BUT I HAVE PRAYED FOR THEE**, that thy faith fail not: and thou once converted, confirm thy brethren.
33. Who said to him, Lord, with thee I am ready to go both into prison and unto death. Matt. 26:34
34. And he said, *I say to thee, Peter, the cock shall not crow today, till thou deny thrice that thou knowest me. Mark 14:30
35. When I sent you *without purse and scrip and shoes, did you lack anything? But they said, Nothing. Matt. 10:9
Luke 10:4
36. He said therefore unto them, But now he that hath a purse, let him take it, likewise also a scrip: and he that hath not, let him sell his coat, and buy a sword.
37. For I say to you, that yet this that is written, must be fulfilled in me, **And with the wicked was he reputed**. For those things that are concerning me, have an end. Es. 53:12
38. But they said, Lord, Lo two swords here. But he said to them, It is enough.
39. *And going forth he went according to his custom into mount Olivet. And his Disciples also followed him. Matt. 26:36
Mark 14:32
40. And when he was come to the place, he said to them, Pray, lest ye enter into tentation. John 18:1
41. And he was pulled away from them a stones cast: and kneeling he prayed,
42. Saying, Father, if thou wilt, transfer this chalice from me. But yet not my will, but thine be done.
43. And there appeared to him an Angel from heaven, strengthening him. And being in agony, he prayed the longer.
44. And his sweat became as drops of blood trickling down upon the earth.
45. And when he was risen up from prayer, and was come to his Disciples, he found them sleeping for sorrow.
46. And he said to them, Why sleep you? arise, pray, lest you enter into tentation.
47. As he was yet speaking, behold a multitude: and he that was called Judas, one of the Twelve, went before them, and approached to JESUS, for to kiss him.
48. And JESUS said to him, Judas with a kiss dost thou betray the Son of man?
49. And they that were about him, seeing what would be, said to him, Lord, shall we strike with the sword?
50. And one of them smote the servant of the high Priest: and cut off his right ear.
51. But JESUS answering, said, Suffer ye thus far. And when he had touched his ear, he healed him.
52. But JESUS answering said to them that were come unto him, the chief Priests, and magistrates of the temple, and ancients, As it were to a thief are you come forth with swords and clubs?
53. When I was daily with you in the temple, you did not lay hands upon me, but this is your hour, and the power of darkness.
54. And approaching him, they led him to the high Priests house: but Peter followed afar off.
55. And a fire being kindled in the midst of the court, and they sitting about it, Peter was in the midst of them.
56. Whom when a certain wench saw sitting at the light, and had behold him, she said, This fellow also was with him.
57. But he denied her, saying, Woman, I know him not.
58. And after a while another man seeing him, said, And thou art of them. But Peter said, O man I am not.
59. And after the space as it were of one hour, a certain other man affirmed, saying, Verily this fellow also was with him. for he is also a Galilean.
60. And Peter said, Man I know not what thou sayest. And incontinent as he was yet speaking, the cock crew.

61. And our Lord turning looked on Peter. And Peter remembered the word of our Lord, as he had said, That before the cock crow, thou shalt thrice deny me.
 62. And Peter going forth a doors, wept 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, Prophecy, who is it that smote thee?
 65. And blaspheming many other things they said against him.
 66. And when it was day, there assembled the Ancients of the people and chief Priests and Scribes, and they brought him into their council, saying, If thou be Christ tell us.
 67. And he said to them, If I tell you, you will not believe me:
 68. If also I ask, you will not answer me, nor dismiss me.
 69. But from hence forth the Son of man shall be sitting on the right hand of the power of God.
 70. And they all said, Art thou then the son of God? Who said, You say that I am.
 71. But they said, What need we testimony any further? For ourselves have heard of his own mouth.

ANNOTATIONS

Chapter 22

15. *With desire I have desired.*] This great desire he had to eat this Paschal lamb, was not for itself, which he had celebrated many years before: but because he meant immediately after the Paschal of the Law was sacrificed and eaten, to institute the other new Paschal in the oblation and eating of his own body, by which the old Paschal should end, and be fulfilled, and in which the old Testament and Law ceasing, the Kingdom of God (which is the state of the new Testament and of his Church) should begin. For, the very passage from the old Law to the new was in this one supper.

The old Paschal ceaseth and a new is instituted.

17. *Taking the chalice.*] This chalice according to the very evidence of the text itself also, is not the second part of the Holy Sacrament, but that solemn cup of wine which belonged as a libation to the offering and eating of the Paschal lamb. Which being a figure special of the holy Chalice, was there drunken by our Saviour, and given to the Apostles also, with declaration that it should be the last cup of the Law, not to be drunken any more, till it should be drunken new in the kingdom of God, that is to say, in the celebration of the Blessed Sacrament of his blood of the new Testament. And by this place it seemeth very like that the words in St. Matthew, *I will not drink of the fruit of the vine etc.*, were pertaining to this cup of the old Law, and not to the Holy Sacrament, though they be there by repetition or recapitulation spoken after the holy Chalice.

Two cups or chalices at Christ's last supper.

Matt. 26:29

19. *This is my body.*] *Although sense tell thee it is bread, yet it is the body, according to his words. Let faith confirm thee, judge not by sense, after the words of our Lord let no doubt rise in thy mind.* Cyril. mystag. 4. *Of the verity of flesh and blood there is left no place to doubt: by the profession of our Lord himself and by our faith it is flesh and blood in deed. Is not the truth? To them he is untrue, which deny JESUS CHRIST to be true God.* Hilar. li. 8. de Trinity.

The Real Presence.

* *quod daetur*
το διδομενον

19. *Which is given.*] As the former words make and prove his body present, so these words plainly signify, that it is present, as given, offered or sacrificed for us: and being uttered in the *present tense, it signifieth not only that it should afterward be given or offered on the Cross, but that it was then also in the Sacrament given and offered for us. Whereby it is invincibly proved that his Body is present as an host or Sacrifice: and that the making or consecrating thereof must needs be Sacrificing. And therefore the holy Fathers in this sense call it a Sacrifice. *Nasse. erat. 1 de resur.; Leo ser. 7 et 8 de Pass.; Hesychius li. 2 in Levit. c. 8.; Grego. ho. 37 in Evang. et Dial. li 4, c. 59.; Cyrillus Hieros. mystag. 5.; Dionys. Eccl. hier. c. 5.; ep. 7; Igna. ep. 5 ad Smyr; Justinus dial. cum Tryph. circ. med.; Iren. li. 4., c. 32 et 34.; Tertul. de cult, fam et ad uxor. li. 2.; Cypr. ep. ad Cecil. et de Caen. Do; Euseb. Demonst. evang. li. 1 c. 10; Nazian. orat et cont. Julianu.; Chryst. ho. 83 in 26 Matt. et li. 6 de Sacerd.; Abros. li. 4 de Sacram. c. 6 et li. 1 Offic. c. 48; Hiero. in ep ad Hedib. q 2 et ad Euagr. ep 126 to 3.; August in psal. 33 conc. 1, et alibi saepe. Graci omnes in 9 Hebr. et Primasius. Conc. Nic. 1. can. 14; Ephes. ad Nestor; Constantinop. 6 can. 32.; Nicen. 2 act. 6 to 3.; Lateran, Constant, Flor; Trid.*

Christ sacrificed his body and blood in Sacrament at his supper.

Cyril. Alen.
anathem. 11.

The Sacrifice of the Altar.

19. *Do this.*] In these words the holy Sacrament of Order is instituted, because power and commission to do the principal act and work of Priesthood, is given to the Apostles: that is, to do that which Christ then did concerning his body: which was, to make and offer his body as a sacrifice for us and for all that have need of Sacrifice, and to give it to be eaten as Christ's body sacrificed, to all faithful. For as the Paschal lamb was first sacrificed, and then eaten: so was his body: and thus to do he here giveth commission and authority to the Apostles, and to all Priests which be their successors in

The Apostles are made Priests, and the Sacrament of holy Orders instituted.

The Gospel of Saint Luke

this matter. *Dionys. cal. Hierar. c. 3.; Iren. li. 4, c. 32.; Cypr. op. ad. Cecil.; Chrys. ho. 17 in ep. ad Hebr.; Ambros. in Ps. 18 & in c. 10 ad Hebr.*

A commemorative sacrifice is a true sacrifice, no less than the prefigurative sacrifices were true sacrifices.

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

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 form of his Sacrifice upon the cross. Of which one oblation on the cross, not only all other sacrifices of the law were figures, but this also: though this in a more high, mystical, and marvelous sort than any other, for in them Christ's death was signified as by resemblance and similitudes of external creatures and bodies of brute beasts. But in this of the New Testament, his body visibly sacrificed on the cross, in and by the self same body sacrificed and immolated in Sacrament and under the shapes of bread and wine, is most nearly and perfectly resembled: and therefore this is most properly commemorative, as most nearly expressing the very condition, nature, efficacy, sort, and substance of that on the cross. For which the holy fathers call it the very self same sacrifice (though in other manner) which was done on the cross, as it is the self same thing, that is offered in the sacrament, and on the cross. Whereby you may see the perversity of the Protestants or their ignorance, that think it therefore not to be Christ's body, because it is a memory of his body or a figure of his body upon the cross: nor to be a true sacrifice, because it is a commemorative sacrifice. For as the thing that more lively, nearly, and truly resembleth or representeth, is a better figure than that which shadoweth it afar off: so this his body in the Sacrament, is more perfectly a figure of Christ's body and sacrifice, than any other. Christ himself the Son of God is a figure and character of his father's person, being yet of the self same substance and Christ's body transfigured on the holy Mount, was a figure and resemblance of his person glorified in heaven, even so is his body in the Sacrament to a faithful man that knoweth by his belief grounded on Christ's own word, that in the one form is his body, in the other his blood, the most perfect representation of his death that can be. As for the sacrifice, it is no less a true sacrifice, because it is commemorative of Christ's Passion: then those of the old Testament were the less true, because they were prefigurative, for that is the condition annexed to all Sacrifice of every Law, to represent Christ's Passion.

Ambrose in 10 Hebr. Chrysostom ho. 17 in ep. ad Hebr.

Both Testaments dedicated in blood.

20. *The new Testament in my blood.*] Moses took the blood of the first sacrifice that was made after the giving of the Law *Exod. 24*, and with blood confirmed the covenant and compact betwixt God and his people, and so dedicated the *old Testament*, which without blood (saith St. Paul) was not dedicated. Moses put that blood also into a standing piece, and sprinkled all the people, etc., with the same, and said these formal words, *This is the blood of the covenant* etc. or (as it is read in St. Paul) *of the Testament which God hath delivered unto you*. Unto all which, Christ in this action about the second part of this his sacrifice, in every of the Evangelists most clearly alludeth, expressing that the *new Testament* is begun and dedicated in his blood in the Chalice, no less than the old was dedicated, begun, and ratified in that blood of calves contained in the goblet of Moses, with which his own blood he sprinkled inwardly his Apostles as the first fruits of the new Testament, imitating the words of Moses, and saying, *This is the Chalice of the new Testament* etc.: which the other Evangelists spake more plainly, *This is my blood of the new Testament*.

Hebrews 9:20

The external religion of the new Testament principally in the sacrifice of the altar.

By all which it is most certain that Christ's blood in the Chalice, is the blood of Sacrifice, and that in this sacrifice of the altar consisteth the external religion and proper service of the new Testament, no less than the sovereign worship of God in the old Law did consist in the sacrifices of the same. For though Christ's sacrifice on the Cross and his blood shed for us there, be the general price, redemption, and satisfaction for us all, and is the last and perfect sealing or confirmation of the new law and Testament: yet the service and Sacrifice which the people of the new Testament might resort unto, could not be that violent action of the Cross, but this on the Altar, which by Christ's own appointment is and shall be the eternal office of the new Testament, and the continual application of all the benefits of his Passion unto us.

The chalice shed for us, must needs signify, the blood therein, not wine, and the same sacrificed.

20. *Which shall be shed.*] It is much to be observed that the relative, *which*, in these words is not governed or ruled (as some would perhaps think) of the noun *blood*, but of the word *chalice*, which is most plain by the Greek. Which taketh away all cavillations and shifts from the Protestants, both against the Real Presence and the true Sacrificing. For it showeth evidently, that the blood as the contents of the chalice, or as in the chalice, is shed for us (for so the Greek readeth in the present tense) and not only as upon the cross. And therefore as it followeth thereof invincibly, that it is no bare figure, but his blood in deed, so it ensueth necessarily, that it is a Sacrifice, and propitiatory, because the chalice (that is the Blood contained in the same) is shed for our sins. For all that know the manner of the Scriptures speeches, know also that this, *Blood to be shed for sin*, is to be sacrificed for propitiation or for pardon of sins. And this text proveth all this so plainly, that *Beza turneth himself roundly upon the Holy Evangelist, charging him with solecism or false Greek, or else that the words (which yet he confesseth to be in all copies Greek and Latin) are thrust into the text out of some other place: which he rather standeth upon than that St. Luke should speak incongruously in so plain a matter. And therefore he saith plainly that it cannot be truly said neither of the chalice itself nor of the contents thereof: which

calix qui the chalice which to ποτηριον το εκχυννομενον

Beza condemneth the Gospel itself of falsehood and impossibility.

* Annot. no. Test. 1556.

is in deed to give the lie to the blessed Evangelist, or to deny this to be Scripture. So clear is the Scripture for us, so miserable slights and shifts is falsehood put unto, God be thanked.

24. *Contention.*] The Apostles perceiving Christ's departure from them and his kingdom to be near, as infirm men and not yet endued with the spirit of God, began to have emulations and cogitations of superiority one over another: which our Master represeth in them by exhortation to humility and by his own example, that being their Lord, yet so lately served them: not forbidding Majority or Superiority in them, but pride, tyranny, and contempt of their inferiors.

31. *Simon, Simon.*] Lastly to put them out of doubt, he calleth Peter twice by name, and telling him the Devil's desire to sift and try them all to the uttermost (as he did that night) saith that he hath specially prayed for him, to this end that his faith should never fail, and that he being once converted, should after that forever confirm, establish or uphold the rest in their faith. Which is to say, that Peter is that man whom he would make Superior over them and the whole Church. Whereby we may learn that it was thought fit in the providence of God, that he who should be the head of the Church, should have a special privilege by Christ's prayer and promise, never to fail in faith, and that none other either Apostle, Bishop, or priest may challenge any such singular or special prerogative either of his Office or person, otherwise then joining in faith with Peter and by holding of him. The danger (saith St. Leo) was common to all the Apostles, but our Lord took special care of Peter, that the state of all the rest might be more sure, if the head were invincible: God so dispensing the aid of his grace, that the assurance and strength which Christ gave to Peter, might redound by Peter to the rest of the Apostles. St. Augustine also: Christ praying for Peter, prayed for the rest, because in the Pastor and Prelate the people is corrected or commended. And St. Ambrose writeth, that Peter after his tentation was made Pastor of the Church, because it was said to him, *Thou being converted, confirm thy brethren.*

Neither was this the privilege of St. Peter's person, but of his Office, that he should not fail in faith but ever confirm all other in their faith. For the Church, for whose sake that privilege was thought necessary in Peter the Head thereof, was to be preserved no less afterward, then in that Apostle's time.

Whereupon all the Fathers apply this privilege of not failing and of confirming other in faith, to the Roman Church and Peter's successors in the same. To which (saith St. Cyprian) infidelity or false faith cannot come. And St. Bernard saith writing to Innocent Pope, against Abaliardus the Heretic, we must refer to your Apostleship all the scandals and perils which may fall, in matter of faith specially. For there the defects of faith must be helped, where faith can not fail. For to what other See was it ever said, *I have prayed for thee Peter, that thy faith do not fail?* So say the Fathers, not meaning that none of Peter's seat can err in person, understanding, private doctrine or writings, but that they cannot nor shall not ever judicially conclude or give definitive sentence for falsehood or heresy against the Catholic faith, in their Consistories, Courts, Councils, decrees, deliberations or consultations kept for decision and determination of such controversies, doubts, or questions of faith as shall be proposed unto them: because Christ's prayer and promise protecteth them therein for confirmation of their brethren.

And no marvel that our Master would have his Vicar's Consistory and Seat infallible, seeing even in the old Law the high Priesthood and Chair of Moses wanted not great privilege in this case, though nothing like the Church's and Peter's prerogative. But in both, any man of sense may see the difference between the person, and the Office, as well in doctrine as life. Liberius in persecution might yield. Marcellinus for fear might commit Idolatry, Honorius might fall to Heresy, and more than all this, some Judas might creep into the Office: and yet all this without prejudice of the Office and Seat, *in which* (saith St. Augustine) *our Lord hath set the doctrine of truth*, Caiphaz by privilege of his Office prophesied right of Christ, but according to his own knowledge and faith, knew not Christ.

The Evangelists and other penners of Holy Writ, for the execution of that function had the assistance of God, and so far could not possibly err: but that Luke, Mark, Solomon or the rest might not err in other their private writings, that we say not. It was not the personal wisdom, virtue, learning, or faith of Christ's Vicars, that made St. Bernard seek to Innocent the Third: St. Augustine and the Bishops of Africa to Innocent the First, and to Celestinus, *ep. 90, 92, 93* St. Chrysostom to the said Innocent: St. Basil to the Pope in his time *ep. 52*: St. Jerome to Damascus *ep. 57, 58 to 3*. but it was the prerogative of the Office and higher degree of Vocation, and Christ's ordinance, that would have all Apostles and Pastors in the world, for their confirmation in faith and ecclesiastical regiment, depend on Peter. The lack of knowledge and humble acceptation of which God's providence that is, that one is not honored and obeyed of all the brotherhood, is the cause of all Schisms and Heresies, saith St. Cyprian. A point of such importance, that all the Twelve being in Apostleship like, Christ would yet for the better keeping of unity and truth, have one to be head of them all, that a head being once appointed, occasion of Schism might be taken away, saith St. Jerome. *li. 1. adv. Jouinian. 6 et 4.*

Ambition

Peter's faith shall never fail.

The Roman faith of Peter's successors can not fail.

Popes may err personally, not judicially or definitively.

The learned Fathers sought to the Bishop of Rome for resolution of doubts.

*Serm 1
Assump. ad
Pontif.
Li q. Novi
Test. q. 78 to
4*

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

Deut. 17

*Aug. ep. 166
in fiomine.*

*Bernardus ep.
190.
Chrys. ep. 1
and 2.*

*Cypr. ep. 55.
nu. 2.*

The Gospel of Saint Luke

CHAPTER 23

The Jews accuse him to Pilate the Gentile: 4. Who seeking earnestly to deliver him specially after that Herod sent him back, 17. they not only prefer the murderer Barabbas, but also cry, CRUCIFY HIM!. 26. In the way to Calvary he foretelleth the women that lamented upon him, the horrible destruction of their Jerusalem. 12. Upon the cross he is between two thieves, 35 scorned of the Jews, 36. of the soldiers, 39. and of one of the thieves, 40. but even there confessed of one of these, 44. and after his death (because of the great miracles concurring) also of the Centurion, 48. yea and of the whole multitude, 50. and finally he is buried honorably.

GOOD FRIDAY

AND all the multitude of them rising up, led him to Pilate.
2. And they began to accuse him, saying, We have found this man subverting our nation, and prohibiting to give tributes to Caesar, and saying that he is Christ the king.
3. And Pilate asked him, saying, Art thou the king of the Jews?
4. But he answering said, Thou sayest. And Pilate said to the chief Priests and multitudes, I find no cause in this man.
5. But they were more earnest, saying, He stirreth the people teaching throughout Jewry, beginning from Galilee even hither.
6. But Pilate hearing Galilee, asked if the man were of Galilee.
7. And when he understood that he was of Herod's jurisdiction, he sent him back to Herod, who was also himself at Jerusalem in those days.
8. And Herod seeing JESUS, was very glad, for he was desirous of a long time to see him, for because he heard many things of him: and he hoped to see some sign wrought by him.
9. And he asked him in many words. But he answered him nothing.
10. And there stood the chief Priests and the Scribes constantly accusing him.
11. And Herod with his army set him at naught: and he mocked him, putting on him a white garment, and sent him back to Pilate.
12. And Herod and Pilate were made friends that day. for before they were enemies one to another.
13. And Pilate calling together the chief Priests and magistrates, and the people,
14. Said to them, You have presented unto me this man, as averting the people, and behold I examining him before you, have found no cause in this man of those things wherein you accuse him.
15. No, nor Herod neither. for I sent you to him, and behold, nothing worthy of death is done to him.
16. I will chasten him therefore and dismiss him.
17. And he of necessity had to release unto them upon the feast day, one.
18. But the whole multitude together cried out, saying, Dispatch him, and release us Barabbas.
19. Who was for a certain sedition made in the city and murder, cast into prison.
20. And Pilate again spake to them, desirous to release JESUS.
21. But they cried again, saying, Crucify, crucify him.
22. And he the third time said to them, Why, what evil hath this man done? I find no cause of death in him. I will correct him therefore and let him go.
23. But they were instant with loud voices requiring that he might be crucified. And their voices prevailed.
24. And Pilate adjudged their petition to be done.
25. And he released unto them him that for murder and sedition had been cast into prison, whom they demanded: but JESUS he delivered to their pleasure.
26. And when they led him, they took one Simon of the Cyrene coming from the country: and they laid the cross upon him to carry after JESUS.
27. And there followed him a great multitude of people, and of women which bewailed and lamented him.

Matt. 27:1, 11.
Mark 15:1
John 18:27

28. But JESUS turning to them, said, Daughters of Jerusalem, weep not upon me, but weep upon yourselves, and upon your children.

29. For behold the days shall come, wherein they will say, Blessed are the barren, and the wombs that have not borne, and the paps that have not given suck.

Os. 10:8 30. ***Then shall they begin to say in the mountains, Fall upon us: and to the hills, Cover us.***

31. For if in the green wood they do these things, in the dry what shall be done?

32. And there were led also other two malefactors with him, to be executed.

33. And after they came to the place which is called Calvary, there they crucified him: and the thieves, one on the right hand, and the other on the left.

34. And JESUS said, Father, forgive them, for they know not what they do. But they dividing his garments, did cast lots.

beholding, 35. And the people stood 'expecting,' and the princes with them derided him, saying, Others he hath saved, let him save himself, if this be Christ, the elect of God.

36. And the soldiers also mocked him coming to him, and offering him vinegar, saying,

37. If thou be the king of the Jews, save thyself.

38. And there was also a superscription written over him in Greek, and Latin, and Hebrew letters: **THIS IS THE KING OF THE JEWS.**

39. And one of those thieves that were hanged, blasphemed him, saying, If thou be Christ, save thyself, and us.

40. But the other answering, rebuked him, saying, Neither dost thou fear God, where thou art in the same damnation?

41. And we in deed justly, for we receive worthy of our doings: but this man hath done no evil.

42. And he said to JESUS, Lord, remember me when thou shalt come into thy kingdom.

43. And JESUS said to him, Amen I say to thee: this day thou shalt be with me in paradise.

44. And it was almost the first hour: and there was made darkness upon the whole earth until the ninth hour.

45. And the ^vsun was darkened: and the veil of the temple was rent in the midst.

Ps. 30:6 46. And JESUS crying with a loud voice, said, ***Father, into thy hands I commend my spirit. And saying this, he gave up the ghost.***

47. And the Centurion seeing that which was done, glorified God, saying, In deed this man was just.

48. And all the multitude of them that were present together at that sight, and saw the things that were done, returned knocking their breasts.

49. And all his acquaintance stood afar off: and the women that had followed him from Galilee, seeing these things.

Matt. 27:57
Mark 15:43
John 19:38 50. *And behold a man named Joseph, which was a Senator, a good man and a just, 51. he had not consented to their counsel and doings, of Arimathea a city of Jewry, who also himself expected the kingdom of God.

52. This man came to Pilate, and asked the body of JESUS.

53. And taking it down, wrapped it in sindon, and laid him in a monument hewed of stone, wherein never yet any man had been laid.

54. And it was the day of Parasceve, and the Sabbath drew near.

55. And the women that were come with him from Galilee, following after, saw the monument, and how his body was laid.

56. And returning they prepared spices and ointments: and on the Sabbath they rested according to the commandment.

^vThis eclipse was seen and wondered at as a thing above nature, of Dionysius Areopagita at Thebes, when he was yet a Pagan. Dionys. ep. ad Polycarp. et. ep. ad Apollophane.

ANNOTATIONS

Chapter 23

34. *Forgive them.*] A perfect example of charity in our Saviour praying for his crucifiers, which the first martyr St. Steven did follow, *Acts 7*: and the prayers of both were heard: Christ's prayer taking effect in the Centurion and others, Steven's in Paul.

The Gospel of Saint Luke

The good Thief.

43. *In Paradise.*] Thou mayest not hereupon differ thy conversation or amendment presuming of grace at the last hour of thy life, nor look to have salvation by faith and confession of Christ without good works, not to go straight to heaven without satisfaction, penance, or punishment for thy former sins and life ill spent, nor challenge security and certain knowledge of thy salvation. For this good thief's cause is not common, but a rare example of mercy and prerogative. But for the first point, learn only not to despair, though thou hast been ill to the last moment of thy life, for the second, that faith, hope, and charity, repentance, and good will be sufficient, and good works not required, where for want of time and opportunity they cannot be had. For the third, that Christ gave to this happy man for his zealous confession of him and reprehending his fellow, not only remission of his sins, but also by extraordinary grace, a pardon of all penance and satisfaction due either in this life or the next for the same, even as the holy Church by his example and commission giveth pardons also to some of her zealous children, or all punishment due for their offenses, and such go straight to heaven. Lastly, that every one hath not a revelation of his salvation as this man had, and therefore cannot be so sure as he was.

Pardon of due penance and satisfaction.

53. *Wherein never.*] As in the womb of MARY none was conceived before nor after him, so in this monument none was laid before nor after him: which prerogative (no doubt) was of God's providence, this Joseph no less abstaining afterward to be buried in it, then the other Joseph from copulation with the mother of our Lord. *St. Augustine.*

Visiting the Sepulchre, or Sepulchres.

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

CHAPTER 24

Devout women not finding his body in the Sepulchre, 4. Angels tell them that he is risen according to his own prediction: 9. Yet the Apostles will not believe it, 12. but neither Peter findeth his body there. 13. He walketh with two Disciples declaring all this unto them out of the Scriptures, and is known of them by breaking of bread. 16. The same day he appeareth to the Eleven and others being together, is felt of them; and eateth with them, finally teaching them out of the Scriptures not only of his Passion and Resurrection, 47. but also of his Catholic Church, 49. he promiseth the Holy Ghost to confirm them, 50. and so ascendeth into heaven.

EASTER DAY

^vThat is, first after the Sabbath, which is (saith St. Jerome, q. 4 ad hedib.) dies Dominica, our Lord's day, wherein he arose. For the week is divided into the Sabbath, and the 1,2,3,4,5,6 of the Sabbath and the Apostle (1 Cor. 16:2) commanded a collection of money to be made on the first of the Sabbath, whereby we learn, both the keeping of Sunday, and the Church's count of days by the 2,3,4 of the Sabbath, to be Apostolical. Which St. Sylvester afterward named 1,3,4 feriam etc. Breviar. Roman. December 11.

AND in the first of the Sabbath very early they came to the monument, carrying the spices which they had prepared.

2. And they found the stone rolled back from the monument.
3. And going in, they found not the body of our Lord JESUS.
4. And it came to pass: as they were astonished in their mind at this, behold two men stood beside them in glistening apparel.
5. And when they feared and cast down their countenance toward the ground, they said unto them, Why seek you the living with the dead?
6. He is not here, but is risen. remember how he spake to you, when he yet was in Galilee, saying,
7. *That the Son of man must be delivered into the hands of sinners and be crucified, and the third day rise again.
8. And they remembered his words.
9. And going back from the monument, they told all these things to those eleven, and to all the rest.
10. And it was Mary Magdalene, and Joan, and Mary of James, and the rest that were with them, which said these things to the Apostles.
11. And these words seemed before them as dotage, and they did not believe them.
12. But *Peter rising up ran to the monument: and stooping down he saw the linen clothes lying alone, and went away marveling with himself at that which was done.
13. ^b*And behold, two of them went the same day into a town which was the space of sixty furlongs from Jerusalem, named Emmaus.
14. And they talked betwixt themselves of all those things that had chanced.

Matt. 28:1
Mark 16:1
John 20:1

Luke 9:22

John 20:3

Mark 16:13

15. And it came to pass: while they talked and reasoned with themselves, JESUS also himself approaching went with them.

16. But their eyes were held that they might not know him.

17. And he said to them, What are these communications that you confer one with another walking, and are sad?

18. And one whose name was Cleophas, answering, said to him, Art thou only a stranger in Jerusalem, and hast not known the things that have been done in it, these days?

19. To whom he said, What things? And they said, concerning JESUS of Nazareth, who was a man a Prophet, mighty in work and words before God and all the people.

20. And how our chief Priests and Princes delivered him into condemnation of death, and crucified him.

21. But we hoped that it was he that should redeem Israel: and now besides all this, today is the third day since these things were done.

22. But certain women also of ours, made us afraid: who before it was light, were at the monument.

23. And not finding his body, came, saying that they saw a vision also of Angels, who say that he is alive.

24. And certain men of ours went to the monument: and they found it so as the women said, but him they found not.

25. And he said to them, O foolish, and slow of heart to believe, in all things which the Prophets have spoken.

26. Ought not Christ to have suffered these things, and so to enter into his glory?

27. And beginning from Moses and all the Prophets, he did interpret to them in all the scriptures the things that were concerning him.

28. And they drew nigh to the town whither they went: and he made semblance to go farther.

29. And they forced him, saying, Tarry with us, because it is toward night, and the day is now far spent. And he went in with them.

30. And it came to pass, whiles he sat at the table with them, he took bread, and blessed and brake, and did reach to them.

31. And their eyes were opened, and they knew him: and he vanished out of their sight.

32. And they said one to the other, Was not our heart burning in us, whiles he spake in the way, and opened unto us the scriptures?

33. And rising up the same hour they went back into Jerusalem: and they found the eleven gathered together, and those that were with them, saying,

34. That our Lord is risen in deed, and hath appeared to Simon.

35. And they told the things that were done in the way: and how they knew him in the breaking of bread.

36. *And whiles they speak these things, JESUS stood in the midst of them, and he saith to them, Peace be to you: it is I. fear not.

37. But they being troubled and frighted, imagined that they saw a spirit.

38. And he said to them, Why are you troubled, and cogitations arise into your hearts?

39. See my hands, and feet, that it is I myself. handle, and see: for a spirit hath not flesh and bones, as you see me to have.

40. And when he had said this, he showed them his hands and feet.

41. But they yet not believing and marveling for joy, he said, Have you here anything to be eaten?

42. But they offered him a piece of fish broiled, and a honey comb.

43. And when he had eaten before them, taking the remains he gave to them.

44. And he said to them, These are the words which I spake to you, when I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the Prophets, and the Psalms, of me.

45. Then he opened their understanding, that they might understand the Scriptures.

46. and he said to them, That so it is written, and so it behooved Christ to suffer, and to rise again from the dead the third day:

47. ^vAnd penance to be preached in his name and remission of sins unto all nations, beginning from Jerusalem.

Mark 16:14
John 20:19

^b The Gospel upon Monday in Easter Week.

The Gospel upon Tuesday in Easter Week.

^vAs he shall be Anathema (saith St. Aug.) which preacheth that Christ neither suffered nor rose again, because we learn by the Gospel, That it behooved Christ to suffer and to rise again the third day: so he shall also be Anathema, whosoever preacheth the Church to be elsewhere then in the communion of all nations: because by the self same Gospel we

The Gospel of Saint Luke

learn in the words next following, and penance to be preached in his name and remission of sins throughout the nations. August. ep.48

ASCENSION DAY

48. *And you are witnesses of these things.
 49. And I send the promise of my Father upon you: but you, tarry in the city, till you be endued with power from on high.
 50. And he brought them forth abroad into Bethania: and lifting up his hands he blessed them.
 51. *And it came to pass, whiles he blessed them, he departed from them, and was carried into heaven.
 52. And they adoring went back into Jerusalem with great joy:
 53. And they were always in the temple praising and blessing God.

Acts 1:8, 2:1

Mark 16:19
 Acts 1:9

ANNOTATIONS

Chapter 24

The Blessed Sacrament in one kind.

30. *Took bread.*] The Fathers in diverse places take this to be meant of the Blessed Sacrament. *Author operis imperf. ho. 17.* St. Augustin *li. 3 de consensu Evang. c. 25 & ser. 140 de temp. & ep. 59 ad Paulinum q. 8.* Paulinus himself in the next epistle before that, among St. Augustines, Venerable Bede also upon this place. Theophylacte upon this place. And that it should be meant of the holy Sacrament, the form of solemn taking the bread into his hands, blessing it, breaking it, and teaching it to his disciples (exceedingly proper to the consecration, and common to none other vulgar benediction, nor anywhere used but in Christ's miraculous multiplying the loaves) and the singular effect in notifying Christ unto them, do prove. And if it be the Sacrament (as it is most probable) then is it an evident example and warrant of ministration in one kind.

The Catholic or universal Church.

47. *Penance to be preached.*] He showed unto them out of the Scriptures, not only the things that were now accomplished in himself, but also that were yet to come about his Church: as, where it should begin, to wit, at Jerusalem: and how far it should go, to wit, to all nations: that he might not suffer us (saith St. Augustine) to err neither in the bridegroom nor in the bride. For this maketh manifestly against all Heretics and Schismatics, that they set up new churches in particular countries, drawing the people from the foresaid only true Church, which from Jerusalem so groweth *over all nations, till the end of the world come.

De unit. Ec. c. 10.

*Matt. 24:14.

Christ blessed diverse ways.

50. *Blessed them.*] Christ our high priest, *prefigured specially therein by Melchisedec, often gave his blessing to his: sometimes by words, as, *Peace be to you:* sometimes by imposing his hands: and now here by lifting up his hands over his Disciples as it were for his farewell. In what form, the Scripture doth not express, but very like it is that in form of the cross, as Jacob the Patriarch blessed his nephews for signification of Christ's benediction, for now the cross began to be glorious among the faithful, and the Apostles (as it is most certain *by the fathers which call it an ancient tradition) used that sign for an external note of benediction. Yea St. Augustine saith (*in Ps. 30 Conc. 3.*) that Christ himself not without cause would have his sign to be fixed in our foreheads as in the seat of shamefastness, that a Christian man should not be ashamed of the reproach to Christ, and what form can a Christian use rather to bless himself or others, than that which was dedicated in Christ's death, and is a convenient memorial of the same? Howsoever it be, that the Bishops and Priests of God's Church bless with an external sign, no man can reprehend, being warranted by Christ's own example and action.

*Heb. 7:6
 John 20:21,
 26

Mark 10:16
 Gen. 48:14

Blessing with the sign of the cross.

*Tertul. de coron. milit. nu. 3
 Basil. de Sp. Sanct. v. 27.

The Argument of St. John's Gospel

St. John's Gospel may be divided into four parts.

The first part is of the acts of Christ before his solemn manifestation of himself, while John Baptist was yet baptizing: Chapters 1, 2, 3 and 4.

The second, of his acts in Jewry (having now begun his solemn manifestation in Galilee, Matt. 4:12) the second Easter or Pasche of his preaching: Chap. 5. For the first Pasch, we had in the first part, Chap. 2:13: *And the Pasch of*the Jews was at hand.* And that feast whereof we have in this second part, Chap. 5:1: *After this there was a festival day of the Jews,* is thought of good Authors, to be the feast of Pasch.

The third part is of his acts in Galilee, and in Jewry about the third Pasche, and after it: Chap. 6 to the 12. For so we have Chap. 6:4: *And Pasche the festival day of*the Jews was at hand.*

The fourth Pasche (which we have in the end of Chap. 11:55: *And the Pasch of*the Jews was at hand*) that is to say, of the Holy Week of his Passion in Jerusalem: Chap. 12 unto the end of the book.

By which division it is manifest, that the intent of this Evangelist writing after the other three, was, to omit the acts of Christ in Galilee, because the other three had written them at large: and to report his acts done in Jewry, which they had omitted.

And this he doth, because Jewry with Jerusalem and the Temple, being the principal part of the country, there abode the principal of the Jews, both for authority, and also for learning in the Law or knowledge of the Scriptures. And therefore that was the place, where our Lord JESUS finding in the Head itself and in the leaders of the rest, such willful obstinacy and desperate resistance, as the Prophets had foretold, did by this occasion, much more plainly than in Galilee, both say and prove, at sundry times, even every year of his preaching, himself to be the CHRIST that had been so long promised unto them, and expected of them: and the same CHRIST to be not only a man, as they imagined, but also the natural, consubstantial, and coeternal Son of God the Father, who now had sent him. Therefore these were the words and deeds that served best the purpose of this Evangelist, being, to show the glory and excellency of this person JESUS, that thereby the Gentiles might see, how worthily Jerusalem and the Jews were reprobated, who had refused yea and crucified such an one: and how well and to their own salvation themselves might do, to receive him and to believe in him. For this to have been his purpose, himself declareth in the end, saying: *These are written that you may believe that JESUS is CHRIST the son of God: and that believing, you may have life in his name.*

And hereupon it is, that St. Jerome writeth this in his life: *John the Apostle, ^awhom JESUS loved very much, the ^bson of Zebedee the ^bbrother of James the Apostle ^cwhom Herod after our Lord's Passion beheaded, last of all wrote the Gospel, at the request of the Bishops of Asia, against Cerinthus, and other Heretics, and specially against the assertion of the Ebionites then rising who say that Christ was not before MARY. Whereupon also he was compelled to utter his Divine Nativity.* Of his three Epistles, and of his Apocalypse, shall be said in their own places.

It followeth in St. Jerome, that *In the second persecution under Domitian, fourteen years after the persecution of Nero he was exiled into the isle Patmos. But after that Domitian was slain, and his acts for his passing cruelty repealed by the Senate: under Nerua the Emperor he returned to Ephesus, and there continuing unto the time of Traiane the Emperor, he founded and governed all the Churches of Asia, and worn with old age, he died the threescore and eightieth year after the Passion of our Lord, and was buried besides the same city.*

Whose excellency the same holy Doctor thus briefly describeth. li. 1
Advers. Jouinianum.

*This speech very common in this Gospel, as appeareth by the places here marked, declareth that he writeth to the Gentiles.

Iren. li. 2 c.
39.

John 20:31.

Hier. in Catal.

^aJohn 21:20

^bMatt. 4:21

^cActs 13:2

The Gospel of Saint Luke

John the Apostle, one of our Lord's Disciples, who was the youngest among the Apostles, and whom the faith of Christ found a virgin, remained a virgin, and therefore is ^amore loved of our Lord, and lieth upon the breast of JESUS: and that which Peter durst not ask, ^ahe desireth him to ask: and after the resurrection, when Mary Magdalen had reported that our Lord was risen again, both of them ran to the Sepulchre, ^bbut he came thither first: and when they were in the ship and fished in the Lake of Genesareth, JESUS stood on the shore, neither did the Apostles know whom they saw: ^conly the virgin knoweth the virgin, and saith to Peter; It is our Lord: This John was both an Apostle, and Evangelist, and Prophet: and Apostle, because he wrote to the Churches as a Master: and Evangelist because he compiled a book of the Gospel, which (except Matthew) none others of the twelve Apostles did: a Prophet, for he saw in the isle of Patmos the Apocalypse, containing infinite mysteries of things to come. Tertullian also reporteth, that at Rome being cast into a barrel of hot boiling oil, he came forth more pure and fresher or livelier, than he went in. Yea and his Gospel itself much differeth from the rest. Matthew beginneth to write as of a man: Mark of the prophecy of Malachi and Esay: Luke of the Priesthood of Zachary: the first hath the face of a man, because of the genealogy: the second the face of a lion, for the voice of one crying in the desert: the third the face of a calf, because of the Priesthood. But John as an Eagle flieth to the things on high, and mounteth to the Father himself saying: in the beginning was the WORD, and the WORD was with God, and God was the WORD. — Thus far St. Jerome.

^a John 13:23-24 & c. 21:20

^b John 20:4

^c John 21:7

Upon this Gospel there are the famous commentaries of St. Augustine called *Tractatus in Evang. Ioan. to. 9.* and twelve books of St. Cyril's commentaries.

The Gospel of St. John

CHAPTER 1

The preface of the Evangelist, commending Christ (as being God the Son Incarnate) to the Gentiles, and setting out the blindness of the Jews in not receiving him. 19. Then, the testimony of John Baptist, first to the solemn legacy of the Jews: 29. secondly, when he saw JESUS come to him: 35. thirdly, to his own Disciples also, passing them over from himself to JESUS. Who made it plainer to them that he is Christ, 40. and so began he also to have Disciples.

IN the beginning, was the WORD, and the WORD was with God, and God was the WORD.

2. This was in the beginning with God.

3. All things were made by him: and without him was made 'nothing'. That which was made,

4. In him was life, and the life was the light of men:

5. And the light shineth in darkness, and the darkness did not comprehend it.

6. There was a man sent from God, whose name was John.

7. This man came for testimony: to give testimony of the light, that all might believe through him.

8. He was not the light, but to give testimony of the light.

9. It was the true light, which lighteneth every man that cometh into this world.

10. He was in the world, and the world was made by him, and the world knew him not.

11. He came into his own, and his own received him not.

12. But as many as received him, he gave them power to be made the sons of God, to those that believe in his name.

13. Who, not of blood, not of the will of flesh, nor of the will of man, but of God are born.

14. **AND THE WORD WAS MADE FLESH**, and dwelt in us (and we saw the glory of him, glory as it were of the only begotten of the Father) full of grace and verity.

15. John giveth testimony of him, and crieth saying, This was he of whom I spake, He that shall come after me, ^vis made before me: because he was before me.

16. And of his fullness all we have received, and grace for grace.

17. For the law was given by Moses, grace and verity was made by JESUS Christ.

18. God no man hath seen at any time: the only begotten Son which is in the bosom of the father, he hath declared.

19. ^bAnd this is Johns testimony, when the Jews sent from Jerusalem Priests and Levites to him, that they should ask him, Who art thou?

20. And he confessed, and did not deny and he confessed, That I am not CHRIST.

21. And they asked him, What then? Art thou ^{*}Elias? And he said, I am not. ^vArt thou ^{*}the Prophet? and he answered, No.

22. They said therefore to unto him, Who art thou, that we may give an answer to them that sent us? what sayest thou of thyself?

23. He said, ***I am the voice of one crying in the desert, make straight the way of our Lord, as Esay the Prophet said.***

24. And they that were sent, were of the Pharisees.

25. And they asked him, and said to him, Why then dost thou baptize, if thou be not Christ, nor Elias, nor the Prophet?

26. ^{*}^vJohn answered them, saying, I baptize in water: but there hath stood in the midst of you whom you know not.

27. The same is he that shall come after me, that is made before me: whose latchet of his shoe I am not worthy to unloose.

28. These things were done in Bethania beyond Jordan, where John was baptizing.

The 1st part:

THE ACTS of Christ before his manifestation whiles John Baptist was yet baptizing.

The Gospel at the third Mass upon Christmas day. And every day at the end of Mass.

ET VERBUM CARO FACTUM EST.

^vHe is preferred and made of more dignity and excellency than I, because he was before me and all things, eternal God.

The Gospel upon the 3rd Sunday in Advent.

^vBy like the Jews' ignorantly understood not the place in Deuteronomy of Christ, and therefore they ask also whether he be the Prophet there spoken of. See also c. 7:40.

^vHe doth often here signify the great difference of his baptism and of Christ's, as of his person and Christs. See Annot. Matt. 3.

nothing that was made.

Mal. 4:5
Deut. 18:15
Esa. 40:3

Matt. 3:11
Mark 1:8
Luke 3:16

The Gospel of Saint John

29. The next day John saw JESUS coming to him, and he saith, ***Behold the lamb of God, behold him that taketh away the `sin` of the world.***

30. This is he of whom I said, After me there cometh a man, which is made before me: because he was before me.

31. And I knew him not, but that he may be manifested in Israel, therefore came I baptizing in water.

32. And John gave testimony, saying, That I saw the Spirit descending as a dove from heaven, and he remained upon him.

33. And I knew him not: but he that sent me to baptize in water, he said to me, He upon whom thou shalt see the Spirit descending and remaining upon him, he it is that baptizeth in the holy Ghost.

34. And I saw: and I gave testimony that this is the son of God.

35. The next day again John stood, and two of his disciples.

36. And beholding JESUS walking, he saith, Behold the lamb of God.

37. And the two Disciples heard him speaking, and they followed JESUS.

38. And JESUS turning, and seeing them following him, saith to them, What seek you? Who said to him, Rabbi (which is called by interpretation, Master) where dwelleth thou?

39. He saith to them, Come and see. They came, and saw where he abode and they tarried with him that day: and it was about the tenth hour.

40. And Andrew the brother of Simon Peter was one of the two that had heard of John, and followed him.

41. He findeth first his brother Simon, and saith to him, We have found ^vMESSIAS, which is being interpreted, CHRIST.

42. And he brought him to JESUS. And JESUS looking upon him, said, Thou art Simon the son of Jona: thou shalt be called ^vCephas, which is interpreted, Peter.

43. On the morrow he would go forth into Galilee, and he findeth Philip. And JESUS saith to him, Follow me.

44. And Philip was of Bethsaida, the city of Andrew and Peter.

45. Philip findeth Nathaniel, and saith to him, Him whom Moses in the law, and the Prophets wrote of: we have found JESUS the son of Joseph, of Nazareth.

46. And Nathaniel said to him, From Nazareth can there be any good? Philip saith to him, Come and see.

47. JESUS saw Nathaniel coming to him, and he saith of him, Behold an Israelite in very deed, in whom there is no guile.

48. Nathaniel saith to him, How knowest thou me? JESUS answered and said to him, Before that Philip did call thee, when thou wast under the fig tree, I saw thee.

49. Nathaniel answered him, and saith, Rabbi, thou art the son of God, thou art the king of Israel.

50. JESUS answered, and said to him, Because I said unto thee, I saw thee under the fig tree, thou believest: greater than these things shalt thou see.

51. And he saith to him, Amen Amen I say to you, You shall see the heaven opened, and the ^{*}Angels of God ascending and descending, upon the Son of man.

sins
AGNUS DEI
at Mass

The Gospel on the octave of the Epiphany.

The Gospel upon St. Andrew's eve.

^vMessias in Hebrew, in Greek Christ, in English Anointed, to wit, with the spiritual oil of grace above his brethren. Ps. 44.

^vCephas in Syriac, and Peter in Greek, in English Rock. See Matt. 16:18.

The Gospel in a votive Mass of the holy Angels.

Gen. 28:12

ANNOTATIONS

Chapter 1

How God the Son is called the WORD.

1. *Was the Word.*] The second Person in Trinity which is the natural, only, and eternal Son of God the Father, is called the WORD: not as the holy Scriptures or speeches of the Prophets and Apostles (written and spoken by God's commandment for the uttering of his divine will towards man) be called his word, but in a more divine, eminent, and ineffable sort, to express unto us in a sort, by a term agreeable to our capacity, that the Son of God so is, and so from everlasting is born of God the Father, as our prime concept (which is our internal and mental word) is and issueth out of our intelligence and mind. This WORD then, Son, or second Person in the Holy Trinity, was and had his being then already, when other creatures (of what sort so ever) had but their beginning, and therefore cannot be a creature, as many Heretics before the writing of this Gospel thought, and as the Arians after taught. And this first sentence of the Gospel not only the faithful, but the Platonics did so admire (as St. Augustine writeth) that they wished it to be written in gold.

Augustine de Civ. Dei. li. 10 c. 29.

The Platonics.

Calvin Inst. li.
1 c. 13. sect.
23 and 35.

1. *With God.*] Because a man might say, if the WORD were before anything was created, where or how could he be? the Evangelist preventing that carnal concept, saith first, that he was with God, whose being dependeth not upon time, place, space, or any other creatures, all which were made by him. Secondly, he giveth us to understand, that the WORD hath his proper subsistence or personality distinct from God the Father, whereby Sabellius the old Heretic is refuted. Thirdly, here in insinuated the order of these two persons, one towards the other, to wit, that the Son is with and of the Father, and not the Father of the Son. Fourthly, you may confute here the blasphemy of Calvin, holding the second Person to be God, not as of God the Father, but as of himself. And yet such are the books that our youth now read commonly in England, and that by commandment.

The WORD co-eternal with the Father, distinct in person, and of the Father.

1 John 1:20

1. *God was the Word.*] Lest any man upon the premises, which set forth the relation and distinction of the second Person from the first, might think that the Father only were God, the Evangelist expressly teacheth, the WORD to be God. For though the words seem to lie otherwise (because we have of purpose so owed the elegance which the Evangelist himself observed in placing them so, and therefore they stand so both in Greek and Latin) yet in deed the construction is thus, *The WORD was God*, and (as in his first Epistle the same Apostle writeth) *true God*: lest any might say (as the Arians did) that he was God in deed, but not truly and naturally, but by common adoption or calling, as good men in the Church be called the sons of God. What wonderful wrangling and tergiversation the Arians used to avoid the evidence of this place, we see in St. Augustine *li. 3 de Doct. Christ. c. 2.* even such as the Protestants do, to avoid the like words, *This is my body*, concerning the Blessed Sacrament.

The WORD true God by nature.

The Protestants are like the wrangling Arians

3. *By him.*] Again, by this he signifieth the eternity, divinity, omnipotence, and equality of the WORD or son, with God the Father, because by him all things were created. All things he saith, both visible of this world: and invisible, as Angels and all spiritual creatures. Whereupon it is evident also, that himself is no creature, being the creator of all: neither is sin of his creation, being a defect of a thing, rather than a thing itself, and therefore neither of nor by him.

The WORD not a creature but the creator.

12. *He gave them power.*] Free will to receive or acknowledge Christ, and power given to men, if they will, to be made by Christ the sons of God: but not forced or drawn thereunto by any necessity.

Free Will.

14. *The Word made flesh.*] This is the high and divine testimony of Christ's Incarnation and that he vouchsafed to become man. For the acknowledging of which inexplicable benefit and giving humble thanks for the same, all Christian people in the world by tradition of the Fathers prostrate themselves or kneel down, when they hear it sung or said at the holy Mass, either in this Gospel: or in the Creed by these words, ET HOMO FACTUS EST.

Humble kneeling at the solemn words of Christ's incarnation.

18. *No man hath seen.*] Never man in this mortality saw God in the very shape and natural form of the divine essence, but men see him only in the shape of visible creatures, in or by which it pleaseth him to show himself unto many diversely in this world: but never in such sort as when he showed himself in the person of the Son of God, being made truly man and conversing with men.

How mortal men see God.

32. *The Spirit.*] Here is an evident testimony of the third Person in Trinity, which is the Holy Ghost: so that in this one Chapter we find expressly against all Heretics, Jews, and Pagans, set forth the truth of the Church's doctrine concerning the whole Trinity.

The Blessed Trinity.

42. *Looking upon him.*] This beholding of Simon, insinuateth Christ's designment and preferring of him to be the chief Apostle, the Rock of the Church, and his Vicar, and therefore upon that Divine providence and intention he accordingly changeth his name, calling him for Simon, *Cephas*, which is a Syriac word, as much to say as, Rock or Stone. And St. Paul commonly calleth him by this name *Cephas*, whereas other both Greeks and Latins call him altogether by the Greek word, *Peter*, which signifieth the self same thing, whereof St. Cyril saith, that our Saviour by foretelling that his name should no more now be Simon, but *Peter*, did by the word itself aptly signify, that on him, as on a rock and stone most firm he would build his Church.

Peter by his new name designed to be the Rock of the Church.

Cephas
Petrus.
Li. 2 c. 12 in
Ioan.

CHAPTER 2

At the request of his mother he worketh his first miracle, turning water into wine at a marriage in Galilee, although the time of his manifestation be not yet come. 13. Then in Jerusalem at Pasche, being but one, and yet obscure, he throweth out of the Temple most miraculously all the merchants. 28. And being yet of the blind Jews asked a sign, he signifieth so long before, that they should kill him, but he will rise again the third day. 23. Which also presently they would do, but that he knowing their false hearts (though many believe in him) will not tarry among them.

The Gospel of Saint John

The Gospel upon the
2nd Sunday after the
Epiphany.

- A**ND the third day there was a marriage made in Cana of Galilee: and the mother of JESUS was there.
2. And JESUS also was called, and his Disciples to the marriage.
 3. And the wine failing, the mother of JESUS saith to him, They have no wine.
 4. And JESUS saith to her, What is to me and thee woman? my hour cometh not yet.
 5. His mother saith to the ministers, Whatsoever he shall say to you, do ye.
 6. And there were set there six water pots of stone, according to the purification of the Jews, holding every one two or three measures.
 7. JESUS saith to them, Fill the water pots with water. And they filled them up to the top.
 8. And JESUS saith to them, Draw now, and carry to the chief steward. And they carried it.
 9. And after the chief steward tasted the ^vwater made wine, and knew not whence it was, but the ministers knew that had drawn the water: the chief steward calleth the bridegroom,
 10. And saith to him, every man first setteth the good wine: and when they have well drunk, then that which is worse. But thou hast kept the good wine until now.
 11. This beginning of miracles did JESUS in Cana of Galilee: and he manifested his glory, and his Disciples believed in him.
 12. After this he went down to Capharnaum himself and his mother, and his brethren, and his Disciples: and there they remained not many days.
 13. And the Pasche of the Jews was at hand, and JESUS went up to Jerusalem:
 14. And he founde in the temple them that sold oxen and sheep and doves, and the bankers sitting.
 15. And when he had made as it were a whip of little cords, he cast them all out of the temple, the sheep also and the oxen, and the money of the bankers he poured out, and the tables he overthrew.
 16. And to them that sold doves, he said, Take away these things hence, and make not the house of my father, a house of merchandise.
 17. And his Disciples remembered that it is written, *The zeal of thy house hath eaten me.*
 18. The Jews therefore answered and said to him, What sign dost thou show us, that thou doest these things? Psalm 68:10
 19. JESUS answered and said to them, *Dissolve this temple, and in three days I will raise it. Matt. 26:61,
 20. The Jews therefore said, In forty and six years was this temple built, and wilt thou raise it in three days. 27:40
 21. But he spake of the temple of his body.
 22. Therefore when he was risen again from the dead, his Disciples remembered, that he said this, and they believed the scripture and the word that JESUS did say.
 23. And when he was at Jerusalem in the Pasche, upon the festival day, many believed in his name, seeing his signs which he did.
 24. But JESUS did not commit himself unto them, for that he knew all,
 25. And because it was not needful for him that any should give testimony of man: for he knew what was in man.

^vHe that seeth water
turned into wine,
needeth not dispute or
doubt how Christ
changed bread into his
body.

The Gospel upon
Friday in the 4th week
of Lent.

ANNOTATIONS

Chapter 2

Christ with his
presence honoreth and
approveth Marriage.

2. *JESUS also was called.*] By his vouchsaving to come with his mother to the Marriage, he approveth the custom of the Faithful in meeting at honest fests and recreations for maintenance of love, peace, and amity among themselves: he reproveth the heresy of Tatian, Marcion, and such like condemning wedlock: lastly (as St. Cyril saith) he sanctifieth and blesseth the Marriage of the Faithful in the new Testament, making it a new creature in him, and discharging it of the manifold maledictions and disorders wherein it was before. By which benediction and imparity in that case, be redressed and reduced to the primitive institution, and so Christian marriage made a Sacrament. *See St. Aug. de nupt. & concup. li. 1. c. 10 & 21. li. 1 de adult. coniug. c. 8.*

*Cyril in 2 Io.
c. 22.*

Our Lady's
intercession.

3. *They have no wine.*] Our Lady many ways understood that now the time approached of manifesting himself to the world by miracles and preaching, and nothing doubted but that he would now begin at her request. Whereby we learn that Christ ordinarily giveth not his graces, but humbly

asked and requested thereunto, and that his mother's intercession is more than vulgarly effectual, and that he denieth her nothing.

4. *What is to me and thee?.*] Because this speech is subject to diverse senses, we keep the words of our text, left by turning it into any English phrase, we might straiten the Holy Ghost's intention to some certain sense either not intended, or not only intended, and so take away the choice and indifferency from the reader, whereof (in holy Scripture specially) all Translators must beware. Christ then may mean here, What is that, Woman, to me and thee being but strangers, that they want wine? as some interpret it. Or (what is the more proper use of that kind of speech in Holy Writ) what have I to do with thee? that is, why should I have respect to thy desire in this case? In matters touching my charge and the commission of my Father for preaching, working miracles, and other graces, I must not be tied to flesh and blood. Which was not a reprehension of our Lady, or signification that he would not hear her in this or other things pertaining to God's glory or the good of men, for they event showeth the contrary. But it was a lesson to the company that heard it, and namely to his Disciples, that respect of kindred should not draw them to do anything against reason, or be the principal motion why they do their duties, but God's glory.

5. *Whatsoever he shall say.*] By this you see, our Lady by her divine prudence and entire familiarity and acquaintance with all his manner of speeches, knew it was not cheek to her, but a doctrine to others: and that she had no repulse, though he seemed to say his time was not yet come to work miracles: not doubting but that he would begin a little before his ordinary time for her sake, as St. Cyril thinketh he did: and therefore she admonisheth the waiters to mark well, and to execute whatsoever Christ should bid them do.

15. *Cast them out.*] By this chastising corporally the defilers and abusers of the Temple, he doth not only show his power, that being but one poor man he could by force execute his pleasure upon so many sturdy fellows: but also his sovereign authority over all offenders, and that not upon their souls only, as be excommunication and spiritual penalties, but so far as is requisite for the execution of spiritual jurisdiction, upon their bodies and goods also. That the Spirituality may learn, how far and what cases, for just zeal of Christ's Church, they may use and exercise both spiritually and temporally their forces and faculties against offenders, specially against the profaners of God's Church, according to the Apostles allusion 1 Cor. 3. *If any defile the Temple of God, him will God destroy.*

24. *JESUS committed not himself.*] St. Augustine applieth this their first faith and belief in Christ, suddenly raised upon the admiration of his wonders, but yet not fully formed or established in them, unto the faith of Novices or Catechumens in the Church: and Christ's not committing his Person to them as yet, to the Church's like wariness and wisdom in not opening nor giving to them our Lord in the Blessed Sacrament, because all were not to be trusted with that high point without full trial of their faith.

Translators of holy Scriptures.

Our Lady doubteth not but Christ will grant her petition.

Profaners of God's Church are to be punished in soul and body by the Spiritual power.

The Blessed Sacrament is not to be given to novices or younglings in faith.

Li. 2 in Io. c. 23.

Tract in Io. 11

CHAPTER 3

He teacheth Nicodemus, that to come to the kingdom of God, Baptism is necessary, as being our Regeneration. 10. Which point Nicodemus as then not understanding, 11. he showeth that they must believe him, and what good cause there is for them so to do. 21. After this he also baptizeth, and John likewise at the same time. 23. Whereupon a question being removed, Whether Baptism is better; 25. John answereth it by saying, that he is so far inferior to Christ, as a mere man to God most high.

AND there was a man of the Pharisees, named Nicodemus, a prince of the Jews.
2. This man came to JESUS by night, and said to him, Rabbi, we know that thou art come from God a master, for no man can do these signs which thou doest, unless God be with him.

3. JESUS answered, and said to him, Amen, Amen I say to thee, Unless a man be born again, he can not see the kingdom of God.

4. Nicodemus said to him, How can a man be born, when he is old? can he enter into his mothers womb again and be born?

5. JESUS answered, Amen, Amen I say to thee, Unless a man be born again of water and the Spirit, he can not enter into the kingdom of God.

6. That which is born of the flesh, is flesh: and that which is born of the spirit, is spirit.

7. Marvel not, that I said to thee, you must be born again.

8. The spirit breatheth where ^vhe will: and thou hearest his voice, but thou knowest not whence he cometh and whither he goeth: so is every one that is born of the Spirit.

The Gospel upon Holy Rood day, May 3.

^v We follow rather St. Augustine & those ancient Fathers, which most commonly understand this place of the Holy Ghost, & not of the wind: although both senses be good.

The Gospel of Saint John

The Gospel upon
Monday in the
Whitsun week.

9. Nicodemus answered, and said to him, How can these things be done?
10. JESUS answered, and said to him, Thou art a master in Israel, and art thou ignorant of these things?
11. Amen, Amen I say to thee, that we speak that which we know, and that which we have seen we testify, and our testimony you receive not.
12. If I have spoken to you earthly things, and you believe not: how if I shall speak to you heavenly things, will you believe?
13. And no man hath ascended into heaven, but he that descended from heaven, the Son of man which is in heaven.
14. And as *Moses exalted the serpent in the desert, so must the Son of man be exalted: Nu. 21:9
15. That every one which believeth in him, perish not, but may have life everlasting.
16. For so God loved the world, that he gave his only begotten son: that every one that believeth in him, perish not, but may have life everlasting.
17. For God sent not his son in to the world, to judge the world, but that the world may be saved by him.
18. He that believeth in him, is not judged. but he that doth not believe, is already judged because he hath not believed in the name of the only begotten son of God.
19. And this is the judgment: because the light is come into the world, and men have loved the darkness rather than the light: for their works were evil.
20. For every one that doeth ill, hateth the light, and cometh not to the light, that his works may not be controlled.
21. But he that doeth verity, cometh to the light, that his works may be made manifest, because they were done in God.
22. After these things JESUS came and his Disciples into the country of Jewry: and there he abode with them, and baptized.
23. And John also was baptizing in Enon beside Salim: because there was much water there, and they came, and were baptized.
24. For John was not yet cast into prison.
25. And there rose a question of Johns disciples with the Jews concerning purification.
26. And they came to John, and said to him, Rabbi, he that was with thee beyond Jordan, to whom *thou didst give testimony, behold he baptizeth, and all come to him. John 1:19
27. John answered and said, A man can not receive any thing, unless it be given him from heaven.
28. Yourselves do bear me witness, *that I said, I am not CHRIST: but that I am sent before him. John 1:20
29. He that hath the bride, is the bridegroom: but the friend of the bridegroom that standeth and heareth him, rejoiceth with joy for the voice of the bridegroom. This my joy therefore is filled.
30. He must increase, and I diminish.
31. He that cometh from above, is above all. He that is of the earth, of the earth he is, and of the earth he speaketh.
32. And what he hath seen and heard, that he testifieth: and his testimony no man receiveth.
33. He that hath received his testimony, hath signed that God is true.
34. For he whom God hath sent, speaketh the words of God, for God doth not give the spirit by measure.
35. The Father loveth the Son: and he hath given all things in his hand.
36. He that believeth in the Son, hath life everlasting: but he that is incredulous to the Son, shall not see life, but the wrath of God remaineth upon him.

ANNOTATIONS

Chapter 3

Baptism in water
necessary to salvation.

5. *Born again of Water.*] As no man can enter into this world nor have his life and being in the same, except he be born of his carnal parents: no more can a man enter into the life and state of grace which is in Christ, or attain to life everlasting, unless he be born and baptized of water and the

* *Aug. hares.*
38

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 virtue of the Holy Spirit: Wherein it excelleth John's baptism, which had the external element, but not the spiritual grace. Thirdly, that no man can enter into the Kingdom of God, nor into the fellowship of Holy Church, without it.

Whereby the *Pelagians, and Calvinists be condemned, that promise life everlasting to young children that die without baptism, and all other that think only their faith to serve, or the external element of water superfluous or not necessary: our Saviour's words being plain and general. Though in this case, God which hath not bound his grace, in respect of his own freedom, to any Sacrament, may and doth accept them as baptized, which either are martyred before they could be baptized, or else depart this life with vow and desire to have that Sacrament, but by some remediless necessity could not obtain it. Lastly, it is proved that this Sacrament giveth grace *ex opere operator*, that is, of the work itself (which all Protestants deny) because it so breedeth our spiritual life in God, as our carnal birth giveth the life of the world.

Gal. 5:6

18. *Is judged already.*] He that believeth in Christ with faith which worketh by charity (as the Apostle speaketh) shall not be condemned at the later day nor at the hour of his death. But the Infidel, be he Jew, Pagan, or Heretic, is already (if he die in his incredulity) by his own profession and sentence condemned, and shall not come to judgment either particular or general, to be discussed according to his works of mercy done or omitted. In which sense St. Paul saith that the obstinate Heretic is condemned by his own judgment, preventing in himself, of his own free will, the sentence both of Christ and of the Church.

Tit. 3:12

31. *He that cometh from above.*] As though he should say, No marvel that men resort to Christ so fast and make less account of me, for, his baptism and his preaching and his person are all from heaven immediately. He bringeth all from the very bosom, mouth and substance of God his Father. Whatsoever is in me, is but a little drop of his grace. His spirit and graces are above all measures or mens gifts, even according to his Manhood: and all power temporal and spiritual, the kingdom and the Priesthood, and all sovereignty in heaven and earth are bestowed upon him as he is man also.

Baptism in two cases not necessary, but otherwise supplied.

Every Infidel and namely Heretics, are judged already.

The excellency of Christ's power and graces.

CHAPTER 4

Leaving Jewry because of the Pharisees, in the way to Galilee he talketh with a Samaritan woman, telling her that he will give water of everlasting life, 16. showing himself to know mens secrets, 19. preferring the Jews religion before the Samaritans, but our (the Christian Catholic religion) before them both, 25. and uttering unto her that he is Christ. 28. Which by her testimony and his preaching very many Samaritans do believe: he in the mean time foretelling his Disciples of the harvest he will send them into. 45. The Galileans also receive him, where again he worketh his second miracle.

WHEN JESUS therefore understood that the Pharisees heard that JESUS maketh more Disciples, and baptizeth, then John,

2. (howbeit ^vJESUS did not baptize, but his Disciples)

3. He left Jewry, and went again into Galilee.

4. And he had of necessity to pass through Samaria.

Gen. 48:22

5. He cometh therefore into a city of Samaria which is called Sichar: *beside the manor that Jacob gave to Joseph his son.

6. And there was there the fountain of Jacob. JESUS therefore wearied of his journey, sat so upon the fountain. It was about the sixth hour.

7. There cometh a ^vwoman of Samaria to draw water, JESUS saith to her, Give me to drink.

8. For his Disciples were gone into the city, to buy meats.

9. Therefore that Samaritan woman saith to him, How dost thou being a Jew, ask of me to drink, which am a Samaritan woman? For the Jews ^vdo not communicate with the Samaritans.

10. JESUS answered, and said to her, If thou didst know the gift of God, and who he is that saith unto thee, Give me to drink: thou perhaps wouldst have asked of him, and he would have given to thee ^eliving water.

11. The woman saith to him, Sir, neither hast thou wherein to draw, and the well is deep:

^vHe did not baptize ordinarily, yet that he baptized his Apostles, St. Augustine thinketh is very probable, ep. 108.

The Gospel upon Friday in the 5th week of Lent.

^vThis woman is a figure of the Church, not yet justified, but now to be justified. Aug. tract. 15 in Ioan.

^cHe speaketh of his baptizing in the Holy Ghost. See John 7:19.

The Gospel of Saint John

¶There were many other causes why the faithful Jews could not abide the Samaritans, but their precise abstaining from their company and conversation was their Schismatical Temple and service in Mount Gerazim.

whence hast thou the living water?

12. Art thou greater than our father Jacob, who gave us the well, and himself drank of it, and his children, and his carrel?

13. JESUS answered, and said to her, Every one that drinketh of this water, shall thirst again:

14. But he that shall drink of the water that I will give him, shall become in him a fountain of water springing up unto life everlasting.

15. The woman saith to him, Lord give me this water, that I may not thirst, nor come hither to draw.

16. JESUS saith to her, Go, call thy husband, and come hither.

17. The woman answered and said, I have no husband. JESUS saith to her, Thou has said well, that I have no husband.

18. For thou hast had five husbands: and he whom thou now hast, is not thy husband. this thou hast said truly.

19. The woman saith to him, Lord, I perceive that thou art a Prophet.

20. Our fathers adored in this mountain, and you say, *that at Jerusalem is the place where men must adore.

21. JESUS saith to her, Woman believe me, that the hour shall come, when you shall neither in this mountain, nor in Jerusalem adore the Father.

22. *You adore that you know not: we adore that which we know, for salvation is of the Jews.

23. But the hour cometh, and now it is, when the true adorers shall adore the Father in spirit and verity. for the Father also seeketh such, to adore him.

24. God is a spirit, and they that adore him, must adore in spirit and verity.

25. The woman saith to him, I know that MESSIAS cometh, (which is called CHRIST): therefore when he cometh, he will show us all things.

26. JESUS saith to her, I am he, that speak with thee.

27. And incontinent his Disciples came: and they marveled that he talked with a woman. No man for all that said, What seekest thou, or why talkest thou with her.

28. The woman therefore left her water pot: and she went into the city, and saith to those men,

29. Come, and see a man that hath told me all things whatsoever I have done. Is not he CHRIST?

30. They went forth therefore out of the city, and came to him.

31. In the mean time the Disciples desired him, saying, Rabbi eat.

32. But he said to them, I have meat to eat which you know not.

33. The Disciples therefore said one to another, Hath any man brought him for to eat?

34. JESUS saith to them, My meat is to do the will of him that sent me, to perfect his work.

35. Do not you say that yet there are four months, and harvest cometh? Behold I say to you, lift up your eyes, and see the countries, that they are white already to harvest.

36. And he that reapeth, receiveth hire, and gathereth fruit unto life everlasting: that both he that soweth, and he that reapeth, may rejoice together.

37. For in this is the saying true: that it is one man that soweth, and it is another that reapeth.

38. I have sent you to reap that which you labored not: others have labored, and you have entered into their labors.

39. And of that city many believed in him of the Samaritans, for the word of the ¶woman giving testimony, that he told me all things whatsoever I have done.

40. Therefore when the Samaritans were come to him, they desired him that he would tarry there. And he tarried there two days.

41. And many more believed for his own word.

42. And they said to the woman, That now not for thy saying do we believe: for ourselves have heard, and do know that this is the Savior of the world in deed.

43. And after the two days he departed thence: and went into Galilee.

44. For JESUS himself gave testimony that a Prophet hath not honor in his own country.

45. Therefore *when he was come into Galilee, the Galileans received him, whereas they had seen all things that he had done at Jerusalem in the festival day: for themselves also came to the festival day.

¶This woman mystically being the Church, it is here signified, that they which at the first believe because the Church teacheth so, afterward be much confirmed, finding it in the Scripture also, and by other instructions.

Deut. 12:6
Psalm 121:13

4 Kgs. 17:28,
36

Matt. 4:12
Mark 1:14
Luke 4:14

John 2:9	<p>46. He came again therefore into Cana of Galilee, *Where he made water wine. And there was a certain lord whose son was sick at Capharnaum.</p> <p>47. He having heard that JESUS came from Jewry into Galilee, went to him, and desired him that he would come down and heal his son. for he began to die.</p> <p>48. JESUS therefore said to him, Unless you see signs and wonders, you believe not.</p> <p>49. The lord saith to him, Lord, come down before that my son die.</p> <p>50. JESUS saith to him, Go, thy son liveth.</p> <p>51. The man believed the word that JESUS saith to him, and went. And as he was now going down, his servants met him: and they brought word, saying, That his son lived.</p> <p>52. He asked therefore of them the hour, wherein he was amended. And they said to him, That yesterday at the seventh hour the fever left him.</p> <p>53. The father therefore knew that it was in the same hour wherein JESUS said to him, Thy son liveth. and himself believed and his whole house.</p>	The Gospel upon the 20th Sunday after Pentecost.
John 2:11	<p>54. This again the *second sign did JESUS, when he was come from Jewry into Galilee.</p>	

ANNOTATIONS
Chapter 4

<p><i>Josephus li. antiq. 11, c. 8.</i></p>	<p>20. <i>Our Fathers adored.</i>] By adoration is meant doing of sacrifice for other offices of Religion might be done in any place. The Samaritans to defend their adoring in Garizim, pretended their worshipping there to be more ancient than the Jews in Jerusalem, referring it to Jacob: whereas in deed that Patriarch adoring there before the Temple was appointed, or the Law given, made nothing for their Schism: which was begun in Manasses a fugitive Priest, only to hold his unlawful thereby, and to obtain Superiority, in Schism: which he could not do in the unity of his brethren: long after the Temple of Jerusalem, from which the revolt was made. Therefore Christ giveth sentence for the Jews and the Temple of Jerusalem, affirming that they had a good ground thereof, but the Samaritans none at all.</p>	The Schismatical temple contendeth against the true Temple.
<p><i>Josephus li. 13 antiq. c. 6.</i></p>	<p>Josephus also recordeth how the Samaritans demanded of Alexander the Great, the like privileges and immunities as he had granted to the high Priest and Temple of Jerusalem, pretending their Temple to be as great and as worthy, and themselves to be Jews as the other, and to worship the same God. But their Schismatical hypocrisy was easily spied and dismissed with nothing. Another time the Jews and Samaritans (as the same writer testifieth) made a great stir in Alexandria about the truth and antiquity of the Schismatical temple and service in Garizim and the other true Temple of Solomon: in so much that the matter was put to arbitration by Ptolomaeus the king's commandment, only to try whether of the two was first. And the schismatics (as their custom is) <i>per saltum</i> can make their Church or service as old as they list, referring it to the Patriarchs, as our Schismatics do not to Christ and the Apostles. But when the trial was made, only they of Jerusalem did invincibly prove by continual succession of their Priests, and by the just note of the time when the Schismatics went out from them, that theirs was the lawful, and the other the false temple and false adoration. And so it was judged, and the Samaritans put to silence. Afterward the said Schismatics (which is lightly the end of all Schisms) revolted quite from the Jews religion, and dedicated their temple in Garizim to Jupiter Olympius, as Calvin's supper and his bread and wine is like at length to come to the sacrifice of Ceres and Bacchus.</p>	The true Temple prevaieth.
<p>Mal. 1:11</p>	<p>23. <i>In Spirit and Verity.</i>] Our Saviour foretelleth her that the end and ceasing of their sacrifice and adoration in both the Temples should shortly be, and even then was begun to be fulfilled: instructing her in three things concerning that point. First, that the true Sacrifice should be tied no more to one place or nation, but that true adoration should be throughout all Nations according to the Prophecy of Malachi. Secondly, that the gross and carnal adoration by the flesh and blood of beasts and other external terran creatures, not having in them grace, spirit, and life, should be taken away, and another sacrifice succeed, which should be in itself invisible, celestial, divine, full of life, Spirit, and grace. And thirdly, that this adoration and sacrifice should be the verity itself, whereof all the former sacrifices and hosts were but shadows and figures. And he calleth that here spirit and truth, which in the first Chapter is called grace and truth. All which is no more but a prophecy and description of the Sacrifice of the faithful Gentiles in the body and blood of Christ: not that it is not by external means given to us (for otherwise we being men consisting of flesh and blood could not be capable thereof) but that it is spirit and life in itself, being the flesh of the WORD of God. And if a man enlarge the word of Adoration (which here as is said, signifieth properly the worship of God by sacrifice) to all the Sacraments of the new Law, they all likewise be spirit and grace, the Holy Ghost working invisibly and internally upon our souls by every one of them. Whereupon our baptism is water and the Holy Ghost: our Penance, the word of absolution and the Holy Ghost: our Confirmation, oil and the Holy Ghost by imposition of hands: finally, all the adoration of the Catholic Church is properly spiritual, though</p>	The true Temple is proved by continual succession.
<p>John 1:17</p>		Christian adoration throughout all nations in every place, in spirit and verity: that is, in the Sacraments and service of the new law, full of spirit and grace: In the verity of things before prefigured, specially the true sacrifice of Christ's body and blood.

The Gospel of Saint John

certain external creatures for our natures, state and necessity, be joined thereunto. Take heed therefore thou gather not of Christ's words, that Christian men should have no use of external office towards God: for that would take away all sacrifice, Sacraments, prayers, Churches, and society of men in his Service.

The SECOND part:
THE ACTS of Christ
in Jewry (having
already begun his
solemn Manifestation
in Galilee Matt. 4:12)
the second Pasche of
his preaching.

The Gospel upon
Friday in the first week
of Lent.

By our Latin text and
the Greek, this
miraculous pond was
in or upon *Probatice*,
that is, a place where
the sheep to be
sacrificed were kept.
But by other Latin
copies, St. Jerome, and
some Greek Fathers,
Probatice is the very
pond itself: so called,
because of the sheep of
sacrifice were there
washed.

CHAPTER 5

Curing a bedridden man at the pond of miracle, because he doth it on the Sabbath, the blind Jews do persecute him, 7. and again because he saith that God is his natural father, 19. He thereupon continueth saying, the Fathers operation and his to be in every thing along, and that he shall do greater things than these miraculous cures, to wit, 21. quicken

the dead in soul by sin, as being appointed Judge of all, 28. yea and quicken the dead in body also, incontinently judging all uprightly. 31. And that these are not brags of his own, but his witnesses to be, 33. John Baptist, 26. his own miraculous works, 37. his fathers works at his baptism, 39. the Scriptures also, namely of Moses.

AFTER these things there was a festival of the Jews, and JESUS went up to Jerusalem.

2. And there is at Jerusalem upon ^vProbatice a pond which in hebrew is surnamed 'Bethsaida', having five porches.

Bethesda,

3. In these lay a great multitude of sick persons, of blind, lame, withered, expecting the stirring of the water.

4. And an Angel of our Lord descended at a certain time into the pond: and the water was stirred. And he that had gone down first into the pond after the stirring of the water, was made whole of whatsoever infirmity he was holden.

5. And there was a certain man there that had been eight and thirty years in his infirmity.

6. Him when JESUS had seen lying, and knew that ^che had now a long time, he saith to him, Wilt thou be made whole?

*Multi
tempus
haberet,*

7. The sick man answered him, Lord, I have no man, when the water is troubled, to put me into the pond. For whiles I come, another goeth down before me.

8. JESUS saith to him, Arise, take up thy bed, and walk.

9. And forthwith he was made whole: and he took up his bed, and walked. And it was the Sabbath that day.

10. The Jews therefore said to him that was healed, It is the Sabbath, thou must not take up thy bed.

11. He answered them, He that made me whole, he said to me, Take up thy bed, and walk.

12. They asked him therefore, What is that man that said to thee, Take up thy bed, and walk?

13. But he that was made whole, knew not who it was. For JESUS shrunk aside from the multitude standing in the place.

14. Afterward JESUS findeth him in the temple, and said to him, Behold thou art made whole: sin no more, lest some worse thing chance to thee.

15. That man went his way, and told the Jews that it was JESUS that made him whole.

16. Thereupon the Jews persecuted JESUS, because he did these things on the Sabbath.

17. But JESUS answered them, My father worketh until now: and I do work.

18. Thereupon therefore the Jews sought the more to kill him: because he did not only break the Sabbath, but also he said God was his father, making himself equal to God.

19. JESUS therefore answered, and said to them, Amen, amen I say to you. The Son can not do anything of himself, but that which he seeth the Father doing.

20. For the Father loveth the Son, and showeth him all things that himself doeth, and greater works then these will he show him, that you may marvel.

21. For as the Father doth take the dead and quickeneth: so the Son also quickeneth whom he will.

22. For neither doth the Father judge any man: but all judgment he hath given to the Son,

23. That all may honor the Son, as they do honor the Father. He that honoureth not the Son, doth not honor the Father, who sent him.

	24. Amen, amen I say to you, that he which heareth my word, and believeth him that sent me, hath life everlasting, and he cometh not into judgment, but 'shall pass' from death into life.	The Gospel upon All Souls Day
<i>is passed</i>	25. Amen, amen I say to you, that the hour cometh, and now it is, when the dead shall hear the voice of the Son of God, and they that have heard, shall live.	∇ Not faith only, but good and ill deeds shall be counted, and accordingly rewarded at the day of judgment.
	26. For as the Father hath life in himself: so he hath given to the Son also to have life in himself:	
	27. And he hath given him power to do judgment also, because he is the Son of man.	
	28. Marvel not at this, because the hour cometh wherein all that are in the graves, shall hear his voice,	∇ Catholics search the Scriptures, and find there, Peter's and his successor's Primacy, the Real Presence, the Priests power to forgive sins, justification by faith and good works, Virginitie preferred before matrimony, breach of the vow of continency damnable, voluntary poverty, Penance, alms, and good deeds meritorious, diverse rewards in heaven according to diverse merits, and such like.
	29. And they that have ∇done good things, shall come forth into the resurrection of life: but they that have done evil, into the resurrection of judgment.	
	30. As I hear, so I judge: and my judgment is just. because I seek not my will, but the will of him that sent me.	
	31. If I give testimony of myself, my testimony is not true.	
	32. There is another that giveth testimony of me: and I know that the testimony is true which he giveth of me.	
John 1:19	33. *You sent to John: and he gave testimony to the truth.	
	34. But I receive not testimony of man: but I say these things that you may be saved.	
	35. He was the lamp burning and shining. And you would for a time rejoice in his light.	
	36. But I have a greater testimony than John. For the works which the Father hath given me to perfect them: the very works themselves which I do, give testimony of me, that the Father hath sent me.	
Matt. 3:17	37. And the Father that sent me, himself hath *given testimony of me, neither have you heard his voice at any time, nor seen his shape,	
	38. And his word you have not remaining in you: because whom he hath sent, him you believe not.	
	39. Search ∇the scriptures, for you think in them to have life everlasting: and the same are they that give testimony of me:	
	40. And you will not come to me that you may have life.	
	41. Glory of men I receive not.	
	42. But I have known you, that the love of God you have not in you.	
	43. I am come in the name of my Father, and you receive me not: if ∇another shall come in his own name, him you will receive.	
	44. How can you believe, that receive glory one of another: and the glory which is of God only, you seek not?	
	45. Think not that I will accuse you to the Father, there is that accuseth you, Moses, in whom you trust.	
	46. For if you did believe Moses: you would perhaps believe me also. For of me he hath written.	
	47. And if you do not believe his writings: how will you believe my words?	∇He meaneth specially Antichrist. How then can the Pope be he, seeing the Jews receive him not?

ANNOTATIONS
Chapter 5

<i>Hiero. de locis Hebr. post med.</i>	2. <i>A pond.</i>] This is as great a wonder and work as was in the old Law, yet never recorded in Scripture before: the conditions and circumstances of the same much to be distinctly weighted against the miscreants of this time for many causes. First, that God without derogation to his honor, yea to the great commendation of it, doth give virtue of miracles and cure to water or other creatures. Secondly, that he giveth such virtues to these creatures specially which be by use and occupying in sacred functions or otherwise, as it were sanctified: for this pond was it wherein the carcasses of sheep (therefore called Probatica and other beasts to be sacrificed, were first washed, to which being always red (as St. Jerome saith) with the blood of hosts, this source was given, for the commendation of the sacrifices of the Law there offered. How much more may we acknowledge such works of God miraculously done in or about the Sacrifice or Sacraments of the new Testament, which faithless men wholly reject and condemn for fables, because they know not the Scriptures nor the power of God.	1. Virtue of miracles given to creatures. 2. The same given specially to sanctified creatures. 3. Miracles done at one time more then at another,
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The Gospel of Saint John

especially in greater solemnities.

4. Angels and Saints patrons and workers in places of miracles.

5. Miracles in certain places, and wrought upon them that corporally visit the same. See St. Augustine ep. 117.

6. All reasoning in these matters must yield to God's pleasure.

7. This water is a figure of Baptism.

8. Christ extraordinarily healeth and saveth without creatures.

Sin the cause of sickness and infirmities.

Neither Jews nor Heretics find the truth, because they search not the Scriptures deeply, but read superficially.

The THIRD part. HIS ACTS in Galilee, and in Jewry about the third Pasche and after.

Thirdly, that this operation was given at one time more than another, and rather on great festival days than other vulgar times (for this was the feast of Pasch or of Pentecost) as days more sanctified, and when the people made greater concourse: which showeth that we should not wonder to see great miracles done at the Memories and feasts of Martyrs or other great Festivities, more than at other places and times. Fourthly, that the Angels or some special Saints are Presidents or Patrons of such places of miracle, and workers also under God of the effects that there extraordinarily be done. Which ought to make Christians less doubt, that the force of diverse waters in the world is justly attributed by our forefathers and good stories to the prayers and presence of Saints, which profane incredulous men refer only to nature, untruly pretending that God is more glorified by the works of nature, which be of his ordinary providence, than by the graces of miracle given to his Saints or Angels by his extraordinary providence. Fifthly, that miracles be not wrought on men by their faith only and as well by their presence in spirit as in body, or upon the parties desire or devotion only, according to the Heretics pretext that God is alike present by his power and grace to every man and place: and therefore that men need not to go from their own houses or countries to seek holiness or health at the places of Christ's or his Saint's birth, death, memories: for none could have benefit of this water but he that could touch it, and be in it corporally, and at that just time when the water was in motion by the Angel. Yea sixthly, we may consider that in such cases to make the matter more marvelous, rare, and more earnestly to be fought for, and to signify to us that God hath all such extraordinary operations in his own will and commandment, without all rules of our reasons and questioning thereon, none could be healed but that person who first could get into the pond after the Angel came and stirred the same. Seventhly, that these graces of corporal cures given to this water, prefigure the like force of the Sacrament of Baptism of the cure of souls, though we need not seek the correspondence thereof to the figure in every point.

Lastly, Christ by his power of excellency and prerogative could and did heal this poor man that could get nobody to help him into the water, because he earnestly and long desired the remedy by God appointed, but was excluded by necessity as our Lord saveth all such as die without Baptism, if they in their own person earnestly intended, desired, and sought for the same.

14. *Sin no more.*] We may gather hereby that this mans long infirmity was for punishment of his sins, and that men often attribute their sickness to other natural defects, and seek for remedies of the world in vain, when the sin for which it was sent, remaineth, or is not repented of: and therefore that in all infirmities men should first turn to God and go to their Ghostly father, and then call for the worldly physicians afterward.

34. *I receive not.*] Our Master meaneth that mans testimony is not necessary to him, nor that the truth of his Divinity dependeth on worldly witness or mens commendations: though to us such testimonies be agreeable and necessary. And so for our instruction he vouchsafed to take the testimonies of John the Baptist and Moses and the Prophets: and departing out of this world, to send forth all his Apostles, and in them all Bishops and lawful Pastors, to be his witnesses from Jerusalem to the ends of the world.

39. *Search the Scriptures.*] He reprehendeth the Jews, that reading daily the Scriptures, and acknowledging that in them they should find life and salvation, they yet looked over them so superficially that they could not find therein him to be CHRIST their King, Lord, life and Saviour. For the special masters and Scribes of the Jews then, were like unto our Heretics now, who be ever talking and turning and shuffling the Scriptures, but are of men most ignorant in the deep knowledge thereof. And therefore our Master referreth them not to the reading only or learning them without book, or having the sentences thereof gloriously painted or written in their Temple, houses, or coats: but to the deep search of the meaning, and mysteries of the Scriptures, which are not so easily to be seen in the letters.

Hiero. con Lucifer. c. 1 to. 1.

CHAPTER 6

Having with five loaves fed five thousand 16. (walking also the night after upon the sea) 22. on the morrow the people are thereupon resorting unto him, 27. he preacheth unto them of the Bread which he will give: telling them that he is come from heaven, and therefore able to give such bread and to quicken the World, even his own flesh: and that all his Elect shall believe as much. 60. Many notwithstanding do murmur at this doctrine, yea and become apostates, though he tell them that they shall see by his Ascension into heaven, that he is descended from heaven, but the Twelve stick unto him, believing that he is God omnipotent, as he said. Among whom also (that no man be scandalized) he signifieth that he foreknoweth which will become a traitor: as among the foresaid, which would become apostates.

Matt. 14:13
Mark 6:31
Luke 9:10

AFTER these things JESUS went beyond the sea of Galilee, which is of Tiberias:
2. And a great multitude followed him, because they saw the signs which he did upon those that were sick.
3. JESUS therefore went up into the mountain, and there he sat with his Disciples.
4. And the Pasche was at hand, the festival day of the Jews.
5. When JESUS therefore had lifted up his eyes, and saw that a very great multitude cometh to him, he saith to Philip, Whence shall we buy bread: that these may eat?
6. And this he said, tempting him. for himself he knew what he would do.
7. Philip answered him, Two hundred penny worth of bread is not sufficient for them, that every man may take a little piece.
8. One of his Disciples, Andrew the brother of Simon Peter, saith to him.
9. There is a boy here that hath five barley loaves, and two fishes but what are these among so many?
10. JESUS therefore saith, Make the men to sit down. And there was much grass in the place. The men therefore sat down, in number about five thousand.
11. JESUS therefore took the loaves: and when he had given thanks, he distributed to them that sat, in like manner also of the fishes as much as they would.
12. And after they were filled, he said to his Disciples, Gather the fragments that are remaining, lest they be lost.
13. They gathered therefore, and filled twelve baskets with fragments of the five barley loaves, which remained to them that had eaten.
14. Those men therefore when they had seen what a sign JESUS had done, said, That this is the Prophet in deed that is to come into the world.
15. JESUS therefore when he knew that they would come to take him, and make him king, he *fled again into the mountain himself alone.
16. And when even was come, his Disciples were down to the sea.
17. And when they were gone up into the ship, they came beyond the sea into Capharnaum and now it was dark, and JESUS did not come unto them.
18. And the sea arose, by reason of a great wind that blew.
19. When they had rowed therefore about five and twenty or thirty furlongs, they see JESUS walking upon the sea, and to draw nigh to the ship, and they feared.
20. But he saith to them, It is I, fear not.
21. They would therefore have taken him into the ship: and forthwith the ship was at the land to which they went.
22. The next day, the multitude that stood beyond the sea, saw that there was no other boat there but one, and that JESUS had not entered into the boat with his Disciples, but that his Disciples only were departed:
23. But other boats came in from Tiberias beside the place where they had eaten the bread, our Lord ^vgiving thanks.
24. When therefore the multitude saw that JESUS was not there, nor his Disciples, they went up into the boats, and came to Capharnaum seeking JESUS.
25. And when they had found him beyond the sea, they said to him, Rabbi, where camest thou hither?
26. JESUS answered them, and said, Amen, amen I say to you, you seek me not because you have seen signs, but because you did eat of the loaves, and were filled.
27. Work not the meat that perisheth, but that endureth unto life everlasting, which the Son of man will give you. For him the Father, God, hath signed.
28. They said therefore unto him, What shall we do that we may work the works of God.
29. JESUS answered, and said to them, This is the work of God, that you believe in him whom he hath sent.
30. They said therefore to him, What sign therefore doest thou, that we may see, and may believe thee? what workest thou?
31. Our *fathers did eat Manna in the desert, as it is written, ***Bread from heaven he gave them to eat.***

The Gospel upon Mid
Lent Sunday.

Matt. 14:23
Mark 6:46

^vThese words do plainly import, that the giving thanks was an effectual blessing of the bread and working the multiplication thereof.

Ex. 16:4, 14
Psalm 77:24

The Gospel of Saint John

Why we keep the Hebrew word, *Amen* and translate it not, see the Annot. John 8:14.

The Gospel in the Anniversary of the Dead.

The Gospel upon Ember Wednesday in Whitsun week.

The Gospel in a daily Mass for the Dead.

The Gospel upon CORPUS CHRISTI day.

32. JESUS therefore said to them, Amen, amen I say to you, Moses gave you not the bread from heaven, but my Father giveth you the true bread from heaven.

33. For the bread of God it is that descendeth from heaven, and giveth life to the world.

34. They said therefore unto him, Lord, give us always this bread.

35. And JESUS said to them, I am the bread of life, he that cometh to me, shall not hunger: and he that believeth in me, shall never thirst.

36. But I said to you that both you have seen me and you believe not.

37. All that the Father giveth me, shall come to me: and him that cometh to me I will not cast forth.

38. Because I descended from heaven, not to do mine own will, but the will of him that sent me.

39. For this is the will of him that sent me: that all that he hath given me I lose not thereof, but raise it in the last day.

40. And this is the will of my father that sent me: that every one that seeth the Son, and believeth in him, have life everlasting, and I will raise him in the last day.

41. The Jews therefore murmured at him, because he had said, I am the bread which descended from heaven:

42. And they said, Is not this JESUS the son of Joseph, whose father and mother we know? How then saith he, That I descended from heaven?

43. JESUS therefore answered and said to them, Murmur not one to another:

44. No man can come to me, unless the Father that sent me, draw him: and I will raise him up in the last day.

45. It is written in the Prophets, *And all shall be docible of God*. Every one that hath heard of the Father, and hath learned, cometh to me.

Esa. 54:13

46. Not that any man hath seen the Father, but he which is of God: this hath seen the Father.

47. Amen, amen I say to you, he that believeth in me, hath life everlasting.

48. I am the bread of life.

49. Your fathers did eat Manna in the desert: and they died.

50. This is the bread that descendeth from heaven: that if any man eat of it, he die not.

51. I am the living bread, that came down from heaven. If any man eat of this bread, he shall live forever: and *the bread which I will give, is my flesh for the life of the world.

Matt. 26:26

Mark 14:22

52. The Jews therefore strove among themselves, saying, *How can this man give us his flesh to eat?

Luke 22:19

1 Cor. 11:24

53. JESUS therefore said to them, Amen, amen I say to you, Unless you eat the flesh of the Son of man, and drink his blood, you shall not have life in you.

54. He that eateth my flesh, and drinketh my blood, hath life everlasting: and I will raise him up in the last day.

55. For my flesh, is meat in deed: and my blood is drink in deed:

56. He that eateth my flesh, and drinketh my blood, abideth in me, and I in him.

57. As the living father hath sent me, and live by the father: and he that eateth me, the same also shall live by me.

58. This is the bread that came down from heaven. Not as your fathers did eat Manna, and died. He that eateth this bread, shall live for ever.

59. These things he said teaching in the Synagogue, in Capharnaum.

60. Many therefore of his Disciples hearing it, said, This saying is hard, and who can hear it?

61. But JESUS knowing with himself that his Disciples murmured at this, he said to them, Doth this scandalize you?

62. If then you shall see *the Son of man ascend where he was before?

John 3:13

63. It is the spirit that quickeneth, the flesh profiteth nothing. The words that I have spoken to you, be spirit and life.

64. But there be certain of you that believe not. For JESUS knew from the beginning who they were that did not believe, and who he was that would betray him.

65. And he said, Therefore I say to you, that no man can come to me, unless it be given him of my Father.

66. And after this many of his Disciples went back: and now they walked not with him.

67. JESUS therefore said to the Twelve, What, will you also depart?
 68. Simon Peter therefore answered him, Lord, to whom shall we go? thou hast the words of eternal life.
 69. And we believe and have known that thou art Christ the son of God.
 70. JESUS answered them, Have not I chosen you the Twelve: and of you one is a devil?
 71. And he meant Judas Iscariot, Simon's son: for this same was to betray him, whereas he was one of the Twelve.

ANNOTATIONS

Chapter 6

27. *Work not the meat.*] By their greedy seeking after him for meat 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 little to open unto them the great meat and mystery of the Blessed Sacrament: which (as he provideth) doth not only far pass their ordinary bread or his marvelous multiplied loaves, but Manna itself, which they thoughtt came from heaven, and so much wondered at it.

32. *The true bread.*] Though the person of Christ incarnate, even out of the Sacrament also, be meant under the metaphors of bread and drink from heaven: and our belief in him, he signified by eating and feeding: yet the causes why they should be recommended unto us in such terms, were, that he was to be eaten and drunken in deed in the forms of bread and wine: for the which cause his body on the cross is called *his bread: and his blood shed on the cross, *the blood of the grape: no doubt because the same body and blood were in Holy Sacrament to be eaten and drunken. In which speeches, either of Christ's person generally, or peculiarly of the same as in the Blessed Sacrament, *the true bread* is not taken properly and specially for that substance which is of wheat, and called with us bread: but generally for food or meat, and therefore it hath joined with it lightly a term signifying a more excellent sort of sustenance: as, the true bread, the bread of heaven, the bread of life, Supersubstantial bread, in which sort the holy Sacrament which is Christ's body is both here, and in St. Luke and St. Paul also, often called bread, even after consecration: not only for that it was made of bread, but because it is bread more truly, and by more excellent property and calling, then that which ordinarily is named bread.

44. *Draw him.*] The Father draweth us and reacheth us to come to his Son, and to believe these high and hard mysteries of his Incarnation and of feeding us with his own substance in the Sacrament: not compelling or violently forcing any against their will or without any respect of their consent, as Heretics pretend: but by the sweet internal motions and persuasions of his grace and spirit he wholly maketh us of our own will and liking to consent to the same.

49. *manna, and died.*] The Heretics holding the Fathers of the Old Testament to have eaten of the same meat, and to have had as good Sacraments as we, be here refuted: Christ putting a plain difference in the very substance thereof, and in the graces and effects much more at large. Manna was only a figure of the Blessed Sacrament, though a very excellent figure thereof for many causes. It came in a sort from heaven, our Sacrament more: it was made by God miraculously, our Sacrament more: it was to be eaten for the time of their peregrination, our Sacrament more: it was to every man what he liked best, our Sacrament more: a little thereof served and sufficed as well as much, our Sacrament more: it was reserved for such days as it could not be gathered, and our Sacrament much more: it was kept for a memorial in the ark of the Testament, our Sacrament much more: the discontented and incredulous murmured and gainsaid it, at our Sacrament much more: it sustained their bodies in the desert, our Sacrament both body and soul much more.

52. *How can this man?.*] *It came not to their mind that nothing was impossible to God, that wickedly said, How can this man give us his flesh? But we may make great profit of their sin, believing the Mysteries, and taking a lesson, never to say or once think, How? For it is a Jewish word and worthy of punishment,* so saith St. Cyril. *li. 4 c. 13 in Io.* Nevertheless if one asked only for desire to learn in humility, as our Lady did touching her having a child in her virginity, then he must take the Angels answer to her, That it is of the Holy Ghost, so saith St. Damascene *li. 4. c. 14.*

53. *Unless you eat.*] *Christ commending the Sacrament of the faithful unto us, said, Except you eat etc. you cannot have life in you. So the live faith of life, and to him that thinketh the life to be a liar, this meat shall be death and not life to him.* August. *Ser. a de verb. Ap. c. 1* And St. Leo thus, *Because our Lord saith, Except you eat etc. let us so communicate that we nothing doubt of the truth of Christ's body and blood: for that is received with mouth, which is believed in heart: and they answer Amen in vain, that dispute against that which they receive.*

Why Christ is called bread: and believing, eating.

What signifieth true bread.

The Blessed Sacrament called bread.

God draweth us with our free will

The manifold preeminences of the Blessed Sacrament above Manna.

In the Blessed Sacrament, *How*, is a Jewish word.

Jerem. 11:19
Gen. 49:11

Luke 24:35
Acts 2:43,
10:7
1 Cor. 10

Aug. con. duas. Ep. Pelag. li. 8 c. 19 and Ser. 2 de verb. Ap. c. 2.

Ser. 6 de ieiun 7. mens.

The Gospel of Saint John

Receiving in both kinds not necessary.

The Real Presence.

The Sacramental receiving of Christ's body, not always necessary to salvation.

The effects of the Blessed Sacrament both in our body and soul.

The effects of the Blessed Sacrament both in our body and soul.

The Blessed Sacrament is the true Manna and water of the rock.

The whole grace and effect thereof in one kind, and therefore the people not defrauded.

Receiving in one or both kinds indifferent, according to the holy Church's appointment.

Authority of Scriptures and the primitive Church for receiving in one kind.

53. *And drink.*] This the Protestants allege for the necessity of receiving in both kinds: but in respect of themselves (who lightly hold all this chapter to pertain nothing to the Sacrament receiving, but to spiritual feeding on Christ by faith only) it can make nothing for one kind or other. And in respect of us Catholics, who believe Christ's whole person both humanity and Divinity, both flesh and blood to be in either form, and to be wholly received no less in the first, than in the second, or in both, this place commandeth nothing for both kinds.

53. *You shall not have life.*] Though the Catholics teach these words to be spoken of the Sacrament, yet they mean not (no more than our Saviour here doth) to exclude all from salvation, that receive not actually and Sacramentally under one or both kinds. For then children that die after they be baptized and never received Sacramentally, should perish: which to hold, were heretical. Neither did St. Augustine mean, applying these words to infants also, that they could not be saved without receiving sacramentally, as not only the Heretics, but Erasmus did unlearnedly mistake him: but his sense is that they were by the right of their baptism joined to Christ's body Mystical, and thereby spiritually partakers of the other Sacrament also of Christ's body and blood. As all Catholic men that be in prison, joining with the Church of this Sacrament, and those specially that devoutly hear Mass and adore in presence the body and blood of Christ, joining in heart with the Priest, all these receive life and fruit of the Sacrament, though at every time they receive not sacramentally in one or both kinds. And although in the Primitive Church the holy Sacrament in the second kind were often given even to infants to sanctify them, yet (as the holy Council hath declared) it was never ministered unto them with opinion that they could not be saved without it. And therefore the Heretics do untruly charge the Church and the Fathers with that error.

54. *I will raise him.*] *As the Son liveth by the Father, even so do we live by his flesh,* saith St. Hilary. *li. 8. de Trin.* And St. Cyril again thus: *Though by nature of our flesh we be corruptible, yet by participation of life: we are reformed to the property of life. For not only our souls were to be lifted up by the Holy Ghost to life everlasting, but this rude gross terrestrial body of ours is to be reduced to immortality, by touching, tasting, and eating this agreeable food of Christ's body. And when Christ saith, I will raise him up, he meaneth that this body which he eateth, shall raise him. Our flesh,* (saith Tertullian) *eateth the body and blood of Christ, that the soul may also be fatted. Therefore they shall both have one reward at the Resurrection.* And St. Irenaeus, *How do they affirm that our bodies be not capable of life everlasting, which is nourished by the body and blood of our Lord? Either let them change their opinion, or else cease to offer the Eucharist.* St. Gregory Nyssene also saith, *That lively body entering into our body, changeth it and maketh it like and immortal.*

55. *Meat indeed.*] Manna was not the true meat: nor the water of the rock, the drink indeed: for they did but drive away death or famine for a time and for this life. *But the holy Body of Christ is the true food nourishing to life everlasting, and his blood the true drink that driveth death way utterly, for they be not the body and blood of a mere man, but of him that being joined to life is made life: and therefore are we the body and members of Christ, because by the benediction of the mysteries we receive the son of God himself.* So saith St. Cyril *li. 4 c. 16 in Io.*

58. *He that eateth this bread.*] By this place the holy Council proveth that for the grace and effect of the Sacrament, which is the life of the soul, there is no difference whether a man receive both kinds or one, because our Saviour who before attributed life to the eating and drinking of his body and blood, doth here also affirm the same effect, which is life everlasting, to come of eating only under one form. Therefore the Heretics be seditious calumniators that would make the people believe, the Catholic Church and Priests to have defrauded them of the grace and benefit of one of the kinds in the Sacrament. Nay, it is they that have defrauded the world, by taking away both the real substance of Christ, and the grace from one kind and both kinds, and from all other Sacraments. The Church doth only (by the wisdom of God's Spirit and by instruction of Christ and his Apostles, according to time and place, for God's most honor, the reverence of the Sacrament, and the peoples most profit thereby) dispose of the manner and order, how the Priest, how the people shall receive, and all other particular points, *Which himself* (saith St. Augustine) *did not take order for, that he might commit that to the Apostles, by whom he was to dispose his Church's affairs,* though both he and the Apostles and the Fathers of the primitive Church left us example of receiving under one kind. Christ ^{*}*at Emmaus,* The Apostles *Acts 2:41.* The primitive Church in giving the blood only to children, *Cypr. li. de lapsis, nu. 10. in reserving most commonly the body only,* Tertul. *li. 2 ad uxo. nu. 4; Cypr. li. de lapsis, nu. 10.* in housing the sick therewith, *Euseb. Es. nist. li. 6 c. 16.* in the holy Eremites also that received and reserved it commonly and not the blood in the wilderness, *Basil ep. ad Caesariam Patritam,* and in diverse other cases which were to long too rehearse.

Li. 1 de pec. Merit. c. 20

Conc. Trid. Sess. 21. c. 4. Cyril li. 4 c. 14, 15. Tertul. de resur. car. nu. 7. Li. 4, c.34. Nyss. in orat. catech. magna.

Conc. Trid. Sess. 21 c. 1.

Ep. 118 c. 5 ad Januarium.

Eu. 24,35

Luke 22:19

Whereby the Church being warranted and in the ruling of such things fully taught by God's Spirit, as well of the reprovng of certain heresies, that Christ, God and man, was not whole and all in every part of the Sacrament, as specially for that the Christian people being now enlarged, and the communicants often so many at once, that neither so much wine could be conveniently consecrated, nor without manifold accidents of shedding or abusing be received (whereof the Protestants have no regard, because it is but common wine which they occupy, but the Church knowing it to be Christ's own blood, must have all dreadful regard) therefore I say she hath decreed and for some hundred years put in use, that the Priest saying Mass, should always both consecrate and also receive both kinds, because he must express lively the Passion of Christ, and the separation of his blood from his body in the same, and for to imitate the whole action and institution as well in sacrificing as receiving, as to whom properly it was said, *Do thou*, for that was spoken only to such as have power thereby to offer and consecrate. But he Laymen, and the Clergy also when they do not execute or say Mass themselves, should receive in one kind, being thereby no less partakers of Christ's whole person and grace, then if they received both. For (as St. Paul saith) *He that eateth the hosts, is partaker of the altar*: He that eateth, saith he: for though there were drink offerings or libations joined lightly to every sacrifice, yet it was enough to eat only of one kind, for to be partaker of the whole.

The causes of the Church's practice and ordinance concerning one kind.

The Priests that say Mass, must receive both kinds.

1 Cor. 11

1 Cor. 10:18

62. *If you shall see.*] Our Saviour seemeth to insinuate, that such as believe not his words touching the holy Sacrament, and think it impossible for him to give his Body to be eaten in so many places at once, being yet in earth, should be much more scandalized and tempted after they saw or knew him to be ascended into heaven. Which is proved true in the Capharnaïtes of this time. Whose principal reason against Christ's presence in the Sacrament is that he is ascended into heaven: yea, who are so bold as to expound this same sentence for themselves thus, It is not this body of flesh which I will give you, for that I will carry with me to heaven. Whereby if they meant only that the condition and qualities of his body in heaven should be other than in the Sacrament, it were tolerable: for St. Augustine speaketh sometime in that sense. But to deny the substance of the body to be the same, that is wicked.

Christ insinuateth that faithless men shall not believe his presence in the Blessed Sacrament, because he is ascended.

63. *The flesh profiteth nothing.*] If this speech were spoken in the sense of the Sacramentaries, it would take away Christ's Incarnation, manhood, and death, no less than his corporal presence in the Sacrament. For if his flesh were not profitable, all these things were vain. Therefore CHRIST denieth not his own flesh to be profitable, but that their gross and carnal conceiving of his words of his flesh, and of the manner of eating the same, was unprofitable. Which is plain by the sentence following, where he warneth them, that his words be spirit and life, of high Mystical meaning, and not vulgarly and grossly to be taken, as they took them. And it is the use of the Scripture to call mans natural sense, reason, and carnal resisting or not reaching supernatural truths, flesh or blood, as, *Flesh and blood revealed not this to thee etc. Matt. 16.*

The Capharnaïtes gross understanding of Christ's flesh to be given or eaten. And how his flesh doth profit, and not profit.

August. Doct. Chr. li. 3 c. 13.

Li. 4 c. 22 in Io.

Ignat. apud Theodor. dial.

This carnality then of theirs, stood in two points specially: first, that they imagined that he would kill himself, and cut and mangle his flesh into parts, and so give them raw or roast to be eaten among them. Which could not be meant, saith St. Augustine: for that had contained a heinous and barbarous fact, and therefore they might and should have been assured, that he would command no such thing: but some other sweet sense to be of his hard, mystical, or figurative words, and to be fulfilled in a Sacrament, mystery, and a marvelous divine sort, otherwise then they could comprehend. Secondly, they did err touching his flesh, in that they took 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 pronounceth, that it profiteth nothing. Whereupon St. Cyril saith, *This body is not of Peter or Paul or any other like, but of Christ JESUS who is life itself: and therefore the Body giveth life, the very fullness of the Divinity dwelling in it.* And the holy Council of Ephesus in the 31 Anathemas expounded also by the said St. Cyril: *The Eucharist is not the body of any common person (for the flesh of a common man could not quicken) but of the WORD itself. But the Heretic Nestorius dissolveth the virtue of this Mystery, holding mans flesh is only to be in the Eucharist.* Thus there, and St. Ignatius cited of Theodorete, and many other Fathers have the like: whereby we may see that it cometh of the Divinity and Spirit (without which Christ's flesh cannot be) that in the Sacrament giveth life.

Christ's flesh giveth life because it is the flesh of God and man.

* ver. 64

64. *That believe not.*] It is also lack of faith, you see here, that causeth men to scorn 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 Catholic men do against their senses and carnal reasons, believe and submit themselves to the humble acknowledging of this Mystery: lastly, that it may well *by Christ's insinuation of Judas, be gathered, that he specially spurned against our Masters speeches of the holy Sacrament.

Judas the chief of them that believe not the Real Presence.

The Gospel of Saint John

Heretics believe not the Real Presence, because they see bread and wine: as the Jews believed not his Godhead because of the shape of a poor man.

The disciples revolting at Christ's words, prove that he spake not metaphorically, as at other times.

As Judas of all unbelieving Heretics, so Peter beareth the person of all believing Catholics: namely in the Blessed Sacrament.

66. *Went back.*] It can be no marvel to us now that so many revolt from the Church, by offense or scandal unjustly taken at Christ's body and blood in the Sacrament: seeing many of his Disciples that saw his wonderful life, doctrine, and miracles, forsook Christ himself, upon the speech and promise of the same Sacrament. For the mystery of it is so supernatural and divine in itself, and withal so low and base for our sakes, by the show of the forms of these terran elements under which it is, and we eat it: that the unfaithful and infirm do so stumble at the Christ in the sacrament, as the Jews and Gentiles did at Christ in his humanity. For, the causes of contradictions of the Incarnation and Transubstantiation be like. And it may be verily deemed, that whosoever now cannot believe the Sacrament to be Christ, because it is under the forms of bread and wine, and is eaten and drunken, would not then have believed that Christ had been God, because he was in shape of man, and crucified. To conclude, it was not a figure nor a mystery of bare bread and wine, nor any metaphorical or allegorical speech, that could make such a troupe out of his Disciples revolt at once. When he said he was a door, a vine, a way, a Pastor, and such like (unto which kind of speeches the Protestants ridiculously resemble the words of the holy Sacrament) who was so made to mistake him, or to forsake him for the same? For the Apostles at the least would have plucked them by the sleeves, and said, God not away my masters, he speaketh parables. The cause therefore was their incredulity, and the height of the Mystery, for that they neither knew the means how it might be present, nor would believe that he was able to give his flesh to be eaten in many places. And even such is the unbelief of the Heretics about this matter at this day.

68. *Peter answered.*] Peter answereth for the Twelve, not knowing that Judas in heart was already nought, and believed not Christ's former words touching the Blessed Sacrament, but was to revolt afterward as well as the other. *Wherein Peter beareth the person of the Church and all Catholic men, that for no difficulty of his word, nor for any revolt (be it never so general) of Schismatics, Heretics, or Apostates, either for this Sacrament or any other Article, will ever forsake Christ. And when company draweth us to revolt, let us say thus: Lord, whither or to whom shall we go, when we have forsaken thee? to Calvin, Luther, or such: and forsake thee and thy Church with the unfaithful multitude? No, thou has the words of life, and we believe thee, and thy Church will not nor cannot beguile us. *Thou hast* (saith St. Augustine) *life everlasting in the ministration of thy body and blood, and a little after, Thou art life everlasting itself, and thou givest not in thy flesh and blood but that which thyself art.*

* *Cyprian ep. 55 nu. 3.*

Tract. 27 in Evang. Io.

CHAPTER 7

The Jews (of Jerusalem) seeking his death, he walketh in Galilee: where he signifieth to his brethren, that not in this feast Scenopegia, but in another (to wit, Pasche following) the Jews should kill him: that is, not when they would, but when he will. 10. In so much that at this feast he teacheth openly in the Temple, and converteth many, 14. both in the middle day 17. and the last day thereof, without any hurt, though also the Rulers send to apprehend him.

The Gospel upon Tuesday in Passion week.

⁴Scenopegia (Lev. 23 skhnophgia) is the feast of Tabernacles, which the Jews kept from the 7th October for eight days together, by God's commandment,

⁴Scenopegia (Lev. 23 skhnophgia) is the feast of Tabernacles, which the Jews kept from the 7th October for eight days together, by God's commandment,

AFTER these things JESUS walked 'into Galilee', for he would not walk 'into Jewry': because the Jews sought to kill him.

2. And the festival day of the Jews, ⁴Scenopegia, was at hand.

3. And his brethren said to him, Pass from hence, and go into Jewry: that thy Disciples also may see thy works which thou doest.

4. For no man doeth anything in secret, and seeketh himself to be in public. If thou do these things, manifest thyself to the world.

5. For neither did his brethren believe in him.

6. JESUS therefore saith to them, My time is not yet come: but your time is always ready.

7. The world can not hate you. but me it hateth: because I give testimony of it, that the works thereof are evil.

8. Go you up to this festival day: 'I go not up' to this festival day: because my time is not yet accomplished.

9. When he said these things, himself tarried in Galilee.

10. But after his brethren were gone up, then he also went up to the festival day, not openly, but as it were in secret.

11. The Jews therefore sought him in the festival day, and said, Where is he?

12. And there was much murmuring in the multitude of him. For certain said, That he is good. And others said, No, but he seduceth the multitudes.

13. Yet no man spake openly of him for fear of the Jews.

in Galilee in Jewry

Lev. 23:34

I will not yet go up

	14. And when the festivity was now half done, JESUS went up into the temple, and taught,	The Gospel upon Tuesday in the 4th week of Lent.
	15. And the Jews marveled, saying, How doth this man know letters, whereas he hath not learned?	∇The way to come to know the truth, is to live well.
	16. JESUS answered them, and said, My doctrine is not mine, but his that sent me.	∇It is spoken of Antichrist specially, and it is true in all Heretics.
	17. If any man ∇will do the will of him, he shall understand of the doctrine whether it be of God, or I speak of myself.	August. tract. 29. in Evang. Io.
	18. ∇He that speaketh of himself, seeketh his own glory. But he that seeketh the glory of him that sent him, he is true, and injustice in him there is not.	∇No marvel when these speak thus to Christ himself, if Heretics call his vicar Antichrist.
John 5:18	19. Did not Moses give you the law, and none of you doeth the law?	
	20. *Why seek you to kill me? The multitude answered, and said, ∇Thou hast a devil, who seeketh to kill thee?	
Lev. 12:3	21. JESUS answered, and said to them, One work I have done: and you do all marvel.	
Gen. 17:10	22. Therefore *Moses gave you circumcision: not that it is of Moses, but *of the fathers, and in the Sabbath you circumcise a man.	
	23. If a man receive circumcision in the Sabbath, that the law of Moses be not broken: are you angry at me because I have healed a man wholly in the Sabbath?	
	24. Judge not according to the face, but judge just judgment.	
	25. Certain therefore of Jerusalem said, Is not this he whom they seek to kill?	
	26. And behold, he speaketh openly, and they say nothing to him. Have the Princes known in deed that this is CHRIST?	
	27. But this man we know whence he is. But when CHRIST cometh, no man knoweth whence he is.	
	28. JESUS therefore cried in the temple teaching, and saying, Both me you do know, and whence I am you know. And of myself I am not come, but he is true that sent me, whom you know not.	
	29. I know him, because I am of him, and he sent me.	
	30. They sought therefore to apprehend him: and no man laid hands upon him, because his hour was not yet come.	The Gospel upon Monday in Passion week.
chief Priests	31. But of the multitude many believed in him, and said, CHRIST when he cometh, shall he do more signs then these which this man doeth?	∇This was fulfilled on Whitsunday Acts 1, and afterward always by imposition of hands in the Sacrament of Confirmation: visibly in the primitive Church and invisibly to the end of the world.
	32. The Pharisees heard the multitude murmuring these things touching him: and the 'Princes' and Pharisees sent ministers to apprehend him.	
	33. JESUS therefore said to them, Yet a little time I am with you: and I go to him that sent me.	
John 13:33	34. *You seek me, and shall not find: and where I am, you can not come.	
	35. The Jews therefore said among themselves, Whither will this man go, that we shall not find him? Will he go into the dispersion of the Gentiles, and teach the Gentiles?	
	36. What is this saying that he hath said, You shall seek me, and shall not find: And where I am, you can not come.	
Lev. 23:36	37. And in the last, the *great day of the festivity JESUS stood, and cried, saying, If any man thirst, let him come to me, and drink.	
Joel 2:28	38. He that believeth in me, as the scripture saith, <i>Out of his belly shall flow rivers of living water.</i>	
Acts 2:1	39. (And this he said of the Spirit that they should receive which believed in him. ∇for as yet the Spirit was not given: because JESUS was not yet glorified.)	
	40. Of that multitude therefore, when they had heard these words of his, some said, This is the Prophet in deed.	
	41. Others said, This is CHRIST. But certain said, Why, doth CHRIST cometh from Galilee?	
Psalms 131:11	42. Doth not the *scripture say, that of the seed of David, and from Bethlehem the town where David was, CHRIST doth come?	
Mich. 5:2	43. Therefore there arose dissension in the multitude for him.	
	44. And certain of them would have apprehended him: but no man laid hands upon him.	
	45. The ministers therefore came to the chief priests and the Pharisees. And they said to them, Why have you not brought him?	

The Gospel of Saint John

¶Christ hath some good always even among the wicked, which secretly serve him and by wise delays avert the execution of unjust laws against him and his people, as Nicodemus and Gamaliel.

46. The ministers answered, Never did there man so speak, as this man.
47. The Pharisees therefore answered them, Why, are you also seduced?
48. Hath any of the Princes believed in him, or of the Pharisees?
49. But this multitude that knoweth not the law, are accursed.
50. Nicodemus said to them, ¶he *that came to him by night, who was one of them,
51. Doth our law judge a man, unless it first hear him, and know what he doeth?
52. They answered, and said to him, Why, art thou also a Galilean? Search, and see that from Galilee a Prophet riseth not.
53. And every man returned to his house.

John 3:2

CHAPTER 8

Again in the Temple (absolving an adversary after his merciful manner, and yet withal declaring against his enemies that he is not a favorer of sin, no more than Moses) 12. he teacheth openly, and is not for all that apprehended, telling them both of his Godhead, 21. and of their reprobation, 28. of his exaltation also by their Crucifying of him, 31. exhorting the believers to persevere: 33. and showing them that seek his death, that they are neither free, 19. nor of Abraham, 41. nor of God, 44. but of the Devil, 45. but that himself is of God, 52. and greater and ancienter than Abraham. 59. For the which they go about to stone him, but in vain.

The Gospel upon Saturday the 3rd week of Lent.

AND JESUS went into the Mount Olivet:
2. And early in the morning again he came into the temple, and the people came to him, and sitting he taught them.

3. And the Scribes and Pharisees bring a woman taken in adultery: and they did set her in the midst,

4. And said to him, Master, this woman was even now taken in adultery.

5. And *in the law Moses commanded us to stone such.

Lev. 20:10

6. What sayest thou therefore? And this they said tempting him: that they might accuse him. But JESUS knowing bowing himself down, with his finger wrote in the earth.

7. When they therefore continued asking him: he lifted up himself, and said to them, *He that is without sin of you, let them first throw the stone at her.

8. And again bowing himself, he wrote in the earth.

9. And they hearing, went out one by one, beginning at the seniors: and JESUS alone remained, and the woman standing in the midst.

10. And JESUS lifting up himself, said to her, Woman, where are they that accused thee? hath no man condemned thee?

11. Who said, No man, Lord. And JESUS said, ¶Neither will I condemn thee. Go, and now sin no more.

12. ^bAgain therefore JESUS spake to them, saying, I am the light of the world. he that followeth me, walketh not in darkness: but shall have the light of life.

13. The Pharisees therefore said to him, Thou givest testimony of thyself: thy testimony is not true.

14. JESUS answered, and said to them, Although I do give testimony of myself, my testimony is true: because I know whence I came, and whither I go: but you know not whence I come, or whither I go.

15. You judge according to the flesh: I do not judge any man.

16. And if I do judge, my judgment is true: because I am not alone, but I and he that sent me, the Father.

17. And in your law it is written, that *the testimony of two men is true.

Deut. 17:6,
19:15

18. I am he that giveth testimony of myself: and he that sent me, the Father, giveth testimony of me.

19. They therefore said to him, Where is thy father? JESUS answered, Neither me do you know, nor my Father. If you did know me: perhaps you might know my Father also.

¶We cannot conveniently reprehend or condemn other mens faults, if ourselves be guilty of the same or other greater. Cyril in Io. See Annot. Matt. 7:1.

¶St. Augustine by this example of our Master proveth that Clergymen specially should be given much to mercy: and that they ought often, as the cause and time require, to get pardon of the secular Magistrates for offenders that be penitent. Ep. 14.

Romans 6:16
2 Pet. 2:19

20. These words JESUS spake in the Treasury, reaching in the temple: and no man apprehended him, because his hour was not yet come.
21. Again therefore JESUS said to them, I go, and you shall seek me, and shall die in your sin. Whither I go, you can not come.
22. The Jews therefore said, Why, will he kill himself, because he saith, Whither I go, you can not come?
23. And he said to them, You are from beneath, I am from above, you are of this world, I am not of this world.
24. Therefore I said to you that you shall die in your sins. for if you believe not that I am he, you shall die in your sin.
25. They said therefore to him, Who art thou? JESUS said to them, ^vThe beginning who also speak to you.
26. Many things I have to speak and judge of you. but he that sent me, is true: and what I have heard of him, these things I speak in the world.
27. And they knew not that he said to them that his father was God.
28. JESUS therefore said to them, When you shall have exalted the son of man, then you shall know that I am he, and of myself I do nothing, but as the Father hath taught me, these things I speak:
29. And he that sent me is with me: and he hath not left me alone, because the things that please him I do always.
30. When he spake these things, many believed in him.
31. JESUS therefore said to them that believed him, the Jews: If you ^vabide in my word, you shall be my disciples in deed.
32. And you shall know the truth, and the truth shall make you free.
33. They answered him, We are the seed of Abraham, and we never served any man: how sayest thou, You shall be free?
34. JESUS answered them, Amen, amen I say to you, that ^{*}every one which committeth sin, is the servant of sin.
35. And the servant abideth not in the house forever: the son abideth forever.
36. If therefore the son make you free, you shall be ^vfree in deed.
37. I know that you are the children of Abraham: but you seek to kill me, because my word taketh not in you.
38. I speak that which I have seen with my father: and you do the things that you have seen with your father.
39. They answered, and said to him, Our father is Abraham. JESUS saith to them, If you be the children of Abraham, ^vdo the works of Abraham.
40. But now, you seek to kill me, a man that have spoken the truth to you, which I have heard of God. this did not Abraham.
41. You do the works of your father. They said therefore to him, We were not born of fornication. we have one father, God.
42. JESUS therefore said to them, If God were your father: verily you would love me. for from God I proceeded, and came: for I came not of myself, but he sent me:
43. Why do you not know my speech? Because you can not hear my word.
44. You are of your father the Devil, and the desires of your father you will do. he was a ^vmankiller from the beginning, and he stood not in the verity: because verity is not in him. when he speaketh a lie, he speaketh of his own, because he is a liar, and the father thereof.
45. But because I say the verity, you believe me not.
46. Which of you shall argue me of sin? If I say the verity: why do you not believe me?
47. He that is of God, heareth the words of God.
48. The Jews therefore answered, and said to him, Do not we say well that thou art a Samaritan, and hast a devil?
49. JESUS answered, ^vI have no devil: but I do honor my Father, and you have dishonored me.
50. But I seek not mine own glory. there is that seeketh and judgeth.
51. Amen, amen I say to you, If any man keep my word, he shall not see death for ever.

^bThe Gospel upon
Saturday the 4th week
in Lent.

^vSo read St. Cyril, St.
Ambrose, and St.
Augustine: expounding
it of Christ's person, that
he is the beginning or
cause of all creatures.

^vOnly faith is not
sufficient without
perseverance of abiding
in the keeping of his
commandments.

^vMan was never without
free will: but having the
grace of Christ, his will
is truly made free (as St.
Augustine saith) from
servitude of sin also.
tract. 41 in Evang. Io.

^vNot only faith but good
works also make men the
children of Abraham
according as St. James
also speaketh of
Abraham's works. c. 2.

^vSt. Augustine compareth
Heretics in their spiritual
murder by driving
Christian men out of the
Church to the Devil that
drove our parents out of
Paradise. Cont. lit. Petil.
li. 2, c. 13.

The Gospel upon
PASSION Sunday.

The Gospel of Saint John

¶He denieth not that he is a Samaritan, because he is our keeper or protector, as the word signifieth, and because he is indeed that merciful Samaritan in the parable of the wounded man. Luke 10:33. Aug. tract. 43 in Ioan.

52. The Jews therefore say, Now we have known that thou hast a devil. Abraham is dead and the Prophets: and thou sayest, If any man keep my word, he shall not see death forever.
53. Why, art thou greater then our father Abraham, who is dead? and the Prophets are dead. Whom dost thou make thyself?
54. JESUS answered, If I do glorify myself, my glory is nothing. it is my father that glorifieth me, whom you say that he is your God.
55. And you have not known him, but I know him. And if I shall say that I know him not: I shall be like you, a liar. But I do know him, and do keep his word.
56. Abraham your father rejoiced that he might see my day: and he saw, and was glad.
57. The Jews therefore said to him, Thou has not yet fifty years, and hast thou seen Abraham?
58. JESUS said to them, Amen, amen I say to you, before that Abraham was made, I am.
59. They took stones therefore to cast at him. but JESUS hid himself, and went out of the temple.

ANNOTATIONS

Chapter 8

Why *Amen, amen*, is not translated.

*See the preface, and Annotation in Apoc. 19:4

34. *Amen, amen.*] *What is it (saith St. Augustine upon this place) when our Lord saith, Amen, amen? He doth much commend and urge the thing that he so uttereth, doubling it. It is a certain oath of his, if a man may so say, for Amen in Hebrew signifieth verum, a truth. Yet is it not translated, whereas it might have been said, verum, veru dice vobu. But neither the *Greek interpreter durst do it, nor the Latin. The Hebrew word hath remained still, that so it might be the more esteemed. Tract. 41 in Ioan. By which words and the like recorded in other places of the New Testament, the Reader may see great reason, why we also say, Amen, Amen, and durst not translate it and such like words into our English tongue.*

* Αμην,
αμην

CHAPTER 9

The Gospel upon Wednesday in the 4th week of Lent.

To show that by his Baptism (being the Sacrament of illumination or faith) he will take away the blindness of the world, he giveth with strange ceremonies sight to one born blind. 8. By which wonder miracle (the attestation of the party himself and his parents concurring) first the neighbors, then also the Pharisees themselves are plainly confounded. Yet so obstinate they are, that because it was the Sabbath when he wrought it, they infer that he is not of God: yea and throw out of their Synagogue the party for confessing him. 15. But our Lord receiveth him: 19. and foretelleth by the occasion, the execration of the Jews (because of the willful obstinance) and illumination of the Gentiles who confess their own blindness.

¶Though many infirmities fall for sin, yet not all. Some coming for probation, and some sent that God by the cure thereof may be glorified.
¶This was a figure of Baptism, to which all men born in sin and blindness are sent for health and light. Ambr. li. 3 c. 2 de Sacramentis.

AND JESUS passing by, saw a man blind from his nativity:
2. And his Disciples asked him, Rabbi, who hath sinned, this man, or his parents, that he should be born blind?
3. JESUS answered, ¶Neither hath this man sinned, nor his parents: but that the works of God may be manifested in him.
4. I must work the work of him that sent me, whiles it is day.
5. The night cometh, ¶when no man can work. As long as I am in the world, I am the light of the world.
6. When he had said these things, he spit on the ground, and made clay of the spittle, and spread the clay upon his eyes,
7. And said to him, Go, ¶wash in the pool of Siloe, which is interpreted, Sent. He went therefore, and washed: and he came seeing.
8. Therefore the neighbors, and they which had seen him before, that he was a beggar, said, Is not this he that sat, and begged?
9. Others said, That this is he. But others, No, not so, but he is like him. But he said, That I am he.
10. They said therefore to him, How were thine eyes opened?

11. he answered, That man that is called JESUS, made clay: and anointed mine eyes, and said to me, Go to the pool of Siloe, and wash.

12. And I went, and washed, and saw. And they said to him, Where is he? He saith, I know not.

13. They bring him that had been blind, to the Pharisees.

14. And it was the Sabbath when JESUS made the clay, and opened his eyes.

15. Again therefore the Pharisees asked him, how he saw. But he said to them, He put clay upon mine eyes, and I washed: and I see.

16. Certain therefore of the Pharisees said, This man is not of God, that keepeth not the Sabbath. But others said, How can a man that is a sinner do these signs? And there was a schism among them.

17. They say therefore to the blind again, Thou, what sayest thou of him that opened thine eyes? And he said, That he is a Prophet.

18. The Jews therefore did not believe of him, that he had been blind and saw: until they called the parents of him that saw,

19. And asked them, saying, Is this your son, whom you say that he was born blind? how then doeth he now see?

20. His parents answered them, and said, We know that this is our son, and that he was born blind:

21. But how he now seeth, we know not, or who hath opened his eyes, we know not, ask himself: he is of age, let himself speak of himself.

22. These things his parents said, because they feared the Jews. for the Jews had now conspired, that if any man should confess him to be CHRIST, he should be put out of the Synagogue.

23. Therefore did his parents say, That he is of age, ask himself.

24. They therefore again called the man that been blind, and said to him, ^vGive glory to God. we know that this man is a sinner.

25. He therefore said to them, Whether he be a sinner, I know not: one thing I know, that whereas I was blind, now I see.

26. They said therefore to him, What did he to thee? how did he open thine eyes:

27. He answered them, I have now told you, and you have heard: why will you hear it again? will you also become his Disciples?

28. They reviled him therefore, and said, Be thou his disciple: but we are the disciples of Moses.

29. We know that to Moses God did speak: but this man we know not whence he is.

30. The man answered and said to them, For in this it is marvelous that you know not whence he is, and he hath opened mine eyes.

31. And we know that sinners God doth not hear. but if a man be a server of God, and do the will of him, him he heareth.

32. From the beginning of the world it hath not been heard that any man hath opened the eyes of one born blind.

33. Unless this man were of God, he could not do anything.

34. They answered and said to him, Thou wast wholly born in sins, and doest thou teach us? And they did cast him forth.

35. JESUS heard that they cast him forth: and when he had found him, he said to him, Doest thou believe in the son of God.

36. He answered, and said, Who is he Lord, that I may believe in him?

37. And JESUS said to him, Both thou hast seen him: and he that talketh with thee, he it is.

38. But he said, I believe Lord. And falling down he adored him.

39. And JESUS said to him, For judgment came I into this world: ^vthat they that see not may see: and they that see, may become blind.

40. And certain of the Pharisees that were with him, heard: and they said to him, Why, are we also blind?

41. JESUS said to them, If you were blind, you should not have sin. but now you say, That we see. your sin remaineth.

^vSo say the Heretics when they derogate from miracles done by Saints or their Relics, pharasaically pretending the glory of God. As though it were not God's glory, when his Saints do it by his power and virtue: yea his greater glory, that doeth such things by his servants, and by the

meanest things belonging to them, as Peter's shadow. Acts 9.

^vThe time of working, and meriting, is in this life: after death we can deserve no more by our deeds, but must only receive good or ill, according to the difference of works here.

^vBy this we see that this miracle was not only marvelous and beneficial to the blind, but also significative of taking away spiritual blindness.

The Gospel of Saint John

ANNOTATIONS

Chapter 9

External ceremonies.

6. *Made clay.*] Christ could have cured this man by his only will or word, yet used certain creatures as his instruments in working, and diverse circumstances and ceremonies, clay, water, anointing, washing, etc. No marvel then that he and his Church use such diversities of Sacraments and ceremonies external in curing our souls.

Heretical translation

22. *Put out of the Synagogue.*] The Heretics untruly translate here (and v. 31) *Excommunicate*: to make the simple conceive the Church's Excommunication to be no other, or no better, or no more rightly used against them, than this casting out of the Synagogue of such as confessed our Saviour. They might as well have translated for Synagogue, Church: for the Old Testament, the New: for Law, Grace: for flesh, spirit: for Moses, Christ. For no less difference is there between casting out of the Synagogue and Excommunication.

Casting out of the Synagogue.

The Church's Excommunication. See in the Annotations Matt. 18:17.

Besides that, not every one which was not of the Jews Synagogue, was therefore out of the communion of the Faithful, many true believers being in other parts of the world not subject to the Jews Synagogue, Law, nor Sacraments. And therefore it was not all one to be out of the Synagogue, and to be excommunicated, as now, whosoever is out of the church's communion, either by his own will, or for his just deserts thrust out of it by the spiritual Magistrate, he is quite abandoned out of all the society of Saints in heaven and earth, so long as he so continueth.

As for the cause of thrusting this poor man and such other out of the Synagogue, and excommunicating Heretics, there is as great odds as betwixt heaven and hell: he being used so for following Christ and his Church, these for forsaking Christ and his Church. Some more agreement there is between that corrupt sentence of the Jews against the followers of Christ, and the pretended excommunication executed against Catholic men by our Heretics; although in truth there is no great resemblance. For, the Jews though they abused their power sometimes, yet had they authority indeed by God's law so to punish contemners of their Law, and therefore it was feared and respected even of good men. But the excommunication used by heretics against Catholics or any offenders, is not to be respected at all, being no more but a ridiculous usurpation of the Church's right and fashion of the same. For, out of their Synagogues all faithful men ought to flee, and not tarry to be thrust out: according to the warning given against Coré and Dathan. *Be ye separated from their tabernacles, lest you be wrapped in their sins.*

The Heretics ridiculous Excommunication

CHAPTER 10

He continueth his talk to the Pharisees, showing that they and all other that will not enter in by him, are wolves: and that they which hear them are not the true sheep. 15. But that himself is the good Pastor; and therefore to save the sheep from these wolves, he will yield his life, which otherwise no might of theirs could take from him: foretelling also his Resurrection, and vocation of the Gentiles. 22. Again another time, he telleth those Jews openly, that they are not of his sheep, and that no might of theirs shall take from him his true sheep, because he is God, even as his Father is God. 31. Which by his miracles and by Scripture he showeth to be no blasphemy: and they in vain seeking to stone and to apprehend him, 40. he goeth out to the place where John Baptist had given open witness of him.

The Gospel upon Tuesday in Whitsun Week.

¶The thief is the Heretic specially, and any other that unlawfully break in upon the sheep to kill and destroy them by false doctrine and otherwise.

AMEN, amen I say to you, he that entereth not by the door into the fold of the sheep, but climbeth up another way: he is ^va thief and a robber.

Num. 16.

2. But he that entereth by the door, is the Pastor of the sheep.

3. To this man the porter openeth: and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them forth.

4. And when he hath let forth his own sheep, he ^vgoeth before them: and the sheep follow him, because they know his voice.

5. But a stranger they follow not, but flee from him: because they know not the voice of strangers.

6. This proverb JESUS said to them. But they knew not what he spake to them.

7. JESUS therefore said to them again, Amen, amen I say to you, that I am the door of the sheep.

8. And how many soever have come, are thieves and robbers: but the sheep hear them not.

¶That is the fashion of Jewry and other countries, signifying that the shepherd or Pastor must teach the sheep, and not they him.

	9. I am the door. By me if any enter, he shall be saved: and he shall go in and shall go out, and shall find pastures.	
	10. The thief cometh not but to steal and kill and destroy. I came that they may have life, and may have more abundantly.	The Gospel upon the 2nd Sunday after Easter, and for St. Thomas of Canterbury, Dec. 19.
Esa. 40:11 Ezec. 34:23	11. I am the good Pastor. *The good Pastor giveth his life for his sheep.	
	12. But the hireling and he that is not the Pastor, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf raveneth, and disperseth the sheep.	
	13. And the hireling fleeth because he is a hireling: and he hath no care of the sheep.	
	14. I am the good Pastor: and I know mine, and mine know me.	
Ezec. 37:24	15. As the Father knoweth me, and I know the Father: and I ^v yield my life for my sheep.	^v Christ's death was so necessary for the flock, that when he might have escaped, he voluntarily offered himself to death for his flock.
	16. And ^c other sheep I have that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be made *one fold and one Pastor.	
Esa. 53:7	17. Therefore the Father loveth me: because I yield my life, that I may take it again.	
	18. No man taketh it away from me: but *I yield it of myself. and I have power to yield it: and I have power to take it again. This commandment I received of my father.	
	19. A dissension rose again among the Jews for these words.	
	20. And many of them said, He hath a devil and is mad: why hear you him?	
	21. Others said, These are not the words of one that hath a devil. can a devil open the eyes of blind men?	^c He meaneth the Church of the Gentiles.
1 Mach. 4:56-59	22. *And the Dedication was in Jerusalem: and it was winter.	
	23. And JESUS walked in the temple, in Solomon's porch.	
	24. The Jews therefore compassed him round about, and said to him, How long doest thou hold our soul in suspense? if thou be CHRIST, tell us openly.	
	25. JESUS answered them, I speak to you: and you believe not. the works that I do in the name of my Father, they give testimony of me.	The Gospel upon Wednesday in Passion week.
	26. But you do not believe, because you are not of my sheep.	
	27. My sheep hear my voice: and I know them, and they follow me.	
	28. And I give them life everlasting: and they shall not perish forever, and no man shall pluck them out of my hand.	
	29. My father, that which he hath given me, is greater than all: and no man can pluck them out of the hand of my father.	Another reading is, <i>My father that hath given me, etc.</i>
^c unum.	30. I and the Father are ^c one.	
	31. The Jews took up stones, to stone him.	
	32. JESUS answered them, Many good works I have showed you from my father, for which of those works do you stone me?	
	33. The Jews answered him, For a good work we stone thee not, but for blasphemy, and because thou being a man, makest thyself God.	
Psalms 81:6	34. JESUS answered them, Is it not written in your law, that <i>I said, you are gods?</i>	
	35. If he called them gods, to whom the word of God was made, and the scripture can not be broken:	
	36. Whom the father hath sanctified and sent into the world, say you, That thou blasphemest, because I said I am the son of God.	
	37. If I do not the works of my father, believe me not.	
	38. But if I do, and if you will not believe me, believe the works: that you may know and believe that the Father is in me, and I in the Father.	
	39. They sought therefore to apprehend him: and he went forth out of their hands.	
	40. And he went again beyond Jordan into that place where John was baptizing first: and he tarried there.	
	41. And many came to him. and they said, That John in deed did no sign. But all things whatsoever John said of this man, were true.	
	42. And many believed in him.	

ANNOTATIONS

The Gospel of Saint John

Arch-Heretics specially, are the thieves that climb in another way, not by the door.

When the Pastor must tarry, or may flee. Judas Machabaeus.

Dedication of Churches. Christ's essence and divine nature of the Father.

Calvin's autotheism.

1. *Climbeth another way.*] Whosoever taketh upon him to preach without lawful sending, to minister Sacraments, and is not Canonically ordered of a true Catholic Bishop, to be a Curate of souls, person, bishop, or what other spiritual Pastor soever, and cometh not in by lawful election and holy Church's ordinance to that dignity, but breaketh in against order by force or favor of men, and by human laws, he is a thief and a murderer. So came in Arius, Calvin, Luther, and all Heretics: and all that succeed them in room and doctrine. And generally every one that descendeth not by lawful succession in the known ordinary line of Catholic Bishops and Pastors that have been in all countries since their conversion. And according to this rule *St. Irenaeus li. 3 c. 3* trieth the true shepherds from the thieves and heretics. So do *Tertul. de Praescr. nu. 11*; *St. Cyr. de unit., Ec. nu. 7*; *St. August. ep. 165 and cont. ep Manich. c. 4* and *Lirinensis*.

11. *Good Pastor.*] The good Pastor is he whose special care is not of his own advantage, but of the safety of the flock. The hireling is he that respecteth not the profit and good of the flock, but his own lucre. The wolf, is the Heretic, or any persecutor of the Church, which is Christ's flock.

13. *Fleeth.*] Every Bishop and Pastor is bound to abide with his flock in times of danger and persecution even to death, except himself be personally sought for, rather than the flock, or the flock itself forsake him. For in such cases the Pastor may flee, as the Apostles did, and St. Athanasias, and others. *St. Athan. Apol. de sua fuga.; August. ep. 180.*

22. *The dedication.*] This is the feast of the Dedication instituted by Judas Machabaeus *li. 1 Mach. c. 4*. Christ vouchsafed to honor and keep that feast instituted by him: and our heretics vouchsafe not to pray and sacrifice for the dead, *used and approved by him. The Dedication also of Christian Churches is warranted thereby, with the annual memories thereof. And it proveth that such things may be instituted without any express commandment in Scripture.

29. *That which he gave me.*] Thus read also diverse of the Fathers, namely *St. Hilar. Trin. li. 7. post medium*; *St. Ambr. de Sp. S. li. 3. c. 13.*; *St. August. in Io. tract. 38*; *St. Cyril. li. 7 in Io. c. 10.* and use it to prove that Christ had his essence and nature of the Father. And therefore some Heretics of our time wickedly accuse the Council of Lateran for falsifying this place and applying it to the same purpose. Which they less can abide, for that it is against Calvin's Autotheism, holding that Christ took his person of the Father, but not his substance. *See the 2 Annotation in 1 Io. v. 1.*

*2 Mach. 12.

CHAPTER 11

He cometh once again into Jewry boldly (the time that he would be killed of them being not yet come) and raiseth Lazarus four days buried. 47. At which miracle the blind malice of the rulers so increaseth, that in Council they conclude to make him away, howbeit the high Priest prophesieth unawares, of the salvation of the world by his death. 54. He thereupon goeth again out of the way.

The Gospel upon Friday in the 4th week of Lent.

AND there was a certain sick man, Lazarus of Bethania. of the town of Mary and Martha her sister.

2. (And Mary was she that anointed our Lord with ointment, and wiped his feet with her hair: whose brother Lazarus was sick.)

3. His sisters therefore sent to him saying, Lord, behold, he whom thou lovest, is sick.

4. And JESUS hearing, said to them, This sickness is not to death, but for the glory of God: that the son of God may be glorified by it.

5. And JESUS loved Martha, and her sister Mary, and Lazarus.

6. As he heard therefore that he was sick, then he tarried in the same place two days:

7. Then after this he saith to his Disciples, Let us go into Jewry again.

8. The Disciples say to him, Rabbi, now the Jews sought to stone thee: and goest thou thither again?

9. JESUS answered, Are there not twelve hours of the day? If a man walk in the day, he stumbleth not: because he seeth the light of this world:

10. But if he walk in the night, he stumbleth, because the light is not in him.

11. These things he said: and after this he saith to them, Lazarus our friend sleepeth: but I go that I may raise him from sleep.

12. His Disciples therefore said, Lord, if he sleep, he shall be safe.

13. But JESUS spake of his death: and they thought that he spake of the sleeping of sleep.

14. Then therefore JESUS said to them plainly, Lazarus is dead:

Luke 7:37
Matt. 26:7
Mark 14:3
John 12:3

°de dormitione somni.

15. And I am glad for your sake, that you may believe, because I was not there. but let us go to him.

16. Thomas therefore, who is called Didymus, said to his condisciples, Let us also go, to die with him.

17. JESUS therefore came, and found him now having been four days in the grave.

18. (And Bethania was nigh to Jerusalem about fifteen furlongs.)

19. And many of the Jews were come to Martha and Mary, to comfort them concerning their brother.

20. Martha therefore when she heard that JESUS was come, went to meet him: but Mary sat at home.

21. Martha therefore said to JESUS, Lord if thou hadst been here, my brother had not died.

22. But now also I know that what things soever thou shalt ask of God, God will give thee.

23. JESUS saith to her, Thy brother shall rise again.

24. Martha saith to him, I know that he shall rise again in the resurrection, in the last day.

25. JESUS said to her, I am the resurrection and the life: he that believeth in me, although he be dead, shall live.

26. And every one that liveth, and believeth in me, shall not die for ever, Believest thou this?

27. She saith to him, Yea Lord, I have believed that thou art CHRIST the son of God that art come into this world.

28. And when she had said these things, she went, and called Mary her sister secretly, saying, The master is come, and calleth thee.

29. She, when she heard, riseth quickly, and cometh to him.

30. For JESUS was not yet come in to the town: but he was yet in that place where Martha had met him.

31. The Jews therefore that were with her in the house and did comfort her, when they saw Mary that she rose quickly and went forth, followed her, saying, That she goeth to the grave, to weep there.

32. Mary therefore when she was come where JESUS was, seeing him, fell at his feet, and saith to him, Lord, if thou hadst been here, my brother had not died.

33. JESUS therefore when he saw her weeping, and the Jews that were come with her, weeping, he groaned in spirit, and troubled himself,

34. And said, Where have you laid him? They say to him, Lord, come and see.

35. And Jesus wept.

36. The Jews therefore said, Behold how he loved him.

37. But certain of them said, Could not he that *opened the eyes of the blind man, make that this man should not die?

38. JESUS therefore again groaning in himself, cometh to the grave. and it was a cave: and a stone was laid over it.

39. JESUS saith, Take away the stone. Martha the sister of him that was dead, saith to him, Lord, now he stinketh, for he is now of four days.

40. JESUS saith to her, Did not I say to thee, that if thou believe, thou shalt see the glory of God?

41. They took therefore the stone away. And JESUS lifting his eyes upward, said, Father, I give thee thanks that thou hast heard me.

42. And I did know that thou doest always hear me, but for the people that standeth about, have I said it, that they may believe that thou hast sent me.

43. When he had said these things, he cried with a loud voice, Lazarus, come forth.

44. And forthwith he came forth that had been dead, bound feet and hands with winding bands, and his face was tied with a napkin. JESUS said to them, ^vLoose him, and let him go.

45. Many therefore of the Jews that were come to Mary and Martha, and had seen the things that JESUS did, believed in him.

46. And certain of them went to the Pharisees, and told them the things that JESUS did.

47. The chief priests therefore and the Pharisees gathered a council, and said, What do we, for this man doeth many signs.

John 9:6

The Gospel in a Mass for the dead upon the day of the burial or deposition.

^vSt. Cyril li. 7 c. vlt. in Io. and St. Augustine Tract. 49 in Io. apply this to the Apostle's and Priest's authority of absolving sinners: affirming Christ to revive none from sin, but in the Church and by the Priest's ministry.

The Gospel upon Friday in Passion Week.

The Gospel of Saint John

¶All men, but specially Nations must take heed, that whiles to save their temporal state they forsake God: they lose not both as the Jews did. Aug. tract. 49 in Io.

48. If we let him alone so, all will believe in him: and the Romans will come, and ¶take away our place and nation.
49. But one of them named Caiphaz, being the high priest of that year, said to them, You know nothing,
50. Neither do you consider that it is expedient for us that one man die for the people, and the whole nation perish not.
51. And this he said not of himself: but being the high priest of that year, he prophesied that JESUS should die for the nation:
52. And not only for the nation, but to gather into one the children of God that were dispersed.
53. From that day therefore they devised to kill him.
54. JESUS therefore walked no more openly among the Jews, but he went into the country beside the desert unto a city that is called Ephrem, and there he abode with his Disciples.
55. And the Pasche of the Jews was at hand: and many of the country went up to Jerusalem before the Pasche to sanctify themselves.
56. They fought JESUS therefore: and they communed one with another, standing in the temple, What think you, in that he is not come to the festival day?
57. And the chief Priests and Pharisees had given commandment, that if any man should know where he was, he should tell, that they might apprehend him.

ANNOTATIONS

Chapter 11

The privilege of the office and order, though in a wicked person.

51. *Being the high Priest.*] Marvel not that Christ preserveth his truth in the Church as well by the unworthy as the worthy Prelates thereof: the gifts of the Holy Ghost following their Order and office, as we see here in Caiphaz, and not their merits or person. And if this man being many ways wicked, and in part an usurper, and the Law and Priesthood being to decline and to give place to Christ's new ordinance, had yet some assistance of God for utterance of truth which himself meant not, nor knew not: how much more may we be assured, that Christ will not leave Peter's Seat, *whose faith he promised should never fail, though the persons which occupy the same, were as ill as the blasphemous and malicious mouths of Heretics do assume.

Luke 22:23

CHAPTER 12

The 4TH part. THE FOURTH PASCH, and Holy Week of his Passion in Jerusalem.

The Gospel upon Monday in Holy Week.

The Rulers dealing as if he hid himself, 1. he cometh to Bethania. 3. Where by occasion of Judas the thief murmuring at Mary Magdalen's costly decision, he foretelleth his death. 12. From thence, though they did now intend to kill Lazarus also, he rideth openly into Jerusalem, the people (because he had raised Lazarus) confessing with their acclamations that he is Christ. 20. Where certain Gentiles desiring to see him, 21. he foretelleth the conversion of the whole world from the Devil to him, to be now instant, as the effect of his death upon the Cross. 28. The Father also answering from heaven to his prayer made to that purpose, 37. yet after all this, the Jews continue incredulous as Esay prophesied of them: 42. though many believed, but were ashamed to confess him. 44. Whereupon he showeth that it is glorious before God, and salvation to themselves, to believe in him, and confess him: and damnable, to despise him.

¶Of this woman's extraordinary offices of devotion, and how acceptable they were to Christ, see the Annotations Matt. 26.

¶The devout offices of balming and anointing the dead bodies of the

- J**ESUS therefore six days before the Pasche came to Bethania, where Lazarus was, that had been dead, whom JESUS raised.
2. And they made him a supper there: and Martha ministered, but Lazarus was one of them that sat at the table with him.
3. ¶ Mary therefore took a pound of ointment of right spikenard, precious, and anointed the feet of JESUS, and wiped his feet with her hair: and the house was filled with the odor of the ointment.
4. One therefore of his, Judas Iscariot, he that was to betray him, said,
5. Why was not this ointment sold for three hundred pence, and given to the poor?

Matt. 26:6
Mark 14:3

PALM SUNDAY
Eve.

**PALM
SUNDAY**

*Matt. 27:7
Mark 11:7
Luke 19:35
Psalm 117:26
Zach. 9:9

John 3:14

Esa. 53:1

Esa. 6:9
Matt. 13:14
Mark 4:12

6. And he said this, not because he cared for the poor: but because he was a thief, and having the purse, carried the things that were put in.
7. JESUS therefore said, Let her alone that she may keep it for the day of my ^vburial.
8. For the poor you have always with you: but ^vme you shall not have always.
9. A great multitude therefore of the Jews knew that he was there: and they came, not for JESUS only, but that they might see Lazarus, whom he raised from the dead.
10. But the chief Priests devised for to kill Lazarus also:
11. Because many for him of the Jews went away, and believed in JESUS.
12. And on the morrow a great multitude that was come to the festival day, when they had heard that JESUS cometh to Jerusalem:
13. They took the ^{*}boughs of palms, and went forth to meet him, and cried, *Hosanna, blessed is he that cometh in the name of our Lord, the king of Israel.*
14. And JESUS found a young ass and sat upon it, as it is written,
15. *Fear not daughter of Sion: behold, thy king cometh sitting upon an asses colt.*
16. These things his Disciples did not know at the first: but when JESUS was glorified, then they remembered that these things had been written of him, and these things they did to him.
17. The multitude therefore gave testimony, which was with him when he called Lazarus out of the grave, and raised him from the dead.
18. For therefore also the multitude came to meet him, because they heard that he had done this sign.
19. The Pharisees therefore said among themselves, Do you see that we prevail nothing? behold, the whole world is gone after him.
20. And there were certain Gentiles of them that ^vcame up to adore in the festival day.
21. These therefore came to Philip who was of Bethsaida of Galilee, and desired him, saying, Sir, we are desirous to see JESUS.
22. Philip cometh and telleth Andrew. Again Andrew and Philip told JESUS.
23. But JESUS answered them, saying, The hour is come, that the Son of man shall be glorified.
24. ^bAmen, amen I say to you, unless the grain of wheat falling into the ground die: itself remaineth alone. but if it die, it bringeth much fruit.
25. He that loveth his life, shall lose it: and he that hateth his life in this world, doth keep it to life everlasting.
26. If any man minister to me, let him follow me: and where I am, there also shall my minister be. If any man minister to me, my father will honor him.
27. Now my soul is troubled. And what shall I say? Father, save me from this hour. But therefore came I into this hour.
28. Father, glorify thy name. A voice therefore came from heaven, Both I have glorified it, and again I will glorify it.
29. The multitude therefore that stood and had heard, said that it thundered. Others said, An Angel spake to him.
30. JESUS answered, and said, This voice came not for me, but for your sake.
31. Now is the judgment of the world: now the Prince of this world shall be cast forth.
32. And I, ^{*}if I be exalted from the earth, will draw all things to myself.
33. (And this he said, signifying what death he should die.)
34. The multitude answered him, We have heard out of the law, that CHRIST abideth forever: and how sayest thou, The Son of man must be exalted? Who is this Son of man.
35. JESUS therefore said to them, Yet a little while, the light is among you. Walk whiles you have the light, that the darkness overtake you not. And he that walketh in darkness, knoweth not whither he goeth.
36. Whiles you have the light, believe in the light, that you may be the children of light. These things JESUS spake and he went away, and hid himself from them.
37. And whereas he had done so many signs before them, they believed not in him:
38. That the saying of Esay the Prophet might be fulfilled, which he said, *Lord, who hath believed the hearing of us? and the arm of our Lord to whom hath it been revealed?*
39. Therefore they ^vcould not believe, because Esay said again,

faithful are here also followed.

^vNot in visible and mortal condition, to receive alms of you or such like offices for supply of my necessities.

The Gospel upon Saturday in Passion Week.

^vWe may see there is a great difference where a man pray or adore, at home or in the church and holy places: when the Gentiles also came of devotion a pilgrimage to the Temple in Jerusalem.

^bThe Gospel for St. Ignatius Feb. 1. And for a martyr that is no Bishop, as namely St. Lawrence. Aug. 10.

The Gospel upon Holy Rood day Sept. 14. in Latin, *Exaltatio S. Crucis.*

^vIf any man ask (saith St. Augustine) why they could not believe: I answer rudely because they would not. Tract. 33 in Io. See the meaning of this speech. Annot. Matt. 13: 15, Mark 4:12.

The Gospel of Saint John

40. *He hath blinded their eyes, and indurated their heart: that they may not see with their eyes, nor understand with the heart, and be converted, and I heal them.*

Luke 8:10
Acts 28:27

^vThis is the case of many principal men in such countries where heresy hath the upperhand. Who know and believe the Catholic faith: but making choice rather to keep mans favor than Gods, they dare not confess the same. Such may pray that God and the world agree together: for else it is seen whose part they will take.

41. These things say Esaie, when he saw his glory, and spake of him.

42. But yet of the Princes also many believed in him: but ^vfor the Pharisees they did not confess, that they might not be cast out of the Synagogue.

43. For they loved the glory of men more, then the glory of God.

44. But JESUS cried, and said, He that believeth in me, doth not believe in me, but in him that sent me.

45. And he that seeth me, seeth him that sent me.

46. I a light am come into this world: that every one which believeth in me, may not remain in the darkness.

47. And if any man hear my words, and keep them not: I do not judge him: for I came not to judge the world, but to save the world.

48. He that despiseth me, and receiveth not my words, hath that judgeth him. the word that I have spoken, that shall judge him in the last day.

49. Because of myself I have not spoken, but the Father that sent me, he gave me commandment what I should say, and what I should speak.

50. And I know that his commandment is life everlasting. The things therefore that I speak: as the Father said to me, so do I speak.

ANNOTATIONS

Chapter 12

Church ornaments.

5. *Why was.*] So wicked, covetous, and sacrilegious persons reprehend good men for bestowing their goods upon Church ornaments and under pretense of better bestowing them on the poor; such provide for the poor as Judas did.

Toleration of the evil.

6. *A thief.*] Judas did not then first perish when he sold our Lord, for he was a thief before: and being lost he yet followed Christ, not in heart, but in body only. Which our Master tolerated, to give us a lesson to tolerate the ill, rather than divide the body. *Aug. tract. 50 in Io.*

CHAPTER 13

At his last supper, to give his farewell, and that in most wonderful loving manner, 4. he washeth his Disciples feet, 6. beginning with Peter, 8. (showing how necessary it is for us to be washed by him in Baptism, and needful also after Baptism) 12. and by this example teaching them all humility one toward another. 21. Then he foretelleth, that (notwithstanding his exceeding love toward them) one even of them will betray him, meaning Judas, 22. As to John he secretly showeth. After whose going out, he rejoiceth and saith that even now the hour is come, commendeth unto them to love together, as a new commandment, 34. and foretelleth Peter who presumed too much of his own strength, that even this night he will deny him thrice.

The Gospel upon Maundy Thursday at Mass, and at the washing of feet.

MAUNDY THURSDAY.

^vBy supper he meaneth the eating of the Paschal lamb. For the institution of the Blessed Sacrament was after this.

AND before the festival day of Pasche, JESUS knowing that his hour was come that he should pass out of this world to his Father: whereas he had loved his that were in the world, unto the end he loved them.

2. And when ^vsupper was done, whereas the devil now had put into the heart of Judas Iscariot the son of Simon, to betray him:

3. Knowing that the Father gave him all things into his hands, and that he came from God, and goeth to God:

4. He riseth from supper, and layeth aside his garments, and having taken a towel, girded himself.

5. After that, he put water into a basin, and began to wash the feet of the Disciples, and to wipe them with the towel wherewith he was girded.

6. He cometh therefore to Simon Peter. And Peter saith to him, Lord, doest thou wash my feet?

Matt. 26:1
Mark 14:3
Luke 22:1

7. JESUS answered and said to him, That which I do, thou knowest not now, hereafter thou shalt know.

8. Peter saith to him, Thou shalt not wash my feet forever. JESUS answered him, If I wash thee not, thou shalt not have part with me.

9. Simon Peter saith to him, Lord, not only my feet, but also hands, and head.

10. JESUS saith to him, He that is washed, needeth not but to wash his feet, but is clean wholly.

11. And you are clean, but not all. For he knew who he was that would betray him. therefore he said, You are not clean all.

12. Therefore, after he had washed their feet, and taken his garments, being set down, again he said to them, Know you what I have done to you?

13. You call me, Master, and Lord: and you say well, for I am so.

14. If then I have washed your feet, Lord and Master, you also ought to wash one anothers feet.

15. For I have given you an example, that as I have done to you, so you do also.

16. Amen, amen I say to you, a servant is not greater then his lord, neither is an apostle greater then he that sent him.

17. If you know these things, you shall be blessed if you do them.

Psalm 40:10

18. I speak not of you all: I know whom I have chosen. But that the scripture may be fulfilled, ***He that eateth bread with me, shall lift up his heel against me.***

19. From this time I tell you, before it come to pass: that when it shall come to pass, you may believe, that I am he.

20. Amen, amen I say to you, he that receiveth any that I send, receiveth me: and he that receiveth me, receiveth him that sent me.

Matt. 26:18

Mark 14:16

Luke 22:21

21. When JESUS has said these things, he was troubled in spirit: and he protested, and said: *Amen, amen I say to you: that one of you shall betray me.

22. The Disciples therefore look one upon the other, doubting of whom he spake.

23. There was therefore one of his Disciples leaning in the bosom of JESUS, he whom JESUS loved.

24. Therefore Simon Peter beckoneth to him, and said to him, Who is it of whom he speaketh?

25. He therefore leaning upon the breast of JESUS, saith to him, Lord, who is he?

26. JESUS answered: He it is to whom I shall reach the dipped bread. And when he had dipped the bread, he gave it to Judas Iscariot Simon's son.

27. And after the morsel, then Satan entered into him. And JESUS saith to him, That which thou doest, do it quickly.

28. But no man knew of those that sat at table to what purpose he said this unto him.

29. For certain thought, because Judas had the ^vpurse, that JESUS had said to him, Buy those things which are needful for us to the festival day: or that he should give something to the poor.

^vChrist had some provision before hand given him by the Collections of the faithful, which was used both in his own necessities, and bestowing upon the poor.

30. He therefore having received the morsel, incontinent went forth. And it was night.

31. When he therefore was gone forth, JESUS said, Now the Son of man is glorified, and God is glorified in him.

32. If God be glorified in him, God also will glorify him in himself, and incontinent will he glorify him.

John 7:34

33. Little children, yet a little while I am with you. You shall seek me, and *as I said to the Jews, Whither I go, you can not come: to you also I say now.

1 John 3:23

34. *A new commandment I give to you, That you love one another: as I have loved you, that you also love one another.

35. In this all men shall know that you are my Disciples, if you have love one to another.

36. Simon Peter saith to him, Lord, whither goest thou? JESUS answered, whither I go, thou canst not now follow me, but hereafter thou shalt follow.

Matt. 25:35

Mark 14:29

Luke 22:33

37. Peter saith to him, Why can not I follow thee now? *I will yield my life for thee.

38. JESUS answered him, Thy life wilt thou yield for me? Amen, amen I say to thee, the cock shall not crow, until thou deny me thrice.

The Gospel of Saint John

ANNOTATIONS

Chapter 13

Purity required to the receiving of the Blessed Sacrament.

5. *Began to wash.*] This lotion was not only of courtesy, such as the Jews used toward their guests, nor only for example of humility: but for mystery and signification of the great purity that is required before we come to receive the holy Sacrament, which straight after this washing was to be instituted and given to the Apostles. *Ambr. li. 3 de Sacra. c. 1.; Bernard. de carna Domini Serm. 1.*

Venial sins taken away by sacred ceremonies.

10. *To wash his feet.*] The foulness of the feet, when all the rest is clean, signifieth the earthly affections and relics of former sins remitted: which are to be cleaned by devout acts of charity and humility, as *St. Ambrose li. 3 de Sacra. c. 1.* and *St. Augustine ep. 108. and tract 56 in Io.* do note. And because this was only a ceremony, and yet had such force, both now and afterward use of the Apostles, that it purged smaller offenses and filthiness of the soul, as *St. Ambrose* and *St. Bernard* gather, it may not seem strange that holy water and such ceremonies may remit venial sins.

Ambr. and Bern. locis citatis.

14. *You also ought.*] Our Master never spake plainer, nor seemed to command more precisely, either of Baptism or the Eucharist or any other Sacrament: and yet by the Church's judgment directed by the Holy Ghost, we know this to be no Sacrament nor necessary ceremony, and the other to be. And why do they believe the Church in this, and do not credit her affirming the chalice not to be necessary for the communicants?

The Church defineth which are Sacraments and which are not.

34. *A new commandment.*] The commandment of mutual love was given before, but manifoldly misconstrued, and abridged by the Jews to friends only, to this life only, for earthly respects only: but Christ reneweth it and enlargeth it after the form of his own love toward us, and giveth grace to fulfill it.

CHAPTER 14

They being fed, because he said that he must go from them, he comforteth them many ways, as, putting them in hope to follow him unto the same place, so that they keep his commandments. Where he telleth them, that himself is the way thither according to his humanity, and also the end according to his divinity, no less than his Father, because he is consubstantial. 15. Promising also to send unto them (that is, to his Church) the Holy Ghost to be after his departure with them forever. 28. And saying that it is his promotion (according to his humanity) to go to the Father, for, whose obedience his death shall be, and not for any guilt of his own.

The Gospel upon SS. Philip and Jacob's day, May 1

LET not your heart be troubled. You believe in God, believe in me also.

2. In my fathers house there be many mansions. If not, I would have told you,

Because I go to prepare you a place.

3. And if I go, and prepare you a place: I come again and will take you to myself, that where I am, you also may be.

4. And whither I go you know, and the way you know.

5. Thomas saith to him, Lord we know not whither thou goest: and how can we know the way?

6. JESUS saith to him, I am the way, and the verity, and the life. no man cometh to the Father, but by me.

7. If you had known me, my father also certainly you had known: and from henceforth you 'shall know' him, and you have seen him.

8. Philip saith to him, Lord show us the Father, and it sufficeth us.

9. JESUS saith to him, So long time I am with you: and have you not known me? Philip, he that seeth me, seeth the Father also.

10. How sayest thou, Show us the father? Doest thou not believe that I am in the Father, and the Father in me? The words that I speak to you, of myself I speak not. But my father that abideth in me, he doeth the works.

11. Believe you not, that I am in the Father and the Father in me? Otherwise for the works themselves believe.

12. Amen, amen I say to you, he that believeth in me, the works that I do, he also shall do, and greater then these shall he do,

do know

The Gospel in a votive Mass for the election of the Pope, and upon Whitsun Eve.

13. Because I go to the Father, and whatsoever you shall ask in my name, that I will do: that the Father may be glorified in the Son.
 14. If you ask me anything in my name, that will I do.
 15. If you ^vlove me keep my commandments.
 16. And I will ask the father, and he will give you another ^cParaclete, that he may abide with you forever,
 17. The Spirit of truth, whom the world can not receive, because it seeth him not, neither knoweth him. but you 'know' him: because he shall abide with you, and shall be in you.
 18. I will not leave you orphans: I will come to you.
 19. Yet a little while: and the world seeth me no more. But you see me: because I live, and you shall live.
 20. In that day you shall know that I am in my father, and you in me, and I in you.
 21. He that hath my commandments, and keepeth them: he it is that loveth me. And he that loveth me, shall be loved of my father: and I will love him, and will manifest myself to him.
 22. Judas saith to him, not that Iscariot, Lord, what is done, that thou wilt manifest thyself to us, and not to the world?
 23. JESUS answered, and said to him. If any love me, he will keep my word, and my father will love him, and we will come to him, and will made abode with him.
 24. He that loveth me not, keepeth not my words. And the word which you have heard, is not mine: but his that sent me, the Fathers.
 25. These things have I spoken to you abiding with you.
 26. But the Paraclete the holy Ghost, whom the Father will send in my name, he shall ^vteach you all things, and suggest unto you all things whatsoever I shall say to you.
 27. Peace I leave to you, my peace I give to you. not as the world giveth, do I give to you. Let not your heart be troubled, nor fear.
 28. You have heard that I said to you, I go and I come to you. If you loved me, you would be glad verily, that I go to the Father: because the Father is greater than I.
 29. And now I have told you before it come to pass: that when it shall come to pass, you may believe.
 30. Now I will not speak many things with you, for the prince of this world cometh, and in me he hath not anything.
 31. But that the world may know that I love the Father: and as the Father hath given me commandment, so do I: arise, let us go hence.

shall know

^vIt is then profitable both to love Christ and to keep his commandments.

^cParaclete by interpretation is either a comforter, or an advocate: and therefore to translate it by any one of them only, is perhaps to abridge the sense of this place.

The Gospel upon Whitsunday. And in a Votive Mass of the Holy Ghost.

^vSee the Annotation upon the John 16:12 and 13.

ANNOTATIONS

Chapter 14

li. de Babyla mart. ho. 5.

* Acts 5:15, 19:12

* See Annot. Matt. 17:20

12. *Greater than these.*] St. Chrysostom in a whole book against the Pagans proveth that this was fulfilled not only in Peter's shadow, and Paul's garments, which as we read in the *Acts, healed infirmities: but also by the relics and monuments of Saints, namely of St. Babylas, of whom he there treateth: thereby inferring that Christ is God, who could and did perform these wonderful words, by the very ashes of his servants. The Protestants clean contrary, as patrons of the Pagans infidelity, as though our Saviour had promised these and the like miraculous works in vain, either not meaning or not able to fulfill them, to do they discredit all the approved histories of the Church concerning the miracles wrought by Saints, namely that *St. Gregory Thaumaturgus* *removed a mountain, the miracles of *St. Paul* the Eremite, and *St. Hilarion* written by *St. Jerome*, the miracles of *St. Martin* written by *Severus Sulpitius*, the miracles testified by *St. Augustine de Civit Dei.*, the miracles approved by *St. Gregory* in his Dialogues, the miracles reported by *St. Bede* in his Ecclesiastical story and lives of Saints: and all other miracles never so faithfully recorded in Ecclesiastical writers. In all which things above their reach of reason and nature, they are as little persuaded and have no more faith than had the Pagans, against whom *St. Chrysostom* in the foresaid book, and *St. Augustine de Civ. Dei li. 22 c. 2.* and other Fathers heretofore have written. No man therefore needeth to marvel that the very image of Our Lady, and the like, do miracles, even as Peter's shadow did: nor wonder, if such things seem stranger and greater than those which Christ himself did: whereas our Saviour to put us out of doubt, saith expressly, that his Saints shall do greater things than himself did.

We may and must easily believe the miracles of Saints and of their relics, when Christ himself foretelleth they shall do such wonderful things.

The Heretics as faithless in this point, as the old Pagans.

The Gospel of Saint John

The HOLY GHOST is promised to the CHURCH forever.

The Spirit of truth shall assist the CHURCH always.

The Arians allege as plain Scriptures as the Protestants.

The Gospel for one Martyr.

∇Christ hath some branches in his body mystical that be fruitless. Therefore ill livers also may be members of Christ & the Church.

∇Man may continually increase in justice and sanctification, so long as he liveth.

∇St. Augustine expoundeth it of the Sacramental word of Baptism, and not as Heretics do, of preaching only. Tract. 80 in Io.

^bThe Gospel upon St. Barnabas day and on the eve of an Apostle.

∇If a Schismatic pray never so much, he is not heard, because he remaineth not in the body of Christ.

16. *For ever.*] If the Holy Ghost had been promised only to the Apostles, their successors and the church after them could not have challenged it, but it was promised them for ever. Whereby we may learn, both that the privileges and promises made to the Apostles were not personal, but pertaining their offices perpetually: and also that the Church and Pastors in all ages had and have the same Holy Ghost to govern them, that the Apostles and primitive Church had.

17. *The spirit of truth.*] They had many particular gifts and graces of the Holy Ghost before, and many virtues by the same, as all holy men have at times: but the Holy Ghost here promised to the Apostles and their successors for ever, is to this use specially promised, to direct them in all truth and verity: and is contrary to the spirit of error, heresy, and falsehood. And therefore the Church cannot fall to Apostasy or Heresy, or to nothing, as the Adversaries say.

28. *Father greater than I.*] There is no place of Scripture that seemeth anything so much to make for the Sacramentaries, as this and other in outward show of words seemed to make for the Arians, who denied the equality of the Son with the Father. Which words yet in deed rightly understood after the Church's sense, make nothing for their false sect, but only signify that Christ according to his Manhood was inferior in deed, and that according to his Divinity he came of the Father. And if the heresy or disease of this time were Arianism, we should stand upon these places and the like against the Arians, as we now do upon others against the Protestants, whose sect is the disease and bane of this time.

CHAPTER 15

He exhorteth them to abide in him (that is, his Church, being the true vine, and not the Synagogue of the Jews any more) 9. and in his love, loving one another, and keeping his commandments: 13. showing how much he accounteth of them, by this that he dieth for them, 15. and revealeth unto them the secrets of heaven, 17. and appointeth their fruit to be perpetual: 18. confirming them also against the persecutions and hatred of the obstinate Jews.

I am the true vine: and my father is the husbandman.

2. Every ∇branch in me, not bearing fruit, he will take it away: and every one that beareth fruit, he will purge it, ∇that it may bring more fruit.

3. Now you are clean for the ∇word which I have spoken to you.

4. Abide in me: and I in you. As the branch can not bear fruit of itself, unless it abide in the vine: so you neither, unless you abide in me.

5. I am the vine: you the branches, he that abideth in me, and I in him, the same beareth much fruit: for without me you can do nothing.

6. If any abide not in me: he shall be cast forth as the branch, and shall wither, and they shall gather him up, and cast him into the fire, and he burneth.

7. If you ∇abide in me, and my words abide in you: you shall ask what things soever you will, and it shall be done to you.

8. In this my father is glorified: that you bring very much fruit, and become my Disciples.

9. As my father hath loved me, I also have loved you. Abide in my love.

10. ^bIf you keep my precepts, and do abide in his love.

11. These things I have spoken to you, that my joy may be in you, and your joy may be filled.

12. ^{*}This is my precept, that you love one another, as I have loved you.

13. Greater love then this no man hath, that a man yield his life for his friends.

14. You are my friends, if you do the things that I command you.

15. Now I call you not servants: for the servant knoweth not what his lord doeth. But you I have called friends: because all things whatsoever I heard of my father, I have notified unto you.

16. You chose not me, but I chose you: and have appointed you: that you go and bring fruit: and your fruit abide: and whatsoever you ask the father in my name, he may give it you.

17. These things I command you, that you love one another.

18. ^bIf the world hate you: know ye that it hath hated me before you.

19. If you had been of the world, the world would love his own. but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you.

John 13:34

20. Remember my word that I said to you, *The servant is not greater then his master. If they have persecuted me, you also will they persecute. if they have kept my word, yours ^valso will they keep.

^B The Gospel upon SS. Simon and Jude's day.

21. But all these things they will do to you for my namesake: because they know not him that sent me.

22. If I had not come, and spoken to them, they should not have sin: but now they have no excuse of their sin.

^vHe foreshoweth that many will not obey the Church's words, and no marvel, because they condemned Christ's own precepts.

23. He that hateth me, hateth my Father also.

24. If I had not done among them works that no other man hath done, they should not have sin: but now both they have seen, and they do hate both me and my Father.

25. But that the word may be fulfilled, which is written in their law: ***That they hated me gratis.***

Psalms 24:19
Acts 2:1

26. But when the Paraclete cometh whom I *will send from the Father, the Spirit of truth, which proceedeth from the Father, he shall give testimony of me:

The Gospel upon Sunday after the Ascension, and in a Votive Mass of the Blessed Trinity.

27. And you shall give testimony, because you are with me from the beginning.

ANNOTATIONS

Chapter 15

4. *Unless you abide.*] These conditional speeches, *If you remain in the vine, if you keep my commandments*, and such like, give us to wit that we be not sure to persist or persevere, nor to be saved, but under conditions to be fulfilled by us.

No man sure of perseverance.

4. *Unless it abide.*] Whosoever by Heresy or Schism or for any other cause is cut off or separated from the Church, he can do no meritorious work to salvation.

10. *Keep my precepts.*] This careful and often admonition of keeping his commandments, proveth that a Christian man's life is not only or principally in faith, but in good works.

Not only faith.

24. *If I had.*] If the Jews had not sinned by refusing Christ, in case he had not done greater miracles than any other: then were it a great folly of Catholics to believe Luther's or Calvin's new opinions without any miracles at all.

26. *Whom I will send.*] The Holy Ghost is sent by the son. Therefore he proceedeth from him also, as from the Father: though the late schismatical Greeks think otherwise.

27. *You shall give.*] He vouchsafeth to join together the testimony of the Holy Ghost, and of the Apostles: that we may see the testimony of truth joined to consist in the Holy Ghost and in the Prelates of the Church.

CHAPTER 16

The cause why he foretelleth them their persecution by the Jews, is, that they be not afterward scandalized thereat. 6. Though they think this heavy news, is for their vantage that he departeth, because of the great benefits that they shall receive by the coming of the Holy Ghost, who shall also be his witness against his enemies. 16. Although in the world they shall so 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 born, their joy shall be such as no persecutor can take from them. 31. Howbeit at this instant of his apprehension, they will all forsake him.

THESE things have I spoken to you, that you be not scandalized.

2. Out of the synagogues they will ^vcast you: but the hour cometh, that every one which killeth you, shall think that he doeth service to God.

^vThe Heretics translate, Excommunicate you. See what corruption this is, and the reason thereof. Annot. c. 9:23.

3. And these things they will do to you: because they have not know the Father, nor me.

4. But these things I have spoken to you: that when the hour shall come, you may remember them, that I told you.

5. But I told you not these things from the beginning, because I was with you. And now I go to him that sent me, and none of you asketh me: Whither goest thou?

The Gospel upon the 4th Sunday after Easter.

6. But because I have spoken these things to you, sorrow hath filled your heart.

The Gospel of Saint John

7. But I tell you the truth, it is expedient for you that I go. For if I go not, the Paraclete shall not come to you: but if I go, I will send him to you.
8. And when he is come, he shall argue the world of sin, and of justice, and of judgment.
9. Of sin: because they believe not in me. but of justice: because I go to the Father:
10. And now you shall not see me.
11. And of judgment: because the prince of this world is now judged.
12. Yet many things I have to say to you: but you can not bear them now.
13. But when he, the Spirit of truth, cometh, ^vhe shall teach you all truth. for he shall not speak of himself: but what things soever he shall hear, he shall speak: and the things that are to come he shall show you.
14. He shall glorify me: because he shall receive of mine, and shall show to you.
15. All things whatsoever the Father hath, be mine. Therefore I said, that he shall receive of mine, and shall show to you.
16. A little while, and now you shall not see me: and again a little while, and you shall see me: because I go to the Father.
17. Some therefore of his Disciples said one to another, What is this that he saith to us: A little while, and you shall see me, and because I go to the Father?
18. They said therefore, What is this that he saith, A little while? we know not what he speaketh.
19. And JESUS knew, that they would ask him: and he said to them, Of this you do question among yourselves, because I said to you, A little while, and you shall not see me: and again a little while, and you shall see me.
20. Amen, amen I say to you, that you shall weep, and lament, but the world shall rejoice: and you shall be made sorrowful, but your sorrow shall be turned into joy.
21. A woman when she travaileth, hath sorrow, because her hour is come: but when she hath brought forth the child, now she remembreth not the anguish for joy, that a man is born in to the world.
22. And you therefore, now in deed you have sorrow, but I will see you again, and your heart shall rejoice: and your joy no man shall take from you.
23. And in that day me you shall not ask anything. Amen, amen I say to you, if you ask the Father anything in my name, he will give it you.
24. Until now you have not asked anything ^vin my name. Ask and you shall receive: that your joy may be full.
25. These things in proverbs I have spoken to you. The hour cometh when in proverbs I will no more speak to you, but plainly of the Father I will show you.
26. In that day you shall ask in my name: and I say not to you, that I will ask the Father for you.
27. For the Father himself loveth you, because you have loved me, and have believed that I came forth from God.
28. I came forth from the Father, and came into the world: again I leave the world, and I go to the Father.
29. His Disciples say to him, Behold now thou speakest plainly, and sayest no proverb.
30. Now we know that thou knowest all things, and thou needest not that any man ask thee. in this we believe that thou camest forth from God.
31. JESUS answered them, Now do you believe?
32. ^{*}Behold the hour cometh, and it is now come, that you shall be scattered every man into his own, and me you shall leave alone: and I am not alone, because the Father is with me.
33. These things I have spoken to you, that in me you may have peace. In the world you shall have distress: but have confidence, I have overcome the world.

Matt. 27:31
Mark 14:27

12. *Yet many things.*] This place convinceth that the Apostles and the faithful be taught many things, which Christ omitted to teach them for their weakness: and that it was the providence of God that Christ in presence should not teach and order all things, that we might be no less assured of the things that the church teacheth by the Holy Ghost, than of the things that himself delivered.

13. *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 given to diverse private men and to all good men, to sanctification: but to teach all truth and reserve in truth and from error, he is promised and performed only to the Church and the chief Governor and General Councils thereof.

Christ left many things to be taught by the Church.

The Spirit of truth.

CHAPTER 17

After his Sermon of farewell, he prayeth to his Father; that seeing he hath now finished his work, he will give him his appointed glory, for the conversion of all nations, 6. and preserve his Apostles, and his Church after them in unity and verity (that is, from Schism and Heresy:) 24. finally also glorify them with him in heaven.

The Gospel upon the Ascension eve.

THESE things spake JESUS: and lifting up his eyes into heaven, he said, Father, the hour is come, ^vglorify thy son, that thy son may glorify thee.

^vThe Father glorifieth the Son by raising him from death, exalting him up to his right hand, making all creatures to bow down at his Name, and giving him all power and judgment. The Son again glorifieth

2. As thou hast given him power over all flesh that all which thou hast given him, to them he may give life everlasting.

3. And this is life everlasting that they know thee, the only true God, and whom thou hast sent JESUS CHRIST.

4. I have glorified thee upon the earth: I have consummated the work which thou gavest me to do:

5. And now glorify thou me O Father with thyself, with the glory which I had before the world was, with thee.

6. I have manifested thy name to the men whom thou gavest me out of the world. Thine they were, and to me thou gavest them: and they have kept thy word.

7. Now they have known that all things which thou gavest me, are from thee:

8. Because the words which thou gavest me, I have given them: and they have received, and known in very deed that I came forth from thee, and have believed that thou didst send me.

9. For them do I pray: Not for the world do I pray, but for them whom thou has given me:

10. Because they be thine: and all things be thine, and thine be mine: and I am glorified in them. And now I am not in the world, and these are in the world, and I come to thee.

11. Holy father, ^vkeep them in thy name, whom thou hast given me: that they may be one, as also we.

12. When I was with them, I kept them in thy name. Those ^{*}whom thou gavest me, have I kept: and none of them perished, but the son of perdition, that ^{*}the scripture may be fulfilled.

13. And now I come to thee: and these things I speak in the world, that they may have my joy filled in themselves.

14. I have given them thy word, and the world hath hated them, because they are not of the world: as I also am not of the world.

15. I pray not that thou take them away out of the world, but that thou preserve them from evil.

16. Of the world they are not: as I also am not of the world.

17. Sanctify them in truth. Thy word is truth.

18. As thou didst send me into the world, I also have sent them into the world.

19. And for thee I do ^vsanctify myself: that they also may be sanctified in truth.

20. And not for them only do I pray, but for they also that by their word shall believe in me:

21. That they also may be one, as thou (Father) in me, and I in thee, that they also in us may be one: that the world may believe that thou hast sent me.

22. And the glory that thou hast given me, have I given to them: that they may be one, as we also are one.

23. I in them: and thou in me: that they may be consummate in one: and the world may know that thou hast sent me, and hast loved them, as me also thou hast loved.

the Father, by making his honor, which only in a manner was in Jewry before, now known to all nations.

The Gospel in a Votive Mass against Schism.

^vHis petition is specially to keep the Apostles and his Church in unity and from Schisms.

^vTo sanctify himself, is to sacrifice himself by dedicating his holy body and blood to his Father, both upon the Cross, and in the holy Sacrament.

John 18:9
Psalm 40:10,
108:8

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24. Father, whom thou hast given me, I will, that where I am, they also may be with me: that they may see my glory which thou hast given me, because thou hast loved me before the creation of the world.

25. Just Father, the world hath not known thee, but I have known thee: and these have known, that thou didst send me.

26. And I have notified thy name to them, and will notify it: that the love wherewith thou hast loved me may be in them, and I in them.

ANNOTATIONS

Chapter 17

True knowledge of God.

3. *Life everlasting.*] Both the life of glory in heaven, and of grace here in the Church, consisteth in the knowledge of God: that, in perfect vision: this, in faith working by charity; for, knowledge of God without keeping his commandments, is not true knowledge, that is to say, it is an unprofitable knowledge. *1 Io. 2.*

The Church can not err.

17. Sanctify them.] Christ prayeth that the Apostles, their successors, and all that shall be of their belief, may be sanctified in truth. Which is as much to say, as to desire that the Church may ever have the Spirit of truth, and be free from error. Which prayer of Christ had not been heard, if the Church might err.

The Canon of the Mass.

20. *But for them.*] He expreseth (and it is a great comfort that he prayeth not only for the Apostles, but for the whole Church after them, that is, for all believers. And all this profound and divine prayer is resembled in the holy Canon of the Mass before the consecration, as here it was made before his visible Sacrifice on the cross.

CHAPTER 18

Being gone to the place that Judas the Traitor did know, 4. he offereth himself to the band of his enemies, showeth his divine might in overthrowing them all with a word, and in saving his Apostles from them also with a word: 10. rebuketh Peter that would defend him from them: 12. and so being apprehended, is brought bound to Annas and Caiphaz, where he is struck 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, 32. and examining the point of his kingdom, pronounceth him innocent: yet they are rather to have a thief's life saved.

THURSDAY Night.

The PASSION according to St. John in these two Chapters, is the Gospel at Mass upon Good Friday.

So the PASSION is read in Holy Week four times, according to the four Evangelists, as St. Augustine appointed also in his Church at Hippo. Ser. 144 de tempore.

WHEN JESUS 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. Matt. 26:36
Mark 14:32
Luke 22:39

2. And Judas also, that betrayed him, knew the place: because JESUS had often resorted thither together with his Disciples.

3. *Judas therefore having the band of men, and of the chief Priests and the Pharisees, ministers, cometh thither with lanterns and torches and weapons. Matt. 26:47
Mark 14:43

4. JESUS therefore knowing all things that should come upon him, went forth, and said to them, Whom seek ye? Luke 22:47

5. They answered him, JESUS of Nazareth. JESUS saith to them, I am he. And Judas also that betrayed him, stood with them.

6. As soon therefore as he said to the, I am he: they went backward, and fell to the ground.

7. Again therefore he asked them, Whom seek ye? And they said, JESUS of Nazareth.

8. JESUS answered, I have told you, that I am he. if therefore you seek me, let these go their ways.

9. That the word might be fulfilled which he said, *That of them whom thou hast given me, I have not lost any. John 17:12

10. Simon Peter therefore having a sword drew it out: and smote the servant of the high Priest: and cut off his right ear. And the name of the servant was Malchus.

11. JESUS therefore said to Peter, Put up thy sword into the scabbard. The chalice which my father hath given me, shall not I drink it?

12. The band therefore and the Tribune and the ministers of the Jews apprehended JESUS, and bound him:

13. And they brought him to Annas, first for he was father in law to Caiphas, who was the high priest of that year.

John 11:49

14. And *Caiphas was he that had given the counsel to the Jews, That it is expedient that one man die for the people.

Matt. 28:58

15. *And Simon Peter followed JESUS, and another disciple. And that Disciple was known to the high priest, and went in with JESUS into the court of the high priest.

Mark 14:54

16. But Peter stood at the door without. The other disciple therefore that was known to the high Priest, went forth, and spake to the portress, and brought in Peter.

Luke 21:54

17. The wench therefore that was portress, saith to Peter, Art not thou also of this mans disciples? He saith to her, ^vI am not.

18. And the servants and ministers stood at a fire of coals, because it was cold, and warmed themselves. And with them was Peter also standing, and warming himself.

19. The high priest therefore asked JESUS of his disciples, and of his doctrine.

20. JESUS answered him, I have openly spoken to the world: I have always taught in the synagogue, and in the temple whither all the Jews resort together: and in secret I have spoken nothing.

21. Why askest thou me? ask them that have heard what I have spoken unto them: behold they know what things I have said.

22. When he had said these things, one of the ministers standing by, gave JESUS a blow, saying, Answerest thou the high priest so?

23. JESUS answered him, If I have spoken ill, give testimony of evil: but if well, why strikest thou me?

24. And Annas sent him bound to Caiphas the high priest.

25. And Simon Peter was standing, and warming himself. They said therefore to him, Art not thou also of his disciples? He denied and said: I am not.

26. One of the servants of the high priest saith to him, his cousin whose ear Peter did cut off, Did not I see thee in the garden with him?

27. Again therefore Peter denied: and forthwith the cock crew.

Matt. 27:1

28. *They therefore bring JESUS from Caiphas into the Palace. And it was morning: and they went not in into the Palace, that they might not be contaminated, but that they might eat the Pasche.

Mark 15:1

29. Pilate therefore went forth to them without, and said, What accusation bring you against this man?

Luke 23:1

30. They answered and said to him, If he were not a malefactor, we would not have delivered him up to thee.

31. Pilate therefore said to them, Take him you, and according to your law judge him. The Jews therefore said to him, It is not lawful for us to kill any man.

John 12:33

32. *That the word of JESUS might be fulfilled which he said, signifying what death he should die.

Matt. 20:19

33. *Pilate therefore went into the Palace again, and called JESUS, and said to him, Art thou the king of the Jews?

Matt. 27:11

34. JESUS answered, Sayest thou this of thyself, or have others told it thee of me?

Mark 15:2

35. Pilate answered, Why, am I a Jew? ^vThy nation, and the chief priests have delivered thee up to me: what hast thou done?

Luke 23:4

36. JESUS answered, My kingdom is not of this world. if my kingdom were of this world, my ministers verily would strive that I should not be delivered to the Jews. but now my kingdom is not from hence.

37. Pilate therefore said to him, Art thou a king then? JESUS answered, Thou sayest, that I am a king. For this was I born, and for this came I into the world: that I should give testimony to the truth. Everyone that is of the truth, heareth my voice.

It is all one for a man to deny Christ, and that he is a disciple of Christ, or a Catholic, or a Christian man, when he is demanded. Aug. tract. 113 in Io. for so Peter here denieth Christ, in denying himself to be his Disciple.

GOOD FRIDAY

^v It pleased God, that Christ who was to die both for the Jews and the Gentiles, should be betrayed of the one, and put to death by the other.

The Gospel of Saint John

The Gospel in a
votive Mass of our
Blessed Lady
between Easter and
Whitsuntide.

38. Pilate saith to him, What is truth? And when he had said this, he went forth again to the Jews, and saith to them, I find no cause in him.

39. *But you have a custom that I should release one to you in the Pasche: will you therefore that I release unto you the king of the Jews?

40. They all therefore cried again, saying, Not him but Barabbas. And Barabbas was a thief.

Matt. 27:15

Mark. 15:6

Luke 23:17

CHAPTER 19

The Jews are not satisfied with his scourging and irrision, 8. Pilate hearing them say that he made himself the Son of God, is more afraid. 12. Yea, they urging him with his loyalty toward Caesar, and professing that themselves will no king but Caesar, he yieldeth unto them. 17. And so Christ carrying his own Cross, is crucified between two thieves, 19. Pilate writing notoriously the only cause of his death to be, for that he is their king or Christ. 23. His garments be so used, even as the Scriptures foretold. 25. He hath special care of his mother to the end. 28. He signifieth all that was written of his Passion, to be fulfilled, and so yieldeth up his ghost. 31. Then by the Jews means also other Scriptures about his legs and side, are fulfilled. 38. And finally, he is honorably buried.

THEN therefore Pilate took JESUS, and scourged him.

Matt. 27:27

2. And the soldiers plating a crown of thorns, put it upon his head: and they put about him a purple garment.

Mark 15:16

3. And they came to him, and said, Hail king of the Jews, and they gave him blows.

4. Pilate went forth again, and saith to them, Behold I bring him forth unto you, that you may know that I find no cause in him.

5. JESUS therefore went forth carrying the crown of thorns, and the purple vestment. And he saith to them, Lo the man.

6. When the chief priests therefore and the ministers had seen him, they cried, saying, Crucify, crucify him. Pilate saith to them, Take him you, and crucify him. for I find no cause in him.

7. The Jews answered him, We have a Law: and according to the Law he ought to die, because he hath made himself the son of God.

8. When Pilate therefore had heard this saying, he feared more.

9. And he entered into the Palace again: and he saith to JESUS, Whence art thou? But JESUS gave him no answer.

10. Pilate therefore saith to him, Speakest thou not to me: knowest thou not that I have power to crucify thee, and I have power to release thee?

11. JESUS answered, Thou shouldest not have any power against me, unless it were given thee from above. Therefore he that hath betrayed me to thee, hath the greater sin.

12. From thence forth Pilate sought to release him. But the Jews cried, saying, if thou release this man, thou art not Caesars friend. everyone that maketh himself a king, speaketh against Caesar.

13. But Pilate when he had heard these words, brought forth JESUS: and he sat in the judgment seat, in the place that is called Lithostrotos, and in Hebrew Gabatha.

14. And it was the Parasceve of Pasche, about the ^vsixth hour, and he saith to the Jews, Lo your king.

15. But they cried, Away, away with him, crucify him. Pilate saith to them, Shall I crucify your king? The chief priests answered, We have no king, but Caesar.

16. Then therefore he delivered him unto them for to be crucified.

17. And they took JESUS, and led him forth. *And bearing his own cross he went forth into that which is called the place of Calvary, in Hebrew Golgotha.

Matt. 27:3

Mark 15:20

18. Where they crucified him, and with him two others, on the one side and on the other, and in the midst JESUS.

Luke 23:33

19. And Pilate wrote a title also: and he put it upon the cross. And it was written, **JESUS OF NAZARETH THE KING OF THE JEWS.**

^vHe meaneth midday, coming from sun rising, for so doth the Scripture count the hours of the day. Matt. 20, Mark 15, Luke 23, John 4, Acts 3 and 10.

^vThese three tongues being for other causes

20. This title therefore many of the Jews did read: because the place where JESUS was crucified, was nigh to the city: and it was written in ^vHebrew, in Greek, and in Latin.

21. The chief priests therefore of the Jews said to Pilate, Write not *The King of the Jews*: but that he said, I am King of the Jews.

*Matt. 27:35
Mark 15:24
Luke 23:34
Psalm 21:19

22. Pilate answered, That which I have written, I have written.

23. The *soldiers therefore when they had crucified him, took his garments, (and they made four parts, to every soldier a part) and his coat. And his ^vcoat was without seam, wrought from the top through out.

24. They said therefore one to another, Let us not cut it, but let us cast lots, for it is whose it shall be. That the scripture might be fulfilled saying, *They have parted my garments among them: and upon my vesture they have cast lots.*

25. And there stood beside the cross of JESUS, ^vhis mother, and his mothers sister, Mary of Cleophas, and Mary Magdalene.

26. When JESUS therefore had seen his mother and the disciple standing whom he loved, he saith to his mother: Woman, behold thy son.

27. After that, he saith to the disciple, Behold thy mother. And from that hour the disciple took her to his own.

Psalm 68:22

28. ^bAfterward JESUS knowing that all things were now consummate, that the *scripture might be fulfilled, he saith, I thirst.

29. A vessel therefore stood there full of vinegar. And they putting a sponge full of vinegar about hyssop, offered it to his mouth.

30. JESUS therefore when he had taken the vinegar, said, It is consummate. And bowing his head, he gave up the ghost.

31. The Jews therefore (because it was the Parasceve) that the bodies might not remain upon the cross on the Sabbath (for that was a great Sabbath day) they desired Pilate that their legs might be broken, and they might be taken away.

32. The soldiers therefore came: and of the first indeed they brake the legs, and of the other that was crucified with him.

33. But after they were come to JESUS, when they saw that he was dead, they did not break his legs, but one of the soldiers with a spear opened his side,

34. And incontinent there came forth blood and water.

35. And he that saw it, hath given testimony: and his testimony is true. And he knoweth that he saith true, that you also may believe.

Ex. 12:46

36. For these things were done that the scripture might be fulfilled, *You shall not break a bone of him.*

37. And again another scripture saith, *They shall look on him whom they pierced.*

Zac. 12:10
*Matt. 27:57
Mark 15:42
Luke 23:50
John 3:1, 7:50

38. And after these things *Joseph of Arimathea (because he was a disciple of JESUS, but secret for fear of the Jews) desired Pilate that he might take away the body of JESUS. And Pilate permitted. He came therefore, and took away the body of JESUS.

39. Nicodemus also came, he that at the first came to JESUS by night, bringing a mixture of myrrh and aloes, about an hundred pounds.

40. They took therefore the body of JESUS, and bound it in linen clothes with the spices, as the manner is with the Jews to bury.

41. And there was in the place where he was crucified, a garden: and in the garden a new monument, wherein no man yet had been laid.

42. There therefore because of the Parasceve of the Jews, they laid JESUS, because the monument was hard by.

most famous before in all the world, are now also dedicated to God in the triumphant title of the Cross of Christ, and in them the holy Scriptures are more conveniently written, taught, and preserved.

^vThis coat without seam is a figure of the unity of the Church. Cypr. de unit. Ec. And Euthymius and other write that our Lady made it.

^bThe Gospel in a votive Mass of the Passion.

ANNOTATIONS

Chapter 19

15. *His own cross.*] This cross, for that it was the instrument of our redemption, and as it were the altar of the supreme sacrifice, highly sanctified by the touching, hearing, and oblation of the sacred body and blood of our Lord, is truly called the HOLY CROSS: and hath been endued with virtue of miracles, both the whole and every little piece thereof. For the which causes, and specially for the most near memorial of Christ's Passion, it hath been visited in Pilgrimages, honored by festival days

The HOLY CROSS.

The Gospel of Saint John

and otherwise, reserved and revered of the ancient fathers, with all devotion: as contrariwise it hath been abused of Pagans, Apostates, and Heretics, seeking in vain to deface and destroy it. See St. Cyril *li. 6 cont. Julian*; St. Jerome *ep. 17*; St. Paulinus *ep. 11*; Rufinus *li. 1 c. 7 and 8 Eugr. histo. li. r c. 25.*; St. Leo *ep. 72 and Ser. 8 de Pasione, Paulus Diac. li. 18.*

By this you see why in Catholic Churches Mary and John stand by the Rood.

26. To his mother.] The marvelous respect that Christ had to his mother, vouchsaying to speak to here, and to take order for her even from the cross in the midst of his infinite anguish and mysteries aworking for mankind.

27. *To the Disciple.*] A great honor to John and charge, to have that blessed jewel in keeping; and an unspeakable comfort, that from that day forward the one was to the other mother and son, *virginem virgini comendavit*, saith St. Jerome. He *commended the virgin to a virgin.*

li. 2 adv. Jouinian.

The Sacraments issued out of Christ's side, and thence have their virtue.

34. *Blood and water.*] This piercing of Christ's side, though on the soldiers part it was done blindly and insolently, yet by God's ordinance it contained great mysteries, and was prefigured by Moses striking the rock with his rod: as this stream of blood and water drawn miraculously out of his dead body, running in the Sacraments of the Church after the people of God, was signified by the water of the same rock following the Israelites in the desert, *Out of this side* (saith St. Augustine) *issued the Sacraments.* Hence (saith St. Chrysostom) *the great mysteries have their beginning.* Who warneth us, that when we come to drink of the holly chalice, we should so approach, as though we drew the blood out of Christ's side. And both blood and water apart did flow forth, to show us the fountain of the two principal Sacraments, and their several matters, Baptism and the Eucharist, springing to life everlasting in the Church. The fathers also say that the Church who is Christ's spouse and his coadjutrice in applying the blood and water to the benefit of the Faithful, was here formed, builded, and taken out of this holy side of Christ sleeping on the Cross, as Eve was of Adam's side, when he was cast asleep in Paradise.

Ex. 18
Num. 30

Tract 9 in Ioan. Hom. 84 in Ioan.

The CHURCH builded of Christ's side, as Eve of Adam.

Gen. 2:21

CHAPTER 20

Upon Easter day his body is missed in the Sepulchre, first by Mary Magdalen, 3. secondly by Peter also and John, the winding clothes yet remaining. 11. Then to Mary Magdalen, after she had seen two Angels, JESUS also himself appeareth. 18. She having told to the Disciples, he appeareth to them also the same day, and sendeth them as himself was sent, giving them the Holy Ghost to remit and to retain sins: 26. Again upon low Sunday he appeareth to them, letting Thomas see, that he might believe, and commending such as not seeing yet do believe. 30. The effect of this book.

The Gospel upon Saturday in Easter Week.

^vThat is, the first day of the week, as some interpret taking the Sabbath (as sometime it is) for a week.

This is our Sunday, called Dies Dominica, because of our Lord's resurrection. See the marginal annot. Luke 24:1

^bThe Gospel upon Thursday in Easter week.

^vThe Sepulchres of Martyrs (saith St. Jerome *ep. 17*) we do honor everywhere, and putting their holy ashes to our eyes, if we may, we touch it also without

AND the ^vfirst of the Sabbath, Mary Magdalene cometh early, when it was yet dark, unto the monument: and she saw the stone taken away from the monument.

2. She ran therefore and cometh to Simon Peter, and to the other disciple whom JESUS loved, and saith to them, They have taken our Lord out of the monument, and we know not where they have laid him.

3. Peter therefore went forth and that other disciple, and they came to the monument.

4. And both ran together, and that other disciple did out run Peter, and came first to the monument.

5. And when he had stooped down, he saw the linen clothes lying: but yet he went not in.

6. Simon Peter therefore cometh, following him, and went into the monument, and saw the linen clothes lying,

7. And the napkin that had been upon his head, not lying with the linen clothes, but apart, wrapped up into one place.

8. Then therefore went in that other disciple also which came first to the monument: and he saw, and believed.

9. For as yet they knew not the scripture, that he should rise again from the dead.

10. The Disciples therefore departed again to themselves.

11. ^bBut ^{*}Mary stood at the ^vmonument without, weeping. Therefore as she was weeping, she stooped down, and looked into the monument:

12. And she saw two Angels in white, sitting, one at the head, and one at the feet, where the body of JESUS had been laid.

13. They say to her, Woman, why weepest thou? She saith to them, Because they have taken away my Lord, and I know not where they have put him.

EASTER DAY

Matt. 28:2
Mark 16:1
Luke 24:1

Luke 24:12

Matt. 28:1
Mark 16:5
Luke 24:4

Mark 16:14
Luke 24:36
1 Cor. 15:5

John 21:25

14. When she had said thus, she turned backward, and saw JESUS standing: and she knew not that it is JESUS,
15. JESUS saith to her, Woman, why weepest thou? whom seekest thou? She thinking that it was the gardener, saith to him, Sir, if thou hast carried him away, tell me where thou hast laid him: and I will take him away.
16. JESUS saith to her, Mary. She turning saith to him, Rabboni (which is to say, Master.)
17. JESUS saith to her, Do not touch me, for I am not yet ascended to my Father: but go to my brethren, and say to them, I ascend to my Father and your Father, my God and your God.
18. Mary Magdalene cometh and telleth the Disciples, That I have seen our Lord, and thus he said unto me.
19. Therefore when it was ^{*}late that day, the first of the Sabbath, and the doors were shut, where the Disciples were gathered together for fear of the Jews, Jesus came and stood in the midst, and saith to them, Peace be to you.
20. And when he had said this, he showed them his hands and side. The Disciples were therefore glad when they saw our Lord.
21. He said therefore to them again, ^vPeace be to you.
22. As my Father hath sent me, I also do send you. When he had said this, he breathed upon them: and he saith to them, Receive ye the Holy Ghost:
23. **WHOSE SINS YOU SHALL FORGIVE, THEY ARE FORGIVEN THEM: AND WHOSE YOU SHALL RETAIN, THEY ARE RETAINED.**
24. But Thomas one of the Twelve, who is called Didymus, was not with them when JESUS came.
25. The other Disciples therefore said to him, We have seen our Lord. But he said to them, Unless I see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side: I will not believe.
26. And after eight days, again his Disciples were within: and Thomas with them. JESUS cometh ^vthe doors being shut, and stood in the midst, and he said, Peace be to you.
27. Then he saith to Thomas, Put in thy finger hither, and see my hands, and bring hither thy hand, and put it into my side: and be not incredulous but faithful.
28. Thomas answered, and said to him, My Lord, and my God.
29. JESUS saith to him, Because thou hast seen me, Thomas, thou hast believed. ^vblessed are they that have not seen and have believed.
30. ^{*}Many other signs also did JESUS in the sight of his Disciples, which are not written in this book.
31. And these are written, that you may believe that JESUS is CHRIST the son of God: and that believing, you may have life in his name.

our mouth: and be there some that think the monument wherein our Lord was laid, is to be neglected: where the Devil and his Angels, as often as they are cast out of the possessed before the said monument, tremble and roar as if they stood before the judgment seat of Christ?

The Gospel upon Dominica in albis or Low Sunday.

^vThough he gave them his peace hard before, yet now entering to a new divine action, to prepare their hearts to grace and attention, he blessed them again.

LOW SUNDAY

^vSee the annotation 19th verse of this Chapter.

^vThey are more happy that believe without sensible argument or sight, than such as be induced by sense or reason to believe.

ANNOTATIONS

Chapter 20

19. *The doors were shut.*] Such Heretics as deny Christ's body to be or that it can be in the Blessed Sacrament, for it is in heaven, and cannot be in two places at once, not without the natural manner of the quantity, space or place agreeable to the condition of his humanity, be invincibly refuted by Christ's entering into the Disciples, the doors shut: and by that that his true natural body, whole and perfect in all his limbs, length, breadth, and thickness, distinct and diverse 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 mother's womb, the closure not stirred: and passed through the stone, out of his Sepulchre. By all which the Heretics being plainly reprov'd, and convinced of infidelity, they boldly deny the plain Scriptures, or so fondly shut themselves from the evidence thereof, that their impudency is specially to be marked in this point.

Some say, that he came in at the window: some, that the door opened of itself to let him in: some, that to come in, the doors being shut, signifieth no more, but that he came in late in the evening, at what time men use to shut their doors: and such other flights to defend falsehood, against express Scriptures, and against the Apostles testimony, who therefore took him to be a Spirit because they saw him stand suddenly in the midst of them, all the house being closed shut. And the Fathers confess that

This being of Christ's body in the Blessed Sacrament without space or quality correspondent there unto, is proved by other examples in Scripture.

Heretical shifts to avoid plain Scripture.

The Gospel of Saint John

he went in, the doors being shut. See St. Ambrose *li. 10 in Lucan c. 14*. St. Augustine *ep. 3 ad Volusian and li. 22 de civit. c. 8*; St. Cyril *in Io. li. 12, c. 53.*, and St. Jerome *li. 1 cont. Jouinianum c. 31*.

Christ can dispose of his own body and others above nature.

We know it is the natural course of God's ordinance, that everybody should have but one and his own proper place fitted to the lineaments, quantity, terms and limits of the same: without which naturally the bodies were nowhere, and consequently not at all, as St. Augustine saith *ad Dardanum*. But that God supernaturally and miraculously cannot by his omnipotency dispose otherwise of his own body, then the natural form or quantity or quality thereof require, that is great incredulity; seeing we must believe that he can do so with any other body of mere men or other creatures, the Scripture being plain that he can make a camel pass through a needles eye, continuing in his natural figure and quantity still: and St. Augustine telleth of a woman whose ring fell from her girdle, both being fast and whole: and Rupertus of a Religious man, whose girdle fast buckled fell down before him from his body. *De off. Eccl.*

August. ep. 57

*Matt. 19
Aug. li. 23 c.
3 de civ. Dei.*

Ubiquitaries or Brentiani.

Therefore it is too much unfaithfulness, by rules of place to embar Christ of his will or wisdom to be in the Sacrament how himself list, and on as many altars or places as he liketh. We detest for all that, the wicked heresy of certain Protestants, holding quite contrary to the Zwinglians, that Christ according to his Humanity is in every place where the Divinity is: which is both against faith, and the common rules of nature and divinity.

Christ showeth his commission and so giveth the Apostles power to remit sins.

21. *As my Father.*] As when he gave them commission to preach and baptize through the world, he made mention of his own power therein: so here before he instituteth the Sacrament of Penance, and give them authority to remit sins, lest the wicked should ask afterward by what right they do such great functions, he showeth his Father's commission given to himself, and then in plain terms most amply imparteth the same to his Apostles: that whosoever deny the Apostles and their successors, the Priests of God's Church, to have right to remit sins, should deny consequently Christ as man to have authority to do the same.

The Holy Ghost is here purposely given to the Apostles, to remit sins.

22. *He breathed.*] He giveth the Holy Ghost in and by an external sign to his Apostles, not visibly and to all such purposes as afterward at Whitsuntide, but for the grace of the Sacrament of Orders, as St. Augustine saith, and that none make doubt of the Priests right in remission of sins, seeing the Holy Ghost is purposely given them to do this same. in which case if any be yet contentious, he must deny the Holy Ghost to be God, and not to have powers to remit sins. *It is not absurd* (saith St. Cyril) *that they forgive sins, which have the Holy Ghost. For when they remit or retain, the Holy Ghost remitteth or retaineth in them, and that they do two ways: first in Baptism, and then in Penance.* As St. Ambrose also (*li. 1 c. 7 de pœnitentia*) refelling the Novatians (an sect of old Heretics which pretending God's glory as our new Sectaries do, denied that Priests could remit sins in the Sacrament of Penance) asketh, why it should be more dishonor to God, or more impossible or inconvenient for men, to forgive sins by Penance than by Baptism, seeing it is the Holy Ghost that doeth it, by the Priests office and ministry in both.

*Aug. q. no. Test.
Cont. ep.
Parmen.
li. 2 c. 11.
Cyril li. 12 c. 56
in Io*

The Sacrament of PENANCE instituted.

23. *Whose sins.*] Power to offer Sacrifice, which is the principal function and act of Priesthood, was given them at the institution of the Blessed Sacrament: the second and next special faculty of Priesthood, consisting in remitting sins, is here bestowed on them. And withal the holy Sacrament of Penance implying Contrition, Confession, and Satisfaction to the Penitent, and absolution on the Priests part, is instituted. For in that, the express power and commission is given to Priests to remit or retain all sins: and in that, that Christ promiseth, whose sins soever they forgive, they be of God forgiven also: and whose sins they retain, they be retained before God: it followeth necessarily, that we be bound to submit ourselves to their judgment for release of our sins.

Men are bound to confess all their mortal sins, and that in particular.

For, this wonderful power were given them in vain, if none were bound to seek for absolution at their hands. Neither can any rightly seek for absolution of them, unless they confess particularly at least all their mortal offenses, whether they be committed in mind, heart, will and *cogitation only, or in word, and work. For, God's priests being in the Sacrament of Penance constituted in Christ's stead as judges in causes of our conscience, can not rightly rule our cases without full and exact cognition and knowledge of all our sins, and the necessary circumstances and *differences of the same. Which cannot otherwise be had of them being mortal men than by our simple, sincere, and distinct utterance to them of our sins, with humble contrite heart, ready to take and to do penance according to their injunction.

**Cypr. de laps.
nu. 11.
Hierol. in 16
Matt.*

To retain sins.

For that authority to retain sins, consisteth specially in enjoining satisfaction and penitential works of praying, fasting alms, and such like. All which God's ordinance whosoever condemneth or contemneth, as Heretics do, or neglecteth, as some careless Catholics may perhaps do: let them be assured they cannot be saved. Neither must any such Christian man pretend or look to have his sins after Baptism remitted by God only, without this Sacrament: (which was the old heresy of the Novatians *Ambr. li. 1 de pœnit. c. 2; Socrat. li. 7 Ec. hist. c. 21*) more than any may hope to be saved or have his original or other sins before Baptism forgiven by God without the same Sacrament. Let no man deceive himself, that is the *second table or board after shipwreck*, as St. Jerome calleth it. Whosoever take not hold of it shall perish without all doubt, because they contemn God's counsel and order for their salvation.

**Hierol. ad
Demetriadem. c.
6 to. 1.*

The necessity of this Sacrament.

*Hierol. ad
Demetriadem
c. 6, 10. 1.*

Matt. 18	<p>And therefore St. Augustine (ep. 180) joining both together, saith it is a pitiful case, when by the absence of God's Priests, men depart this life, <i>aut non regenerati, aut ligati</i>. that is, <i>either not regenerated by Baptism, or fast bound</i>, and not absolved by the Sacrament of penance and reconciliation: because they shall be excluded from eternal life, and <i>destruction followeth them</i>. And St. Victor (<i>li. a de persecut. Vandalica</i>) telleth the miserable lamentation of the people, when their Priests were banished by the Arian Heretics. <i>Who (they say) shall baptize those infants? Who shall minister penance unto us, and loose us from the bands of sins etc.!</i> And therefore St. Cyprian very often (namely ep. 54) calleth it great cruelty, and such as Priests shall answer for at the later day, to suffer any man that is penitent of his sins, to depart this life without this reconciliation and absolution: <i>because (saith he) the Lawmaker himself (Christ) hath granted, that things bound in earth, should also be bound in heaven: and that those things might there be loosed, which were loosed before here in the Church</i>. And it is a world to see, how the Heretics rattle with this so plain a commission of remitting sins, referring it to preaching, to denouncing God's threats upon sinners, and to we cannot tell what else, thought to our English Protestants this authority seemeth so clear, that in their order of visiting the sick, their Ministers acknowledge and challenge the same, using a formal absolution according to the Church's order, after the special confession of the party.</p>	The Heretics wrestling against the plain Scriptures.
See the Communion book.	<p>But to conclude the matter, let every one that list to see the true meaning of Christ's words, and the Priests great power and dignity given them by the same words and other, mark well these words of St. Chrysostom. <i>For, saith he, they that dwell on the earth, and converse in it, to them is commission given to dispense those things that are in heaven. To them it is given to have the power which God would not to be given neither to Angels nor Archangels, for, neither to them was it said, Whatsoever you shall bind in earth, shall be bound in heaven: and whatsoever you shall loose in earth, shall be loosed in heaven. The earthly Princes indeed have also power to bind, but the bodies only: but that bond of Priests which I speak of toucheth the very soul itself and reacheth even to the heavens: in so much that whatsoever the Priests shall do beneath, the selfsame God doth ratify above, and the sentence of the servants the Lord doth confirm, for indeed what else is this, then that the power of all heavenly things is granted them of God? Whose sins soever, saith he, you shall retain, they are retained. What power (I beseech you) can be greater than this one? The Father gave all power to the Son: but I see the same power altogether delivered by the Son unto them</i>. And as this containeth the Priests high authority to absolve, so thereupon concerning confession also to be made unto them, the ancient Fathers speak in this sort. St. Cyprian <i>de Lapsis nu. 11</i>. <i>They (saith he) that have grater faith and fear of God, although they did not fall in persecution, yet because they did only think it in their mind, this very cogitation they confess to God's Priests sorrowfully and plainly, opening their conscience, uttering and discharging the burden of their minds, and seeking wholesome medicine for their wounds though but small and little</i>. And a little after, <i>Let every one (my brethren) I beseech you, confess his sin, while he is yet alive, while his confession may be admitted, while satisfaction and remission made by the Priests is acceptable before God</i>.</p>	The English Ministers here confessions and absolve.
Li. 3 de Sacerd.	<p>St. Cyril (or as some think Origen) <i>li. 2 in Levit.</i> calleth it a great part of penance, when a man is ashamed, and yet openeth his sins to our Lord's Priest. See also <i>Tertul. li. de Pœnit.;</i> <i>St. Jerome in c. 10 Ecclesiasta;</i> <i>St. Basil in Regulis breu. quast. 229.</i> who compare sinners that refuse to confess, to them that have some disease in their secret parts, and are ashamed to show it to the Physician or Surgeon, that might cure it, where they must needs mean secret confession to be made to them that may absolve. And St. Leo ep. 80 most plainly (as before St. Cyril) expressly nameth Priests. <i>That confession is sufficient which is made first to God, then to the Priest also</i>. And again, <i>It is sufficient that the guiltiness of mens consciences be uttered to the Priests only by the secrecy of confession</i>. St. Jerome in 16 Matt. saith, that Priests loose or bind, <i>audita peccatorum varietate, having heard the variety and differences of sins</i>. St. Paulinus writeth of St. Ambrose, <i>that as often as any confessed his sins unto him for to receive penance, he so wept for compassion, that thereby he caused the penitent to weep also</i>.</p>	Priests power to forgive sins is above the power of Angels or worldly Princes.
	<p>He addeth moreover, that this holy Doctor was so secret in this case, that no man knew the sins confessed, but God and himself. And St. Augustine ho. 49 de 50 homilies to. 10. saith thus, <i>Do penance such as is done in the Church, Let no man say, I do it secretly, I do it to God, in vain then was it said, Whatsoever you shall loose in earth shall be loosed in heaven</i>. See St. Ambrose <i>de pœnitentia</i> throughout. St. Cyprian <i>de Lapsis</i>, the book <i>de ver et falsa pœnit.</i> in St. Augustine. Beside all antiquity which is full of these speeches concerning absolution and confession.</p>	Confession to Priests.
		Secret or auricular Confession.
		In vita D. Ambr. prope fine.
		Matt. 18

The Gospel of Saint John

CHAPTER 21

The Gospel on Wednesday in Easter Week.

¶See in St. Augustine tract. 122 in Io. the great mystery hereof concerning the CHURCH, and in St. Gregory hom. 24 in Evang. and St. Bernard li. 2 c. 8 de consid. Peter's PRIMACY here mystically signified.

¶Not the third apparition, but the third day of his apparitions. For he appeared in the very day of his Resurrection often, again upon Low Sunday, then this third time.

And St. Mark saying last he appeared, c. 16:14 meaneth his last apparition on the sixth day.

bThe Gospel on the eve of SS. Peter and Paul.

The Gospel on the eve of SS. Peter & Paul

bThe Gospel upon St. John the Evangelist's day in Christmas, Dec. 27.

cSo readeth St. Ambrose in Ps. 45 and ser. 20 in Ps. 118. St. Aug. tract. 134 in Io. and most ancient copies and books extant in Latin. Other read, *If I will*: other, *If so I will* etc.

¶How few things are written of Christ's acts and doctrine in comparison of that which he did and spake and yet the Heretics will needs have all in Scripture, trusting not the Apostles' own

Appearing again in Galilee, where Peter was fishing with his fellows: 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: 15. He (expressing what this fishing signified) maketh Peter his Vicar, committing unto him the feeding of his lambs and sheep: 18. and revealeth unto him, that he also shall be crucified, to the glory of God, 20. admonishing him to mind that, rather than to be curious about Johns death.

AFTER JESUS manifested himself again at the sea of Tiberias. And he manifested thus:

2. There were together Simon Peter and Thomas who is called Didymus, and Nathaniel which was of Cana in Galilee, and the sons of Zebedee, and two others of his disciples.

3. Simon Peter saith to them, I go to fish. They say to him, We also come with thee. And they went forth and go up into the boat: and that night they took nothing.

4. But when morning was now come, JESUS stood on the shore: yet the Disciples knew not that it was JESUS.

5. JESUS therefore saith to them, Children, have you any meat? They answered him, No.

6. He saith to them, Cast the net on the right side of the boat. and you shall find.

7. That disciple therefore whom JESUS loved, saith to Peter, It is our Lord, ¶Simon Peter when he had heard that it is our Lord: girded his coat unto him (for he was naked) and cast himself into the sea.

8. But the other Disciples came in the boat (for they were not far from the land, but as it were two hundred cubits) drawing the net of fishes.

9. Therefore after they came down to land, they saw hot coals lying, and fish laid thereon, and bread.

10. JESUS saith to them, Bring hither of the fishes that you took now.

11. Simon Peter went up, and drew the net to the land, full of great fishes, an hundred fifty three. And although they were so many, the net was not broken.

12. JESUS saith to them, Come dine. And none of them that sat at meat, durst ask him, Who art thou? knowing that it is our Lord.

13. And JESUS cometh and taketh the bread and giveth them, and the fish in like manner.

14. This now the ¶third time JESUS was manifested to his Disciples, after he was risen from the dead.

15. Therefore when they had dined, JESUS saith to Simon Peter, Simon of John, lovest thou me more then these? He saith to him, Yea Lord: thou knowest that I love thee. he saith to him, **FEED MY LAMBS.**

16. He saith to him again, Simon of John, lovest thou me? he saith to him, Yea Lord, thou knowest that I love thee. He saith to him, c**FEED MY LAMBS.**

17. He saith to him the third time, Simon of John, lovest thou me? Peter was stroken sad, because he said unto him the third time, Lovest thou me? And he said to him, Lord, thou knowest all things: thou knowest that I love thee. He saith to him, **FEED MY SHEEP.**

18. Amen, amen I say to thee, when thou was younger, thou didst gird thyself, and didst walk where thou wouldest. but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wilt not.

19. And this he said, signifying by what death he should glorify God. bAnd when he had said this, he saith to him, Follow me.

20. Peter turning, saw that disciple whom JESUS loved following, * who also leaned at the supper upon his breast, and said, Lord who is he that shall betray thee?

21. Him therefore when Peter had seen, he saith to JESUS, Lord, and this man what?

22. JESUS saith to him, So I will have him to remain till I come, what to thee? follow thou me.

23. This saying therefore went abroad among the brethren, that that disciple dieth not. And JESUS did not say to him, he dieth not: but, So I will have him to remain till I come, what to thee?

the disciples

¶ποιμαινε
*to feed and
rule.
(the other two
feeds, βοσχε)*

John 13:23

24. This is that disciple which giveth testimony of these things, and hath written these things: and we know that his testimony is true.

John 20:30

25. But there are *many vother things also which JESUS did: which if they were written in particular, neither the world itself I think were able to contain those books that should be written.

preaching, or report of anything that our Master did or said, if it be not written.

ANNOTATIONS Chapter 21

*Cypr. de unit.
Ec.*

17. *Feed my sheep.*] As it was promised him *Matt. 16*, that the Church be builded upon him, and that the keys of heaven should be given to him: so here it is performed, and *he is actually made the general Pastor and Governor of all Christ's sheep. For though the other ten (as Matthias and Paul also afterward) were Apostles, Bishops, Priests, and had authority to bind and loose, to remit and retain, to preach, baptize, and such like, as well as he: Yet in these things and all other government, Christ would have him to be their head, and they to depend of him as head of their College, and consequently of the whole flock of Christ: no Apostle nor no Prince in earth *(if he acknowledge himself to be a sheep of Christ) exempted from his charge. And that Christ maketh a difference betwixt Peter and the rest, and giveth him some greater preeminence and regiment than the rest, it is plain by that he is asked whether he love our Lord more than the other Apostles do: where, for equal charge no difference of love had been required. *To Peter* (saith St. Cyprian) *our Lord after his Resurrection said, Feed my sheep, and builded his Church upon him alone, and to him he giveth the charge of feeding his sheep. For although after his Resurrection he gave his power alike to all, saying, As my Father sent me, so I send you, take the Holy Ghost, if you remit to any their sins, they shall be remitted etc. Yet so manifest unity, be constituted one Chair; etc. so disposed by his authority that unity should have origin of one. The rest of the Apostles were that Peter was, in equal fellowship of honor and power; but the beginning cometh of unity: the Primacy is given to Peter; that the Church of Christ may be showed to be one, and one Chair.* St. Chrysostom also saith thus: *Why did our Lord shed his blood truly to redeem those sheep, the cure of which he committed both to Peter and also to his Successors.* And a little after, *Christ would have Peter endued with such authority, and to be far above all his other Apostles; for he saith: Peter, dost thou love me more than all these do? Whereupon our Master might have inferred, if thou love me Peter, use much fasting, sleep on the hard floor; watch much, be patron to the oppressed, father to the orphans, and husband to the widows: but omitting all these things, he saith, Feed my sheep. For, all the foresaid virtues certainly may be done easily of many subjects, not only men but women: but when it cometh to the government of the Church and committing the charge of so many souls, all womankind must needs wholly give place to the burden and greatness thereof, and a great number of men also.* So writeth he.

*Li. 2 de
Sacerd.*

And because the Protestants would make the unlearned think, that St. Gregory deemed the Popes Supremacy to be wholly unlawful and Antichristian, for that he condemneth John of Constantinople for usurping the name of universal Bishop, resembling his insolence therein to the pride of Antichrist: note well the words of this holy father in the very same place and Epistle against the Bishop of Constantinople, by which you shall easily see that to deny him to be universal Bishop, is not to deny Peter or the Pope to be head of the Church, or supreme Governor of the same, as our Adversaries fraudulently pretend. *It is plain to all men,* saith he, *that ever read the Gospel, that by our Lord's mouth the charge of the whole Church was committed to St. Peter Prince of the Apostles. For to him it was said, Feed my sheep: for him was the prayer made that his faith should not fail: to him were the keys of heaven given and authority to bind and loose: to him the care of the Church and principality was delivered: and yet he was not called the universal Apostle. This title indeed was offered for the honor of St. Peter Prince of the Apostles, to the Pope of Rome by the holy Council of Chalcedon: but none of that See did ever use it or consent to take it.*

*Grego. li. 4
ep. 76.*

**See li. 1 ep.
72-75; li. 2
ep. 17,45; li.
4 ep. 95; li. 7
ep. 63.*

*Bernard li. 2
c. 8. de
consider.*

Thus much St. Gregory, *Who though he both practiced jurisdiction throughout all Christendom, as other of that See have ever done, and also acknowledge the Principality and Sovereignty to be in Peter and his Successors yet would he not for just causes use that title subject to vanity and misconstruction. But both he and all the Popes since have rather called themselves, *Servos servorum Dei*, the Servants of God's servants. Though the word, *universal Bishop*, in that sense wherein the holy Council of Chalcedon offered it to the See of Rome, was true and lawful. For that Council would not have given any Antichristian or unjust title to any man. Only in the Bishop of Constantinople and other, which in no sense had any right to it, and who usurped it in a very false and tyrannical meaning, it was insolent, unjust, and Antichristian. See also the Epistles of St. Leo the Great concerning his practice of universal jurisdiction, thou he refused the title of universal Bishop. And St. Bernard (that

^bThe Gospel upon St. John the Evangelist's day in Christmas, Dec. 27.

^cSo readeth St. Ambrose in *Ps. 45 and ser: 20 in Ps. 118.* St. Aug. *tract. 134 in Io.* and most ancient copies and books extant in Latin. Other read, *If I will: other, If so I will etc.*

St. Gregory though he misliked the title of *Universal Bishop*, yet is most plain both in his writings and doings for the Pope's Supremacy, as also St. Leo the Great.

The title of universal Bishop refused, but universal jurisdiction always acknowledged and practiced.

The Pope is Pastor of all Pastors.

The Gospel of Saint John

you may better perceive that the general charge of Christ's sheep was not only given to Peter's person, but also to his successors the Popes of Rome, as St. Chrysostom also before alleged doth testify) writeth thus to Eugenius. Thou art he to whom the keys of heaven are delivered, and to whom the sheep are committed. There be other Porters of heaven, and other Pastors of flocks: but thou hast inherited in more glorious and different sort. For they have every one their particular flock, but to thee all universally, as one flock to one man are credited: being not only the Pastor of the sheep, but the one Pastor of all the Pastors themselves. But thou wilt ask me how I prove that even by our Lord's word for to whom of all, I say not only Bishops, but Apostles, were the sheep so absolutely and without limitation committed *If thou love me Peter, feed my sheep*. He saith not, the people of this kingdom or that city, but, *my sheep*. Without all distinction. So St. Bernard. And hereunto may be added that the second, *feed*, is in Greek a word that signifieth withal to govern and rule, as *Ps. 2, Mich. 5, Matt. 3, Apoc. 2.* and therefore it is spoken of David also and other temporal Governors (as the Hebrew word answering thereunto) in the *Scriptures very often, and the Greek in profane writers also.

18. *Another shall gird thee.*] He prophesieth of Peter's martyrdom, and of the kind of death which he should suffer, that was, crucifying. Which the Heretics fearing that it were a step to prove he was martyred in Rome, deny: whereas the Fathers and ancient writers are as plain in this, as that he was at Rome. *Origen apud. Euseb. li. 3 c. 1; Euseb. li. 2 c. 24 Hist Ec.; Tertul. de præscript. nu. 14; Aug. tract. 123 in Ioa.;*

ποιμναίνε

*2 Kgs. 5
Psalm 77

*Beza in hunc
locis.*

Peter crucified at
Rome.

The Sum, and the Order of the Evangelical History: gathered briefly out of all four, even unto Christ's Ascension.

Mt.	Mk.	Lk.	Jn.	Scriptural Events	
			1	The preface moving the Reader to receive CHRIST, being the eternal WORD of God, the life and the light.	THE FIRST PART, containing the Infancy of Christ and the time that he lived obscurely.
		1		The Angel telleth Zachary of the conception of John Baptist, Christ's Precursor: and Elizabeth conceiveth him.	
		1		The same Angel doing his message to the Blessed Virgin, CHRIST is incarnate in her womb.	
		1		Our Blessed Lady visiteth Elizabeth: and John Baptist is born, and circumcised.	
1				The Angel telleth Joseph that his wife is with child by the Holy Ghost	
1		3		The genealogy of Christ.	
		2		The birth of Christ in Bethlehem, and his circumcision.	
2				The Sages come from the East, and adore Christ.	
		2		Christ is presented in the Temple: where Simeon and Anna prophecy of him.	
2				Joseph with the child and his mother, fleeth into Egypt: and returneth to Nazareth.	
		2		Jesus being sought of his parents, is found in the Temple among the Doctors.	
3	1	3		John the Baptist preacheth and baptizeth, preparing all to receive Christ: and among others, Christ is baptized of him.	THE SECOND PART, containing the time of the preparation toward his manifestation.
4	1	4		Christ fasteth forty days, and is tempted in the wilderness.	
		1		John giveth testimony of Christ to the legates of the Jews, to the people, and to his own disciples.	
		2		Christ worketh his first miracle, turning water into wine at a marriage.	
		2		In the feast of Pasch he casteth out the buyers and sellers in the Temple, insinuating to the Jews his death and resurrection.	
		3		He teacheth Nicodemus by night: and baptizeth in Jewry by the ministry of his disciples, whereupon a question is moved to John about their two baptisms.	THE FIRST PASCH
14	6	3		John Baptist is put into prison for reprehending Herod's incestuous adultery.	THE THIRD PART, from the time that he began (Matt. 4: 12, 17) to

The Gospel of Saint John

manifest himself by preaching and miracles.

THE SECOND PASCH

Mt.	Mk	Lk.	Jn.	Scriptural Events
4			4	After John's imprisonment, Christ returning into Galilee by Samaria, talketh with the Samaritan woman.
			4	He healeth a lord's son of an ague.
4	1	4		He preacheth in Galilee, and waxeth very famous.
4	1	5		He calleth four disciples out of the boat, and they follow him.
		1	4	He healeth one possessed of a devil, in the Synagogue.
8	1	4		He cureth Simon Peter's mother-in-law, and many sick persons.
8		9		He refuseth three that offer to follow him
8	4	8		He appeaseth the tempest on the Sea.
8	5	8		He healeth two possessed of devils in the country of the Gerasens, and permitteth the devils to enter into swine.
9	2	5		He healeth the sick of the palsy, being let down through the tiles. He calleth Matthew from the custom house, and disputeth with John's disciples and the Pharisees of fasting.
9	5	8		He raiseth the Archsynagogues daughter, and cureth her that had a flux of blood.
9				He healeth two blind and one possessed. He healeth him on the Sabbath day that say as the Probatice and had been diseased 38 years.
12	3	6		He confuteth the Pharisees being offended that his disciples bruised the ears of corn on the Sabbath.
12				He refelleth the Pharisees being offended because he cured the withered hand on the Sabbath.
5,6 7	3	6		He chooseth the 12 Apostles: and maketh that divine sermon called Sermo Domini in monte, the Sermon of our Lord in the mount, containing the pattern of a Christian man's life.
8	1	5		He cureth a leper.
8		7		He healeth the Centurion's servant.
		7		He raiseth the widows son at Naim.
11		7	9	John sendeth out of prison his disciples unto Christ.
		7		He forgiveth Mary Magdalen's sins, preferring her much before the Pharisee that despised her.
12	3	11. 8		He preferreth the observers of God's word before carnal mother and brethren.
13	4	8		The parable of the sower.
13	4	13		The parables of the cockle, of the seed growing when men sleep, of the mustard seed, and of the leaven.
13				The parables of the treasure hid in the field, of the precious stone, and of the net.
13	6	4		Teaching in Nazareth, he condemneth it of incredulity.
9,1 0	6	8		He sendeth the twelve Apostles to preach.

Mt.	Mk.	Lk.	Jn.	Scriptural Events	
14	6	9		John is beheaded, and the same of Jesus cometh to Herod's ears.	THE THIRD PASCH
14	6	9	6	He feedeth 5000 men with five loaves.	
14	6		6	He walketh upon the sea, and so maketh Peter also to do.	
			6	He reasoneth of Manna, and of the true bread from heaven.	
15	7			He reprehendeth the Pharisees for caviling at his disciples because they did eat with unwashed hands.	
				He healeth the daughter of the woman of Canaan.	
	7			He cureth a man that was deaf and dumb.	
15	8			He feedeth 4000 with seven loaves.	
16	8			He rejecteth the Pharisees that asked a sign, and biddeth his disciples beware of their leaven.	
				He healeth a blind man in Bethsaida.	
16	8	9		The time that he will pass out of this world, now drawing nigh, he maketh Peter, for confessing him to be Christ, the Rock upon which he will build his Church, promising to give him the keys of heaven, and withal foretelleth, that he must suffer in Jerusalem, and that all must be ready to suffer with him.	THE FOURTH PART, from the time that he began (<i>Matt. 16:21</i>) to foretell to his Disciples, that he must go and suffer in Jerusalem
17		9		The Transfiguration.	
				He casteth out the devil which his disciples could not cast out, commending unto them fasting and prayer.	
17	9			He payeth the didrachmes for him and Peter, after that Peter had found a stater in the fishes mouth.	
18	9	9		His disciples contending for Superiority, he teacheth humility.	
18	9			He threateneth the scandalizers of little ones.	
18				He teacheth us to forgive our brother sinning against us.	
19	10	9	7	Leaving Galilee he goeth into Jewry, and the Samaritans will not receive him.	THE FIFTH PART, of his going into Jewry toward his Passion.
		17		In that journey he healeth the ten lepers.	
			7	He teacheth in the Temple in the feast of Scenopegia, that is, of Tabernacles.	
			8	He absolveth the woman taken in adultery, teacheth in the Temple, and goeth out of their hands that would have stoned him.	
			9	He restoreth sight to him that was born blind.	
			10	He reasoneth of the true Pastor and his sheep.	
	10			He sendeth the 70 disciples, and they return. The parable of the Samaritan and the wounded man. Martha entertaineth Jesus.	
	11			He teacheth the manner and force of prayer, and reprehendeth the preposterous cleanness of the Pharisees.	
	12.			He teacheth not to fear them that kill the body only, to cast away the care of riches by the parable of him that thought his barns to little, and that the faithful servant will always expect the coming of his lord and master.	

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Mt.	Mk	Lk.	Jn.	Scriptural Events
	13			He threateneth them, unless they do penance. Showing God's patience by the fruitless fig tree that was suffered to stand one year more. He healeth the crooked woman, teacheth the way to heaven to be narrow.
	14			He healeth him that had a dropsy, on the Sabbath: and teacheth them to renounce all things in comparison of him.
			10	In the feast of Dedication he goeth out of their hands that would have stoned him.
		15		The parables of the lost sheep, of the grove, and of the prodigal son.
		16		The parable of the unjust bailiff.
19	10	16		Of the indissolubility of matrimony.
		16		The rich glutton and Lazarus.
		17		Woe to scandalizers. The force of faith even to the moving of trees with a word.
		18		Of the Pharisee and the Publican that went to pray.
19	10	16		He imposeth or layeth his hands upon little children, and exhorteth a young rich man to forsake all and become perfect.
20				The parable of the workmen hired into the vineyard.
			11	He raiseth Lazarus, and the Jews consult how to destroy him.
10	10	19		He foretelleth his death, and denieth the request of Zebedee's two sons, asking the two chief places about him.
		18		He healeth a blind man before his entering into Jericho.
		19		Zachaeus the Publican entertaineth Christ. The parable of the ten pounds delivered to ten servants.
10		10		He healeth two blind men as he goeth out of Jericho.
26	14	12		At a supper in Bethania, Mary poured ointment upon him.
21	11	19	12	Riding upon an ass he entreth gloriously into Jerusalem.
21			12	He healeth the lame and the blind, and Gentiles desire to see him.
21	11	19		He curseth the fig tree, and casteth the buyers and sellers out of the Temple.
21	11	19 20		To his enemies the Jews, he avoucheth his power by Johns Baptism which was of God, and foretelleth their reprobation, with the Gentiles vocation in their place, by parables: as the parable of the two sons, the one promising to do, the other doing his father's commandment.
21	12	20		The parable of the vineyard let out to husbandmen that killed both the servants and the son sent to require fruit.
22				The parable of the king that made a marriage for his son, inviting guests to the feast, and they would not come.
22	12	20		He answereth their question of paying tribute to Caesar, and the Sadducees question of the Resurrection.
22	12			He answereth the Pharisees question, of the greatest commandment.
22	12	20		He putteth them to silence with this question concerning CHRIST, how he could be David's son.
23	12	20		He biddeth them do as the Scribes teach, but not as they do.

PALM SUNDAY
THE SIXTH PART,
containing the Holy Week
of his Passion in Jerusalem.

Mt.	Mk.	Lk.	Jn.	Scriptural Events	
	12	21		He extolleth and preferreth the poor widows offering.	
24	13	21		He foretelleth to some of his Disciples, the destruction of the Temple and of Jerusalem: and by that occasion, what things shall be before the consummation of the world, and Anti-Christ in the consummation; and then incontinent Doomsday, warning us to prepare ourselves against his coming.	TUESDAY Night
25				By the parable to the ten Virgins, and the parable of the talents he showeth, how it shall be at Doomsday with the Faithful that prepare, and that prepare not themselves: and without parables, that they which do not good works, shall be damned.	TENEBRE Wednesday.
26	14	22		Judas bargaineth with the Jews to betray him. And two of his disciples prepare the Paschal lamb.	MAUNDY Thursday
			13	At the supper he washeth his Apostles feet.	
26	14	22		He instituteth the Sacrifice of his body and blood in the Blessed Sacrament.	THE FOURTH PASCH
26	14	22	13	He foretelleth that one of the Twelve shall betray him (appeasing their contention for the superiority) and that they shall all deny him.	
			14	His sermon after supper.	
			17	His prayer to his father.	
26	14	22	18	The story of his Passion and burial, from Thursday at night, till the next day at eventide	All THURSDAY Night and GOOD FRIDAY
27	15	23	19		
28	16	24	20	He riseth the third day.	EASTER DAY
	16		20	Appeareth first to Mary Magdalen.	
28				Then to other women.	
		24		Then to Peter. ver. 34, then to the two disciples going into Emmaus, ver. 15.	
		24	20	Then to the disciples gathered together in a house at Jerusalem, when he entered the doors being shut, and gave them power to remit and retain sins.	
	16				
		20		Then, upon Low Sunday, to the disciples likewise gathered together, and Thomas among them.	LOW SUNDAY
		21		Then, at the sea of Tiberias, to Peter and the rest that were fishing, where he committeth his sheep to Peter.	
28	16			Then, to the disciples upon a mount in Galilee: giving them commission to preach and baptize throughout the whole world.	
		24		Then in Bethania, where he promiseth to send the Holy Ghost (bidding them tarry in the meantime in Jerusalem) and so blessing them, Ascendeth into heaven.	ASCENSION Day.
	16	24			

The Argument of The Acts of the Apostles

The Gospel having showed, how the Jews most impiously rejected Christ (as also Moses and the Prophets had foretold of them:) and therefore deserved to be rejected themselves also of him: now followeth this book of the *Acts of the Apostles* (*written by St. Luke in Rome the fourth year of Nero, Anno Domini 61) and showeth, how withstanding their deserts, Christ of his mercy (as the Prophets also had foretold of him) offered himself unto that unworthy people, yea after that they had crucified him, sending unto them his twelve Apostles to move them to penance, and so by Baptism to make them of his Church: and whiles all the Twelve were so occupied about the Jews: how of a persecuting Jew he made an extraordinary Apostle (who was St. Paul) and to avoid the scandal of the Jews (to whom only himself likewise for the same cause had preached) sent him, and not any of his Twelve by and by, who were his known Apostles, unto the Gentiles, who never afore had heard of Christ, and were worshippers of many Gods, to move them also (for, that likewise the Prophets had foretold) to faith and penance, and so by Baptism to make them of his Church: and how the incredulous Jews everywhere resisted the same Apostle and his preaching to the Gentiles, persecuting him and seeking his death, and never ceasing until he fell into the hands of Gentiles: that so (as not only he everywhere, but also the Prophets afore him, and Christ had foretold) the Gospel might be taken away from them, and given to the Gentiles: even from Jerusalem (whose reprobation also by name had been often foretold) the head city of the Jews, where it began, translated to Rome the head city of the Gentiles. All this will be evident by the parts of the book: which may be these six.

Hier. in Catal.

Acts 13:46,
18:6, 19:9,
28:28.

First, how Christ ascending in the sight of his Disciples, promised unto them the Holy Ghost, foretelling that of him they should receive strength, and so begin in his Church in Jerusalem: and from thence dilate it into all that country, that is into all Jewry: yea and into Samaria also, yea into all Nations of the Gentiles, be they never so far off. *You shall receive* (saith he) *the virtue of the Holy Ghost coming upon you: and you shall be witnesses unto me in Jerusalem and in all Jewry, and Samaria, and even to the utmost of the earth.* Chap. 1

Secondly, the beginning of the church in Jerusalem, accordingly. Chap. 2.

Thirdly, the propagation of it consequently into all Jewry, 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 Jews, and giving of it to the Gentiles, by the ministry of St. Paul and St. Barnabas. Chap. 13.

Sixthly, of taking it away from Jerusalem itself, the head city of the Jews, and sending it (as it were) to Rome the head city of the Gentiles, and that, in their persecuting of Paul so far, *that he appealed to Caesar and so delivering him after a sort unto the Romans: as they had *before delivered to them also Christ himself, whereas St. Peter's first coming thither, was upon another occasion, as shall be said anon. Of which Romans and Gentiles therefore, the same St. Paul being now come to Rome (the last Chap. of the Acts) foretelleth the obstinate Jews there, saying: *Et ipsi audient.* You will not hear, but *they will hear.* That so the prediction of Christ above rehearsed might be fulfilled: *And even to the utmost of the earth.* And there doth St. Luke end the book, not caring to tell so much as the fulfilling of that which our Lord had foretold (Acts 27:24) to St. Paul, *Thou must appear before Caesar.* Because his purpose was no more but to show the new Jerusalem of the Christians, where Christ would place the chief seat of his Church, as also indeed the Fathers and all other Catholics have in all ages looked thither, when they were in any great doubt: no less than the Jews to Jerusalem, as they were appointed in the Old Testament. Deut. 17:8.

Acts 25:11
Luke 23:1

Acts 28:28

And so this Book doth show the true Church, as plainly, as the Gospel doth show the true Christ, unto all that do not willfully shut their own eyes, to wit, this to be the true Church, which beginning visibly at Jerusalem, was taken from the Jews, and translated to the Gentiles (and namely to Rome) continuing visibly, and visibly to continue hereafter also. *Until the fullness of the Gentiles shall come in:* that then also *All Israel may be saved.* And then is come the end of the world. For so did Christ most plainly foretell us: *This Gospel of the Kingdom shall be preached in the whole world, for a testimony to all Nations, and then shall come the consummation.* For the conversion of which Nations and accomplishing the fullness of all Gentiles, the foresaid Church Catholic, being mindful of her offices *to be Christ's witness even to the utmost of the earth,* doth at this present (as always) send preachers to convert and make them also Christians: whereas the Protestants and *all other Heretics do nothing else but subvert such as before were Christians.

Romans
11:25

Matt. 14:14

Tertul. de
prese.

And this being the sum and scope of this Book, thus to give us historically a just sight of the fulfilling of the Prophets and Christ's prediction about the Church: it is not to be marveled at, why it telleth not of St. Peter's coming to Rome: considering that his first coming thither, was not, as St. Paul's was by the Jews delivery of him, working so for their own reprobation, but upon another occasion, to

wit, to confound Simon Magus. *Eus. Hist. li. 2. c. 12.13.* For who also seeth not, that it maketh no mention of his preaching to any Gentiles at all, those few only Acts 10 excepted, who were the first, and therefore (lest the Gentiles should seem less cared for of God, than the Jews) Peter being the Head of all, was elected of God, to incorporate them into the church, as before he had done the Jews. *God* (saith he) *among us chose, that by my mouth the Gentiles should hear the word of the Gospel, and believe* and St. James thereupon: *Simon hath told how God first visited to take of the Gentiles a people to his name.* But otherwise (I say) there is no mention of Peter's preaching to any Gentiles: no nor of the other eleven Apostles. Will any man therefore infer, that neither Peter, nor the other Eleven preached to any Nation or city of the Gentiles? No, the meaning of the Holy Ghost was not to write all the Acts of All the Apostles, no nor the preaching of Peter and his, to the Gentiles, but only to the Jews: thereby to set out unto the world, the great mercy of Christ toward those unworthy Jews, and consequently their most worthy reprobation for contemning such grace and mercy; as also on the other side to show, how readily the Gentiles in so many Nations, were converted by one Apostle only, who *From Jerusalem even to Illyricum replenished the Gospel of Christ.* And this parting of the work so made by St. Peter with the rest, doth St. Paulinus himself touch: *That we unto the Gentiles, and they unto the Circumcision.* Nevertheless before his coming to Rome, not only was the Church come to Rome (as likewise by St. Peter it was planted in the first Gentiles, before that St. Paul began the taking of it away from the multitude of the Jews, and the translating of it to the multitude of the Gentiles) but also so notable was the same Church of Rome, that St. Paul writing his Epistle to the Romans, before he came thither, saith: *Your faith is renowned in the whole world.* and therefore they with the rest of the Gentiles, be that Nation whereof Christ told the Jews, saying: *The Kingdom of God shall be taken away from you, and shall be given to a Nation yielding the fruits thereof.*

Acts 15:7

Acts 15:14

Romans 15:19

Galatians 2:9

Romans 1:8

Matt. 21:43

As before we noted the Gospels, as they are read both at Matins and Mass, throughout the year, in their convenient time and place: so the books following (as also the books of the old Testament) are read in the said Service of the Church, for Epistles and Lessons, in their time and place, as hereafter shall be noted in every of them. *See the very same order and custom of the primitive Church, in St. Ambrose ep. 33; St. Augustine Serm. de Tempore 139,140,141,144. St. Leo Ser. 2 & 4 de Quadrag. & Ser. 13 & 19 de Pass. Domini. St. Gregory in his 40 homilies upon the Gospels*

The CHURCH readeth this book at Matins from Low Sunday unto the 3rd Sunday after Easter: even in St. Augustine's time. See serm 83 and 93 de Diversis. to. 10.

The ACTS OF THE APOSTLES

CHAPTER 1

Christ now ready to ascend, 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. 9. After his ascension they are warned by two Angels to set their minds upon his second coming. 14. In the days of their expectation, 15, Peter beginneth to execute his vicarship, giving instruction and order, by which Mathias is elected Apostle in the place of Judas.

The 1st Part. The expectation of the Holy Ghost between the Ascension of Christ, and the beginning of the Church.

Luke 1:3

THE *first treatise I made of ^vall things, O Theophilus, which JESUS began to do and to teach,

The Epistle at Mass upon Ascension day.

2. Until the day wherein giving commandment by the holy Ghost to the Apostles whom he chose, he was assumed:

^vNot all particularly, (for the other Evangelists write diverse things not touched by him) but all the principal and most necessary things.

3. To whom he showed also himself alive after his passion in many arguments, for forty days appear to them, and speaking of the kingdom of God.

Luke 24:49

John 14:26

Luke 3:16

4. And eating with them, *he commanded them, that they should not depart from Jerusalem, but should expect the promise of the Father, which you *have heard (saith he) by my mouth:

5. For John indeed baptized with ^vwater, but you shall be ^vbaptized with the holy Ghost after these few days.

^vJohn's Baptism gave not the Holy Ghost.

6. They therefore that were assembled, asked him, saying, Lord, whether at this time wilt thou restore the kingdom to Israel?

^vThe abundant pouring of the Holy Ghost upon them on Whitsunday, he calleth baptism.

7. But he said to them, It is not for you to know times or moments, which the Father hath put in his own power:

8. But you shall receive the *virtue of the holy Ghost coming upon, you and you shall be witnesses unto me in Jerusalem, and in all Jewry, and Samaria, and even to the utmost of the earth. Luke 24:49
Acts 2:1
9. And *when he had said these things, their sight was elevated: and a cloud received him out of their sight. Mark 16:19
Luke 24:51
10. And when they beheld him going into heaven, behold two men stood beside them in white garments,
11. Who also said, Ye men of Galilee, why stand you looking into heaven. This JESUS which is assumed from you into heaven, shall so come as you have seen him going into heaven.
12. Then they returned to Jerusalem from the mount that is called Olivet, which is by Jerusalem, distant a Sabbaths journey.
13. And when they were entered in, they went up into an upper chamber, where abode vPeter and John, and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James of Alphaeus and Simon Zelotes, and Jude of James.
14. All these were persevering with one mind in prayer with the vwomen and MARY the mother of JESUS, and his brethren.
15. ^aIn those days Peter rising up in the midst of the brethren, said: (and the multitude of persons together, was almost an hundred and twenty.)
16. You men, brethren, the *scripture must be fulfilled which the holy Ghost spake before by the mouth of David concerning Judas, who was the *captain of them that apprehended JESUS: Psalm 40:9
John 13:18
17. Who was numbered among us and obtained the lot of this ministry.
18. And he indeed hath possessed a *field of the reward of iniquity, and being hanged he burst in the middle, and all his bowels gushed out. Luke 22:47
John 18:3
19. And it was made notorious to all the inhabitants of Jerusalem: so that the same field was called in their tongue, *Haceldema*, that is to say, the field of blood. Matt. 27:5-7
20. For it is written in the book of Psalms. *Be their habitation made desert, and be there none to dwell in it. And his Bishopric let another take.* Psalm 68:26
Psalm 108:8
21. Therefore, of these men that have assembled with us, all the time that our Lord JESUS went in and went out among us,
22. Beginning from the baptism of John until the day wherein he was assumed from us, vthere must one of these be made a witness with us of his resurrection.
23. And they appointed two, Joseph, who was called, Barsabas, who was surnamed Justus: and Mathias.
24. And praying they said, Thou Lord that knoweth the hearts of all men, show of these two, one, whom thou hast chosen,
25. To take the place of this ministry and Apostleship, from the which Judas hath prevaricated that he might go to his own place.
26. And they gave them lots, and the lot fell upon Mathias, and he was numbered with the eleven Apostles.

ANNOTATIONS

Chapter 1

2. *Giving commandment.*] He meaneth the power given them to preach, to baptize, to remit sins, and generally the whole commission and charge of government of the church after him and in his name, stead, and right. The which regiment was given them together with the Holy Ghost to assist them therein forever.

7. *It is not for you.*] It is not for us, nor needful for the Church, to know the times and moment of the world, the coming of Antichrist, and such other God's secrets. This is enough in that case, to be assured that Christ's faith shall be preached, and the Church spread throughout all Nations, the Holy Ghost concurring continually with the Apostles and their Successors for the same.

vThis visible company was the true Church of Christ which he left and commanded to keep together till the coming of the Holy Ghost, by him to be further informed and furnished to gain all nations to the same Society.

vThe Heretics some in the text, other in the margin, translate, wives, to wit, of the Apostles, most impudently, knowing in the consciences that he meaneth the Marys and other holy women that followed Christ, as Luke 8:2, 24:10. See Beza and the English Bible 1579.

aThe Epistle upon St. Matthias day, Feb. 24.

vNo small mystery, that the number of the twelve Apostles must needs be made up again.

The times and moments of things to come pertain not to us.

11. *Assumpted from you.*] By this visible Ascending of Christ to heaven and like return from thence to judgment, the Heretics do incredulously argue, him not to be in the Sacrament. But let the faithful rather give ear to St. Chrysostom saying thus: *O miracle, he that sitteth with the Father in heaven above, at the very same time is handled of men beneath. Christ ascending to heaven, both hath his flesh left with him, and left it with us beneath. Elias being taken up, left to his Disciple his cloak only: but the Son of Man ascending left his own flesh to us. Li. 3 de Sacerd. ho. 2 ad po. Ant. in fine. Ho. de divit. and, paup. in fine.*

Christ is ascended, and yet really in the Blessed Sacrament.

John 19:26,
27.

*Dionys. Ep ad
Timotheum*

14. *MARY the mother of JESUS.*] This is the last mention that is made in holy Scripture of our Blessed Lady, for though she were full of all divine wisdom, and opened (no doubt) unto the Evangelists and other writers of holy Scriptures, diverse of Christ's actions, speeches, and mysteries, whereof she had both experimental and revealed knowledge: Yet for that she was a woman, and the humblest creature living, and the pattern of all order and obedience, it pleased not God that there should be any further note of her life, doings, or death, in the Scriptures. She lived the rest of her time with the Christians (as here she is peculiarly named and noted among them) and specially with St. John the Apostle, to whom our Lord recommended her. Who provided for her all necessities, her spouse Joseph (as it may be thought) being deceased before. The common opinion is that she lived 63 years in all. At the time of her death, (as St. Denys first, and after him St. Damascene *de dormit. Deipara.* writeth) all the Apostles then dispersed into diverse nations to preach the Gospel, were miraculously brought together (saving St. Thomas who came the third day after) to Jerusalem, to honor her divine departure and funeral, as the said St. Denys witnesseth. Who saith that himself, St. Timothy, and St. Hierotheus were present: testifying also of his own hearing, that both before her death and after for three days, not only the Apostles and other holy men present, but the Angels also and Powers of heaven did sing most melodious Hymns. They buried her sacred body in Gethsemani; but for St. Thomas sake, who desired to see and to reverence it, they opened the sepulchre the third day, and finding it void of the holy body, but exceedingly fragrant, they returned, assuredly deeming that her body was assumed into heaven as the Church of God holdeth, being most agreeable to the singular privilege of the mother of God, and therefore celebrateth most solemnly the day of her Assumption. And that is consonant not only to the said St. Denys, and St. Damascene, but to holy Athanasias also, who avoucheth the same, *Serm. in Evang. de Deipara.* of which Assumption of her body, St. Bernard also wrote five notable sermons extant in his works.

Our Blessed Lady.

Her life.

Her death.

Her ASSUMPTION.

But neither these holy fathers, nor the Church's tradition and testimony, do bear any sway nowadays with the Protestants, that have 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 do of other Saints. For though they believe not that her body is assumed, yet they will not (we trow) deny that she is dead, and her soul in glory: neither can they ask scriptures for that, no more than they require for the deaths of Peter, Paul, John, and other, which be not mentioned in scriptures and yet are still celebrated by the Protestants. But concerning the Blessed Virgin MARY, they have blotted out also both her Nativity, and her Conception: so as it may be thought the Devil beareth a special malice to this woman whose seed brake his head. For as for the other two days of her Purification and Annunciation, they be not proper to our Lady, but the one to Christ's Conception, and the other to his Presentation, so that she by this means shall have no festivity at all.

The Protestants have no feast of her at all, as they have of other Saints.

Luke 1:48

But contrariwise, to consider how the ancient Church and Fathers esteemed, spake, and wrote of this excellent vessel of grace, may make us detest these mens impiety, that cannot abide the praises of her *whom all generations should call blessed, and that esteem her honors a derogation to her son. Some of their speeches we will set down, that all men may see, that we neither praise her, nor pray to her, more amply than they did. St. Athanasias in the place alleged, after he had declared how all the Angelical spirits and every order of them honored and praised her with the AVE, wherewith St. Gabriel saluted her: we also, saith he, of all degrees upon the earth extol thee with loud voice, saying, *Ave gratia plena, etc. Hail full of grace, our Lord is with thee pray for us O Mistress, and Lady and Queen, and Mother of God.* Most holy and ancient Ephrem, also in a special oration made in praise of our Lady, saith thus in diverse places thereof, *Intemerata Deipara, etc. Mother of God undefiled, Queen of all, the hope of them that despair, my Lady most glorious, higher than the heavenly spirits, more honorable than the Chreubims, holier than the Seraphins, and without comparison more glorious than the supernal hosts, the hope of the Fathers, the glory of the Prophets, the praise of the Apostles.* And a littler after. *Virgo ante partum, in partu, et post partum.* By this we are reconciled to Christ my God, thy son: thou art the helper of sinners, thou the haven for them that are tossed with storms, the solace of the world, the deliverer of the imprisoned, the help of orphans, the redemption of captives. *And afterward,* Vouchsafe me thy servant to praise thee. Hail Lady MARY full of grace, hail Virgin most blessed among women. *And much more in that sense which were too long to repeat.*

How the primitive Church and ancient Fathers honored our Blessed Lady.

St. Athanasias.

St. Ephrem

St. Cyril hath the like wonderful speeches of her honor, hom. 6 contra Nestorum. Praise and glory be to thee O holy Trinity: to thee also be praise, holy mother of God, for thou art the precious pearl of the world, thou the candle of unquenchable light, the crown of Virginity, the sceptre of the

St. Cyril

The Greek Liturgies of St. James, St. Basil, St. Chrysostom.

Catholic faith. By thee the Trinity is glorified and adored in all the world: by thee heaven rejoiceth, Angels and Archangels are glad, devils are put to flight, and man is called again to heaven, and every creature that was held with the error of Idols, is turned to the knowledge of the truth: by thee Churches are founded throughout the world: thee being their helper, the Gentiles come to penance. And much more which we omit. Likewise the Greek Liturgies or Masses of St. James, St. Basil, and St. Chrysostom, make most honorable mention of our Blessed Lady, praying unto her, saluting her with the Angelical hymn, Ave Maria, and using these speeches, Most holy, undefiled, blessed above all, our Queen, our Lady, the mother of God, MARY, a virgin for ever, the sacred ark of Christ's Incarnation, broader than the heavens that didst bear thy creator, holy mother, of unspeakable light, we magnify thee with Angelical hymns, all things pass understanding, all things are glorious in thee O mother of God, by thee the mystery before unknown to the Angels, is made manifest and revealed to them on the earth, thou art more honorable than the Cherubins, and more glorious than the Seraphins, to thee, O full of grace, all creatures, both men and Angels do gratulate and rejoice: glory be to thee, which art a sanctified temple, a spiritual paradise, the glory of virgins, of whom God took flesh and made thy womb to be his throne, etc.

St. Augustine.

And St. Augustine Serm 18 de Sancto to 10: or (as some think) St. Fulgentius: O blessed MARY, who can be able worthily to praise or thank thee, receive our prayers, obtain us our requests,

* unica spes

Sancta MARIA succurre miseris, etc.

for thou art the *special hope of sinners, by thee we hope for pardon of our sins and in thee, O most blessed, is the expectation of our rewards. And then follow these words not used in the Churches service: Sancta Maria succurre miseris, iuuu pusilanimis, refoue stebiles, ora pro populo, intervens pro clero, intercede pro devoto formineo sexu. Sentiant omnes tuum iuuamen, quicunque celebrant tuam commemorationem. Pray thou continually for the people of God, which didst deserve to bear the redeemer of the world. Who liveth and reigneth for ever. St. Damascene also ser. de dotuuntione Deipare. Let us cry with Gabriel, Ave gratia plena, Hail full of grace, Hail sea of joy that cannot be emptied, hail the only *ease of griefs, hail holy virgin, by whom death was expelled, and life brought in. See St. Irenaeus li. 3 c. 33 and li. 5 circa medium, and St. Augustine de fide et Symbola. and de agone Christiano. Where they declare how the sexes concur to our salvation, the man and the woman, Christ and our Lady, as Adam and Eve both were the cause of our fall, through Adam far more than his wife, and so Christ far more excellently and in another sort than our Lady: who (though his mother) yet is but his creature and handmaid, himself being truly born God and man. In all which places alleged

St. Damascene

and *many other like to these, if it please the reader to see and read, and make his own eyes witnesses, he shall perceive that there is much more said of her, and to her, than we have here cited, and that the very same or the like speeches and terms were used then, that the Church useth now, in the honor and invocation of the Blessed Virgin: to the confusion of all those that willfully will not understand in what sense all such speeches are applied unto her. To wit, either because of her prayer and intercession for us, whereby she is our hope, our refuge, our advocate, etc., or because she brought forth the author of our redemption and salvation, whereby she is the mother of mercy, and grace, and life, and whatsoever goodness we receive by Christ.

* unicum levamen

St. Irenaeus

15. *Peter rising up.*] Peter in the meantime practiced his Superiority in the company or Church, publishing an election to be made of one to supply Judas' room. Which Peter did not upon commandment of Christ written, but by suggestion of God's Spirit, and by understanding the Scriptures of the Old Testament that purpose: the sense whereof Christ had opened to the Apostles before his departure, though in more full manner afterward at the sending of the Holy Ghost. And this act of Peter in prescribing to the Apostles and the rest, this election, and the manner thereof, is so evident for his Superiority, that *the Adversaries confess here that he was, *Antistes*, the chief and Bishop of this whole College and company.

As Adam and Eve, so Christ and our Lady.

26. *Lots.*] When the event or fall of the lot is not expected of Devils, nor of the stars, nor of any force of fortune, but looked and prayed for to be directed by God and his holy Saints: then may lots be used lawfully. And sometimes to discern betwixt two things mere indifferent they be necessary, as St. Augustine teacheth *ep. 180 ad Honoratum*.

See St. Greg. Nazian. in si. Trag. Christus patiens.

The meaning of the titles and terms given to our Blessed Lady.

Peter beginneth to practice his Primacy.

15. *Peter rising up.*] Peter in the meantime practiced his Superiority in the company or Church, publishing an election to be made of one to supply Judas' room. Which Peter did not upon commandment of Christ written, but by suggestion of God's Spirit, and by understanding the Scriptures of the Old Testament that purpose: the sense whereof Christ had opened to the Apostles before his departure, though in more full manner afterward at the sending of the Holy Ghost. And this act of Peter in prescribing to the Apostles and the rest, this election, and the manner thereof, is so evident for his Superiority, that *the Adversaries confess here that he was, *Antistes*, the chief and Bishop of this whole College and company.

Beza in no. Test. Graecod. an. 1565.

Casting of lots.

26. *Lots.*] When the event or fall of the lot is not expected of Devils, nor of the stars, nor of any force of fortune, but looked and prayed for to be directed by God and his holy Saints: then may lots be used lawfully. And sometimes to discern betwixt two things mere indifferent they be necessary, as St. Augustine teacheth *ep. 180 ad Honoratum*.

CHAPTER 2

The 2nd Part.

The Holy Ghost coming to the Faithful upon Whitsunday, 3. Jews in Jerusalem of all nations do wonder to hear them speak all tongues. 14. And Peter to the deriders declareth, that it is not drunkenness, but the Holy Ghost which Joel did prophesy of, which JESUS, (whom they crucified) being now risen again and ascended (as he showeth also out of the Scriptures) hath power out from heaven, concluding therefore that he is CHRIST, and they most horrible murderers. 27. Whereas they being compuncted, and submitting themselves, he telleth them that they must be baptized, and then they also shall receive the same Holy Ghost, as being

THE coming of the Holy Ghost and beginning of the Church in Jerusalem.

promised to all the baptized. 41. And so 3000 are baptized that very day. 43. Whose godly exercises are here reported, and also their living in state of perfection. The Apostles work many miracles, and God daily increaseth the number of the Church.

Acts 1:4

AND when the days of Pentecost were accomplished, they were all together in one place:

The Epistle upon Whitsunday.

Matt. 3:11

2. And suddenly there was made a sound from heaven, as of a vehement wind coming, and it filled the whole house where they were sitting.

John 7:39

3. And there appeared to them parted tongues as it were *of fire, and it sat upon every one of them:

4. And they were all replenished with the *HOLY GHOST, and they began to speak with diverse, tongues according as the HOLY GHOST gave them to speak.

5. And there were dwelling in Jerusalem Jews, devout men of every nation that is under heaven.

6. And when this voice was made, the multitude came together, and was astonished in mind, because every man heard them speak in his own tongue.

7. And they were all amazed, and marveled saying, Are not, lo, all these that speak, Galileans,

do we hear

8. And how 'have we heard' each man our own tongue wherein we were born?

9. Parthians, and Medians, and Elamites, and that inhabit Mesopotamia, Jewry, and Cappodocia, Pontus and Asia,

10. Phrygia, and Pamphilia, Egypt and the parts of Lybia that is about Cyrene, and strangers of Rome,

do hear

11. Jews also, and Proselytes, Cretensians, and Arabians: We 'have heard' them speak in our own tongues the great works of God.

12. And they were all astonished, and marveled, saying one to another, What meaneth this?

13. But others deriding said, That these are full of new wine.

14. But ^vPeter standing with the Eleven, lifted up his voice, and spake to them, Ye men, Jews, and all you that dwell in Jerusalem, be this known to you, and with your ears receive my words.

The lesson before the Epistle on Ember Wednesday in Whitsunweek.

15. For these are not drunk, as you suppose, whereas it is the third hour of the day:

16. But this is that was said by the Prophet Joel,

Joel 2:28

17. ***And it shall be, in the last days (saith our Lord) of my Spirit I will pour out upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your ancients shall dream dreams.***

^vPeter the head of the rest and now newly replenished with all knowledge and fortitude, maketh the first Sermon.

18. ***And upon my servants truly, and upon my bondmaids will I pour out in those days, of my Spirit, and they shall prophesy:***

19. ***And I will give wonders in the heaven above, and signs in the earth beneath, blood, and fire, and vapour of smoke.***

20. ***The sun shall be turned into darkness, and the moon into blood, before the great and manifest day of our Lord doth come.***

21. ***And it shall be, every one whosoever calleth upon the name of our Lord, shall be saved.***

22. Ye men of Israel hear these words, JESUS of Nazareth a man approved of God among you, by miracles and wonders and signs which God did by him in the midst of you, as you know:

23. This same, by the determinate counsel and prescience of God being delivered, you by the hands of wicked men have crucified and slain.

24. Whom God hath raised up loosing the sorrows of hell, according as it was impossible that he should be holden of it.

25. For David saith concerning him, ***I foresaw the Lord in my sight always: because he is at my right hand that I be not moved.***

Psalm 15:8

26. ***For this, my heart hath been glad and my tongue hath rejoiced: moreover my flesh also shall rest in hope.***

^vWho but an infidel (saith St. Augustine) will deny Christ to have descended to Hell? ep.

27. ***Because thou wilt not leave my soul ^vin hell, nor give thy Holy one to see ^vcorruption.***

99

∇As his soul suffered no pains in Hell, so neither did his body take any corruption in the grave.

28. *Thou hast made known to me the ways of life: Thou shalt make me full of joyfulness with thy face.*

29. Ye men, brethren, let me boldly speak to you of the Patriarch David: that *he died, and was buried: and his sepulchre is with us until this present day.

3 Kgs. 2:10

30. Whereas therefore he was a Prophet, and knew that by an oath *God had sworn to him that of the fruit of his loins there should sit upon his seat:*

Psalm 131:11

31. Foreseeing he spake of the resurrection of Christ, for neither was he left in hell, neither did his flesh see corruption.

32. This JESUS hath God raised again, whereof we are witnesses.

33. Being exalted therefore by the right hand of God, and having received of his father the promise of the holy Ghost, he hath poured out 'this whom' you see and hear.

this gift which

34. For David ascended not into heaven: but he saith, *Our Lord hath said to my Lord. sit on my right hand,*

Psalm 109:1

35. *until I make thine enemies the footstool of thy feet.*

36. Therefore let all the house of Israel know most certainly that God hath made him both Lord, and CHRIST, this JESUS, whom you have crucified.

37. And hearing these things, they were compunct in heart, and said to Peter and to the rest of the Apostles, What shall we do men, brethren?

Contrition.

38. But Peter said to them, ∇Do penance, and be every one of you baptized in the name of JESUS CHRIST for remission of your sins: and you shall receive the gift of the holy Ghost.

39. For to you is the promise, and to your children, and to all that are far off, whomsoever the Lord our God shall call.

40. With very many other words also did he testify, and exhorted them, saying, Save yourselves from this perverse generation.

41. They therefore that received his word, were baptized: and there were added in that day about ∇three thousand souls.

42. And they were persevering in the doctrine of the Apostles, and in the communication of ∇the breaking of bread, and prayers.

43. And fear came upon every soul: many wonders also and signs were done by the Apostles in Jerusalem, and there was great fear in all.

44. All they also that believed, were together, *and had all things common.

Acts 4:32

45. Their possessions and substance they sold, and divided them to all, according as every one had need.

46. Daily also continuing with one accord in the temple, and breaking bread from house to house, they took their meat with joy and simplicity of heart:

47. Praising God, and having grace with all the people. And our Lord increased them that should be saved, daily together.

∇Not only amendment of life, but penance also required before Baptism, in such as be of age, though not in that sort as afterward in the Sacrament of penance. Aug. de fid. et oper. c. 11 et ep. 108.

∇Three thousand were converted at this first sermon, and they were put to the other visible company and Church.

cThis was the Blessed Sacrament, which the Apostles daily ministered to the Christians at least in one kind. See chap. 20:7.

ANNOTATIONS

Chapter 2

The Feasts of Pasch and Pentecost.

1. *The days of Pentecost.*] As Christ our Pasch, for correspondence to the figure, was offered at the Jews great feast of Pasch, so fifty days after (in Greek, Pentecost) for accomplishing the like figure of the Law-giving in Mount Sinai, he sent down the Holy Ghost just on the day of their Pentecost, which was always on Sunday, as appeareth *Levit. 23:15*. Both which days the Church keepeth yearly for memory of Christ's death and Resurrection, and the sending down of the Holy Ghost: as they did the like for record of their delivery out of Egypt, and their Law giving aforesaid; the said feasts with us containing, besides the remembrance of benefits past, great Sacraments also of the life to come. *Aug. ep. 119. c. 16.*

The sending of the Holy Ghost on Whitsunday and the effects thereof.

4. All replenished.] Through the Apostles and the rest were baptized before, and had thereby received the grace of the Holy Ghost to sanctification and remission of sins, as for diverse other purposes also: *Yet as Christ promised them they should be further endued with strength and virtue from above, so here he fulfilleth his promise, visibly pouring down the Holy Ghost upon all the company and upon every one of them, thereby replenishing the Apostles specially with all truth, wisdom, and knowledge necessary for the government of the Church, and giving both to them and to all

Luke 24:49

other present, the grace and effect of the Sacrament of Confirmation, accomplishing, corroborating and strengthening them in their faith and the confession of the same. And lastly for a visible token of God's Spirit, he endued them all with the gift of diverse strange tongues: all (I say) there present, as well our Lady, as other holy women and brethren besides the Apostles though the Heretics fondly argue, for the desire they have to dishonor Christ's mother, that neither she nor they were there present, nor had the gift of tongues, contrary to the plain text that saith, *They were all together*, to wit, all the 120 mentioned before chapter 1:15.

Beza Annot.
Our Blessed Lady.

1.
God's determination
that Christ should die,
excuseth not the Jews.

23. *By the determinate counsel of God delivered.*] God delivered him, and he delivered himself, for love and intention of our salvation, and so the act was holy and God's own determination. But the Jews and others which betrayed and crucified him, did it of malice and wicked purpose, and their fact was damnable, and not of God's counsel of causing: though he tolerated it, for that he could and did turn their abominable act to the Good of our Salvation. Therefore abhor those new Manichees of our time, both Lutherans and Calvinists, that make God the author and cause of Judas betraying of Christ, no less than of Paul's conversion, beside the false translation of Beza, saying for God's prescience of foreknowledge (in the Greek προγνωσεως) God's providence.

Beza

*Li 12 c. 13
de Gen. ad lit.

24. *Loosing the sorrows.*] Christ was not in pains himself, but loosed other men of those dolours of Hell wherewith it was impossible himself to be touched. See *St. Augustine.

27. *My soul in Hell.*] Where all the Faithful, according to the Creed, ever have believed, that Christ according to his soul, went down to Hell, to deliver the Patriarchs and all just men there holden in bondage till his death, and the Apostle here citing the Prophets words, most evidently expresseth the same, distinguishing his soul in Hell, from his body in the grave: Yet the Calvinists to defend against God's express words, the blasphemy of their Master, that Christ suffered the pains of Hell, and that nowhere but upon the Cross, and that otherwise he descended not into Hell, most falsely and flatly here corrupt the text, by turning and wresting both the Hebrew and Greek words from their most proper and visual significations of, *Soul*, and *Hell* into body, and grave: saying for, *my soul in Hell*, thus, *my body*,

Corrupt translation
against the Article of
Christ's descending
into Hell.

נפש ψυχη
שאל αδου

*English
Bible 1579

**life, person, yea* (as Beza in his New Testament anno 1556) *my carcass* in the grave. And this latter they corrupt almost throughout the Bible for that purpose. But for refelling of both corruptions, it shall be sufficient in this place: first, that all Hebrew and Greek words from their most proper and peculiar, and visual to signify, *soul* and *Hell*, as *anima* and *infernus* in Latin, yea as *soul* and *Hell* in English do properly signify the soul of man, and Hell that is opposite to heaven: and that they are as unproperly used to signify body and grave, as to say in English, soul for body, or Hell for grave. Secondly, it doth so mislike the Heretics themselves, that Castaleo one of their fine Translators refelleth it, and to make it the more sure, he for, *in inferno*, translateth, *in Orco*, that is, *in Hell*. Thirdly, Beza himself partly recanteth in his later edition, and confesseth that, *Carcass*, was no fit word for the body of Christ, and therefore, *I have* (saith he) *changed it, but I retain and keep the same sense still*. Meaning that he hath now translated it, *soul*, but that he meaneth thereby as before, Christ's dead body. Fourthly, *he saith plainly, that translating thus, *Thou shalt not leave my carcass in the grave*, he did it of purpose against *Limbus Patrum*, Purgatory, and Christ's descending into Hell, which he calleth foul errors, and marveleth, *that most of the ancient fathers were in that error*: namely of Christ's descending into Hell, and delivering the old Fathers. What need we more? He opposeth himself both against plain Scriptures and all ancient fathers, perverting the one, and contemning the other, to overthrow that truth which is an Article of our *Creed*. Whereby it is evidently false which some of them say for their defense, that none of them did ever of purpose translate falsely. See the Annotation upon *1 Peter 3:19*.

No., Test. an.
1556. annot. in
2 Act. v. 27 &
24. and in 1
Pet. 3:19

44. *All things common.*] This living in common is not a rule or a precept to all Christian men, as the Anabaptists falsely pretend: but a life of perfection and counsel, followed of our Religious in the Catholic Church. See *St. Aug. in Ps. 132. in principio.* and ep. 109.

Living in common.

47. *Increased.*] More and more were added to the Church (as the Greek more plainly expresseth) that we may see the visible propagation and increase of the same. From which time a diligent man may deduce the very same visible Society of men joined in Christ, through the whole book, and afterward by the Ecclesiastical story, down till our days, against the pretended invisible Church of the Heretics.

The increase and
perpetuity of the
VISIBLE CHURCH.

προσετοιθει τ
νιννλρσια

CHAPTER 3

A miracle, and a sermon of Peters to the people, showing that JESUS is Christ, and exhorting them to faith in him and penance for their sins, and so they shall have by him (in Baptism) the Benediction which was promised to Abraham.

The Epistle upon SS.
Peter and Paul's eve,
Jan. 28.

∇This maketh for
distinction of
Canonical hours and
diversity of appointed
times to pray in. *See*
Annot. c. 10:9.

The Epistle upon
Wednesday in Easter
Week.

∇This faith was not the
faith of the lame man
(for he looked only for
alms) nor a special faith
of the Apostles own
salvation: but the whole
belief of Christian
Religion.

∇Some Heretics foully
corrupt this place, thus,
who must be contained
in heaven, of purpose
(as they protest) to hold
Christ in heaven, from
the Blessed Sacrament.
Beza. As though his
presence there, drew
him out of heaven.
Neither can they
pretend the Greek,
which is word for word
as in the vulgar Latin
and as we translate.

- A**ND Peter and John went up into the temple, at the √ninth hour of prayer.
2. And a certain man that was lame from his mothers womb, was carried: whom they laid every day at the gate of the temple, that is called Specious, that he might ask alms of them that went into the temple.
 3. He, when he had seen Peter and John about to enter into the temple, asked to receive an alms.
 4. But Peter with John looking upon him, said, Look upon us.
 5. But he looked earnestly upon them, hoping that he should receive something of them.
 6. But Peter said, Silver and gold I have not, but that which I have, the same I give to thee: In the name of JESUS CHRIST of Nazareth arise, and walk.
 7. And taking his right hand, he lifted him up, and forthwith his feet and soles were made strong.
 8. And springing he stood, and walked: and went in with them into the temple walking, and leaping, and praising God.
 9. And all the people saw him walking and praising God.
 10. And they knew him, that, it was he which sat for alms at the Specious gate of the temple: and they were exceedingly astonished and aghast at that that had chanced to him.
 11. And as he held Peter and John, all the people ran to them unto the porch which is called Solomons, wondering.
 12. But Peter seeing them, made answer to the people, Ye men of Israel, why marvel you at this, or why look you upon us, as though by our power or holiness we have made this man to walk?
 13. The God of Abraham, and the God of Isaac, and the God of Jacob, the God of our fathers hath glorified his son JESUS, whom you in deed delivered and denied before the face of Pilate, he judging him to be released.
 14. But you denied the holy and the just one*, and asked a mankiller to be given unto you.
 15. But the author of life you killed, whom God hath raised from the dead, of which we are witnesses.
 16. And in the √faith of his name, this man whom you see and know, his name hath strengthened: and the faith which is by him, hath given this perfect health in the sight of all you.
 17. And now (brethren) I know that you did it through ignorance, as also your princes.
 18. But God who foreshowed by the mouth of all the prophets, that his CHRIST should suffer, hath so fulfilled it.
 19. Be Penitent therefore and convert, that your sins may be put out.
 20. That when the times shall come of refreshing by the sight of our Lord, and he shall send him that hath been preached unto you JESUS CHRIST,
 21. ∘Whom √heaven truly must receive until the times of the restitution of all things, which God spake by the mouth of his holy prophets from the beginning of the world.
 22. Moses indeed said: ***That a prophet shall the Lord your God raise up to you of your brethren, as myself: him you shall hear according to all things whatsoever he shall speak to you.***
 23. ***And it shall be, every soul that shall not hear that prophet, shall be destroyed out of the people.***
 24. And all the Prophets from Samuel and afterward have spoken, told of these days.
 25. You are the children of the Prophets and of the testament which God made to our fathers, saying to Abraham, ***And in thy seed shall all the families of the earth be blessed.***
 26. To you first God raising up his son, hath sent him blessing you: that every one should convert himself from his naughtiness.

Luke 23:18

∘ ον δει
ουρανον μεν
δεξασθαι

Deut. 18:15

Gen. 22:18,
26:4

ANNOTATIONS

Chapter 3

6. *That which I have.*] This power of working miracles was in Peter, and Peter properly did give this man his health, though he received that force and virtue of God, and in and by him executed the same. Therefore he saith, *That which I have, I give to thee.* and the Heretics are ridiculous that note here, *a miracle done by Christ by the hands of the Apostles,* to make the simple believe that they had no more to do than a dead instrument in the workman's hand.

12. *By our power.*] When the Apostles remit sins, or do any other miracles, they do it not by any human, proper, or natural power in themselves: but of supernatural force given them from above, to prove that the faith of Christ is true, and that he is God whom the Jews crucified, in whose name and faith they work, and not in their own.

Saints do miracles and the like, but by the power of God.

CHAPTER 4

The Rulers of the Jews oppose themselves and imprison Peter and John. 4. But yet thousands of the people are converted: 5. and to the Rulers also, Peter boldly announceth by the foresaid miracle, that JESUS is Christ, telling them of their heinous faults out of the Psalms, and that without him they can not be saved. 13. They though confounded with the miracle, yet proceed in their obstinacy, forbidding them to speak any more of JESUS, adding also threats. 25. Whereupon the Church fleeth to prayer, wherein they comfort themselves with the omnipotence of God, and prediction of David, and ask for the gift of boldness and miracles against those threats. 31. And God showeth miraculously that he hath heard their prayer. 32. The whole Church's unity and community of life. 34. Of Barnabas by name.

AND when they were speaking to the people, the Priests and magistrates of the temple and the Sadducees came upon them,

2. Being grieved that they taught the people, and showed in JESUS the resurrection from the dead:

3. And they laid hands upon them, and put them into ward, until the morrow, for it was now evening.

4. And vmany of them that had heard the word, believed: and the number of the men was made five thousand.

5. And it came to pass on the morrow, that their princes, and Ancients, and Scribes were gathered into Jerusalem.

6. And Annas the high priest, and Caiphaz and John, and Alexander, and as many as were of the priests flock.

7. And setting them in the midst, they asked: In what power or in what name have you done this?

8. Then Peter replenished with the holy Ghost, said to them, Ye princes of the people and Ancients:

9. If we this day be examined for a good deed upon an impotent man, in what he hath been made whole,

10. Be it known to you and to all the people of Israel, that in the name of JESUS CHRIST of Nazareth, whom you did crucify, whom God hath raised from the dead, in this same this man standeth before you whole.

Psalms 117:22

11. ***This is the stone that was rejected of you the builders: which is made into the head of the corner.***

12. And there is not salvation in any other. For neither is there any other name under heaven given to men, wherein we must be saved.

13. And seeing Peters constancy and Johns, understanding that they were men unlettered, and of the vulgar sort, they marveled, and they knew them that they had been with JESUS:

14. Seeing the man also that had been cured, standing with them, they could say nothing to the contrary.

15. But they commanded them to go aside forth out of the council: and they conferred together,

16. Saying, What shall we do to these men? for a notorious sign in deed hath been done by them, to all the inhabitants of Jerusalem: it is manifest, and we can not deny it.

17. But that it be no further spread abroad among the people, let us threaten them, that they speak no more in this name to any man.

¶Here again we see the proceeding and increase of the Church visibly.

The name of JESUS. See Annot. Philip. 2:10.

The Apostles constancy, learning and wisdom after the coming of the Holy Ghost, being but idiots, that is, simple unlettered men and timorous before.

¶Their constancy and courage after their confirmation, being so weak before. And if any Magistrate command against God, that is to say, forbid Catholic Christian men to preach or serve God, this same must be their answer, though they be whipped and killed for their labor. See c. 3:29.

¶Christ's death, as needful for man's redemption, was of God's determination: but as of the malice of the Jews, it was not his act otherwise than by permission.

¶Note the ardent charity and contempt of worldly things in the first Christians: who did not only give great alms, but sold all their lands to bestow on the Apostles and the rest that were in necessity, according to Christ's counsel. Matt. 16:21. Note also the great honor and credit given to the Apostles, in that Christian men put all the goods and possessions they had, to their disposition.

18. And calling them, they charged them that they should not speak at all, nor teach in the name of JESUS.
19. But Peter and John answering, said to them, ¶If it be just in the sight of God, to hear you rather than God, judge ye.
20. For we can not but speak the things which we have seen and heard.
21. But they threatening, dismissed them: not finding how they might punish them, for the people, because all glorified that which had been done, in that which was chanced.
22. For the man was more than forty years old in whom that sign of health had been wrought.
23. And being dismissed they came to theirs, and showed all that the chief priests and Ancients had said to them.
24. Who having heard it, with one accord lifted up their voice to God, and said, Lord, thou that didst make heaven and earth, the sea, and all things that are in them,
25. Who in the holy Ghost, by the mouth of our father David thy servant hast said, ***Why did the Gentiles rage, and the people meditate vain things:***
26. ***The kings of the earth stand up, and the princes assemble together against our Lord, and against his CHRIST.***
27. For these assembled in deed in this city against thy holy child, JESUS whom thou hast anointed, Herod, and Pontius Pilate, with the Gentiles and the people of Israel,
28. To do what ¶thy hand and thy counsel decreed to be done.
29. And now Lord look upon their threatenings, and give unto thy servants with all confidence to speak thy word,
30. In that, that thou extend thy hand to cures and signs and wonders to be done by the name of thy holy son JESUS.
31. And when they had prayed, the place was moved wherein they were gathered: and they were all replenished with the holy Ghost, and they spake the word of God with confidence.
32. And the multitude of believers had one heart and one soul: neither did any one say that aught was his own of those things which he possessed, but all things were common unto them.
33. And with great power did the Apostles give testimony of the resurrection of JESUS CHRIST our Lord: and great grace was in all them.
34. For neither was there any one needy among them. For as many as were owners of lands or houses, ¶sold and brought the prices of those things which they sold,
35. And laid it before the feet of the Apostles. And to every one was divided according as every one had need.
36. And Joseph who was surnamed of the Apostles Barnabas (which is by interpretation, the son of consolation) a Levite, a Cyprian born,
37. Whereas he had a piece of land, sold it, and brought the price, and laid it before the feet of the Apostles.

Psalm 2:1

Acts 2:44

ANNOTATIONS

Chapter 4

Reverence to holy persons.

Kissing their feet.

37. *Before the feet.*] He, as the rest, did not only give his goods as in vulgar alms, but in all humble and reverent manner as things dedicated to God, he laid them down at the Apostle's holy feet, as St. Luke always expresseth, and give them not into their hands. The Sunamite fell down and embraced Elisaeus feet. Many that asked benefits of Christ (as the woman sick of the bloody flux) fell down at his feet and Mary kissed his feet. Such are signs of due reverence done both to Christ and to other sacred persons, either Prophets, Apostles, Popes, or others representing his person in earth. See St. Jerome of Eiphanius Bishop in Cypress, how the people of Jerusalem *of all sorts flocked together unto him, offering their children (to take his blessing) kissing his feet, plucking the hems of his garment, so that he could not move for the throng.* Ep. 41 c. 4. cont. erro. Io. Hierosol.

4 Kgs. 4:27

Luke 8:47

Luke 7:38

CHAPTER 5

Ananias and his wife Saphira, for their sacrilege, at Peters word fall down dead, to the great terror of the rest. 12. By the Apostles miracles, not only the number, but also their faith so increaseth, that they seek in the streets to the to the very shadow of Peter, the towns also about brining their diseased to Jerusalem. 17. The Rulers again oppose themselves, but in vain. 19. For out of prison an Angel delivereth them, bidding them preach openly to all: 27. and in their Council Peter is nothing afraid of their big words: 34. Yea Gamaliel being one of themselves casteth a doubt among them, lest the matter be of God, and therefore impossible to be dissolved. 44. Finally, the Apostles being scourged by them, count it an honor, and cease no day from preaching.

BUT a certain man named Ananias, with Saphira his wife sold a piece of land,
2. And defrauded of the price of the land, his wife being privy thereto: and bringing a certain portion, laid it at the feet of the Apostles.
3. And Peter said, Ananias why hath Satan tempted thy heart, that thou shouldst lie to the holy Ghost, and defraud of the price of the land?
4. Remaining, did it not remain to thee: and being sold, was it not in thy power? Why has thou put this things in thy heart? Thou has not lied to men, but to God.
5. And Ananias hearing these words, fell down, and gave up the ghost. And there came great fear upon all that heard it.
6. And young men rising up, removed him, and bearing him forth buried him.
7. And it was the space as it were of three hours, and his wife, not knowing what was chanced, came in.
8. And Peter answered her, Tell me woman, whether did you sell the land for so much? But she said, Yea, for so much.
9. And Peter unto her, Why have you agreed together to tempt the Spirit of our Lord? Behold, their feet that have buried thy husband, at the door, and they shall bear thee forth.
10. Forthwith she fell before his feet, and gave up the ghost. And the young men going in, found her dead: and carried her forth, and buried her by her husband.
11. And there fell great ^vfear in the whole Church, and upon all that hear these things.
12. ^aAnd by the hands of the Apostles were many signs and wonders done among the people. And they were all with one accord in Solomons porch.
13. But of the rest none durst join themselves unto them: but the people magnified them.
14. And the multitude of men and women that believed in our Lord, was more increased:
15. So that they did bring forth the sick into the streets, and laid them in beds and couches, that when Peter came, his shadow at the least might overshadow any of them, and they all might be delivered from their infirmities.
16. And there ran together unto Jerusalem the multitude also of the cities adjoining, bring sick persons and such as were vexed of unclean spirits: who were all cured.
17. And the high priest rising up, and all that were with him, which is the heresy of the Sadducees, were replenished with zeal:
18. And laid hands on the Apostles, and put them in the common prison.
19. But an Angel of our Lord by night opening the gates of the prison, and leading them forth, said,
20. Go: and standing speak in the temple to the people all the words of this life.
21. Who having heard this, early in the morning entered into the temple, and taught. And the high priest coming, and they that were with him, called together the Council and the Ancients of the children of Israel: and they sent to the prison that they might be brought.
22. But when the ministers were come, and opening the prison, found them not:
23. Returning they told, saying, The prison truly we found shut with all diligency, and the keepers standing before the gates: but opening it, we found no man within.
24. And as soon as the Magistrate of the temple and the chief priests heard these words, they were in doubt of them, what would befall.
25. And there came a certain man and told them, That the men, lo, which you did put in prison, are in the temple standing, and teaching the people.

^vHereupon rose great reverence, awe, and fear of the vulgar Christians toward the holy Apostles, for an example to all Christian people how to behave themselves toward their Bishops and Priests.

Peter's shadow.

^aThe Epistle upon Ember Wednesday in Whitsun week. And within the octave, and in a votive of SS. Peter and Paul.

An Angel leadeth them out of prison.

vTime, and the evident success of Christ's Church and religion, prove it to be of God: no violence of the Jews, no persecution of the Heathen Princes, no endeavor of domestical Adversaries, Heretics, Schismatics, or ill livers, prevailing against it. As on the other side, many attempts have been made by Arius, Macedonius, Nestorius, Luther, and the like, who thought themselves somebody: but after they had played their parts awhile, their memory is buried, or liveth only in malediction and infamy, and their scholars come to naught. Therefore let no Catholic man be scandalized that this heresy holdeth up for a time. For the Arians and some others flourished much longer than these, and were better supported by Princes and learning, and yet had an end.

26. Then went the Magistrate with the ministers, and brought them without force, for they feared the people lest they should be stoned.
 27. And when they had brought them, they set them in the Council. And the high priest asked them,
 28. Saying, *Commanding we commanded you that you should not teach in this name: and behold you have filled Jerusalem with your doctrine, and you will bring upon us the blood of this man.
 29. But Peter answering and the Apostles, said, God must be obeyed, rather than men.
 30. The God of our Fathers hath raised up JESUS, whom you did kill, hanging him upon a tree.
 31. This Prince and Saviour God hath exalted with his right hand, to give repentance to Israel, and remission of sins.
 32. And we are witnesses of these words, and the holy Ghost, whom God hath given to all that obey him.
 33. When they had heard these things, it cut them to the heart, and they consulted to kill them.
 34. But one in the Council rising up, a Pharisee named Gamaliel, a doctor of law honorable to all the people, commanded the men to be put forth a while.
 35. And he said to them, Ye men of Israel, take heed to yourselves touching these men what you mean to do.
 36. For before these days there rose Theodas, saying he was somebody, to whom consented a number of men about four hundred, who was slain: and all that believed him, were dispersed, and brought to nothing.
 37. After this fellow there rose Judas of Galilee in the days of the Enrolling, and drew away the people after him, and he perished: and as many as ever consented to him, were dispersed.
 38. And now therefore I say to you, depart from these men and let them alone: for if this counsel or work be of men, it will be dissolved:
 39. But if it be of vGod, you are not able to dissolve '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 speak in the name of JESUS, and dismissed them.
 41. And they went from the sight of the council rejoicing, because they were accounted worthy to suffer reproach for the name of JESUS.
 42. And every day they ceased not in the temple and from house to house to teach and evangelize Christ JESUS.

Acts 4:18

Theudas

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ANNOTATIONS

Chapter 5

Sacrilege

3. *Defrauded.*] In that (saith St. Augustine) he withdrew any part of that which he promised, he was guilty at once, both of sacrilege, and of fraud. Of sacrilege, because he robbed God of that which was his by promise: of fraud, in that he withheld of the whole gift, a piece. Let now the Heretics come, and say it was for lying or hypocrisy only that this fact was condemned: because they be loathe to have sacrilege counted any such sin, who have taught men not only to take away from God some piece of that or all that themselves gave, but plainly to spoil and apply to themselves all that other men gave.

*Aug. ser. 9 in
 append. de
 diversis som.
 10.*

Excommunication joined with corporal pains.

3. *Peter said.*] St. Peter (as you see here) without man relation knew this fraud and the cogitations of Ananias, and as head of the College and of the whole Church against which this robbery was committed, executed this heavy sentence of Excommunication both against him and his wife consenting to the sacrilege. For it was excommunication by St. Augustine's judgment, (*li. 3 cont. ep. Par. c. 1 to. 7*) and had this corporal miraculous death joined withal, as the Excommunication that St. Paul gave out against the incestuous and others, had the corporal vexation of Satan incident unto it.

1 Cor. 5

Vow of Chastity and the breach thereof.

4. In thy power.] If is displeased God (saith St. Augustine) to withdraw of the money which they had vowed to God how is he angry when chastity is vowed and it is not performed? For to such may be said that which St. Peter said of the money: Thy virginity remaining did it not remain to thee, and before thou didst vow, was it not in thine own power? For, whosoever have vowed such things and have not paid them, let them not think to be condemned to corporal death, but to everlasting fire.

Greg. li. 1 ep.
33.

August Ser. 10. de diversis. And St. Gregory to the same purpose writeth thus, Ananias had vowed money to God, which afterward overcome with devilish persuasion he withdrew: but with what death he was punished, thou knowest. If then he were worthy of that death, Who took away the money that he had given to God, consider what great peril in God's judgment thou shalt be worthy of, which hast withdrawn not money, but thyself from almighty God, to whom thou hadst vowed thyself under the habit or weed of a Monk.

4. *Not to men, but.*] To take from the Church or from the Governor's thereof, things dedicated to their use and the service of God, or to lie unto God's Ministers, is so judged of before God, as if the lie were made, and the fraud done to the Holy Ghost himself, who is the Church's President and Protector.

15. *His shadow.*] Specially they sought to Peter the chief of all, who not only by touching, as the other, but by his very shadow cured all diseases. Whereupon St. Augustine saith: If then the shadow of his body could help, how much more now the fullness of power? And if then a certain little wind of him passing by did profit them that humbly asked, how much more the grace of him now being permanent and remaining? *Ser. 29 de Sanctu*, speaking of the miracles done by the Saints now reigning in heaven.

Peter's shadow and intercession.

CHAPTER 6

By occasion of a murmur in the Church (whose number now is so grown that it can not be numbered) seven of them being ordered by the Apostles in the holy order of Deacons: 8. one of them, Steven, worketh great miracles: and is by such as he confounded in disputation, falsely accused in the Council, of blasphemy against the Temple and rites thereof.

AND in those days the number of disciples increasing, there arose a murmuring of the Greeks against the Hebrews, for that their widows were despised in the daily ministry.

2. And the Twelve calling together the multitude of the disciples, said, It is not reason, that we leave the word of God, and serve tables.

3. Consider therefore brethren, seven men of you of good testimony, full of the holy Ghost and wisdom, whom we may appoint over this business.

4. But we will be instant in prayer and the ministry of the word.

5. And the saying was liked before all the multitude. And they chose Steven a man full of faith and of the holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a ^cstranger of Antioch.

6. These they did set in the presence of the Apostles: and praying they imposed hands upon them.

7. And the word of God increased, and the number of the disciples was multiplied in Jerusalem exceedingly: a great multitude also of the ^vpriests obeyed the faith.

8. ^bAnd seven full of grace and fortitude did great wonders and signs among the people.

9. And there arose certain of that which is called the Synagogue of the libertines, and of the Cyrenians, and of the Alexandrians, and of them that were of Cilicia and Asia, disputing with Steven:

10. And they could not resist the wisdom and the Spirit that spake.

11. Then they suborned men, to say they had heard him speak words of blasphemy against Moses and God.

12. They therefore stirred up the people, and the Ancients, and the Scribes: running together they took him, and brought him into the Council,

13. And they set false witnesses that said, This man ceaseth not to speak words against the holy place and the Law.

14. For we have heard him say, that this same JESUS of Nazareth shall destroy this place, and shall change the traditions, which Moses delivered unto us.

15. And all that sat in the Council beholding him, saw his face as it were ^vthe face of an Angel.

The election of the 7 first Deacons.

^bThe Epistle upon St. Steven's day in Christmas

^vNow also the Priests and they of greater knowledge and estimation began to believe.

^vSuch is the face of all constant and cheerful Martyrs to their persecutors and judges.

^c
προσηλυτον

Chapter 6

Murmuring and emulation.

1. *Murmuring.*] It cometh of human infirmity, that in every society of men (be it never so holy) there is some cause given or taken by the weak, or murmur and difference, which must ever be provided for and stayed in the beginning lest it grow to further schism or sedition. And to all such defects, the more the Church increaseth in number and diversity of men and Provinces, the more it is subject. In all which things the spiritual Magistrates, by the Apostles example and authority, must take order, as time and occasion shall require.

The 7 Deacons.

3. *Seven men.*] We may not think that these seven (here made Deacons) were only chosen to serve profane tables or dispose of the Church's mere temporalities, though be that occasion only they may seem to some now elected, no express mention being made of any other function. For, diverse circumstances of this same place give evidence, and so doth all antiquity, 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 wisdom, they must after public prayer be ordered and consecrated by the Apostles imposition of hands, as Bishops and Priests were afterward ordered. *ep. ad Tim.*: Where St. Paul also requireth in a manner the same conditions in them as in Bishops. All which would not have been prescribed for any secular stewardship. Yea straight upon 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 appear by the words spoken of St. Steven, that he was full of grace and fortitude, they received great increase of grace by their Deaconship.

1 Tim. 3 and 4.

Acts 6:1

The office of Deacons.

But St. Ignatius *ep. 2 ad Tral.* can best witness of their Office and of the Apostles manner and meaning in such things, who writeth that: *It behoveth also to please by all means the Deacons, which are for the ministry of JESUS CHRIST. For they are not servitors of meat and drinks, but ministers of the Church of God. For what are Deacons but imitators or followers of Christ, ministering to the Bishop, as Christ to his Father, and working unto him a clean and immaculate work, even as St. Steven to St. James etc.* St. Polycarp hath the like in his epistle ad Philippenses. And St. Denys writeth that their Office was about the Altar, and putting the holy bread and chalice upon the same. St. Clement also (*Apost. Const. li. 2 c. 61*) that their Office among other things, is to assist the Bishops and read the Gospel in the Service St. Cyprian in diverse places (*ep. 65 and 49 ad Cornel.*) calleth Deacons, the Churches and Apostles Ministers, and their Office, *administrationem sacram*, an holy administration. St. Jerome affirmeth, *in caput 7 Michea.* and *in epistle. 85 ad Evagrium rom. 2.*, where he checketh some of them for preferring themselves 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 St. Ambrose *li. 1 Offic. c. 45* and Prudentius in *Hymno de S. Laurent* speaking of St. Laurence the Deacon, we may see their Office was most holy. See St. Augustine also of the dignity of Deacons *ep. 168 ad Valerium. Cont. Carthag. 4. con. 37,38,39,41.*

Eccl. Hier. c. 1 part. 2.

CHAPTER 7

Steven being permitted to answer, beginning at Abraham, showeth that God was with their fathers both in other places, and also long before the Temple. 48. and that after it was built, it could not be (as they grossly imagined) a house for God to dwell in, 51. then he inveigheth against their stiffneckedness, and telleth them boldly of their traitorous murdering of Christ, as their fathers had done by Prophets afore him. 54. Whereat they being wood, he seeth heaven open, and JESUS there in his divine majesty. 57. Whereat they became more mad, so that they stone him to death (Saul consenting) he commending his soul to JESUS, and humbly praying for them.

AND the chief priest said, Are these things so?

2. Who said, Ye men, brethren and fathers, hear. The God of glory appeared to our father Abraham when he was in Mesopotamia, before that he abode in Charan,

3. And said to him, **Go forth out of thy country, and out of thy kindred, and come into a land that I shall show thee.**

Gen. 22:1

4. Then went he forth out of the land of the Chaldees, and dwelt in Charan. And from thence, after his father was dead, he translated him into this land, wherein you do now dwell.

5. And he gave him no inheritance in it, no not the pace of a foot: and he promised to give it him in possession, and to his seed after him, when as he had no child.

6. And God spake to him, **That his seed shall be a sojourner in a strange country, and they shall subdue them to servitude, and shall evil entreat them four hundred years:**

Gen. 15:13

ἑλατρευσου
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Gen. 17

Gen. 21

Gen. 25

Gen. 29, 30,
35

Gen. 37

Gen. 41

Gen. 42

Gen. 45

Gen. 46

Gen. 49

Gen. 50

Gen. 23

Jos. 24

Ex. 1:7

Ex. 2:2

Ex. 1:11

Ex. 2:13

Ex. 3:2

7. and the nation which they shall serve, will I judge, said God. and after these things they shall go forth, and shall ^cserve me in this place.

8. And he ^{*}gave him the testament of circumcision, and so he ^{*}begat Isaac, and circumcised him the eight day: and ^{*}Isaac, Jacob: and ^{*}Jacob, the twelve Patriarchs.

9. And the Patriarchs through emulation, ^{*}sold Joseph into Egypt.

10. And God was with him: and delivered him out of all his tribulations. and he ^{*}gave him grace and wisdom in the sight of Pharao the king of Egypt, and he appointed him Governor over Egypt and over all his house.

11. And there came famine upon all Egypt and Chanaan, and great tribulation: and our fathers found no victuals.

12. But when ^{*}Jacob had heard that there was corn in Egypt: he sent our fathers first:

13. And at the ^{*}second time Joseph was known of his brethren, and his kindred was made known unto Pharao.

14. And Joseph sending, called thither Jacob his father and all his kindred in seventy five souls.

15. And ^{*}Jacob descended into Egypt: and ^{*}he died, and our fathers.

16. And they were ^vtranslated into Sichem, and were ^{*}laid in the sepulchre that Abraham ^{*}bought for the price of silver of the sons of Hemor the son of Sichem.

17. And when the time drew near of the promise which God had promised to Abraham, the people ^{*}increased and was multiplied in Egypt,

18. Until another king arose in Egypt, that knew not Joseph.

19. This same circumventing our stock, afflicted our fathers: that they should expose their children, to the end they might not be kept alive.

20. The same was ^{*}Moses born, and he was acceptable to God, who was nourished three months in his fathers house.

21. And when he was exposed, Pharaos daughter took him up, and nourished him for her own son.

22. And Moses was instructed in all the wisdom of the Egyptians: and he was mighty in his words and works.

23. And ^{*}when he was fully of the age of forty years, it came to his mind to visit his brethren the children of Israel.

24. And when he had seen one suffer wrong, he defended him: and striking the Egyptian, he revenged his quarrel that sustained the wrong.

25. And he thought that his brethren did understand that God by his hand would save them: but they understood it not.

26. And the day following ^{*}he appeared to them being at strife: and he reconciled them unto peace, saying, Men, ye are brethren, wherefore hurt you one another?

27. But he that did injury to his neighbor, repelled him, saying, ***Who hath appointed thee prince and judge over us?***

28. ***What, wilt thou kill me, as thou didst yesterday kill the Egyptian?***

29. And Moses fled upon this word: and he became a sojourner in the land of Madian, where he begat two sons,

30. And after forty years were expired, there ^{*}appeared to him in the desert of mount Sina an Angel in the fire of the flame of a bush.

31. And Moses seeing it, marveled at the vision. And as he went near to view it, the voice of our Lord was made to him,

32. ***I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses being made to tremble, durst not view it.***

33. And our Lord said to him, ***Loose of thy feet: for the place wherein thou standest, is holy ground.***

34. ***Seeing I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am descended to deliver them. And now come, and I will send thee into Egypt.***

^vTranslation of Saints bodies agreeable to nature and Scripture. And the desire to be buried in one place more than another (which the holy Patriarch's also had (*Gen. 49:29, 50:24. Heb. 11:22.*) hath sometimes great causes. *Aug. de Cur. pro mort. c. 1 and vlt.*

¶Christ is our Redeemer, and yet Moses is here called redeemer. So Christ is our Mediator and Advocate, and yet we may have Saints our inferior mediators and advocates also. *See Annot. 1 John 2:1.*

¶For a just punishment of their former offenses God gave them up to work what wickedness they would themselves, as it is said of the Gentiles Romans 1.

¶This is Josue, so called in Greek a type of our Saviour.

¶The comfort of all Martyrs.

¶Eusebius Emissenus saith, when he prayeth for his persecutors, he promiseth to his worshippers his manifest intercession and suffrages. *in ho. S. Steph. and St. Augustine, Si Stephanus sic no rasset, Ecclesia Paulis no haberet.* Sermon 1 de S. Stephano.

35. This Moses, whom they denied, saying, **Who hath appointed thee prince and Captain?** him God sent prince and redeemer, with the hand of the Angel that appeared to him in the bush.

36. *He brought them forth doing wonders and signs in the land of Egypt, and in the Red Sea, and in the *desert forty years.

37. This is that Moses which said to the children of Israel, ***A prophet will God raise up to you of your own brethren as myself: him you shall hear.***

38. This is he that *was in the assembly in the wilderness, with the Angel that spake to him in Mount Sina, and with our fathers: who received the words of life to give unto us.

39. To whom our fathers would not be obedient: but they repelled him, and in their hearts turned away into Egypt,

40. Saying to Aaron: ***Make us gods that may go before us, for this Moses that brought us out of the Land of Egypt, we know not what is befallen him.***

41. And they made a calf in those days, and offered sacrifice to the Idol, and rejoiced in the works of their own hands.

42. And God turned, and delivered them up to serve the host of heaven, as it is written in the book of the Prophets: ***Did you offer victims and hosts unto me forty years in the desert, O house of Israel?***

43. ***And you took unto you the tabernacle of Moloch, and the star of your God Remphem, figures which you made, to adore them. And I will translate you beyond Babylon.***

44. The tabernacle of testimony was among our fathers in the desert, as God ordained speaking to Moses, ***that he should make it according to the form which he had seen.***

45. Which our fathers *with ¶Jesus receiving, brought it in also into the possession of the Gentiles, which God expelled from the face of our fathers, till in the days of David,

46. Who found grace before God, and desired that he might find a tabernacle for the God of Jacob.

47. *And Solomon built him a house.

48. But the Highest dwelleth not in houses *made by hand, as the prophet saith:

49. ***Heaven is my seat: and the earth the foot stool of my feet. What house will you build me, saith our Lord? or what place is there of my resting?***

50. ***Hath not my hand made all these things?***

51. You stiff necked and of uncircumcised hearts and ears, you always resist the holy Ghost: as your fathers, yourselves also.

52. Which of the prophets did not your fathers persecute? And they slew them that foretold of the coming of the Just One,

53. Of whom now you have been betrayers and murderers: who received the Law by the disposition of Angels, and have not kept it.

54. And hearing these things they were cut in their hearts, and they gnashed with their teeth at him.

55. But he being full of the holy Ghost, looking steadfastly unto heaven, ¶saw the glory of God, and JESUS standing on the right hand of God.

56. And he said, Behold I see the heavens opened, and the Son of man standing on the right hand of God.

57. And crying out with a loud voice, stopped their ears, and with one accord ran violently upon him.

58. And casting him forth without the city, they stoned him: and the witnesses laid of their garments *beside the feet of a young man that was called Saul.

59. And they stoned Steven invocating and saying: Lord JESUS, receive my spirit.

60. And falling on his knees, he cried with a loud voice, saying: ¶Lord, lay not this sin unto them. And when he had said this, he fell asleep. And Saul was consenting to his death.

Ex. 7-12, 37
Ex. 16

Deut. 18

Ex. 19:3, 19

Ex. 32:1

¶ λατρευειν
Amos 5:25

Ex. 25:40

Jos. 3:14

Psalms 131:5

1 Par. 17

Acts 17:25

Esa. 66:1

Acts 22:20

ANNOTATIONS

Chapter 7

33. *Holy ground.*] If that apparition of God himself or an Angel could make the place and ground holy, and to be used of Moses with all signs of reverence and fear: how much more the corporal birth, abode, and wonders of the Son of God in Jewry, and his personal presence in the Blessed Sacrament, may make the country and all Christian Churches and altars holy? And it is the greatest blindness that can be, to think it superstition to reverence any things or places in respect of God's presence or wondrous operation in the same. *See St. Jerome ep. 17, 18, 27, of the holy land.*

The Holy Land.

48. *Not in houses.*] The vulgar Heretics allege this place against the corporal being of Christ in the Blessed Sacrament and in Churches: by which reason they might have driven him out of all houses, Churches, and corporal places, when he was visible in earth. But it is mean of the Divinity holy, and spoken to correct the carnal Jews: Who thought God either so to be contained, compassed, and limited to their Temple, that he could be no where else, or at least that he would not hear or receive men's prayers and sacrifices in the Churches of the Gentiles, or elsewhere, out of the said Temple. And so as it maketh nothing for the Sacramentaries, no more doth it serve for such as esteem Churches and places of public prayer no more convenient nor more holy than any other profane houses or chambers. For though his person or virtue be not limited to any place, yet it pleaseth him condescending to our necessity and profit, to work his wonders and to be worshipped of us in holy places rather than profane.

Holy Places.

God is not contained in place, yet he will be worshipped in one place more than in another.

58. *They stoned him.*] Read a marvelous narration in St. Augustine of one stone, that hitting the Martyr on the elbow, rebounded back to a faithful man that stood near; who keeping and carrying it with him, was by revelation warned to leave it at Ancona in Italy: whereupon a Church or Memory of St. Steven was there erected, and many miracles done after the said Martyrs body was found out, and not before. *Aug. 10, 10 ser. 38 de diversis in edit. Paris.*

Relics

CHAPTER 8

So far is persecution from prevailing against the Church, that by it the Church groweth from Jerusalem into all Jewry and Samaria. 5. The second of the Deacons, Philip, converteth with his miracles the city itself of Samaria, and baptizeth them, even Simon Magus also himself among the rest. 14. But the Apostles Peter and John are the Ministers to give them the Holy Ghost. 18. Which ministry Simon Magus would buy of them. 36. The same Philip being sent out an Angel to a great man of Ethiopia, who came a pilgrimage to Jerusalem, first catechizeth him: 36. and then (he professing his faith and desiring Baptism) doth also baptize him.

The Third part.

The propagation of the Church from Jerusalem into all Jewry and to Samaria.

° curaverunt
συνεκομισα
v

AND the same day there was made a great persecution in the Church, which was at Jerusalem, and all were dispersed through the countries of Jewry and Samaria, saving the Apostles.

2. And devout men °took order for Stevens funeral, and made great mourning upon him.

°This persecution wrought much good, being an occasion that the dispersed preached Christ in diverse countries where they came.

Acts 22:4

3. But Saul *wasted the Church: entering in from house to house, and drawing men and women, delivered them into prison.

4. They therefore that were dispersed, passed through, vevangelizing the word.

5. And Philip descending into the city of Samaria, preached CHRIST unto them.

6. And the multitudes were attent to those things which were said of Philip, with one accord hearing, and seeing the signs that he did.

7. For many of them that had unclean spirits, crying with a loud voice, went out. And many sick of the palsy and lame were cured.

The Epistle upon Thursday in Whitsun week.

8. There was made therefore great joy in that city.

9. And a certain man named Simon, who before had been in that city a Magician, seducing the nation of Samaria, saying himself to be some great one:

10. Unto whom all harkened from the least to the greatest, saying, This man is the power of God, that is called great.

11. And they were attent upon him, because a long time he had bewitched them with his magical practices.

12. But when they had believed Philip evangelizing of the kingdom of God, and of the name of JESUS CHRIST, they were baptized, men and women.

13. Then Simon also himself believed: and being baptized, he cleaved to Philip. Seeing also signs and very great miracles to be done, he was astonished with admiration.

The Epistle upon Tuesday in Whitsun week. And in a votive of the Holy Ghost.

⁊Sape sibi socis Petrum facit esse Ioannem: Ecclesia quia virgo placet. Arator apud Bedam in Acts.

^bThe Epistle upon Thursday in Easter week.

^vNote that this Ethiopian came to Jerusalem to adore, that is, on Pilgrimage, where by we may learn that it is an acceptable act of religion to go from home to places of greater devotion and sanctification.

^vThe Scriptures are so written that they cannot be understood without an interpreter, as easy as our Protestants make them. *Ep. ad Paulinis de omnibus divina historia libris*, Set in the beginning of Latin bibles.

14. And when the Apostles who were in Jerusalem, had heard that Samaria had received the word of God: they sent unto them ^vPeter and John.

15. Who when they were come, prayed for them, that they might receive the holy Ghost.

16. For he was not yet come upon any of them, but they were only baptized in the name of our Lord JESUS.

17. Then did they impose their hands upon them, and they received the holy Ghost.

18. And when Simon had seen that by the imposition of the hand of the Apostles, the holy Ghost was given, he offered them money,

19. Saying, Give me also this power, that on whomsoever I impose my hands, he may receive the holy Ghost.

20. But Peter said to him, Thy money be with thee unto perdition: because thou hast thought that the gift of God is purchased with money.

21. Thou hast no part, nor lot in this word. For thy heart is not right before God.

22. Do penance therefore from this thy wickedness: and pray to God, if perhaps this cogitation of thy heart may be remitted thee.

23. For I see thou art in the gall of bitterness and the obligation of iniquity.

24. And Simon answering said, Pray you for me to our Lord, that nothing come upon me of these things which you have said.

25. And they indeed having testified and spoken the word of our Lord, returned to Jerusalem and evangelized to many countries of the Samaritans.

26. ^bAnd an Angel of our Lord spake to Philip, saying, Arise, and go toward the South, to the way that goeth down from Jerusalem into Gaza: this is desert.

27. And rising he went. And behold, a man of Ethiopia, an eunuch, of great authority under Candace the Queen of the Ethiopians, who was over all her treasures, was come to Jerusalem ^vto adore:

28. And he was returning and sitting upon his chariot, and reading Esay the prophet.

29. And the Spirit said to Philip, Go near, and join thyself to this same chariot.

30. And Philip running thereunto, heard him reading Esay the prophet, and he said: Trowest thou that thou understandest the things which thou readeest?

31. Who said, And how can I, unless some man show me? and he desired Philip that he would come up and sit with him.

32. And the place of the scripture which he did read, was this: *As a sheep to slaughter was he led: and as a lamb before his shearer, without voice, so did he not open his mouth.*

33. *In humility his judgment was taken away. His generation who shall declare, for from the earth shall his life be taken?*

34. And the eunuch answering Philip, said, I beseech thee, of whom doth the Prophet speak this? of himself, or of some other?

35. And Philip opening his mouth, and beginning from this scripture, evangelized unto him JESUS.

36. And as they went by the way, they came to a certain water: and the eunuch said, Lo water, 'who' doth let me to be baptized?

37. And Philip said, If thou believe with all thy heart, thou mayest.

38. And he commanded the chariot to stay: and both went down into the water, Philip and the Eunuch, and he baptized him.

39. And when they were come up out of the water, the Spirit of our Lord took away Philip, and the eunuch saw him no more. And he went on his way rejoicing.

40. But Philip was found in Azorus, and passing through, he evangelized to all the cities, till he came to Caesarea.

μετανοησον
απο
See Apoc.
9:21

Es. 53:7

what

ANNOTATIONS

Chapter 8

St. Steven's relics

2. *Devout men.*] As here great devotion was used in burying his body, so afterward at the invention and Translation thereof. And the miracles wrought by the same, and at every little memory of

the same, were infinite: as St. Augustine witnesseth. *li. 22 de Civit. Dei c. 8 and Sermon. de S. Steph. to. 10.*

14. *Sent Peter.*] Some Protestants use this place to prove St. Peter not to be head of the Apostles, because he and St. John were sent by the Twelve, by which reason they might as well conclude that he was not equal to the rest. For commonly the Master sendeth the man, and the Superior the inferior, when the word of sending is exactly used. But it is not always so taken in the Scriptures, for then could not the Son be sent by the Father, nor the Holy Ghost from the Father and the Son: nor otherwise common use of the world, seeing the inferior or equal may entreat his friend or Superior to do his business for him, and specially a body Politic or a Corporation may be election or otherwise choose their Head and send him. So may the Citizens send their Major to the Prince or Parliament, though he be the head of the city, because he may be more fit to do their business. Also the Superior or equal may be sent by his own consent or desire. Lastly, the College of the Apostles comprising Peter with the rest (as every such Body implieth both the head and the members) was greater than Peter their head alone, as the Prince and parliament is greater than the Prince alone. And so Peter might be sent as by authority of the whole College, notwithstanding he were the head of the same.

That Peter was sent, is no reason against his Primacy.

17. *Did they impose.*] *If this Philip had been an Apostle (saith St. Bede) he might have imposed his hands, that they might have received the Holy Ghost. But this none can do saving Bishops. For though Priests may baptize, and anoint the Baptized also with Chrism consecrated by a Bishop: yet he cannot sign his forehead with the same holy oil, because that belongeth only to Bishops when they give the Holy Ghost to the Baptized.* So saith he touching the Sacrament of Confirmation in 8 Acts. This imposition therefore of hands together with the prayers here specified (which no doubt were the very same that the Church yet useth to that purpose) was the ministration of the Sacrament of Confirmation. Whereof St. Cyprian saith thus, They that in Samaria were baptized of Philip, because they had lawful and Ecclesiastical Baptism, ought not to be baptized any more: but only that which wanted, was done by Peter and John, to wit, that by prayer made for them and imposition of hands, the Holy Ghost might be poured upon them. Which now also is done with us, that they which in the Church are baptized, be by the Rulers of the Church offered, and by our prayer and imposition of hand received the Holy Ghost, and be signed with our Lord's seal. So St. Cyprian.

The Sacrament of Confirmation, ministered by Bishops only.

ep. 73 nu. 3 ad Jubainum.

But the Heretics object that yet here is no mention of oil. To whom we say, that many things were done and said in the ministration of this and other Sacraments, and all instituted by Christ himself and delivered to the Church by the Apostles, which are not particularly written by the Evangelists or any other in the Scripture, among which this is evident by all antiquity and most general practice of the Church, to be one.

Ec. Hier. c. 3 and 4.

St. Denys saith, The Priests did present the baptized to the Bishop, that he might sign them *divino et deifico unguento*, with the divine and deifical ointment. And again, *Adventum S. Spiritus consummans inunctis largitur*, the inunction consummating giveth the coming of the Holy Ghost. Tertullian *de resur. tarn. nu. 7 and li. 1 adv. marcio.* speaketh of this Confirmation by Chrism thus: *The flesh is anointed, that the soul may be consecrated: the flesh is signed, that the soul may be sensed: the flesh by imposition of hands is shadowed, that the soul by the Spirit may be illuminated.* St. Cyprian likewise, *ep. 70 nu. 2. He must also be anointed, that is baptized, with the oil sanctified on the Altar.* And *ep. 72* (se also *ep. 73. nu. 3.*) he expressly calleth it a Sacrament, joining it with Baptism, as Melchiades doth (*ep. ad omnes Hispania Episcopos nu. 2 to 1 Conc.*) showing the difference betwixt it and Baptism. St. Augustine also, *cont. lit. Petil li. 2. c. 102. The Sacrament of Chrism in the kind of visible seals is sacred and holy, even as Baptism itself.* We omit St. Cyril *mystag. 1.* St. Ambrose *li. 3 de Sacram. c. 2. and de ys qui mysterys initiantur c. 7.* St. Leo *ep. 88*, the ancient Councils also of Laodicea, can. 48., Carthage 3 can. 39, and Arausicanum 4 can. 1, and others. And St. Clement (*Apost. Const. li. 7. c. 44.*) reporteth certain constitutions of the Apostles touching the same. *St. Denys referreth the manner of consecration of the same Chrism to the Apostles instruction. St. Basil *li. de Sp. sancto c. 27* calleth it a tradition of the Apostles. And the most ancient Martyr St. Fabian *ep. 2 ad omnes Orientales Episcopos ininitio. to 1. Conc.* saith plainly that Christ himself did so instruct the Apostles at the time of the institution of the Blessed Sacrament of the Altar. And so doth the Author of the book *de unctione Chrismatu apud D. Cyprianum nu. 1.* telling the excellent effects and graces of this Sacrament, and why this kind of oil and balm was taken of the old Law, and used in the Sacraments of the New Testament. Which thing the Heretics can with less cause object against the Church, seeing they confess that Christ and his Apostles took the ceremony of imposition of hands in this and other Sacraments, from the Jews manner of consecrating their hosts deputed to sacrifice.

Chrism in Confirmation.

**Ec. Hier. c. 4*

**Beza in Acts 6:19*

To conclude, never none denied or contemned this Sacrament of Confirmation and holy Chrism, by known Heretics. St. Cornelius that Blessed Martyr so much praised of St. Cyprian *ep. ad Fabium apud Euseb. li. 8 c. 35.* affirmeth, that Novatus fell to Heresy, for that he had not received the Holy Ghost by the consignation of a Bishop. Whom all the Novatians did follow, never using the holy Chrism, as Theodorete writeth, *li. 3 Fabul. Har.* And Optatus *li. a cont Parm.* writeth that it was the

Old heresies against confirmation and Chrism.

special barbarous sacrilege of the Donatists, to conculcate the holy oil. But all this is nothing to the savage disorder of Calvinists in this point.

17. *And they received the holy Ghost.*] The Protestants charge the Catholics *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 Baptism, challenging also boldly the ancient Fathers for the same. As though any Catholic or Doctor ever said more than the express words of Scripture here and elsewhere plainly give them warrant for. If they diminish the virtue of Baptism, then did Christ so, appointing his Apostles and all the Faithful even after their Baptism to expect the Holy Ghost and virtue from above. Then did the Apostles injury to Baptism, in that they imposed hands on the baptized, and gave them the Holy Ghost.

kemnit. in exam. conc. Trid. de Confir.

The effects of Baptism and Confirmation differ.

And this is the Heretics blindness in this case, that they cannot, or will not see that the Holy Ghost is given in Baptism to remission of sins, life, and the sanctification: and in Confirmation for force, strength, and corroboration to fight against all our spiritual enemies, and to stand constantly in confession of our faith, even to death, in times of persecution either of the Heathen or of Heretics, with great increase of grace. And let the good Reader note here our Adversaries great perversity and corruption of the plain sense of the Scriptures in this point: some of them affirming the Holy Ghost here to be no other but the gift of wisdom in the Apostles and a few more to the government of the Church, when it is plain that not only the Governors but all that were baptized, received this grace, both men and women. Some, that it was no internal grace, but only the gift of diverse languages: Which is very false, the gift of Tongues being but a sequel and an accident to the grace, and an external token of the inward gift of the Holy Ghost, and our Saviour calleth it virtue from above.

Heretical shifts and evasions against manifest Scriptures, and against the Sacrament of Confirmation.

Some say, that whatsoever it was, it was but a miraculous thing, and endured no longer than the gift of the Tongues joined thereunto: by which evasion they deny also the Sacrament of Extreme Unction, and the force of Excommunication, because, the corporal punishments which were annexed often times in the Primitive Church unto it, ceaseth. And so may they take away (as they mean to do) all Christ's faith or religion, because it hath not the like operation of miracles as in the beginning. But St. Augustine toucheth this point fully. *Is there any man (saith he) of so perverse an heart, to deny those Children on whom we now imposed hands, to have received the Holy Ghost, because they speak not with Tongues? etc.* Lastly, some of them make no more of Confirmation or the Apostles facts, but as of a doctrine, instruction, or exhortation to continue in the faith received. Whereupon they have turned this holy Sacrament *into a Catechism. There are also that put the baptized coming to years of discretion, to their own choice whether they will continue Christians or no. To such devilish and diverse inventions they fall, that will not obey God's Church nor the express Scriptures, which tell us of prayer, of imposition of hands, of the Holy Ghost, of grace and virtue from above, and not of instruction, which might and may be done as well before Baptism, etc., by others as by Apostles and Bishops, to whom only this Holy function pertaineth, in so much that in our country it is called *Bishoping*.

* *Conc. Trid. sess 7 can. 14 de Bapt.*

* *See Conc. Sess. 7 can. 1 de Confirmat.*

Tractat. 6 in ep. Io.

Bishoping

18. *Offered money.*] This wicked sorcerer Simon is noted by St. Irenaeus li. 1 c. 10. and others, to have been the first Heretic, and father of all Heretics to come, in the Church of God. He taught only faith in him, without good life and works, to be enough to salvation, he gave the onset to purchase with his money a spiritual function, that is to be made a Bishop. For, to have power to give the Holy Ghost by imposition of hands, is to be a Bishop: as to buy the power to remit sins or to consecrate Christ's body, is to buy to be a Priest, or to buy Priesthood: and to buy the authority to minister Sacraments, to preach or to have cure of souls, is to buy a benefice, and likewise in all other spiritual things, whereof either to make sale or purchase for money or money worth, is a great horrible sin called Simony: and in such as think it lawful (as here Simon judged it) is named *Simonical Heresy*, of this detestable man who first attempted to buy a spiritual function or office. *D. Greg. apud Ioan. Diac. in vir. li. 3. c. 2, 3, 4, 5.*

Simony

22. *Do penance.*] St. Augustine (ep. 108) understanding this of the penance done in the Primitive Church for heinous offenses, doth teach us to translate this and the like places (2 Cor. 12:21, Apoc 9:21) as we do, and as it is in the vulgar Latin, and consequently that the Greek μετανοειν doth signify so much. Yea when he addeth, that very good men do daily penance for venial sins by fasting, prayer, and alms, he warranteth this phrase and translation throughout the New Testament, specially himself also reading so as it is in the vulgar Latin, and as we translate.

Penance

22. *If perhaps.*] You may see, great penance is here required for remission of sin, and that men must stand in fear and dread lest they be noteworthy to be heard or to obtain mercy. Whereby all men that buy or sell any spiritual functions, dignities, offices, or livings, may specially be warned that the sin is exceedingly great.

Simon Magus more religious than the Protestants.

24. *Pray you for me.*] As this Sorcerer had more knowledge of the true Religion than the Protestants have, who see not that the Apostles and Bishops can give the Holy Ghost in his Sacrament or other, which he plainly perceived and confessed, so surely he was more religious than they, that being so sharply checked by the Apostle, yet blasphemed not as they do when they be blamed by the Governors of the Church, but desired the Apostles to pray for him.

Beza
Annot. no.
Test. 1556.

26. *This is desert.*] Intolerable boldness of some Protestants here also (as in other places) against all copies both Greek and Latin, to surmise corruption or falsehood of the text, saying it can not be so: Which is to accuse the holy Evangelist, and to blaspheme the Holy Ghost himself. See Beza, who is often very saucy with St. Luke.

38. *He baptized him.*] When the Heretics of this time find mention made in Scripture of any Sacrament ministered by the Apostles or other in the Primitive Church, they imagine no more was done than there is expressly told, nor scarcely believe so much. As if imposition of hands in the Sacrament of Confirmation be only expressed, they think there was no chrism nor other work or word used. So they think no more ceremony was used in one baptizing of this noble man, than here is mentioned. Whereupon St. Augustine hath these memorable words, *In that that he saith, Philip baptized him, he would have it understood that as things were done, which though in the Scriptures for brevity's sake they are not mentioned, yet by order of tradition we know were to be done.*

The ceremonies of
Sacraments done,
though not mentioned.

De fid. and
op. c. 9.

CHAPTER 9

Saul not content to persecute so cruelly in Jerusalem, 3. is on the way to Damascus told by our Lord JESUS of his vain attempt, and miraculously converted to be an Apostle: and after great penance, restored to his sight by Ananias, and baptized. 20. And presently he dealeth mightily against the Jews, proving JESUS to be Christ, to their great admiration. 23. But such is their obstinacy, that they lay all Damascus to kill him. 26. From thence he goeth to Jerusalem, and there joineth with the Apostles, and again by the obstinate Jews his death is sought. 31. The Church being now grown over all Jewry, Galilee, and Samaria, Peter visiteth all: and in his visitation, 33. healing a lame man, 36. and raising a dead woman, converteth many.

Acts 22:4
Gal. 1:13

AND Saul as yet breathing forth threatenings and slaughter against the disciples of our Lord, came to the high priest,
2. And asked letters of him unto Damascus to the synagogues, that if he had found any men and women of this way, he might bring them bound unto Jerusalem.

The Epistle upon the
Conversion of St. Paul,
Jan. 25.

1 Cor. 15:8

3. And as he went on his journey, it chanced that he drew nigh to Damascus: and *suddenly a light from heaven shined round about him.

^The Heretics that
conclude CHRIST so
in heaven that he can
be no where else till
the day of Judgment,
shall hardly resolve a
man that would know
where CHRIST was
when he appeared here
in the way, and spake
these words to Saul.

4. And falling on the ground, he heard a voice saying to him, ^Saul, Saul why persecutest thou me?

5. Who said, Who art thou Lord? And he, I am JESUS whom thou doest persecute. it is hard for thee to kick against the prick.

6. And trembling and being astonished he said, Lord, what wilt thou have me to do?

7. And our Lord to him, Arise, and go into the city, and it shall be told thee what thou must do. But the men that went in company with him, stood amazed, hearing the voice, but seeing no man.

8. And Saul rose up from the ground, and his eyes being opened, he saw nothing. And they drawing him by the hands, brought him into Damascus.

9. And he was three days not seeing, and he did neither eat nor drink.

10. And there was a certain disciple at Damascus, named Ananias: and our Lord said to him in a vision, Ananias. But he said, Lo, here I am Lord.

11. And our Lord to him, Arise, and go into the street that is called Straight: and seek in the house of Judas, one named Saul of Tarsus. for behold he prayeth.

12. (And he saw a man named Ananias, coming in and imposing hands upon him for to receive his sight.)

13. But Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints in Jerusalem:

14. And here he hath authority from the chief priests to bind all that invoke thy name.

15. And our Lord said to him, Go, for a vessel of election is this man unto me, to carry my name before the Gentiles, and kings, and the children of Israel.

16. For I will show him how great things he must suffer for my name.

17. And Ananias went, and entered into the house: and imposing hands upon him, he said, Brother Saul, our Lord JESUS hath sent me, he that appeareth to thee in the way that thou camest: that thou mayest see and be filled with the holy Ghost.

¶Paul also himself, though with the divine and heavenly voice prostrated and instructed, yet was sent to a man to receive the Sacraments, and to be joined to the Church. *August. de doct. Chr. lib. 12 in prooem.*

18. And forthwith there fell from his eyes as it were scales, and he received sight, and rising he was ¶baptized.

19. And when he had taken meat, he was strengthened.

And he was with the disciples that were at Damascus for certain days.

20. And incontinent entering into the synagogues, he preached JESUS, that this is the son of God.

21. And all that heard, were astonished, and said, Is not this he that expugned in Jerusalem those that invocated this name: and came hither to this purpose that he might bring them bound to the chief priests?

22. But Saul waxed mighty much more, and confounded the Jews that dwelt at Damascus, affirming that this is CHRIST.

23. And when many days were passed, the Jews consulted that they might kill him.

24. But their conspiracy came to Sauls knowledge. And *they kept the gates also day and night, that they might kill him.

2 Cor. 11:32

25. But the disciples taking him in the night, conveyed him away by the wall, letting him down in a basket.

26. And when he was come into Jerusalem he assayed to join himself to the disciples, and all feared him, not believing that he was a disciple.

27. But Barnabas took him and brought him to the Apostles, and told them how in the way he had seen our Lord, and that he spake unto him, and how in Damascus he dealt confidently in the name of JESUS.

28. And he was with them going in and going out in Jerusalem, and dealing confidently in the name of our Lord.

29. He spake also to the Gentiles, and disputed with the Greeks: but they sought to kill him.

30. Which when the brethren had known, they brought him down to Caesarea, and sent him away to Tarsus.

¶The Church visibly proceedeth still with much comfort and manifold increase even by persecution.

31. The ¶CHURCH truly through all Jewry and Galilee and Samaria had peace, and was edified, walking in the fear of our Lord, and was replenished with the consolation of the holy Ghost.

32. And it came to pass, that Peter as he passed through all, came to the saints that dwelt at Lydda.

33. And he found there a certain man named, Eneas, lying in his bed from eight years before, who had the palsy.

34. And Peter said to him, Eneas, our Lord JESUS CHRIST 'heal' thee: arise, and made thy bed. And incontinent he arose.

healeth

35. And all that dwelt at Lydda and Sarone, saw him: who converted to our Lord.

36. And in Joppe there was a certain disciple named Tabitha, which by interpretation is called Dorcas. This woman was full of ¶good works and alms deeds which she did.

37. And it came to pass in those days, that she was sick and died. Whom when they had washed, they laid her in an upper chamber.

38. And whereas Lydda was nigh to Joppe, the disciples hearing that Peter was in it, they sent two men unto him, desiring him, Be not loath to come so far as to us.

39. And Peter rising up came with them. And when he was come, they brought him into the upper chamber: and all the widows stood about him weeping, and ¶showing him the coats and garments which Dorcas made them.

¶Behold good works and alms deeds, and the force thereof reaching even to the next life.

40. And all being put forth, Peter falling on his knees prayed, and turning to the body he said: Tabitha, arise. And she opened her eyes: and seeing Peter, she sat up.

41. And giving her his hand, he lifted her up. And when he had called the saints and widows, he presented her alive.

¶The prayers of our Alms folk and beadsmen may do us great good even after our departure. For if they procured her temporal life, much more, may they help us to God's mercy and to release of punishment in Purgatory.

42. And it was made known through out all Joppe: and many believed in our Lord.

43. And it came to pass that he abode many days in Joppe, with one Simon a tanner.

CHAPTER 10

Because the Jews so much abhorred the Gentiles, for the better warrant of their Christening, an Angel appeareth to Cornelius the devout Italian. 9. and a vision is showed to Peter himself (the chief and Pastor of all) 19. and the Spirit speaketh to him, 34. yea and as he is Catechizing them about JESUS, 44. the Holy Ghost cometh visibly upon them: and therefore not fearing any longer the offense of the Jews, he commandeth to baptize them.

The 4th Part.

The Propagation of the Church to the Gentiles also.

AND there was a certain man in Caesarea, named Cornelius, Centurion of that which is called the Italian band, religious, and fearing God with all his house,
2. Doing many alms deeds to the people. and always praying to God,
3. He saw in a vision manifestly, about the ninth hour of the day, an Angel of God coming in unto him, and saying to him, Cornelius.
4. But he beholding him, taken with fear, said, Who art thou Lord? And he said to him, Thy prayers and thy alms deeds are ascended into the remembrance in the sight of God.
5. And now send men unto Joppe, and call hither one Simon that is surnamed Peter.
6. He lodgeth with one Simon a tanner, whose house is by the seaside. He will tell thee what thou must do.
7. And when the Angel was departed that spake to him, he called two of his household, and a soldier that feared our Lord, of them that were under him.
8. To whom when he had told all, he sent them unto Joppe.
9. And the next day whiles they were going on their journey, and drawing nigh to the city, Peter went up into the higher parts, to pray about the sixth hour.
10. And being hungry, he was desirous to take somewhat. And as they were preparing, there fell upon him an excess of mind:
11. And he saw the heaven opened, and a certain vessel descending, as it were a great linen sheet with four corners let down from heaven to the earth,
12. wherein were all four footed beasts, and that creep on the earth, and fowls of the air.
13. And there came a voice to him, Arise Peter: kill, and eat.
14. But Peter said, God forbid, Lord: for I did never eat any common and unclean thing.
15. And a ^vvoice came to him again the second time, That which God hath purified, do not thou call common.
16. And this was done thrice. and forthwith the vessel was taken up again into heaven.
17. And whiles Peter doubted within himself, what the vision should be that he had seen, behold the men that were sent from Cornelius, inquiring for Simons house, stood at the gate.
18. And as Peter was thinking of the vision, the Spirit said to him, Behold three men do seek thee.
20. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.
21. And Peter going down to the men, said, Behold, I am he whom you see: what is the cause, for the which you are come?
22. Who said, Cornelius the Centurion, a just man and that feareth God, and having testimony of all the nation of the Jews, received an answer of an holy Angel to send for thee into his house, and to hear words of thee.
23. Therefore brining them in, he lodged them.
24. And the day following he arose and went with them: and certain of the brethren of Joppe accompanied him. And on the morrow he entered into Caesarea. And Cornelius expected them, having called together his kin, and special friends.
25. And it came to pass, When Peter was come in, Cornelius came to meet him, and falling at his feet adored.
26. But Peter lifted him up saying, Arise, myself also am a man.
27. And talking with him, he went in, and findeth many that were assembled, and he said to them, You know how abominable it is for a man that is a Jew, to join, or to approach unto a stranger: but God hath showed to me, to call no man common or unclean.
29. For the which cause, making no doubt, I came when I was sent for. I demand therefore for what cause you have sent for me?

^vHere God first uttered to Peter that the time was come to preach also to the Gentiles, and to converse with them for their salvation, no less than with the Jews, with full freedom to eat all meats without respect of the prohibition of certain, made in the old law.

^cAt the time of prayer specially God sendeth men comfortable visitations.

^vNote these apparitions and visions to St. Peter, Cornelius, and others, in the Scriptures very often, against the incredulity of our Heretics, that will believe neither vision nor miracle, not expressed in Scripture: these being believed of Christian men even before they were written.

^cNot such as believe only, but such as fear God and work justice, are acceptable to him.

^bThe Epistle upon Monday in Easter week.

The Epistle upon Monday in Whitsun week.

30. And Cornelius said, Four days since, until this hour, I was praying the ^cninth hour in my house, and behold ^va man stood before me in white apparel,
31. And said: Cornelius, thy prayer is heard, and thy alms deeds are in memory in the sight of God.
32. Send therefore to Joppe, and call hither Simon that is surnamed Peter: he lodgeth in the house of Simon a tanner by the sea side.
33. I immediately therefore I sent to thee: and thou hast done well in coming. Now therefore all we are present in thy sight, to hear all things whatsoever are commanded thee of the Lord.
34. And Peter opening his mouth, said, In very deed I perceive that God is not an acceptor of persons.
35. But in every nation, he that feareth him, and ^cworketh justice, is acceptable to him.
36. The word did God send to the children of Israel, preaching peace by JESUS CHRIST (this is Lord of all.)
37. ^bYou know the word that hath been made through all Jewry, for ^{*}beginning from Galilee, after the baptism which John preached.
38. JESUS of Nazareth how God anointed him with the holy Ghost and with power, who went through out doing good and healing all that were oppressed of the Devil, because God was with him.
39. And we are witnesses of all things that he did in the country of the Jews and in Jerusalem, whom they killed hanging him upon a tree.
40. Him God raised up the third day and gave him to be made manifest,
41. Not to all the people, but to us, who did eat and drink with him after he rose again from the dead.
42. And he commanded us to preach to the people, and to testify that it is he that of God was appointed judge of the living and of the dead.
43. To him all the prophets give testimony, that all receive remission of sins by his name, which believe in him.
44. As Peter was yet speaking these words, the holy Ghost fell upon all that heard the word.
45. And the faithful of the Circumcision that came with Peter, were astonished, for that the grace of the holy Ghost was poured out upon the Gentiles also.
46. For they heard them speaking with tongues, and magnifying God.
47. Then Peter answered, Can any man forbid water, that these should not be baptized which have received the holy Ghost as well as we?
48. And he commanded them to be baptized in the name of our Lord JESUS CHRIST. Then they desired him that he would tarry with them certain days.

^c In the Greek, fasting and praying.

Matt. 4:12

ANNOTATIONS

Chapter 10

Good works before faith, are preparations to the same, not properly meritorious.

The Canonical hours.

2. Doing many alms deeds.] *He knew God creator of all, but that his omnipotent Son was incarnate, he knew not: and in that faith he made prayers and gave alms which pleased God, and by well doing he deserved to know God perfectly, to believe the mystery of the Incarnation, and to come to the Sacrament of Baptism.* So saith Venerable Bede out of St. Gregory. And St. Augustine thus, *li. 1 de Bapt. c. 1. Because whatsoever goodness he had in prayers and alms, the same could not profit him unless he were by the hand of Christian society and peace, incorporated to the Church, he is bidden to send unto Peter; that by him he may learn Christ, by him he may be baptized, etc.* Whereby it appeareth that such works as are done before justification, though they suffice not to salvation, yet be acceptable preparatives to the grace of justification, and such as move God to mercy, as it might appear also by Gods like provident ^{*}ercifulness to the Eunuch, though all such works preparative come of grace also: otherwise they could never deserve at God's hand of congruity or any otherwise toward justification.

9. *To pray about the sixth hour.*] The hour is specified for that there were certain appointed times of prayer used in the Law, which devout persons, according to the public service in the Temple, observed also privately: and which the Apostles and holy Church afterward both kept and increased. Whereof thus writeth St. Cyprian very notably, *In celebrating their prayers, we find that the three children with Daniel observed the third, sixth, and ninth hour; as in Sacrament (or mystery) of the holy Trinity. etc.* And a little after, *Which spaces of hours the worshippers of God spiritually (or mystically)*

Bede in hunc locum.

Acts 1.

De Orat. Dom. nu. 15.

Acts 2
Acts 10
Luke 21

determining long since, observed set times to pray: and afterward the thing became manifest, that it was for Sacrament (or mystery) that the just so praised. For at the third hour the Holy Ghost descended upon the Apostles, fulfilling the grace of our Lord's promise, and at the sixth hour Peter going up to the higher room of the house, was both by voice and sign from God instructed, that all Nations should be admitted to the grace of salvation, whereas of cleansing the Gentiles he doubted before. And our Lord being crucified at the sixth hour; at the ninth washed away our sins with his blood. But to us (dearly beloved) beside the seasons observed of old, both the times and sacraments of praying be increased, for we must pray in the morning early, that the Resurrection of our Lord may be celebrated by morning prayer: as of old the Holy Ghost designated in the Psalm, saying, In the morning early will I stand up to thee, early in the morning wilt thou hear my voice. Toward the evening also when the sun departeth, and the day endeth, we must of necessity pray again.

Matins
Evensong

Psalm 5

Dan. 6

Acts 1

St. Jerome also writing of Daniel's praying three times in a day, saith: *There are three times, wherein we must bow our knees to God. The third, the sixth, and the ninth hour the Ecclesiastical tradition doth well understand. Moreover at the third hour the Holy Ghost descendeth upon the Apostles, at the sixth, Peter went up into a higher chamber to pray. At the ninth, *Peter and John went to the Temple.* Again writing to Eustochium, a virgin and nun, ep. 22 c. 16. Though the Apostles bid us pray always, and to holy persons their very sleep is prayer: yet we must have distinct hours of prayer, that if perhaps we be otherwise occupied, the very time may admonish us of our office or duty. The third, sixth, ninth hour, morning early, and the evening, no man can be ignorant of. And to Demetrias ep. 8 c. 8. that in the Psalms and prayer she must keep always the third, sixth, ninth hour, evening, midnight, and morning. He hath the like ep. 7 c. 5. And (ep. 27 c. 10.) he telleth how Paula the holy Abbess with her Religious nuns sang the Psalter in order, in the morning, at the third, sixth, ninth hour, evening, midnight. By midnight meaning the time of Matins (therefore called Nocturnes agreeably to St. Cyprian de Orat. Do. num. 15) and by the morning, the first hour called Prime: all correspondent to the times and hours of Christ's Passion, as in St. Matthew is noted in chapters 26 and 27. By all which we see, how agreeable the use of the Churches service is even at this time to the Scriptures and primitive Church: and how wicked the Puritan Calvinists be, that count all such order and set seasons of prayer superstition: and lastly, how insufficient and unlike the new pretended Church service of England is to the primitive use, which hath no such hours of night or day, saving a little imitation of the old Matins and Evensong, and that in Schism and Heresy, and therefore not only unprofitable, but also damnable.

*προσκυνειν

25. *Adored.*] St. Chrysostom *ho. 21 in Act.* thinketh Peter refused this adoration of humility only, because every falling down to the ground for worship sake, is not Divine worship or due only to God, *the word of adoration and prostration being commonly used in the Scriptures toward men. But St. Jerome *adv. Virgil. c. 2. to. 2.* rather thinketh that Cornelius by error of Gentility, and of Peter's person, did go about to adore him with Divine honor, and therefore was lifted up by the Apostle, adding that he was but a man.

Adoration of creatures.

40. *Gave him.*] Christ did not utter his Resurrection and other mysteries to all at once, and immediately to the vulgar: but to a few chosen men that should be the governors of the rest. Instructing us thereby to take our faith and all necessary things of salvation, at the hands of our Superiors.

47. *Baptized, which have received.*] Such may be the grace of God sometimes toward men, and their charity and contrition so great, that they may have remission, justification, and sanctification before the external Sacrament or Baptism, Confirmation, or Penance be received, as we see in this example, where at Peters preaching they all receive the Holy Ghost before any Sacrament, but in the same we learn one necessary lesson, that such notwithstanding must needs receive the Sacraments appointed by Christ, which whosoever contemneth, can never be justified. *Aug. super Levit.. 14. to. 4.*

They that are justified before, must not omit the Sacraments.

CHAPTER 11

The Christian Jews reprehend the foresaid fact of Peter in baptizing the Gentiles. 4. But he alleging his foresaid warrants, and showing plainly that it was of God, 18. they like good Catholics do yield. 19. By the foresaid persecution, the Church is yet further dilated, not only into all Jewry, Galilee, and Samaria, but also into other countries: specially in Antiochia Syria the increase among the Greeks, is notable, first by the foresaid dispersed, 23. then by Barnabas, thirdly by him and Saul together: so that there beginneth the name of Christian: 27. with perfect unity between them and the Church that was before them at Jerusalem.

AND the Apostles and brethren that were in Jewry, heard that the Gentiles also received the word of God.
2. And when Peter was come up to Jerusalem they that were of the Circumcision reasoned against him,

3. Saying, Why didst thou enter in to men uncircumcised, and didst eat with them?
4. But Peter began and declared to them the order, saying:
5. *I was in the city of Joppe praying, and I saw in an excess of mind a vision, a certain vessel descending as it were a great sheet with four corners let down from heaven, and it came even unto me. Acts 10:9
6. Into which I looking considered, and saw four footed beasts of the earth, and cattle, and such as creep, and fowls of the air.
7. And I heard also a voice, saying to me, Arise Peter, kill and eat.
8. And I said, Not so Lord: for common or unclean thing never entered into my mouth.
9. And a voice answered the second time from heaven: That which God hath made clean, do not thou call common.
10. And this was done thrice: and all were taken up again into heaven.
11. And behold, three men immediately were come to the house wherein I was, sent to me from Caesarea.
12. And the spirit said to me, that I should go with them, doubting nothing. And there came with me these six brethren also: and we went in to the mans house.
13. And he told us, how he had seen an Angel in his house, standing and saying to him, Send to Joppe, and call hither Simon, that is surnamed Peter,
14. Who shall speak to thee words wherein thou shalt be saved and all thy house.
15. And when I had begun to speak, the holy Ghost fell upon them, as upon us also in the beginning.
16. And I remembered the word of our Lord, according as he said, ***John in deed baptized with water, but you shall be baptized with the holy Ghost.*** Acts 1:5
17. If therefore God hath given them that same grace, as to us also that believed in our Lord JESUS CHRIST: who was I that might prohibit God?
18. Having heard these things, they ^vheld their peace: and glorified God, saying, God then to the Gentiles also hath given repentance unto life.
19. *And they truly that had been dispersed by the tribulation that was made under Steven, walked through out unto Phoenicia and Cyprus and Antioch, speaking the word to none, but to the Jews only. Acts 8:1
20. But certain of them were men of Cyprus and Cyrene, who when they were entered into Antioch, spake to the Greeks, preaching our Lord JESUS.
21. And the hand of our Lord was with them: and a great number of believers was converted to or Lord.
22. And the report came to the ears of the Church that was at Jerusalem, touching these things: and they sent*Barnabas as far as Antioch. Acts 4:36
23. Who when he was come, and saw the grace of God, rejoiced: and he exhorted all with purpose of heart to continue in our Lord:
24. Because he was a good, man, and full of the holy Ghost and faith. And a great multitude was added to our Lord.
25. And he went, forth to *Tarsus, to seek Saul: Acts 9:30
26. Whom when he had found, he brought him to Antioch. And they conversed there in the church a whole year: and they taught a great multitude, so that the disciples were at Antioch first named CHRISTIANS.
27. And in these days there came Prophets from Jerusalem to Antioch,
28. And one of them rising, named Agabus, did by the Spirit signify a great famine that should be in the whole world, which fell under Claudius.
29. And the disciples according as each man had, purposed every one to send, for to serve the brethren that dwelt in Jewry:
30. Which also they did, sending to the ancients by the hands of Barnabas and Saul.

^vGood Christians hear and obey gladly such truths as be opened unto them from God by their chief Pastors, by vision, revelation, or otherwise.

The Epistle upon St. Barnabas day, June 11.

The name of CHRISTIANS.

24. *Multitude added.*] As before (chapter 10) a few, so now great numbers of Gentiles are adjoined also to the visible Church, consisting before only of the Jews. Which Church hath been ever since Christ's Ascension, notoriously seen and known: their preaching open, their Sacraments visible, their discipline visible, their Heads and Governors visible, the provision for their maintenance visible, the persecution visible, their dispersion visible: the Heretics that went out from them, visible: the joining either of men or Nations unto them, visible: their peace and rest after persecutions, visible: their Governors in prison, visible: the Church prayeth for them visibly, their Councils visible, their gifts and graces visible, their name (Christians) known to all the world, of the Protestants invisible Church we hear not one word.

The Church visible.

*Hierony. cont.
Lucif. c. 7 in
fine*

26. *Christians.*] This name, *Christian*, ought to be common to all the Faithful, and other new names of Schismatics and Sectaries must be abhorred. *If thou hear* (saith St. Jerome) *anywhere, such as be said to be of Christ, not to have their names of our Lord JESUS CHRIST, but to be called after some other certain name, as Marionettes, Valentinians,* (as now also the Lutherans, Calvinists, Protestants) *know thou that they belong not to the Church of Christ, but to the Synagogue of Antichrist.* Lactantius also (li. 7. Divin. instit. c. 30) saith thus, *when Phrygians, or Novatians, or Valentinians, or Marcionites, or Anthropomorphites, or Arians, or any other be named, they cease to be Christians, who having lost the name of Christ, have donned the names of men.* Neither can our new Sectaries discharge themselves, for that they take not to themselves these names, but are forced to bear them as given by their Adversaries. For, so were the names of Arians and the rest of old, imposed by others, and not chosen commonly of themselves: Which notwithstanding were callings that proved them to be Heretics. And as for the name of Protestants, our men hold them well content therewith. But concerning the Heretics turning of the argument against the peculiar callings of our Religious, as Dominicans, Franciscans, Jesuits, Thomists, or such like, it is nothing, except they could prove that the Orders and persons so named, were of diverse fathers and Sects, or differed in any necessary point of religion, or were not all of one Christian name and Communion: and it is as ridiculous as it were objected, that some be Ciceronians, some Plinians, some good Augustine men, some Jeromians, some Oxford men, some Cambridge men, and (which is most like) some *Rechabites, some *Nazareites.

Names of Sectaries and Heretics.

Protestants

Divers Religious Orders are not diverse sects.

*Jerem. 35
Num. 6*

Neither doth their objection, that we be called Papists, help or excuse them in their new names. For, besides that it is by them scornfully invented (as the name Homousians was of the Arians) this name is not of any one man Bishop of Rome or elsewhere, known to be the author of any schism or sect, as their callings be: but it is of a whole state and order of governors, and that of the chief Governors, to whom we are bound to cleave in religion and to obey in all things. So to be a Papist, is to be a Christian man, a child of the Church, and subject to Christ's Vicar. And therefore against such impudent Sectaries as compare the faithful for following the Pope, to the diversity of Heretics bearing the names of new Masters, let us ever have in readiness this saying of St. Jerome to Pope Damascus, *Vitalu I know not, Meletius I refuse, I know not Paulinus. Whosoever gathereth not with thee, scattereth: that is to say, Whosoever is not Christ's is Antichrists.* And again, *If any man join with Peter's Chair, he is mine.*

Papists, Catholics, and true Christians, all one.

Not to be with the Pope, is to be with AntiChrist.

*to. 2 ep. 17
and ep. 18 ad
Damas.*

We must here further observe that this name, *Christian*, given to all believers and to the whole Church, was specially taken to distinguish them from the Jews and Heathens which believed not at all in Christ, and the same now severeth and maketh known all Christian men from Turks and others that hold not of Christ at all. But when Heretics began to rise from among the Christians, who professed Christ's name and sundry Articles of faith as true believers do, the name *Christian* was too common to sever the Heretics from true faithful men: and thereupon the Apostles by the Holy Ghost imposed this name *Catholic* upon the Believers which in all points were obedient to the Churches doctrine. *When heresies were risen* (saith St. Pacianus ep. ad Symphorianum) *and endeavored by diverse names to tear the dove of God and Queen, and to rend her in pieces, the Apostolical people required their surname, whereby the incorrupt people might be distinguished, etc.* and so those that before were called Christians, are now surnamed also Catholics. *Christian is my name*, saith he, *Catholic my surname.* And this word, *Catholic*, is the proper note whereby the holy Apostles in their Creed taught us to discern the true Church from the false heretical congregation of what sort soever. And not only the meaning of the word, which signifieth universality of times, places, and persons, but the very name and word itself, by God's providence, always and only appropriated to the true believers, and (though sometimes at the beginning of Sects challenged) yet never obtained by Heretics, giveth so plain a mark and evidence, that St. Augustine said, *In the lap of the Church the very name of Catholic keepeth me* cont. ep. fund. c. 4. And again tract. 32 in Io. *we receive the Holy Ghost if we love the Church, if we be joined together by charity, if we rejoice in the Catholic name and faith.* And again de ver. rel. c. 7. to. 1. *We must hold the communion of that Church which is named Catholic, not only of her own, but also of all her enemies. For, will they, the Heretics also and Schismatics themselves, when they speak not with their own fellows but with strangers, call the Catholic Church nothing else but the Catholic Church: for they could not be understood unless they discern it by this name wherewith she is called of all the world.* The Heretics when they see themselves prevented of this name *Catholic*, then they plainly reject

The name of CHRISTIANS

The name of CATHOLICS

CREDO ECCLESIAM CATHOLICAM

The Protestants deride the name CATHOLICS

*In the
Catechisms of the
Lutherans.

it, and deride the name, as the Donatists did, calling it an *human forgery or fiction*, which St. Augustine calleth words of blasphemy, *li. 1. c. 11 cont. Gaudent.* and some Heretics of this time call them scornfully cartholics and cacolics. Another calleth it, *the most vain term Catholic.* *Beza in pref. in vir. Ivel. pag. 213.* Yea and some have taken the word out of the Creed, *putting *Christian* for it. But against these good fellows let us follow that which that which St. Augustine (*de util. crea. c. 8. to. 6.*) giveth as a rule to direct a man the right and sure way from the diversity and doubtfulness of all error, saying, *If after these troubles of minds thou seem to thyself sufficiently tossed and vexed, and wilt have an end of these molestations, follow the way of Catholic discipline, which from Christ himself by the Apostles hath proceeded even unto us, and shall proceed from hence to the posterity.* See the Annotation *1 Tim. 3. c. 15.*

CHAPTER 12

Herod the first king that persecuted the Church, having at Jerusalem (when Barnabas and Saul were there with the collation of the Antiochians) killed James the Apostle, 3. and to please the Jews imprisoned Peter with the mind to kill him also, but frustrate by an Angel sent of God at the continual prayers of the Church made for her chief Pastor, 19. being puffed up with such pride that at Caesarea he refuseth not to be honored as God: 23. is miraculously stricken by Gods Angel, 24. and so after the persecutors death, the Church preaching prospereth exceedingly.

The Epistle upon SS.
Peter and Paul's day,
June 29.

¶As Peter's person was more notorious than others, and therefore better guarded than other, for fear he should escape: so God's providence in preserving and delivering him for the longer government of his Church, is very marvelous.

¶It is much for the praise of these good Christians that the assemble to God's service and prayer was kept in their houses in the time of persecution, and that the Apostle came thither straight out of prison, as his first refuge. As now Christian people do much to their commendation, in places where Heretics doth reign.

And at the same time Herod the king set his hands, to afflict certain of the Church.

2. And he killed James the brother of John with the sword.
3. And seeing that it pleased the Jews, he added to apprehend Peter also. And it was the days of the Azymes.
4. Whom when he had apprehended, he cast into prison, delivering him to ¶four quaternios of soldiers to be kept, meaning after the Pasche to bring him forth to the people.
5. And Peter in deed was kept in prison. But prayer was made of the Church without intermission unto God for him.
6. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.
7. And behold an Angel of our Lord stood in presence: and light shined in the house: and striking Peters side, he raised him, saying, Arise quickly. And the chains fell from his hands.
8. 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, and follow me.
9. And going forth he followed him, and he knew not that it was true which was done by the Angel: but he thought that he saw a vision.
10. And passing through the first and the second watch, they came to the iron gate that leadeth to the city, which of itself opened to them. And going out, they went forward one street: and incontinent the Angel departed from him.
11. And Peter returning to himself, said: Now I know in very deed that our Lord hath sent his Angel, and delivered me out of Herods hand, and from all the expectation of the people of the Jews.
12. And considering, he came to the house of ¶Mary the mother of John, who was surnamed Mark, where many were gathered and praying.
13. And when he knocked a the door of the gate, there came forth a wench to see, name Rhoda.
14. And as she knew Peters voice, for joy she opened not the gate, but running in she told that Peter stood before the gate.
15. But they said to her, Thou art mad. But she affirmed that it was so. But they said, It is his Angel.
16. And Peter continued knocking. And when they had opened, they saw him, and were astonished.

17. And beckoning with his hand to them, that they should hold their peace, he told how our Lord had brought him out of prison, and he said, Tell these things to James and to the brethren. And going forth he went ^vinto another place.

18. And when day was come, there was no little ado between the soldiers, what was become of Peter.

19. And Herod, when he had sought him, and had not found, making inquisition of the keepers, commanded them to be led away: and going down from Jewry into Caesarea, there he abode.

20. And he was angry with the Tyrians and the Sidonians. But they with one accord came to him, and persuading Blastus that was chief of the kings chamber, they desired peace, for that their countries were nourished by him.

21. And upon a day appointed, Herod being arrayed with kingly attire, sat in the judgment seat, and made an oration to them.

22. And the people made acclamation, The voices of a God, and not of a man.

23. And forthwith an Angel of our Lord ^vstruck him, because he had not given the honour to God: and being consumed of worms, he gave up the ghost.

24. But the word of our Lord increased and multiplied.

Acts 11:29

25. And Barnabas and Saul returned from Jerusalem, having accomplished their *ministry, taking with them John that was surnamed Mark.

^vThough God had so miraculously delivered him, yet he would not tempt God by tarrying among his persecutors, but according to Christ's commandment fled for a time.

^vPrinces that take delight in the flattery and praises of the people, so much that they forget themselves to be men, and to give the honor to God, may be warned by this example.

ANNOTATIONS

Chapter 12

5. *Prayer was made.*] The Church prayed incessantly for her chief Pastor, and was heard of God: and all Christian people are warned thereby to pray for their Bishops and Pastors in prison.

6. *Two chains.*] These chains are famous for miracles, and were brought from Jerusalem to Rome by Eudoxia the Empress, wife to Theodosius the younger, where they were matched and placed with another chain that the same Apostle was tied with by Nero, and a Church founded thereupon, named *Petri ad vincula*, where they are religiously kept and revered until this day, and there is a Feast in the whole church for the same, the first of August, which we call, *Lammas Day*.

Gen. 48:16

15. *His Angel.*] *If proper Angels* (saith St. Chrysostom) *be deputed by our Lord to such as have only charge of their own life, (as one of the just said, The Angel which hath delivered me from my youth upward) much more are supernal Spirits at hand to help them unto whom the charge and burden of the world is committed.* Chrys. in laud. Pauli. ho. 7, to. 4.

17. *Tell James.*] He willeth them to show this to St. James, Bishop of Jerusalem, and to the Christians, that they might see the effect of their prayers for him, and give God thanks, for St. James no doubt published common prayer for St. Peter.

St. Peter's chains.

Patronage of Angels.

Public prayer for St. Peter the head.

CHAPTER 13

The preachers of the Church of Antioch preparing themselves, the Holy Ghost out of them all, chooseth Saul and Barnabas. 3. They being first consecrated Bishops, 4. go their appointed circuit over all the land of Cyprus, the Proconsul whereof is also converted, seeing the miraculous execration of a Jew by Paul. 15. Thence, into Pamphilia: 14. and Pisidia, where in Antioch Paul preacheth to the Jews, showing that JESUS is Christ, 38. and that in him is salvation, and not in their Law of Moses: 40. warning them to beware of the reprobation foretold by the Prophets. 44. But the next Sabbath, they blaspheming, he in plain terms forsaketh them, and turneth to the Gentiles, whereat the Gentiles be as glad on the contrary side. 50. Finally the Jews raising persecution, they forsake them, pronouncing them to be obstinate contemners.

The 5th Part.

The taking of the Gospel away from the obstinate Jews, and giving of it to the Gentiles, by the ministry of Paul and Barnabas.

AND there were in the Church which was at Antioch, Prophets and Doctors, among whom was Barnabas, and Simon that was called Niger, and Lucius of Cyrene, and Manahen who was the foster brother of Herod the Tetrarch, and Saul.

2. And ^cas they were ministering to our Lord, and fasting, the holy Ghost said: Separate me Saul and Barnabas unto the work, whereto I have taken them.

3. Then they fasting and praying, and imposing hands upon them, dismissed them.

Ἐπιτελεῖσθαι τὴν ἑξουσίαν αὐτῶν

4. And they being sent of the holy Ghost, went to Seleucia, and thence sailed to Cyprus.
5. And when they were come to Salamina, they preached the word of God in the synagogues of the Jews. And they had John also in the ministry.
6. And when they had walked through out the whole island as far as Paphos, they found a certain man that was a magician, a false prophet, a Jew, whose name was 'Bar-iesu',
7. Who was with the Proconsul Sergius Paulus a wise man. He sending for Barnabas and Saul, desired to hear the word of God.
8. But Elymas the magician (for so is his name interpreted) resisted them, seeking to avert the Proconsul from the faith.
9. But Saul, otherwise Paul, replenished with the holy Ghost, looking upon him,
10. Said: O full of guile, and all deceit, son of the devil, enemy of all justice, thou cease not to subvert the right ways of our Lord.
11. And now behold the hand of our Lord upon thee, and thou shalt be blind, not seeing the sun until a time. And forthwith there fell dimness and darkness upon him, and going about he sought somebody that would give him his hand.
12. Then the Proconsul, when he had seen that which was done, believed, marveling at the doctrine of our Lord.
13. And when Paul and they that were with him had sailed from Paphos, they came to Perge in Pamphylia. And John departing from them, returned to Jerusalem.
14. But they passing through Perge, came to Antioch in Pisidia: and entering into the synagogue on the day of the Sabbaths, they sat down.
15. And after the lesson of the Law and the Prophets, the princes of the Synagogue sent to them, saying, Men brethren, if there be among you any sermon of exhortation to the people, speak.
16. And Paul rising up, and with his hand beckoning for silence, said, Ye men of Israel, and you that fear God, harken:
17. The God of the people of Israel chose our fathers, and exalted the people when they were sojourners in the land of Egypt, and in a mighty army brought them out thereof,
18. And for the space of forty years tolerated their manners in the desert.
19. And destroying seven nations in the land of Chanaan, by lot he divided their land among them,
20. As it were after four hundred and fifty years: and after these things he gave Judges, until Samuel the prophet.
21. And thenceforth they desired a king: and he gave them *Saul the son of Cis, a man of the tribe of Benjamin, forty years.
22. And removing him, he raised them up *David to be king: to whom giving testimony, he said, ***I have found David the son of Jesse, a man according to my heart, who shall do all my wills.***
23. Of his seed God according to his *promise hath brought forth to Israel a Saviour JESUS,
24. John *preaching before the face of his coming, baptism of penance to all the people of Israel.
25. And when John fulfilled his course, he said, Whom *do you think me to be? I am not he, but behold there cometh after me, whose shoes of his feet I am not worthy to unloose.
26. Men brethren, children of the stock of Abraham, and they among you that fear God, to you the word of this salvation was sent.
27. For they that inhabited Jerusalem, and the princes thereof, not knowing him, nor the voices of the prophets that are read every Sabbath, judging have fulfilled them,
28. And finding no cause of death in him, *desired of Pilate, that they might kill him.
29. And when they had consummated all things that were written of him, taking him down from the tree, they put him in a monument.
30. But God raised him up from the dead the third day:
31. Who was *seen for many days of them that came up together with him from Galilee into Jerusalem, who until this present are his witnesses to the people.

Barieu

Exodus

Josue

Judges

1 Kgs. 8

1 Kgs. 16
Psalm 88:11

1 Kgs 16
Psalm 131:11

Luke 3:3

Luke 3:15

Luke 23:1

Acts 1:3

The Epistle upon
Tuesday in Easter week.

to us their
children,
Psalm 2:7
Esa. 55:3

Psalm 15:10

Abac. 1:5

^c the Gentiles
desired

^c devout
proselytes,

Es. 46:6

Luke 9:5

32. And we preach unto you that promise which was made to our fathers:
33. That God hath fulfilled this same 'to our children', raising up JESUS, as in the second Psalm also it is written: **My son art thou, this day have I begotten thee.**
34. And that he raised him up from the dead, not to return now any more into corruption, thus he said, **That I will give you the holy things of David faithful.**
35. And therefore in another place also he saith, **Thou shalt not give thy holy one to see corruption.**
36. For David in his generation when he had served, according to the will of God slept: and he was laid to his fathers and saw corruption.
37. But he whom God hath raised up, saw no corruption.
38. Be it known therefore to you, men brethren, that through him, forgiveness of sins is preached to you, from all the things from the which you could not be justified by the law of Moses.
39. In him every one that believeth, is justified.
40. Take heed therefore lest that come upon you which is spoken in the prophets,
41. **See ye contumers, and wonder, and perish: because I work a work in you days. a work which you will not believe, if any man shall tell it you.**
42. And they going forth, ^cthey desired them that the Sabbath following they would speak unto them these words.
43. And when the synagogue was dismissed, many of the Jews, and of the ^cstrangers serving God, followed Paul and Barnabas: who speaking exhorted them to continue in the grace of God.
44. But the next Sabbath the whole city almost assembled to hear the word of God.
45. And the Jews seeing the multitudes, were replenished with envy, and contradicted those things which were said of Paul, blaspheming.
46. Then Paul and Barnabas constantly said, To you it behooved us first to speak the word of God: but because ^vyou repel it, and judge yourselves unworthy of eternal life: behold we turn to the Gentiles.
47. For so our Lord commanded us: **I have put thee to be a light of the Gentiles: that thou mayest be salvation unto the utmost of the earth.**
48. And the Gentiles hearing it, were glad, and glorified the word of our Lord: and there believed as many as were preordinate to life everlasting.
49. And the word of our Lord was spread through out the whole country.
50. But the Jews stirred up religious and honest women, and the chief of the city, and raised persecutions against Paul and Barnabas: and they did cast them forth out of their coasts.
51. But they ^{*}shaking off the dust of their feet against them, came to Iconium.
52. The disciples also were replenished with joy and with the holy Ghost.

^vThe Jews of their own free will repelling the truth, are unworthy of Christ and worthily forsaken: and the Gentiles though they believed specially by God's grace and preordination, yet they believe also by their own free will, which standeth well with God's providence.

ANNOTATIONS

Chapter 13

λειτουργουντω
^v
αυτων

Gal. 1

*Leo ep. 81 c.
1.
Epiph. in

3. *As they were ministering.*] If we should, as our Adversaries do, boldly turn what text we list, and flee from one language to another for the advantage of our cause, we might have translated for *ministering, sacrificing*, for so the Greek doth signify, and so Erasmus translated. Yea we might have translated, *Saying Mass*, for so they did: and the Greek Fathers hereof had their name, Liturgy, which Erasmus translateth *Mass*, saying, *Missa Chrysostomi*. But we keep our text, as the translation of the Scriptures should do most religiously.

2. *Separate me.*] Though Paul were taught by God himself and specially designed by Christ to be an Apostle, and here chosen by the Holy Ghost together with Barnabas, yet they were to be ordered, consecrated, and admitted by men. Which wholly condemneth all these new rebellious disordered spirits, that challenge and usurp the office of preaching and other sacred actions from heaven, without the Churches admission.

3. *Fasting.*] Hereof the Church of God useth and prescribeth public fasts at the four solemn times of giving holy Orders (which are our *Ember Days*) as a necessary preparative to so great a work, as St. ^{*}Leo declareth by this place, naming it also an Apostolical tradition. See St. Leo *Ser. 9 de ieiunio*

The Apostles liturgy or Mass.

Paul & Barnabas are consecrated by men.

Ember days.

Prescribed times of fasts. *7 mensis, and Calixtus ep. 1. to. 1 Conc. conc. Magunt. c. 34, 35, to. 3.* And this fasting was not fasting from sin, nor moral or Christian temperance, as the Protestants ridiculously affirm, for such fasting they were bound ever to keep: but it was abstinence for a time from all meats or from some certain kinds of meats, which was joined with prayer and sacrifice, and done specially at such seasons as the Church prescribed, of all together (as in Lent, the Ember days, Friday, Saturday) and not when every man list, as Aerijs and such Heretics did hold. *St. Augustine, haer. 53.*

Imposition of hands. *3. Imposing hands.*] Because blessings and consecrations were done in the Apostles time by the external ceremony of imposition of hands, diverse Sacraments were named of the same, specially Confirmation, as is noted before, and holy Ordering or consecrating Bishops, Priests, and Deacons, and Subdeacons, as we see here and elsewhere. In which though there were many holy words and ceremonies and a very solemn action: yet whatsoever is done in those Sacraments, is altogether called *Imposition of hands*: as whatsoever was done in the whole divine mystery of the Blessed *Sacrament, is named *fraction of bread*. For the Apostles (as St. Denys *Ecc. hier. c. 1 in fine* writeth) purposely kept close in their open speeches and writings which might come to the hands or ears Infidels, the sacred words and actions of the Sacraments. And St. Ambrose saith, in *1 Tim. c. 4. The imposition of the hand is mystical words wherewith the elected is conformed and made apt to his function, receiving authority (his conscience bearing witness) that he may behold in our Lord's stead to offer sacrifice to God.* And St. Jerome, *The imposition of hands is the Ordering of Clerks, which is done by prayer of the voice, and imposition of the hand.* And this is in some inferior orders also, but Paul and Barnabas were ordered to a higher function than inferior Priests, even to be Bishops throughout all Nations.

Holy Orders. *4. Sent of the Holy Ghost.*] Whosoever be sent by the Church, are sent of the Holy Ghost, though in such an extraordinary sort it be not done. Whereby we see how far the Officers of our souls in the Church do pass the temporal Magistrates, who though they be of God's ordinance, yet not of the Holy Ghost's special calling.

Spiritual officers of our souls.

compend. Leo ser. 1 et 4 deieiu 7 mensis.

* Acts 2:42

Hiero. in c. 58 Esa.

CHAPTER 14

Next in Iconium they preach, where many being converted of both sorts, the obstinate Jews raise persecution. 6. Then in the towns of Lyconia, where the heathen first seeing that Paul had healed one born lame, are hardly persuaded but they are Gods. 18. But afterward, by the instigation of the malicious Jews, they stone Paul, leaving him for dead. 20. And so having done their circuit, they return the same way confirming the Christians, and making Priests for every Church. 21. And being come home to Antioch in Syria, they report all to the Church there.

AND it came to pass at Iconium that they entered together into the synagogue of the Jews, and so spake, that a very great multitude of Jews and of the Greeks did believe.

2. But the Jews that were incredulous, stirred up and incensed the hearts of the Gentiles to anger against the brethren.

3. A long time therefore they abode, dealing confidently in our Lord, who gave testimony to the word of his grace, granting signs and wonders to be done by their hands.

4. And the multitude of the city was divided: and certain of them in deed were with the Jews, but certain with the Apostles.

5. And when the Gentiles and the Jews with their princes had made an assault, to use them contumeliously, and to stone them,

6. Understanding it, they fled to the cities of Lycaonia, Lystra and Derbe, and the whole country about, and there they were evangelizing.

7. And a certain man at Lystra impotent of his feet sat there, lame from his mothers womb, that never had walked.

8. This same heard Paul speaking. Who looking upon him, and seeing that he had faith for to be saved,

9. He said with a loud voice, Stand up right on thy feet. And he leaped and walked.

10. And the multitudes when they had seen what Paul had done, lifted up their voice in the lycaonian tongue, saying, Gods made like to men, are descended to us.

11. And they called Barnabas, Jupiter: but Paul, Mercury, because he was the chief speaker.

12. The Priest also of Jupiter that was before the city, bringing oxen and garlands before the gates, would with the people sacrifice.

© Διός τον οντς

13. Which thing when the Apostles Barnabas and Paul heard, renting their coats, they leaped forth into the multitudes crying and saying, Ye men, why do you these things?
 14. We also are mortal, men like unto you, preaching to you for to convert from these vain things, to the living God that made the heaven, and the earth, and the sea, and all things that are in them
 15. Who in the generations suffered all the Gentiles to go their own ways.
 16. Howbeit he left not himself ^vwithout testimony, being beneficial from heaven, giving rains, and fruitful seasons, filling our hearts with food and gladness.
 17. And speaking these things, they scarce appeased the multitudes from sacrificing to them.
 2 Cor. 11:25
 18. But there came in certain Jews from Antioch and Iconium: and persuading the multitudes, and ^{*}stoning Paul, they drew him out of the city, thinking him to be dead.
 19. But the disciples compassing him round about, he rising up, entered into the city, and the next day he went forth with Barnabas unto Derbe.
 20. And when they had evangelized to that city, and had taught many, they returned to Lystra and Iconium, and to Antioch:
 21. Confirming the hearts of the disciples, and exhorting them to continue in the faith, and that by many tribulations we must enter into the kingdom of God.
 22. And when ^vthey had ordained to them Priests in every Church, and had prayed with fastings, they commended them to our Lord in whom they believed.
 23. And passing through Pisidia, they came into Pamphylia,
 24. And speaking the word of our Lord in Perge, they went down into Attalia:
 Acts 13:2
 25. And from thence they sailed to ^{*}Antioch, whence they had been delivered to the grace of God unto the work which they accomplished.
 26. And when they were come, and had assembled the Church, they reported what great things God had done with them, and that he had opened a door of faith to the Gentiles.
 27. And they abode no little time with the disciples.

^vThe Heathen might by the daily benefits of God have known him at the least to have been their Creator and only Lord, though the mystery of our Redemption not opened to them.

^vWe see by this, first that SS. Paul and Barnabas were Bishops, having here authority to give Holy Orders: Secondly, that there was even then a difference betwixt Bishops and Priests, though the name in the primitive Church was often used indifferently. Lastly, that always fasting and praying were preparatives to the giving of Holy Orders. Latria

ANNOTATIONS

Chapter 14

Aug. li. 10 de Civ. Dei. c. 1.
 13. *They would sacrifice.*] This loe is the divine worship, consisting in external sacrifice, and in acknowledging the parties to be worshipped as gods: which may be done to no man nor creature, and therefore the Apostles refuse it with all possible diligence, and all the Angels and saints in heaven refuse that adoration by sacrifice. The Catholic Church suffereth no Priest nor other to worship any Saint in heaven or earth. She hath but one external Sacrifice, which is in the holy Mass, of Christ's body and blood: that she offereth to God alone, and *neither to Peter nor to Paul* (saith St. Augustine) *through the Priest that sacrificeth, standeth over their bodies, and offereth in their memories.* But other kinds of honor and duties, interior without all comparison (how great soever they be) to this, we do, as the Scriptures and Nature teaches us, to all Superiors in heaven and earth, according to the degrees of grace, honoree, and blessedness that God hath called them unto, from our Blessed Lady, Christ's own mother, to the least servant he hath in the world. For which the Heretics would never accuse Christian people of idolatry, if they had either grace, learning, faith, or natural affection.

χειροτονησα
ντες
επεθεσις των
χειρων
 Hiero. in 58
 Esa.
 22. *Had ordained.*] The Heretics, to make the world believer that all Priests ought to be chosen by the voices of the people, and that they need no other Ordering or Consecration by Bishops, pressing the profane use of the ^{*}Greek word more than the very natural signification requireth and Ecclesiastical use beareth, translate thus, *Ordained by election.* Whereas in deed this word in Scripture signifeth Ordering by imposition of hands, as is plain by other words equivalent *Acts 6:13, 1 Tim. 4:5, 2 Tim. 1.* were 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 use of the word, appeareth by St. Jerome saying (as is before alleged) that *χειροθνια* in the *Ordering of Clerks or Clergymen by prayer of voice and imposition of hand.*

Dulia

Heretical translation against Holy Orders.

22. *Priests.*] Even so here also, as before, fleeing from the proper, apt, known word and which is most precisely correspondent to the very Greek in our tongue and all nations, they translate for *Priest, Elder*, that is, for a calling of Office, a word of age: for a term or art and by consent of all the Church and Apostolic authority and Fathers, appropriated to holy Order, a vulgar, common and profane term: With as little grace as if they should translate *pontificem*, a bridgemaker, the *Mayor* of London, the *Bigger* of London. And again guilefully from the Greek to the vulgar English. Such corruption of Scriptures their hatred of Priesthood driveth them unto. If they had translated it so when the Scriptures

Heretical translation against Priesthood.

were first written, (at which time the word was but newly received into the special and Ecclesiastical signification, and when it was yet taken sometimes in a common profane sort, as *1 Tim. 1.* or there only where our ancient Latin version turneth *Presbyter* into *Senior*, because the word was not yet wholly and only appropriated to holy Orders, as afterward by use of many hundred years it was and is) their dealing might have had some color of honesty and plainness, which now cannot be but of plain falsehood and corruption, and that of further purpose than the simple can see. Which is to take away the office of sacrificing and other functions of Priests, proper in the New Testament to such as the Apostles often, and the posterity in manner altogether call Priests, *Presbyteros*. Which word doth so certainly imply the authority of sacrificing, that it is by use made also the only English of *Sacerdos*, the Adversaries themselves as well as we, so translating it in all the Old and New Testament: though they cannot be ignorant that *Priest* cometh of *Presbyter*, and not of *Sacerdos*: and that antiquity for no other cause applied the signification of *Presbyter* to *Sacerdos*, but to show that *Presbyter* is in the new Law, that which *Sacerdos* was in the old: the Apostles abstaining from this and other like old names at the first, and rather using the words, Bishops, Pastors, and Priests, because they might be distinguished from the Governors and sacrificers of Aaron's order, who as yet in the Apostles time did their old functions still in the Temple. And this to be true, and that to be a Priest, is to be a man appointed to sacrifice, the Heretics themselves calling *Sacerdos* always a Priest, must needs be driven to confess. Although their folly is therein notorious, to apply willingly the word *Priest* to *Sacerdos*, and to take it from *Presbyter* whereof it is properly derived, not only in English, but in other languages both French and Italian. Which is to take away the name that the Apostles and Fathers gave to the Priests of the Church, and to give it wholly and only to the order of Aaron, which never had it before our Priesthood began. Never did these Heretics stand so much upon doubtful derivations and descent of words as these Protestants do, and yet never men behaved themselves more fondly in the same: as whosoever market the distinction of their Elders, Ministers, Deacons, and such like, shall perceive.

If *Sacerdos* be a Priest, much more *Presbyter*.

Presbyter, Priest.
Prebstre, Preti.

CHAPTER 15

Some of those Jews also that were Christians, do fall, and are authors of the Heresy of Judaizing. 2. They refer the matter to Council: 7. Wherein after great disputation, Peter striking the stroke, 12. and other confirming his sentence with miracles, 13. and with Scriptures: 22. the Apostles and Priests do write and command in the name of the Holy Ghost what is to be done. 30. And the faithful thereby are straight-away quieted in mind. 36. After which, Paul and Barnabas thinking to go again their above said circuit together, are by occasion of Mark parted, to the greater increase of the Church.

^cAncients here, and often in this chapter, are the same that Priests verse 2 as St. Jerome taketh it also 1 Pet. 5, etc., the Greek approveth, being always one, *πρεσβυτερος*, Priests. *Hiero. in 1 ad Tit. et 4 ad Galat.*

^bSee the Annotation, verse 28 toward the end.

^vBy that faith which worketh by charity, for a dead faith cannot purify the heart of man. See chap. 16:31.

AND certain coming down from Jewry, taught the brethren: That ^{*}unless you be circumcised according to the manner of Moses, you can not be saved.

2. No little sedition therefore being risen to Paul and Barnabas against them, they appointed that Paul and Barnabas should go up, and certain others of 'the rest', to the Apostles and ^cpriests unto Jerusalem, upon this question.

3. They therefore being brought on their way by the Church, passed through Phoenice and Samaria, reporting the conversion of the Gentiles: and they made great joy to all the brethren.

4. And when they were come to Jerusalem they were received of the Church and of the Apostles and ^cAncients, declaring whatsoever God had done with them.

5. And there arose certain of the heresy of the Pharisees that believed, saying, That they must be circumcised, commanded also to keep the law of Moses.

6. And the Apostles and Ancients assembled to consider this word.

7. And when there was made a ^bgreat disputation, Peter rising up said to them, Men brethren, you know that ^{*}of old days God among us chose, that by my mouth the Gentiles should hear the word of the Gospel, and believe.

8. And God which knoweth the hearts, gave testimony, ^{*}giving unto them the holy Ghost as well as to us,

9. And hath put no difference between us and them, by faith purifying their hearts.

10. Now therefore why tempt you God, to put a yoke upon the necks of the disciples, which neither our fathers nor we have been able to bear?

11. But by the grace of our Lord JESUS CHRIST we believe to be saved, in like manner as they also.

Gal. 5:2

them,
^c
πρεσβυτερο
υς

^c *χειροτονια*

Acts 10:20

Acts 10:45

12. And all the multitude held their peace: and they heard Barnabas and Paul telling what great signs and wonders God had done among the Gentiles by them.

13. And after they held their peace, James answered, saying, Men brethren, hear me.

14. Simon hath told how God first visited to take of the Gentiles a people to his name.

15. And to this accord the words of the prophets, as it is written:

Amos 11. 16. *After these things I will return, and will reedify the tabernacle of David. which was fallen, and the ruins thereof I will reedify, and set it up:*

17. *That the residue of men may seek after the lord, and all nations upon whom my name is invocated, saith the Lord that doeth these things.*

18. To our Lord was his own work known from the beginning of the world.

19. For the which cause I judge, that they which of the Gentiles are converted to God, are not to be disquieted,

20. But to write unto them that they refrain themselves from the contaminations of Idols, and fornication, and strangled things, and blood.

21. For Moses of old times hath in every city them that preach him in the synagogues, where he is read every Sabbath.

22. Then it pleased the Apostles and Ancients with the whole Church, to choose men out of them, and to send to Antioch with Paul and Barnabas, Judas, who was surnamed Barsabas, and Silas, chief men among the brethren,

23. ^cwriting by their hands.

The Apostles and Ancients, the brethren, to the brethren of the Gentiles that are at Antioch and in Syria and Cilicia, greeting.

24. Because we have heard that certain going forth from us, have troubled you with words, subverting you souls, to whom we gave no commandment:

25. It hath pleased us being gathered in one, to choose out men and to send them unto you with our dearest Barnabas and Paul,

26. Men that have given their lives for the name of our Lord JESUS CHRIST:

27. We have sent therefore Judas and Silas, who themselves also will in words report unto you the same things.

28. For it hath seemed good to the holy Ghost and to us, to lay no further burden upon you then these necessary things:

29. That you abstain from the things immolated to Idols, and blood, and that which is strangled, and fornication, from the which things keeping yourselves, you shall do well. Fare ye well.

30. They therefore dismissed went down to Antioch: and gathering the multitude, delivered the epistle.

31. Which when they had read, they rejoiced upon the consolation:

32. But Judas and Silas, themselves also being prophets, with many words comforted the brethren, and confirmed them.

33. And having spent some time there, they were with peace dismissed of the brethren unto them that had sent them.

34. But it seemed good unto Silas to remain there: and Judas departed alone:

35. And Paul and Barnabas tarried at Antioch, teaching and evangelizing with many others the word of our Lord.

Acts 13:14 36. And after certain days, Paul said to Barnabas, Let us return and ^vvisit our brethren in all cities wherein we ^{*}have preached the word of our Lord, how they do.

Acts 13:13 37. And Barnabas would have taken with them John also that was surnamed Mark.

38. But Paul desired that he (as who ^{*}had departed from them out of Pamphylia, and had not gone with them to the work) might not be received.

39. And there rose a dissension, so that they departed one from another, and that Barnabas in deed taking Mark sailed to Cyprus.

40. But Paul choosing Silas departed, being delivered of he brethren to the grace of God.

41. And he walked through Syria and Cilicia, confirming the Churches: commanding them to keep the precepts of the Apostles and the Ancients.

^cOther Latin copies and the Greek read thus: *writing by their hands an epistle containing these things.*

^vHereof our Catholic Bishops took up the necessary use of often visiting their flocks and cures committed to their charge, for confirmation in faith and virtue, and reformation of manners both of clergy and laity.

^vNot only the things commanded by Christ's express word, or written in the Scriptures (as our

Heretics hold) but whatsoever the Apostles and Rulers of the church command, is to be kept and obeyed. See these words repeated again c. 16:4, and that in the Greek, lest any man cavil, because here the Greek hath them not.

ANNOTATIONS

Chapter 15

The way to end
dissension in religion, is
to commit it to a
Council.

2. *Appointed.*] We learn by this example, what is to be done when any controversy ariseth in religion between the teachers or other Christian people. We see it is not enough to contend by allegations of Scriptures or other proofs seeming to make for either part: for so of contentious part taking there should be no end, but the more writing, wrestling, striving there were, every one for his own fancy, cloaking it with the title of God's word and Scripture, the more Schisms, Sects, and divisions would fall: as we see specially in the restless Heresies of our time. Whose favorers admitting no judges, stand to no trial of mortal men, to no tribunal of Pope, Councils, Bishops, Synods, but each man to his own fantastical spirit, his own sense of Scriptures, and his own willful obdurate rebellion against God's Church and his Superiors in the same. But here we see St. Paul and Barnabas, men that were Apostles and full of the Spirit of God, and the other parties, though never so much partial to the ceremonies of their Law by their former long use and education therein, yet not to stand stiffly to their own opinion on either side, but to condescend to refer the whole controversy and the determination thereof to the Apostles, Priests or Ancients of Jerusalem, that is to say, to commit the matter to be tried by the heads and Bishops and their determination in Council. This is God's holy and wise providence among other judgments in his Church, to keep the Christian people in truth and unity, and to condemn sects and false teachers and troublers of the Church. By which judgments and order, whosoever will not or dare not be tried in all their doctrine and doings, they show themselves to mistrust their own cause, and to flee from the light, and ordinance of God. without which order of appeasing all differences in faith and constructions of the Scriptures, the Church had been more defectual and insufficient, than any Commonwealth or Society of men in the world: none of which ever wanteth good means to decide all discords and dissension arising among the subjects and citizens of the same.

Of what persons a
Council consisteth.

6. *Apostles and Ancients.*] The Heresies of our Protestants which would have all men to give voice, or to be present in Councils, and of others that would have none but the holy or elect to be admitted, are refuted by this example, where we see none but Apostles and Priests or Ancients assembled to dispute of the matter, though many devout people were in the city the same time. Neither did ever any other in the Ancient Councils of the Church assemble to debate and define the matter, but such, though many other for other causes be ever present. Secular men or women, be their gifts never so great, cannot be judges in causes of faith and religion. *If any thing, saith God, be hard and doubtful, thou shalt come to the Priests of the Levitical stock, and thou shalt follow their sentence.* Again, *The lips of the Priest shall keep knowledge, and the Law thou shalt require of his mouth.* Again, *Ask the Law of the Priest.* Much more must we refer all to our Bishops and Pastors, whom God hath placed in the regiment of the Church with much larger privilege, than ever he did the old Priests over the Synagogue. To whom it is said, *He that despiseth you, despiseth me.* And it is to be noted that the Bishops so gathered in Council, represent the whole Church, have the authority of the whole Church, and the Spirit of God to protect them from error, as the whole Church: SS. Paul and Barnabas come hither for the definition of the whole Church. *The sentence of a plenary or general Council* (saith St. Augustine) *is the consent of the whole Church.* And so it must needs be in the Church, because the Magistrates, Senate, Council or deputies of all commonwealths, represent the whole body: and to have it otherwise (as the churches Rebels wish) were to bring all to hell and horror, and themselves to be perpetually, by the seditious and popular persons, upholden against Law, reason, and religion, in their wickedness.

A general Council
representeth the whole
Church.

Deut. 17
Mal. 2:7
Agga. 2:12

Luke 10:16

*Li. 1 c. 12 de
bapt.*

The first Council at
Jerusalem.

6. *Assembled.*] A Council was called to discuss the matter which Council was the more easily gathered, because the Christian Bishops and countries were not yet so many, but that the principal Governors of the Church being not far dispersed, and as many learned men as were necessary, might be in Jerusalem, or easily called thither. And it was not a Provincial Council or Synod only, but a general Council, consisting of the chief Apostles and Bishops that then were, though the number was nothing so great as afterward used to assemble, when the Church was spread into all nations.

Peter head of the
Council, and his
successors after him.

7. *Peter rising up.*] St. 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 chief voice in all Councils general, none ever received into authority and credit in the church without their Confirmation. And therefore the Councils of the Arians and of other Heretics, were they never so great, wanting the Pope's assent, assistance, or confirmation, did shamefully err, as Ariminense for the Arians, and Ephesinum secundum for the Nestorians, and such like condemned Assemblies.

Peter's preeminence both
toward Jews and
Gentiles.

7. *Chose that by my mouth.*] Though Paul were called and appointed specially to be the Apostle of the Gentiles, yet that was St. Peter's special privilege by God's own choice, that the first Gentiles should be called by his mouth, and that he first should utter to the Church that truth of the admission of the Gentiles himself, for that he was Christ's Vicar, being notwithstanding (as his Master was) *Minister-Circumcisionis*, that is, Apostle of the Jews, Christ deferring all preeminence unto him in that point also.

Romans 15:8
Gal. 2:7

Hiero. to. 2 ep.
89 ad August.
c. 2.

*Gen. 48:15-16.
Jud. 7:18-20
Ex. 14:21
1 Tim. 5:21

John 16:13

13. *James.*] St. James because he was an Apostle and also Bishop of Jerusalem, gave his sentence next, for the speech interposed of SS. Paul and Barnabas, was but for their better information in the decision of the matter, and for confirmation of St. Peter's sentence, though they being Apostles, and Bishops, had voices in the Council also: as many more had, though their sentences be not here reported. And where St. 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 St. Peter, as it is plain in the text, the whole assembly for reverence of his person and approbation of his sentence, holding their peace. *All the multitude* (saith St. Jerome) *held their peace, and into his sentence James the Apostle and all the Priests did pass together.*

For though St. James did particularize certain points incident to the question debated, as of eating strangled meats, etc., yet the proper controversy for which the Council assembled, was, Whether the Gentiles converted were bound to observe the Law of Moses. And it was concluded, that they were not bound, nor ought not to be charged with Moses' Law or the Sacraments and ceremonies of the same. This is the substance and principal purpose of this Council's decree, which doth bind forever: and *Peter* (saith St. Jerome in the same place) *was Prince or author of this decree*, the matter of fornication and Idolothytes being but incident to the question or resolution, and the forbidding of eating strangled and 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, and persons, when and how far such things are to be observed, and when not. And in such things as these, and other like which according to circumstances require alteration, it is, that St. Augustine saith, li. 2 de bapt. c. 3 to 7. *The former general or plenary Councils may be amended by the later.*

24. *Fornication.*] Fornication and contamination with Idols, are of themselves mortal sins, and therefore can never be lawful: yet because the Gentles by custom were prone to both, and of fornication made very small account, it pleased the Holy Ghost to forbid both specially. Concerning the other points of abstaining from blood and stifled meats, they were things of their own nature indifferent, in which for a time the Jews were to be born withal, and the Gentiles to be a little exercised to obedience. By which we may see the great authority of God's church and Councils, which may command forever, or for a time, such things as be fit for the state of times and nations, without any express Scriptures at all, and so by commandment make things necessary that were before indifferent.

24. *Going forth from us.*] A proper description or note of Heretics, Schismatics, and seditious teachers, to go out from their spiritual Pastors and Governors, and to teach without their commission and approbation, to disquiet the Catholic people with multitude of words and sweet speeches, and finally to overthrow their souls.

28. *To the Holy Ghost and to us.*] By this first we note, that it is not such a fault as the Heretics would make it in the sight of the simple, or an incongruity at all, to join God and his creatures, as the principal cause and the secondary, in one speech, and to attribute that to both, which though diversely, yet proceedeth of both. *God and you*, say good people commonly: *God and our Lady, Christ and St. John: We confess to God and to Peter and Paul. as, *God and his Angel, To our Lord and Gedron, The sword of our Lord and of Gedeon, Our Lord and Moses, Christ and his Angels, Our Lord and all Saints.* ep. ad Philem. *St. Paul and our Lord.* 1 Thess. 1:6. All these speeches being partly Scriptures, partly like unto the Scriptures speeches, are warranted also by this Council, which saith boldly, and hath given the form thereof to all other Councils lawfully called and confirmed, to say the like, *It hath pleased the Holy Ghost and us.* St. Cyprian ep. 54 nu. 2. reporting the like of a Synod held in Africa, saith, *It hath pleased us by the suggestion of the Holy Ghost.*

Secondly we note, that the holy Councils lawfully kept for determination, or clearing of doubts, or condemning of errors and Heresies, or appeasing of Schisms and troubles, or reformation of life, and such like important matters, have ever the assistance of God's Spirit, and therefore cannot err in their sentences and determination concerning the same, because the Holy Ghost cannot err, from whom (as you see here) jointly with the Council the resolution proceedeth.

Thirdly we learn, that in the holy Councils specially (though otherwise and in other Tribunals of the Church it be also verified) Christ's promise is fulfilled, *that the Holy Ghost should suggest them and teach them all truth, and that not in the Apostles time only, but to the worlds end. For so long shall Councils, the Church, and her Pastors have this privilege of God's assistance, as there be either doubts to resolve, or Heretics to condemn, or truths to be opened, or evil men to be reformed, or Schisms to be appeased. For which cause St. Gregory li. 1 ep. 24 sub fin. reverenceth the four general Councils (Nicaea, Constantinople, Ephesus, Chalcedon) as the four books of the Holy Gospel, alluding to the number: and of the fifth also he saith that he doth reverence it alike: and so would he have done more, if they had been before his time, who saith of them thus, *whiles they are concluded and made by universal consent, himself doth he destroy, and not them, whosoever presumeth either to loose whom they bind, or to bind whom they loose.*

St. James and the rest follow Peter's sentence.

The principal question.

Incident questions.

How later Councils after the former.

The Church's authority in making Decrees.

Going out, a mark of Heretics.

God and our Lady, and the like speeches.

VISUM EST Sp. santo et nobis.

The Holy Ghost assistant in all lawful Councils, to the world's end, and that by Christ's promise.

St. Gregory's reverence of General Councils.

The Protestants fond distinction between the 4 first and the later Councils.

St. Gregory therefore reverencing all five alike, it may be marveled whence the Heretics have their fond difference betwixt those four, first and other later: attributing much to them, and nothing to the rest. Whereas in deed the later can err no more than the first four, being holden and approved as they were, and having the Holy Ghost as they had. But in those first also when a man findeth anything against their Heresies (as there be diverse things) then they say plainly that they also may err, and that the Holy Ghost is not tied to men's voices, nor to the number of sentences: Which is directly to reprove this first Council also of the Apostles, and Christ's promise of the Holy Ghost's assistance to teach all truth.

Beza's blasphemy against the first general Councils.

Yea that you may know and abhor these Heretics thoroughly, hear ye what a principal Sect-Master with his blasphemous mouth or pen uttereth, saying, that *in the very best times such was partly the ambition of Bishops, partly their foolishness and ignorance, that the very blind may easily perceive, Satan verily to have been president of their assemblies.* Good Lord deliver the people and the world from such blasphemous tongues and books, and give men grace to attend to the holy Scriptures and Doctors, that they may see how much, not only St. Augustine and other fathers attribute to all general Councils specially, (to which they refer themselves in all doubts among themselves and in all their controversies with Heretics:) but to which even St. Paul himself (so specially taught by God) and others also yielded themselves. Notorious is the saying of St. Augustine concerning St. Cyprian, who being a blessed Catholic Bishop and Martyr, yet erred about the rebaptizing of such as were Christened by Heretics. *If he had lived* (saith St. Augustine li. 2 de bapt. c. 4) *to have seen the determination of a plenary Council, which he saw not in his lifetime, he would for this great humility and charity straight way have yielded, and preferred the general Council before his own judgment and his fellow Bishops in a Provincial Council only.* Whereby also we learn, that Provincial Councils may err, though many times they do not, and being conformable to the general Councils, or confirmed and allowed by them or the See Apostolic, their resolutions be infallible as the others are.

Beza in praef. Test. No. an. 1565.

What the Fathers attribute to Councils, and namely St. Augustine.

Provincial Councils.

Notwithstanding the Holy Ghost's assistance, yet human means must be used to search the truth.

If any here ask, what need so much disputing, study, and travail, in Councils to find out and determine the truth, if the Holy Ghost infallibly guide them? We answer that such is the ordinary providence of God in this case, to assist them when they do their endeavor, and use all human means of industry, and not else. And so (though somewhat otherwise) God assisted the Evangelists and other writers of the holy Scriptures, that they could not err in penning the same, but yet they did and ought to use all possible human diligence to know and learn out of the histories and truth of matters, as is plain in the beginning of St. Luke's Gospel: else the Holy Ghost would not have assisted them. Even so in the Council of the Apostles, though they had the Holy Ghost assistant, yet the text saith, *cum magna conquisitio fieret*, When there was great disputation, search and examination of the case, then Peter spake, etc. If again it be demanded, what need is there to expect the Councils determination, if the Popes or the Apostolic judgment be infallible and have the assistance of God also, as the Catholics affirm? We answer, that for the Catholic and peaceable obedient children of the Church it is a comfort to have such various means of determination, trial, and declaration of the truth, and that it is necessary for the recovery of Heretics, and for the contentation of the weak, who not always give over to one mans determination, yet will either yield to the judgment of all the learned men and Bishops of all Nations, or else remain desperate and condemned before God and man for ever. And as I said before, this assistance of the Holy Ghost promised to Peter's See, presupposeth human means of searching out the truth, which the Pope always hath used, and will, and must use in matters of great importance, by calling Councils, even as here you see SS. Peter and Paul themselves and all the Apostles, though endued with the Holy Ghost, yet thought it notwithstanding necessary for further trial and clearing of truth and maintenance of unity, to keep a Council.

Luke 1:1

Though the See Apostolic itself have the same assistance, yet Councils be also necessary for many causes.

Heretical or Schismatical assemblies.

Lastly it is to be noted, that as Christ and the Holy Ghost be present by his promise, to all such assemblies as gather in the obedience and unity of the Church, with full mind to obey whatsoever shall be determined, whereby the assembled though of diverse judgments before, do most peaceably yield to truth, and agree in one uniform determination of the same: so all such as gather out of the Church, without humility or intention to yield one to another, or to any Superior, man or Council, or what else so ever, but challenge to themselves learning, spirit, and we cannot tell what: such, how many meetings so ever they make, being destitute of the Holy Ghost the author of truth and concord, are further of and further out, than ever before: as God hath showed by the success of all Heretical Colloquies, Synods, and Assemblies in Germany, France, Poland, and other places in our days. Read a notable place in St. Cyprian, that the promise of Christ, that he would be in the midst of two or three gathered in his name, pertaineth not to them that assemble out of the Church.

de unit. Ec. nu. 7.

All good Christians rest upon the determination of a general Council.

31. *Rejoiced upon the consolation..*] Straight upon the intelligence of the Councils determination, not only the Gentiles, but even the Masters of the former troubles and dissension, were at rest, and all took great comfort that the controversy was so ended. And so should all Christian men do, when they see the sects of our time condemned by the like authority and most grave judgment of the holy Council of Trent. Against which the Heretics of our time make the like frivolous exceptions and false cavilations, as did the old Heretics heretofore against those Councils that specially

condemned their errors. The Pope and Bishops (say they) are a party, and they ought not to be our judges: they are partial and come with prejudiced minds to condemn us, and we accuse them all of idolatry and other crimes, and we will be tried by God's word only, and we will expound it according to another rule, that is to say, as we list. So say they against this Council, and the like the Arians against the first Nicene Council, and all such like against those Councils namely that condemned their heresies. And so say all thieves against their correctors and punishers, and would both say and do more against temporal tribunals, judges, justices, and juries, if they had as much license and liberty in those matters, as men have now in religion.

37. *Dissension.*] Such occasions of differences fall out even among the perfect men often, without any great offense. 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 Heretics among themselves in the principal points of religion, namely the Sacrament..

All Heretics make exceptions against the Councils that condemn them.

CHAPTER 16

Paul having for his part visited the Churches of Syria, Cilicia, and Lyconia, delivering unto them withal to keep the Decrees of the Council: 6. beginneth a new journey, over Phrygia, Galatia, Mysia: Yea into Europe also he passeth, admonished by a vision, and cometh into Macedonia, 12. and there he beginneth the Church of the Philippians, working miracles, and suffering persecution .

Jew

AND he came to Derbe and Lystra. And behold, there was a certain disciple there named Timothy, the son of 'a widow woman' that believed, of a father a Gentile.

2. To this man the brethren that were in Lystra and Iconium, gave a good testimony.

3. Him Paul would have to go forth with him: and taking him he circumcised him because of the Jews that were in those places. For they all knew that his father was a Gentile.

4. And when they passed through the cities, they delivered unto them to keep the decrees that were ^vdecrees of the Apostles and Ancients which were at Jerusalem.

5. And the Churches were confirmed in faith, and did abound in number daily.

6. And passing through Phrygia and the country of Galatia, they were ^vforbidden by the holy Ghost to preach the word in Asia.

7. And when they were come into Mysia, they attempted to go into Bithynia: and the Spirit of JESUS permitted them not.

8. And when they had passed through Mysia, they went down to Troas:

9. And a vision by night was showed to Paul: There was a certain man of Macedonia standing and beseeching him, and saying, pass into Macedonia, and help us.

10. And as soon as he had seen the vision, forthwith we sought to go into Macedonia, being assured that God had called us to evangelize to them.

11. And sailing from Troas, we came with a straight course to Samothracia, and the day following to Neapolis:

12. And from thence to Philippi, which is the first city of the part of Macedonia, a ^vcolonia. And we were in this city certain days, abiding.

13. And upon the day of the Sabbaths, we went forth without the gate beside a river, where it seemed that there was prayer: and sitting we spoke to the women that were assembled.

14. And a certain woman named Lydia, a seller of purple of the city of the Thyatitians, one that worshipped God, did hear: whose heart our Lord opened to attend to those things which were said of Paul.

15. And when she was baptized and her house, she besought us, saying: If you have judged me to be faithful to our Lord, enter in unto my house, and tarry. And she constrained us.

16. And it came to pass as we went to prayer, a certain wench having a Pythonical spirit, met us, that brought great gain to her masters by divining.

17. This same following Paul and us, cried saying, ^vThese men are the servants of the high God, which preach unto you the way of salvation.

18. And this she did many days. And Paul being sorry, and turning, said to the spirit, I command thee in the name of JESUS CHRIST to go out from her. And he went out the same hour.

^vHere again they take order that the decrees and articles of faith agreed upon in the Council of Jerusalem, should be executed and observed, whereby we see both the great authority of Councils, and the diligence that all Prelates ought to have to see the decrees and Canons of the Councils put in execution.

^vThis people had not the Gospel denied unto them altogether, but for a time: because (as Venerable Bede thinketh) God foresaw they would not believe, and so should have been more grievously damned.

^vColonia is such a city where the most inhabitants are strangers, sent thither from other great cities and States, namely from the Romans.

^vEither the Devil was compelled by the virtue of Paul's presence to say truth, or else (as such do often times) he spake truth now, that they

might the more trust him, and he better beguile them at other times.

19. But her masters seeing that the hope of their gain was gone, apprehending Paul and Silas, brought them into the market place to the Princes:
20. And presenting them to the magistrates, they said, These men trouble our city, being Jews:
21. And they preach a fashion which it is not lawful for us to receive, nor do, being Romans.
22. And the people ran against them: and the magistrates tearing their coats, commanded them to be beaten with rods.
23. And when they had laid *many stripes upon them, they did cast them into prison, commanding the keeper that he should keep them diligently. 2 Cor. 11.
24. Who when he had received such commandment, cast them into the inner prison, and made their feet fast in the stocks.
25. And at midnight, Paul and Silas praying, did praise God. And they that were in prison, heard them.
26. But suddenly there was made a great earthquake, so that the foundations of the prison were shaken. And forthwith all the doors were opened: and the hands of all were loosed.
27. And the keeper of the prison waked out of his sleep, and seeing the doors of the prison opened, drawing out his sword, would have killed himself, supposing the prisoners had been fled.
28. But Paul cried with a loud voice, saying, Do thyself no harm, for we are all here.
29. And calling for light, he went in, and trembling fell down to Paul and Silas at their feet:
30. And bringing them forth, he said, Masters, what must I do that I may be saved?
31. But they said, Believe in the Lord JESUS: and thou shalt be saved and thy house.
32. And they preached the word of our Lord to him with all that were in his house.
33. And he taking them in the same hour of the night, washed their wounds: and himself was baptized and all his house incontinent.
34. And when he had brought them into his own house, he laid the table for them, and rejoiced with all his house, believing God.
35. And when day was come, the magistrates sent the sergeants, saying, Let those men go.
36. And the keeper of the prison told these words to Paul, that the magistrates have sent that you should be let go. now therefore departing, go ye in peace.
37. But Paul said to them: Being whipped openly, uncondemned, men that are Romans, they have cast us into prison: and now do they send us out secretly? Not so, but let them come, and let us out ourselves.
38. And the sergeants reported these words to the magistrates. And they were afraid hearing that they were Romans:
39. And coming they besought them, and bringing them forth they desired them to depart out of the city.
40. And going out of the prison, they entered in unto Lydia: and having seen the brethren, they comforted them and departed.

^vIt is no other faith that saveth but that which worketh by Charity. *Aug. Enchirid. c. 67.*

^bHappy Jailers that do mercy toward their godly prisoners, and receive again by them such spiritual benefits.

CHAPTER 17

How in other parts of Macedonia he planted the Church, and namely at Thessalonica, 5. where the obstinate Jews are so malicious, that they pursue him also into Berea. 14. From whence being conducted into Greece, he preacheth at Athens both to the Jews and Gentiles, disputing the Philosophers, 19. and in Areopagus, persuading them from their idols unto one God and JESUS CHRIST raised from the dead.

AND when they had walked through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews.
2. And Paul according to his custom entered in unto them, and three Sabbaths he discoursed to them out of the Scriptures,
3. Declaring and insinuating that it behooved CHRIST to suffer and to rise again from the dead: and that this is JESUS CHRIST, whom I preach to you.

4. And certain of them believed, and were joined to Paul and Silas, and of the Gentiles that served God a great multitude, and noble women not a few.

5. But the Jews ^venvying, and taking unto them of the rascal sort certain naughty men, and making a tumult, stirred the city: and besetting Jason's house, sought so to bring them forth unto the people.

6. And not finding them, they drew Jason and certain brethren to the princes of the city, crying, That these are they that stir up the world, and are come hither, whom Jason hath received,

7. And all these do against the decrees of Caesar, saying that there is another king, JESUS.

8. And they moved the people, and the princes of the city hearing these things.

9. And taking a satisfaction of Jason and of the rest, they dismissed them.

10. But the brethren forthwith by night sent away Paul and Silas unto Berea. Who when they were come, entered into the synagogue of the Jews.

11. (And these were more noble then they that are at Thessalonica, who received the word with all greediness, daily searching the scriptures, if these things were so.

12. And many surely of them believed, and of honest women Gentiles, and men not a few.)

13. And when the Jews in Thessalonica understood, that at Berea also the word of God was preached by Paul, they came thither also, moving and troubling the multitude.

14. And then immediately the brethren sent away Paul, to go unto the sea: but Silas and Timothy remained there.

15. And they that conducted Paul, brought him as far as Athens, and receiving commandment of him to Silas and Timothy, that they should come to him very speedily, they departed.

16. And when Paul expected them at Athens, his spirit was incensed within him, seeing the city given to Idolatry.

17. He disputed therefore in the synagogue with the Jews, and them that served God, and in the market place, every day with them that were there.

18. And certain Philosophers of the Epicures and the Stoics disputed with him, and certain said, What is it that this ^bword-sower would say? But others, He seemeth to be a preacher of new ^cgods. because he preached to them JESUS and the resurrection.

19. And apprehending him, they led him to Areopagus, saying, May we know what this new doctrine is that thou speakest of?

20. For thou bringest in certain new things to our ears. We will know therefore what these things may mean.

21. (And all the Athenians, and the strangers sojourning there, employed themselves to nothing else but either to speak, or to hear some news.)

22. ^aBut Paul standing in the midst of Areopagus, said:

Ye men of Athens, in all things I perceive you as it were superstitious.

23. For passing by and seeing your ^cIdols, I found an altar whereupon was written, *To the unknown God*. That therefore which you worship, not knowing it, the same do I preach to you.

24. The God that made the world and all things that are in it, he being Lord of heaven and earth, dwelleth ^vnot in ^{*}temples made with hand,

25. Neither is he served with mens hands, needing anything, whereas himself giveth life unto all, and breathing, and all things:

26. And he made of one all mankind, to inhabit upon the whole face of the earth, assigning set times, and the limits of their habitation, for to seek God

27. If happily they may feel or find him, although he be not far from every one of us.

28. For in him we live and move and be, as certain also of your own poets said, ***For of his kind also we are.***

29. Being therefore of Gods kind, we may not suppose, the Divinity to be like unto gold or silver, or stone, the graving of art and device of man.

30. And the times truly of this ignorance whereas God despised, now he denounceth unto men that all everywhere do penance.

31. For that he hath appointed a day wherein he will judge the world in equity, by a man whom he hath appointed, giving all men faith, raising him up from the death.

^v*Zelantes*. This is the zeal of Heretics, and a lively pattern of their dealing as this day against Catholic Priests and preachers and the good *Jasons* that receive them.

^bσπερμιολογος
^c*daemoniorum*

^cτα
σεβασματα

Acts 7:48

Aratus

^aThe Epistle for St. Dionysius Areopagita, October 9.

^cThe Adversaries (in the New Test. 1580) translate, *your devotions*, most corruptly against the nature of the Greek word (2 Thess. 2:4) and most wickedly, against the laudable devotion of good Christians, calling the Pagans idolatry and superstition, their devotions.

^vGod is not concluded in Temples, nor needeth them for his necessity of dwelling, or other uses of indigence. See Annot. Acts 7:48

32. And when they had heard the resurrection of the dead, certain in deed mocked, but certain said, We will hear thee again concerning this point.
 33. So Paul went forth out of the midst of them.
 34. But certain men joining unto him, did believe: among whom was also Dionysius Areopagita, and a woman named Damatis, and others with them.

Dionysius Areopagita.

ANNOTATIONS

Chapter 17

The people may not judge of the sense of Scriptures.

11. *Searching the Scriptures.*] The Heretics use this place to prove that the hearers must try and judge by the Scriptures, whether their teachers and preachers doctrine be true, and so reject that they find not in Scriptures, as though here the sheep were made judges of their Pastors, the people of the Priests, and men and women of all sorts, even of St. Paul's doctrine itself: Which were the most foolish disorder in the world. And they did not therefore read the Scriptures of the Old Testament (for none of the new were yet extant commonly) to dispute with the Apostles, or to try and judge of his doctrine, or whether they should believe him or no: for they were bound to believe him and obey his word, whether he alleged Scripture or no, and whether they could read or understand the Scriptures or no. But it was a great comfort and confirmation for the Jews that had the Scriptures, to find even as St. Paul said, that Christ was God, crucified, risen, and ascended to heaven: which by his preaching and expounding they understood, and never before, though they read them, and heard them read every Sabbath. As it is a great comfort to a Catholic man, to hear the Scriptures declared and alleged most evidently for the Churches truth against Heretics, in sermons or otherwise. And it doth the Catholics good and much confirmeth them, to view diligently the places alleged by the Catholic preachers. Yet they must not be judges for all that, over their own Pastors, whom Christ commandeth them to hear and obey, and by whom they hear the true sense of Scriptures.

The comfort of Christian men by hearing or reading the Scriptures.

The Protestants call devotion superstition.

22. *Superstitious.*] St. Paul calleth not them superstitious for adoring the true and only God with much devotion or many ceremonies or in comely prescribed order, or for doing due reverence to holy Sacraments, to Saints and their memories, Images or Monuments: or for keeping the prescribed laws, days, and fasts of the Church, or for fulfilling vows made to God, or for blessing with the sign of the Cross, or for capping and kneeling at the name of JESUS, or for religiously using creatures sanctified in the same name, or any other Christian observation, for which our new masters condemn the Catholic people of superstition: themselves wholly void of that vice by all wise mens judgment, because they have in manner taken away all religion, and are become Epicureans and Atheists: who are never troubled with superstition, because it is a vice consisting in excess of worship or religion, whereof they are void, but the Apostle calleth them superstitious for worshipping the idols and gods of the Heathen, and *for the fear that they had lest they should leave out any God that was unknown to them: for thus their Altar was inscribed: *Dys Asia, Europa, & Lybia, Deo ignore & peregrino.* that is, To the gods of Asia, Europe and Libya: to the unknown and strange God. This superstition (saith St. Augustine) is wholly taken away from the Church by Christ's incarnation, and by the Apostles preaching, and by Martyrs holy life and death. Neither doth the Catholic allow this or any other kind of superstitious observation. Only we must take heed that we believe not her Adversaries definition of superstition, for they would imply therein all true religion.

The Apostle speaketh of the heathens' superstition..

The Catholic Church alloweth no superstition.

*δειςαιδαμονε
ς

Aug. li cons.
Evang. li. 1 c.
26.

29. *The Divinity to be like.*] Nothing can be made by mans hand of what form or sort so ever, that is like to God's essence, or to the form or shape of his Godhead or Divinity, therefore howsoever the Heathens did paint or grave their idols, they were nothing like to God. And this also be impertinently alleged by Heretics against the Churches images: Which are not made, either to be adored with godly honor, or to be any resemblance of the Divinity or any of the three persons in Godhead, but only of Christ as he was in form of man, who in that respect may be truly expressed, as other men by their portraits: and of the Holy Ghost, not as he is in himself, but as he appeared in fiery tongues or in the similitude of a dove, or such like.

How there may be Images or resemblances of the three persons in Trinity and of Angels.

And so to paint or grave any of the three persons as they appeared visibly and corporally, is no more inconvenient or unlawful, than it was understood for them to appear in such forms. And therefore to paint or portrait the Father also being the first person, as he hath showed himself in vision to any of the Prophets of the Old or New Testament (namely to Daniel as an old man) or the three Angels representing the three Persons to Abraham, or the one Angel that wrestling with Jacob bare our Lord's Person, no such thing is anywhere forbidden, but is very agreeable to the peoples instruction. In which sort the Angels were commonly portrayed (and namely the Cherubins over the Propitiatory) as they be now in the Church. Not in their natural form, but with corporal wings (as the Seraphins appeared to Esay the Prophet) to express their quality and office of being God's Angels, that is, *Messengers*: and God the Father with the world in his hand, to signify his creation and the government

Dan. 7:22
Gen. 18:2
Gen. 32:24

Ex. 37:7
Esa. 6:2

Grego. li. 9 ep.
9.

of the same, and such like: Whereof the people being well instructed may take much good, and no harm in the world,

being now through their faith in Christ far from all fond imagination of the false gods of the Pagans. And therefore St. Gregory saith of the Churches Images, *That which scripture or writing doth to the readers, the same doth the picture to the simple that look thereupon, for in it even the ignorant see what they ought to follow, in it they do read, that know no letters.* Where he calleth it a matter of antiquity and very convenient, that in holy places Images were painted to the peoples instruction, so they be taught that they may not be adored with divine honor, and being the same place sharply rebuketh Serenus the Bishop of Massilia, that of indiscreet zeal he would take away Images, rather than teach the people how to use them.

34. *Dionysius Areopagita.*] This is that famous Denys that first converted France, and wrote those notable and divine works *de Ecclesiastica et caelesti hierarchia, de divinu nominibus*, and others, in which he confirmeth and proveth plainly almost all things that the Church now useth in the ministration of the holy Sacraments, and affirmeth that he learned them of the Apostles, giving also testimony for the Catholic faith in most things now controversied, so plainly, that our Adversaries have no shift but to deny this Denys to have been the author of them, feigning that they be anothers of later age, which is an old flight of Heretics, but most proper to these of all others, who seeing all antiquity against them, are forced to be more bold or rather impudent than others in that point.

Images are for the peoples' instruction.

St. Dionysius Areopagita is all for the Catholics

CHAPTER 18

At Corinth in Achaia, he worketh his own hands, preaching JESUS to be CHRIST, unto the Jews upon their Sabbaths. 6. But they being obstinate and blaspheming, he in plain terms forsaketh them, and turneth to the Gentiles, among whom according to a vision that he had to embolden him, he planteth the Church in great numbers, 12. the obstinate Jews in vain soliciting the Proconsul against him. 18. From thence at length departing he returneth 19. by Ephesus (where he promiseth the Jews to return to them) 22. and so to Antioch in Syria (from whence he began his journey Ac. 15) 23. but not resting, by and by he goeth again to visit the new Churches that he planted Acts. 16 in Galatia and Phrygia: 24. Apollo in his absence mightily confounding the Jews at Ephesus, 27. and afterwards at Corinth.

- A**FTER these things, departing from Athens, he came to Corinth.
2. And finding a certain Jew, named Aquila, born in Pontus, who of late was come out of Italy, and Priscilla his wife (because Claudius had commanded all Jews to depart from Rome.)
 3. And because he was of the same craft, he remained with them, and wrought, (and they were tent makers by their craft.)
 4. And he disputed in the synagogue every Sabbath, interposing the name of our Lord JESUS, and he exhorted the Jews and the Greeks.
 5. And when Silas and Timothy were come from Macedonia, Paul was instant in preaching, testifying to the Jews that JESUS is CHRIST.
 6. But they contradicting and blaspheming, he shaking his garments, said to them, Your blood upon your own head: I being clean, from hence forth will go to the Gentiles.
 7. And departing thence, he entered into the house of a certain man, named Titus Justus, one that served God, whose house was adjoining the synagogue.
 8. And Crispus the prince of the Synagogue believed our Lord, with all his house: and many of the Corinthians hearing believed, and were baptized.
 9. And our Lord said in the night by a vision to Paul, Do not fear, but speak, and hold not thy peace,
 10. For because I am with thee: and no man shall set upon thee to hurt thee: for I have much people in this city.
 11. And he sat there a year and six months, teaching among them the word of God.
 12. But Gallio being Proconsul of Achaia, the Jews with one accord rose up against Paul, and brought him to the judgment seat,
 13. Saying, That this man contrary to the Law persuadeth men to worship God.
 14. And Paul beginning to open his mouth, Gallio said to the Jews, If it were some unjust thing, or an heinous fact, O you men Jews, I should by reason bear you.

15. But if they be questions of word and names, and of your law, yourselves look unto it: I will not be judge of thee things.
16. And he drove them from the judgment seat.
17. And all apprehending Sosthenes the prince of the synagogue, struck him before the judgment seat: and Gallio cared for none of those things.
18. But Paul when he had stayed yet many days, taking his leave of the brethren, sailed to Syria, (and with him Priscilla and Aquila,) who had shorn his head in Cenchrus. for he had *a vow.
19. And he came unto Ephesus, and there he left. But himself entering into the synagogue, disputed with the Jews.
20. And when they desired him, that he would tarry a longer time, he consented not,
21. But taking his leave, and saying, I will return to you again God willing, he departed from Ephesus.
22. And going down to Caesarea, he went up, and saluted the Church, and came down to Antioch.
23. And having tarried there a certain time, he departed, and walking in order through the country of Galatia and Phrygia, confirming all the disciples.
24. And a certain Jew, named Apollo, born at Alexandria, an eloquent man, came to Ephesus, mighty in the scriptures.
25. This man was taught the way of our Lord: and being servant in spirit he spake, and taught diligently those things that pertain to JESUS, knowing only the baptism of John.
26. This man therefore began to deal confidently in the synagogue. Whom when Priscilla and Aquila had heard, they took him unto them, and expounded to him the way of our Lord more diligently.
27. And whereas he was desirous to go to Achaia, the brethren exhorting wrote to the disciples to receive him. Who, when he was come, profited them much that had believed.
28. For he with vehemency convinced the Jews openly, showing by the scriptures, that JESUS is CHRIST.

Nu. 6:18
Acts 21:24

Apollo

CHAPTER 19

How Paul began the Church at Ephesus, first in 13. that were baptized with Johns baptism, and then preaching three months in the Synagogue of the Jews, until for their obstinacy and blaspheming, he forsook them, disputing afterward in a certain school for two years space to the marvelous increase of the Church, specially through his great miracles also, in healing diseases with the touch of his clothes, and expelling devils, 15. who yet contemned the Exorcists of the Jews. 18. How the Christians there confess their acts, and burn their unlawful books: 21. and how he foretold that after he had been at Jerusalem, he must see Rome. 25. And what a great sedition was raised against him at Ephesus, by them that got their living of working on the idolatrous Temple of Diana.

The Epistle upon Whitsun eve.

AND it came to pass when Apollo was at Corinth, that Paul having gone through the higher parts came to Ephesus, and found certain disciples:
 2. And he said to them, Have you received the holy Ghost, believing? But they said to him, Nay, neither have we heard whether there be a holy Ghost.
 3. But he said, In what then were you baptized? Who said, ^cIn Johns baptism.
 4. And Paul said: *John baptized the people with the baptism of penance, saying: That they should believe in him that was to come after him, that is to say, ^cin JESUS.
 5. Hearing these things, they were baptized in the name of our Lord JESUS.
 6. And when Paul had ^vimposed hands on them, the holy Ghost came upon them, and they spake with tongues, and prophesied.
 7. And all the men were about twelve.
 8. And entering in to the synagogue, he spake confidently for three months, disputing and exhorting of the kingdom of God.

^c John's baptism not sufficient.

^c Christ's baptism necessary.

^vSt. Paul ministered the Sacrament of Confirmation. See Annot. c. 8:17.

Matt. 3:11
Mark 1:8
Luke 3:16

9. But when certain were indurate, and believed not, ill speaking the way of our Lord before the multitude, departing from them, he separated the disciples, daily disputing in the school of one Tyrannus.

10. And this was done for the space of two years, so that all which dwelt in Asia, heard the word of our Lord, Jews and Gentiles.

11. And God wrought by the hand of Paul miracles not common:

12. So that there were also brought from his body napkins or handkerchiefs upon the sick, and the diseases departed from them, and the wicked spirits went out.

13. And certain also of the Judaical exorcists that went about, assayed to invoke upon them that had evil spirits, the name of our Lord JESUS, saying, I adjure you by JESUS whom Paul preacheth.

14. And there were certain sons of Sceva a Jew, chief priest, seven, that did this.

15. But the wicked spirit answering, said to them, JESUS I know, and Paul I know: but you, what are ye?

them

16. And the man in whom the wicked spirit was, leaping upon them, and mastering 'both', prevailed against them, to that they fled out of that house naked and wounded.

17. And this was made notorious to all the Jews and the Gentiles that dwelt at Ephesus: and fear fell upon all them, and the name of our Lord JESUS was magnified.

18. And many of them that believed, came confessing and declaring ^vtheir deeds.

19. And many of them that had followed curious things, brought together their books, and burnt them before all: and counting the prices of them, they found the money to be fifty thousand pence.

20. So mightily increased the word of God and was confirmed.

21. And when these things were ended, Paul purposed in the Spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I shall have been there, I must see ^vRome also.

22. And sending into Macedonia two of them that ministered unto him, Timothy and Erastus, himself remained for a time in Asia.

23. And at that time there was made no little trouble about the way of our Lord.

^c ναους

24. For one named Demetrius, a silversmith, that made silver ^ctemples of Diana, procured to the artificers no small gain:

25. Whom calling together and them that were the same kind of workmen, he said, Sirs, you know that our gain is of this occupation:

26. And you see, and hear that this same Paul by persuasion hath averted a great multitude not only of Ephesus, but almost of all Asia, saying, That they are not gods which be made by hands.

27. And not only unto us is this part in danger to be reprov'd, but also the temple of great Diana shall be reputed for nothing, yea and her majesty shall begin to be destroyed, whom all Asia and the world worshippeth.

28. Hearing these things, they were replenished with anger, and cried out saying, Great is Diana of the Ephesians.

29. And the whole city was filled with confusion, and they ran violently with one accord into the theater, catching Gaius and Aristarchus Macedonians, Paul's companions.

30. And when Paul would have entered in to the people, the disciples did not permit him.

31. And certain also of the Princes of Asia that were his friends, sent unto him, desiring that he would not adventure himself into the theater:

32. And other cried another thing. For the assembly was confused, and the more part knew not for what cause they were assembled.

33. And of the multitude they drew forth Alexander, the Jews thrusting him forward. But Alexander with his hand desiring silence, would have given the people satisfaction.

34. Whom as soon as they perceived to be a Jew, there was made one voice of all, almost for the space of two hours crying out, Great is Diana of the Ephesians.

^c του

διοπετους

35. And when the Scribe had appeased the multitudes, he saith, Ye men of Ephesus, for what man is there that knoweth not the city of the Ephesians to be a worshipper of great Diana, and ^cJupiter's child?

^vThey made not only a general confession wherein all men show themselves alike to be sinners, as our Protestants do: but every one confessed his own proper deeds and faults.

The 6th Part.

^vOf taking away the Gospel from Jerusalem the head city of the Jews, and giving it to ROME the head city of the Gentiles.

^c The Protestants translate, *shrines*, in the bible an. 1577 to make the people think that it toucheth the holy shrines of Saints, most corruptly. The Greek signifying plainly, *temples*, and that of heathen gods.

^c Here the Heretics add to the text this word, *images*, more than is in the Greek, to put a scruple into the people's mind concerning holy Images.

36. For as much therefore as these things can not be gainsaid, you must be quieted, and do nothing rashly.
37. For you have brought these men, being neither sacrilegious, nor blaspheming your Goddess.
38. But if Demetrius and the artificers that are with him, have matter to say against any man, there are Courts kept in the common place, and there are Proconsuls, let them accuse one another.
39. And if you ask any other matter: it may be resolved in a lawful assembly.
40. For we are in danger also to be accused for this days sedition: whereas there is no man guilty by whom we may give an account of this concourse. And when he had said these things, he dismissed the assembly.

ANNOTATIONS

Chapter 19

Touching of Relics, and miracles done by the same.

13. *Napkins.*] The napkins that had touched St. Paul's body, wrought miracles, and it was no superstition to attribute that virtue to them which God gave to them in deed: nor to seek to touch them for health, was any dishonor to God, but it much proved Christ's religion to be true and him to the only God, whose servants, yea whose servants *shadows and napkins could do such wonders, as St. Chrysostom (*to. 5. cont. Gentiles, quod Christus sit Deus, in vit Babyla.*) showeth in a whole book to that purpose, against the Pagans, proving hereby and by the like virtue of other Saints and their relics, that Christ their Lord and Master is God. For it is all one concerning the bodies of Saints, relics, garments, staves, books, or anything that belonged to them, all which may and have done and yet do (when it is necessary to our edification) the like wonders to God's great honor: not only in their lifetime, but after their death much more. For St. Paul's napkins had as great force when he was dead, as when he lived, and so much more, as his grace and dignity with God is greater than before. Which St. Chrysostom in the place alleged proveth at large by the shrine of St. Babylas the Martyr: and to think the contrary, is the Heresy of Vigilantius, condemned so long since as St. Jerome's time, and by him refuted abundantly.

Acts 5:25

The name, or presence, of Relics of Saints and holy men, confound the Devil.

16. *Paul I know.*] Both the said napkins taken from St. Paul's body, and his name also, were dreadful and able to expel devils. Whereby we learn that not only Christ's name, which is the principal, but his servants names also invocated upon the possessed, have power over devils: which is a marvelous honor to Saints, and nothing diminisheth the glory of Christ, but exceedingly increaseth the same, not only himself, but his servants also being able to do such things, and to be stronger than any Devil in Hell. So we read in St. Jerome that many did invoke the name of St. Hilarion upon the possessed, and the Devils straight away departed. So did the Devil know *St. Babylas and other Saints, even after they were dead, when they could not speak for the presence of their relics, and when they were tormented and expelled by them: whereof all antiquity is full of testimonies. But our Heretics Luther and Calvin and their scholars attempting to cast out Devils sped much like these good fellows did.

In vit. Hilarionis. Chrys. loco citato.

Superstitious, heretical, and all hurtful books must be made away.

19. *Curious things.*] Curious and unlawful sciences, as Witchcraft, Necromancy, and other means of divination by soothsaying, figure-casting, interpretation of dreams, or any way not allowed by God and his Church, must much more be abhorred of old Christians, when these so lately converted were so zealous and diligent to leave them. And by this example all that are newly reconciled to the Church, are taught, the first thing they do, to burn their heretical and naughty books.

Decrees and penal laws against heretical books.

19. *Books.*] A Christian man is bound to burn or deface all wicked books of what sort soever, specially Heretical books. Which though they infect not him always that keepeth them, yet being forthcoming, they may be noisome and pernicious to others that shall have them and read them after his death, or otherwise. Therefore hath the Church taken order for condemning all such books, and against the reading of them, where danger may ensue: and the Christian Emperors, Constantius Magnus, Valentinian, Theodosius, Martin, Justinian, made penal laws for the burning or defacing of them. *Sozom. li. 1 c. 31., Conc. Chalc. act. 3 in fine. cap., Ampla et in fine totius Conc. c. Imperator., Conc. Constantinople. conses. 5., Cap. Debitan. et Act. 1 cap. 1 et cap. Rem.* See Eusebius *li. 1 de vita Constant. c. 161, 62, 63, 64.* The danger of reading them, as it is manifest, so it is signified by Euseb. *li. 7 c. 6.* St. Augustine *li. 3 de bapt c. 14.* St. Greg. *li. 3 ep. 64.*

CHAPTER 20

Having visited the Churches of Macedonia and Achaia (as he purposed Acts 19) and now about to sail from Corinth toward Jerusalem, because of the Jews lying in wait for him, he is constrained to return into Macedonia. 6. And so at Philippi taking heart, cometh to Troas, whereupon the Sunday, with a sermon, and a miracle, he greatly confirmeth that Church. 13. Thence coming to Miletum, 17. he sendeth to Ephesus for the clergy of those parts: to whom he maketh a Pastoral sermon, committing unto their charge the flock begun by him there, and now like to be seen of him no more, considering the troubles that by revelation he looketh for at Jerusalem.

AND after that the tumult was ceased, Paul calling the disciples, and exhorting them, took his leave, and set forward to go into Macedonia.

2. And when he had walked through those parts, and had exhorted them much with speech, he came to Greece:

3. Where when he had spent three months, the Jews laid wait for him as he was about to sail into Syria: and he had counsel to return through Macedonia.

4. And there accompanied him Sosipater of Pyrrhus, of Berea: and of Thessalonians, Aristarchus, and Secundus: and Caius of Derbe, and Timothy: and of Asia, Tychicus and Trophimus.

5. These going before, stayed for us at Troas:

6. But we sailed after the days of Azymes from Philippi, and came to them unto Troas in five days, where we abode seven days.

7. And in the first of the Sabbath when we were assembled to ^vbreak bread, Paul disputed with them, being to depart on the morrow, and he continued the sermon until midnight.

8. And there were a great number of lamps in the upper chamber where we were assembled.

9. And a certain young man named Eutychus, sitting upon the window, whereas he was oppressed with heavy sleep (Paul disputing long) driven by sleep, fell from the third loft down, and was taken up dead.

10. To whom when Paul was gone down, he lay upon him: and embracing him he said, Be not troubled, for his soul is in him.

11. And going up and breaking bread and tasting, and having talked sufficiently to them until day light, so he departed.

12. And they brought the lad alive, and were not a little comforted.

13. But we going up into the ship, sailed to Asson, from thence meaning to receive Paul. for so he had ordained, himself purposing to journey by land.

14. And when he had found us in Asson, taking him with us we came to Mirylene.

15. And sailing thence, the day following we came over against Chios: and the other day we arrived at Samos: and the day following we came to Miletum.

16. For Paul had purposed to sail leaving Ephesus, lest any stay should be made him in Asia. For he hastened, if it were possible for him, to keep the day of Pentecost at Jerusalem.

17. And sending from Miletum to Ephesus, he called the ^cAncients of the Church.

18. Who being come to him, and assembled together, he said to them, You know ^{*}from the first day that I entered into Asia, in what manner I have been with you all the time,

19. Serving our Lord with all humility and tears, and tentations that did chance to me by the conspiracies of the Jews:

20. How I have withdrawn nothing that was profitable, but that I preached it to you, and taught you openly and from house to house,

21. Testifying to Jews and Gentiles ^vpenance toward God and faith in our Lord JESUS CHRIST.

22. And now behold, being bound by the spirit, I go to Jerusalem: not knowing what things shall befall me in it,

23. But that the Holy Ghost through out all cities doth protest to me, saying: that bands and tribulations abide me at Jerusalem.

^vSt. Paul did here break bread on the Sunday as it is broken in the Sacrament of the body of Christ, and had both before and after the celebrating of the

Sacrament a sermon to the people. *Aug. ep. 86 ad Casulanis. Ven. Bede in 20 Acts.*

^cThat is, *Priests* as Acts 15:4. See the marginal annot. there.

^vApostolic preaching commendeth not faith only but penance also to the people.

^cπρεσβυτερο
υς

Acts 19:1

¶Bishops or Priests (for these names were sometime used indifferently) governors of the Church of God, and placed in that room and high function by the Holy Ghost.

24. But I fear none of these things, neither do I make my life more precious then myself, so that I may consummate my course and ministry which I received of our Lord JESUS, to testify the Gospel of the grace of God.
25. And now behold I do know, that you shall no more see my face all you, through whom I have passed preaching the kingdom of God.
26. Wherefore I take you to witness this present day that I am clear from the blood of all.
27. For I have not spared to declare unto you all the counsel of God.
28. Take heed to yourselves and to the whole flock wherein the Holy Ghost hath placed you bishops, to rule the Church of God which he hath purchased with his own blood.
29. I know that after my departure there will ravening wolves enter in among you, not sparing the flock.
30. And out of yourselves shall arise men speaking perverse things, to draw away disciples after themselves.
31. For the which cause be vigilant, keeping in memory that for three years night and day I ceased not with tears to admonish every one of you.
32. And now I commend you to God and to the word of his grace, who is able to edify, and to give inheritance in all the sanctified.
33. No mans silver and gold or garment have I coveted.
34. Yourselves know that for such things as were needful for me and them that ware with me, these hands have ministered.
35. I have showed you all things, that so laboring, you must received the weak, and remember the word of our Lord JESUS, because he said, It is a more blessed things to give rather than to take.
36. And when he had said these things, falling on his knees he prayed with all them.
37. And there was great weeping made of all, and falling upon the neck of Paul, they kissed him,
38. Being sorry most of all for the word which he had said, that they should see his face no more. And they brought him going unto the ship.

ANNOTATIONS

Chapter 20

The Christian Pentecost.

16. *Pentecost.*] Though the Apostles might desire to come to the Jews Festivities, by reason of the general concourse of people to the same, the better to deal for their salvation and to spread the Gospel of Christ, yet it is like that they now kept solemnly the Christian Pentecost or Whitsuntide, for memory of the Holy Ghost, and that St. Paul went to that Feast of the Christians rather than the other of the Jews.

Sunday

And Venerable Bede saith here, *The Apostle maketh haste to keep the fiftieth day, that is, or remission and of the Holy Ghost.* For, that the Christians already kept the eight day, that is, the Sunday of our Lord's day, and had altered already the ordinary Sabbath into the same, it is plain by Scriptures (1 Cor. 16:2, Apoc. 1:10) and by antiquity. *Justin Mart. Apolog. 2 ad Anton. Pium in fine.* And it is as like that they changed the Jews Pasch and Pentecost as that, specially when it is evident that these Festivities be kept by Apostolic tradition, and approved by the use of all ancient Churches and Councils.

Aug. ep. 118 c. 1

Ravening wolves are the Heretics of all ages.

29. *Ravening wolves.*] The governors of the Church are foretold of the great danger that should fall to the people by wolves, that is to say, by Heretics, whose cruelty toward the Catholics is noted by this term. They be known by the forsaking the unity of the Church whereof they were before, by going out and drawing many disciples after them, and by their perverse doctrine. Such wolves came afterward indeed in diverse ages, Arius, Macedonius, Nestorius, Eutyches, Luther, Calvin, great bloodsucking wolves and wasters of the flock of Christ.

Christ's speeches not written in the Gospel. Great almsmen blessed.

35. *More blessed to give.*] Among may other infinite goodly things and speeches which Christ spake and be not written in the Gospels, this sentence is one: which St. Paul heard of some of the Apostles daily conversant with him, or else learned of Christ himself, or of the Holy Ghost. And it signifieth, that whereas the world commonly countest him happy that receiveth any benefit, as alms either temporal or spiritual, yet in deed he that giveth or bestoweth, is more happy. Which if the world did well consider, men would give alms faster than they do, if it were but for their own benefit.

CHAPTER 21

From Miletum going on his journey, 4. he cannot be dissuaded neither at Tyre, 8. nor at Caesarea (in both which places the Holy Ghost revealed how he should be handled in Jerusalem, 10. the Prophet Agabus expressly foretelling that the Jews there should deliver him to the Gentiles) 19. but to Jerusalem he cometh: where being welcome to the Christians, and namely to James the Bishop, and to the Priests, while he goeth about to satisfy the Christian Jews there, who had been misinformed of him as if he had taught it to be unlawful for the Jews to keep Moses Law: 27. he is invaded by the infidel Jews, and ready to be murdered by them, until the Roman soldiers do rescue him.

AND when it came to pass that we sailed, being carried from them, with a straight course we came to Kos, and the day following to Rhodes, and from thence to Patara.
2. And when we had found a ship that passed over to Phoenicia, going up into it we sailed.

3. And when we were in the sight of Cyprus, leaving it on the left hand, we sailed into Syria and came to Tyre: for there the ship was to discharge her load.

4. And finding disciples, we tarried there seven days: who said to Paul by the Spirit, that he should not go up to Jerusalem.

5. And the days being expired, departing he went forward, all bringing us on the way, with their wives and children, till we were out of the city: and falling upon our knees on the shore, we prayed.

6. And when we had bid one another farewell, we went up into the ship: and they returned unto their own.

7. But we having ended the navigation, from Tyre came down to Ptolomais: and saluting the brethren, we tarried one day with them.

8. And the next day departing, we came to Caesarea. And entering into the house of *Philip the Evangelist, who was one of the seven, we tarried with him.

9. And he had ^vfour daughters virgins, that did prophesy.

10. And as we abode there for certain days, there came a certain prophet from Jewry, named Agabus.

11. He, when he was come to us, took Paul's girdle: and binding his own hands and feet, he said, Thus saith the holy Ghost: The man whose girdle this is, so shall the Jews bind in Jerusalem and shall deliver him into the hands of the Gentiles.

12. Which when we had heard, we and they that were of the same place, desired him that he would not go up to Jerusalem.

13. Then Paul answered, and said, What do you, weeping and afflicting my heart? for I am ready not only to be bound, but to die also in Jerusalem for the name of our Lord JESUS.

14. And when we could not persuade him, we ceased, saying, The will of our Lord be done.

15. And after these days, being prepared, we went up to Jerusalem.

16. And there came also of the disciples from Caesarea with us, bringing with them one Jason a Cyprian (with whom we should lodge) an old disciple.

17. And when we were come to Jerusalem, the brethren received us gladly.

18. And the day following Paul went in with us to James, and all the Ancients were assembled.

19. Whom when he had saluted, he told particularly what God had done among the Gentiles by his ministry.

20. But they hearing it, magnified God, and said to him: Thou seest (brother) how many thousands there are among the Jews that have believed: and all are zelators of the Law.

21. But they have heard of thee that thou doest teach those Jews that they are among the Gentiles, to depart from Moses: saying that they ought not to circumcise their children, nor walk according to the custom.

22. What is it then? needs must the multitude assemble: for they will hear that thou art come.

23. Do this therefore which we tell thee, There are with us four men, that have a vow on them.

Acts 6:5

^vAs St. Peter had a wife, but used her not after his calling, as it is noted elsewhere out of St. Jerome *Luke 4:38*: so may it be said of St. Philip being Deacon.

24. Taking these unto thee, sanctify thyself with them: and bestow on them, that they may *shave their heads: and all shall know that the things which they heard of thee, are false: but that thyself also walketh keeping the Law. Nu. 6:18
25. But concerning them that believe of the *Gentiles, we have written, decreeing that they should refrain themselves from the immolated to Idols, and blood, and suffocated, and fornication. Acts 15:20
26. Then Paul taking the men unto him, the next day being purified with them entered into the temple, showing the accomplishment of the *days of the purification, until an oblation was offered for everyone of them. Nu. 6:13
27. But whiles the seven days were a finishing, those Jews that were of Asia, when they had seen him in the temple, stirred up all the people, and laid hands upon him,
28. Crying, Ye men of Israel, help: this is the man that against the people and the Law and this place teaching all men everywhere, hath also moreover brought in Gentiles into the temple, and hath violated this holy place.
29. (For they had seen Trophimus the Ephesian in the city with him, whom they supposed that Paul had brought into the temple.)
30. And the whole city was in an uproar: and there was made a concourse of the people. And apprehending Paul, they drew him forth of the temple: and immediately the doors were shut.
31. And as they sought to kill him, it was told the Tribune of the band, That all Jerusalem is in a confusion.
32. Who forthwith taking unto him soldiers and Centurions, ran down to them. Who, when they had seen the Tribune and the soldiers, ceased to strike Paul.
33. Then the Tribune coming near apprehended him, and commanded him to be bound with two chains: and he demanded who he was, and what he had done.
34. And some cried one thing, some another, in the multitude. And whereas he could not know the certainty for the tumult, he commanded him to be led ^ointo the castle.
35. And when he was come to the stairs, it chanced that he was carried of the soldiers because of the violence of the people. ^o In castra. *So in the places following.*
36. For the multitude of the people followed, crying, Away with him.
37. And when Paul began to be brought into the castle, he saith to the Tribune, Is it lawful for me to speak some things to thee? Who said, Canst thou speak Greek?
38. Art not thou the Egyptian that before these days did raise a tumult, and didst lead forth into the desert four thousand men that were murderers?
39. And Paul said to him, *I am a man truly a Jew of Tarsus, and citizen not of an obscure city of Cilicia. And I desire thee, permit me to speak to the people. Acts 22:3
40. And when he had permitted him, Paul standing on the stairs, beckoned with his hand to the people. and great silence being made, he spake unto them in the Hebrew tongue, saying.

ANNOTATIONS

Chapter 21

Virgins

9. *Virgins.*] St. Luke noteth specially that his daughters were Virgins meaning (no doubt) that they were of the state, profession, or purpose of perpetual virginity, not only that they were young maids unmarried: and that they were the rather for that, endued with the gift of prophecy, as St. Jerome saith *li. 1 and. Iouin. c. 34. See Occum c. 29 in hunc locum.*

Avoiding of scandal in things not lawful.

24. *Keeping the Law.*] All the observation of the Law were now in themselves dead and unprofitable, yet till further propagation of the Gospel, they were not damnable to the keepers, nor offensive to God, but might be observed even of the Christian Jews, and for fear of scandalizing the weak of that nation, newly converted or prone to receive the faith, the Apostles by God's suggestion did think it good to observe them as occasion required.

CHAPTER 22

Being licensed by the Tribune to speak to the people, he showeth them that he was once as earnest on that side as they now be: 4. and how strange and miraculous his conversion was. 17. They hear him quietly, until he began to make mention of a vision that sent him away from them to the Gentiles. 22. Then they cry out upon him so, 23. that for their crying the Tribune commandeth him to be scourged, 25. which yet by his wisdom he escapeth.

MEN brethren and fathers, hear what I account I do render now unto you.
2. (And when they had heard that he spake to them in the Hebrew tongue, they did the more keep silence. And he saith,)
Acts 21:39 3. *I am a man a Jew, born at Tarsus in Cilicia, but brought up in this city, at the feet of Gamaliel instructed according to the verity of the law of the fathers, an emulator of the Law as also all you are this day:
Acts 8:3 4. Who *persecuted this way unto death, binding and delivering into custody men and women,
Acts 9:2 5. As the high Priest doth give me testimony, and all the ancients.
6. Of whom *receiving letters also to the brethren, I went to Damascus, that I might bring them thence bound to Jerusalem, to be punished.
7. And it came to pass as I was going, and drawing nigh to Damascus at midday, suddenly from heaven there shone round about me much light:
8. And falling on the ground, I heard a voice saying to me, Saul, Saul, why persecutest thou me?
9. And I answered, Who art thou Lord? And he said to me, I am JESUS of Nazareth, whom thou persecutest.
10. And they that were with me, saw the light in deed, but the voice they heard not of him that spake with me.
11. And I said, What shall I do Lord? And our Lord said to me, Arise and go to Damascus: and there it shall be told thee of all things that thou must do.
12. And whereas I did not see for the brightness of that light, being led of my companions by the hand, I came to Damascus.
13. And one Ananias, a man according to the Law having testimony of all the Jews inhabitants,
14. Coming to me, and standing by me, said to me, Brother Saul, look up. And I the self same hour looked up on him.
15. But he said, The God of our fathers hath preordained thee, that thou shouldest know his will, and see the Just one, and hear a voice from his mouth:
16. Because thou shalt be his witness to all men, of those things which thou hast seen and heard.
17. And now what tarriest thou? Rise up, and be baptized, and ^vwash away thy sins invoking his name.
18. And it befell me returning into Jerusalem, and praying in the temple, that I was in a trance,
19. And saw him saying unto me, Make haste, and depart quickly out of Jerusalem: because they will not receive thy testimony of me.
20. And I said, Lord, they know that I did cast into prison and beat in every synagogue them that believed in thee.
^ε μαρτυρος Acts 7:38 21. And when the blood of Steven thy ^εwitness was shed, ^vI stood by and consented, and kept the garments of them that killed him.
22. And he said to me, Go, for into the Gentiles afar will I send thee.
23. And they heard him until this word, and they lifted up their voice, saying, Away with such an one from the earth: for it is not meet he should lie.
24. And when they cried out, and threw of their garments, and cast dust into the air,
25. The Tribune commanded him to be carried into the castle, and to be beaten with whips, and that he should be tormented: to know for what cause they did so cry at him.

^vThe Sacrament of Baptism doth itself wash away sins as here is plain, and therefore doth not only signify (as the Heretics affirm) that our sins be forgiven before, or otherwise by faith only

^vNot only the Principals but all that consent to the death or vexation of Christian men for the Catholic faith, do highly offend. Which the Apostle confesseth here, that God's mercy may be more notoriously glorified in him hereby. remitted whereby the Church's doctrine is proved to be fully agreeable to the Scriptures, that the Sacraments give grace *ex opere operato*, that is, by the force and virtue of the work and word, done and said in the Sacrament.

26. Which the Centurion hearing, went to the Tribune, and told him, saying, What wilt thou do? for this man is a citizen of Rome?
27. And the Tribune coming, said to him, Tell me, art thou a Roman? But he said, Yea.
28. And the Tribune answered, I obtained this city with a great sum. And Paul said, But I was also born to it.
29. Immediately therefore they departed from him that were to torment him. The Tribune also feared after he understood that he was a citizen of Rome, and because he had bound him.
30. But the next day meaning to know more diligently for what cause he was accused of the Jews, he loosed him, and commanded the ^οArchieris Priests to come together and all the Council: and bringing forth Paul, he set him among them.

^ο αρχιερείς

CHAPTER 23

¶He said not this through perturbation of mind or of a passion, but by way of prophesy, that this figurative high priesthood then trimmed like a whited wall, was to be destroyed, whereas now the true priesthood of Christ was come.
Beda in hunc lo.

At the people in the tumult, so also the very chief of the Jews in the Council show themselves obstinate, and will persecutors of the truth in St. Paul's person. Whose behavior towards them is full of constancy, modesty, and wisdom. 11. (Christ also by a vision encouraging him, and foretelling that he shall to Rome.) 12. Yea they conspire with forty men to kill him traitorously, 18. but the matter being detected, the Roman Tribune conveyeth him strongly to Caesarea.

AND Paul looking upon the Council, said, Men brethren, I with all good conscience have conversed before God, until this present day.
2. And the high Priest Ananias commanded them that stood by him, to smite him on the mouth.

3. Then Paul said to him, ¶God shall strike thee, thou whited wall. And thou sitting judgest me according to the law, and contrary to law doest thou command me to be smitten?

4. And they that stood by, said Doest thou revile the high Priest of God?

5. And Paul said, I knew not, brethren, that he is the high Priest. For it is written: ***The prince of thy people thou shalt not misspeak.***

Ex. 22:28

6. And Paul knowing that the one part was of Sadducees, and the other of Pharisees, ¶he cried out in the Council, Men brethren, *I am a Pharisee, the son of Pharisees: of the hope and resurrection of the dead am I judged.

Phil. 3:5

7. And when he had said these things, there rose dissension between the Pharisees and Sadducees, and the multitude was divided.

8. For the Sadducees say *there is no resurrection, nor Angle, nor spirit: but the Pharisees confess both.

Matt. 22:23

9. And there was made a great cry. And certain of the Pharisees rising up, strove saying, We find no evil in this man. what if a spirit hath spoken to him, or an Angel?

10. And when there was risen great dissension, the Tribune fearing lest Paul should be torn in pieces by them, commanded the soldiers to go down, and to take him out of the midst of them, and to bring him into the castle.

11. And the night following our Lord standing by him, said, Be constant: for as thou hast testified of me in Jerusalem, so ¶must thou testify at Rome also.

12. And when day was come, certain of the Jews gathered themselves together, and vowed themselves, saying, that they would neither eat nor drink till they killed Paul.

13. And they were more then forty men that had made this conspiracy:

14. Who came to the chief priests and the ancients, and said, By execration we have vowed ourselves, that we will eat nothing, till we kill Paul.

15. Now therefore give you knowledge to the Tribune with the Council, that he bring him forth to you, as if you meant to know some more certainty touching him. But we, before he come near are ready for to kill him.

16. Which when Paul's sisters son had heard, of their lying in wait, he came and entered into the castle and told Paul.

17. And Paul calling to him one of the Centurions, said, Bring this young man to the Tribune, for he hath something to tell him.

¶Such prudent evasions from danger are lawful, which St. Chrysostom calleth (specially in this Apostle) the wisdom of the serpent, as otherwise in his teaching and preaching and patience he used the simplicity of a dove.

¶Though God, who could not lie, had promised Paul that he should go to Rome: yet the Apostle omitted not human means to defend himself from his enemies and otherwise, neither said he as the Heretics called Predestinates, Let them do what they will, they cannot hurt me, for I am predestinate to go to Rome. See his doings and sayings to save himself, in the

18. And he taking him brought him to the Tribune, and said, The Prisoner Paul desired me to bring this young man unto thee, having something to say to thee. chap. following.

19. And the Tribune taking him by the hand, went aside with him apart, and asked him, What is it that thou hast to tell me?

20. And he said, The Jews have agreed to desire thee, that tomorrow thou wilt bring forth Paul into the Council, as though they meant to inquire some more certainty touching him. ° See the courtesy and equity of Heathen Officers toward their prisoners, to save them from all injury and villainy.

21. But do not thou credit them, for there lie in wait for him more then forty men of them, which have vowed neither to eat nor to drink, till they kill him: and they are now ready, expecting they promise.

22. The Tribune therefore dismissed the young man, commanding that he should speak to no man that he had notified these things unto him.

23. And calling two Centurions, he said to them, Make ready two hundred soldiers, to go as far as Caesarea, and seventy horsemen, and lances two hundred, from the third hour of the night:

24. And prepare beats, that setting Paul on, they might bring him safe to Felix the President

25. (For he feared lest perhaps the Jews might take him away, and kill him, and himself afterward should sustain reproach, as though he would have taken money)

26. Writing a letter containing this much. **Claudius Lysias to the most excellent President Felix, greeting.**

27. This man being apprehended of the Jews, and ready to be killed of them, I coming in with the band delivered him, understanding that he is a Roman:

28. And meaning to know the cause that they objected unto him, I brought him down into their Council.

29. Whom I found to be accused concerning questions of their law: but having no crime worthy of death or of bands.

30. And when it was told me of ambushments that they had prepared against him, I sent him to thee, signifying also to the accusers, to speak before thee. Fare well.

31. And the soldiers according as it was commanded them, taking Paul, brought him by night to Antipatris.

32. And the next day fending away the horsemen to go with him, they returned to the castle.

33. Who when they were come to Caesarea, and had delivered the letter to the President, they did set Paul also before him.

34. And when he had read, and had asked of what province he was: and understanding that of Cilicia:

35. I will hear thee, said he, when thy accusers are come. And he commanded him to be kept in Herod's palace.

ANNOTATIONS

Chapter 23

Cypr: 65.69 nu. 3. 5. *I knew not.*] *Our Lord* (saith St. Cyprian) *in the Gospel, when it was said to him, Answerest thou the high Priest so? teaching that the honor of Priesthood must be kept, said nothing to the high Priest, but only purging his innocency, said, If I have spoken evil, bear witness of evil: but if well, why smitest thou me? Also the blessed Apostle when it was said to him, Doest thou assail the high Priest so with ill words? spake not any thing contumilously against the Priest, whereas he might have put forth himself stoutly against them which had both crucified our Lord, and which had now also lost their God and Christ, Temple and Priesthood. But though in false and spoiled Priests, and considering the very bare shadow of the name of Priests, he said, I now not brethren that he was high Priest.* By which words of the Apostle, either it may be thought he knew not indeed that he was in that function, because he had not been of long time in those parts: or else that he so said in respect of the abrogation of the high Priesthood of the Jews, whereby he knew this man not to be truly any Priest, as also because at this time they came not orderly to it by succession of Aaron and Law of Moses, but by the Roman Emperor's favor, as is said before. thou (as it is lawful in such a case) the less to irritate them, he frameth his speech so as they might not take occasion of further accusation against him.

The honor of Priesthood.

See Annot. John 11:51

8. *The Sadducees.*] This was the worst Heresy among the Jews, denying that there be any Angels, or spirits, the Resurrection also of the bodies: and consequently (as it may very well be gathered by the book of the Machabees) they denied prayer for the dead. For to offer or pray for the

The Sadducees (as it seemeth) denied prayer for the dead.

dead, and to think rightly and religiously of the Resurrection, are made there sequels one of another. Of this sect of Sadducees was (As Eusebius writeth *li. 3 c. 33 Ec. hist.*) 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 judgment, the Christian Priesthood being then established. 2 Mac. 13:43

Unlawful oaths and vows must not be kept.

12. *Vowed themselves.*] Such vows, oaths, or execrations as this, bind no man before God, yea they must in no wise be observed. It is a great offense either to vow voluntarily, or to take any such thing upon a man, of fear or by commandment. For example, if thou have rashly by promise, vow, or oath, appointed to be revenged upon any man, thou bindest not thyself thereby, neither must thou keep thy promise. If thou be put to an oath to accuse Catholics for serving God as they ought to do, or to utter any innocent man to God's enemies and his, thou oughtest first to refuse such unlawful oaths: but if thou have not constancy and courage so do to, yet know thou that such oaths bind not at all in conscience and Law of God, but may and must be broken under pain of damnation. For to make or take such vows or oaths, is one sin, and to keep them, is another far greater, as when Herod, to keep his oath, killed John Baptist. And such vows and oaths to God as these, are unlawful and must be broken: and not the vows of Chastity and Religion, as our new ministers teach by their words and words.

Matt. 14:9

CHAPTER 24

They prosecute him to Caesarea, bring with them an orator, who before the President Felix accuseth him. 10. He answereth, defending himself from the crimes they charged him with, but confessing his religion plainly. 22. The Judge perceiving his religion to be irreprehensible, yieldeth not to condemn him at their pleasure, 24. yea he oftentimes with his wife heareth his preaching, 27. but yet doth not his duty to deliver him out of prison.

AND after five days the high priest Ananias descended, with certain ancients and one Tertullus an orator, who went to the President against Paul.

¶Because Tertull* the Jews' orator called Christian religion the sect or (as it is there versed in the Greek) the heresy of the Nazarenes: St. Paul answereth and showeth that it is no heresy. And as for the word, *Sect*, in this place: it is in the Greek, *According to the way, which they call heresy*, as also Acts 9:2, 24:22. And therefore the word sect here is so taken. See Annot. c. 28:22.

2. And Paul being cited, Tertullus began to accuse, saying, Whereas we live in much peace by thee, and many things are corrected by thy providence:
3. We do always and in all places receive it, most excellent Felix, with all thanksgiving.
4. But lest I hinder thee any longer, I desire thee of thy clemency briefly to hear us.
5. We have found this man pestiferous, and raising seditions to all the Jews in the whole world, and author of the sedition of the sect of the Nazarenes,
6. Who also hath attempted to violate the temple, whom also being apprehended we would have judged according to our law.
7. But Lysias the Tribune coming in, with great force took him away out of our hands,
8. Commanding his accusers to come to thee, of whom thou mayest thyself judging, understand of all these things, whereof we accuse him.
9. And the Jews also added, saying that these things were so.

ετης αρεσεω
ς

10. But Paul answered, (the President making a sign unto him for to speak.)
Knowing that of many years thou art judge over this nation, I will with good courage answer for myself.
11. For thou mayest understand that it is not above twelve days to me, since I went up to adore in Jerusalem.
12. And neither in the temple did they find me disputing with any man, or causing concourse of the multitude, neither in the synagogues, nor in the city:
13. Neither can they prove unto thee the things whereof they now accuse me.
14. But this I confess to thee, that ^εaccording to the ^εsect, which they call heresy, I do so serve 'the father of my God', believing all things that are written in the Law and the Prophets:
15. Having hope in God, the which these also themselves expect, that there shall be a resurrection of the just and unjust.
16. In this myself also do study to have a conscience without offense toward God and toward men always.
17. And after many years *I came to bestow alms upon my nation, and oblations, and vows.
18. In the which they found me *purified in the temple: not with multitude nor with tumult.
19. But certain Jews of Asia, who ought to be present before thee and to accuse, if they had anything against me:
20. Or let these men themselves say, if they have found in me any iniquity,

ε
κατα την οδο
ν
the God of my fathers.

Romans 15:28
Acts 21:26

¶The Apostolic teaching was not only of special faith, but of justice, and chastity, and judgment, that is to say, of the terror of Hell and other God's judgments in the next life answerable to our deeds in this world. By which the hearers were induced to penance.

21. For as much as I stand in the Council, but of this one voice only that I cried standing among them, That * of the resurrection of the dead am I judged this day of you.

22. And Felix deferred them, knowing most certainly of this way, saying, When Lysias the Tribune is come down, I will hear you.

23. And he commanded the Centurion to keep him, and that he should have rest, neither to prohibit any of his to minister unto him.

24. And after some days, Felix coming with Drusilla his wife, which was a Jew, called Paul, and heard of him the faith that is in Christ JESUS.

25. And he disputing of justice and charity, and of the judgment to come, Felix being terrified, answered, For this time, go thy way: but in time convenient I will tend for thee.

26. Hoping also withal, that money would be given him of Paul, for the which cause also oftentimes sending for him, he spake with him.

27. But when two years were ended, Felix had a successor Portius Festus. And Felix being willing to show the Jews a pleasure, left Paul in prison.

Acts 23:6

How say Heretics then that such things make men hypocrites?

CHAPTER 25

After two years imprisoned the Jews continue their suit against him, soliciting the new President Festus, 6. first at Jerusalem, then at Caesarea: 9. where through the Jews partiality he is fain to appeal unto the Emperour: 15. and is in the mean time brought forth by Festus (giving him good testimony, notwithstanding the exclamations of the Jews against him) unto King Agrippa and his Queen Bernice.

FESTUS therefore when he was come into the province, after three days went up to Jerusalem from Caesarea.

2. And the chief priests, and principal men of the Jews went unto him against Paul: and they desired him,

3. Requesting favor against him, that he would command him to be brought to Jerusalem, laying wait for to kill him in the way.

4. But Festus answered, that Paul is in Caesarea: and that he would very shortly go thither.

5. They therefore, saith he, that are of ability among you, going down with me, if there be any crime in the man, let them accuse him.

6. And having tarried among them not above eight or ten days, he went down to Caesarea, and the next day he sat in the judgment seat: and he commanded Paul to be brought.

^c crimes as v. 27.

7. Who being brought, there stood about him the Jews that were come down from Jerusalem, objecting many and grievous ^ccauses which they could not prove,

8. Paul making answer, That neither against the law of the Jews, nor against the temple, nor against Caesar have I anything offended.

9. But Festus willing to show the Jews a pleasure, answering Paul, said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

10. And Paul said, At Caesars judgment seat do I stand, where I ought to be judged: The Jews I have not hurt, as thou very well knoweth.

11. For if I have hurt them, or done anything worthy of death, I refuse not to die. but if none of those things be, whereof these accuse me, no man can give me to them. ^vI appeal to Caesar.

12. Then Festus having conferred with the Council, answered, Hast thou appealed to Caesar? to Caesar shalt thou go.

13. And when certain days were passed, king Agrippa and Bernice came down to Caesarea to salute Festus.

14. And as they tarried there a good many days, Festus signified to the king, of Paul, saying, A certain person was left prisoner by Felix,

15. Concerning whom, when I was at Jerusalem, the chief priests and the ancients of the Jews came unto me, desiring condemnation against him.

16. to whom I answered, That it is not the Roman custom to yield up many man before that he which is accused have his accusers present and take place to make his answer for to clear himself of the crimes.

^vIf St. Paul both to save himself from death sought by the Jews, doubted not to cry for succour of the Roman laws, and to appeal to Caesar the Prince of the Romans not yet Christened: how much more may we call for aid of Christian Princes and their laws, for the punishment of Heretics, and for the Church's defense against them? St. Augustine ep. 50.

^vThis whom he termeth by contempt, one JESUS, hath now made all the Roman Emperors and Princes of the world to know him, and hath give the seat of the Caesars to his poor servants, Peter and his successors.

17. When they therefore were assembled hither, without any delay, the day following, sitting in the judgment seat, I commanded the man to be brought.
18. Of whom, when the accusers stood up, they brought no cause which I thought ill of:
19. But certain questions of their own superstition they had against him, and of ^vone JESUS deceased, whom Paul affirmed to live.
20. Doubting therefore of this kind of questions, I said, whether he would go to Jerusalem, and there be judged of these things.
21. But Paul appealing to be kept unto the knowledge of Augustus, I commanded him to be kept, till I send him to Caesar. And Agrippa said to Festus, Myself also would hear the man.
22. Tomorrow, said he, thou shalt hear him.
23. And the next day when Agrippa and Bernice were come with great pomp, and had entered into the hall of audience with the Tribunes and principal men of the city, at Festus commandment Paul was brought.
24. And Festus saith, King Agrippa, and all ye men that are present together with us, you see this man, concerning whom all the multitude of the Jews called upon me at Jerusalem, requesting and crying out that he ought not to live any longer.
25. Yet have I found nothing that he hath committed worthy of death. But for as much as he himself appealed to Augustus, I have determined to send him.
26. Of whom what to write for certainty to my lord, I have not. For the which cause I have brought him forth to you, and especially to thee, king Agrippa, that examination being made, I may have what to write.
27. For it seemeth to me without reason, to send a prisoner, and not to signify ^chis causes.

^c τας κατ
αυτου αιτιας

CHAPTER 26

In that honorable audience being permitted to speak, 2. he declareth to the king what he first was, 12. and how miraculously he was converted, 19. and that he hath preached since, as he was commanded from heaven, and as the Prophets had foretold of Christ. 24. Which strange tale Festus the heathen President hearing, saith that he is mad. 25. But he answereth, and exhorteth them all to be Christians as he is. 30. They finally pronounce that he might be set at liberty, but only for his appeals.

BUT Agrippa said to Paul, Thou art permitted to speak for thyself. Then Paul stretching forth his hand, began to make answer.

2. Touching all things whereof I am accused of the Jews, king Agrippa, I account myself happy for that I am to defend myself this day before thee,
3. Especially whereas thou knowest all things that are among the Jews, customs and questions: for the which cause I beseech thee, hear me patiently.
4. And my life truly from my youth, which was from the beginning in my nation in Jerusalem, all the Jews do know:
5. Knowing me before from the beginning (if they will give testimony) that according to the most sure ^csect of our religion I lived a Pharisee.
6. And now for the hope of the promise that was made of God to our fathers, do I stand subject to judgment.
7. ^bThe which, our twelve tribes ^cserving night and day, hope to come unto. Of the which hope, O king, I am accused of the Jews.
8. What incredible thing is it judged with you, if God raise the dead?
9. And myself truly had thought that I ought to do against the name of JESUS of Nazareth many contrary things.
10. Which also ^{*}I did at Jerusalem, and many of the saints did I shut up in prisons, having received authority of the chief priests: and when they were put to death, I brought the sentence.
11. ^cAnd through out all the synagogues often times punishing them, I compelled them to blaspheme: and yet more made against them, I persecuted them even unto foreign cities.
12. Among which things whiles ^{*}I went to Damascus with authority and permission of the chief priests,

^c αιρεσιν

^bin qua
^c λατρευον

Acts 8:3

^c detuli
sententim
Acts 9:3

13. At midday, in the way, I saw (O king) from heaven a light to have shined round about me and them that were in company with me, above the brightness of the sun.

14. And when all we were fallen down on the ground, I heard a voice speaking to me in the Hebrew tongue: Saul, Saul, why persecutest thou me? It is hard for thee to kick against the prick.

15. And I said, Who art thou Lord? And our Lord answered, I am JESUS whom thou doest persecute.

16. But rise up and stand upon thy feet: for to this end have I appeared to thee, that I may ordain thee a minister and witness of those things which thou hast seen, and of those things wherein I will appear to thee,

17. Delivering thee out of the peoples and nations unto the which now I send thee,

18. To open their eyes, that they may be converted from darkness to light, and from the power of Satan to God, that they may receive remission of sins and lot among the saints by the faith that is in me.

19. Whereupon, king Agrippa, I was not incredulous to the heavenly vision:

Acts 9:20

20. But to them first that are at Damascus, and at Jerusalem, and unto all the country of Jewry, and to the Gentiles *did I preach that they should vdo penance, and turn to God, doing works worthy of penance.

vPenance often inculcated, and works agreeable to the same.

Acts 21:30

21. For this cause the Jews, when I was in the *temple, apprehending me, attempted meaning to kill me.

22. But aided by the help of God, I stand until this day, testifying to small and to great, saying nothing beside those things which the Prophets did speak should come to pass, and Moses,

23. If CHRIST were passable, if the first of the resurrection from the dead, he were to show light to the people and to the Gentiles.

24. As he spoke these things and made his answer, Festus with a loud voice said, Thou art made, Paul: much learning turneth thee to madness.

25. And Paul said, I am not mad, most excellent Festus: but I speak words of verity and sobriety.

26. For the king knoweth of these things, to whom also I speak constantly. for I think none of these things to be unknown to him. For neither was any of these things done in a corner.

27. Believest thou the prophets, king Agrippa? I know that thou believest.

28. And Agrippa said to Paul: A little thou persuadest me to become a CHRISTIAN.

29. And Paul said, I will of God, both in little, and in much, not only thee, but also all that hear this day, to become such as I am also, except these bands.

30. And the king rose up, and the President, and Bernice, and they that sat by them.

31. And going aside, they spake among themselves, saying, That this man hath done nothing worthy of death or bands.

32. And Agrippa said to Festus, This man might be released, if he had not appealed to Caesar.

CHAPTER 27

What a dangerous navigation he had towards Rome: and that by his prediction and counsel the ship might have been saved. And for his sake (as God also revealed to him before) all the company was preserved, being 276 persons.

AND after it was decreed that he should sail into Italy, and that Paul with other prisoners should be delivered to a Centurion named Julius, of the band Augusta,
2. We going up into a ship of Adrumetum, beginning to sail about the places of Asia, loosed from the land, Aristarchus the Macedonian of Thessalonica continuing with us.

3. And the day following we came to Sidon. And Julius entreating Paul courteously, permitted him to go to his friends, and to take care of himself.

4. And when we had loosed there, we sailed under Cyprus: because the winds were contrary.

5. And sailing the sea of Cilicia and Pamphilia, we came to 'Lystra', which is in Lycia: *Myra*

6. And there the Centurion sending a ship of Alexandria sailing into Italy, removed us into it.

7. And whereas many days we sailed slowly, and were scarce come over against Gnidus, the wind hindering us, we sailed near Crete by Salmone:

8. And with much ado sailing by it, we came into a certain place that is called Good Havens, nigh to the which was a city Thalassa.

9. And when much time was spent, and whereas now it was not safe sailing, because the fast now was past, Paul comforted them,

10. Saying to them, Ye men, I see that the sailing beginneth to be with hurt and much damage not only of the lading and the ship, but also of our lives.

11. But the Centurion believed the governor and master of the ship, more then those things which were said of Paul.

12. And whereas it was not a commodious haven to winter in, very many taking counsel appointed to sail thence, if by any means they might coming to Phoenice, winter there, a haven of Crete looking toward the °Africa and the Chore.

13. And the south wind blowing, they thinking that they had obtained their purpose, when they had parted from Asson, sailed along by Crete. ° names of winds.

14. But not long after, a tempestuous wind that is called Euroaquilo, drove against it.

15. And when the ship was caught and could not make way against the wind, giving up the ship to the winds, we were driven.

16. And running upon a certain island, that is called °Cauda, we could scarce get the cock boat.

17. Which being taken up, they used helps, girding the ship, and fearing lest they should fall into the °Syrte, letting down the vessel, so were they carried. ° a place of quicksands.

18. And when we were mightily tossed with the tempest, the next day they cast forth,

19. And the third day with their own hands they threw forth the tacklings of the ship.

20. And neither sun, nor stars appearing for many days, and no small storm being toward, all hope was now taken away of our saving.

21. And when there had been long fasting, then Paul standing in the midst of them, said, You should in deed, O ye men, have heard me, and not have parted from Crete, and have gained this hurt and loss.

22. And now I exhort you to be of good cheer. for there shall be no loss of any soul among you, but of the ship.

23. For an Angel of the God whose I am, and °whom I serve, stood by me this night, ° ω λατρευω

24. Saying, Fear not Paul, thou must appear before Caesar: and behold God hath °given thee all that sail with the..

25. For the which cause be of good cheer ye men: for I believe God, that it shall so be, as it hath been said to me.

26. And we must come unto a certain island.

27. But after the fourteenth night was come on us, as we were sailing in Adtia about midnight, the shipmen deemed that there appeared some country to them.

28. Who also sounding, found twenty fathoms: and being parted a little from thence, they found fifteen fathoms.

29. And fearing lest we should fall into rough places, casting out of the stern four anchors, they wished that day were come.

30. But as the shipmen fought to flee out of the ship, having let down the cock boat into the sea, pretending as if they were about to cast out anchors out of the fore part of the ship.

31. Paul said to the Centurion and to the soldiers, Unless these tarry in the ship, you can not be saved.

32. Then the soldiers cut off the ropes of the cock boat: and suffered it to fall away.

33. And when it began to be light, Paul desired all to take meat, saying, This day is the fourteenth day that you expect and remain fasting, taking nothing.

34. For the which cause I desire you to take meat for your health sake: for there shall not an heat of the head perish off any of you.

¶It may signify the Jewish fast of the seventh month September, after which the navigation was perilous, winter approaching.

° Greek –
Cauda.

¶Paul (saith St. Jerome) had so many souls in the ship given him, that is, so many men saved for his sake: and after he is with Christ, shall he shut his mouth, and not be able once to speak for them that have believed in his Gospel? Hier. adv. Vigil. Whereby he proveth that if God do much for the merits of Saints in this life, much more at their intercession and prayer in heaven.

35. And when he had said these things, taking bread, he gave thanks to God in the sight of them all: and when he had broken it, he began to eat.
36. And being all made of better cheer, they also took meat.
37. And we were in all in the ship, souls two hundred seventy five.
38. And being filled with meat, they lightened the ship, casting the wheat into the sea.
39. And when day was come, they knew not the land: but they spied a certain creek that had a shore, into the which they minded, if they could, to cast a land the ship.
40. And when they had taken up the anchors, they committed themselves to the sea, loosing withal the rudder bands: and hoisting up the main sail according as the wind blew, they went on toward the shore.
41. And when we were fallen into a place between two seas, they graveled the ship: and the fore part truly sticking fast remained unmoveable: but the hinder part was broken by the violence of the sea.
42. And the counsel of the soldiers was, that they should kill the prisoners: lest any swimming out, might run away.
43. But the Centurion willing to save Paul, forbade it to be done: and he commanded them that could swim, to cat out themselves first, and escape, and go forth to land:
44. And the rest, some they carried on boards, and some upon those things that were of the ship. And so it came to pass, that all the souls escaped to land.

ANNOTATIONS

Chapter 27

21. *An Angel.*] St. Paul had many visions, specially to assure him that he should go to Rome and stand before Caesar, our Lord himself before (23:11) appearing to him, and here an Angel, for that purpose. Whereby we plainly see the special providence of God toward that See, where his two principal Apostles were designed to preach, plant the faith, live, die, be buried, and honored till the worlds end.

31. *Unless these tarry.*] When God revealeth to us anything, or assureth us of any event to come, he dischargeth us not thereby of our requisite endeavors and labors for achieving the same, not executing ordinarily his designments towards men otherwise than by their own free will and actions. St. Paul said not here, Let us do what we list: work we or sit we still, whether the mariners go out or tarry within, we are all sure to be saved, for so God hath revealed to me, and he cannot lie, neither can it fall otherwise. But contrariwise saith he, If these mariners leave the ship, you cannot be saved. So say all true Catholic preachers to Christian people, What providence, predestination, or foresight so ever God have of your salvation, you are not thereby constrained any way, you have free will still, and cannot be saved (though you be predestinate) except you keep God's commandments, repent of our sins, believe, live and die well. And if it were revealed to any man, that he were one of God's elect, and that he should finally die in grace and be saved, yet he were bound to work his salvation with fear and trembling, as *St. Paul both did, and taught, lest he become reprobate: no less than the same Apostle here and his fellows, though they had their life promised to them of God, yet were bound to labor and use all possible diligence that they might not be drowned.

1 Cor. 9:27
Philip. 2:12

God's providence to the See of ROME.

God's predestination and appointment taketh not away mans free will and endeavors.

∨This island (now Malta) is the seat of the Knights of Rhodes¹⁴, the inhabitants whereof have a special devotion to St. Paul: to whom both the chief both the chief Church (being the Bishop's Seat) is dedicated, and the whole Island (as they count it) consecrated.

CHAPTER 28

After their shipwreck having wintered in the island (now named Malta) where many miracles were wrought by Paul, the take ship again, and so by Sicily they came to Puteoli in Italy, the Christian Romans coming a great way to meet him, to his great joy. 16. Finally being come to Rome, in his lodging he declareth to the Jews his cause, 25. and on a day appointed preacheth JESUS unto them. 25. And seeing their incredulity, he showeth how it was foretold by Esay: 28. but that the Gentiles will not be incredulous. 30. To whom he then preacheth two whole years without prohibition.

¹⁴The Knights of Malta were defeated by Napoleon, moved to Russia under Emperor Paul I and then to the United States in 1908. The Order is headquartered in Somerset, New Jersey. The Grand Chencellor's email is: lam@mindpulse.com

Where the people show yet to strangers, his prison and other memories of his miracles.

AND when we had escaped, then we knew that the land was called Mitylene. But the Barbarians showed us no small courtesy.

Melita

2. For kindling a fire they refreshed us all, because of the imminent rain and the cold.

3. And when Paul had gathered together some number of sticks, and had laid them on the fire, a viper issuing out of the heat, invaded his hand.

4. But as the Barbarians saw the beast hanging on his hand, they said one to another, Undoubtedly this man is a murderer, who being escaped out of the sea, ^cVengeance doth not suffer him to live.

^c η δικη

5. And he indeed shaking off the beast into the fire, suffered no harm.

6. But they supposed that he should be turned into a swelling, and that he would suddenly fall and die. But expecting long and seeing that there was no harm done on him, being changed they said, that he was a God.

7. And in those places were lands of the prince of the isle, named Publius, who receiving us, for three days entreated us courteously.

8. And it chanced that the father of Publius lay vexed with fevers and the bloody flux. Unto whom Paul entered: and when he had prayed, and imposed hands on him, he healed him.

9. Which being done, all in the isle also that had infirmities, came, and were cured.

10. Who also honored us with many honors, and when we were sailing away, laded us with necessaries.

11. And after three months, we sailed in a ship of Alexandria, that had wintered in the island, whose sign was the Castors.

12. And when we were come to Syracuse, we tarried there three days.

13. Thence compassing by the shore, we came to Rhegium: and after one day the South wind blowing,

14. We came to Puteoli, where finding brethren, we were desired to tarry with them seven days: and so we came to Rome.

15. And from thence, when the brethren had heard, they came to meet us unto, Apis-forum and the Three taverns. Whom when Paul had seen, giving thanks to God, he took courage.

16. And when we were come to Rome, Paul was permitted to remain to himself with a soldier that kept him.

17. And after the third day he called together the chief of the Jews. And when they were assembled, he said to them, Men brethren, I doing nothing against the people, or the custom of the fathers, was delivered prisoner from Jerusalem into the hands of the Romans,

18. Who when they had examined me, would have released me, for that there was no cause of death in me.

19. But the Jews contradicting it, I was compelled to appeal unto Caesar, not as having anything to accuse my nation.

20. For this cause therefore I desired to see you and to speak to you. for, because of the hope of Israel, am I compassed with this chain.

21. But they said, to him, We neither received letters concerning thee from Jewry, neither did any of the brethren that came hither, report or speak any evil of thee.

22. But we desire of thee to hear what thou thinkest: for concerning this ^csect, it is known to us that it is gainsaid everywhere.

^c αιρεσεως

23. And when they had appointed him a day, they came to him unto his lodging very many: to whom he expounded, and testifying the kingdom of God, and using persuasion to them of JESUS out of the law of Moses and the Prophets, from morning until evening.

24. And certain believed those things that were said: but certain believed not.

25. And whereas they did not agree among themselves, they departed, Paul saying one word: That well did the Holy Ghost speak by Esay the prophet to our fathers,

26. Saying, ***Go to this people, and say to them, With the ear you shall hear, and shall not understand: and seeing you shall see, and shall not perceive.***

Esa. 6:9
Matt. 13:14
Mark 4:11
Luke 8:10
John 12:40
Romans 11:8

27. ***For the heart of this people is waxen gross, and with their ears have they heavily heard, and their eyes they have shut: lest perhaps they may see with their eyes, and hear with their ears: and understand with their heard, and be converted, and I heal them.***

28. Be it known therefore to you, that this Salvation of God is sent to the Gentiles, and they will hear.
 29. And when he had said these things, the Jews went out from him, having much questioning among themselves.
 30. And he tarried full two years in his hired lodging: and he received all that came into him,
 31. Preaching the kingdom of God, and teaching the things that concern our Lord JESUS CHRIST with all confidence, without prohibitions.

¶Here also (as Matt. 13) it is plain that they would not see, not hear, and that their execration is to be attributed to themselves and not to God. *See annot. John 11:44.*

ANNOTATIONS
 Chapter 28

*Tho. Fazellus
 de rebus
 Siculis decad,
 1 li. c. 1.*

4 Kgs. 3:19

5. *Shaking off the beast.*] The promise of Christ (*Mark 16*) that venomous serpents should not hurt them that believe is fulfilled not in all believers, but in such as had the gift of miracles as St. Paul had. Whom here a viper by nature so venomous that the people thought he should have died out of hand, did no whit annoy: he extinguishing by the power of Christ all the poison of the beast. Yea and * (as the Christian people there till this day believe) by St. Paul's prayers the island was delivered forever from all such venomous serpents, in so much that children there play with scorpions ever since that time, and Pilgrims daily carry with them pieces of stone out of the place where St. Paul abode, by which they affirm that they heal them which in other countries adjoining are bitten of scorpions, the medicine therefore being called, *St. Paul's grace*. The Heretics that know not the power of God, nor the miraculous virtues given to his Saints, marvel and blaspheme, when they hear such things as be proper to certain countries, attributed sometimes to God's miracles done by his Saints: as though that were not possible, or were not as much to God's honor, and more, than things proceeding only of natural causes. Such profane men would not have attributed the wholesomeness of the waters of Jericho to Eliseus his virtue and miracles, amending them by casting salt into them, if the Scripture had not expressly testified the same. It is the part of all faithful men to refer such things to God, when any just occasion is given thereunto, rather than to nature: though the incredulous do always contrary, for fear of superstition and dishonoring God. As though this escape of drowning might better and more to God's glory, be referred to chance and the mariners industry, than to St. Paul's prayers and extraordinary working.

Malta hath St. Paul's blessing and grace until this day.

God's miraculous virtue in certain countries and creatures, by his Saints.

20. *Chain.*] I would wish now (saith St. Chrysostom) to be for a time in the place where these chains remain, and to see the fetters which Devils fear, and Angels reverence. *homil. 5 ad populum Antiochenum*. See also St. Gregory *lib. 3 epistol. 30.* of the miracles done by St. Paul's chains, and that he sendeth to the Empress Constantia some dust therefore filed off, for a great relic and holy gift.

St. Paul's chains honored.

22. *Concerning this sect.*] The Heretics of all sorts comfort themselves much, when they find here or elsewhere the Christian faith called of the Jews or incredulous persons, a Sect or an Heresy, and sometimes in contempt of Christ's person the Master of the same, the Sect of the Nazarenes: as though the Church of God might as well err in naming their doctrine Heresy, as the Jews and Pagans might and did miss in condemning Christian religion for an Heresy. Or as though the Protestants doctrine were as well proved and tried to be no Heresy, by the Prophets and other Scriptures, miracles, and consent of all Nations and ages, as Christ's blessed doctrine is. Whereas in deed the Protestants doctrine is evidently convinced to be heretical, by the same arguments that Christ's religion is proved to be the only true doctrine of salvation, and not an heresy. And whosoever can deduce the Christian faith from Adam to this day, through out all the Fathers, Patriarchs, Prophets, Priests, Apostles, and Bishops, by descent and succession of all laws and states of true worshippers and believers (which is the only or special way to prove that the Christian faith is no heresy) he shall by the same means all at once prove the Protestants doctrine to be an heresy and a false sect. That the Jews therefore and ill men in all places contradicted the Christian religion, calling it an Heresy, or a Sect, as though it had a beginning of some certain Sect Master other than God himself, they were deceived: and the Church of God nevertheless calling the Protestants doctrine Heresy in the worst part that can be, and in the worst sort that ever was, doth right and most justly.

The name of Sect is well given to all Heresies, thought he Christian religion at the first was falsely so called.

The end of the Acts of the Apostles.

Whereunto we join for the readers behalf, two Tables of the two chief Apostles, and a note of the rest, as an abridgment of the said book, and a supply of some things not there mentioned.

THE SUM OF THE ACTS OF THE APOSTLES,

CONTAINING SPECIALLY THE EXPLOITS OF
THE TWO PRINCIPAL APOSTLES,
SS. PETER AND PAUL,

in such order of times and years of the Emperors, and from Christ's Nativity, and Ascension, as they were done: so far as by holy Scriptures or Ecclesiastical writers may be gathered. Wherein though it be not possible to set down the precise and undoubted time or year of everything, because neither St. Luke nor others do note particularly and orderly the moments of every action of the said Apostles: yet we follow the most probable and plain plan that we find in holy Scripture and ancient writers. Whereby the studious reader may easily discover the folly of the Protestants, that can find no time when *Peter might possibly come to Rome, be Bishop, and die there: diverse things in St. Paul's acts being no less hard to reconcile to the course of St. Luke's narration, than anything touching the history of St. Peter, namely his three years preaching in Arabia: all which must needs be true, whether we hit the very just time or no, and how soever authors differ about the same.

See the annotation
Romans 16:25; Gal. 1.

A TABLE OF SAINT PETER

Tiberius	Nativity	Ascension	St. Peter Within The Book of Acts
18	34	1	<p>PETER causeth the Disciples to proceed to the election of another Apostle in Judas' room. Acts 1.</p> <p>Receiving with the rest the gifts of the Holy Ghost on Whitsunday, he made the first Sermon, and converted 3,000. Acts 2.</p> <p>He cureth one born lame, preacheth Christ and penance to the Jews: so that 5,000 believed. Acts 3 and 4.</p> <p>He is imprisoned, released again, threatened and commanded to preach no more: but he with John answereth, that they must obey God more than man. Acts 4.</p> <p>He striketh to death with a word, Ananias and Saphira, for sacrilege. Acts 5.</p> <p>He is sent with John to Samaria, to confirm the newly baptized, where he reproveth Simon Magus. Acts 8.</p>
19	35	1	<p>He healeth Aeneas at Lydda, and raiseth Tabitha from death at Joppa. Acts 9.</p> <p>He is warned and taught by a vision, to preach to Cornelius a Gentile. Acts 10. He defendeth his receiving of the Gentiles Acts 11. and recordeth (Acts 13) that God called the first Gentiles by his ministry, so that Paul's first preaching to them, and his going to Arabia, must be after this. See St. Chrys. in Act. ho. 23, Euseb. li. 2 c. 3.</p>
20	35	3	<p>He continueth preaching in diverse parts of Jewry and the provinces adjoining. About two years after this, St. Paul visiteth him at Jerusalem. Gal. 1.</p> <p>He preaching in Syria and the Provinces of Asia minor, Bithynia, Pontus, Galatia, Cappodocia, ordaining Bishops and Priests in diverse places. 1 Pet. 1, Nicepho. li. 2 c. 35. Platina in Petro.</p>
23	39	21	<p>He goeth to Antioch, preaching there, and making that his Seat, yet not remaining there continually, but for the affairs of the Church, departing thence, sometime to Jerusalem, sometime to other places. Hiero. in Catalogo. Ignat. ad Magnesianos.</p> <p>At Jerusalem he is cast into prison after the putting of St. James to death, by the commandment of Herod. He is prayed for by the whole Church, and delivered out of prison by an Angel. Acts 12.</p>

Tiberius	Nativity	Ascension	St. Peter Within The Book of Acts
Claudius 2	44	11	<p>Avoiding the fury of Herod, he leaveth Jewry again. He appointeth Euodius Bishop in Antioch. Euseb. in Cron. & li. 3 c. 14 Suidu, Ignat. ad Antiochen. And passing by Corinth, HE CAME TO ROME, to convince Simon Magus. Hiero. in Catologo, Euseb. li. 2 c. 12. 13. 24., Concil. to. 1.</p> <p>He approveth and declareth the Gospel of St. Mark to be Canonical. Hiero. in. Catalo., Euseb. li. 2 c. 14.</p> <p>Having founded the Church at Rome, and planted his Apostolical Seat there, afterward absent from the city (either expelled thence with other Jews, Cornel. Tacit. in Claudio: or rather according to the office of his Apostleship) leaving it for a time, he visited other Churches, and came to Jerusalem again, using both in his absence and presence, Linus and Cletus for his coadjutors. To. 2 Concil. pag. 658., Epiph. to. 2. Heres. 27.</p>
9	51	18	<p>He holdeth the first Council. Acts 15. He is reprehended at Antioch by St. Paul. Gal. 1. except that difference fell before the Council, as some think. Augustine. ep. 19.</p> <p>He returneth to Rome again, the Roman faith by his diligence now made famous through the world. Romans 1 & 15., Theodoret. in 16. Romans. Thence he writeth his first epistle. 1 Pet. 5, Euseb. li. 2 c. 14., Hiero in Catalogo.</p> <p>He sendeth St. Mark to Alexandria, and others to plant the faith in diverse parts of the world. Grego. li. 5 ep. 60 & li. 6 ep. 37., Nicepho. li. 2. c. 35.</p> <p>He writeth his second epistle a little before his death, which Christ revealed to him to be at hand. 2 Pet. 1. He taketh order for his successor.</p>
Nero 14	70	37	<p>He was finally crucified at Rome. See the last Annot. John chap. 21.</p>

FOELIX ECCLESIA, cui totam doctrinam Apostoli cum suo sanguine prosuderunt: unti PETRUS Passioni Domini adaequatur, ubi PAULUS Ioannis (Baptistae) exitu coronatur. *Tertul. de Praescript.*

NON ita caelum splendescit, quando radios sol demittit, quemadmodum ROMANORUM URBS duas illas lampades ubique terrarum effundens. *Chris. in ep. Ro. hom. 32 in moral.*

*Hic nempe iam regnant duo
Apostolorum principes:
Alter verator Gentium,
Alter Cathidram possidens
Primam, recludit creditas
Aeternitatu ianuas.*

Merita Petri & Pauli propter eundem Passionis diem celebrius & solennites Roma commendat. *St. Augustine. de cons. Evang. li. 1 c. 10.*

THE TABLE OF ST. PAUL

Tiberius	Nativity	Ascension	St. Paul Within The Book of Acts
18	19	1	<p>Seven Deacons are elected and ordered by imposition of hands. Acts 4.</p> <p>Steven the principal of them maketh a blessed sermon, for which he was stoned to death, Saul (after Paul) consenting and aiding thereunto. Acts 7.</p>
19	15	2	<p>Saul by commission persecuteth. Acts 9.</p> <p>In his journey he is converted. Ibid.</p> <p>He goeth into Arabia and preacheth there. Gal. 1.</p>
22	38	5	<p>Paul returneth to Damascus, where being in danger he escapeth, let down in a basket by the wall. Acts 9.</p> <p>Thence he cometh to Jerusalem to see Peter. Gal. 1. Where being in danger of his life, the brethren convey him out of the city to Caesarea, and thence to Tarsus. Acts 9.</p> <p>He preacheth in the parts of Syria and Cilicia, Gal. 1, and at Antioch, where the Christians were first called by that name. Acts 11.</p> <p>He and Barnabas being severed from the rest of the Disciples by the appointment of the Holy Ghost, and after fasting and prayer, by imposition of hands consecrated Apostles and Bishops, they come to Cypress, where he converted the Proconsul. Acts 3.</p> <p>He preacheth in Lyconia, and at Lystra is almost stoned to death. He appointeth Priests in every Church, and returning by Pisidia, came again to Antioch whence they first departed. Acts 14.</p>
Claudius 9	52	18	<p>At Antioch and there about he remaineth (Acts 14) until the controversy touching the observation of Moses law. For resolution whereof he and Barnabas ascend to Jerusalem. Where they are appointed to bring the determination of the Council to Antioch. And from thence passing through Syria and Cilicia, they teach the Christians to observe the decrees of the Apostles and Ancients. Acts 15.</p> <p>Doing the same in the cities of Lyconia and others adjoining by a vision he is warned to pass over the sea, and to cometh into Macedonia, where he planteth the Gospel. Acts 16.</p> <p>Hence forward St. Luke pursueth St. Paul's' story, chapter by chapter, until his apprehension in Jerusalem, and arrival at Rome in this order.</p>

Tiberius	Nativity	Ascension	St. Paul Within The Book of Acts
			<p>He returneth from Macedonia by Thessalonica to Athens, where he converteth many, namely St. Denys Areopagita. Acts 17.</p> <p>From Athens he cometh to Corinth, where he remaineth 18 months. Acts 18. and having visited the Churches of Asia (Acts 19) he cometh back to Corinth Acts 20., and there sendeth for the Bishops and Ancients of Ephesus, and exhorteth them. Acts 20.</p> <p>Thence coming to Jerusalem he is taken, Acts 21: and from the Tribune Lysias delivered to Felix the Governor, Acts 23: and by him left to Festus, Acts 24, he appealeth to Caesar, Acts 25: and so is SENT TO ROME, Acts 27. where he arriveth. Acts 28.</p>
Nero 2	58	25	<p>At Rome he remaineth in free prison two years, Acts 28, and then is delivered, 2 Tim. 4.</p> <p>After his delivery he preached in sundry countries of the west, namely in Spain. Hiero. in Catalogo., Epiph. Hares. 27. Himself writeth that he purposed so to do. Ro. 15.</p> <p>In his Epistle to the Philippians (c. 1) he minded to visit the Churches of Asia, which also he did. Genebrard. in Chron.</p> <p>He writeth last of all, his second Epistle to Timothy a little before his death. 2 Tim. 4. being now the second time apprehended and in bands at Rome. Theodoret.</p>
14	70	37	<p>He was beheaded at Rome, the same day that Peter was crucified. St. Ambros. ser. 66,68., St. Maximus.</p>

OF THE OTHER APOSTLES

Cenebr. out of diverse authors.

Ruln. in expos. Symb.
Apost. Ambr. ser. 38.
Hiero. ep. 61 c. 9 advers.
erro. Io. Hieros.

THE Acts of the rest of the twelve Apostles be not much written of in this book: but as other Ecclesiastical writers do testify, they preached specially in these nations, as followeth, *Andrew in Achaia, John in Asia, Philip in Phrygia, James in Jewry, Bartholomew in Scythia, Thomas in India, Matthew in Ethiopia, Simon in Persia, Thaddeus in Mesopotamia, the other James to Spain, Matthias in Palestine.* So distributing themselves throughout the world, to gather one Catholic Church of all Nations, according as Christ gave them commission *Matt. 28:19:* and as it was prophesied of them before *Psal. 18. Their sound is gone forth into every country, and their words into the ends of the whole world.* But before they departed one from another (the time whereof is not certainly known) *all Twelve assembling together, and full of the Holy Ghost, each laying down his sentence, agreed upon twelve principal articles of the Christian faith, and appointed them for a rule to all believers: Which is therefore called and is THE APOSTLES CREED: *Not written in paper,* as the Scripture, *but from the Apostles delivered by tradition.* Ruff. & Hiero. locis citatis. Which, as of old (*Hiero. cont. Lucifer*) so at this day all solemnly profess in their Baptism, either by themselves or by others: and all that be of age and capacity, are bound to know and believe every article of the same. Which are these that follow.

THE APOSTLES CREED

or

SYMBOLUM APOSTOLORUM

1	I believe in God the Father, almighty, creator of heaven and earth.	7	From thence he shall come to judge the quick and the dead,
2	And in JESUS CHRIST, his only Son, our Lord,	8	I believe in the Holy Ghost,
3	Who was conceived by the Holy Ghost, born of the Virgin MARY,	9	The holy Catholic Church: the communion of Saints,
4	Suffered under Pontius Pilate, was crucified, dead, and buried: Descended into Hell.	10	Forgiveness of sins,
5	The third day he rose again from death,	11	Resurrection of the flesh,
6	Ascended into heaven: sitteth at the right hand of God the Father almighty,	12	Life everlasting. Amen.

The Argument of the Epistles in General

AFTER the Gospels, which is a story of Christ himself, and after the Acts of the Apostles, which is a story of Christ's Church: now follow the Epistles of the Apostles, which they wrote of such matters, as they had then occasion to write of. For being the founders and the 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 and Books against heresies, ever as they arose, and of all other Ecclesiastical matters, as they had occasion ministered unto them. Of which their doing the Apostles first gave here the example: as also St. Luke in the Acts of the Apostles, led the way to all the writers of the Ecclesiastical History after him. For although there be no comparison between them for authority, for as much as these are Canonical Scripture, and so are not any writings of their successors: yet the occasions and matters (as I have said) are alike.

Euseb. li. 2
Eccl. hist. c.
22.

Most of these Epistles are St. Paul's Epistles: the rest are called **Catholicae Eipistolae, the Epistles Catholic*. For St. Paul writeth not any Epistle to all (howbeit every one of them is for all the Churches) but some to particular Churches of the Gentiles, 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 Timothy, to Titus (who were Bishops among the Gentiles, to wit, of Ephesus, and of Crete) and to Philemon, and then one to the Hebrews, who were the Jews of Jerusalem and Jewry. But the Epistles of the other Apostles, that is, of St. James, St. Peter, St. John, and St. Jude, are not so instituted to any one Church or person (except St. John's two later short Epistles, which yet might not be separated from his first, because they were all of one Author) and therefore they are termed *Catholic*, that is, *universal*. For so writeth St. James: *To the twelve tribes that are in dispersion, greeting*. and St. Peter in his first Epistle, thus: *To the elect strangers of the dispersion of Pontus, Galatia, Cappodocia, Asia, and Bithynia*. in his second, thus: *To them that have obtained equal faith with us*. likewise St. Jude: *To them that are in God the Father beloved, and in Jesus Christ preserved, and called*. St. John's first is without title.

Now, for the occasions of their writing, whereby we shall perceive the matters or arguments that they handle: as must be remembered (as the Story of that time in the Acts of the Apostles doth at large declare) that the Church then beginning, was planted by the Apostles not only in the Jews, but also in the Gentiles: yea and specially in the Gentiles. Which thing offended the Jews many ways. For, they could not abide to see, so much as their own country to receive him for CHRIST, whom they had rejected and crucified: much less, to see them preach him to the Gentiles also, that offended even those Jews also, that believed him to be Christ. Howbeit such of them as were Catholics, and therefore not obstinate, were satisfied when they understood by the Apostles that it was God's pleasure, as Acts 11 we read. But others of them became heretics, and preached to the Christian Gentiles, that it was necessary for them to receive also the Jews religion. Of such we read Acts 15. *Unless you be circumcised, you cannot be saved*. And as these did so preach against the truth, so did the unchristened Jews not only themselves persecute, but also stir up the idolatrous Gentiles everywhere to persecute the Christians: by such obstinacy provoking God to reprobate their Nation: which yet they though impossible to be done, because they were the seed of Abraham, and were circumcised, and had received the Law by Moses. For such carnal respects they trusted in themselves, as though God and Christ were inseparably bound unto them: attributing also so much to their own works, (which they thought they did of themselves, being helped with the knowledge of their Law,) that they would not acknowledge the death of Christ to be necessary for their salvation: but looked for such a Christ, as should be like other princes of this world, and make them great men temporally.

Hereupon did St. Paul write his Epistles, to show both the vocation of the Gentiles, and the reprobation of the Jews. Moreover, to admonish both the Christian Gentiles, not to receive circumcision and other ceremonies of Moses Law, in no wise: and the Jews also, not to put their trust in the same, but rather to understand, that now, Christ being come, they must cease. Again, to show the necessity of Christ's coming and of his death: that without it neither the Gentiles could be saved: no nor the Jews, by no works that they could do of

themselves, although there were also helped by the Law, telling them what was good and what was bad: for so much as all were sinners, and therefore also impotent or infirm: and the Law could not take away sin, and infirmity, and give strength to fulfill that which it gave knowledge of. But this was God only able to do, and for Christ's sake only would he do it. Therefore it is necessary for all to believe in Christ, and to be made his members, being incorporate into his Body which is his Catholic Church. For so (although they never yet did good work, but all ill) they shall have remission of their sins, and new strength withal, to make them able to fulfill the commandments of God's Law. Yea and their works after this shall be so gracious in God's sight, that for them he will give them life everlasting. This is the necessity, this is also the fruit of Christian Religion. And therefore he exhorteth all, both Gentiles and Jews, as to receive it humbly, so also to persevere in it constantly unto the end, against all seduction of heresy, and against all terror of persecution: and to walk all their time in good works, as now God hath made them able to do.

The same doctrine doth the Catholic Church teach unto this day most exactly: to wit, that no works of the unbelieving or unbaptized, whether they be Jews or Gentiles, can save them: no nor of any Heretic, or Schismatic, although he be baptized, because he is not a member of Christ: yea more than that, no work 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 sin, no work that he doth, is meritorious or able to save him.

This very same is St. Paul's doctrine: he denieth to the works of such as have not the Spirit of Christ, all virtue to justice or to save: neither requireth he a man to have had knowledge of the Law, or to have kept it aforetime, as though otherwise he might not be saved by Christ: but yet when he is Christened, he requireth of necessity, that he keep God's commandments, by avoiding of all sin, and doing good works: and to such a mans good works be attributeth as much virtue as any Catholic of this time.

Nevertheless there were certain at that time (as also all the Heretics of this our time)whom St. Peter termeth *unlearned and unstable*, who reading St. Paul's Epistles, did misconstrue his meaning, as though he required not good works no more after Baptism, than before Baptism: but held that only Faith did justify and save a man. Thereupon the other Apostles wrote their Epistles, as St. Augustine noteth in these words: *Therefore because this opinion (Ad salutem obtinendam sufficere Solam fidem, that only faith is sufficient to obtain salvation) was then risen: the other Apostolical Epistles, of Peter, John, James, Jude, do against it specially direct their intention: to avouch vehemently, fidem sine operibus nihil prodesse, that faith without works profiteth nothing. As also Paul himself did not define it to be quoniamliber fidem, qua in Deum creditur, whatsoever manner of faith, wherewith we believe in God, but that wholesome and express Evangelical faith, whose works proceed from love, and the faith (quoth he) that worketh by love. whereupon that faith, which some think to be sufficient to salvation, he so affirmeth to profit nothing, that he saith. If I should have all faith so that I could remove mountains, and have not charity, I am nothing.*

He therefore that will not err in this point, nor in any other, reading either St. Paul's Epistles, or the rest of the holy Scriptures, must stick fast to the doctrine of the Catholic Church, which Church St. Paul termeth *pillar and ground of the truth*: assuring himself that if anything there found to him as contrary hereunto, he faileth of the right sense: and bearing always in his mind the admonition of St. Peter saying: *As also our most dear brother Paul according to the wisdom given to him, hath written to you: as also in all his Epistles, speaking in them of these things, in the which are certain things hard to understand, which the unlearned and unstable deprave, as also the rest of the Scriptures, to their own perdition. You therefore brethren, foreknowing, take heed lest ye be led amiss by the error of the unwise, and fall away from your own steadfastness.*

The doctrine of the Catholic Church concerning good works.

St. Paul's doctrine concerning faith and good works.

2 Peter 3

Aug. de fide et oper. ca. 14.

Et. praef. psal. 31.

Gal. 5:6

1 Cor. 13:2

1 Tim. 3:15

2 Peter 3:15

THE TIME WHEN THE EPISTLE TO THE ROMANS WAS WRITTEN and the Argument thereof.

Gal. 2

The history of St. Paul, until he came to Rome, St. Luke in the Acts of the Apostles wrote exactly: and though without any mention of his Epistles, yet certain it is, that some of them he wrote before he came there, to wit, the two unto the Corinthians, and this to the Romans: and (as it seemeth) before them all, the Epistle to the Galatians. Wherein yet because he maketh mention of the fourteenth year after his conversion, it appeareth, that he preached so long without any writing.

And this order may thus briefly be gathered. First he preached to the Galatians. Acts 16 *and passing through Phrygia and the country of Galatia*. Whereof he maketh mention himself also, Gal. 1: *We evangelized to you.* and Gal. 4: *I evangelized to you heretofore.* After which the false Apostles came and persuaded them to receive Circumcision. Whereupon he saith Gal 1:1 *I marvel that thus so soon you are transferred from him that called you to the grace of Christ, unto another Gospel.* and wisheth therefore Gal 4: saying: *And I would I were with you now.* And accordingly he came unto them afterward, as we read Acts 18. *Walking in order through the country of Galatia and Phrygia, confirming all the Disciples.* At which time also it seemeth, that he took order with them about those contributions to help the need of the Christians in Jerusalem, whereof he speaketh 1 Cor. 16: *And concerning the collections that are made for the saints, as I have ordained to the Churches of Galatia, so do you also.* By which words also it is evident, that the Corinthians had not as then made their gathering. But when he wrote the Second to them (where in the 11th chapter he maketh mention of 14 years, not only after his Conversion, as to the Galatians, but also after his Rapt, which seemeth to have been when he was at Jerusalem, Acts 9, four years after his Conversion, *in a trance*, as he calleth it Acts 22:17.) then were they ready. For so he saith 2 Cor. 9: *For the which I do glory of you to the Macedonians: that also Achaia is ready from the year past.* howbeit it followeth therefore: *But I have sent the brethren, that (as I have said) you may be ready: lest when the Macedonians come with me, and find you unready, we be ashamed.* But when he wrote to the Romans, then was he now come to Corinth for the purpose, and had received their contribution, and was ready to go with it unto Jerusalem. For so he saith Rom. 15. *Now therefore I will go unto Jerusalem to minister to the saints. For Macedonia and Achaia have liked well to make some contribution upon the poor saints that are in Jerusalem.*

The argument of
the Epistle to the
Romans
*Eph. Haer.
41 Marcionis.
Aug. in
Expos. Incho.
Ep. Ad Rom.

^a 2 Cor. 5

^b Eph. 2

The works of the
Law.

So then, the Epistle to the Romans was not the first that he wrote. But yet it is ^{*} and always was set first, because of the primacy of that Church. For which cause also he handleth in it, such matters as pertained not to them alone, but to the universal Church, and specially to all the Gentiles: to wit, the very frame (as it were) of the Church of Christ. Tanquam enim ^apro ipso Domino legatione fungens, hoc est, pro ^blapide angulari, utrumque populum tam ex Iudaeis quam ex Gentibus connectit in Christo per vinculum gratia. so saith St. Augustine, giving us briefly the argument, in English thus: *As being a legate for our Lord himself, that is, for the corner stone, he knitteth together in Christ by the band of Grace, both peoples, as well of the Jews as of the Gentiles.* Showing, that neither of them had in their Gentility or Judaism any works to brag of, or to challenge to themselves justification or salvation thereby, but rather sins they had to be sorry for, and to humble themselves to the faith of Christ, that so they might have remission of them, and strength to do meritorious works afterward. in which sort, because the Gentiles did humble themselves, therefore had they found mercy, though they never knew of the Law of Moses. But the Jews, because they stood upon their own works, which they did by their own strength, with the knowledge of the Law (being therefore also called *the works of the Law*;) and so would not humble themselves to believe in Christ crucified, they missed of mercy, and became reprobate, excepting a few *Reliquiae* that God of his goodness had reserved to himself. Howbeit in the end, when the fullness of the Gentiles is come into the Church, then shall the fullness of the Jews also open their eyes,

acknowledge their error, and submit themselves to Christ and his Church, in like manner. In the meantime, those that have found the grace to be Christians, he exhorteth to perseverance (as it was specially needful in those times of persecutions) and to lead their whole life now after Baptism in good works: and to be careful of unity, bearing therefore one with another, both Jew and Gentile, all that they may, and giving no offense to them that are weak. Thus he disputeth, and thus exhorteth though the whole Epistle: though, if we will divide it by that which is principal in each part, we may say, that unto the 12th chapter is his disputation: and from thence to the end, his exhortation.

Rom. 1.
Rom. 16

Rom. 6
Rom. 16

Now, in these points of faith, and in all 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 renowned in the whole world. And your obedience is published into every place. I rejoice therefore in you.* And again: *you have obeyed from the heart unto that form of doctrine, which hath been delivered to you.* And thereupon again: *I desire you brethren, to mark them that make dissensions and scandals contrary to the doctrine which you have learned, and avoid them. For such do not serve Christ our Lord, but their own belly: and by sweet speeches and benedictions seduce the hearts of innocents.* Therefore to shun Luther and Calvin, and all their crews, we have just reason and good warrant. They make dissensions and scandals against the doctrine of the Roman Church. Let no man therefore be seduced by their sugared words.

THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS

CHAPTER 1

The Church readeth St. Paul's epistles at Matins from Sunday in Christmas unto Septuagesme.

The Epistle upon Christmas Eve.

⁹Faith must not be subject to sense, reason, arguing, or understanding, but must command and be obeyed in humility and implicitly.

⁹St. Augustine useth this place and the like against Heretics, which would draw the common Catholic faith of all nations, to some certain countries or corners of the world. *Aug. ep. 161.*

⁹He prayeth without intermission that omitteth no day certain times of prayer. *Aug. heres. 27.*

⁹The Romans were converted and taught by St. Peter before, therefore he useth that speech, to confirm them in their faith. Author *Com. apud Hierony. Theodoret. in 16 Rom. & Chrys.*

⁹He meaneth not God's own justice in himself, but that justice wherewith God endueth man when he justifieth him. *Aug. de Sp. & lit. c. 9.* Whereby you may gather the vanity of the heretical imputative justice.

The foundation of his Apostleship being laid, 8. he highly commendeth the Romans, and protesteth his affection towards them. And so coming to the matter, faith, our Christian Catholic doctrine (that teacheth all to believe) to be the way to salvation: 18. because the Gentiles (first of all could not be saved by their Philosophy, whereby they knew God, for so much as they did not serve him, but Idols: he therefore justly permitting them to fall into all kind of most damnable sin.

PAUL the servant of JESUS CHRIST, called to be an Apostle, *separated into the Gospel of God,

2. Which before he had promised by his Prophets in the holy Scriptures,
3. Of his son, (who was made to him of the seed of David according to the flesh,
4. Who was predestinate the son of God in power, according to the spirit of sanctification, by the resurrection of our Lord JESUS CHRIST from the dead,
5. By whom we have received grace and Apostleship ⁹for obedience to the faith ⁹in all Nations for the name of him,
6. Among whom are you also the called of JESUS CHRIST:)
7. To all that are at Rome the beloved of God, called to be saints. Grace to you and peace from God our father, and our Lord JESUS CHRIST.
8. First I give thanks to my God through JESUS CHRIST for all you, because your faith is renowned in the whole world.
9. For God is my witness, ⁹whom I serve in my spirit in the Gospel of his Son, that ⁹without intermission I make a memory of you always in my prayers,
10. Beseeching, if by any means I may sometime at the length have a prosperous journey by the will of God, to come unto you.
11. For I desire to see you, that I may impart unto you some spiritual grace, to ⁹confirm you:
12. That is to say, to be comforted together in you by that which is common to us both, your faith and mine.
13. And I will not have you ignorant (brethren) that I have often purposed to come unto you (and have been stayed hitherto) that I may have some fruit in you, as also in the other Gentiles.
14. To the Greeks and the Barbarians, to the wise and the unwise I am debtor.
15. For (as much as is in me) I am ready to evangelize to you also that are at Rome.
16. For I am not ashamed of the Gospel. For it is the power of God, unto salvation to everyone that believeth, to the Jew first and to the Greek.
17. For ⁹the justice of God is revealed by faith into faith: as it is written: **And the just liveth by faith.**
18. For the wrath of God from heaven is revealed, upon all impiety and injustice of those men that detain the verity of God in injustice:
19. Because, that of God which is known, is manifest in them. For God hath manifested it unto them.
20. For his invisible things, from the creation of the world are seen, being understood by those things that are made: his eternal power also and Disunity: so that they are inexcusable.
21. Because, whereas they knew God, they have not glorified him as God, or given thanks: but are become vain in their cogitations, and their foolish heart hath been darkened.

Acts 13:2

⁹εις υπακοη
⁹ πιστεως

⁹ ω λατρευω

Abac. 2:4

κελατρευσα
v

22. For, saying themselves to be wise, they became fools.
23. And they changed the glory of the incorruptible God, into a ^csimilitude of the image of a corruptible man, and of fowls and four footed beasts and of them that creep.
24. (For the which cause God hath delivered them up unto the desires of their heart, into uncleanness, for to abuse their own bodies among themselves ignominiously.)
25. Who have changed the verity of God into lying: and have worshipped and ^cserved the creature rather than the creator, who is blessed forever. Amen.
26. Therefore God ^vhath delivered them into passions of ignominy. For their women have changed the natural use, into that use which is contrary to nature.
27. And in like manner the men also, leaving the natural use of the woman, have burned in their desires one toward another, men upon men working turpitude, and the reward of their error (which they should) receiving in themselves.
28. And as they liked not to have God in knowledge: God delivered them up into a reprobate sense: to do those things that are not convenient:
29. Replenished with all iniquity, malice, fornication, avarice, wickedness, full of envy, murder, contention, guile, malignity, whisperers,
30. Detractors, odible to God, contumelious, proud, haughty, inventors of evil things, disobedient to parents,
31. Without affection, without fidelity, without mercy.
32. Who whereas they knew the justice of God, did not understand that they which do such things, are worthy of death: not only they that do them, but they also that consent to the doers.

^cLo these and the like are the Images or Idols so often condemned in the scriptures, and not the holy Images of Christ and his Saints.

^vEph. 4:19, he saith, *They have delivered or given up themselves to all uncleanness.* By which conference of scriptures we learn that the cause of their own sin and damnation, God of his justice permitting and leaving them to their own will, and so giving them up unto passions, etc.

ANNOTATIONS

Chapter 1

Epiph. hæres.
66

7. *Grace to you and peace.*] It is a kind of blessing rather than a profane salutation, proper to the Apostles, or greater virtue than the benedictions of the fathers in the Old Testament. The holy fathers of the Church seemed to abstain from it for their reverence to the Apostles. *The Manichees (*August. con. ep. funda. c. 5,6*) and other Heretics (as also these of our time) because they would be counted Apostles, often use it.

Apostolical salutation or blessing.

The same used by Heretics.

Luke 22

8. *Your faith renowned.*] The holy Doctors upon these words of the Apostle, and specially by our Masters promise *made to Peter, that his faith should not fail, give great testimony for the providence of God in the preservation of the Roman faith. St. Cyprian thus: ep. 55. nu. 6. *They are so bold to carry letters from profane Schismatics to the chair of Peter and the principal Church whence Priestly unity rose: not considering the Romans to be them whose faith (the Apostle being the commender) was praised, to whom misbelief cannot have access.* So St. Jerome Apolog. adv. Ruff. li. 3 c. 4. to. 2. *Know you, that the Roman faith commended by the Apostles mouth, will receive no such deceits, nor can be possibly changed, though and Angel taught otherwise, being sensed by St. Paul's authority.* Again ep. 63 ad Pammach. & Oceanum. c. 4. to. 2. *Whatsoever thou be that avoucest new sects, I pray thee have respect to the Roman ears, spare the faith which was praised by the Apostle's voice.*

The Roman faith highly commended.

It cannot fail, nor be corrupted.

Prooem. li. 2
Com. in ep.
ad. Gal.

And in another place: *Will ye know O Paula and Eustochium, how the Apostle hath noted every province with their proprieties? The faith of the people of Rome is praised. Where is there so great concourse to Churches and Martyrs sepulchres? Where soundeth Amen like thunder from heaven, or where are the temples (void of idols) so shaken as there? Note that the Romans have another faith than the rest of the Christian Churches, but that there is in them more devotion and simplicity of faith.* In another place the same holy Doctor signifieth that it is all one to say, the Roman faith, and the Catholic. *Apolog. 1 adv. Ruff. c. 1.* So doth St. Cyprian ep. 12. num. 1. *ad Antonianum:* and St. Ambrose *de obitu fratru. in med.* Whereupon, this word, *Roman,* is added to, *Catholic,* in many countries where Sects do abound, for the better distinction of believers from Heretics: which in all ages did hat and abhor the Roman faith and Church, as all malefactors do their Judges and correctors.

The Roman stamos, a token of greater faith and devotion.

The Catholic and Roman faith all one.

9. *Serve in spirit.*] Diverse Heretics when they hear that God is a spirit, and must be served and adored in spirit, imagine that he must be honored only inwardly, without ceremonies and good works: which you see is otherwise, for that the Apostle served God in spirit, by preaching the Gospel. To serve God then in spirit, is to serve him with faith, hop, and charity, and external works proceeding of them: as to serve him carnally, is, with works external, without the said internal virtues.

How God is served in spirit.

Prayer for conversion of souls.

9. *A memory of you.*] A great example of charity for all men, specially for Prelates and Pastors, not only to preach, but to pray continually for the conversion of people to Christ's faith: Which the Apostle did for them whom he never knew, in respect of God's honor only and the zeal of souls.

The Gospel is not only the written word.

15. *To evangelize.*] The Gospel is not only the life of our Saviour written by the four Evangelists, not only that which is written in the New Testament: but their whole course of preaching and teaching the faith. Which faith cometh ordinarily of preaching and hearing: and not of writing or reading. And therefore St. Paul thought not himself discharged by writing to the Romans, but his desire was to preach unto them: for that was the proper commission given to the Apostles, *to preach to all nations. The writing of the books of the Testament, is another part of God's providence, necessary for the Church in general; but not necessary for every man in particular: as to be taught and preached unto, is for everyone of age and understanding. And therefore St. Peter (who was the chief of the Commission) wrote little: many of them wrote nothing at all: and St. Paul that wrote most, wrote but little in comparison of his preaching: nor to any but such as were converted to the faith by preaching before.

The Apostles writing, and preaching, whether more necessary, and holy.

Matt. 28

The Catholic or Christian faith with good works justifieth, and without this faith no works whatsoever.

17. *Liveth by faith.*] In the 10th chapter to the Hebrews, he showeth by this place of the Prophet (Abacuc's that the just though he live here in peregrination, and seeth not presently nor enjoyeth the life everlasting promised to him, yet holdeth fast the hope thereof by faith. In this place he applieth the Prophets words further to this sense, That it is our faith, that is to say, the Catholic belief (saith St. Augustine *li. 3 cont. 2 ep. Pelag.*) *Which maketh a just man, and distinguisheth between the just and unjust,* and that by the law of faith and not by the law of works. Whereof it riseth, that the Jew, the Heathen Philosopher, and the Heretic, though they excelled in all works or moral virtues, could not yet be just: and a Catholic Christian man living but an ordinary honest life, either not sinning greatly, or supplying his faults by penance, is just. And this difference riseth by faith, not that faith can save any man without works, *For it is not a reprobate faith that we speak of,* (as the holy Doctor saith) *but that which worketh by charity,* and therefore remitteth sins and maketh one just. See St. Augustine's place.

Not only faith.

18. *Is revealed.*] By all the passage following you may see, that the gospel and Christ's law consisteth not only in preaching faith, (though that be the ground, and is first always to be done:) but to teach virtuous life and good works, and to denounce damnation to all them that commit deadly sins and repent not. And again we see that not only lack of faith is a sin, but all other acts done against God's commandments.

God is not the author of sin.

26. *Hath delivered them up.*] As he saith here, God delivered them up, so to the Ephesians (c. 4:19) he saith of the same persons and things, They delivered themselves up to all uncleanness. So that it is not meant here that God doth drive, force, or cause any man to sin, as diverse blasphemous Heretics do hold: but only that by his just judgment, for their own deserving, and for due punishment of their former grievous offenses, he withholdeth his grace from them, and so suffereth them to fall further into other sins. As, for their crime of Idolatry, to suffer them to fall into unnatural abominations: as now for heresy, he taketh his grace and mercy from many, and so they fall headlong into all kind of turpitude. As contrariwise, for ill life, he suffereth many to fall into heresy. And for Christ's sake let everyone that is entangled with the Idolatry of this time, that is to say, with these new sects, look well into his own conscience, whether his forsaking the true God, any not come unto him for a punishment of his former or present ill life which he liveth.

God punisheth sin by permitting men to fall further and further.

Sins mortal and venial.

32. *Worthy of death.*] Here you see why the Church taketh some sins to be deadly, and calleth them mortal: to wit, because all that do them, are worthy of damnation: others be venial, that is to say, pardonable of their own nature and not worthy of damnation.

CHAPTER 2

Now also he showeth that neither the Jews could be saved by the knowledge of the Law, of the which they did so much brag against the Gentiles, seeing they did notwithstanding sin as the Gentiles did. 14. And therefore that the true Jew is the Christian (though he be a Gentile) who by grace in his heart doeth the good works that the Law commandeth.

FOR the which cause thou art inexcusable and man whosoever thou be that judgest. For wherein thou judgest another, thou condemnest thyself. for thou doest the same things which thou judgest.

2. For we know that the judgment of God is according to verity upon them that do such things.

3. And doest thou suppose this of man that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

	4. Or doest thou contemn the riches of his goodness, and patience, and longanimity, not knowing that the benignity of God bringeth thee to penance?	
	5. But according to thy hardness and impenitent heart, thou heapest to thyself wrath, in the day of wrath and of the revelation of the just judgment of God, who *will render to every man according to his works.	
Psalm 61:13	6. To them truly that according to patience in good work, 7. See glory and honor and incorruption, life eternal. 8. But to them that are of contention, and that obey not the truth, but give credulity to iniquity, wrath and indignation. 9. Tribulation and anguish upon every soul of man that worketh evil, of the Jew first and of the Greeks: 10. But glory and honor and peace every one that worketh good, to the Jew first and to the ^c Greek.	Good men also according to the merits of their good will shall have their reward. <i>Aug. ep. 47.</i>
Deut. 10:17 Acts 10:34	11. For *there is not acception of persons with God. 12. For whosoever have sinned without the Law, without the Law shall perish: and whosoever have sinned in the Law, by the Law shall be judged.	^c That is, <i>the Gentile</i>
Matt. 7:21 James 1:22	13. For *not the hearers of the Law are just with God: but the doers of the Law shall be justified. 14. For when the Gentiles which have not the Law, naturally do those things that are of the Law: the same not having the Law, themselves are a law to themselves: 15. who show the work of the law written in their hearts, their conscience giving testimony to them, and among themselves mutually their thoughts accusing, or also descending, 16. In the day when God shall judge the secrets of men, according to my Gospel, by JESUS CHRIST. 17. But if thou be surnamed a Jew, and retest in the Law, and doest glory in God, 18. And knoweth his will, and approves the more profitable things, 19. Instructed by the Law, presumest that thyself art a leader of the blind, alight of them that are in darkness, 20. A teacher of the foolish, a master of infants, having the form of science and of verity in the Law. 21. Thou therefore ^v that teachest another, teachest not thyself: that preachest, men ought not to steal, thou stealest: 22. That sayest men should not commit adultery, thou commitest adultery: that abhorrest idols, thou doest sacrilege: 23. That doest glory in the Law, thou by prevarications of the Law doest dishonour God.	^v It is a shameful and damnable thing for preachers, teachers, or other guides of men's life, to commit the same things themselves which they reprove in others.
Es. 52:5 Eze. 36:20	24. (For ^cthe name of God through you is blasphemed among the Gentiles , as it is written.) 25. Circumcision indeed profiteth, if thou observe the Law: but if thou be a prevaricator of the Law, thy circumcision is become ^v prepuce. 26. If then the prepuce keep the justices of the Law: shall not his prepuce be reputed for circumcision? 27. And shall not that which of nature is prepuce, fulfilling the Law, judge thee, that by the letter and circumcision art a prevaricator of the Law? 28. For not he that is in open show, is a Jew, nor that which is in open show, in the flesh, is circumcision: 29. But he that is in secret, is a Jew: and the circumcision of the heart, in spirit, not in the letter: whose praise is not of men, but of God.	^c It is a great sin that by the ill life of the faithful, our Lord's name should be ill spoken of among the misbelievers, and many withdrawn from the true religion thereby. ^v Prepuce is the foreskin not circumcised, and therefore signifieth the Gentiles, or the state and condition of the Gentiles: as circumcision, the Jews and their state.

ANNOTATIONS
Chapter 2

1. *Thou that judgest.*] Such as by public authority either spiritual or temporal have to punish offenders, be not forbidden to judge or condemn any for their offenses, though themselves be sometimes guilty in their conscience of the same or greater: yet may it be matter of aggravating sins before God, when they will not repent of those offenses themselves, for the which they punish others. But if they be open offenders themselves, in the same sort for which they judge other, they give

Judging other men.

scandal, and thereby aggravate their sins very much. Properly here he forbiddeth to charge another falsely or truly with these crimes whereof himself is as far guilty or more than the other, as the Jews specially did the Gentiles, to whom he speaketh here.

God's long suffering is for our repentance.

4. *Doest thou contemn?*] This proveth that God offereth his grace and mercy to many, and by long patience and sufferance expecteth their repentance, differing their punishment of purpose that they may amend, and that he is not delighted in their perdition, nor is the cause of their sin: but contrariwise that they harden their own hearts, and their own free will reject his grace and contemn his benignity.

Good works meritorious.

6. *According to his works.*] Though the holy Apostles special purpose be in this Epistle, to commend unto the Gentiles that trusted so much in their moral works, the faith in Christ: yet lest any man should think or gather untruly of his words, that Christian mens works were not meritorious or the cause of Salvation, he expressly writeth, that God giveth us well everlasting life and glory to men, for and according to their good works, as he giveth damnation for the contrary works. And how soever Heretics fondly flee from the evidence of these places, yet St. Augustine saith, Life everlasting to be rendered for good works according to the manifest Scripture, *God shall render to every man according to his works.*

Li. de grat et lib. arb. c. 8.

The first, justification, without works: the second, by works. St. Paul speaketh of the first specially, St. James of the second.

13. *Not as the hearers.*] This same sentence agreeable also to Christ's words (*Matt. 7:27*) is the very ground of St. James' disputation, that not faith alone, but good works also do justify. Therefore St. Paul (howsoever some perversely consider his words in other places) meaneth the same that St. James. And here he speaketh not properly of the first justification, when an Infidel or ill man is made just, who had no acceptable works before to be justified by (of which kind he specially meaneth in other places of this Epistle) but he speaketh of the second justification or increase of former justice, which he that is in God's grace, daily proceedeth in, by doing all kind of good works, which be justices, and for doing of which, he is just indeed before God. And of this kind doth St. James namely treat. Which is directly against the Heretics of this time, who not only attribute nothing to the works done in sin and infidelity, but esteem nothing at all of all Christian mens works toward justification and salvation, condemning them as unclean, sinful, hypocritical, Pharisaical: which is directly against these and other Scripture, and plain blaspheming of Christ and his grace, by whose spirit and cooperation we do them.

Aug. de Sp. et lit. c. 26 to. 3.

Against imputative justice.

13. *Shall be justified.*] Of all other Articles deceitfully handled by Heretics, they use most guile in this of Justification: and specially by the equivocation of certain words, which is proper to all contentious wranglers, and namely in this word, *Justify*, which because they find sometime to signify the acquitting of a guilty man of some crime whereof he is in deed guilty, and for which he ought to be condemned, (as by mans judgment either of ignorance or of purpose often a very malefactor is deemed or declared and pronounced innocent) they falsely make it so signify in this place and the like, wheresoever man is said to be justified of God for his works or otherwise: as though it were said, that God justifies man, that is to say, imputeth to him the justice of Christ through he be not indeed just: or of favor reputeth him as just, when indeed he is wicked, impious, and unjust. Which is a most blasphemous doctrine against God, making him either ignorant who is just, and so to err in his judgment, or not good, that can love and save him whom he knoweth to be evil.

True inherent justice more for God's glory, and for the commendation of Christ's merits.

And a marvelous pitiful blindness it is in the Churches Adversaries, that they should think it more to God's glory, and more to the commendation of Christ's justice, merits, and mercy, to call and count an ill man so continuing, for just: than by his grace and mercy to make him of an ill one, just indeed, and so truly to justify him, or as the word doth here signify, to esteem and approve for just in deed, him that by his grace keepeth his law and commandments. For, that the keepers or doers of the commandments be just and so reputed, it is plain by the correspondence to the former words, *Not the hearers are just, but the doers.* Whereupon St. Augustine *de Sp. & lit. c. 26 to. 3.* hath these words, *When it is said, The doers of the Law shall be justified, what other thing is said, then, The just shall be justified? for the doers of the Law verily are just.*

True inherent justice both in Jew and Gentile, is by keeping the Law.

26. *Keep the justices.*] If a Gentile either now since Christ, by his grace and faith, or any other before Christ, not of the stock of Abraham, through the Spirit of God keep the justices of the Law, he is just. No less than if he had been outwardly circumcised, and shall condemn the circumcised Jew not keeping the Law, without which, his outward sacrament cannot server him, but shall be much to his condemnation, that having the Law and peculiar Sacraments of God, he did not keep the Law, nor inwardly exercise that in his heart which the outward sign did import. And all this is no more but to insinuate that true justice is not in faith only or knowledge of the Law, or in the name either of Jew or Christian, but in doing good works and keeping the Law by God's grace.

The letter, and the spirit.

29. *In spirit, not letter.*] The outward ceremonies, Sacraments, threats, and commandments of God in the Law, are called the *letter*: the inward working of God in mens heart, and enduing him with faith, hope, and charity, and with love, liking, will, and ability to keep his commandments by the grace and merits of Christ, are called the *spirit*. In which sense, the carnal Jew was a Jew according to

de sp. et lit.
to. 1.

the letter, and he was circumcised after the letter: but the true believing Gentile observing by God's grace in heart and in God's sight, that which was meant by that carnal sign, is a Jew according to the spirit, and justified by God. Of the spirit and letter St. Augustine made a famous work, very necessary for the understanding of this Epistle.

The carnal, and
spiritual Jew.

CHAPTER 3

He granteth that the Jews did pass the heathen Gentiles, in God's benefits, 9. but most in their own works, concluding, that he hath showed, both Jew and Gentile to be sinners: 28. and therefore (inferring) that there must be some other way to Salvation, indifferent to both, which is to believe in JESUS CHRIST, that for his sake their sins may be forgiven them.

WHAT preeminence then hath the Jew, or what is the profit of circumcision?

2. Much by all means. First surely because of the words of God were committed to them.

3. For what if certain of them have not believed? Hath their incredulity made the faith of God frustrate?

4. God forbid. but *God is true: and ^vevery man a liar, as it is written: ***That thou mayest be justified in thy words, and overcome when thou art judged.***

5. But if our iniquity commend the justice of God, what shall we say? Is God unjust that executeth wrath? (I speak according to man)

6. God forbid otherwise how shall God judge this world?

7. For if the verity of God hath abounded in my lie, unto his glory,

8. Why am I also yet judged as a sinner, and not (as we are blasphemed, and as some report us to say) let us do evil, that there may come good? whose damnation is just.

9. What then? do we excel them? No, not so. For we have argued the Jews and the Greeks, all to be under sin:

10. As it is written: ***That there is not any man just,***

11. ***There is not that understandeth. there is not that seeketh after God.***

12. ***All have declined, they art become unprofitable together: there is not that doeth good. There is not so much as one.***

13. ***Their throat is an open sepulchre, with these tongues they dealt deceitfully. The venom ^cof asps under their lips.***

14. ***Whose mouth is full of malediction and bitterness:***

15. ***Their feet swift to shed blood.***

16. ***Destruction and infelicity in their ways:***

17. ***And the way of peace they have not known.***

18. ***There is no fear of God before their eyes.***

19. And we know that whatsoever the Law speaketh, to them it speaketh that are in the Law: that every mouth may be stopped, and the world may be made subject to God:

20. Because *by the works of the Law no flesh shall be justified before him. For by the Law is the knowledge of sin.

21. But now without the Law the justice of God is manifested: testified by the Law and the Prophets.

22. And the justice of God by faith of JESUS CHRIST, unto all and upon all that ^cbelieve in him. For there is no distinction.

23. For all have sinned: and do need the glory of God.

24. Justified ^vgratis by his grace, by the redemption that is in CHRIST JESUS, whom God hath proposed a 'propitiation',

25. By faith in his blood, to the showing of his justice, for the remission of former sins,

26. In the toleration of God, to the showing of his justice in this time: that he may be just, and justifying him that is of the faith of JESUS CHRIST.

27. Where is then thy boasting? It is excluded. by what law? of deeds? No, but by the law of faith.

28. For we account a man to be justified by faith without the works of the Law.

^vGod only by nature is true, all mere men by nature may lie, deceive and be deceived. Yet God by his grace and spirit may and doth preserve the Apostles and principal Governors of his people and the Church and Councils in all truth, though they were and are mere men.

^cAspidum. A kind of little serpent.

^cTo believe in him, here compriseth not only the act of faith, but of hope and charity, as the Apostle explicateth himself. Gal. 5:8

^vNo man attaineth his first justification by the merits either of his faith or works, but merely by Christ's grace and mercy:

John 3:33
Psalm 115:11
Psalm 50:6

Psalm 13:1,
52:3

Ps. 5:11

Ps. 139:4
Ps. 9:7
Es. 19:7
Pro. 1:16
Ps. 35:2

Gal. 2:16

propitiator

though his faith and works proceeding of grace be dispositions and preparations thereunto.

29. Is he God of the Jews only? is he not also of the Gentiles? Yes of the Gentiles also.
30. For it is one God, that justifieth circumcision by faith, and prepuce by faith.
31. Do we then destroy the Law by faith? God forbid. but we do establish the law.

ANNOTATIONS

Chapter 3

St. Paul's speeches mistaken of the wicked.

5. *If your iniquity.*] No marvel that many now a days deduce false and detestable conclusions out of this Apostles high and hard writings, seeing that St. Peter noted it in his days, and himself here confesseth that his preaching and speeches were then falsely misconstrued: as though he had taught that the Jews and Gentiles ill life and incredulity had been directly the cause of Gods more mercy, and that therefore sin cometh of God to the advancement of his glory, and consequently that men might or should do ill, that good might ensue thereof. Which blasphemous constructions they took of these and the like words: *where sin abounded, there did grace more abound.* and, *The Law entered in, that sin might abound.* and out of the Psalm 50. *That thou mayest be justified in thy words, and overcome when thou art judged.* As though he meant that men do sin, to the end that God may be Justified. And at all these and the like places of the Apostle though forewarned by St. Peter, and the Apostles own defense and protestation, that he never meant such horrible things, yet the wicked also of this time do stumble and fall. But the true meaning is in all such places, that God can and doth when it pleaseth him, convert those sins which man committeth against him and his commandments, to his glory: though the sins themselves stand not with his will, intention, nor honor, but be directly against the same, and therefore may not be committed that any good may fall. For, what good soever accidentally falleth, it proceedeth not of the sin, but of God's mercy that can pardon, and of his omnipotency that can turn ill to good. And therefore against those carnal interpretations, St. Paul very carefully and diligently giveth reason also in this place v. 6, that it is impossible: because God could not justly punish any man, nor sit in judgment at the latter day for sin without plain injury, if either himself would have sin committed, or man might do it to his glory. Therefore let all sincere readers of the Scriptures, and specially of St. Paul's writings, hold this for a certainty, as the Apostles own defense (whatsoever he seem to say hereafter sounding in their sense, that sin cometh of God, or may therefore be committed that he may work good thereof) that the Apostle himself condemneth that sense as slanderous and blasphemous.

2 Pet. 3

Romans 5:20
Romans 3:4

The sense of the places that sound, as if God caused sin.

How it is said, none just.

10. *Not any just.*] These general speeches, that both Jew and Gentile be in sin, and none at all just, are not so to be taken, that none in neither sort were ever good: the Scriptures expressly saying that Job, *Zacharie, Elisabeth, and such like, were just before God, and it were blasphemy to say that these words alleged out of the 13 Psalm, were meant in Christ's mother, in St. John the Baptist, in the Apostles, etc. For, this only is the sense: that neither by the law of nature, nor law of Moses, could any man be just or avoid such sins as here be reckoned, but by faith and the grace of God, by which there were a number in all ages (specially among the Jews) that were just and holy, whom these words touch not, being spoken only to the multitude of the wicked, which the Prophet maketh as it were a several body conspiring against Christ, and persecuting the just and godly, of which ill company he saith, that none was just nor feared God.

Job 1
*Luke 1

No works avail without faith and grace.

20. *By the works of the Law.*] St. Jerome and St. Chrysostom expound this of the ceremonial works 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 works done without faith and the grace of God: which cannot be acceptable or available in God's sight, to justify any man. And so St. Augustine taketh it. *de Sp. & lit. c. 8 to. 3.*

The Heretics fantastical or imputative justice.

22. *Justice of God.*] Beware of the wicked and vain commentary of the Calvinists, glossing the justice of God to be that which is resident in Christ, apprehended by our faith: and so that imputed to us which we indeed have not. Wherein at once they have forged themselves against God's manifest word, a new no justice, a fantastical apprehension of that which is not, a false faith and untrue imputation, whereas the justice of God here, is that wherewith he endueth a man at his first conversion, and is now in a man, and therefore mans justice: but yet God's justice also, because it is of God. Of this justice in us, whereby we be truly justified and indeed made just, St. Augustine speaketh thus: *The grace of Christ doth work our illumination and justification inwardly also.* And again, *He giveth to the faithful the most secret grace of his Spirit, which secretly he poureth into infants also.* And again, *They are justified in Christ that believe in him through the secret communication and inspiration of spiritual grace, whereby everyone leaneth to our Lord.* And again, *He maketh just renewing by the Spirit, and regeneration by grace.*

Do pec. mer. li.
True inherent justice.

28. *By faith, without works.*] This is the place whereupon the Protestants gather falsely there only faith, and which they commonly avouch, as though the Apostle said, that only faith doth justify. Where he both in words and meaning excepteth only the works of the Law done without Christ before our conversion: neither excluding the Sacraments of Baptism or Penance, nor hope and charity, or other Christian virtues, all which be the justice of faith; as the good works proceeding thereof, be likewise the law and justice of faith. All which the Adversaries would exclude by foisting in the term, only. Of which kind of men St. Augustine upon this place saith thus: *Men not understanding that which the Apostle saith, (we count a man to be justified by faith without the works of the Law) did think that he said, faith would suffice a man through he lived ill and had no good works. Which God forbid the vessel of election should think: who in a certain place after he had said, *In Christ JESUS neither circumcision nor prepuce availeth any whit, he straight added, but faith which worketh by love.*

What works are excluded from justification.

de grat et lib. arb. c. 7.

Gal. 5

CHAPTER 4

That Abraham was not justified by his own power, but by Gods grace, in whom he believed (and which is a way for the sinner also to come to justice.) 9. And thus, seeing he was not as then circumcised, not only the circumcised Jew, but also the uncircumcised Gentile may by believing the Christian faith, come to justice, as Abraham did: 11. specially considering also, that Abraham was promised to be Father of the whole world, and not only for the Jews, to whom only the Law was given: and that, not to fulfill the promise, but for another cause.

Gen. 5:6

Gal. 3:6

Ia. 2:23

ε λογιζεται

ε λογιζεται

Psalm 31:1

Gen. 17:10

Gen. 17:4
he believed,

Gen. 15:5

WHAT shall we say then that Abraham did find, our father according to the flesh?
 2. For if Abraham were justified by works: he hath glory, but not with God.
 3. For what saith the Scripture? ***Abraham believed God, and it was reputed him to justice.***
 4. But to him that worketh, the reward is not εimputed according to grace, but according to debt.
 5. But to him that worketh not, yet believeth in him that justifieth the impious, his faith is εreputed to justice according to the purpose of the grace of God.
 6. As David also termeth the blessedness of a man, to whom God reputeth justice without works,
 7. ***Blessed are they, whose iniquities be forgiven, and whose sins be covered.***
 8. ***Blessed is the man to whom our Lord hath not imputed sin.***
 9. This blessedness then doth it abide in the circumcision, or in the prepuce also? For we say that unto Abraham faith was εreputed to justice.
 10. how was it reputed? in circumcision, or in prepuce? Not in circumcision, but in prepuce.
 11. And *he received εthe sign of circumcision, a seal of the justice of faith that is in prepuce, that unto them also it may be reputed to justice:
 12. And might be father of circumcision, but to them also that follow the steps of the faith that is in the prepuce of our father Abraham.
 13. For not by the Law was the promise to Abraham, or to his seed, that he should be heir of the world: but by the justice of faith.
 14. For if they that are of the Law, be heirs: faith is made void, the promise is abolished.
 15. For the Law worketh wrath. For where is no Law, neither is there prevarication.
 16. Therefore of faith: that according to grace the promise may be firm to all the seed, not to that only which is of the Law, but to that also which is of the faith of Abraham, who is the father of us all,
 17. (as it is written: ***For, a father of many nations have I appointed thee***) before God, whom 'thou didst believe', who quickeneth the dead: and calleth those things that are not, as those things that are.
 18. Who contrary to hope believed in hope: that he might be made the father of many nations, according to that which was *said to him: So shall thy seed be, as the stars of heaven, and the sand of the sea.
 19. And he was not weakened in faith: neither did he consider his own body now quite dead, whereas he was almost an hundred years old, and the matrice of Sara.

εThe word, *Reputed*, doth not diminish the truth of the justice, as though it were reputed for justice, being not justice indeed, but signifieth, that as it was in itself, so God esteemed and reputed it, as the same Greek word must needs be taken v. 4. next going before, and 1 Cor. 4:1 and elsewhere.

εOur Sacraments of the new Law give *ex opere operato* that grace and justice of faith which here is commanded, whereas circumcision was but a sign or mark of the same.

20. In the promise also of God he staggered not by distrust: but was strengthened in faith, giving glory to God:
21. Most fully knowing that whatsoever he promised, he is able also to do.
22. Therefore was it also reputed him to justice.
23. And it is not written only for him, that it was reputed him to justice:
24. But also for us, to whom it shall be reputed believing in him, that raised up JESUS CHRIST our Lord from the dead,
25. Who was delivered up for our sins, and rose again for our justification.

ANNOTATIONS

Chapter 4

Abraham's works before faith.

1. *Abraham.*] The Apostle disputing in this chapter, as before, against them that thought they might be justified by their works done without the grace of Christ and faith in him, proposeth Abraham for an example, and proveth that he had no justice nor estimation of justice before God by any works done before he had faith, or that proceeded not of faith and God's grace.

Justice before men, and justice before God.

2. *By works.*] If Abraham did any commendable works before he believed Christ, as many Philosophers did, men might count him just therefore, but in God's sight (who accepteth nothing without faith in him, or that proceedeth not from his grace) he should never have had the estimation of a just man. Therefore God in the Scriptures reputed him as a just man, giveth the cause thereof, saying, *Abraham believed God, and it was reputed to him for justice.*

Not works, but mere grace is cause of our first justification.

4. *To him that worketh.*] That is to say, He that presumeth of his own works as done of himself without faith, God's help, and grace: and saying, that grace or justification were given to him for his works: this man doth challenge his justification as debt, and not as of favor and grace.

5. *To him that worketh not.*] He worketh not (in this place) that hath no works or allegeth not his works done in his infidelity as cause of his justification, but faith in Christ, and that proceeding of mere grace. Whereupon St. Augustine saith: *Know thou that faith found thee unjust. And if faith given to thee, made thee just, it found thee a wicked one whom it might make just. If it found thee wicked, and of such an one made thee just, what works hadst thou being then wicked? None couldst thou have (nor canst have) before thou believest. Believe then in him that justifieth the impious, that thy good works may be good works indeed.* August. in *Psal.* 31.

Heretical translation.

6. *At David termeth.*] The Protestants for, ^c*termeth*, translate *describeth*, for that they would have the ignorant believe the whole nature and definition of Justification to be nothing else but remission of sins, and no grace or inherent justice given from God at all. When the Apostle would say nothing else, but that in the first justification God findeth no good works or merits to reward, but only sins to forgive unto such as have faith in him.

^c Λεγει

What is, Sins covered or not imputed.

7. *Covered.* 8. *not imputed.*] You may not gather (as the Heretics do) of these terms, *covered*, and, *not imputed*, that the sins of men be never truly forgiven, but hidden only. For that derogateth much to the force of Christ's blood and to the grace of God, by which our offenses be truly remitted. He is the Lamb that *taketh away* the sins of the world, *that washeth*, and *blotteth out* our sins. Therefore to cover them, or, not to impute them, is, not to charge us with our sins, because by remission they be clean taken away: otherwise it were but a feigned forgiveness. See *St. Augustine in Psal. 31 enarrat.* 2.

John 1:29
2 Cor. 6:11
Apoc. 1:5

The Sacraments are not mere marks, but causes of justification.

11. *A seal.*] The Heretics would prove hereby, that the Sacrament of the Church give not grace or justice of faith, but that they be notes, marks, and badges only of our remission of sins had by faith before: because Abraham was just before, and took this Sacrament for a seal thereof only. To which must be answered, that it followeth not that it is so in all, because it was so in the Patriarch, who was just before, and was therefore as it were the founder of Circumcision, or he in whom God would first establish the same: no more than it followeth that, because the Holy Sacrament of the Altar remitted not sins to Christ nor justified him, therefore it hath that effect in none. Look *St. Augustine de baptismo contra Donastistas li. 4. c. 24.* where you shall see that (though not in Abraham) yet in Isaac his son, and so consequently in the rest, the Sacrament went before, and justice followed.

By what faith we are justified.

24. *For us, to whom it shall be reputed.*] By this it is most plain against our Adversaries, that the faith which was reputed for justice to Abraham, was his belief of an Article revealed to him by God, that is to say, his assent and credit given to God's speeches: as in us his posterity according to the spirit, it is here plainly said, that justice shall be reputed to us be believing the Articles of Christ's death and Resurrection, and not by any fond special faith, *fiducia* or confidence of each mans own salvation, to establish the which fiction, they make no account of the faith Catholic, that is, wherewith we believe the Articles of the faith, which only justifieth, but call it by contempt, an historical faith: so as they may term Abraham's faith, and our Lady's faith, of which it was *said, *Beata quae credidisti, Blessed art thou that hast believed.* And so in truth they deny as well the justification by faith, as by works.

Luke 1:45

CHAPTER 5

Having therefore through faith in Christ, obtained the beginning, he showeth what great cause we have to hope for the accomplishment. 12. And then he proceedeth in his arguing, and showeth that as by one, all were made sinners, so by one, all must be made just.

BEING justified therefore by faith, let us have peace toward God by our Lord JESUS CHRIST:

2. By whom also we have access through faith into this grace wherein we stand, and glory, ^vin the hope of the glory of the sons of God.
3. And not only this: but also we glory in tribulations, knowing that tribulation worketh patience:
4. And patience, probation¹⁵: and probation, hope.
5. And hope confoundeth not: because the charity of God is poured forth in our hearts, by the holy Ghost which is given us.
6. For why did Christ, when we as yet were ^εweak, according to the time die for the impious?
7. For, scarce for a just man doth any die: for perhaps for a good man durst some man die.
8. But God commendeth his charity in us: because, when as yet we were sinners, Christ died for us.
9. Much more therefore now being justified in his blood, shall we be saved from wrath by him.
10. For if, when we were enemies, we were reconciled to God by the death of his Son: much more being reconciled, shall we be saved in the life of him.
11. And not only this: but also we glory in God through our Lord JESUS CHRIST, by whom now we have received reconciliation.
12. Therefore, as by one man sin entered into this world, and by sin death: and so unto all men death did pass, in which all sinned.
13. For even unto the Law sin was in the world: but sin was not imputed, when the law was not.
14. But death reigned from Adam unto Moses, even on them also that sinned not after the similitude of the prevarication of Adam, who is a figure of him to come.
15. But not as the offense, so also the gift. for if by the offense of one, many died: much more the grace of God and the gift, in the grace of one man JESUS CHRIST, hath abounded upon many.
16. And not as by one 'sin', so also the gift. for judgment in deed is of one, to condemnation: but grace is of many offenses, to justification.
17. For if in the offense of one, death reigned by one: much more they that receive the abundance of grace and of donation and of justice, shall reign in life by one, JESUS Christ
18. Therefore as by the offense of one, unto all men to condemnation: so also by the justice of one, unto all men to justification of life.
19. For as by the disobedience of one man, many were made sinners: so also by the obedience of one, many ^vshall be made just.
20. But the Law entered in, that sin might abound.
21. And where sin abounded, grace did more abound. That as sin reigned to death: so also grace may reign by justice to life everlasting, through JESUS Christ our Lord.

^ε ασθενων

sinner;

The Epistle on Ember Saturday in Whitsunweek. And for many Martyrs.

^vChristian men do not vaunt themselves of the certainty of their salvation, but glory in the hope thereof only, which hope is here insinuated to be given in our justification, and is afterward to be confirmed by probation in tribulation.

^εThe Heretics falsely translate, of no strength, to take away all free will. No. Test. 1580.

^vHere we may see against the Heretics, that they which be born of Christ and justified by him, be made and constituted just in deed, and not by imputation only: as all that be born of Adam, be unjust and

sinners in truth, and not by imputation.

ANNOTATIONS

Chapter 5

¹⁵ probation: the action or process of testing; putting to the proof

Against the Heretics special faith and security.

1. *Let us have.*] Whether we read, *Let us have peace*, as diverse also of the Greek Doctors (*Chrysost., Orig., Theodor., Oecum., Theophyl.*) do, or, *We have peace*: it maketh nothing for the vain security and infallible certainty which our Adversaries say, every man ought to have upon his presumed justification by faith, that himself is in God's favor, and sure to be saved: *peace towards God*, being here nothing else, but the sincere rest, tranquillity and comfort of mind and conscience, upon the hope he hath, that he is reconciled to God. Sure it is that the Catholic faith, by which, and none other, men be justified, neither teacheth nor breedeth any such security of salvation. And therefore they have made to themselves another faith which they call *Fiduciam*, quite without the compass of the Creed and Scriptures.

εχομεν
εχομεν

Justification attributed much to faith as to the foundation.

2. *Access through faith.*] Justification implieth all grace and virtue received by Christ's merits, but the entrance and access to this grace and happy state is by faith, because faith is the ground and first foundation to build on, and port to enter into the rest. Which is the cause that our justification is attributed to faith, namely in this Epistle, though faith itself be of grace also.

Our hope is strengthened by well doing.

4. *Probation hope.*] This retelleth the error also of the Protestants, that would have our hope to hold only on God's promises, and not a whit on our doings. Where we see that it standeth (and is strengthened also) upon patience and constancy, and good probation and trial of ourselves in adversities: and that so grounded upon God's promises and our own doings, it never confoundeth.

Charity is a quality in us.

5. *Charity is poured.*] Charity also is given us in our first justification, and not only imputed unto us, but indeed inwardly poured into our hearts by the Holy Ghost, who with and in his gifts and grace is bestowed upon us. For this Charity of God is not that which is in God, but that which he giveth us, as St. Augustine expoundeth it: *li. de Sp. & lit. c. 32*. Who referreth this place also to the grace of God given in the Sacrament of Confirmation. *de bapt. cont. Donat. li. 8. c. 16*.

All by Adam born in original sin.

12. *By one man sin entered.*] By this place specially the Church of God defendeth and proveth against the old Heretics the Pelagians, that denied children to have any original sin, or to be baptized for the remission thereof: that in and by Adam all be conceived, born, and constituted sinners, which no less maketh against the Calvinists also, that affirm, Christian mens children to be holy from their mothers womb. And the same reason which St. Augustine deduceth (*li. 1 c. 8,0 de pec. meritis*) out of this text, to prove against the said Pelagians, that the Apostle meaneth not of the general imitation of Adam in actual sins, serveth against Erasmus and others, inclining rather to that new exposition, than to the Churches and Fathers grave judgment herein. *Conc. Mileuitanum c. 2*.

*Conc. Trid.
sess. 5 decr. de
pec. orig.*

Christ only not conceived in sin, and (as it is thought) our Lady.

14. *Unto Moses.*] Even in the time of the Law of nature, when men knew not sin, and therefore it could not be man's judgment be imputed: and in the time of Moses Law, when the commandment taught them to know it, but gave them no strength nor grace to avoid it, sin did reign, and thereupon death and damnation, even till Moses *inclusive*, that is to say, even till the end of his Law. And that not in them only which actually sinned, as Adam did, but in infants which never did actually offend, but only were born and conceived in sin, that is to say, having their natures defiled, destitute of justice, and averted from God in Adam, and by their descent from him: Christ only excepted, being conceived without man's seed, and his mother for his honor and by his special protection (as many godly devout men judge) preserved from the same.¹⁶

The Law did not cause more sin, though that were the sequel thereof.

20. *That sin might abound.*] *That*, here hath not the signification of causality, as though the Law were given for that cause to make sin abound: but it noteth the sequel, because that followed thereof, and so it came to pass, that by the prohibition of sin, sin increased: by occasion whereof, the force of Christ's grace is more amply and abundantly bestowed in the New Testament.

CHAPTER 6

He exhorteth us, now after Baptism, to live no more in sin, but to walk in good works: because there we died to the one, and rose again to the other 14. (grace also giving us sufficient strength) 16. and were made free to the one, and servants to the other; 21. and specially because of the fruit here, and the end afterward, both of the one and of the other.

^bThe Epistle upon the 6th Sunday after Pentecost.

WHAT shall we say then? Shall we continue in sin that grace may abound? God forbid.

^v Remission of sins, new life,

2. For we that are dead to sin, how shall we yet live therein?

3. Are you ignorant that all we which are baptized in Christ JESUS, in his death we are baptized?

¹⁶Formally defined as the Immaculate Conception at Vatican Council I, and required of belief by every Catholic. Ed.

John 8:34
2 Pet. 2:19

4. For we are buried together with him by Baptism into death: that as Christ is risen from the dead by the glory of the father, so we also may walk in newness of life.
5. For if we become conplanted to the similitude of his death, we shall be also of his resurrection.
6. Knowing this, that our old man is crucified with him, that the body of sin may be destroyed, to the end that we may serve sin no longer.
7. For he that is dead, is justified from sin.
8. And if we be dead with Christ, we believe that we shall live also together with Christ.
9. Knowing that Christ rising again from the dead, now dieth no more, death shall no more have dominion over him.
10. For that he died, to sin he died once: but that he liveth, he liveth to God.
11. So think you also, that you are dead to sin, but alive to God in Christ JESUS our Lord.
12. Let not sin therefore reign in your mortal body, that you obey the concupiscences thereof.
13. But neither do ye exhibit your members instruments of iniquity unto sin: but exhibit yourselves to God as of dead men, alive: and your members instruments of justice to God.
14. For sin shall not have dominion over you. for you are not under the Law, but under grace.
15. What then? shall we sin, because we are not under the Law, but under grace? God forbid.
16. *Know you not that to whom you exhibit yourselves servants to obey, you are the servants of him whom you obey, whether it be of sin, to death, or of obedience, to justice.
17. But thanks be to God, that you were the servants of sin, but have obeyed from the heart, unto that form of doctrine, into the which you have been delivered.
18. And being made free from sin, you were made servants to justice.
19. I speak an humane things, because of the infirmity of your flesh. for as you have exhibited your members to serve uncleanness and iniquity, unto iniquity: so now exhibit your members to serve justice, unto sanctification.
20. For when you were servants of sin, you were free to justice.
21. What fruit therefore had you then in those things, for which now you are ashamed? for the end of them is death.
22. But now being made free from sin, and become servants to God, you have your fruit unto sanctification, but the end, life everlasting.
23. For the stipends of sin, death. but the grace of God, life everlasting in Christ JESUS our Lord.

sanctification, and justification are given by baptism, because it resembleth in us and applieth to us Christ's death and resurrection and engrafteth us into him.

Here again is signified, that our discharge from the bondage of sin, is by the Christian faith, and by obedience to the whole doctrine of Christ's religion: in that the Apostle attributeth this their deliverance from sin, to their humble receiving of the Catholic faith.

The Epistle upon the 7th Sunday after Pentecost.

He signifieth that as when they were subject to sin by continual and often working wickedness, they increased their iniquity: that so also now being justified, they may and should by external works of justice, increase their justice and sanctification.

Not only faith.

The old man, and the new.

Dying to sin.

Living to God

How concupiscence is called sin.

ANNOTATIONS

Chapter 6

3. *We that are baptized.*] That which before he challenged from the Law of Moses, to faith, is now attributed to baptism, which is the first Sacrament of our faith and the entrance to Christian religion. Whereby it is plain that he meaneth not only faith to justify, but the Sacraments also, and all Christian religion, which he calleth the Law of the spirit, grace, and faith.

6. *Old man, body of sin.*] Our corrupt state subject to sin and concupiscence, coming to us from Adam, is called the *Old man*: as our person reformed in and by Christ, is named the *New man*. And the lump and mass of sins which then ruled, is called the corpse or body of sin.

10. *To sin he died.*] Christ died to sin, when by his death he destroyed sin: We die to sin, in that we be discharged of the power thereof, which before was as it were the life of our persons, and commanded all the parts and faculties of our soul and body: as contrariwise we live to God, when his grace ruleth and worketh in us, as the soul doth rule our mortal bodies.

13. *Sin reigns.*] Concupiscence is here named sin, because it is the effect, occasion, and matter of sin, and is as it were a disease or infirmity in us, inclining us to ill, remaining also after Baptism according to the substance or matter thereof: but it is not properly a sin, nor forbidden by commandment, till it reign in us, and we obey and follow the desires thereof. *August. li. de nupt. & concupisc. c. 23., Cont. 2 epist. Pelag. li. 1 c. 13., Conc. Trident. Sess. 5. decret. de pec. orig.*

The doctrine of our first Apostles.

Life everlasting a stipend, and yet grace.

17. *Form of doctrine.*] At the first conversion of every nation to the Catholic faith, there is a form and rule of belief set down, unto which when the people is once put by their Apostles, they must never by any persuasion of men alter the same, nor take of man or Angel, any new doctrine or analogy of faith, as the Protestants call it.

23. *The grace of God, life everlasting.*] The sequel of speech required, that as he said, death or damnation is the stipend of sin, so life everlasting is the stipend of justice. And so it is, and in the same sense he spake in the last chapter: *that as sin reigneth to death, so grace reigneth by justice to life everlasting.* But here he changed the sentence somewhat, calling life everlasting *grace*, rather than *reward*: because the merits by which we attain unto life, be all of God's gift and grace. *August. Ep. 105 ad Sixtum.*

CHAPTER 7

Nothing but death dissolveth the band betwixt man and wife: though for fornication one may depart from another's company, therefore to marry again is adultery, during the life of the party separated.

Being now baptized and dead to sin, and engrafted in Christ's mystical body, you are discharged of the Law of Moses, and are free in Christ.

Sin or concupiscence which was wakened by prohibition, the Law being the cause thereof, nor giving occasion thereunto, but occasion being taken by our corrupt nature to resist that which was commanded.

Our former husband (sin) with his law, is dead in Baptism: and now we are married to another husband (to Christ) to bring forth children to God, that is good works. 7. And how the Law being good, was yet to us the law of sin and death, because concupiscence reigned in us. 17. But now by Baptism grace reigneth in us, though also concupiscence doth remain and tempt us still.

ARE you ignorant brethren (for I speak to them that know the Law) that the Law hath dominion over a man as long time as he liveth?

2. For *the woman that is under a husband: her husband living is bound to the law. but if her husband be dead, she is loosed from the law of her husband.

3. There her husband living, she shall be called an adulteress if she be with another man: but if her husband be dead, she is delivered from the law of her husband: so that she is not an adulteress if she be with another man.

4. Therefore my brethren you also are made dead to the Law by the body of Christ: that you may be another man who is risen again from the dead, that we may fructify to God.

5. For when we were in the flesh, the passions of sins, that were by the Law, did work in our members, to fructify unto death.

6. But now we are loosed from the law of death, wherein we were detained: in so much we serve in newness of spirit, and not in the oldness of the letter.

7. What shall we say then? is the Law sin? God forbid. But sin I did not know, but by the Law. for concupiscence I knew not, unless the law did say: ***Thou shalt not covet.***

8. But occasion being taken, sin by the commandment wrought in me all concupiscence. For without the Law sin was dead.

9. And I lived without the Law sometime. But when the commandment was come, sin revived.

10. And I was dead: and the commandment, that was unto life, the same to me was found to be unto death.

11. For sin taking occasion by the commandment, seduced me, and by it killed me.

12. Therefore *the Law indeed is holy, and the commandment holy, and just, and good.

13. That the which is good, to me was it made death? God forbid. but sin, that it may appear sin, by the good thing wrought me death: that sin might become sinning above measure by the commandment.

14. For we know that the Law is spiritual, but I am carnal, sold under sin.

15. For that which I will, I understand not. for not that which I will, the same do I: but which I hate, that I do.

16. And if that which I will not, the same I do: I consent to the Law, that is good.

17. But now, not I work it any more, but the sin that dwelleth in me.

18. For I know that there dwelleth not in me, that is to say, in my flesh, good. For to will, is present with me, but to accomplish that which is good, I find not.

19. For not the good which I will, that do I: but the evil which I will not, that I do: now not I work it, but the sin that dwelleth in me.

20. And if that which I will not, the same I do: now not I work it, but the sin that dwelleth in me.

1 Cor. 7:39

ο ωστε δου-
λευειν
Ex. 10:17
Deut. 5:21

1 Tim. 1:8

21. I find therefore, the Law, to me having a will to do good, that evil is present with me.
 22. For I am delighted with the law of God according to the inward man:
 23. But I see another law in my members, repugning to the law of my mind, and capturing me in the law of sin that is in my members.
 24. Unhappy man that I am, who shall deliver me from the body of this death?
 25. The grace of God by JESUS Christ our Lord. Therefore I myself with the mind ^cserve the law of God, but with the flesh, the law of sin.

The Epistle in a Votive Mass for sins.

^c δουλεω

ANNOTATIONS

Chapter 7

7. *Thou shalt not covet.*] It is not the habitual concupiscence or infirmity of our nature or sensual desire or inclination to evil, coveting against the spirit, that is forbidden properly in this precept: but the consent of our reason and mind unto it, to obey and follow the lusts thereof, that is a sin and prohibited.

Actual concupiscence forbidden, not habitual.

15. *That which I work.*] This being understood of St. Paul himself or any other just person, the sense is, that the flesh and inferior part stirreth up diverse disordered motions and passions or perturbations against the mind, and upon such a sudden sometimes invadeth the same, that before it attendeth, or reason gather itself to deliberate, man is in a sort (though unwittingly) entangled. Which as soon as it is perceived, being of the just condemned, rejected, and resisted, never maketh him a sinner.

Sudden involuntary motions are no sin.

15. *Not that which I will.*] He meaneth not, that he can do no good that he willeth or desireth, or that he is ever forced to do that which his will agreeth not unto: but that by reason of the forcibleness of concupiscence, whereof he cannot rid himself during life, he cannot accomplish all the desires of his spirit and mind, according as he saith to the Galatians, *The flesh coveteth against the spirit, and the spirit against the flesh, that not whatsoever you will, you can do.*

Concupiscence taketh not away free will.

c. 5:19

19. *Not the good which I will.*] So may the just also be forced by the rage of concupiscence or sensual appetite, to do or suffer many things in his inferior part or external members, which his will consenteth not unto. And so long it is so far from sin, that (as St. Augustine saith) he need never say to God, *forgive us our sins*, for the same; for sin is voluntary, and so be not these passions.

Sin is voluntary, and otherwise it is no sin.

ep. ad
Aselicum 200.

19. *Which I will not.*] It maketh not anything against free will that the Apostle saith, that good men do or suffer sometimes in their bodies, that which the will agreeth not unto: but it proveth plainly free will. Because the proper act thereof, that is, to will or nil, to consent or dissent, is ever (as you may see here) free in itself: though there may be internal or external force to stay the members of a man, that they obey not in every act, that which the will commandeth or prescribeth. And therefore that is never imputed to man which he doth in his external or internal faculties, when will concurrereth not. Yea afterward (v. 10) the Apostle saith, *Non ego operor*, man doeth not that which is not done by his will: which doth most evidently prove free will.

25. *With the mind, with the flesh.*] Nothing done by concupiscence (which the Apostle here calleth sin) whereunto the spirit, reason, or mind of man consenteth not, can make him guilty before God. Neither can the motions of the flesh in a just man ever any whit defile the operation of his spirit, as the Lutherans do hold: but make them often more meritorious, for the continual combat that he hath with them. For it is plain that the operations of the flesh and of the spirit do not concur together to make one act, as they imagine: the Apostle concluding clean contrary. That in mind he serveth the Law of God, in flesh the law of sin, that is to say, concupiscence.

Concupiscence defileth not a just mans actions as the Lutherans say.

CHAPTER 8

That now after Baptism we are no more in state of damnation, because by the grace which we have received, we are able to fulfill the Law: unless we do willfully give the dominion again to concupiscence. 18. Then (because of the persecutions that then were) he comforteth and exhorteth them with many reasons.

THERE is now therefore no damnation to them that are in Christ JESUS: that walk not according to the flesh.

2. For the law of the spirit of life in Christ JESUS, hath delivered me from the law of sin and of death.

^vThis convinceth against the Church's Adversaries, that the law, that is, God's commandments may be kept, and that the keeping thereof is justice, and that in Christian men that is fulfilled by Christ's grace which by the force of the Law could never be fulfilled.

The Epistle upon the 8th Sunday after Pentecost.

^vHe meaneth not that the Children of God be violently compelled against their wills, but that they be freely drawn, moved, or induced to do good. Aug. Enchirid. c. 64. De verb. Do. ser 43 c.11-13.

^bThe Epistle upon the 8th Sunday after Pentecost.

3. For that which was impossible to the Law, in that it was weakened by the flesh: God sending his son in the similitude of the flesh of sin, even of sin damned sin in the flesh,

4. That ^vthe justification of the law might be fulfilled in us, who walk not according to the flesh, but according to the spirit.

5. 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.

6. For the wisdom of the flesh, is death: but the wisdom of the spirit, life and peace.

7. Because the wisdom of the flesh, is an 'enemy' to God: for to the law of God it is not subject, neither can it be. enmity

8. And they that are in the flesh, can not please God.

9. But you are not in the flesh, but in the spirit, yet if the Spirit of God dwell in you. But if any man have not the Spirit of Christ the same is not his.

10. But if Christ be in you: the body indeed is dead because of sin, but the spirit liveth because of justification.

11. And in the Spirit of him that raised up JESUS from the dead, dwell in you: he that raised up JESUS CHRIST from the dead, shall quicken also your mortal bodies, because of his Spirit dwelling in you.

12. Therefore brethren, we are debtors: not to the flesh, to live according to the flesh.

13. For if you live according to the flesh, you shall die. but if by the spirit, you mortify the deeds of the flesh, you shall live.

14. For whosoever ^vare led by the spirit of God, they are the sons of God.

15. For ^{*}you have not received the spirit of servitude again in fear: but you have received the spirit of adoption of sons, wherein we cry: Abba, (father).

16. For the Spirit himself, giveth testimony to our spirit, that we are the sons of God.

17. And if sons, heirs also: heirs truly of God, and coheirs of Christ: yet if we suffer with him, that we may be also glorified with him.

18. ^bFor I think that the passions of this time are not condign to the glory to come that shall be revealed to us. condignae ad gloriam

19. For the expectation of the creature, expecteth the revelation of the sons of God.

20. For the creature is made subject to vanity, not willing, but for him that made it subject in hope:

21. Because the creature also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God.

22. For we know that every creature groaneth, and travaileth even till now.

23. And not only it, but we also ourselves having the first fruits of the spirit, we also groan within ourselves, expecting the adoption of the sons of God, the redemption of our body.

24. For by hope we are saved. But hope that is seen, is not hope. for that which a man seeth, wherefore doth he hope it?

25. But if we hope for that which we see not: we expect by patience.

26. And in like manner also the Spirit helpeth our infirmity. For, what we should pray as we ought, we know not: but the Spirit himself requesteth for us with groanings unspeakable.

27. And he that searcheth the hearts, knoweth what the Spirit desireth: because according to God he requesteth for the saints.

28. And we know that to them that love God, all things cooperate unto good, to such as according to purpose are called to be saints.

29. For whom he hath foreknown, he hath also predestinated to be made conformable to the image of his son: that he might be the first born in many brethren.

30. And whom he hath predestinated: them also he hath called. and whom he hath called: them also he hath justified. and whom he hath justified: them also hath he glorified.

31. What shall we then say to these things? If God be for us, who is against us?

32. He that spared not also his own son, but for us all delivered him: how hath he not also with him given us all things?

33. Who shall accuse against the elect of God? God that justifieth.

34. Who is he that shall condemn? Christ JESUS that died, yea that is risen also again, who is on the right hand of God, who also maketh intercession for us.

2 Tim. 1:7
Gal. 4:5

Psalm 43:22

c
πεπεισμαι γαρ
ρ

35. Who then shall separate us from the charity of Christ? tribulation? or distress? or famine? or nakedness? or danger? or persecution? or the sword?
 36. (as it is written, **For we are killed for thy sake all the day: we are esteemed as sheep of slaughter.**)
 37. But in all these things we overcome because of him that hath loved us.
 38. For I am sure that neither death, nor life, nor Angels, nor Principalities, nor Powers, neither things present, nor things to come, neither might,
 39. Nor height, nor depth, nor other creature, shall be able to separate us from the charity of God which is in Christ JESUS our Lord.

The Epistle for St. Ignatius, Feb. 1.

ANNOTATIONS
Chapter 8

14. *The spirit giveth testimony.*] This place maketh not for the Heretics special faith, or their presumptuous certainty that every one of them is in grace: the testimony of the Spirit being nothing else, but he inward good motions, comfort, and contentment, which the children of God do daily feel more and more in their hearts by serving him: by which they have as it were an attestation of his favor towards them, whereby the hope of their justification and salvation is much corroborated and strengthened.

The testimony of the Spirit.

17. *Yet if they suffer.*] Christ's pains or passions have not so satisfied for all, that Christian men be discharged of their particular suffering or satisfying for each mans own part: neither be our pains nothing worth to the attainment of heaven, because Christ hath done enough. But quiet contrary: he was by his passion exalted to the glory of heaven: therefore we be comparison or partaking with him in the like passions, shall attain to be fellows with him in his kingdom.

Notwithstanding Christ's satisfaction and Passion, yet ours also is required.

18. *Condign.*] Our Adversaries ground hereon, that the works or sufferances of this life be not meritorious or worthy of life everlasting, where the Apostle saith no such thing, no more than he saith that Christ's Passions be not meritorious of his glory, which I think they dare not much avouch in our Saviour's actions. He expresseth only, that the very afflictions of their own nature, which we suffer with or for him, be but short, momentary and of no account in comparison of the recompense which we shall have in heaven. No more indeed were Christ's pains of their own nature, compared to his glory, an whit comparable: yet they were meritorious or worthy of heaven, and so be ours. And therefore to express the said comparison, here he saith, *They art not condign to the glory.* He saith not, *of the glory*, as the Heretics falsely translate: though the Scripture speaketh so also, when it signifieth only a comparison, as *Prov. 3. in the greek, Omne pretiosum non est isia dignis.* St. Augustine, *illi aignum.* St. Jerome, *non valet huic comparart.* that is, No precious thing is worthy of wisdom, or to be compared with it. See the like *Eccl. 26:20., Tob. 9:2.* But when the Apostle will express that they are condign, worthy, or meritorious of the glory, he saith plainly, *That our tribulation which presently is momentary and light, worketh above measure exceedingly an eternal weight of glory in us.* The value of Christ's actions riseth not of the length of greatness of them in themselves, though so also they passed all mens doings: but of the worthiness of the person. And so the value of ours also riseth of the grace of our adoption, which maketh those actions that of their natures be not meritorious nor answerable to the joys of heaven in themselves, to be worthy of heaven. And they might as well prove that the works of sin do not demerit damnation. For sin indeed for the quantity and nature of the work, is not answerable in pleasure to the pain of Hell: but because it hath a departing or an aversion from God, be it never so short, it deserveth damnation, because it always proceedeth from the enemy of God, as good works that be meritorious, proceed from the child of God.

All suffering in this life is nothing in comparison of the heavenly glory: and yet it is meritorious and worthy of the same..

Heretical Translation.

Whence the merit of works riseth.

24. *By hope saved.*] That which in other places he attributeth to faith, is here attributed to hope. For whensoever there be many causes or one thing, the holy writers (as matter is ministered and occasion given by the doctrine then handled) sometimes refer it to one of the causes, sometime to another: not by naming one alone, to exclude the other, as our Adversaries captiously and ignorantly do argue: but at diverse times and in sundry places to express that, which in every discourse could not, nor needed not to be uttered. In some discourse, faith is to be recommended: in other, charity: in another, hope: sometimes, alms, mercy: elsewhere, other virtues. One while, *Every one that believeth, is born of God. 1 John. 5:1.* Another while, *Everyone that loveth, is born of God 1 John. 4:7.* Sometimes faith purifieth mans heart. *Acts 15:9.* And another time, Charity remitteth sins. *1 Peter 4:8.* Of faith it is said, *The just liveth by faith. Romans 1:17.* Of charity, *We know that we are transferred from death to life, because we love, etc. 1 John 3:14.*

As sometimes faith only is named, so elsewhere only hope, and only charity, as the cause of our salvation.

27. *The Spirit desireth.*] Arius and Macedonius old Heretics had their places to contend upon against the churches sense, as our new Masters now have. They abused this text to prove the Holy

Scripture abused against the Godhead of the Holy Ghost.

* ad gloria
προς την
δοξαν

* ατιον ανηης
2 Cor. 4:27

* ad gloria
προς την
δοξαν

Ghost not to be God, because he needed not to pray or ask, but he might command if he were God. Therefore St. Augustine expoundeth it thus, *The Spirit prayeth*, that is, *causeth and teacheth us to pray, and what to pray or ask.* August. de anima & eius orig. li. 4, c. 9 & ep. 121. c. 15.

The doctrine of predestination, how to be revered, and what it teacheth us.

30. *Whom he hath predestined.*] God's eternal foresight, love, purpose, predestination, and election of his dear children, and in time their calling, justifying, glorifying by Christ, as all other acts and intentions of his divine will and providence towards their salvation, ought to be revered of all men with dreadful humility, and not to be sought out or disputed on with presumptuous boldness and audacity. For it is the gulf that many proud persons, both in this age and always, have by God's just judgment perished in, sounding thereon most horrible blasphemies against God's mercy, nature, and goodness, and diverse damnable errors against mans free will, and against all good life an religion. This high conclusion is here set down for us, that we may learn to know of whom we ought to depend in all our life; by whom we expect our salvation, by whose providence all our graces, gifts, and works do stand: by what an everlasting gracious determination, our redemption, which is in Christ JESUS, was designed: and to give God unceasing thanks for our vocation and preferment to the state we be in, before the Jews, who deserved no better than they, before the light of his mercy shining upon us accepted us, and rejected them. But this said eminent truth of God's eternal predestination standeth (as we are bound to believe under pain of damnation, whether we understand how or no) and so St. Augustine in all his divine works written of the same (*De gratia & lib. arb. De corrept. & gratia. Ad articulos falso impositos.*) defendeth, declareth, proveth, and convinceth, that it doth stand (I say) with mans free will and the true liberty of his actions, and forceth no man to be either ill or good, to sin or virtue, to salvation or damnation, nor taketh away the means or nature of merits, and cooperation with God to our own and other mens salvation.

God's predestination taketh not away free will.

38. *I am sure.*] This speech is common in St. Paul according to the latin translation, when he had no other assured knowledge but by hope: as *Romans 15:14, 2 Tim. 1:5, Heb. 6:9:* where the Greek word signifieth only a probable persuasion. And therefore except he mean of himself by special revelation, or of the predestine in general, (in which two cases it may stand for the certitude of faith or infallible knowledge) otherwise that every particular man should be assured infallibly that himself should be justified, and not that only, but sure also never to sin, or to have the gift of perseverance, and certain knowledge of his predestination: that is a most damnable false illusion and presumption, condemned by the Fathers of the holy Council of Trent. *Sess. 6. c. 9.12.13.*

No man ordinarily is sure of his salvation, but only in hope.

πεισιμοι
Confide.
Hier. q. 9 ad
Algas.

CHAPTER 9

With a protestation of his sorrow for it (lest they should think him to rejoice in their perdition) he insinuateth the Jews to be reprobate, although they come of Abrahams flesh. 6. saying, to be the sons of God goeth not by that, but by Gods grace: 19. considering that all were one damned mass. 24. by which grace the Gentiles to be made his people: and so the prophets to have foretold of them both. 30. And the cause hereof to be, that the Gentiles submit themselves to the faith of Christ, which the Jews will not.

I speak the verity in Christ, I lie not, my conscience bearing me witness in the holy Ghost,
2. That I have great sadness and continual sorrow in my heart.

3. For I wished, myself to be an anathema from Christ for my brethren, who are my kinsmen according to the flesh,

4. Who are Israelites, whose is the adoption of sons, and the glory, and the testament, and the law giving, and the service, and the promises: ε η λατρευα

5. Whose are the fathers, and of whom Christ is according to the flesh, who is above all things God blessed for ever. Amen.

6. But not that the word of God is frustrate. For, not all that are of Israel, they be Israelites:

7. Nor they that are the seed of Abraham, all be children: **but in Isaac shall the seed be called unto thee:** Gen. 21:12

8. That is to say, not they that are the children of the flesh, they are the children of God: but they that are the children of promise, are esteemed for the seed.

9. For the word of the promise is this, **According to this time will I come: and Sara shall have a son.** Gen. 18:10

10. And not only she, But *Rebecca also conceiving of one copulation, of Isaac our father. Gen. 25:21

11. For when they were not yet born, nor had done any good or evil (that the purpose of God according to election might stand)

St. Jerome q. 10 ad Hedibiam.
All the epistle to the Romans needeth interpretation, and is enwrapped with so great obscurities that

Gen. 25:23 Mal. 1:2	12. Not of works, but of the caller it was said to her: <i>That the elder shall serve the younger,</i> 13. As it is written: <i>Jacob I love, but Esau I hated.</i>	<p><i>to understand it we need the help of the Holy Ghost, who by the Apostle did dictate those same things: but especially this place. Howbeit nothing pleaseth us but that which is Ecclesiastical, that is, the sense of the Church.</i></p> <p>¶That God is not the cause of any mans reprobation or damnation, otherwise then for punishment of his sins, he showeth by that he expecteth all mens amendment with great patience, and consequently that they have also free will.</p> <p>¶Here we see that they are the cause of their own damnation by infidelity.</p>
Ex. 33:19	14. What shall we say then? Is there iniquity with God? God forbid. 15. For to Moses he saith, <i>I will have mercy on whom I have mercy: and I will show mercy to whom I will show mercy.</i>	
Ex. 9:16	16. Therefore it is not of the willer, nor the runner, but of God that showeth mercy. 17. For the Scripture saith to Pharao: <i>That to this very purpose have I raised thee, that in thee I may show my power: and that my name may be renowned in the whole earth.</i> 18. Therefore on whom he will, he hath mercy: and whom he will, he doth indurate. 19. Thou sayest therefore unto me: Why doth he yet complain? for who resisteth his will? 20. O man, who art thou that doest answer God? Doth the work say to him that wrought it? Why hast thou made me thus? 21. Or hath not the potter of clay, power, of the same mass to make one vessel unto honour, and another unto contumely?	
apted, fitted	22. And if God willing to show wrath, and to make his might known, 'sustained in much patience the vessels of wrath 'apt' to destruction, 23. That he might show the riches of his glory upon the vessels of mercy which he prepared unto glory.	
Os. 2:33	24. Whom also he hath called, us, not only of the Jews, but also of the Gentiles, 25. As in Osee he saith, <i>I will call that which is not my people, my people: and her that was not beloved, beloved: and her that hath not obtained mercy, having obtained mercy.</i>	
Os. 1:10	26. <i>And it shall be, in the place where it was said to them, you are not my people: there they shall be called the sons of the living God.</i>	
Es. 10:22	27. And Esaie crieth for Israel, <i>If the number of the children of Israel be as the sand of the sea, the remains shall be saved.</i> 28. <i>For consummating a word, and abridging it in equity: because a word abridged shall our Lord make upon the earth.</i>	
Es. 1:5	29. And as Esay foretold, <i>Unless the Lord of Sabbath had left us seed: we had been made like Sodom, and we had been like as Gomorrha.</i> 30. What shall we say then? That they Gentiles which pursued not after justice, have apprehended justice, but the justice that is of faith. 31. But Israel in pursuing the law of justice, is not come unto the law of justice. 32. Why so? Because not of faith, but as it were of works. for ¶they have stumbled at the stone of stumbling, as it is written,	
Es. 8:14, 28:16.	33. As it is written, <i>Behold I put in Sion a stone of stumbling, and a rock of scandal: and whosoever believeth in him, shall not be confounded.</i>	

ANNOTATIONS
Chapter 9

3. *Anathema.*] *Anathema*, by use of Scripture is either that which by separation from profane use, and by dedication to God, is holy, dreadful, and not vulgarly to be touched: or contrariwise, that which is rejected, severed, or abandoned from God, as cursed and detested, and therefore is to be avoided. And in this latter sense (according as St. Paul taketh it 1 Cor. 16. *If any love not our Lord JESUS CHRIST, be he Anathema*, that is to say, Away with him, Accursed be he, Beware you company not with him) the Church and holy Councils use the word for a curse and excommunication against Heretics and other notorious offenders and blasphemers.

Now how the Apostle, wishing himself to be Anathema from Christ to save his countrymens souls, did take this word, it is a very hard thing to determine. Some think, he desired only to die for their salvation. Others, that being very loathe to be kept from the fruition of Christ, yet he could be content to be so still for to save their souls. Others, that he wished what malediction or separation from Christ soever that did not imply the disfavor of God towards him, nor take away his love toward God. This only is certain that it is a point of unspeakable charity in the Apostles breast, and a pattern to all Bishops and Priests, how to love the salvation of their flock. As the like was uttered by Moses when he said, *Either forgive this people, or blot me out of thy book.*

Anathemas

In what sense St. Paul wisheth to be anathema.

Ex. 38:32

God's promise not made to carnal Israel.

6. *Not all of Israel.*] Though the people of the Jews were many ways honored and privileged, and namely by Christs taking flesh of them: yet the promise of grace and salvation was neither only made to them, nor to all them that carnally came of them or their fathers: God's election and mercy depending upon his own purpose, will, and determination, and not tied to any nation, family, or person.

Isaac preferred before Ismael.

7. *But in Isaac.*] The promise made to Abraham was not in Ismael, who was a son born only by flesh and nature: but in Isaac, who was a son obtained by promise, faith, and miracle: and was a figure of the Churches children born to God in Baptism.

Jacob before Esau

10. *Of one copulation.*] It is proved also by God's choosing of Jacob before Esau (who were not only brethren by father and mother, but also twins, and Esau the elder of the two, which according to carnal count should have had the preeminence) that God is give graces followeth not the temporal or carnal prerogatives of men or families.

By the example of Jacob and Esau, is showed God's mere mercy in the elect, and justice in the reprobate.

11. *Not yet born.*] By the same example of those twins, it is evident also, that neither nations nor particular persons be elected eternally, or called temporally, or preferred to God's favor before others, by their own merits: because God, when he made choice, and first loved Jacob, and refused Esau, respected them both as ill, and the one no less than the other guilty of damnation for original sin, which was alike in them both. And therefore where justly he might have reprobated both, he saved of mercy one. Which one therefore, being as ill and as void of good as the other, must hold of God's eternal purpose, mercy, and election, that he was preferred before his brother which was elder than himself, and no worse them himself. And his brother Esau on the other side hath no cause to complain, for that God neither did nor suffered anything to be done towards him, that his sin did not deserve. For although God elect eternally and give his first grace without all merits, yet he doth not reprobate or have any man but for sin, or the foresight thereof.

That God is not unjust, or an acceptor of persons, is declared by familiar examples.

14. *Is there iniquity?.*] Upon the former discourse that of two persons equal, God calleth the one to mercy, and leaveth the other in his sin. One might infer that God were unjust and an acceptor of persons. To which the Apostle answereth, that God were not just nor indifferent indeed, so to use the matter where grace or salvation were due. As if two men being Christened, both believe well, and live well: if God should give heaven to the one, and should damn the other, then were he unjust, partial, and forgetful of his promise: but respecting or taking two, who both be worthy of damnation (as all are before they be first called to mercy,) then the matter standeth on mere mercy, and of the givers will and liberality, in which case partiality hath no place. As for example:

St. Augustine's example is of two debtors: the one forgiven all, and the other put to pay all, by the same creditor. li. de predast. et gra. cap. 4.

1	Two malefactors being condemned both for one crime, the Prince pardoneth the one, and letteth the law proceed on the other.	1	So likewise, God seeing all mankind and everyone of the same in a general condemnation, and mass of sin, in and by Adam, delivereth some, and not othersome.
2	The thief that is pardoned, cannot attribute his escape to his own deservings, but to the Prince's mercy.	2	All that be delivered out of that common damnation, be delivered by grace and pardon, through the means and merits of Christ.
3	The thief that is executed, cannot challenge the Prince that he was not pardoned also: but must acknowledge that he hath his deservings.	3	Such as be left in the common case of damnation, cannot complain, because they have their deservings for sin.
4	The standers by, must not say, that he was executed because the Prince would not pardon him, for that was not the cause, but his offense.	4	We may not say that such be damned, because God did not pardon them, but because they had sin, and therefore deserved it.
5	If they ask further, why the Prince pardoned not both, or executed not both: the answer is, that as mercy is a goodly virtue, so justice is necessary and commendable.	5	That some should be damned, and not all pardoned, and othersome pardoned rather than all condemned, is agreeable to God's justice and mercy: both which virtues in God's providence towards us are recommended.

6	But if it be further demanded why John rather than Thomas was executed: or Thomas rather than John pardoned: answer, that (the parties being otherwise equal) it hangeth merely and wholly upon the Princes will and pleasure.	6	That Saul should be rather pardoned then Caiphaz (I mean where two be equally evil and undeserving) that is only God's holy will and appointment, by which many an unworthy man getteth pardon, but no good or just or innocent person is ever damned.
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2 Pet. 5:10

In all this mercy of God towards some, and justice towards othersome, both the pardoned work by their own free will, and thereby deserve their salvation: and the other no less by their own free will, without all necessity, work wickedness, and themselves and only of themselves procure their own damnation. Therefore no man may without blasphemy say, or can truly say, that he hath nothing to do towards his own salvation, but will live, and thinketh he may live without care or cogitation of his end the one way or the other, saying, If I be appointed to be saved, be it so: if I be one designed to damnation, I cannot help the matter: come what come may. All these speeches and cogitations are sinful and come of the enemy, and be rather signs of reprobation, than of election. Therefore the good man must without search of God's secrets, work his own salvation and (as St. Peter saith) *make his election sure by good works*, with continual hope of God's mercy, being assured that if he believe well and do well, he shall have well. For example, if a husbandman should say, If God will, I shall have corn enough: if not, I cannot make it, and so neglect to till his ground: he may be sure that he shall have none, because he wrought not for it. Another man useth his diligence in tilling and plowing, and committeth the rest to God, he findeth the fruit of his labors.

16. *Not of the willer.*] If our election, calling, or first coming to God, lay wholly or principally upon our own will or works: or if our willing or endeavoring to be good, would serve without the help and grace of God, as the Pelagians taught, then our election were wholly in ourselves, which the Apostle denieth. And then might Pharaoh and other indurate persons (whom God hath permitted to be obstinate, to how his power and just judgment upon them) be converted when themselves list, without God's help and assistance: whereas we see the contrary in all such obstinate offenders, whom God for punishment of former sins, visiteth not with his grace, that by no threats, miracles, nor persuasion, they can be converted. Whereupon we may not with Heretics, infer that man hath not free will, or that our will worketh nothing in our conversion or coming to God: but this only, that our willing or working of any good to our salvation, cometh of God's special motion, grace, and assistance, and that it is the secondary cause, not the principal.

Ex. 9:16

17. *To this purpose I have raised.*] He doth not say, that he hath of purpose raised or see: him up to sin, or that he was the cause of the same in Pharaoh, or that he intended his damnation directly or absolutely, or any otherwise but in respect of his demerits: but rather (as the Apostle saith straight after in this chapter of such hardened and obstinate offenders) that he with long patience and toleration expected his conversion, and (as St. Chrysostom interpreteth this word, *Excitavi*) preserved him alive to repent, whom he might justly have condemned before. In the 9th of Exodus, whence this allegation is, we read, *Posui te, 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 obstinacy that is in such whom I have for so great sins forsaken, and also to show to the world, that no obstinacy of never so might offenders can resist me to do anything which shall not fall to my glory. Which is no more to say, but that God often for the punishment of Nations, and to show his justice and glory, giveth wicked Princes unto them, and endueth them with power and all prosperity, and taking his grace from them upon their deserts, hardeneth their hearts so, as they withstand and contemn God, and afflict his people, in whose end and fall, either temporal or eternal, at the length God will ever be glorified. Neither would he either raise or suffer any such, or give them power and prosperity in this life, whereupon he knoweth they will be worse, but that he can work all that to his honor and glory. Mary, that he useth not such rigorous justice on all that deserve it, that is his great grace and mercy. And that he exerciseth his justice upon some certain persons, rather than upon othersome of equal deserts, that lieth wholly upon his will, in whose judgments there be many things secret, but nothing unjust.

10. *Who art thou?*] Here the Apostle stayeth the rashness and presumption of such poor worms, as take upon them to question with God of their election or reprobation: as certain impious Heretics of our time have done, setting our books farsed¹⁷ with most blasphemous and erroneous doctrine concerning this high and hidden mystery, and have given occasion to the ignorant which

Predestination and reprobation take not away free will, neither must any man be reckless and desperate.

Our election or conversion is not of ourselves, but of God's grace and mercy.

In what sense God raised up Pharaoh, etc.

Heretical books concerning predestination.

¹⁷farse: Interpolations or amplifications of scripture or liturgical formulas. Here obviously erroneous.

always be curious, to tangle, and perniciously to err in these, things that are impossible to be understood of any, or well thought of, but of the obedient and humble.

21. *The potter.*] This example of the pot and potter reacheth no further but to declare, that the creature may not reason with God his maker, why he giveth not one so great grace, as another, or why he pardoneth not one as well as another: no more than the chamber pot may challenge the Potter why he was made not a drinking pot, as well as an other. And therefore the Heretics that extend this similitude to prove that man hath no free will no more than a piece of clay, do untruly and deceitfully apply the example specially when we may see expressly in the book of Exodus, that Pharaoh notwithstanding his indurate heart, had free will: where both it is said, *He would not dismiss the people:* and, *He indurated his own heart himself.* Ex. 8:15. and (in the Hebrew)v. 13 & c. 9:35 *1 Reg. 6,6.* And this Apostle also writeth, that *a man may *cleanse himself* from the filthy, and so become a vessel of honor in the house of God. 2 Tim. 2:21

The example of the pot and the potter.

CHAPTER 10

The Law was not (as the Jews ignorant zeal supposed) for them to justify themselves by it (considering that they could not fulfill it: but to bring them to Christ, to believe in him, and so for his sake to be justified by the grace of God: 5. according to Moses saying, and the Apostles preaching: 11. that so the Gentiles also (according to the Prophets) hearing and believing might come to justice: the Jews in the mean time (though inescapably) remaining incredulous.

^The Law was not given to make a man just or perfect by itself, but to bring us to Christ to be justified by him.

^The justice of the Law of Moses went no further of itself, but to save a man from the temporal death and punishments prescribed to the transgressors of the same.

The Epistle upon St. Andrew's day, Nov. 30.

^To believe in him and to invoke him, is to serve him with all love and sincere affection. All that so do shall doubtless be saved and shall never be confounded.

^We see then that it is in a mans free will to believe or not to believe, to obey or disobey the Gospel or truth preached.

BRETHREN, the will of my heart surely and prayer to God, is for them unto salvation. 2. For I give them testimony that they have zeal of God, but not according to knowledge.

3. For, not knowing the justice of God, and seeking to establish their own, they have not been subject to the justice of God.

4. For, ^the end of the law is Christ: unto justice to every one that believeth.

5. For Moses wrote, ^that, the justice which is of the Law, **the man that hath done it, shall live in it.** Lev. 18:5

6. But the justice which is of faith, saith thus, **Say not in thy heart, Who shall ascend into heaven?** that is to bring Christ down. Deut. 30:11

7. **Or who descendeth into the depth?** call Christ again from the dead.

8. But what saith the Scripture? **The word is nigh, in thy mouth, and in thy heart,** this is the word of faith which we preach.

9. For if thou confess with thy mouth our Lord JESUS, and in thy heart believe that God hath raised him up from the dead, thou shalt be saved.

10. For with the heart we believe unto justice: but with the mouth confession is made to salvation.

11. For the Scripture saith: **Whosoever believeth in him, shall not be confounded** Es. 28:16

12. For there is no distinction of the Jew and the Greek: for one is Lord of all, rich toward all that invoke him.

13. **For every one ^whosoever shall invoke the name of our Lord, shall be saved.** Joel 2:22

14. How then shall they invoke in whom they have not believed? Or how shall they hear without a preacher?

15. But how shall they preach unless they be sent? as it is written: **How beautiful are the feet of them that evangelize peace, of them that evangelize good things?** Es. 52:7

16. But all ^do not obey of the Gospel. For Esay saith, **Lord, who hath believed the hearing of us?** Es. 53:1

17. Faith then, is by hearing: and hearing is by the word of Christ.

18. But I say, have they not heard? And certainly **into all the earth hath the sound of them gone forth: and unto the ends of the whole world the words of them.** Psalm 18:5

19. But I say, hath not Israel known? Moses first saith, **I will bring you to emulation in that which is not a nation: in a foolish nation, I will drive you into anger.** Deut. 32:21

20. But Esay is bold, and saith, **I was found of them that did not seek me: openly I appeared to them that asked not of me.** Es. 65:1

21. But to Israel he saith, *All the day have I spread my hands to a people that believeth not, and contradicted me.*

ANNOTATIONS
Chapter 10

3. *The justice of God.*] The justice of God, is that which God giveth us through Christ. The Jews own or proper justice, is that which they had or challenged to have of themselves and by their own strength, helped only by the knowledge of the Law without the help or grace of Christ.

God's justice and the Jew's own justice.

6. *The justice of faith.*] The justice which is of faith, reacheth to the life to come, making man assured of the truth of such Articles as concern the same: as of Christ's Ascension to heaven, of his Descending to Hell, of his coming down to be Incarnate, and his Resurrection and return again to be glorified: by which his actions we be pardoned, justified, and saved - as by the Law we could never be.

Justice of faith.

8. *The word of faith.*] The word of faith is the whole Law of Christ, concerning both life and doctrine, grounded upon this, that Christ is our Saviour, and that he is risen again. Which point (as all other) must both be believed in heart, and also be confessed by mouth. For though a man be justified inwardly when he hath the virtues of faith, hope, and charity from God: yet if occasion be given, he is also bound to confess with his mouth, and by all his external actions, without shame or fear of the world, that which he inwardly believeth: or else he cannot be saved. Which is against certain old Heretics that taught, a man might say or do what he would, for fear or danger, so that he kept his faith in heart.

Open confession and protestation of our faith is sometime necessary.

Euseb. li. 6 c. 31 histor. Eccles

14. *How shall they invoke?.*] This maketh not (as Heretics pretend) against invocation of Saints: the Apostle saying nothing else, but that they cannot invoke Christ as their Lord and Master, in whom they do not believe, and whom they never heard of. For he speaketh of Gentiles or Pagans, who could not invoke him, unless they did first believe in him. To the due invocation of Christ, we must know him and our duties to him. And so is it true also that we cannot pray to our Blessed Lady nor any Saints in heaven, till we believe and know their persons, dignity, and grace, and trust that they can help us. But if our adversaries think that we cannot invoke them, because we cannot believe in them: let them understand the Scripture useth also this speech, to believe in men: and it is the very Hebrew phrase, which they should not be ignorant of that brag thereof so much. *Ex. 14:31. They believed in God and in Moses.* and *3 Paral. 20:20.* in the Hebrew. *Ep. ad Philem. v. 5.* And the ancient Fathers did read in the Creed indifferently, *I believe in the Catholic Church.* and, *I believe the Catholic Church.* *Conc. Nicen. apud Iphian. in fine Ancorat. Hieron. contr. Lucif. Cyril. Hieros. Cathec. 18.*

The place alleged against invocation of Saints, answered.

15. *Unless they be sent.*] This place of the Apostle invincibly condemneth all the preachings, writings, ordinances, invocations and usurpations of Church, pulpit, and whatsoever our new Evangelists have intruded themselves and entered into by the window: showing that they be everyone from the highest to the lowest, false prophets, running and usurping, being never lawfully called. Which is so evident in the Heretics of our days that the Calvinists confess it in themselves, 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 not sent.

Confes. des Eglis. de France.

20. *That asked not.*] That Christ was found of those that never asked after him, it proveth that the first grace and our first justification is without merits. That God called so continually and earnestly by his Prophets and by other his signs and wonders, upon the Jews, and they withstood it:

The first justification of mere grace.

free will is proved, and that God would have men saved, and that they be the cause of their own damnation themselves.

Free Will

CHAPTER 11

Not all the Jews were reprobate, but some elect: and they by grace obtained justice, the rest (according to the Prophets) being execrated. 11. Against whom notwithstanding the Christian Gentiles (to whom by that occasion Christ is come) must not insult: but rather fear every man himself to be likewise cut off the tree (which is the Catholic Church) 23. and know that when all the Gentiles are brought into the Church, then (about the end of the world) shall the multitude of the Jews also come in: 33. according to the disposition of the wonder wisdom of God.

SAY then: Hath God rejected his people? God forbid. for I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2. God hath not rejected his people which he foreknew. Or know you not in Elias

what the Scripture saith: how he requesteth God against Israel?

3. **Lord, they have slain thy Prophets, they have digged down thine altars: and I am left alone, and they seek my life.** 3 Kgs. 19:10

¶The Heretics add here also, Image, to the text, as Acts 19:11.

4. But what saith the divine answer unto him? **I have left me seven thousand men, that have not bowed their knees to Baal?**

5. So therefore at this time also, there are remains saved according to the election of grace.

6. And if by grace: not now of works. otherwise grace now is not grace.

7. What then? that which Israel sought, the same he hath not obtained: but the election hath obtained: and the rest were blinded.

8. As it is written: **God hath given them the spirit of compunction: eyes, that they may not see: and ears, that they may not hear: until this present day.** Es. 6:9

9. And David saith: **Be their table made for a snare and for a trap and for a scandal and for a retribution unto them:** Psalm 68:23

10. **Be their eyes darkened, that they may not see: and their back make thou always crooked.**

¶The Jews are not rejected wholly and incurably forever: but for a part, and for a time suffered to fall. Which God did turn to the Gentile's general good.

11. I say then, have they so stumbled, that they should fall? God forbid. but by their offense, salvation is to the Gentiles, that they may emulate them.

¶If God could and did turn their fall and sin into the good of the Gentiles, much more will he work good of their general conversion, which shall be at length the accomplishment of the Church consisting of both the Nations.

12. And if the offense of them be the riches of the world, and the diminution of them the riches of the Gentiles: how much more the fullness of them?

13. For to you Gentiles I say, as long verily as I am the Apostle of the Gentiles, I will honour my ministry,

14. If by any means I may provoke my flesh to emulation, and may save some of them.

15. For if the loss of them be the reconciliation of the world: what shall the receiving be, but life from the dead?

16. And if the first fruit be holy, the mass also: and if the root be holy, the boughs also.

17. And if some of the boughs be broken, and thou whereas thou wast a wild olive, art grafted in them, and art made partaker of the root and of the fatness of the olive,

18. Glory not against the boughs. And if thou glory: not thou bearest the root, but the root thee.

19. Thou sayest then: The boughs were broken, that I might be grafted in.

20. Well: because of the incredulity they were broken, but thou by faith doest stand: be not to highly wise, but fear.

¶We see that he which standeth by faith, may fall from it, and therefore must live in fear, and not in the vain presumption and security of the Heretics.

21. For if God hath not spared the natural boughs: lest perhaps he will not spare thee neither.

22. See then the goodness and the severity of God: upon them truly that are fallen, the severity: but upon thee the goodness of God, if thou abide in his goodness, otherwise thou also shalt be cut off.

23. But they also, if they do not abide in incredulity, shall be grafted in. for God is able to graft them in again.

24. For if thou was cut out of the natural wild olive, and contrary to nature was grafted into the good olive: how much more they that are according to nature, shall be grafted into their own olive?

25. For I will not have you ignorant, brethren, of this mystery (that you be not wise in yourselves) that blindness in part hath chanced in Israel, until the fullness of the Gentiles might enter:

26. And so all Israel might be saved, as it is written: **There shall come out of Sion, he that thou shall deliver, and shall avert impiety from Jacob.** Es. 59:10

27. And this to them the testament from me: when I shall have taken away their sins.

28. According to the Gospel indeed enemies for you: but according to the election, most dear for the fathers.

29. For without repentance are the gifts and the vocation of God.

30. For as you also sometime did not believe God, but now have obtained mercy because of their incredulity:

31. So these also not have not believed, for your mercy, that they also may obtain mercy.

32. For God hath concluded all into incredulity, that he may have mercy on all.

33. O depth of the riches of the wisdom and of the knowledge of God: how incomprehensible are his judgments, and his ways unsearchable?

The Epistle upon Trinity Sunday.

Esa. 40:13.

34. For *who hath known the mind of our Lord? or who hath been his counselor?
35. Or who hath first given to him, and retribution shall be made him?
36. For of him, and by him, and in him are all things: to him be glory for ever. Amen.

ANNOTATIONS

Chapter 11

2 Par. 17

4. *Seven thousand.*] The Heretics allege this place and example very impertinently to prove that the Church may be wholly secret, hid, or, unknown. For though the faithful were forced to keep close in that perfection of Achab and Jezebel, which was only in the kingdom of the ten tribes, that is, of Israel: yet at the very same time, in Jerusalem and all the kingdom of Juda, the external worship and profession of faith was open to all the world, and well known to Elias and the faithful, so many, that the very soldiers were numbered above ten hundred thousand. Besides that there is a great difference between the Christian Church and the Jews, ours resting upon better promises than theirs. And we will not put the Protestants to prove that there were 7000 of their Sect, when their new Elias Luther began: but let them prove that there were seven, or any one, either then or in all ages before him, that was in all points of his belief. Heretics there were before him, as Jouinian, Vigilantius, Heluidius, Wyclif, etc., and with him, Zwinglius, Calvin, etc. Who believed as he did in some things, but not in all.

God's answer to Elias of 7,000, maketh nothing for the Protestants invisible Church.

6. *Not now of works.*] If salvation be attributed to good works done of nature without faith and God's help, the same cannot be of grace. For such works exclude grace, favor, and mercy: and challenge only of debt, and not of gift. Therefore take heed here of the Heretics exposition, that untruly exclude Christian mens works from necessity or mercy of salvation, which are done with and by God's grace, and therefore evidently consist with the same, and be joined with God's grace as causes of our salvation. Our Adversaries are like all Potecaries¹⁸, ever taking *quid pro quo*, either of ignorance, or of intent to deceive the simple.

What works are not, and what are the cause of salvation.

Aug. Ep. 105
ad Sixtum.

8. *God hath given.*] It doth not signify his working or action, but his permission. *Chrys. ho. 19 in ep. Ro.* And St. Augustine saith, not by putting malice into them, but by not imparting his grace unto them, and that through their own deserts always, and their own sills ever properly working the same. *See Annot. Matt. 13:14. Rom. 1:24*

God is not author of sin.

20. *Because of incredulity.*] He represseth the pride of the Gentiles vaunting themselves of their receiving, and of the Jews rejection, namely in that they thought the Jews to be forsaken for no other cause, but that they might come into their rooms: declaring that the direct and proper cause of their forsaking, was their incredulity, exhorting the Gentiles to beware of the same, because they may fall as well as the other, and that God is as like to execute justice against them as against the Jews, as he hath done in many nations falling to heresy.

A paraphractical explication of the text, concerning the Jews and Gentiles, their standing, falling, rising again, etc.

28. *According to the Gospel.*] In respect, or, as concerning belief in Christ and receiving the Gospel, they are God's enemies: by occasion of which their incredulity, the Gentiles found mercy: otherwise in respect of his special election of that nation, and the promises made to the Patriarchs, the Jews are dear to him still. For God never promiseth but he performeth, nor repenteth himself of the privileges given to that nation.

32. *Concluded all.*] That so God taking all Nations and all men in sin (which they fell into, not by his drift or causing, but of their own free will) may of his mercy call and convert whom and in what order he will: and the parties have no cause to brag of their deservings: but both countries and particular men may refer their eternal election and their first calling and conversion to Christ, and to his mercy only: no works which they had before in their incredulity, deserving any such thing, though their works afterward proceeding of faith and grace do merit heaven.

33. *O depth.*] The Apostle concludeth that no man ought to search further into God's secret and unsearchable counsels of the vocation of the Gentiles, and rejecting the Jews, otherwise than this, that all which be rejected, for their sins be justly rejected: and all that be saved, by God's great mercy and Christ's grace be saved. And whosoever seeketh among the people to spread contagion of curiosity by seeking further after things past mans and Angels reach, they overreach and overthrow themselves. If thou wilt be saved, believe, obey the Church, fear God and keep his commandments: that is thy part and every mans else. Thou mayest not examine whether thou be predestinate or reprobate, nor seek to know the ways of God's secret judgment toward thyself or other men. It is the common enemy of our souls, that in this unhappy time hath opened blasphemous tongues, and directed the proud pens of Calvin, Beza, Verone, and such reprobates, to the discussing of such particulars, to the perdition of many a simple man, and specially of young Scholars in Universities, which with less study may learn to be proud and curious, than to be humble, wise and obedient.

How far to deal and to know, in the doctrine of predestination.

The Heretics writings of predestination.

¹⁸Potecaries: Apothecaries

The Second Part of this Epistle, moral.

The Epistle upon the 1st Sunday after the Epiphany.

¶ None must presume to meddle above the measure of God's gift, or out of the compass of his state and vocation.

The Epistle upon the 2nd Sunday after the Epiphany.

¶ Prophecy is interpretation of the Scriptures, which is according to the rule of faith, when it is not against the right faith, or when it is profitable to edify charity, as St. Augustine speaketh li. 3 Doct. Chr. c. 17 and li. 1 c. 36 and in effect he saith the same li. 12 Confess. c. 18 unto c. 21.

¶ Cursing is a vice whereunto the common people is much given, who often curse them on whom they cannot otherwise be revenged, they may see here that it is a great fault.

¶ The Epistle upon the 3rd Sunday after the Epiphany.

The body chastened by penance is a grateful sacrifice.

The Apostolical rule or analogy of faith.

CHAPTER 12

He exhorteth them to mortification of the body, 2. to renovation of the mind, 3. to keeping of unity by humility, 6. to the right using of their gifts and functions, 9. to many other good actions, 11. and specially to loving of their enemies.

- I** BESEECH you therefore brethren by the mercy of God, *that you exhibit your bodies a living host, holy, pleasing God, your reasonable service. Phil. 4:18
2. And be not conformed to this world: but be reformed in the newness of your mind, Eph. 6:17
*that you may prove what the good and acceptable, and perfect will of God is. 1 Thess. 4:3
3. For I say by the grace that is given me, to all that are among you, ¶not to be more wise than behooveth to be wise, but to be wise unto sobriety, *to every one as God hath divided the measure of faith. 1 Cor. 12:11
Eph. 4:7
4. For as in one body we have many members, but all the members have not one action:
5. So we being many, are one body in Christ, and each one anothers members.
6. And having gifts, according to the grace that is given us, different, either ¶prophecy according to the rule of faith,
7. Or ministry in ministering, or he that teacheth in doctrine,
8. He that exhorteth in exhorting, he that giveth in simplicity, he that ruleth in carefulness, he that showeth mercy in cheerfulness.
9. ¶Love without simulation. Hating evil. cleaving to good. ¶dilectio
10. Loving the charity of the brotherhood one toward another. With honour preventing one another.
11. In carefulness not slothful. In spirit servant. Serving our Lord.
12. Rejoicing in hope. Patient in tribulation. Instant in prayer.
13. Communicating to the 'necessities' of the saints. Pursuing hospitality. memories
14. Bless them that persecute you: bless, and ¶curse not.
15. To rejoice with them that rejoice, to weep with them that weep.
16. Being of one mind one toward another. Not minding high things, but consenting to the humble. ¶Be not wise in you own conceit.
17. To no man rendering evil for evil. Providing good things not only before God, but also before all men.
18. If it may be, as much as is in you, having peace with all men.
19. Not revenging yourselves my dearest, but give place unto wrath, for it is written: Deut. 32:35
Revenge to me: I will reward, saith our Lord.
20. But **if thine enemy hunger, give him meat: if he thirst, give him drink. for, doing this, thou shalt heap coals of fire upon his head.** Pro. 25:21
21. Be not overcome of evil, but overcome in good the evil.

ANNOTATIONS

Chapter 12

1. *A living host.*] Lest men should think by the former discourse of God's eternal predestination, that no reward were to be had of good life and works, the Apostle now earnestly recommendeth to them holiness of life.

1. *A living host.*] Man maketh his body a sacrifice to God by giving it to suffer for him, by chastising it with fasting, watching, and such like, and by occupying it in works of charity and virtue to God's honor. Whereby appeareth how acceptable these works are to God and grateful in his sight, being compared to a sacrifice, which is an high service done to him.

6. *According to the rule of faith.*] By this, and many places of holy Writ, we may gather that the Apostles by the Holy Ghost, before they were sundered into diverse Nations, set down among themselves a certain Rule and form of faith and doctrine, containing not only the Articles of the Creed, but all other principles, grounds, and the whole platform of all the Christian religion. Which Rule was before any of the books of the New Testament were written, and before the faith was preached among the Gentiles: by which not only every other inferior teachers doctrine was tried, but all the Apostles,

c. 6:17
c. 6:17
1 Tim. 6:20
Gal. 1:6
Gal. 2:1

Acts 25:6

and Evangelists preaching, writing, interpreting (which is here called prophesying) were of God's Church approved and admitted, or disproved and rejected. This form, by mouth and not by Scripture, every Apostle delivered to the country by them converted. For keeping of this form, the Apostles before praised the Romans, and afterward earnestly warneth them by no mans plausible speech to be drawn from the same. This he commendeth to Timothy, calling it his *Depositum*. For not holding this fast and sure, he blameth the Galatians, further also denouncing to himself or an Angel that should write, teach, or expound against that which they first received, Anathema, and commanding always to beware of them that taught otherwise. For fear of missing this line of truth, himself notwithstanding he had the Holy Ghost, yet lest he might have preached in vain and lost his labor, he went to confer 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 all the holy Scriptures written, for and by the same. All the glorious doctors have made their sermons, commentaries, and interpretations of God's word: all writings and interpretations no otherwise admitted nor deemed to be of God, but as they be agreeable to this Rule.

And this is the sure analogy and measure of faith, set down and commended to us everywhere for the Apostles tradition: and not the fantastical rule or square that every Sectmaster pretendeth to gather out of Scriptures falsely understood and wrested to his purpose, by which the judge of doctor, Scripture, Church, and all. Arius had by that means a rule of his own, Luther had his false weights, and Calvin his own also. According to which several measure of every Sect, they have their expositions of God's Word: and in England (as in other infected countries) they kept of late an apeish imitation of this prophesying which St. Paul here and in other places speaketh of, and which was an exercise in the primitive Church, measured not by every mans peculiar spirit, but by the former Rule of faith first set down by the Apostles. And therefore all this new fantastical Prophesying and all other preaching in Calvin's school, is justly by this note of the Apostle condemned, for that it is not according to, but quite against the Rule of faith.

The Heretics fantastical rule, or rather rules of faith, many and diverse one from another.

CHAPTER 13

To yield obedience and all other duties unto Potestates: 8. to love their neighbor which is the fulfilling of the Law: 13. and specially to consider, that now being the time of grace, we must do nothing that may not be seen day light.

Tit. 3:1
1 Pet. 2:13

LET every soul be subject to higher powers, for there is not power but of God. And those that are, of God are ordained.
2. Therefore he that resisteth the power, resisteth the ordinance of God. And they that resist, purchase to themselves damnation.

3. For princes are no fear to the good work, but to the evil. But wilt thou not fear the power? Do good: and thou shalt have praise of the same.

4. For he is Gods minister unto thee for good. But if thou do evil, fear. for he beareth not the sword without cause. For he is Gods minister: a revenger unto wrath, to him that doeth evil.

5. Therefore be subject of necessity, not only for wrath, but also for conscience sake.

6. For therefore you give tributes also. for they are the ministers of God, serving unto this purpose.

Matt. 21:21

7. Render therefore to all men their due: to whom tribute, tribute: to whom custom, custom: to whom fear, fear: to whom honour, honour.

8. Owe no man anything: but that you love one another. For he that loveth his neighbor, hath fulfilled the law.

Ex. 20:13

9. 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 commandment: it is comprised in this word, ***Thou shalt love thy neighbor as thyself.***

Luke 19:18

10. The love of thy neighbor, worketh no evil. Love there is the fullness of the law.

11. ^bAnd knowing the season, that it is now the hour for us to rise from sleep. For now our salvation is nearer then when we believed.

12. The night is passed, and the day is at hand. Let us therefore cast off the works of darkness, and do on the armor of light.

13. As in the day let us walk honestly: not in banqueting and drunkenness, nor in chamberings and impudicities, not in contention and emulation:

The Epistle upon the 4th Sunday after the Epiphany.

^vHere we learn that the Law may be and is fulfilled by love in this lifer against the Adversaries saying it is impossible to keep the commandments.

^bThe Epistle upon the 1st Sunday in Advent.

14. But do ye on our Lord JESUS Christ, and make not provision for the flesh in concupiscences.

ANNOTATIONS

Chapter 13

1. *Every soul be subject.*] Because the Apostles preached liberty by Christ from the yoke of the Law and servitude of sin, and gave all the faithful both example and commandment to obey God more than men, and withal ever charged them expressly to be obedient and subject to their Prelates as to them which had cure of their souls and were by the Holy Ghost placed over the Church of God: there were many in those days newly converted, that thought themselves free from all temporal Potestates, carnal Lords, and human creatures or powers: whereupon the bondsman took himself to be loose from his servitude, the subject from his Sovereign, were he Emperor, King, Duke, or what other secular Magistrate soever, specially the Princes of those days being Heathens and persecutors of the Apostles, and of Christ's religion.

Obedience to temporal rulers and in what cases.

For which cause and for that the Apostles were untruly charged of their Adversaries, that they withdrew men from order and obedience to Civil laws and Officers: St. Paul here (as St. Peter doth 1 Pet. 2) cleareth himself, and expressly chargeth every man to be subject to his temporal Prince and Superior: Not every man to all that he be in Office or Superiority, but every one to him whom God hath put in authority over him, by that he is his Master, Lord, King, or such like: Neither to them in matters of religion or regiment of their souls (for most part were Pagans, whom the Apostle could not will men to obey in matters of faith) but to them in such things only as concern the public peace and policy, and what other causes soever consist with God's holy will and ordinance. For *against God no power may be obeyed.

In what sense, all power or superiority is of God.

1. *No power but of God.*] St. Chrysostom here noteth, that power, rule, and Superiority, is God's ordinance, but not eftsones¹⁹ all Princes: because many may usurp, who reign by his permission only, and not by his appointment: nor all actions: that everyone doeth in and by his sovereign power, as Julian's apostasy and affliction of Catholics, Pharaoh's tyrannical oppression of the Israelites, Achab's persecution of the Prophets, Nero's executing of the Apostles, Herod's and Pilate's condemning of Christ: all which things God permitted them, by the abuse of their power to accomplish, but there were out of the compass of his causing and ordinance.

Acts 4:19, 2:29

Chrys. in ep. Rom. ho. 21.

In things lawfully commanded it is mortal sin not to obey our Superiors.

2. *They that resist.*] Whosoever resisteth or obeyeth not his lawful Superior in those causes wherein he is subject unto him, withstandeth God's appointment, and sinneth deadly, and is worthy to be punished both in this world by his Superior, and by God in the next life. For in temporal government and causes, the Christians were bound in conscience to obey their Heathen Emperors: though on the other side, they were bound under pain of damnation to obey their Apostles and Prelates, and not to obey their kings or Emperors, in matters of religion. Whereby it is clear that when we be commanded to obey our Superiors, it is meant always, and only in such things as they may lawfully command, and in respect of such matters wherein they be our Superiors.

The Apostle speaketh of temporal powers.

4. *Beareth not the sword.*] That the Apostle meaneth here specially of temporal powers, we may see by the sword, tribute, and external compulsion, which he here attributeth to them. And the Christian men then had no doubt whether they should obey their Spiritual powers, but now the disease is clean contrary, for all is given to the secular power, and nothing to the spiritual, which expressly is ordained by Christ and the Holy Ghost: and all the faithful are commanded to be subject thereunto, as to Christ's own word and will. There were Heretics called **Begardi**, that took away all rule and Superiority: The Wyclifists would obey neither Prince nor Prelate, if he were once in deadly sin. The Protestants of our time (as we may see in all Countries where the secular sword is drawn against their sects) care neither for the one nor the other, though they extol only the secular when it maketh for them. The Catholics only most humbly obey both, even according to God's ordinance, the one in temporal causes, and the other in spiritual: in which order both these states have blessedly flourished in all Christian countries ever since Christ's time, and it is the very way to preserve both, as one day all the world shall confess with us.

Heresies against rule and Superiority.

The obedience of Catholics both to Spiritual and temporal Superiors.

6. *You give tribute.*] Though every man ought to be ready to serve his temporal Prince with his goods, by tributes or what other lawful taxes and subsidies soever: yet they may exempt by privileges whom they think good. As in all countries Christian: Priests for the honor of Christ, whose Ministers they be, have by the grants and ancient charters of kings been excepted and exempted. Notwithstanding they were never unready to serve voluntarily their Sovereign, in all common causes, with whatsoever they had. See *Annot. in Matt. 17:26*

The Clergy exempted from tribute.

Hiero. in Matt. 11.

¹⁹eftsones: occasionally, likewise, again.

12. *Not in banquetings.*] This was the very place which St. Augustine, that glorious Doctor, was by a voice from heaven directed unto, at his first miraculous and happy conversion, not only to the Catholic faith, but also to perpetual continency, by this voice coming from heaven, *Tolle, lege: Tolle, lege.* Take up and read, take up and read, as himself telleth. *li. 8 Confes. c. 12.*

St. Augustine's conversion.

CHAPTER 14

Like a moderator and peacemaker between the firm Christians (who were the Gentiles) and the inform (who were the Christian Jews, having yet a scruple to cease from keeping the ceremonial meats and days of Moses Law) he exhorteth the Jew not to condemn the Gentile using his liberty: and the Gentile again: not to condemn the scrupulous Jew: but rather to abstain from using his liberty, then offending the Jew, to be an occasion unto him of apostatizing.

eateth

AND him that is weak in faith, take unto you: not in disputations of cogitations.
2. For one believeth that he may eat all things: but he that is weak, let him 'eat' herbs.

3. Let not him that eateth, despise him that eateth not: and he that eateth not: let him not judge him that eateth. for God hath taken him to him.

4. Who art thou that judgest another mans servant? To his own Lord he standeth or falleth. and he shall stand: for God is able to make him stand.

5. For one judgeth between day and day: and another judgeth every day. let every one abound in his own sense.

6. He that respecteth the day, respecteth to our Lord. And he that eateth, eateth to our Lord: for he giveth thanks to God.

7. For none of us liveth to himself: and no man dieth to himself.

8. For whether we live, We live to our Lord: or whether we die, we die to our Lord. Therefore whether we live, or whether we die, we are our Lords.

9. For to this end Christ died and rose again: that he may have dominion both of the dead and of the living.

2 Cor. 5:10

10. But thou, why judgest thou thy brother? or thou, why doest thou despise thy brother? For *we shall all stand before the judgment seat of Christ.

Es. 45:23

11. For it is written, **Live I,** saith our Lord, *that every knee shall bow to me: and every tongue shall confess to God.*

12. Therefore every one of us for himself shall tender account to God.

13. Let us therefore no more judge one another. but this judge ye rather, that you put not a stumbling block or a scandal to your brother.

14. I know and am persuaded in our Lord JESUS Christ, that nothing is ^vcommon of itself, but to him that supposeth, anything to be common, to him it is common.

15. For if because of meat thy brother be grieved: now thou walkest not according to charity.

1 Cor. 8

*Do not with thy meat destroy him for whom Christ died.

16. Let not then our good be blasphemed.

17. For the kingdom of God is not meat and drink: but justice, and peace, and joy in the holy Ghost.

18. For he that in this serveth Christ, pleaseth God, and is acceptable to men.

19. Therefore the things that are of peace let us pursue: and the things that are of edifying one toward another let us keep.

20. Destroy not the work of God for meat. *All things indeed are clean: but it is ill for the man that eateth by giving offense.

21. It is good not to eat flesh, and not to drink wine, nor that wherein thy brother is offended, or scandalized, or weakened.

22. Hast thou faith? have it with thyself before God. blessed is he that judgeth not himself in that which he approveth.

23. But he that discerneth, if he eat, is damned: because not of faith. for all that is not of faith, is sin.

^vCommon, that is, unclean. See Annot. Mark 7:2

Though he wish the weak to be borne withal, yet he uttereth his mind plainly, that in deed all the meats forbidden and unclean in the Law, are now though Christ cleansed and lawful for every man to use.

Titus 1:15

ANNOTATIONS

Chapter 14

The Apostles meaning about eating or not eating certain meats.

2. *Eat all things.*] By similitude of words the simple are soon deceived, and Heretics make their vantage of anything to seduce the unlearned. There were diverse meats forbidden in the Law of Moses, and for signification, made and counted unclean, whereof the Jews might not eat at all, as pork, hare, conny²⁰, and such like, both of fishes, fowls, and beasts, a great number. Christ discharged all them that became Christians, after his Passion, of that observance and all other ceremonies of the old Law: Notwithstanding, because diverse that were brought up in the Law, had a religion an conscience, suddenly to forsake their former manner, the Apostle here admonisheth such as be stronger and better instructed in the case, to bear with the weaker sort, that being Christians could not yet find in their hearts to eat and use the meats forbidden by God in the Law: as on the other side he warneth the weak that would not eat, not to take offense or scandal at them that did eat without scruple, any of the irregular or forbidden meats in the Law, nor in any wise to judge or condemn the other for eating or not eating. Now the Protestants fondly apply all this to the fasts of the Church, and differences of meats in the same: as though the Church did forbid any meat wholly never to be eaten or touched, or made any creatures unclean, or otherwise prescribed any abstinence, then for chastising of mens bodies and service of God. It is a great blindness that they can put no difference betwixt Christ's fast of forty days, *Matt. 4*, John's abstaining from all delicate meats and drinks, *Matt. 3:11*, the widow Anne's, *Luk. 2:37*, the Nazareites, *Nu. 6.*, the Recabites, *Jerem. 35:34*, the Ninivites, *John 3*, St. Paul's, *2 Cor. 13:27*, St. Timothy's, *1 Tim 5:23*. John's Disciples and Christ's Disciples fast *Matt. 9:14-15* (which he said they should keep after his departure from them:) and the ceremonial distinction of creatures and meats, clean and unclean, in the old Law. Of which it is evident the Apostle treateth in all this chapter, and of none other at all. Therefore when the Protestants by the words of this place would prove, that we be either made free from fasting and from obeying the Churches commandment or following Christ's example in that matter, or that the observers of Christian fasts be weak in faith, and ought not in any wise condemn of sin the breakers of the prescribed fasts of the holy Church, they do abuse ignorantly or willfully the Apostle's words and discourse.

The Heretics fondly abuse this place against the fasts of the Church.

Foolish Heretics see not the differences of things.

Distinction of days.

5. *Between day and day.*] By the like deceit they abuse this place against the Holy days of Christ and his Blessed Mother and Saints, which concerneth only the Jews festivities and observation of times, whereof in the Epistle to the Galatians 4:10.

The text explicated concerning every mans conscience in Judaical meats and drinks.

6. *Every one in his own sense.*] The Apostle doth not give freedom, as the Churches enemies would have it, that every man may do or think what he list. But in this matter of Judaical observation of days and meats, and that for a time only, till the Christian religion should be perfectly established, he would have no restraint made, but that every one should be born withal in his own sense: yet so, that they should not condemn one another, nor make necessity of salvation in the observation of the Judaical rites of meats, days, etc.

Not eating, but disobedience damnable.

17. *Not meat and drink.*] The substance of religion or the kingdom of God standeth not in meat or drink, and therefore the better might they use indifferency and toleration in that point for a time, for peace sake and to avoid scandal. But if the precept of Moses Law had bound still as before, then (not for the meats sake, but for the disobedience) it had been damnable to have eaten the unclean meats.

To do against our conscience, is sin.

22. *Have it with thyself.*] Thou that art perfect, and believeth or knowest certainly that thou art free from the Law concerning meats and festivities, yet to the trouble and hindrance of the feeble that cannot yet be brought so far, be discrete and utter not thyself out of season.

23. *He that discerneth.*] If the weak have a conscience, and should be driven to eat the things which in his own heart he thinketh he should not do, he committeth deadly sin, because he doth against his conscience, or against his own pretended knowledge.

What actions of Infidels are sin, and what are not.

23. *All this is not of faith.*] The proper sense of this speech is, that everything that a man doeth against his knowledge or conscience, is a sin, for so by the circumstance of the letter, faith must here be taken, though St. Augustine sometimes applieth it also to prove that all the actions of the infidels (meaning those works which directly proceed of their lack of faith) be sins. But in any wise take heed of the Heretics commentary, who hereby would prove that the infidel sinneth in honoring his parents, fighting for his country, tilling his ground, and in all other works. And no marvel that they so hold of infidels, who maintain * that Christian men also offend deadly in every good deed.

Chrys. ho. 26
in ep. Ro.

Luther

²⁰conny: rabbit.

CHAPTER 15

He proceedeth to make peace between the Christian Gentiles and Jews. 8. with this resolution, that the Jews vocation is of promise in deeds, but the Gentiles also of mercy, and foretold by the Scriptures. 14. Then drawing to an end, he excuseth himself to the Romans for writing his unto them, 21. hoping now at length to see them, after that he hath been at Jerusalem, 29. whereunto also he requesteth their prayers.

And we that are the stronger, must sustain the infirmities of the weak, and not please ourselves.

Psalm 68:10

2. Let every one of you please his neighbor unto good, to edification.

3. For, Christ did not please himself, but as it is written, ***The reproaches of them that reproached thee. fell upon me.***

4. For what things soever have been written, to our learning they are written: that by patience and consolation of the Scriptures, we may have hope.

5. And the God of patience and of comfort give you to be of one mind one toward another according to JESUS Christ:

6. That of one mind, with one mouth you may glorify God and the Father of our Lord JESUS Christ.

7. For the which cause receive one another: as Christ also hath received you unto the honour of God.

8. For I say Christ JESUS to have been minister of the circumcision for the verity of God to confirm the promises of the fathers.

Psalm 17:50

9. But the Gentiles to honour God for his mercy, as it is written: ***Therefore will I confess to thee in the Gentiles O Lord, and will sing to thy name.***

Deut. 32:43

10. And again he saith, ***Rejoice ye Gentiles with his people.***

Psalm 116:1

11. And again, ***Praise all ye Gentiles our Lord: and magnify him all ye peoples.***

Esa. 11:10

12. And again Esaie saith, ***There shall be the root of Jesse: and he shall rise up to rule the Gentiles, in him the Gentiles shall hope.***

13. And the God of hope replenish you with all joy and peace in believing: that you may abound in hope, and in the virtue of the holy Ghost.

14. And I myself also, my brethren, am assured of you, that you also are full of love, replenished with all knowledge, so that you are able to admonish one another.

15. But I have written to you (brethren) more boldly in part, as it were putting you in remembrance: for the grace which is given me of God,

16. To be the minister of Christ JESUS in the Gentiles: sanctifying the Gospel of God, that the oblation of the Gentiles may be made acceptable and sanctified in the holy Ghost.

17. I have therefore glory in Christ JESUS toward God.

18. For I dare not speak any of those things which Christ worketh not by me for the obedience of the Gentiles, by word and deeds,

19. In the virtue of signs and wonders, in the virtue of the holy Ghost: so that from Jerusalem round about unto Illyricum I have replenished the Gospel of Christ.

20. And I have so preached this Gospel, not where Christ was named, lest I should build upon another mans foundation:

Es. 52:13

21. But as it is written, ***They to whom it hath not been preached of him, shall see: and they that have not heard, shall understand.***

22. For the which cause also I was hindered very much from coming unto you.

23. But now having no longer place in these countries, and having a desire to come unto you these many years now passed:

24. When I shall begin to take my journey into Spain, I hope that as I pass, I shall see you, and be brought thither of you, if first in part I shall have enjoyed you.

25. Now therefore I will go unto Jerusalem to minister to the saints.

26. For Macedonia and Achaia have liked well to make some contribution upon the poor saints that are in Jerusalem.

27. For it hath pleased them: and they are their debtors. For if the Gentiles be made partakers of their spiritual things: they ought also in carnal things to minister unto them.

The Epistle upon the 2nd Sunday in Advent.

¶He meaneth all that is written in the Old Testament: much more all things written in the New Testament, are for our learning and comfort.

¶Unity in religion commended.

¶ Christ did execute his office and ministry only toward the people of Circumcision, that is, the Jews.

¶He meaneth the holy persons that having forsaken all their goods for Christ, were wholly converted to serve our Lord with all their mind. St. Jerome against Vigilantius the Heretic reprehending the alms given to such, as do the Heretics also of our time.

¶In that the Apostle desired to be prayed for, we may be moved to seek the same as a great benefit.

28. This therefore when I shall have accomplished, and signed them this fruit, I will go by you into Spain.
29. And I know that coming to you, I shall come in abundance of the blessing of Christ.
30. I beseech you therefore brethren by our Lord JESUS Christ, and by the charity of the holy Ghost, that you ¶help me in your prayers for me to God,
31. That I may be delivered from the infidels that are in Jewry, and the oblation of my service may become acceptable in Jerusalem to the saints,
32. That I may come to you in joy by the will of God, that I may be refreshed with you.
33. And the God of peace be with you all. Amen.

CHAPTER 16

He commandeth the bearer Phoebe to the Romans, 3. and himself to many there by name, 17. he declareth the doctrine which the Romans had learned, 10. be the touchstone whereby to know Seducers. 21. He doth unto them the commendations of all the Churches and of certain persons by name: 25. and concludeth.

AND I commend to you Phoebe our sister, who is in the ministry of the Church that is in Cenchris:
2. That you receive her in our Lord as it is worthy for saints: and that you assist her in whatsoever business she shall need you. for she also hath assisted many and myself.

¶The only salutation of so worthy a man is sufficient to fill him with great grace that is so saluted.

3. ¶Salute Prisca and Aquila my helpers in Christ JESUS,
4. (who for my life have laid down their necks: to whom not I only give thanks, but also all the Churches of the Gentiles)
5. And their ¶domestical Church Salute Epænetus my beloved: who is the first fruit of Asia in Christ.

¶This domestical Church was either that faithful and Christian household, or rather the Christians meeting together here and in such good houses to hear divine service and the Apostle's preaching in those times of persecution.

6. Salute Mary who hath labored much about us.
7. Salute Andronicus and 'Julia' my cousins and fellow captives: who are noble among the Apostles, who also before me were in Christ. Junia

The Protestants here reason thus, Peter is not here saluted, therefore he was never at Rome.

8. Salute Ampliatus my best beloved in our Lord.
9. Salute Urbanus our helper in Christ JESUS, and Stachys my beloved.
10. Salute Apelles ¶approved in Christ. Salute them that are of Aristobolus house.
11. Salute Herodion my kinsman. Salute them that are of Narcissus house, that are in our Lord.

See the Annotation.

12. Salute Tryphaena and Tryphosa: who labor in our Lord. Salute Persis the beloved, who hath much labored in our Lord.

¶Of the Prince of the Apostles, saith Theodoret upon this place.

13. Salute Rufus the elect in our Lord, and his mother and mine.
14. Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes: and the brethren that are with them.

¶The special way that Heretics have ever had to beguile, was and is by sweet words and gay speeches. As to their sheeps coat see before described

15. Salute Philogus and Julia, Nereus, and his sister and Olympias: and all the saints that are with them.
16. Salute one another in a holy kiss. All the churches of Christ salute you.

17. And I desire you brethren, to mark them that make dissensions and scandals contrary to the doctrine which you have learned, and avoid them.

18. For such do not serve Christ our Lord, but their own belly: and by ¶sweet speeches and benedictions seduce the hearts of innocents.

19. For your obedience is published into every place. I rejoyce therefore in you. But I would have you to be wise in good, and simple in evil.

20. And the God of peace crush Satan under your feet quickly. The grace of our Lord JESUS Christ be with you.

21. Timothy my coadjutor saluteth you, and Lucius, and Jason, and Sosipater, my kinsmen.

22. I Tertius salute you, that wrote the epistle, in our Lord .

23. Caius mine host, and the whole Churches, saluteth you. Erastus the Cofferer of the city saluteth you, and Quartus, a brother.

¶ τον δοκιμον

24. The grace of our Lord JESUS Christ be with all you, Amen.
 25. And to him that is able to confirm you according to my Gospel and preaching of JESUS Christ, according to the revelation of the mystery from eternal times kept secret,
 26. Which now is opened by the Scriptures of the prophets according to the precept of the eternal God, to the obedience of faith known in all Gentiles,
 27. To God the only wise through JESUS Christ, to whom be honour and glory for ever and ever. Amen.

particularly in the Annotations upon St. Matthew 7:11.

ANNOTATIONS

Chapter 16

16. *Salute one another.*] Never Sectmasters made more foul or hard shifts to prove or defend falsehood, than the Protestants: but in two points, about St. Peter specially, they pass even themselves in impudency. the first is, that they hold he was not preferred before the other Apostles, which is against all Scriptures most evidently. The second is, that he was never at Rome, which is against all the Ecclesiastical histories, all the Fathers Greek and Latin, against the very sense and light of the monuments of his Seat, Sepulchre, doctrine, life and death there. Greater evidence certainly there is thereof and more weighty testimony, than of Romulus, Numas, Caesars, or Ciceros being there: yet were he a very brutish man that would deny this to the discredit of so many writers and the whole world. Much more monstrous it is, to hear any deny the other. Theodoret saith he was there, writing upon this chapter. Prosper also *carmine de ingratis in principio*. St. Leo *de natali Petri*, St. Augustine *to. 6 c. 4 cont. ep. fund.*, Orosius *li. 7 c. 6.*, St. Chrysostom *in Ps. 48.*, St. Epiphanius *har. 27.*, Prudentius *in hymno 2. St. Laurenty, et hymno 12. Optatus li. 2. contra Donatistas.*, St. Ambrose *li. 5. ep. de Basilicis tradendis.*, St. Jerome *in Catalogo.*, Lactantius *i. 4 c. 21. de vera sapientia.*, Eusebius *hist. Eccl. li. 2. c. 13, 15.*, St. Athanasias *de fuga sua.*, St. Cyprian. *ep. 55. nu. 6.*, Tertullian *de praescriptionibus nu. 14 and li. 4. contra Marcionem nu. 4.*, Origen *in Genes. apud. Euseb. li. 3, 1.*, Irenaeus *li. 3, c. 3.*, Hegesippus *li. 3, c. 2 de excid. Hierosolym.*, Caius and Papias the Apostles own scholars, and Dionysius the Bishop of Corinth, alleged by Eusebius *li. 2, c. 14 & 24.*, Ignatius *ep. ad Romanos*. The holy Council of Chalcedon, and many other affirm it. Yea Peter himself (according to the judgment of the ancient Fathers) confesseth he was at Rome, calling it Babylon *1. ep. c. 5. Euseb. li. 2. c. 14 hist. Ec.* Some of these tell the time and cause of his first going thither: some, how long he lived there: some, the manner of his death there: some, the place of his burial: and all, that he was the first Bishop there. How could so many of such wisdom and spirit, so near the Apostles time deceive or be deceived? How could Calvin and his, after fifteen hundred years know that which none of them could see?

That St. Peter was at Rome.

See the Annotations 2 Pet. 5:13

Chalced. con. act. 1.

Some great argument must they needs have to control the credit of the whole world. This of truth is here their argument, neither have they a better in any place, to wit: If St. Peter had been at Rome, St. Paul would have saluted him, as he did others here, in the end of his letter to the Romans. Is not this a high point to disprove all antiquity by? Any man of discretion may straight see, that St. Peter might be known unto St. Paul to be out of the City, either for persecution or business, when this Epistle was written, (for he went often out as St. Epiphanius declareth) and so the omitting to salute him, can prove no more, but that then he was not in Rome. But it proveth not so much neither, because the Apostle might for respect of his dignity and other the Churches affairs, write unto him special letters, and so had no cause to salute him in his common Epistle. Or how know they that the Epistle was not sent enclosed to St. Peter, to be delivered by his means to the whole Church of the Romans in some of their assemblies? It is very likely it was recommended to some one principal man or other that is not here named: and twenty causes there may be unknown to us, why he saluteth him not: but no cause why our Adversaries upon such frivolous reasons should reprove an approved truth. For even as well might they say that St. John was never at Ephesus, because St. Paul in his Epistle to the Ephesians doth not salute him. And plain it is, that it is the Roman seat and faith of Peter, which they (as all Heretics before them) do fear and hate, and which will be their bane: and they know that there is no argument which convinceth in their conscience, that Peter was never at Rome. Therefore to conclude, we say to them in St. Augustine's words, *Why call you the Apostolic chair, the chair of pestilence? What hath the Church of Rome done against you, in which St. Peter did sit, and from which by nefarious fury you have separated yourselves?*

The Protestants great argument, that Peter was never at Rome.

Epiph. haer. 27.

li. 2 cont. Petil. c. 51.

The Heretics hatred of the Roman See.

Orig. 16 ad Ro.

16. *Holy kiss.*] Hereof, and by the common usage of the first Christians, who had special regard of unity and peace among themselves, and for sign and protestation thereof, kissed one another, came our holy ceremony of give the *Pax*, or kissing one another in the Sacrifice of the *blessed* Mass.

Kissing the Pax.

Against Sectmasters,
how to examine our
faith.

Heretics given to
voluptuousness.

17. *To mark them.*] He carefully warneth them to take heed of seditious sowers of sedets and disensions in religion, and this ever to be their mark, if they should reach or move them to any thing which was not agreeable to that which they had learned at their conversion: not bidding them to examine the case by the Scriptures, but by their first forms of faith and religion delivered to them before they had or did read any book of the new Testament.

18. *But their own belly.*] Howsoever Heretics pretend in words and external show of their sheeps coat, in deed they seek but after their own profit and pleasure, and by the Apostles own testimony we be warranted so to judge of them as of men that in deed have no religion nor conscience.

19. *Your obedience.*] Against Heretics and their illusions, there is no better way than in simplicity to cleave unto that which hath been taught before: for the which the Roman obedience is much commended. *See Annot. upon the first chap. verse 1.*

The Argument of the First Epistle to the Corinthians

HOW St. Paul planted the Church at Corinth, continuing there a year and a half together, we read Acts 18. After that, when he was at Ephesus Acts 19, about the end of the three years that he abode there, he wrote this first Epistle to the Corinthians.

For even as St. Luke there writeth, *when these things were ended, Paul purposed in the Spirit, when he had gone over Macedonia and Achaia, to go to Jerusalem:* so likewise doth St. Paul himself write here: *I will come to you in Achaia when I shall have gone over Macedonia, for I will go over Macedonia, but I will tarry at Ephesus until Pentecost.*

Acts 13:21

1 Cor. 16:5

The matter that he writeth of, is not one, as in the Epistle to the Romans, but divers; partly such faults of theirs, as were signified unto him *by them that were of Chloe* 1 Cor. 3:31, partly such questions as themselves wrote to him of, *And concerning the things that you wrote to me*, 1 Cor 7:1 for so we may (as it seemeth) divide the Epistle into these two parts. Or, to put all together, he writeth of eight things: 1) Of certain Schisms beginning among them, by occasion of certain preachers, whom in the Second Epistle he toucheth more plainly as being False Apostles, chap. 1,2,3,4. 2) Of an incestuous fornicator, and some that went to law before infidel judges, chap. 5,6. 3) Of Matrimony and Continency, chap. 7. 4) Of meats sacrificed to Idols, chap. 8,9,10. 5.) Of his Traditions, chap. 11. 6) Of the Gifts of the Holy Ghost, chap. 12,13,14. 7) Of the Resurrection, chap. 15. 8) Of the contributions that he gathered of the Gentiles, to succor the Christian Jews at Jerusalem, chap. 16.

THE FIRST EPISTLE OF PAUL TO THE CORINTHIANS

CHAPTER 1

After salutation, 4. having acknowledged the graces of their Church, 10. he dehortheth them from their schismatical boasting against one another in their baptizers (telling them that they must boast only in Christ for the Baptism) 17. and in their preachers, who had the wisdom of words: telling them that it is the preaching of the Cross, whereby God saveth the world, and wherein only Christians should boast: 26. seeing God of purpose those the contemptible, that so himself might have the glory.

The 1st Part.
Of Schisms that were
about their baptizers
and preachers.

PAUL called to be an Apostle of JESUS Christ, by the will of God, and Sothenes a brother,

2. To the Church of God that is at Corinth, to the sanctified in Christ JESUS, called to be saints, with all that invoke the name of our Lord JESUS Christ in every place of theirs and our.

3. Grace to you and peace from God our father and our Lord JESUS Christ.

4. I give thanks to my God always for you for the grace of God that is given you in Christ JESUS,

5. That in all things you be made rich in him, in all utterance, and in all knowledge,

6. (as the testimony of Christ is confirmed in you.)

7. So that nothing is wanting to you in any grace, expecting the revelation of our Lord JESUS Christ,

8. Who also will confirm you unto the end without crime, in the day of the coming of our Lord JESUS Christ.

9. God is faithful: by whom you are called into the society of his son JESUS Christ our Lord.

10. And I beseech you brethren by the name of our Lord JESUS Christ, that you all say one things, and that there be no schisms among you: but that you be perfect in one sense, and in one knowledge.

11. For it is signified unto me (my brethren) of you, by them that are of Chloe, that there be contentions among you.

12. And I mean this, for that every one of you saith, ^vI certainly am Paul's, and I Apollo's, but I Cephas, and I Christs.

13. Is Christ divided? Why, was Paul crucified for you? or in the name of Paul were you baptized?

Acts 18:8 14. I give God thanks, that I baptized none of you, but *Crispus and Caius:

15. Lest any man say that in my name you were baptized.

16. And I baptized also the house of Stephanas. But I know not if I have baptized any other.

17. For Christ sent me not to baptize, but to evangelize: not in wisdom of speech, that the cross of Christ be not made void.

18. For the word of the cross, to them in deed that perish, is foolishness: but to them that are saved, that is, to us, it is the power of God.

Es. 33:18 19. For it is written: ***I will destroy the wisdom of the wise: and the prudence of the prudent I will reject.***

20. ***Where is the wise? where is the Scribe? where is the disputer of this world?*** Hath not God made the wisdom of this world foolish?

21. For because in the wisdom of God the world did not by wisdom know God: it pleased God by the foolishness of the preaching to save them that believe.

^v The beginning of all
Schisms is over much
admiring and addicting
men's selves to their
own particular
Masters.

The Epistle for St.
Agatha, Feb. 5.

22. For both the Jew ask signs, and the Greeks seek wisdom:
23. But we preach Christ crucified, to the Jews certainly a scandal, and to the Gentiles, foolishness:
24. But to the called Jews and Greeks, Christ the power of God and the wisdom of God.
25. For that which is the foolish of God, is wiser then men: and that which is the infirm of God, is stronger then men.
26. For see your vocation brethren, that not many wise according to the flesh, not many mighty, not many noble:
27. But the foolish things of the world hath God chosen, that he may confound the wise: and the weak things of the world hath God chosen, that he may confound the strong:
28. And the base things of the world and the contemptible hath God chosen, and those things which are not, that he might destroy those things which are:
29. That no flesh may glory in his sight.
30. And of him you are in Christ JESUS, who is made unto us wisdom from God, and justice, and sanctification, and redemption:
31. That as it is written, *He that doth glory, may glory in our Lord.*

Jer. 9:29

ANNOTATIONS

Chapter 1

Faith cometh by
hearing rather than
reading.

5. *In all knowledge.*] Observe that the Apostles never wrote their letters but to such as were converted to Christ's faith before. For men cannot lightly learn the Christian religion by reading Scriptures, but by hearing, and by the presence of their teachers, which may instruct them at large and particularly of every Article, as clearly and briefly by letters they could not do. Neither doth now any man learn his faith first, but by hearing of his parents and masters. For it we should when we come to years of discretion, be set to pick our faith out of the Scriptures, there would be a mad work and many faiths among us.

Christ is made our
justice, because he is
the author of the
justice in us.

30. *who is made.*] He meaneth not, as our Adversaries captiously take it, that we have no justice, sapience, nor sanctity of our own, other than Christ's imputed to us: but the sense is, that he is made the author, giver, and meritorious cause of all these virtues in us. For so the Apostle interpreteth himself plainly in the 6th Chapter following, when he writeth thus, *You be washed, you be justified, you be sanctified in the name of our Lord JESUS CHRIST and in the Spirit of our God.*

CHAPTER 2

That his own preaching among them, was in humble manner in the sight of man. 3. Howbeit it is most profound wisdom (as they should and would perceive, if they were not carnal) which is taught in the Church of Christ.

AND I (brethren) when I came to you, I came not in loftiness of speech or of wisdom, preaching to you the testimony of Christ.

2. For I judged not myself to know anything among you but JESUS Christ, and him crucified.

3. And *† I was with you in infirmity, and fear and much trembling:

Acts 18:1

4. And my speech and my preaching was not in the persuasive words of human wisdom, but in showing of spirit and power:

5. That your faith might not be in the wisdom of men, but in the power of God. But we speak wisdom among the perfect.

6. But the wisdom not of this world, neither of the princes of this world, that come to naught:

7. But we speak the wisdom of God in a mystery, which is hid, which God did predestinate before the worlds, unto our glory:

8. Which none of the princes of this world did know: for if they had known, they would never have crucified the Lord of glory.

9. But as it is written, *That which eye hath not seen, nor ear hath heard, neither hath it ascended into the heart of man, what things God hath prepared for them that love him.*

Es. 64:4

10. But to us God hath revealed by his Spirit. For the Spirit searcheth all things, yea the profundities of God.
11. For what man knoweth the things of a man, but the spirit of a man that is in him? so the things also that are of God no man knoweth, but the spirit of God.
12. And we have received not the spirit of this world, but the spirit that is of God: that we may know the things that of God are given to us.
13. Which also we speak not in learned words of human wisdom: but in the doctrine of the Spirit, comparing spiritual things to the spiritual.
14. But the sensual man perceiveth not those things that are of the spirit of God. For it is foolishness to him, and he can not understand: because he is spiritually examined.
15. But the spiritual man judgeth all things: and himself is judged of no man.
16. For *who hath known the sense of our Lord that may instruct him? But we have the sense of Christ.

Esa. 40:13

ANNOTATIONS

Chapter 2

*Acts. 1:4,
Reg. 5 & 6.
*Luke 15:7

11. *But the spirit of man.*] One man cannot know anothers cogitations naturally: but God giveth to Prophets and other, even in this world oftentimes, by extraordinary grace to know mens secrets. As he did to St. Peter, to know the fraud of Ananias and Saphira: and to Eliseus, his servant's bribery in his absence, and what was done in his absence, and what was done in the king of Syria his chamber, and as he giveth to all *Angels and Saints (so far as is convenient to our necessity and their heavenly glory) to understand not only our vocal prayers, but our inward repentance and desires.

How Angels and Saints and mortal men know our cogitations.

12. *That we may know.*] The Protestants that challenge a particular spirit revealing to each one his own predestination, justification, and salvation, would draw this text to that purpose. Which importeth nothing else (as is plain by the Apostles discourse) but that the Holy Ghost hath given to the Apostles, and by them to other Christian men, to know God's ineffable gifts bestowed upon the believers in this time of grace: that is, Christ's Incarnation, Passion, presence in the Sacrament, and the incomprehensible joys of heaven, which Pagans, Jews, and Heretics deride.

The Heretics allegation for their vain security, answered.

14. *The sensual man.*] The sensual man is he specially, that measureth these heavenly mysteries by natural reason, human prudence, external sense, and worldly affection, as the Jew, Pagan, and Heretic do: and sometime both here and elsewhere, the more infirm and ignorant sort of Christian be called sensual or carnal also, who being occupied in secular affairs, and given to sensual joy and worldliness, have no such sense nor feeling of these great gifts of God, as the perfecter sort of the faithful have. Who trying these high points of religion, not by reason and sense, but by grace, faith, and Spirit, be therefore called spiritual. The spiritual then is he, that judgeth and discerneth the truth of such things as the carnal cannot attain unto: that doth by the spirit of the Church, whereof he is partaker in the unity of the same, not only see the errors of the carnal, but condemneth them and judgeth every power resisting God's spirit and word: the carnal Jew, Heathen, or Heretic, having no means nor right to judge of the said spiritual man. For when the spiritual is said to be judged of none, the meaning is not that he should not be subject or obedient to his Pastors and spiritual Powers and to the whole Church, specially for the trial or examination of all his life, doctrine, and faith: but that a Catholic man and namely a teacher of Catholic doctrine in the Church, should not be any whit subject to the judgment of the Heathen or the Heretic, nor care what of ignorance or infidelity they say against him. For such carnal men have no judgment in such things, nor can attain to the Churches wisdom in any ceremony, mystery, or matter which they condemn.

The sensual man

The spiritual man.

How the spiritual man, judgeth all, and is judged by none.

Iren li. 4 c.
62.

Therefore St. Irenaeus excellently declaring that the Church and every spiritual child thereof, judgeth and condemneth all false Prophets and Heretics of what sort so ever, at length he concludeth with these notable words: *The spiritual shall judge also all that make schisms, which be cruel, not having the love of God, and respecting their own private, more than the unity of the Church: mangle, divide, and (as much as in themselves) kill for small causes the great and glorious body of Christ, speaking peace, and seeking battle. He shall judge also them that be out of the truth, that is to say, out of the Church: which Church shall be under no mans judgment. For to the Church are all things known, in which is perfect faith of the Father, and of all the dispensation of Christ, and firm knowledge of the Holy Ghost that teacheth all truth.*

The Church is under no mans judgment.

CHAPTER 3

If they will not be carnal still, they must boast in God only, and not in their preachers, which are but his ministers, 10. and need to look well how they preach: 12. because not all preaching, though it be Catholic, is meritorious: but rather it buildeth matter to be purged by fire, when it is vain and unfruitful (as also any other like works of other Catholics.) mainly if it be heretical, destroying the temple of God, then it worketh damnation. 18. The remedy is, to humble themselves and refer all to God.

¶The Church only hath truth both in her milk and in her bread: that is, whether she instruct the perfect, or the imperfect who are called carnal. *Aug. li. 15. c. 5 cont. Faust.*

°A marvelous dignity of spiritual pastors, that they be not only the instruments or ministers of Christ, but also god's coadjutors in the work of our salvation.

- A**ND I, brethren, could not speak to you as to spiritual, but as to carnal. As it were to little ones in Christ,
2. I gave you ^vmilk to drink, not meat: for you could not as yet. but neither can you now verily, for yet you are carnal.
 3. For whereas there is among you emulation and contention, are you not carnal, and walk according to man?
 4. For when one saith, I certainly am Paul's, and another, I Apollo's: are you not 'men'? What is Apollo then? and what is Paul?
 5. The ministers of him whom you have believed, and to every one as our Lord hath given.
 6. I planted, Apollo watered: but God gave the increase.
 7. Therefore neither he that planteth is anything, nor he that watereth: but he that giveth the increase, God.
 8. And he that planteth and he that watereth are one. And every one shall receive his own reward according to his own labor.
 9. For we are Gods ^ccoadjutors: you are Gods husbandry, you are Gods building.
 10. According to the grace that is given me, as a wise workmaster have I laid the foundation: and another buildeth thereupon. but let every one look how he buildeth thereon.
 11. For other foundation no man can lay, beside that which is laid: which is Christ JESUS.
 12. And if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble,
 13. The work of every one shall be manifest: for the day of our Lord will declare, because it shall be revealed in fire: and the work of every one of what kind it is, the fire shall try.
 14. If any mans work abide, which he built thereupon: he shall receive reward.
 15. If any mans work burn, he shall suffer detriment: but himself shall be saved: yet so as by fire.
 16. Know you not that you are the temple of God: and the Spirit of God dwelleth in you?
 17. But if any violate the temple of God, God will destroy him. For the temple of God is holy: which you are.
 18. Let no man seduce himself: if any man seem to be wise among you in this world, let him become a fool that he may be wise.
 19. For the wisdom of this world is foolishness with God. For it is written, ***I will compass the wise in the subtlety.***
 20. And again, ***Our Lord knoweth the cogitations of the wise that they be vain.***
 21. Let no man therefore glory in men. For all things are yours:
 22. Whether it be Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come, for all are yours.
 23. And you are Christs, and Christ is Gods.

carnal

° συνεργοι

Job. 5:13

Psalm 93:11

ANNOTATIONS

Chapter 3

Good works meritorious, and the rewards in heaven are different according to the same.

8. *Every man shall receiving according.*] A most plain text for proof that men by their labor, and by the diversities thereof, shall be diversely rewarded in heaven: and therefore that by their works proceeding of grace, they do deserve or merit heaven, and the more or less joy in the same. For though the holy Scripture commonly use not this word merit, yet in places innumerable of the Old and New Testament, the very true sense of merit is contained. And so often as the word, *merces*, and the like be

Merces
μιδος

used, they be ever understood as correlatives or correspondent unto it. For if the joy of heaven be retribution, repayment, hire, wages for works (as in infinite places of holy Scripture,) then the works can be none other but the value, desert, price, worth, and merit of the same. And indeed this word, *reward*, which in our English tongue may signify a voluntary or bountiful gift, doth not so well express the nature of the *Latin word, or the Greek, which are rather the very stipend that the hired workman or journeyman covenanteth to have of him whose work he doth, and is a thing equally and justly answering to the time and weight of his travels and works (in which sense the Scripture saith, *Dignus est operarium mercede sua*, the workman is worthy of his hire) rather than a free gift, though, because faithful men must acknowledge that their merits be the gifts and graces of God, they rather use the word reward, than hire, stipend, or repayment, though in deed it be all one, as you may see by diverse places of holy writ. As, *My merces* (reward) *is with me to render to every one* *according to his works. And *Our Lord will render unto me according to my justice*. Ps. 17. And the very word itself merit (equivalent to the Greek) is used thus, *Mercy shall make a place to every one* *according to the merits of works. Ecclesi. 16:25. And, *If you do your justice before men, you shall not have reward in heaven*. Matt. 6:1. Where you see that the reward of heaven is recompense of justice. And the evasion of the Heretics is frivolous and evidently false, as the former and like words do convince, for they say heaven is our *Merces* or Reward, not because it is due to our works, but to the promise of God: where the works be plain, *According to every man's works* or *labors*. upon which works. And for which works conditionally, the promise of heaven was made.

1 Tim. 5:18

Apoc. 22:12

Matt. 16:27

Romans
22:12

κατα τον εργα

12. *Upon this foundation.*] The foundation is Christ, and faith in him working by charity. The upper building may be either pure and perfect matter of gold, silver, and precious stone, which (according to the most authentical and profitable exposition) be good works of charity and all Christian justice done by God's grace: or else, wood, hay, stubble, which signify the manifold acts of man's infirmity and his venial sins. Which more or less mixed and meddled with the better maters aforesaid, require more or less punishment or purgation at the day of our death. At which day, if by penance or other means in the Church, the said venial sins be before hand cleansed, there shall need no purging at all, but they shall straight receive the reward due to them.

Building of gold, or stubble.

13. *Shall be manifest.*] Whether our life and works be pure and need no cleansing, now in this world is hard to judge: but the day of our Lord, which is at our death, will make it plain in what terms every man's life is towards God. For then Purgatory fire shall reveal and prove it. For, whosoever hath any impure matter of venial sins or such other debts, to God's justice payable and purgable, must into that fire, and after due payment and cleansing, be saved through the same. Where the works of the perfect men and such as died with all debts paid, cleansed, or forgiven, are quitted from the fire, and never incur damage, pain, or loss thereby. The places of Fathers expounding this for Purgatory, be very many most evident, which are cited in the last Annotation following.

Our works shall be manifested by fire.

13. *The day of our Lord shall declare.*] That this purgation rather signifieth the place of God's justice after our death, than any affliction in this life, the Apostles precise specifying of fire declareth, and of revealing and notifying the difference of mens works by the same: which is not done evidently ever 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. 5:5, 2 Cor. 1:13, Philip. 1:10, 6, 1 Thess. 1:2, 2 Thess. 2:2*) either the particular, or the general judgment: and therefore that the trial spoken of, is not properly nor literally meant any affliction of adversity of this life, as Calvin also confesseth, coining a foolish new construction of his own. Where you may note also in that man's Commentary, that this word, *dies Domini*, was so prejudicial against him and all other expositions of the trial to be made in this world, that he would gladly have (*Domini*) out, reading thus, *A day shall come which shall open etc.* Where understand, that if it were only *Dies* (as *in the Greek) yet thereby also the Scripture is wont to signify the selfsame thing: as, *2 Tim. 1:12, 28. and 1 Tim. 4:8. and Heb. 10:25, the day*, as in this place, with the Greek article only, which is all one with *Dies illa*, or *Dies Domini*.

What is signified by, the day of our Lord.

Calvin in
hunc locum.

η ημερα

13. *As by fire.*] St. Augustine upon these words of the Psalm 37. *Lord rebuke me not in this indignation, nor amend me in thy wrath.* For it shall come to pass (saith he) *that some be amended in the wrath of God, and be rebuked in his indignation. And not all perhaps that are rebuked, shall be amended, but yet some there shall be saved 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 everlasting fire. Fearing therefore these more grievous pains, 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 need the amending fire, being for them which shall be saved, 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 secure from both fires, not only from that eternal which shall torment the impious eternally: but also from that which shall amend them that shall be saved 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 contemned. Yea verily though safe by fire, yet that fire*

Two fires after this life: one eternal, the other temporal, that is, the purging or amending fire.

Purgatory fire passeth all the pains of this life.

shall be more grievous, than whatsoever a man can suffer in this life. And you know how great evils the wicked have suffered, and may suffer: yet they have suffered such as the good also might suffer: For what hath any malefactor suffered by the laws, that a Martyr hath not suffered in the confession of Christ? These evils therefore that are here, be much more easy, and yet see how men, not to suffer them, do whatsoever thou commandest. How much better do they all at which God commandeth, that they may not suffer those greater pains? Thus far, St. Augustine. See St. Ambr. upon this place 1 Cor. 1 & Ser. 20 in Psal. 118., Hiero. li. 2 c. 13 av. Jouinianum., Greg. li. 4. Dialog. c. 39 & in Psal 3, Poenit. in principio., Origen. Io. 6 in c. 15. Exod. and ho. 34 in c. 24. Levit.

CHAPTER 4

He requireth to be esteemed for his office, but regardeth not to be praised of man for his virtue: considering that neither his own conscience is a sufficient judge thereof, but only God who seeth all. 8. He toucheth them for contemning in their pride, the Apostles themselves as miserable: 18. threatening to come to those proud false apostles who were the authors of all these schisms.

The Epistle upon the
4th Sunday of Advent.

SO let a man esteem us as the ministers of Christ, and the dispensers of the mysteries of God.

2. Here now is required among the dispensers that a man be found faithful.

3. But to me it is a thing of least account, to be judged of you, or of mans day: but I judge not myself neither.

4. For I am not guilty in conscience of anything: but I am not justified herein: but he that judgeth me, is our Lord.

5. Therefore judge not before the time: until our Lord do come, who also will lighten the hidden things of darkness, and will manifest the counsels of the hearts: and then praise shall be to every man of God.

^vLo when he named
himself, and Apollo,
and Cephas: he meant
other seditious and
fractious preachers
whose names he
spared.

6. But these things, brethren, ^vI have transfigured into myself and Apollo, for you: that in us you may learn, one not to be puffed up against another, above that is written.

7. For who discerneth thee? Or what hast thou that thou hast not received? And if thou hast received, what doest thou glory as thou hast not received?

8. Now you are filled, now are you become rich: without us you reign: and I would to God you did reign, that we also might reign with you.

9. ^aFor I think that God hath showed us Apostles the last, as it were deputed to death: ^bbecause we are made a spectacle to the world, and to Angels and men.

^aThe Epistle upon St.
James day, July 25.

10. We are fools for Christ: but you wise in Christ. we weak: but you strong, you noble, but we base.

^bThe Epistle for a
Confessor that is not a
Bishop.

11. Until this hour we do both hunger, and thirst, and are naked, and are beaten with buffets, and are wanderers,

12. And labor working with our own hands. we are cursed: and do bless. we are persecuted: and sustain it.

13. We are blasphemed: and we beseech. we are made the refuse of this world, the dross of all even until now.

14. Not to confound you, do I write these things: but as my dearest children I admonish you.

^cSo may St. Augustine
our Apostle say to us
Englishmen.

15. For ^cif you have ten thousand pedagogues in Christ: yet not many fathers. For in Christ JESUS by the Gospel I begat you.

16. I beseech you therefore be followers of me.

17. Therefore have I sent to you Timothy, who is my dearest son and faithful in our Lord: who will put you in mind of my ways that are in Christ JESUS, as everywhere in every Church I teach.

18. As though I would not come to you, so certain are puffed up.

19. But I will come to you quickly, if our Lord will: and will know not the words of them that be puffed up, but the power.

20. For the kingdom of God is not in words, but in power.

21. What will you? in rod that I come to you: or in charity, and the spirit of mildness?

ANNOTATIONS

Chapter 4

4. *But not justified.*] The Heretics are certain that they be in God's grace, but St. Paul though guilty of no crime in his conscience, durst not assure himself that he was justified, neither could take upon him to judge of his own heart and cogitations, whether they were pure or no: but the trial thereof he left only to God's judging day.

21. *In rod.*] The Apostles have power of discipline and censures against offenders, and power of gentleness, meekness, and indulgence also: to use either punishing or pardoning, according to their wisdom, and according to the occasions of time and place.

No man sure of grace or justification.

Spiritual power to punish or pardon.

CHAPTER 5

Sharply rebuking their clergies negligence, 3. himself absent excommunicateth that public incestuous person: 6. commanding that hereafter no Christian be so tolerated in any open crime, but excommunicated.

The 2nd Part of the Epistle:
Of the incestuous fornicator: and lawing before Infidels.

Lev. 18:8,
20:11

THERE is plainly heard fornication among you, and such fornication, as the like is not among the heathen, so that one hath *his fathers wife.

2. And you are puffed up: and ^vhave not mourned rather, that he might be taken away from among you, that hath done this deed.

3. I in deed absent in body, but present in spirit, have already judged, as present, him that hath so done,

4. In the name of our Lord JESUS Christ, you being gathered together and my spirit, with the verity of our Lord JESUS

5. To deliver such an one to Satan for the destruction of the flesh, that the spirit may be saved in the day of our Lord JESUS Christ.

6. Your glorying is not good. Know you not that a little leaven corrupteth the whole paste?

7. Purge the old leaven, that you may be a new pate, as you are azymes. For our Pasch, Christ, is immolated.

8. Therefore let us feast, not in the old leaven, not in the leaven of malice and wickedness, but in the azymes of sincerity and verity.

9. I wrote to you in ^ean epistle, Not to keep company with fornicators.

10. I mean not the fornicators of this world, or the covetous, or the extortioners, or severers of Idols: otherwise you should have gone out of this world.

11. But now I wrote to you, not to keep company, if he that is named a brother, be a fornicator, or a covetous person, or a ^eserver of Idols, or a railer, or a drunkard, or an extortioner: with such an one not so much as to take meat.

12. For what is it to be to judge of them that are without? Do not you judge of them that are within?

13. For them that are without, God will judge. Take away the evil one from among yourselves.

^vChristian men should be sorrowful to see grievous offenses borne withal, and ought zealously to seek the offenders punishment by excommunication.

The Epistle upon Easter Day.

^eEither this Epistle in the words before, or some other.

^eA notorious willful corruption in the Bible 1556 translating in the verse before, *Idolators*: and here, *worshipper of images*: the Apostle's word being one, εἰδωλολατρης, *Idolator*.

ANNOTATIONS

Chapter 5

3. *I absent.*] St. Paul here useth his Apostolic power, of binding this incestuous person, excommunicating him by his letters and *Mandatum*, though absent.

4. *You being gathered.*] Though he commanded the act should be done in the face of the Church, as such sentences and censures be at this day executed also, yet the judgment and authority of giving sentence was in himself, and not in the whole multitude, as the Protestants and the popular Sectaries affirm. For the power of binding and loosing was not given to the whole Church, but as in the persons of the Prelates, and to them for the benefit of the whole. Whereupon St. Chrysostom upon those words, *De Ecclesia, Tell the Church. Matt 18: Complain to the Church, that is, saith he, to the Prelates and Presidents thereof.*

The authority of Ecclesiastical censures is in the Clergy only, and is executed in the name of Christ.

4. *With the virtue.*] All such great power over our sinners, is holden and exercised in the name and virtue of CHRIST JESUS. And whosoever setteth light by it, despiseth our Lord's name and power.

The terrible sentence of excommunication.

5. *To Satan.*] To assure us that all excommunicate persons be in the power and possession of the Devil, and quite out of Christ's protection as soon as they be separated by the Churches sentence, from her body and Sacraments and fellowship of Christian Catholic men: it pleased God to give power to the Apostles and Prelates in the primitive Church, to cause the Devil straight upon their sentence of excommunication, to invade the body of the excommunicate, and to torment him corporally. So Christ excommunicated Judas, and the Devil entered into him, and he went forth of the happy fellowship of the Apostles. *John 13:27.* so this Apostle excommunicated Alexander and Hymenaeus, and Satan straight took them: *1 Tim.* Yea it is thought that St. Peter excommunicated Ananias and Saphira, and for sign of his power and terror of the sentence, struck them dead. *De mirabil. S. Scriptura li. 8 c. 16 apud D. August.* Which miraculous power though it be not joined now to that sentence, yet as far as concerneth the punishment spiritual, which is specially appertaineth unto, it is as before, and is by the judgment of the holy Doctors (*Cypr. ep. 62, nu. 3; Chrys. in 1 Tim. ho. 5; Ambros. in 1 Tim. 1.; Hiero. ep. ad Helioid. c. 7.; August. de cor. & gra. c. 11.*) the terriblest and greatest punishment in the world, yea for passing all earthly pain and torment of this life, and being a very resemblance of damnation, and so often called by the Fathers, namely St. Augustine. *And by this spiritual sword (saith St. Cyprian)* all must die in their souls, that obey not the Priests of Christ in the new law, as they that were disobedient to the judges of the old law, were slain with the corporal sword. Would God the world knew what a marvelous punishment Christ hath appointed the Priests to execute upon the offenders of his laws, and specially upon the disobedient, as Heretics namely.

Acts 5

locis citatis

Purity in receiving the Blessed Sacrament.

8. *Let us feast.*] The Paschal lamb, which was the most express figure of Christ every way, was first sacrificed and afterward eaten with azymes or unleavened bread. So Christ our Paschal, being then newly sacrifice on the Cross, is recommended to them as to be eaten with all purity and sincerity, in the holy Sacrament. Which mystery the holy Church in these words commendeth to the faithful every year at the feast of Easter.

Ex. 12

We are bound to avoid, not all sinners, but the excommunicate only, and them, except in certain cases.

11. *Not to take meat.*] It is not meat that we should separate ourselves corporally from all sins, or that we might refuse to live in one Church or fellowship of Sacraments with them, which was the error and occasion of the Donatists great schism: nor that every man is straight after he hath committed any deadly sin, excommunicated, as some Lutherans hold: but that we should avoid them when the Church hath excommunicated them for such. Thou in mind, and condemnation of their faults, everyone ought to be always far from them. As for the Heathen and Pagans, which be not under the Church's discipline, and at that time in external worldly affairs dealt with Christians and lived amongst them whether they would or no, the Apostle did not forbid Christians their company.

13. *The evil one.*] He concludeth that though they cannot, nor himself neither, cut off the Heathen that be public offenders, yet the ill person by him excommunicated being one of their own body, they may cut off, as is aforesaid, and avoid his company. Upon which commandment of the Apostle, we see that we are bound by God's word to avoid all company and conversation with the excommunicate, except in cases of necessity, and the spiritual profit of the person excommunicated.

CHAPTER 6

He rebuketh them for going to law before judges that were not Christians, 9. telling that extortion (as many other offenses likewise) is a mortal sin. 12. And with diverse reasons he inveigheth against fornication, bidding also to flee all occasion thereof.

DARE any of you having a matter against another, to be judged before the unjust, and not before the saints?

¶The faithful judge and give sentence with God at the later day, specially the Apostles and the perfect Christians that have forsaken all for Christ's sake.

2. Or know not that ¶the saints shall judge of the world? And if the world shall be judged by you: are you unworthy to judge of the least things?

3. Know you not that we shall judge Angels? how much more secular things?

4. If therefore you have secular judgments: the contemptible that are in the Church, set them to judge.

5. I speak to your shame. So is there not among you any wise man, that he can judge between his brother?

6. But brother with brother contendeth in judgment: and that before infidels?

7. Now certainly there is plainly a fault in you, that you have judgments among you. Why do you not rather take wrong? why do you not rather suffer fraud?

8. But yourselves do wrong and defraud: and that to the brethren.

ειδωλολατραι

9. Know you not that the unjust shall not possess the kingdom of God? Do not err, Neither fornicators, nor servers of Idols, nor adulterers, nor the effeminate, nor the liers with mankind,

10. Nor thieves, nor the covetous, nor drunkards, nor railers, nor extortioners shall possess the kingdom of God.

11. And these things certainly you were: but you are washed, but you are sanctified, but you are justified in the name of our Lord JESUS Christ, and in the Spirit of our God.

12. All things are lawful for me, but all things are not expedient. All things are lawful for me, but I will be brought under the power of none.

13. The meat to the belly, and the belly to the meats: but God will destroy both it and them: and the body not to fornication, but to our Lord, and our Lord to the body,

14. But God both hath raised up our Lord, and will raise up us also by his power.

15. Know you not that your bodies are the members of Christ? Taking therefore the members of Christ, shall I make them the members of an harlot? God forbid.

16. Or know you not, that he which cleaveth to an harlot, is made one body? **For they shall be**, saith he, **unto one flesh**.

17. But he that cleaveth to our Lord, is one spirit.

18. Flee fornication. Every sin whatsoever a man doeth, is without the body: but he that doth fornicate, sinneth against his own body.

19. Or know you not that your members are the temple of the holy Ghost which is in you, whom thou have of God, and you are not your own?

20. For you are bought with a great price. Glorify and bear God in your body.

Gen. 2:24

For this, the English Bible 1562 falsely translath, *worshippers of images*.

Fornication is not only enemy to the soul, but wasteth, weakeneth, corrupteth and defileth the body, more properly and directly than any other sins do.

ANNOTATIONS Chapter 6

6. *Contendeth in judgment.*] To be given much to brabbling²¹ and litigiousness for every trifle, to spread a pound rather than lose a penny, The Apostle much reprehendeth in Christian men. For a Christian man to draw another to the judgments seats and courts of Heathen Princes (when then only reigned) and not to suffer their controversies and quarrels to be taken upon among themselves brotherly and peaceably, was a great fault: as, for one Catholic to draw another for mere trifles, before secular or heretical Officers, is a very unchristian part.

Going to law before heathen or heretical judges.

7. *A fault.*] He forbade not all judgments of controversies, but only signified that it was a fault, and that it proceeded of some injuries done one to another, and imperfections, that they so molested one another: and that it had been more agreeable to Christian perfection and charity, rather to tolerate and suffer a final injury, than to draw his fellow to judgment seats.

Going to law not forbidden: but to agree otherwise better.

CHAPTER 7

That married folk may ask their debt, and must pay it, though it be better for them to be continent, 8. as also for the unmarried and widows to continue single, though they may marry. 10. That the married may not depart from one another (nor in any case marry another; during the life of the former) 12. unless it be from one that is unbaptized, which yet he dissuadeth: 17. counseling also everyone to be continent with his state wherein he was Christened. 25. Virginity is not commanded, but counseled as the better and more meritorious than marriage, 29. as also widowhood.

The 3rd Part.

Of Marriage and continency.

AND concerning the things whereof you wrote to me: It is good for a man not to touch a woman.

2. But because of fornication let every man have his own wife, and let every woman have her own husband.

debitu reddat

3. Let the husband render his debt to the wife: and the wife also in like manner to her husband.

²¹brabbling: wrangling, hair-splitting, quarrelsome arguments.

¶If the layman cannot pray, unless he abstain from his wife: the Priest that always must offer sacrifices, and always pray, must therefore always be free from matrimony. *Hiero. li. 1 c. 19 aduer. Iouin.*

¶Before he treated of the continency of such as were married, now he giveth lessons for the unmarried also.

¶You must not serve men so that you obey and please them more than God.

The Epistle for holy Virgins not Martyrs.

¶Virginity counseled as the better: Marriage not forbidden, because it is no sin.

4. The woman hath not power of her own body: but her husband. And in like manner the man also hath not power of his own body: but the woman.

5. Defraud not one another, except perhaps by consent for a time, ¶that you may give yourself 'to prayer': and return again together, lest Satan tempt you for your incontinency.

6. But I say this by indulgence, not by commandment.

7. For I would all men to be as myself: but every one hath a proper gift of God: one so, and another so.

8. ¶But I say to the unmarried and to widows: it is good for them if they so abide even as I also.

9. But if they do not contain themselves, let them marry. For it is better to marry than ^cto be burnt.

10. But to them that be joined in matrimony, not I give commandment, but our Lord, *that the wife depart not from her husband:

11. And if she depart, to remain unmarried, or to be reconciled to her husband. And let not the husband put away his wife.

12. For to the rest, I say, not our Lord. If any brother have a wife an infidel, and she consent to dwell with him: let him not put her away.

13. And if any woman have a husband an infidel, and he consent to dwell with her: let her not put away her husband.

14. For the man an infidel is sanctified by the faithful woman: and the woman an infidel is sanctified by the faithful husband: otherwise your children should be unclean: but now they are holy.

15. But if the infidel depart, let him depart. for the brother or sister is not subject to servitude in such. but in peace hath God called us.

16. For how knowest thou woman, if thou shalt save thy husband? or how knowest thou man, if thou shalt save the woman?

17. But to every one as our Lord hath divided, as God hath called everyone, so let him walk, and as in all Churches I teach.

18. Is any man called being circumcised? let him not procure prepuce. Is any man called in prepuce? let him not be circumcised.

19. Circumcision is nothing, and prepuce is nothing: but the observation of the commandments of God.

20. Every one in the vocation that he was called, in it let him abide.

21. Wast thou called being a bondman? care not for it: but and if thou canst be made free, use it rather.

22. For he that in our Lord is called, being a bondman, is the ^cfranchised of our Lord. likewise he that is called, being free, is the bondman of Christ.

23. You were bought with a price, be not made the ^vbondmen of men.

24. 'Every brother' wherein he was called, in that let him abide before God.

25. And as concerning virgins, a commandment of our Lord I have not: but counsel I give, as having obtained mercy of our Lord to be faithful.

26. I think therefore that this is good for the present necessity, because it is good for a man so to be.

27. Art thou tied to a wife? seek not to be loosed. Art thou loose from a wife: seek not a wife.

28. But if thou take a wife, ¶thou hast not sinned. And if a virgin marry, she hath not sinned. nevertheless tribulation of the flesh shall each have. but I spare you.

29. This therefore I say brethren, the time is short, it remaineth, that they also which have wives, be as though they had not:

30. And they that weep, as though they wept not: and they that rejoice, as though they rejoiced not: and they that buy, as though they possessed not:

31. And they that use this world, as though they used it not. for the figure of this world passeth away.

32. But I would have you to be without carefulness. He that is without a wife, is careful for the things that pertain to our Lord, how he may please God.

to fasting and prayer:

^c
uri. προυσθα
αι
Matt. 5:32,
19:9
Mark 10:9
Luke 16:18

^c*liberty*

*Everyone,
brethren,*

33. But he that is with a wife, is careful for the things that pertain to the world, how he may please his wife: and he is divided.

34. And the woman unmarried and the virgin, thinketh on the things that pertain to our Lord: that she may be holy both in body and in spirit. But she that is married, thinketh on the things that pertain to the world, how she may please her husband.

35. And this I speak to your profit: not to cast a snare upon you, but to that which is honest, and that may give you power without impediment to attend upon our Lord.

36. But if any man think that he seemeth dishonored upon his virgin, for that she is past age, and if it must so be, let him do that he will. He sinneth not if she marry.

37. For he that hath determined in his heart being settled, not having necessity, but having power of his own will, and hath judged this in his heart, to keep his virgin, doeth well.

38. Therefore both he that joineth his virgin in matrimony, doeth well: and he that joineth not, doeth better.

Romans 7:2

39. *A woman is bound to the law so long time as her husband liveth: but if her husband sleep, she is at liberty: let her marry to whom she will: only in our Lord.

40. But †more blessed shall she be if she so remain, according to my counsel. and I think that I also have the Spirit of God.

†The state of widowhood more blessed than the state of matrimony.

ANNOTATIONS

Chapter 7

την εαυτου

2. *His own wife.*] He saith not, as the Protestants here pretend to excuse the unlawful conduction of Notaries, *Let everyone marry:* but, let every one have, keep, or use his own wife to whom he was married before his conversion. For the Apostle answereth here to the first question of the Corinthians, which was not, whether it were lawful to marry, but whether they were not bound upon their conversion, to abstain from the company of their wives married before in their infidelity, as some did persuade them that they ought to do. *Hiero. li. 1 cont. Iouin. c. 4.; Chrys. in hunc locum ho. 19.*

3. *Let the husband render.*] These words open the Apostles intention and talk to be only of such as are already married, and to instruct them of the bond and obligation that is between the married couple for rendering of the debt of carnal copulation one to another: declaring that the married persons have yielded their bodies so one to another, that they cannot without mutual consent, neither perpetually, or for a time, defraud one the other.

5. *Give yourself to prayer.*] This time, and the Heretics doctrine, and high estimation of matrimonial acts, are far from the purity of the Apostolic and primitive Church, when the Christians to make their prayers and fastings more acceptable to God, abstained by mutual consent even from their lawful wives. Our new Masters not much abstaining (as it may be thought) from their wives for any such matter. And yet St. Augustine saith, the Prelate should pass other in this case, and think that not to be lawful for him, that may be borne in others, because he must daily supply Christ's room, offer, baptize, and pray for the people. So saith he *li. 1 q. ex utroque test. q. 127 in fine.* See *S. Hiero. li. 1 c. 19 advers. Iouin. S. Ambr. li. 1 Offic. c. ult.* But alas for the people, whose married Pastors are in this point far worse than the vulgar folk, neither teaching continency, nor giving good example.

6. *By indulgence, not commandment.*] Lest some might misconstrue his former words, as though he had precisely commanded persons not to abstain perpetually from carnal copulation, or not to give their consent one to another of continency but for a time only: he declareth plainly that he gave no rule or precept absolutely therein, but that he spake all the foresaid, condescending to their infirmities only, insinuating that continency from carnal copulation is much better, and that himself kept it continually. *Aug. de bon. coniug. c. 10.; Enchirid. c. 78.*

7. *A proper gift.*] To such as may lawfully marry, or be already married, God giveth not always that more high and special gift or grace of continency, though every one of them all that duly ask and labor for it, might have it: but such are not bound to endeavor or seek for it always, and therefore cannot be commanded to abstain further than they like. But whensoever a man is bound to abstain, either by vow or any other necessary occasion (as if one of the parties be in prison, war, banishment, sickness, or absent perpetually by lawful divorce) the other must needs in pain of damnation abstain, and cannot excuse the want of the gift of chastity. For *he is bound to ask it and to seek for it of God by fasting, praying, and chastising his body: and so laboring duly for it, God will give the grace of chastity. So had St. Paul it, and so had all the holy men that ever lived chaste. Therefore detest the doctrine of the Protestants in this point, that when they list not fast nor pray for it, say they have not the gift. And it were a great marvel why so few of the new Sects or rather none now a days have that gift, but that we see it is obtained by those means which our forefathers used, and they

The Apostle biddeth not all to marry, but to keep their wives before married.

Continence in married folks for prayer sake.

Perpetual continency, even in married folks, better than carnal copulation.

Who are bound to live continently: and that God giveth this gift to all that ask it.

* See St. Augustine. *ne li. 2 c. 19. 20. de Adult. Coniug. to. 6.*

The Apostle permitteth marriage to them that be free, not to vowed persons.	use not at all. To live in marriage continently without the breach of conjugal fidelity, is a gift of God also, but men must not break their faith of wedlock for want of it, but must know that God giveth that gift to such as humbly ask it of him. <i>August. de grat. & lib. aritrio. c.4. De continent. c. 1.</i>	<i>Theodoret in hunc locum.</i>
	9. <i>If they contain not.</i>] He meaneth of such as be free: for if they marry after they have made vow or promise to God of chastity, they are worthily damned, such being bound to contain, and so may contain if they list. <i>August. de bano viduit. c. 8.9. & de adult. coniug. li. 1. c. 25. & de fide ad Petrum c. 3. in fine.; Ambros. ad virg. lapsam c. 5.</i>	
	9. <i>Better to marry.</i>] It is better to marry for the said persons that be free, than to be overthrown and fall into fornication. For, <i>to burn</i> , or, <i>to be burnt</i> , is not to be tempted only (as the Protestants think that pick quarrels easily to marry). But it signifieth to yield to concupiscence either in mind or external works. We say also, for such as be free, for concerning others lawfully made Priests, and such as otherwise have made vow of chastity, they cannot marry at all, and therefore there is no comparison in them betwixt marriage and fornication or burning. For their marriage is but pretended, and is the worst sort of incontinency and fornication or burning.	
After divorce not to marry.	11. <i>To remain unmarried.</i>] Neither party may dismiss the other and marry another for any cause. For though they be separated for fornication, yet neither may marry again. <i>August. de adult. coniug. li. 1 c. 8.9. and li. 2 c. 5.19.</i> See <i>Annot. Matt. 19</i> and St. Augustine in his whole books <i>de adulter. coniug. to. 6.</i>	
The Apostle's precepts.	12. <i>I say, not our Lord.</i>] By this we learn, that there were many matters over and above the things that Christ taught or prescribed, left to the Apostles order and interpretation: wherein they might, as the case required, either command or counsel, and we bound to obey accordingly.	
How the infidel, or infidel's children, are sanctified by the Christian.	14. <i>Sanctified.</i>] When the infidel party is said to be clean or sanctified by the faithful, or the children of their marriage to be clean, we may not think that they be in grace or state of salvation thereby, but only that the marriage is an occasion of sanctification to the infidel party and to the children. For St. Augustine (<i>li. 3 de pec. mer. & remis. c. 12.</i>) concludeth against the Pelagians as we may do against the Calvinists, holding Christian mens children to be holy from their mothers womb and not to need Baptism, that what other sanctification soever it be that is here meant, it cannot be enough to salvation without faith, Baptism, etc.	<i>Hiero. li. 2 c. 1. advers. Iouin.</i>
	19. <i>But the observation.</i>] Neither to be Jew nor Gentile, bond or free, married or single, nor the faith itself which is proper to Christian men, will serve to salvation, without good works and keeping the commandments. St. Jerome <i>adv. Iouin. li. 1 c. 16.</i>	
The difference of counsels and precepts.	25. <i>Counsel I give.</i>] A counsel is one thing, a commandment is another. To do that which is counseled, is not necessary, because one may be saved notwithstanding. But he that will do that which he is counseled unto, shall have a higher degree of glory. He that fulfilleth not a commandment, except he do penance, cannot escape punishment. <i>August. li. de virg. c. 13. & 14.</i>	
A professed virgin may not marry.	28. <i>If a virgin marry.</i>] He speaketh not of that virgin which hath dedicated herself to God (for if any such marry, she shall be damned for breaking her first vow) but only of young maids unmarried in the world. <i>Hiero. adv. Iouin. li. 1 c. 7.; Chrys. ho 20.</i> Theodoret, Photius, and the other Greek Doctors upon this place <i>apud Oecum.; Epiph. hares. 61.</i>	
Virginitie counseled as more meritorious.	28. <i>Tribulation of the flesh.</i>] They are marvelously deceived (saith St. Augustine <i>li. de virg. c. 13</i>) that think the Apostle counseleth virginitie rather than marriage, only for that marriage hath many miseries and molestations joined unto it, which by virginitie shall be avoided, and not in respect of the greater reward in heaven. For the Apostles provident counseling to virginitie, is for the next life, and he allegeth these troubles of marriage in that sense specially as they be a hindrance from the service of God here, and therefore an impediment to us toward the next life and the more ample joys thereof.	
The continency of married folk.	29. <i>As though they had not.</i>] He exhorteth that such as have wives, should not wholly bestow themselves in the vain transitory pleasure and voluptuousness of their flesh, but live in such moderation, that their marriage hinder them as little as may be, from spiritual cogitations. Which is best fulfilled of them that by mutual consent do wholly contain, whether they have had children or none, contemning carnal issue for the joys of heaven. And these marriages be more blessed than any other, saith St. August in <i>ede Ser. Do. in monte li. 3 cap. 14.</i>	
Their perpetual continency, best.		
Virginitie preferred, and why.	32. <i>Careful for the things of our Lord.</i>] The Protestants might here learn if they list, first that virginitie is not only preferred before marriage, for that it is a more quiet state of life in this world, but for that it is more convenient for the service of God. Secondly that virginitie hath a grateful purity and sanctity both of body and soul, which marriage hath not. Thirdly, they may learn the cause why the Church of God requireth chastity in the clergy, and forbiddeth not only fornication, but all carnal copulation even in lawful wedlock: Which is not only to the end that God's Priests be not divided from him by the clogs of marriage, but also that they be clean and pure from the fleshly acts of copulation.	
Why continency is required in the clergy.		

CHAPTER 8

He rebuketh the learned who in pride of their knowledge did eat Idolothyte, that is things offered to Idols, using (as they said) their liberty: but not considering that the ignorant took their doing as an example for them to frequent such meats so, as they did before in the paganism, with opinion that they did sanctify the eaters.

The 4th Part.
Of meats sacrificed to Idols.

- A**ND concerning those things that are sacrificed to Idols, we know that we all have knowledge. Knowledge puffeth up: but charity edifieth.
2. And if any man think that he knoweth something he hath not yet known, as he ought to know.
 3. But if any man love God, the same is known of him.
 4. But as for the meats that are immolated to Idols, we know that an Idol is nothing in the world, and that there is no God, but one.
 5. For although there be that are called gods, either in heaven, or in earth (for there are many gods, and many lords)
 6. Yet to us there is one God, the Father, of whom all things, and we unto him: and one Lord, JESUS Christ, by who all things and we by him.
 7. But there is not knowledge in all. For some until this present with a conscience of the Idol, eat as a thing sacrificed to Idols: and their conscience being weak, is polluted.
 8. But meat doth not commend us to God. For neither if we eat, shall we abound: nor if we eat not, shall we lack.
 9. But take heed lest perhaps this your liberty be an offense to the weak.
 10. For if a man see him that hath knowledge, sit at table in the Idols temple: shall not his conscience, being weak, be edified, to eat things sacrificed to Idols?
 11. And through thy knowledge shall the *weak brother perish, for whom Christ hath died?
 12. But sinning thus against the brethren, and striking their weak conscience: you sin against Christ.
 13. Wherefore if *meat scandalize my brother: I will never eat flesh, lest I scandalize my brother.

Romans
14:15

Romans
14:21

*Knowledge without charity puffeth up in pride, and profiteth nothing at all; when it is joined with charity, then it edifieth. *Aug. li. 9 civ. Dei. c. 30.*

ANNOTATIONS

Chapter 8

1. *We all have knowledge.*] The spiritual and perfectly instructed Christians knew no meats, now to be unclean, neither for signification, as in the Law of Moses: nor always 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 meats as were sacrifices, contemning and condemning their Idols as mere nothing, and the worship of them as the honor of things imaginary. Which their fact, for their ways of discretion and charity, and for the use of that their liberty to the offense and scandal of the weak, the Apostle doth here reprehend.

No meats unclean.

7. *Some with a conscience.*] The perfecter mens fault was, that they gave offense by their eating, to the weaker Christians. Who seeing them whom they reputed wise and learned, to eat the meats offered to Idols, conceived that there was some virtue and sanctification from those meats from the Idol to which they were offered: and though that such things were or might be eaten with the same conscience and devotion as before their conversion.

Giving of scandal reprehended.

Therefore the case standing thus, and the Apostles discourse of eating or not eating meats being so as is declared (a thing so evident that it admitteth no other interpretation) if the Protestants apply any of this admonition against our fasts in the Catholic Church they be too ridiculous.

The Heretics ridiculously apply St. Paul's words against the Church's fasts and abstinence.

14. *In the Idol's temple.*] Like as now, some Catholics have said, they know that Calvin's communion is but as other bread and wine. But the ignorant seeing such go to the Communion, think that it is a good act of Religion. Yea whatsoever they pretend, it must needs seem an honor to Calvin's Communion, when they are seen in the Idol's temple solemnly sitting or communicating at the abominable table.

Going to the Communion, what a sin in Catholics.

CHAPTER 9

To them that so vaunted their liberty about Idolothyte, he bringeth his own example to wit, that he also had liberty to live by the Gospel, but yet that he used it not, so to avoid scandal of the infirm, and because it was more meritorious. 24. Declaiming against their security, and showing them by similitudes and example, 14. both of himself. And of the Israelites, that salvation is not so lightly come by: and so concludeth again against eating of Idolothyte, because it is also to commit idolatry, 32. and not only to give ill example to the infirm.

AM I not free? Am I not an Apostle? Have I not seen Christ JESUS our Lord? Are not you my work in our Lord?

2. And if to others I be not an Apostle, but yet to you I am. for you are the seal of my Apostleship in our Lord.

3. My defense to them that examine me is this:

4. Have not we power to eat and drink?

5. Have we not power to lead about a woman a sister, as also the rest of the Apostles, and our Lords brethren, and ^vCephas?

6. Or I only and Barnabas have not we power to do this?

7. Who ever playeth the soldier at his own charges? Who planteth a vine, and eateth not of the fruit thereof? Who feedeth a flock, and eateth not of the milk of the flock?

8. Speak I these things according to man? Or doth not the Law also say these things?

9. For it is written in the Law of Moses, ***Thou shalt not muzzle the ox that treadeth out the corn. Why, hath God care of oxen?***

10. Or for us certainly doth he say it? For they are written for us. because he that eateth, ought to eat in hope: and he that treadeth, in hope to receive fruit.

11. If we have sown unto you spiritual things, is it a great matter if we reap your carnal things?

12. If other be partakers of your power: why not we rather? Howbeit we have not used, this power: but we bear all things, lest we should give any offense to the Gospel of Christ.

13. Know you to ^{*}that they which work in the holy place, eat the things that are of the holy place: and they that serve ^ethe altar, participate with the altar?

14. So also our Lord ordained for them that preach the Gospel, to live of the Gospel.

15. But I have used none of these. Neither have I written 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 glory void.

16. For and if I evangelize, it is not glory to me: for necessity lieth upon me: for woe is to me if I evangelize not.

17. For if I do this willingly, I have reward: but if against my will, a charge is committed to me.

18. What is my reward then? That preaching the Gospel, I yield the Gospel without cost, that I abuse not my power in the Gospel.

19. For whereas I was free of all, I made myself the servant of all: that I might gain the more.

20. And I became to the Jews as a Jew, that I might gain the Jews.

21. To them that are under the Law, as though I were under the Law (whereas myself was not under the Law) that I might gain them that were under the Law. to them that were without the Law, as though I were without the Law (whereas I was not without the law of God, but was in the law of Christ) that I might gain them that were without the Law.

22. To the weak I became weak, that I might gain the weak. To all men ^vI became all things, that I might save all.

23. And I do all things for the Gospel, that I may be made partaker thereof.

24. Know you not that they that run in the race, all run in deed, but one receiveth the prize? So run that you may obtain.

25. And every one that striveth for the mastery, refraineth himself from all things: and they certainly, that they may receive a corruptible crown: but we an incorruptible.

^vHe nameth Cephas (that is Peter) to prove his purpose by the example of the chief and Prince of the Apostles. *St. Ambrose, St. Chrysostom, Oecum. upon this place.*

^vIn that country they did tread out their corn with oxen, as we do thresh it out.

^eThe English Bible (1562) here and in the next chapter, saith thrice for *altar, temple*: most falsely and heretically, against holy altars, which about the time of that translation were digged down in England.

^vNot by function or simulation, but by compassion of the infirmities of all sorts. *Aug. ep. 9.*

The Epistle upon the Sunday of Septuagesme.

Deut. 25:4

Deut. 18:1

^e
τω θυσιαστη
ριω

26. I therefore so run, not as it were at an uncertain thing: so I fight, not as it were beating the air:
 27. But I chastise my body, and bring it into servitude, lest perhaps when I have preached to others, myself become reprobate.

ANNOTATIONS

Chapter 9

<p>New Test. 1580.</p> <p>Matt. 27:55</p>	<p>1. <i>My work.</i>] As he called himself before God's coadjutor, so here he boldly also challengeth the Corinthians conversion to be his handiwork in our Lord: nothing derogating thereby from Christ, as the Protestants rudely charge the Fathers and Catholic men (under pretense of God's honor) for using such phrases or speeches in the Apostles sense, of the Saints or Sacraments.</p> <p>5. <i>A woman a sister.</i>] The Heretics perversely (as they do all other places for the advantage of their Sect) expound this of the Apostle's wives, and for, <i>woman</i>, translate, <i>wife</i>, all bells sounding wedding to them. Where the Apostle meaneth plainly the devout women that after the manner of Jewry *did serve the preacher of necessities, of which sort many followed Christ, and sustained him and his of their substance. So doth St. Chrysostom, Theodoret, and all the Greeks (<i>Oecu. in collect. super hunc lo.</i>) take it. So doth St. Augustine <i>De op. Monach. c. 4.</i> and St. Jerome <i>li. 1 adv. Jouinianum c. 14.</i> both disputing and proving it by the very words of the text. St. Ambrose also upon this place. And the thing is most plain, for to what end should he talk of burdening the Corinthians with finding his wife, when himself (chap. 7:7-8) clearly saith that he was single?</p> <p>7. <i>Who playeth the soldier?</i>] He proveth by the Scriptures and natural reason that Preachers and Pastors may challenge their finding of their flock, though himself for causes had not, nor intended not to use his right and liberty therein.</p> <p>14. <i>If I Evangelize.</i>] If I should preach either of compulsion and servile fear, or mere necessity, not having otherwise to live and sustain myself in this world, I could not look for reward in heaven. But now doing it, not only as enjoined me, but also as of love and charity, and freely without putting any man to cost, and that voluntarily and of very desire to save my hearers, I shall have my reward of God, yea and a reward of Supererogation, which is given to them that of abundant charity do more in the service of God than they be commanded, as St. Augustine expoundeth it. <i>De op. Mon. c. 5.</i></p> <p>23. <i>That I may be partaker.</i>] A singular place to convince the Protestants, that will not have men work well in respect of reward at God's hand: the Apostle confessing expressly, that all this that he doth either of duty or of Supererogation above duty (as to preach of free cost, and to work with his own hands to get his own meat and his followers, and to abstain from any lawful things) all is, the rather to attain the reward of heaven.</p> <p>24. <i>So run.</i>] If such as run for a price, to make themselves more swift, and to win the game, abstain from many meats and pleasures: what should not we do or suffer to win the crown of glory, proposed and promised to none but such as run, travel, and endeavor for it?</p> <p>27. <i>I chastise.</i>] The goal of everlasting glory is not promised nor set forth for only faith men, for such run at random: but it is the price of them that chastise and subdue their bodies and fleshly desires by fasting, watching, voluntary poverty, and other afflictions. Lord, how far is the carnal doctrine of the Sectaries and the manners of these days from the Apostles spirit. Wherein eve we that be Catholics, though we do not condemn with the Protestants these voluntary afflictions as superfluous (much less as superstitious or injurious to Christ's death) but much commend them, yet we use nothing the zeal and diligence of our first Christian ancestors herein, and therefore are like to be more subject to God's temporal chastisements, at the least in the next life, than they were.</p> <p>27. <i>Lest perhaps.</i>] Here may we lambs tremble (saith a holy Father) when the ram, the guide of the flock, must so labor and punish himself (besides all his other miseries adjoined to the preaching of the Gospel) lest perhaps he miss the mark. A man might think St. Paul should be as sure and as confident of God's grace and salvation as we poor wretched caitives²²: but the Heretics unhappy security, presumption, and faithless persuasion of their salvation is not <i>fides Apostolorum</i> but <i>fides damoniorum. not the faith of the Apostles, but the faith of Devils.</i></p>	<p>The Heretics fond pretense of God's honor.</p> <p>Heretical translation.</p> <p>Pastors and preachers due.</p> <p>Work of supererogation.</p> <p>Doing well in respect of reward.</p> <p>Running for the game.</p> <p>Penance meritorious.</p> <p>St. Paul had not the Protestants security of salvation.</p>
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CHAPTER 10

See the argument of the 9th Chapter, which comprehendeth the contents of this also.

²²caitives: to make captives

	F OR I will not have you ignorant brethren, that our fathers were all *under the cloud,	Ex. 13:21
	and all *passed through the sea,	Nu. 8:18
	2. And all in Moses were baptized in the cloud and in the sea:	
	3. And *all did eat the same spiritual food,	Ex. 14:22
	4. And all *drunk the same spiritual drink (and they *drunk of the spiritual rock that followed them, and the rock was Christ,)	Ex. 16:35 Ex. 17:6
	5. But in the more part of them God was not well pleased. for they *were overthrown in the desert.	Nu. 20:10
	6. And these things were done in a figure of us, that we be not coveting evil things, *as they also coveted.	Nu. 26:63
	7. Neither become ye Idolaters, as certain of them: as it is written: The people sat down to eat and drink, and rose up to play.	Nu. 11:4 Ex. 32:6
	8. Neither let us fornicate, *as certain of them did fornicate, and there fell in one day three and twenty thousand.	Nu. 25:1
	9. Neither let us tempt Christ: as certain of them tempted, and *perished by the serpents.	Nu. 21:5
	10. Neither do you murmur: as *certain of them murmured, and perished by the destroyer.	Nu. 11:23,
	11. And all these things chanced to them in figure: but they are written to our corruption, upon whom the ends of the world are come.	14:37
	12. Therefore he that thinketh himself to stand, let him take heed ^v lest he fall.	<i>Tentation hath not apprehended</i>
	13. 'Let not tentation apprehend' you, but humane, and God is faithful, who will not suffer you to be tempted above that which you are able: but will make also with tentation ^c issue, that you may be able to sustain.	^c εκβασιν
	14. For the which cause, my dearest, flee from the serving of Idols.	
	15. I speak as to wise men: yourselves judge what I say.	
	16. The chalice of benediction which we do bless: is it not the communication of the blood of Christ? and the bread which we break, is it not the participation of the body of our Lord?	
	17. For being many, we are one bread, one body, all that participate of one bread.	
	18. Behold Israel according to the flesh: they that eat the hosts, are they not partakers of the altar?	
	19. What then? do I say that which is immolated to Idols, is anything? or that they Idol is anything?	
	20. But the things that the heathen do immolate, to devils they do immolate, and not to God. And I will not have you become fellows of devils.	
	21. You can not drink the chalice of our Lord, and the chalice of devils: you can not be partakers of the table of our Lord, and of the table of devils.	
	22. Or do we emulate our Lord? Why, are we stronger then he? All things are lawful for me, but all things are not expedient.	
	23. All things are lawful for me, but all things do not edify.	
	24. Let no man seek his own, but another mans.	
	25. All that is sold in the shambles, eat: asking no question for conscience.	
	26. The earth is our Lords, and the fullness thereof.	Psalm 23:1
	27. If any man inquire you of the infidels, and you will go: eat of all that is set before you, asking no question for conscience.	
	28. But if any man say, This is immolated to Idols: do not eat for his sake that showed it, and for conscience:	
	29. Conscience I say not thine but the others. For why is my liberty judged of an other mans conscience?	
	30. If I participate with thanks: why am I blasphemed for that which I give thanks for?	
	31. Therefore whether you eat, or drink, or do any other thing: do all things unto the glory of God.	
	32. Be without offense to the Jews and to the Gentiles, and to the Church of God:	
	33. As I also in all things do please all men, not seeking that which is profitable to myself, but which is to many: that they may be saved.	

The Epistle upon the
9th Sunday after
Pentecost.

^vIt is profitable to all,
or in a manner to all,
for to keep them in
humility, not to know
what they shall be:
saith St. Augustine.
Which maketh against
the vain security of the
Protestants.

ANNOTATIONS

Chapter 10

- Calv. in hunc loc.*
3. *The same.*] The Red Sea and the cloud, a figure of our Baptism: the Manna from heaven and water miraculously drawn out of the rock, a figure of the holy Sacrament of Christ's body and blood: our Sacraments containing the things and graces in truth, which theirs only signified. And it is an impudent forgery of the Calvinists, to write upon this place, that the Jews received no less the truth and substance of Christ and his benefits in these figures or Sacraments, than we do in ours: and that they and we all eat and drink of the selfsame meat and drink: the Apostle saying only, that they among themselves did all feed of one bread, and drink of one rock: which was a figure of Christ, therein especially, that out of Christ's side pierced upon the Cross, gushed out blood and water for the matter of our Sacraments.
15. *As to wise men.*] To cause them to leave the sacrifices and meats or drinks offered to Idols, he putteth them in mind of the only true Sacrifice and meat and drink of Christ's body and blood: of which and the sacrifice of Idols also, they might not be in any case partakers. using this term, *ut prudentibus loquor*, in the same sense (as it is thought) as the Fathers of the primitive Church did give a watch word of keeping secret from the Infidels and unbaptized, the mystery of this divine Sacrifice, by these words, *Norunt fideles, norunt qui initiati sunt.* August. in *Ps. 19. & 33. Conc. 1.2. & Ps. 109., Ho. 43. c. 4. in lib. 50 hom.; Orig. in Levit. ho. 9.; Chrys. ho. 27 in Gen. in fine ho. 52 po. Antioch. ho. 5. in 1 Tim.* St. Paul saith, I speak to you boldly of this mystery as to the wisest and better instructed in the same.
- Calix eui benedicimus*
δ εὐλογοῦμ
εν
16. *Which we bless.*] That is to say, the Chalice of Consecration which we Apostles and Priests by Christ's commission do consecrate, by which speech as well the Calvinists (that use no consecration of the cup at all, blasphemously calling it magical murmuration, and perversely referring the benediction to thanksgiving to God) as also the Lutherans be refuted, who affirm Christ's body and blood to be made present by receiving and in the receiving only. For the Apostle expressly referreth the benediction to the chalice, and not to God, making the holy blood and the communicating thereof of the elect of the benediction.
16. *The participation of the body.*] The holy sacrament and Sacrifice of Christ's body and blood being received of us, joineth us in soul and body and engrafteth us into Christ himself, making us partakers and as a piece of his body and blood. *For not by love or spirit only* (saith St. Chrysostom) *but in very deed we are united in his flesh, made one body with him, members of his flesh and ones.* Chrys. ho. 45 in Io. sub finem. And St. Cyril, *Such is the force of mystical benediction that it maketh Christ corporally by communicating of his flesh to dwell in us.* Cyril li. 10. in Io. 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 conjoined by this one bread which is his body, and cup which is his blood, in the perfect union and fellowship of all Catholic men, in one Church which is his body Mystical. Which name of Body mystical is specially attributed and appropriated to this one commonwealth and society of faithful men, by reason that all the true persons and true members of the same, be marvelously knit together by Christ's own one body, and by the selfsame blood in this divine Sacrament. See *St. August. li. 31, c. 25 de civ. Dei.; Hilar. li. 8 de Trin. circa med.*
18. *They that eat the hosts.*] It is plain also by the example of the Jews in their Sacrifices, that he that eateth any of the host immolated, is partaker of the Sacrifice, and joined by office and obligation to God, of whose sacrifice he eateth.
20. *I will not have you.*] I conclude then (saith the Apostle) thus: that as the Christian which eateth and drinketh of the sacrifice or Sacrament of the altar, by his eating is participant of Christ's body, and is joined in fellowship to all Christian people that eat and drink of the same, being the host of the new Law:: and as all that did eat of the hosts of the Sacrifices of Moses Law, were belonging and associated to that state and to God to whom the Sacrifice was done: even so whosoever eateth of the meats offered to Idols, he showeth and professeth himself to be of the Communion and Society of the same Idols.
21. *You cannot drink.*] Upon the premises he warneth them plainly, that they must either forsake the sacrifice and fellowship of the Idols and Idolators, or else refuse the Sacrifice of Christ's body and blood in the Church. In all which discourse we may observe that our bread and chalice, our table and altar, the participation of our host and oblation, be compared or resembled point by point, in all effects, conditions, and proprieties, to the altars, hosts, sacrifices and immolations of the Jews and Gentiles. Which the Apostle would not, nor could not have done in this Sacrament of the Altar, rather than in other Sacraments or service of our religion, if it only had not been a Sacrifice and the proper worship of God among the Christians, as the other were among the Jews and Heathen. And so do all the Fathers acknowledge, calling it only, and continually almost, by such terms as they do no other Sacrament or ceremony of Christ's religion: *The lamb of God laid upon the table* Conc. Nic.; *the unbloody service of the Sacrifice*, In Conc. Ephes. ep. ad Nestor. pag. 605.; *the Sacrifice of sacrifices*:
- The old figures of our Sacraments
- We receive great benefits by our Sacraments than the Jews did by theirs.
- The Apostle and ancient Fathers speak covertly of the Blessed Sacrament.
- The Apostles blessed the Chalice, and so consecrated.
- Our uniting to Christ by the Blessed Sacrament.
- Our union among our selves by the Blessed Sacrament.
- Participation in Sacrament or sacrifice, showeth of what society we are.
- The sacrifice of the altar is proved, by the Apostles comparison with the sacrifices of Jews and Gentiles.
- It is proved to be a sacrifice out of the Fathers

Dionys. Ec. Hier. c. 3.; *the quickening holy sacrifice: the unbloody host and victim:* Cyril. Alex. in Conc. Ephes. Anath. 11.; *the propitiatory sacrifice both for the living and the dead* Tertul. de cor. Milit.; Chrys. ho. 41 in 1 Cor., Ho. 3 ad Philip., Ho. 64 ad po. Antioch.; Cypr. ep. 66 & de coen. Do. nu. 1; August. Ench. 109. Quaest. 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 only inconsumptible victim without which there is no religion:* Cyprian. de coen. Do. nu. 2.; Chryst. ho. 17 ad Hebr. **The pure oblation, the new offering of the new Law: the vital and impolluted host: the honorable and dreadful Sacrifice: the Sacrifice of thanksgiving or Eucharistical: and the Sacrifice of Melchisedec.* Which Melchisedec by his oblation in bread and wine did properly and most singularly prefigure this office of Christ's eternal Priesthood and sacrificing himself under the forms of bread and wine: which shall continue in the Church throughout all Christian Nations instead of all the offerings of Aaron's Priesthood, as the *Prophet Malachy did foretell, as St. Cyprian, St. Justin, St. Irenaeus, and others the most ancient Doctors and Martyrs do testify. *Cypr. ep. 63. num. 2.; Justin. Dial. cum Trypho. post med.; Irenae. li. 4. c. 12.* And St. Augustine *li. 17 c. 20 de civ. Dei & li. 1 cont. adv. leg. & proph. c. 18. & li. 3 de bapt. c. 19:* St. Leo *ser. 8 de Passione:* and others do expressly avouch that this one Sacrifice hath succeeded all other and fulfilled all other differences of sacrifices, that it hath the force and virtue of all other, to be offered for all persons and causes that the others, for the living and the dead, for sins and for thanksgiving, and for what other necessity soever of body or soul. *Which holy action of Sacrifice they also call the MASS in plain words. *August. ser. 231.91. Con. Carthag. 2, c.3.4. c. 84 Mileuit. c. 12.; Leo ep. 88.81 c. 2.; Grego. li. 2 ep. 9 91. etc.* This is the Apostles and Fathers doctrine. God grant the Adversaries may find mercy to see so evident and invincible a truth.

*Cyprian
Justin
Irenae. infra.

*Malac. 1:11

*Ambrose ep.
33

The Fathers called this sacrifice, the MASS.

The distinction of Christian Catholics from the rest, is by not communicating with them, especially in their sacrifices, and at the Communion table.

The Heretics Communion is the very table and cup of Devils.

How by participation with idolators, idolatry is committed.

How to avoid scandal in things indifferent.

21. *Partakers of the table.*] Though the faithful people be many ways known to be God's peculiar, and be joined both to him and among themselves, and also severed and distinguished from all others that pertain not to him, as well Jews and Pagans, as Heretics and Schismatics, by sundry other external signs of Sacraments, doctrine, and government: yet the most proper and substantial union or difference consisteth in the Sacrifice and Altar: by which God so specially bindeth his Church unto him, and himself unto his Church, that he acknowledgeth none to be his, that is not partaker of his one only Table and Sacrifice in his Church: and acquitteth himself of all such as join in fellowship with any of the Heathen at their Idolatry, or with the Jews at their Sacrifices, or with the Heretics and Schismatics at their profane and detestable table. Which because it is the proper badge of their separation from Christ and his Church, and an altar purposely erected against Christ's Altar, Priesthood, and Sacrifice, is indeed a very sacrifice, or (as the Apostle here speaketh) a table and cup of Devils, that is to say, wherein the Devil is properly served, and Christ's honor (no less than *by the altars of Jeroboam or any profane superstitious rites of Gentility) defiled. And therefore all Catholic men, if they look to have fellowship with Christ and his members in his body and blood, must deem of it as of Idolatry or sacrilegious superstition, and abstain from it and from all society of the same, as good Tobias did from Jeroboam's calves and the altars in Dan and Bethel: and as the good faithful did from the Excelses, and from the temple and sacrifices of Samaria. Now in the Christian times we have no other Idols, but heresies, nor Idolothytes, but their false services shifted into our Churches instead of God's true and only worship. *Cypr. de unit. Ec. nu. 2.; Hiero. in 11 Osee. & 8. Amos. & in 3. Habac.; Aug. in Ps. 80 v. 10. De Civ. Dei li. 18 c. 51.*

3 Kings 12

Tob. 1.

3 Kgs. 12.

23. *All things are lawful.*] Hitherto the Apostle's arguments and examples whereby he would avert them from the meats offered to Idols, seem plainly to condemn their fact as Idololatrual, or as participant and accessory to Idolatry, and not only as of scandal given to the weak brethren: and so no doubt it was in that they went into the very temple of the Idols, and did with the rest of that served the Idols, eat and drink of the flesh and libaments directly offered to the Idol, yea and feasted together in the same banquets made to the honor of the same Idols: which could not but defile them and entangle them with idolatry: not for that the meat itself was justly belonging to any other but to God, or could be defiled, made noisome or unlawful to be eaten, but for and in respect of the abuse of the same and detestable dedicating of that to the devil, which belonged not to him, but to God alone. Of which sacrilegious act they ought not to be partakers, as needs they must, entering and eating with them in their solemnities. To this end hath St. Paul hitherto admonished the Corinthians. Now he declareth that otherwise in profane feasts it is lawful to eat without curious doubting or asking whether this or that were offered meats, and in markets to buy whatsoever is there sold, without scruple and without taking knowledge whether it be of the Idolothytes or no: with this exception, first, that if one should invite him to eat, or buy this or that as sacred and offered meats, that then he should not eat it, lest he should seem to approve the offering of it to the Idol, or to like it the better for the same. Secondly, when the weak brother may take offense by the same. For though it be lawful in itself to eat any of these meats without care of the Idol: yet all lawful things be not in every time and place expedient to be done.

CHAPTER 11

He commendeth them for keeping his Traditions generally, 3. and in particular for this, that a man prayed and prophesied bareheaded, a woman veiled, he bringeth many reasons. 17. About another, he reprehendeth the rich that at the Charitable supper supped uncharitably, 21. telling them that they received therefore unworthily the Blessed Sacrament, and showing them what an heinous sin that is, seeing it is our Lord's body and the representation of his death, as he by tradition had taught them.

The 5th Part.
Of his Traditions.

^cIn the Greek
Traditions,
παραδοσεις

BE ye followers of me, as I also of Christ.
2. And I praise you brethren, that in all things you be mindful of me: and as I have delivered unto you, you keep my ^cprecepts.

3. And I will have you know, that the head of every man, is Christ: and the head of the woman, is the man: and the head of Christ, is God.

4. Every man praying or prophesying with his head covered: dishonorest his head.

5. But every woman praying or prophesying with her head not covered: dishonorest her head: for it is all one as if she were made bald.

6. For if a woman be not covered, let her be polled. but if it be a foul thing for a woman to be polled or made bald: let her cover her head.

7. The man truly ought not to cover his head, because he is the image and glory of God, but the woman is the glory of the man.

8. For the man is not of the woman, but the woman of the man.

Gen. 2:21

9. For ^{*}the man was not created for the woman, but the woman for the man.

10. (Therefore ought the woman to have power upon her head for the Angels.)

11. But yet neither the man without the woman: nor the woman without the man, in our Lord.

12. For as the woman is of the man, so also the man by the woman: but all things of God.

13. Yourselves judge: doth it become a woman not covered to pray unto God?

14. Neither doth nature itself teach you, that a man in deed if he nourish his hair, it is an ignominy for him:

15. But if a woman nourish her hair, it is a glory for her, because hair is given her for a veil?

churches

16. But if any man seem to be contentious, we have no such custom, not the 'CHURCH' of God.

17. And this I command: not praising it that you come together not to better, but to worse.

18. First in deed when you come together into the Church, I hear that there are schisms among you, and in part I believe it.

19. For there must be heresies also: that they also which are approved, may be made manifest among you.

20. When you come therefore together in one, it is not now to eat our Lords supper.

21. For every one taketh his own supper before to eat. And one certainly is an hungred, and another is drunk.

22. Why have you not houses to eat and drink in? or contemn ye the Church of God: and confound them that have not? What shall I say to you? praise I you in this? I do not praise you.

Matt. 26:26

Mark 14:22

Luke 22:39

23. ^aFor I received of our Lord that which also I have delivered unto you, ^vthat our Lord JESUS in the night that he was betrayed, took bread:

24. And giving thanks brake, and said: Take ye and eat, **THIS IS MY BODY WHICH SHALL BE DELIVERED FOR YOU:** this do ye for the commemoration of me.

25. In like manner also the chalice after he had supped, saying, **THIS CHALICE IS THE NEW TESTAMENT IN MY BLOOD.** this do ye, as often as you shall drink, for the commemoration of me.

26. For as often as you shall eat this bread, and drink the chalice, you shall show the death of our Lord, until he come.

27. Therefore whosoever shall eat this bread, or drink the chalice of our Lord unworthily, he shall be guilty of the body and of the blood of our Lord.

28. But let a man prove himself: and so, let him eat of that bread, and drink of the chalice.

The Epistle upon
Maundy Thursday.

^aThe Epistle upon
CORPUS CHRISTI
day.

^vThe Apostle's drift in
all that he saith here of
the Sacrament, is
against unworthy
receiving (as St.
Augustine also noteth
Ep. 118 c. 3) and not to
set out the whole order
of ministrations, as the
Heretics do ignorantly
imagine.

29. For he that eateth and drinketh unworthily: eateth and drinketh judgment to himself, not discerning the body of our Lord.
30. Therefore are there among you many weak and feeble, and many sleep.
31. But if we did judge ourselves: we should not be judged.
32. But whiles we are judged, of our Lord we are chastised: that with this world we be not damned.
33. Therefore my brethren, when you come together to eat, expect²³ one another.
34. If any man be an hungred, let him eat at home: that you come not together unto judgment. And the rest I will dispose, when I come.

ANNOTATIONS

Chapter 11

2. *My precepts.*] Our Pastors and Prelates have authority to command, and we are bound to obey. And the Governors of the Church may take order and prescribe that which is comely in every state, as time and place require, though the things be not of the substance of our religion.

5. *Every woman.*] What gifts of God soever women have, though supernatural, as some had in the Primitive Church, yet they may not forget their womanly shamefastness²⁴, but show themselves subject and modest, and cover their heads with a veil.

The Custom of the Church, is a good answer against all wranglers.

16. *Custom.*] If women or other, to defend their disorder and milipertnes²⁵, dispute or allege Scriptures and reasons, or require causes of their preachers why and by what authority they should be thus restrained in things indifferent, make them no other answer but this, This is the custom of the Church, this is our custom. Which is a goodly rule to repress the sauciness of contentious fanglers²⁶, which being out of all modesty and reason, never want for words and replies against the Church. Which Church if it could then by prescription for twenty or thirty years, and by the authority of one or two of their first preachers, stop the mouths of the seditious: what should not the custom of fifteen hundred years, and the decrees of many hundred Pastors, gain of reasonable, modest, and humble men?

That heresies shall come, and wherefore.

19. *There must be heresies.*] When the Apostle saith, *Heresies must be*: He showeth the event, and not that God hath directly so appointed it as necessary. For, that they, be, it cometh of man's malice and free will: but that they be converted to the manifestation of the good and constant in faith and the Church's unity, that is God's special work of providence that worketh good of evil. And for that there should fall Heresies and Schisms, specially concerning the Article and use of the Blessed Sacrament of the Altar, whereof he now beginneth to treat, it may make us marvel the less, to see so great dissension, Heresies, and Schisms of the wicked and weak in faith concerning the same. Such things then will be, but woe to him by whom, scandals or Sects do come. *Let us use Heretics* saith St. Augustine, *not to that and to approve their errors, but that by defending the Catholic doctrine against their deceits, we may be more watchful and wary: because it is most truly written, There must be heresies that the tried and approved may be manifested or discovered from the hollow hearts among you. Let us use this benefit of God's providence, for Heretics be made of such as would error be naught, though they were in the Church: but being out, they profit us 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 Catholics, to clear the truth, for there be innumerable holy approved men in the Church, but they be not discerned from other among us, nor manifest, so long as we had rather sleep in the darkness of ignorance, than behold the light of truth. Therefore many are raised out of their sleep by Heretics to see the day of God, and are glad thereof.* August. c. 8. de vera relig.

What commodity we may make of heresies.

20. *Our Lord's supper.*] The Christians at or about the time of the Church's only Sacrifice and their communicating thereof, kept great feasts: which continued long, for that the relief of the poor upon the common charges of the richer sort, and the charity and unity of all sorts were much preserved thereby, for which cause they were called *αγαπου*, that is, *Charities*, of the ancient Fathers, and were kept commonly in Church houses or porches adjoining, or in the body of the Church (whereof see Tertullian *Apolog.* c. 19.; Clemens, Alexand.; St. Justin; St. Augustine *cont. Faust.* li. 20 c. 20.) after the

Agape or suppers of charity.

Conc. Gang. can. 11.

²³expect: to wait for, to defer action until a contingency arises.

²⁴shamefastness: modesty, bashfulness, decency.

²⁵malitpertnes: the quality of being malapert, i.e., presumptuous, impudent, saucy

²⁶fanglers: innovators, introducers of novelties, new inventions and fashions.

Conc. Laodic.
can. 27, 28.

Sacrifice and Communion was ended, as St. Chrysostom *be. 27. in 1 Cor. in imitio* judgeth. Those feasts St. Paul here calleth *Coenas Dominicas*, because they were made in the Churches which then were called *Dominica*, that is, *Our Lord's houses*. The disorder there kept among the Corinthians in these Church feasts of charity, the Apostle seeketh here to redress, from the foul abuses expressed here in the text: And as St. Ambrose *in hunc locum*, and most good authors now think, this which he calleth *Dominicam coenam*, is not mean of the Blessed Sacrament, as the circumstances also of the text do give, namely, the rejecting of the poor. The rich men's private devouring of all, not expecting one another, gluttony and drunkenness in the same, which cannot agree to the holy Sacrament. And therefore the Heretics have small reason, upon this place, to name the said holy Sacrament, rather, *the Supper of the Lord*, than after the manner of the primitive Church, the *Eucharist*, MASS, or *Liturgia*. But by like they would bring it to the supper again or Evening service, when men be not fasting, the rather to take away the old estimation of the holiness thereof.

23. *I have delivered.*] As all other parts of religion were first delivered by preaching and word of mouth to every Nation converted, so this holy order and use of the Blessed Sacrament was by St. Paul first given unto the Corinthians by tradition. Unto which as received of our Lord he revoketh them by this Epistle, not putting in writing particularly all things pertaining to the order, use, and institution, as he afterward saith: but repeating the sum and substance thereof, and leaving the residue to his return. But his words and narration here written we will particularly prosecute, because the Heretics make profession to follow the same in their pretended reformation of the MASS.

23. In the night.] First the Adversaries may be here convinced that all the circumstances of time, person, and place which in Christ's action are noted, need not to be imitated. As, that the Sacrament should be ministered at night, to men only, to only twelve, after or at supper, and such like: because (as St. Cyprian *ep. 63. nu. 7* and St. Augustine *ep. 118 c. 6.* note) there were causes of those accidents in Christ that are not now to be alleged for us. He instituted then this holy act: we do note he made his Apostles Priests, that is to say, gave them commission to do and minister the same: we do note he would have this the last act of his life and within the bounds of his Passion: it is not so with us. He would eat and make an end of the Paschal to accomplish the old Law: that cannot be in our action. Therefore he must needs do it after supper and at night: we may not do so. He excluded all women, all the rest of his Disciples, all laymen: we invite all faithful, men and women. In many circumstances then, neither we may imitate Christ's first action, nor the heretics as yet do: though they seem to incline by abandoning other names saving this (calling it Supper) to have it at night and after meat. Though (as is before noted) they have no just cause to call it so upon Christ's fact, seeing the Evangelists do plainly show * that the Sacrament was instituted after Supper, as the Apostle himself here recordeth of the latter part in express speech. And most men think, a long sermon and the washing of the Apostle's feet came between, yea and that the supper was quite finished, and grace said. But in all these and such like things, the Catholic Church only, by Christ's Spirit can tell, which things are imitable, which not, in all his actions.

John 13:2

23. *Took.*] Christ took bread into his hands, applying this ceremony, action, and benediction to it, and did bless the very element, used power and active word upon it, * as he did over the bread and fishes which he multiplied: and so doth the Church of God: and so do not the Protestants, if they follow their own book and doctrine, but they let the bread and cup stand aloose, and occupy Christ's words by way of report and narration, applying them not at all to the matter proposed to be occupied: and therefore whosoever the simple people be deluded by the rehearsal of the same words which Christ used, yet consecration, benediction, or sanctification of bread and wine they profess they make none at all. At the first alteration of religion, there was a figure of the Cross at this word, *He blessed*: and at the word, *He took*, there was a gloss or rubric that appointed the Minister to imitate Christ's action, and to take the bread into his hands: afterward that was reformed and Christ's action abolished, and his blessing of bread turned to thanksgiving to God.

Luke 9:16

23. *Bread.*] Christ made the holy Sacrament of unleavened bread, and all the Latin Church imitateth him in the same, as a thing much more agreeable to the signification both in itself and in our lives, than the leaven. Yet our Adversaries neither follow Christ, St. Paul, nor the west Church²⁷, in the same: but rather purposely make choice of that kind that is in itself more unseemly, and to the first institution less agreeable. in the other part of the Sacrament they contemn Christ and his Church much more impudently and damnably. For Christ and all the Apostles and all Catholic Churches in the world have ever mixed their wine with water, for great mystery and signification, specially for that water gushed together with blood out of our Lord's side. *This our Lord did* (saith St. Cyprian *Ep. 63 ad Cecilium. nu. 4. 7.*) and none rightly offereth, that followeth not him therein. Thus Irenaeus (*li. 5. c. 1.*) Justin (*Apolog. 2. in fine*) and all the Fathers testify the primitive Church did, and in this sort it is done in all the MASSES of the Greeks, St. James', St. Basils', St. Chrysostom's': and yet our Protestants

Whether the Apostle mean by *our Lord's supper*, the Blessed Sacrament.

Tradition without writing.

Whether the Catholics or Protestants do more imitate Christ's institution of the Blessed Sacrament.

All circumstances in our Saviour's action about the Blessed Sacrament need not be imitated.

The Protestants imitate not Christ in blessing the bread and wine.

They imitate him not in unleavened bread, and mingling water with wine.

²⁷west Church: the Latin or Roman Church, as opposed to the Eastern Church.

pretending to reduce all to Christ, will not do as he did, and all the Apostles and Churches that ever were.

The words of consecration, to be said over the bread and wine, the which the Protestants do not.

24. *This is.*] These words being set down, not in the person of the Evangelists or Apostles, but expressed as in Christ's own person, to be said over the bread, and the like other the wine, are the forms of the Sacrament and words of consecration: neither is it a Sacrament but (as St. Augustine saith) when the words come, that is to say, actively and presently be applied to the elements of the same. Therefore the Protestants never applying these words more than the whole narration of the institution, nor reciting the whole (as is said) otherwise than in historical manner, (as if one would minister Baptism and never apply the words of the Sacrament to the child, but only read Christ's speeches of the same) make no Sacrament at all. And that these proper words be the only form of this Sacrament, and so to be spoken over or upon the bread and wine, St. Ambrose plainly and precisely writeth, recording how far the Evangelists narrative words do go, and where Christ's own peculiar mystical words of consecration being: and so the rest of the Fathers. *Ambro. li. 4. de Sacr. c. 4. & c. 9 de init Myster; Justi. Apolog. 2 in fine.; Cypr. lo Can. Do. nu. 1.2.; Aug. Ser. 28 de verb. Do. sec. Mat.; Tertul. li. 4. cont. Marc.; Chrys. ho. 2. in 2. ad Tim. in fine. & ho. de prodit. Jude 10.3.; Grego. Nyss. in orat. Catech.; Damasc. li. 4. c. 14.*

tract 10 in Io.

The Protestants have taken away the Blessed Sacrament altogether.

24. *My body.*] When the words of Consecration be by the said impiety of the Protestants, thus removed from the elements: no marvel if Christ's holy body and blood be not there, or that it is now no more a Sacrament, but common bread and wine. So they that unjustly charge the Catholic Church with defrauding the people of one piece of the Sacrament, have in very deed left no part nor spice of the Sacrament, neither following Christ, as the pretend, nor St. Paul, nor any Evangelist, but their own detestable Sect, having boldly defaced the whole institution, not in any accidental indifferent circumstances, but in the very substance and all. The right name is gone, the due elements both gone, no blessing or consecration, or other action over them, the forms be gone: and consequently the body and blood, the Sacrament and the Sacrifice.

The power to consecrate given to Priests only.

24. *This do.*] By these words, authority and power is given to the Apostles, and by the like, in the Sacrament of Orders, to all lawful Priests only. No marvel then that the new heretical Ministers being laymen, give the people nothing but bare bread and wine, profane, naked, and natural elements void of Sacrament and all grace. See the Annotation upon St. Luke 22:19.

The Sacrament consisteth not in the receiving.

24. *Take and eat.*] This pertaineth to the receiving of those things which by consecration are present and sacrificed before: as when the people or Priests in the old Law did eat the hosts offered or part thereof, they were 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 Christ's body and blood: but it is the use and application to the receiver, of the things which were made and offered to God before. There is a difference betwixt 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 ends why the Sacrament was made, and the mean to apply it unto us: the Adversaries unlearnedly make it all and some, and therefore improperly name the whole Sacrament and ministration thereof, by calling it the Communion. Which name they give also rather than any other, to make the ignorant believer that many must communicate together: as though it were so called for that it is common to many. By which collusion they take away the receiving of the Priest alone, of the sick alone, of reserving the consecrated Host and the whole Sacrament. Against which deceit, know that this part of the MASS is not called Communion, for that many should concur together always in the external Sacrament: but for that we do communicate or join in unity and perfect fellowship of one body, with all Christian men in the world, with all (we say) that eat it though the whole Church, and not with them only which eat with us at one time. And this fellowship riseth of that, that we be, every time we receive either alone or with company, partakers of that one Body which is received throughout the world. *It is called communion* (saith St. Damascene) *and so indeed it is, for that by it we communicate with Christ, and be partakers of his flesh and divinity, and by it do communicate and are united one with another, only let us take heed that we do not participate with heretics.* And when the Apostle saith, that all be one bread and one body that are partakers of one Bread, he meaneth not of them only that communicate at one time and place: but that all be so, that communicate in unity through the whole Church. Then the name Communion is as ignorantly used of them, as the name of Supper.

Why the Protestants call it the Communion.

Communion which is a part of the MASS, what it signifieth.

4 c. 14. de orthod fide.

How Christ's death is shown by the Blessed Sacrament itself, without sermon or otherwise.

26. *You shall show.*] Upon this word the Heretics fondly ground their false supposition, that this Sacrament cannot rightly be ministered or made without a sermon of the death of Christ: and that this and other Sacraments in the Church, be not profitable when they be ministered in a strange language. As though the grace, force, operation, and activity, together with the instruction and representation of the things which they signify, were not in the very substance, matter, form, use and work itself of every of the Sacraments: and as though preaching were not one way to show Christ's Passion, and the Sacraments another way: namely this Sacrament, containing in the very kinds of the elements and the action, a most lively representation of Christ's death. As wisely might they say that neither Abel's sacrifice nor the Paschal lamb could signify Christ's death without a Sermon.

27. *Guilty of the body.*] First hereupon mark well, that will men receive the body and blood of Christ, be they infidels or ill livers. For in this case they could not be guilty of that which they receive not. Secondly, that it could not be so heinous an offense for any man to receive a piece of bread or a cup of wine, though they were a true Sacrament. For it is a deadly sin to receive any Sacrament with will and intention to continue in sin, or without repentance of former sins: but yet by the unworthy receiving of no other Sacrament is man guilty of Christ's body and blood, but here, where the unworthy (as St. Chrysostom saith) doth villainy to Christ's own person, as the Jews or Gentiles did, that crucified it. *Chrys. ho. de non contemn. Ec. etc.; Ho. 60 & 61 ad po. Antioch.* Which invincibly proveth against the Heretics that Christ is really present.

28. *Let him prove.*] A man must examine his life diligently whether he be in any mortal sin, and must confess himself of every offense which he knoweth or feareth to be deadly, before he presume to come to the holy Sacrament. For so the Apostles doctrine here, with the continual custom of the Catholic Church and the Fathers example, bind him to do. *Cypr. de laps. nu. 7.; Aug. Eccl. dog. c. 53.*

29. *Not discerning the body.*] That is, because he putteth no difference nor distinction betwixt this high meat and others. And therefore St. Augustine saith ep. 118 c. 3. *that it is he that the Apostle saith shall be damned, that doth not by singular veneration or adoration make a difference between this mean and all others.* And again in *Psalm 98. No man eateth it before he adore it.* And St. Ambrose li. 3. c. 12 *de Sp. San. We adore the flesh of Christ in the Mysteries.* St. Chrysostom *ho. 24. in 1 Cor. We adore him on the altar, as the Sages did in the manger.* St. Nazianzen in *Epitaph. Gorgonia. My sister called on him which is worshipped on the altar.* Theodoret. *Dial. a Inconf. The Mystical tokens be adored.* St. Denys, this Apostle's scholar, made solemn invocation of the Sacrament after Consecration. *Ecclesiast. Hier. c. 3 part 1 in princip.* and before receiving, the whole Church of God crieth upon it, **Domine non sum dignus, Deus propitius esto mihi peccators. Lamb of God that takest away the sins of the world, have mercy on us.* And for better discerning of this divine meat, we are called from common profane houses to God's Church for this, we are forbidden to make it in vulgar apparel, and are appointed sacred solemn vestments. *Hiero. in Epitaph. Nepot. & li. 2 adv. Pelag. c. 9.; Paulinus ep. 12 ad Scuer. lo. Diaco. in vit. D. Greg. li. 3. c. 19.* For this, is the hallowing of Corporals and Chalice, *Ambr. 2 Off. c. 28.; Nazianz. Orat. ad Arianos.; Optatus li. 6 in initio.* for this, profane tables are removed and altars consecrated: *August. Ser. de temp. 255.* For this, the very Priests themselves are honorable, chaste, sacred, *Hiero. ep. 1 ad Helsodorum c. 7; Li. 1 adv. Iovin. c. 19.; Ambros. in 1 Tim. 3.* For this, the people is forbidden to touch it with common hands. *Nazianz. orat. ad Arianos in initio.* For this, great care and solicitude is taken that no part of either kind fall to the ground, *Cyrl. Hieros. mystag. 5 in fine.; Orig. ho. 23 in c. 25 Exod.* For this, sacred provision is made that if any hosts or parts of the Sacrament do remain unreceived, they be most religiously reserved with all honor and diligence possible. And for this, examination of consciences, confession, continency, and (as St. Augustine saith) receiving it fasting. Thus do we Catholics and the Church of God discern the holy Body and Blood by St. Paul's rule, not only from your profane bread and wine (which not by any secret abuse of your Curates or Clerks, but by the very order of your book, the Minister, if any remain after your Communion, may take home with him to his own use, and therefore is no more holy by your own judgment than the rest of his meats) but from all other either vulgar or sanctified meats, as *the Catechumens bread, and our usual holy bread. If all this be plain and true, and you have nothing agreeable to the Apostles' nor Christ's institution, but all clean contrary: then *imperet vobis Deus* and confound you for not discerning his holy Body, and for conculcating the blood of the New Testament.

30. *Many sleep.*] We see here by this, it is a fearful case and crime to defile by sin (as much as in us lieth) the body of Christ in the Sacrament. Seeing God struck many to death for it in the primitive Church, and punished others by grievous sickness. No marvel that so many strange diseases and deaths fall upon us now in the world.

32. *Judge your selves.*] We may note here that it is not enough, only to sin no more, or to repent lightly of that which is past: but that we should punish ourselves according to the weight of the faults past and forgiven: and also that God will punish us by temporal scourges in this life or the next, if we do not make ourselves very clean before we come to receive his holy Sacrament; whose heavy hands we may escape by punishing ourselves by fasting and other penance.

33. *Expect one another.*] Returning now to their former fault and disorder for the which he took this occasion to talk of the holy Sacrament, and how great a fault it is to come unworthily to it: he exhorteth them to keep their said suppers or feasts in unity, peace, and sobriety, the rich expecting the poor, etc.

34. *I will dispose.*] Many particular orders and decrees, more than be here or in any other book of the New Testament expressly written, did the Apostles, as we see here, and namely St. Paul to the Corinthians, set down by tradition, which our whole ministrations of the MASS is agreeable unto, as the substance of the Sacrifice and Sacrament is by the premises proved to be most consonant: Calvin's supper and Communion in all points wholly repugnant to the same. And that it agreeth not to these other not written traditions, they easily confess. The *Apostles delivered unto the Church to take it only

The wicked receive the body and blood.

The Real Presence is proved by the heinous offense of unworthy receiving.

Confession before receiving the Blessed Sacrament.

Adoration of the Blessed Sacrament.

The manifold honor and discerning of Christ's body in the Catholic Church.

The profane bread of the Protestants.

Holy bread.

Unworthy receiving.

Penance and satisfaction.

The Mass is agreeable to the Apostles use and tradition: the Communion is not.

*See the Annotation Matt. 8:8.

ep. 118 c. 6.

Aug. de pec. merit. li. 2 c. 26. Ep. Juda.

fasting: they care not for it. The Apostles taught the Church to consecrate by words and the sign of the Cross, without which (saith St. Augustine *tract. in Io. 118. Serm. 35. in append; Chrys. ho. 15 in 16 Mat.*) no Sacrament is rightly perfected: the Protestants have taken it away. The Apostles taught the Church to keep *a Memory or invocation of Saints in this Sacrifice: the Calvinists have none. The Apostles decreed that in this Sacrifice there should be special prayers for the dead, *Chrys. ho. 3 in ep. ad Philip.; Aug. de cur. pro mort. c. 1:* they have none. Likewise that water should be mixed with the wine, and so forth. See *Annot. in c. 11, v. 33 Bread.* Therefore if Calvin had made his new administration to all the Apostle's written words, yet not knowing how many things beside, the Apostle had to prescribe in these words, *Cetera cum venero disponam* (the rest I will dispose, when I come) he could not have 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 follow only, and have quite destroyed both the name, substance, and all good accidents of Christ's principal Sacrament, we trust all the world will see their folly and impudency.

Aug. ep. 118 c. 6.

Aug. tract 8. in Io. and Chrys. ho. 21 in Act.

CHAPTER 12

The 6th Part.
As touching the Gifts
of the Holy Ghost.

They must not make their diversity of Gifts an occasion of Schism, considering that all are of one Holy Ghost, and for the profit of the one body of Christ which is the Church: 12. Which also could not be a body, without such variety of members. 12. Therefore neither they that have the inferior gifts, must be discontent, seeing it is God's distribution: nor they that have the greater, contemn the other, considering they are no less necessary: 25. but all in all join together, 28. and every one know his own place.

The Epistle upon the
10th Sunday after
Pentecost.

AND concerning spiritual things, I will not have you ignorant, brethren.

2. You know that when you were heathen, you went to dumb Idols according as you were led.
3. Therefore I do you to understand that no man speaking in the Spirit of God, saith anathema to JESUS. And no man can say, Our Lord JESUS: but in the Holy Ghost.
4. And there are divisions of graces, but one Spirit.
5. And there are divisions of ministrations: but one Lord.
6. And there are divisions of operations, but one God, which worketh all in all.
7. And the manifestation of the Spirit is given unto every one to profit.
8. To one certainly by the spirit is given ^vthe word of wisdom: and to another, the word of knowledge according to the same Spirit:
9. To another, saith in the same Spirit: to another, the grace of doing cures in one Spirit:
10. To another, the working of miracles: to another, prophecy: to another, discerning of spirits: to another, kinds of tongues: to another, interpretation of languages.
11. And all these things worketh one and the same Spirit, dividing to everyone according as he will.
12. For ^{*}as the body is one, and hath many members, and all the members of the body whereas they be many, yet are ^vone body: so also Christ.
13. For in one Spirit were we all baptized into 'one', whether Jews, or Gentiles, or bondmen, or free: and in one Spirit we were all made to drink.
14. For the body also is not one member, but many.
15. If the foot should say, because I am not the hand, I am not of the body: is it therefore not of the body?
16. And if the ear should say, because I am not the eye, I am not of the body: is he therefore not of the body?
17. If the whole body were the eye: where is the hearing? If the whole body were the hearing: where is the smelling?
18. But now God hath set the members, every one of them in the body as he would.
19. And if all were one member, where were the body?
20. But now there are many members in deed, yet one body. And the eye can not say to the hand: I need not thy help. or again the head to the feet, You are not necessary for me.
21. But much more those that seem to be the more weak members of the body, are more necessary:

^vAll these Gifts be those which the learned call *Gratiae gratis datas*: which be bestowed often even upon ill livers, which have not the other graces of God whereby their persons should be grateful, just and holy in his sight.

^vA marvelous union betwixt Christ and his Church and a great comfort to all Catholics being members thereof, that the Church and he, the head and the body, make be called one Christ. *Aug. de unit. Ec.*

Romans 12:4
Eph. 4:7
one body,

Eph. 4:11

- 22. And such as we think to be the baser members of the body, upon them we put more abundant honor: and those that are our dishonest parts, have more abundant honesty.
- 23. And our honest parts need nothing: but God hath tempered the body, giving to it that wanted, the more abundant honor,
- 24. That there might be no schism in the body, but the members together might be careful one for another.
- 25. And if one member suffer anything, all the members suffer with it. or if one member do glory, all the members rejoice with it.
- 26. And you are the body of Christ, and members of member.
- 27. And *some verily God hath set in the Church first Apostles, secondly prophets, thirdly doctors, next miracles, the graces of doing cures, helps, governments, kinds of tongues.
- 28. Are all Apostles? are all prophets? are all doctors?
- 29. ^vAre all miracles? have all the grace of doing cures? do all speak with tongues? do all interpret?
- 30. But pursue the better gifts. And yet I show you a more excellent way.

^vSt. Augustine *ep. 137* giveth the same reason, why miracles and cures be done at the memories or bodies of some Saints more than at others: and by the same Saints in one place of their memories rather than at other places.

ANNOTATIONS

Chapter 12

9. *Faith in the same.*] This faith is not another in substance than the common faith in Christ, but is of another accidental quality only, that is, or more fervor, devotion, zeal, and confident trust, specially for doing of miracles.

Zealous faith.

13. *If the foot.*] The Church is of exceeding great distinction of members, gifts, orders, and offices: yet of great concord, concurrence, mutual communion and participation in all actions of her members among themselves, and with Christ the head of the Body.

Unity

23. *Schism in the body.*] As Charity and unity of Spirit, is the proper bond and weal of the common Body: so is division or Schism, which is the interruption of peace and mutual Society between the parts of the same, the special plague of the Church, and as odious to God as rebellion to the temporal Sovereign.

Schism

CHAPTER 13

That about all other Gifts they should seek after Charity: as that without which nothing profiteth, 4. and which doth all as is to be done, and remaineth also in heaven.

The Epistle upon the Sunday of Quinquagesme, called Shrove Sunday.

IF I speak with the tongues of men and of Angels, and have not charity: I am become as sounding brass, or a tinkling cymbal

2. And if I should have prophecy, and knew all mysteries, and all knowledge, and if I should ^vhave all faith so that I could remove mountains, and have not charity, I am nothing.

^vThis proveth that faith is nothing worth to salvation without works, and that there may be true faith without Charity.

3. And if I should distribute all my goods to be meat for the poor, and if I should deliver my body so that I burn, and have not charity, it doth profit me nothing.

4. Charity is patient, is benign: Charity envyeth not, dealeth not perversely: is not puffed up,

5. Is not ambitious, seeketh not her own, is not provoked to anger, thinketh not evil:

6. Rejoiceth not upon iniquity, but rejoiceth with the truth:

^vBy this text St. Augustine *li. 22 Civ. c. 29* proveth that the Saints in heaven have more perfect

7. Suffereth all things, believeth all things, hopeth all things, beareth all things.

8. Charity never falleth away: whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed.

9. For in part we know, and in part we prophesy.

10. But ^vwhen that shall come that is perfect, that shall be made void that is in part.

knowledge of our affairs here, than they had when they lived here.

11. When I was a little one, I spake as a little one, I understood as a little one, I thought as a little one. But when I was made a man, I did away the things that belonged to a little one.

Charity is of all the three the greatest. How then doth only faith, being inferior to it, save and justify, and not Charity?

12. We see now by a glass in the dark sort: but then face to face. Now I know in part: but then I shall know as also I am known.
13. And now there remain, faith, hope, charity, these three. but the ^vgreater of these is charity.

ANNOTATIONS

Chapter 13

Charity

1. *Not Charity.*] Without Charity, both toward every particular person, and specially toward the common body of the Church, none of all the gifts and graces of God be profitable.

False Martyrs

3. Deliver my body.] *Believe* (saith St. Augustine) *assuredly and hold for certain, that no Heretic and Schismatic that uniteth not himself to the Catholic Church again, how great alms so ever he give, yea or shed his blood for Christ's name, can possibly be saved. For, many Heretics by the cloak of Christ's cause, deceiving the simple suffer much. But where true faith is not, there is no justice, because the just liveth by faith. So it is also of Schismatics, because where charity is not, justice can there be none: which if they had, they would never pluck in pieces the body of Christ which is the Church.* Aus. seu. Fulg. de fid. ad Pet. c. 39. So saith St. Augustine in diverse places, not only of Heretics that died directly for defense of their heresy, as the Anabaptists and Calvinists now a days do (for that it is more damnable:) but of some Heretics and Schismatics that may die among the Heathen or Turks for defense of truth or some Article of Christ's religion. Aug. de verb. Do. sr. 50 c. 2. & in Psal. 34 conc. 2 prope finem.; Cypr. de unit. Ec. nu. 8.

The 3 virtues theological.

13. *These three.*] These are the three virtues Theological, each one by nature and definition distinct from another. And faith is by nature first, and may be and often is before, and without Charity: and truly remaineth in diverse after they have by deadly sin lost Charity. Beware therefore of the Heretics opinion, which is, that by every mortal sin faith is lost no less than charity.

Charity is lost by mortal sin, not faith.

CHAPTER 14

Much like to some fond Linguists of our time, who think themselves better than a Doctor of Divinity that is not a Linguist.

Against their vain childishness, that thought it a godly matter to be able to speak (by miracle) strange languages in the Church, preferring their languages before prophesying, that is, opening of Mysteries: he declareth that this Gift of languages is inferior to the Gift of prophesy. 26. Giving order also how both gifts are to be used, to wit, the Prophet to submit himself to other Prophets: and the Speaker of languages not to publish his inspiration, unless there be an interpreter; 34. Provided always, that women speak not at all in the Church.

FOLLOW Charity, earnestly pursue spiritual things: but rather that you may prophesy.

2. For he that speaketh with tongue, speaketh not to men, but to God: for no man heareth. But in spirit he speaketh mysteries.
3. For he that prophesieth, speaketh to men unto edification, and exhortation, and consolation.
4. He that speaketh with tongues, edifieth himself: but he that prophesieth, edifieth the Church.
5. And I would have you all to speak with tongues, but rather to prophesy. For greater is he that prophesieth, then he that speaketh with tongues: unless perhaps he interpret, that the Church may take edification.
6. But now brethren if I come to you speaking with tongues what shall I profit you, unless I speak to you either in revelation, or in knowledge, or in prophesy, or in doctrine?
7. Yet the things without life that give a sound, be it pipe or harp, unless they give a distinction of sounds, how shall that be known which is piped, or which is harped?
8. For if the trumpet give an uncertain voice, who shall prepare himself to battle?
9. So you also by a tongue unless you utter manifest speech, how shall that be known that is said? for you shall be speaking into the air.
10. There are (for example) so many kinds of tongues in this world, and none is without voice.

11. If then I know not the virtue of the voice, I shall be to him to whom I speak, barbarous: and he that speaketh, barbarous to me.

12. So you also, because you be emulators of spirits: seek to abound unto the edifying of the Church.

13. And therefore he that speaketh with the tongue, let him pray that he may interpret.

14. For if I pray with the tongue, my spirit prayeth, but my understanding is without fruit.

15. What is it then? I will pray in the spirit, I will pray also in the understanding: I will sing in the spirit, I will sing also in the understanding.

° *idiotae*

16. But if thou bless in the spirit: he that supplieth the place °of the vulgar how shall he say, Amen, upon thy blessing? because he knoweth not what thou sayest.

17. For thou in deed givest thanks well: but the other is not edified.

with tongues

18. I give my God thanks, that I speak 'with the tongues of you all':

more than you

19. But in the Church I will speak five words with my understanding that I may instruct others also: rather than ten thousand words in a tongue.

20. Brethren, be not made children in sense, but in malice be children: and in sense be perfect.

Es. 28:11

21. In the Law it is written, ***That in other tongues and other lips I will speak to this people: and neither so will they hear me, saith our Lord.***

22. Therefore languages are for a sign not to the faithful, but to infidels: but prophecies, not to the infidels, but to the faithful,

23. If therefore the whole Church come together in one, and all speak with tongues, and there enter in vulgar persons or infidels, will they not say that you be mad?

24. But if all prophesy, and there enter in any infidel or vulgar person, he is convinced of all, he is judged of all.

25. The secrets of his heart are made manifest, and so falling on his face he will adore God, pronouncing that God is in you indeed.

26. What is it then brethren? when you come together, every one of you hath a psalm, hath a doctrine, hath a revelation, hath a tongue, hath an interpretation: let all things be done to edification.

27. Whether a man speak with tongue, by two, or at the most by three, and in course, and let one interpret.

28. But if there be not an interpreter, let him hold his peace in the Church, and speak to himself and to God.

29. And let prophets speak two or three, and let the rest judge.

30. But if it be revealed to another sitting, let the first hold his peace.

31. For you may all prophesy one by one: that all may learn, and all may be exhorted,

32. And the spirits of prophets are subject to prophets.

33. For God is not the God of dissension, but of peace: as also in all the Churches of the saints I teach.

2 Tim. 2:12

34. Let *women hold their peace in the Churches: for it is not permitted them to speak, but to be subject, as also *the Law saith.

Gen. 3:16

35. But if they learn anything, let them ask their own husbands at home. For it is a foul thing for a woman to speak in the Church.

36. Or did the word of God proceed from you? came it unto you only?

37. If any man seem to be a prophet, or spiritual, let him know the things that I write to you, that they are the commandments of our Lord.

38. But if any man know not, he shall not be known.

39. Therefore, brethren, be earnest to prophesy: and to speak with tongues prohibit not.

40. But let all things be done honestly and according to order among you.

°By this word are meant all rude unlearned men, but specially the simple which were yet unchristened, as the Catechumens, which came into those spiritual exercises, as also infidels did at their pleasures.

ANNOTATIONS

Chapter 14

1. *Rather prophecy.*] The gift of prophesying, that is, of expounding the hard points of our religion, is better than the gift of tongues, though both be good.

A paraphractical exposition of this Chapter concerning unknown tongues.

2. *Not to men.*] To talk in a strange language, unknown also to himself, profiteth not the hearers, though in respect of God who understandeth all tongues and things, and for the mysteries which he uttereth in his spirit, and for his own edification in spirit and affection, there be no difference: but the Prophet or Expositor treating of the same matters to the understanding of the whole assembly, edifieth not himself alone but all his hearers.

6. *If I come.*] That is, If I your Apostle and Doctor should preach to you in an unknown tongue, and never use any kind of exposition, interpretation, or explication of my strange words, what profit could you take thereby?

8. *If the trumpet.*] As the Trumpeter cannot give warning to or from the fight, unless he use a distinct and intelligible sound or stroke known to the soldiers: even so the preacher that exhorteth to good life, or dehortheth from sin, except he do it in a speech which his hearers understand, cannot attain to his purpose, nor do the people any good.

13. *Let him pray that.*] He that hath only the gift of strange tongues, let him pray to God for the gift of interpretation: that the one may be more profitable by the other. For, to exhort or preach in a strange tongue was not unlawful nor unprofitable, but glorious to God, so that the speech had been either by himself, or by another, afterward expounded.

14. *My spirit prayeth.*] Also when a man prayeth in a strange tongue which himself understandeth not, it is not so fruitful for instruction to him, as if he knew particularly what he prayed. Nevertheless the Apostle forbiddeth not such praying neither, counseling that his spirit, heart, and affection prayeth well towards God, though his mind and understanding be not profited to instruction, as otherwise it might have been if he understood the words. Neither yet doth he appoint such an one to get his strange prayer translated into his vulgar tongue, to obtain thereby the foresaid instruction. See the Declaration following of this Chapter.

22. *A sign.*] The extraordinary gift of tongues was a miraculous sign in the primitive Church, to be used specially in the Nations of the Heathen for their conversion.

23. *Infidels.*] In the primitive Church, when Infidels dwelt near or among Christians, and often times came unto their public preaching and exercises of exhortation and exposition of Scriptures and the like: it was both unprofitable and ridiculous to hear a number talking, teaching, singing Psalms and the like, one in this language, and another in that, all at once like a black faunts²⁸, and often not understood of another, sometimes not to themselves, and to strangers or the simple standers by, not at all. Where otherwise if they had spoken either in known tongues, or had done it in order, having an expositor or interpreter withal, the Infidels might have been convinced.

26. *A Psalm.*] We see here that those spiritual exercises consisted specially first, in singing or giving forth new Psalms or prayers and lauds: secondly, in Doctrine, teaching, or reading lectures: thirdly, in Revelation of secret things either present or to come: fourthly, in speaking Tongues of strange Nations: lastly, in translating or interpreting that which was said, in to some common known language, as into Greek, Latin, etc. All which gifts they had among them by miracle from the Holy Ghost.

27. *In course.*] All these things they did without order, of pride and contention they preached, they prophesied, they prayed, they blessed, without any seemly respect one of another, or observing of turns and intercourse of uttering their Gifts. Yea women without cover or veil, and without regard of their sex or the Angels or Priests or their own husbands, malepartly²⁹ spake tongues, taught, or prophesied with the rest. This was then the disorder among the Corinthians, which the Apostle in this whole chapter reprehendeth and sought to redress, by forbidding women utterly that public exercise, and teaching men, in what order and course as well of speaking in tongues, as interpreting and prophesying, it should be kept.

A MORE AMPLE DECLARATION OF THE SENSE OF THE 14TH CHAPTER

This then being the scope and direct drift of the Apostle, as is most clear by his whole discourse, and by the record of all antiquity: let the godly, grave, and discrete Reader take a taste in this one point, of the Protestants deceitful dealing, abusing the simplicity of the popular, by perverse application of God's holy word, upon some small similitude and equivocation of certain terms against the approved godly use and truth of the universal Church, for the service in Latin or Greek tongue: which they ignorantly, or rather willfully, pretend to be against this discourse of St. Paul touching

²⁸faunts: infant, child, youth

²⁹malepartly: same root as malipertness - presumptuous, impudent, saucy

Of what spiritual
exercise the Apostle
speaketh.

The disorders in the
same.

That St. Paul's place
maketh nothing against
the service in the Latin
tongue.

strange tongues. Know therefore, first, that here is no word written or meant of any other tongues but such as men spake in the primitive Church by miracle. And that nothing is meant of those tongues which were the common languages of the world or of the Faithful, understood of the learned and civil people in every great city, and in which the Scriptures of the Old or New Testament were written, as, the Hebrew, Greek, and Latin. For though these also might be given by miracle and without study, yet being known to the Jews, Romans, or Greeks in every 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 Evangelists also and others did their books) wrote his Epistles in Greek to the Romans and to all other Churches. Which when he wrote, though he penned them not in the vulgar language peculiar to every people, yet he wrote them not in Tongue, that is, in any strange tongue not intelligible without the gift of interpretation, whereof he speaketh here: but in a notable known and learned speech interpretable of thousands in every country. No more did St. Augustine our Apostle, speaking in Latin, and bringing in the Scriptures and Service in Latin, preach and pray in Tongues according to the Apostle's 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 country this day.

And therefore St. Bede saith, (*li. 1 hist. Angl. c. 1.*) that being then four diverse vulgar languages in our country, the Latin was made common to them all. And indeed of the two (though in truth neither sort be forbidden by this passage of St. Paul) the barbarous languages of every several province in respect of the whole Church of Christ, are rather the strange Tongues here spoken of, than the common Latin tongue, which is universally of all the West Church more or less learned, and pertaineth much more to unity and orderly conjunction of all Nations in one faith, Service, and worship of God, than if it were in the sundry barbarous speeches of every Province. Wherein all Christians that travel about this part of the world or the Indies either, wheresoever they come, shall find the selfsame Mass, Matins, and Service, as they had at home. Where now, if we go to Germany, or the Germans or Genevians come to us, each others Service shall be thought strange and barbarous. Yea and the Service of our own language within a few hundred years (or rather every age) shall wholly become barbarous and unknown to ourselves, our tongue (as all vulgar) doth so often change.

And for edification, that is for increase of faith, true knowledge and good life, the experience of a few years hath given all the world a full demonstration whether our forefathers were not as wise, as faithful, as devout, as fearful to break God's laws, and as likely to be saved, as we are in all our tongues, translations, and English prayers. Much vanity, curiosity contempt of Superiors, disputes, emulations, contentions, Schisms, horrible errors, profanation and divulgation of the secret Mysteries of the dreadful³⁰ Sacraments *which of purpose were hidden from the vulgar (as St. Denys *Eccl. Hier. 6. 1.* and St. Basil *de Sp. Sanct. c. 27.* testify) are fallen by the same, but virtue of sound knowledge none at all.

Wherein this also is a gross illusion and untruth, that the force and efficacy of the Sacraments, Sacrifice, and common prayer, dependeth upon the people's understanding, hearing, or knowledge: the principal efficacy of such things and of the whole ministry of the Church, consisting specially of the very virtue of the work, and the public office of the Priests, who be appointed in Christ's behalf to dispose these Mysteries to our most good: the infant, innocent, idiot and unlearned, taking no less fruit of Baptism and all other divine offices, meet for everyones condition, then the learnedst Clerk in the Realm: and more, if they be more humble, charitable, devout, and obedient, than the other, having less of these qualities and more learning.

Which we say not, as though it were inconvenient for the people to be well instructed in the meaning of the Sacraments and holy ceremonies and Service of the Church (for, that to their comfort and necessary knowledge, both by preaching, catechizing, and reading of good Catholic books, Christian people do learn in all Nations much more in those countries where the Service is in Latin, than in our Nation, God knoweth:) But we say that there be other ways to instruct them, and the same less subject to danger and disorder, than to turn it into vulgar tongues. We say, the simple people and many one that think themselves somebody, understand as little of the sense of the diverse Psalms, Lessons, and Orations in the vulgar tongue, as if they were in Latin: yea and often take them in a wrong, perverse, and pernicious sense, which lightly they could not have done in Latin. We say, that such as would learn in devotion and humility, may and must rather with diligence learn the tongue that such Divine things be written in, or use other diligence in hearing sermons and instructions: than for a few mens not necessary knowledge, the holy universal order of God's Church should be altered. For, if

By strange tongues the Apostle meaneth not the Latin, Greek, or Hebrew.

St. Augustine our Apostle brought in the Service in the Latin tongue.

The Latin service one and the same in all countries and strange to none.

The service in vulgar tongue strange and barbarous to every stranger.

Whether the service in vulgar tongues do more edify.

The virtue of the Sacraments and Service consisteth not in the peoples understanding.

The people is to be taught the meaning of Sacraments and ceremonies, and are taught in all Catholic countries.

The virtue of the Sacraments and Service consisteth not in the peoples understanding.

See
Annotation 1
Cor. 10:15.

³⁰dreadful: It is important in reading to remember that the words are 16th and early 17th Century and many have different meanings or connotations than the modern word. Hence dreadful means: full of dread. Dread means here deep awe or reverence. Thus Sacraments full of deep awe and/or reverence.

The people is to be taught the meaning of Sacraments and ceremonies, and are taught in all Catholic countries.

That he speaketh not of the Church's service is proved by invincible argument.

The Apostle speaketh not of the peoples private prayers in Latin, as upon primers, beads, or otherwise.

Latin prayers translated, or the people taught the contents thereof.

The peoples' devotion nothing the less, for praying in Latin.

The service always in Latin throughout the western Church.

It is not necessary to understand our prayers.

in the kingdom of England only, it be not convenient, necessary, nor almost possible, to accommodate their Service book to every province and people of diverse tongues: how much less should this whole Church so do, consisting of so many differences. Neither doth the Apostle in all this Chapter appoint any such thing to be done, but admonisheth them to pray and labor for the grace of understanding and interpretation, or to get others to interpret or expound unto them. And that much more we may do concerning the Service in Latin, which is not strange nor miraculously gotten or understood tongue, but common to the most and chief churches of the world, and hath been, since the Apostles time, daily with all diligence throughout all these parts of Christendom, expounded in every house, school, church, and pulpit: and is so well known for every necessary part of the divine Service, that by the diligence of parents, Masters, and Curates, every Catholic of age almost, can tell the sense of every ceremony of the Mass, what to answer, when to say *Amen* at the Priest's benediction, when to confess, when to adore, when to stand, when to kneel, when to receive, what to receive, when to come, when to depart, and all other duties of praying and serving, sufficient to salvation. And thus it is evident that St. Paul speaketh not of the common tongues of the Church's Service.

Secondly, it is as certain, that he meaneth not nor writeth any word in this place of the Church's public Service, prayer, or ministration of the holy Sacrament, wherein the Office of the Church specially consisteth: but only of a certain exercise of mutual conference, wherein one did open to another and to the assembly, miraculous gifts and graces of the Holy Ghost, and such Canticles, Psalms, secret Mysteries, sorts of Languages, and other Revelations, as it pleased God to give unto certain both men and women in that first beginning of his Church. In doing of this, the Corinthians committed many disorders, turning God's gifts to pride and vanity, and namely that gift of tongues; which being indeed the least of all gifts, yet most puffed up the havers, and now also doth commonly puff up the possessors of such knowledge, according as St. Augustine writeth thereof. This exercise and the disorder thereof was not in the Church (for anything we can read in antiquity) these fourteen hundred years: and therefore neither the use nor abuse, nor St. Paul's reprehension or redressing thereof, can concern any whit the Service of the Church. Furthermore this is evident, that the Corinthians had their Service in Greek at this self same time, and it was not done in these miraculous tongues. Nothing is meant then of the Church Service. Again the public Service had but one language: in this exercise they spake in many tongues. In the public Service every man had not his own special tongue, his special Interpretation, special Revelation, proper Psalms: but in this they had. Again, the public Service had in it the ministration of the holy Sacrament principally: which was not done in this time of conference. For into this exercise were admitted Catechumens and Infidels and whosoever would: in this women, before St. Paul's order, did speak and prophesy: so did they never in the Ministration of the Sacrament. With many other plain differences, that by no means the Apostle's words can be rightly and truly applied to the Corinthian's Service, then, or ours now. Therefore it is either great ignorance of the Protestants, or great guilefulness, so untruly and perversely to apply them.

Neither is here anything meant of the private prayers which devout persons of all sorts and sexes have ever used, specially in Latin, as well upon their Primers as Beads. For, the private prayers here spoken of, were psalms or hymns and sonnets newly inspired to them by God, and in this conference or prophesying, uttered to one another's comfort, or to themselves and God only. But the prayers, psalms, and holy words of the Christian people used privately, are not composed by them, nor diversely inspired to themselves, nor now to be approved or examined in the assemblies: but they are such as were given and written by the Holy Ghost, and prescribed by Christ and his Church for the faithful to use, namely the *Pater Noster*, the *Ave Maria*, and the *Creed*, our *Ladies Matins*, the *Litanies*, and the like. Therefore the Apostle prescribeth nothing here thereof, condemneth nothing therein, toucheth the same nothing at all. But the devout people in their ancient right may and ought still use their Latin primers, beads, and prayers, as ever before. Which the wisdom of the Church for great causes hath better liked and allowed of, than that they should be in vulgar tongues, though she wholly forbiddeth not, but sometimes granteth to have them translated, and would gladly have all faithful people in order and humility learn, as they may, the contents of their prayers: and hath commanded also in some Councils, that such as cannot learn distinctly in Latin (specially the *Pater noster* and the *Creed*) should be taught them in the vulgar tongue. And therefore as we doubt not but it is acceptable to God and available in all necessities, and more agreeable to the use of all Christian people ever since their conversion, to pray in Latin, than in the vulgar, though every one in particular understand not what he saith: so it is plain that such pray with as great consolation of spirit, with as little tediousness, with as great devotion and affection, and oftentimes more, than the other: and always more than any Schismatic or Heretic in his known language. Such holy Orations be in manner consecrated and sanctified in and by the Holy Ghost that first inspired them. And there is a reverence and majesty in the Church's tongue dedicated to our Saviour's Cross, and giveth more force and valor to them said in the Church's obedience, than to others. The children cried **Hosanna* to our Saviour, and were allowed, although they knew not what they said. It is well near a thousand years that **our* people which could nothing else but *barbarum frendere*, did sing *Alleluia*, and not, *Praise ye the Lord*. And longer ago

*Aug. doct.
Chr. li. 2 c.
13.*

Matt. 24

**Greg. li. 37
Moral. c. 6.*

since the poor husbandmen sang the same at the plow in other countries. *Hiero. to. 1 ep. 58.* And *Sursum corda*, and *Kyrie eleison*, and the Psalms of David sung in Latin in the Service of the primitive Church, have the ancient and flat testimonies of St. Cyprian, St. Augustine, St. Jerome and other Fathers. *Grego. li. 7 ep. 63.*; *Cypr. exp. orat. Do. nu. 130.*; *August. c. 13 de dono persever. & de bono vid. c. 16 and ep. 178.*; *Hiero. prasat. in Psal. ad Sophron.*; *Aug. de Catechet. rud. c. 9. de Doct.*; *Chr. li. 2 c. 13.* See *ep. 10. August.* of St. Jerome's latin translation read in the Churches of Africa. Prayers are not made to teach, make learned, or increase knowledge, though by occasion they sometimes instruct us. But their special use is, to offer our hearts, desires, and wants to God, and to show that we hang of him in all things: and this every Catholic doth for his condition, whether he understand the words of his prayer or not. The simple sort cannot understand all Psalms, nor scarce the learned, no though they be translated and read in known tongues: men must not cease to use them for all that, when they are known to contain God's holy praises. The simple people when the desire anything specially at God's hand, are not bound to know, neither can they tell, to what petition or part of the *Pater noster* their demand pertaineth, though it be in English never so much. They cannot tell no more what is, *Thy kingdom come*, than *Adveniat regnum tuum*. Nor whether their petition for their sick children or any other necessity, pertain to this part, or to *Fiat voluntas tua*, or *Ne nos inducas*, or to what other part else.

How far is sufficient for the people to understand.

1 Cor. 13

It is enough that the can tell, this holy Oraison³¹ to be appointed to us, to call upon God in all our desires, more than this, is not necessary. And the translation of such holy things often breedeth manifold danger and irreverence in the vulgar (as to think God is author of sin, when they read *Lead us not into tentation*) and seldom any edification at all. For, though when the prayers be turned and read in English, the people knoweth the words, yet they are not edified to the instruction of their mind and understanding, except they knew the sense of the words also and meaning of the Holy Ghost. For if any man think that St. Paul speaking of edification of mans' mind or understanding, meaneth the understanding of the words only, he is foully deceived. For, what is a child of five or six years old edified or increased in knowledge by his *Pater noster* in English? It is the sense therefore, which every man cannot have. neither in English nor Latin, the knowledge whereof properly and rightly edifieth to instruction. And the knowledge of the words only, often edifieth never a whit, and sometimes buildeth to error and destruction: as it is plain in all Heretics and many curious persons besides. Finally both the one and the other without charity and humility maketh the Heretics and Schismatics with all their English and what other tongues and intelligence so ever, to be *as sonans & cymbalum tinniens*, sounding brass and a tinkling cymbal.

How the mind or understanding is edified.

1 Cor. 11:16

To conclude, for praying either publicly or privately in Latin which is the common sacred tongue of the greatest part of Christ's world, this is though by the wisest and godliest to be most expedient, and is certainly seen to be nothing repugnant to St. Paul. If any yet will be contentious in the matter, we must answer them with this same Apostle, *The Church of God hath no such custom.* and with this notable saying of St. Augustine, *ep. 118. c. 5. Anything that the whole Church doth practice and observe through out the world, to dispute thereof as though it were not to be done, is most insolent madness.*

A notable rule of St. Augustine.

34. *Let women hold their peace.*] There be, or were, certain Heretics in our Country (for such ever take the Scriptures diversely for the advantage of time) that denied women to hold lawfully any kingdom or temporal Sovereignty: but that is false and against both reason and the Scriptures. This only in that sex is true, that it is not capable of holy Orders, spiritual Regiment or Cure of souls: and therefore cannot do any function proper to Priests and Bishops: nor speak in the Church, and so not preach, nor dispute, nor have or give voice either deliberative or definitive in Councils and public Assemblies, concerning matters of Religion, nor make Ecclesiastical laws concerning the same, nor bind, nor loose, nor excommunicate, nor suspend, nor degrade, nor absolve, nor minister Sacraments, other than Baptism in the case of mere necessity, when neither Priest nor other man can be had: much less prescribe anything to the Clergy, how to minister them, or give any man right to rule, preach, or execute any spiritual function as under her and by her authority: no creature being able to impart that whereof itself is incapable both by nature and Scriptures. This Regiment is expressly given to the Apostles, Bishops, and Prelates: they only have authority to bind and loose, *Matt. 16*: they only are set by the Holy Ghost to govern the Church, *Acts 10*: they only have cure of our souls directly, and must make account to God for the same, *Hebrews 13*.

Women may have any temporal Sovereignty, but no Ecclesiastical function.

³¹oraison: a prayer. In the plural: to say ones prayers.

CHAPTER 15

The 7th Part.
Of the Resurrection of
the dead.

He proveth the Resurrection of the body by the Resurrection of Christ, and with many other arguments: and 11. answereth also objections made against it. 49. And then exhorteth in respect of it, unto good life.

The Epistle upon the
11th Sunday after
Pentecost.

°This delivery in the
Latin and Greek
importeth *tradition*. So
by Tradition did the

Apostles plant the
Church in all truth,
before they wrote
anything.

∇In him God's grace is
not void, but worketh
by his free will
according to the
motion and direction
of the same grace.

∇So may we say, if the
Catholic faith in all
points be not true, than
our first Apostles were
false witnesses, then
hath our country
believed in vain all this
while, then are all our
forefathers dead in
their sins and perished.
Which (presupposing
Christ to be God) were
the greatest absurdity
in the world.

∇The glory of the
bodies of Saints shall
not be all alike, but
different in heaven
according to men's
merits.

AND I do you to understand, brethren, the Gospel which I preached to you, which also you received, in the which also you stand,

2. By the which also you are saved, after what manner I preached unto you if you keep it, unless you have believed in vain.

3. For °I delivered unto you first of all which I also received: that Christ died for our sins *according to the Scriptures:

4. And that he was buried, and that he rose again the third day, *according to the Scriptures:

5. And that he was *seen of Cephas: and after that of the eleven.

6. Then was he seen of more the five hundred brethren together: of which many remain until this present, and some are asleep.

7. Moreover he was seen of James, then of all the Apostles.

8. And last of all, as it were of °an abortive *he was seen also of me.

9. For I am the least of the Apostles, who am not worthy to be called an Apostle, because I persecuted the Church of God.

10. But by the grace of God I am that which I am: and his grace in me hath not been ∇void, but I have labored more abundantly then all they: yet not I, but the grace of God with me.

11. For whether I, or they, so we preach, and so you have believed.

12. But if Christ be preached that he is risen again from the dead: how do certain among you say, that there is no resurrection of the dead?

13. And if there be no resurrection of the dead, neither is Christ risen again.

14. And if Christ be not risen again, then vain is our preaching, vain also is you faith.

15. And we are found also ∇false witnesses of God: because we have given testimony against God, that he hath raised up Christ, whom he hath not raised up, if the dead rise not again.

16. For if the dead rise not again, neither is Christ risen again.

17. And if Christ be not risen again, vain is your faith, for yet you are in your sins.

18. Then they also that are asleep in Christ, are perished.

19. If in this life only we be hoping in Christ, we are more miserable then all men.

20. But now Christ is risen again from the dead, the *first fruits of them that sleep:

21. For *by a man death: and by a man the resurrection of the dead.

22. And as in Adam all die, so also in Christ all shall be made alive.

23. But *every one in his own order: the first fruits Christ, then they that are of Christ, that believed in his coming.

24. Then the end, when he shall have delivered the kingdom to God and the Father, when he shall have abolished all principality and authority and power.

25. And he must reign, **Until he put all his enemies under his feet.**

26. And the enemy death shall be destroyed last. **For he hath subdued all things under his feet.** And whereas he saith,

27. **All things are subdued to him:** Undoubtedly, except him that subdued all things unto him:

28. And when all things shall be subdued to him: then the Son also himself shall be subject to him that subdued all things unto him, that God may be all in all.

29. Otherwise what shall they do that are baptized for the dead, if the dead rise not against it all?

30. Why also are they baptized for them? why also are we in danger every hour?

31. I die daily by your glory brethren, which I have in Christ JESUS our Lord.

32. If (according to man) I fought with beasts at Ephesus, what doth it profit me, if the dead rise not again? **Let us eat and drink, for tomorrow we shall die.**

33. Be not seduced, **Evil communications corrupt good manners.**

34. Awake ye just, and sin not. for some have not the knowledge of God, I speak to your shame.

°tradid
παρεδωκα
Es. 53:8
Dan. 9:26
Luke 24

Ps. 15:10
Jon. 2:2
Acts 9:3
°one born out
of time

Col. 1:18
Apoc. 1:5
Ro. 5:12
1 Thess. 4:15

Psalm 109:1
Psalm 8:8

Esa. 22:13
Menander

35. But some man saith, How do the dead rise again? and with what manner of body shall they come?
36. Fool, that which thou showest is not quickened, unless it die first,
37. And that which thou sowest, not the body that shall be, doest thou sow: but bare grain, to wit, of wheat, or of some of the rest.
38. And God giveth it a body as he will: and to every seed his proper body.
39. Not all flesh, is the same flesh: but one of men, another of beasts, another of birds, another of fishes.
40. And bodies celestial, and bodies terrestrial: but one glory of the celestial, and another of the terrestrial.
41. One glory of the sun, and another glory of the moon, and another glory of the stars. For ^vstar differeth from star in glory:
42. So also the resurrection of the dead. It is sown in corruption, it shall rise in incorruption.
43. It is sown in dishonor, it shall rise in glory. It is sown in infirmity, it shall rise in power.
44. It is sown a natural body: it shall rise a ^vspiritual body. If there be a natural body, there is also a spiritual,
45. As it is written, *The first man Adam was made into a living soul*: the last Adam into a quickening spirit.
46. Yet that is not first which is spiritual, but that which is natural: afterward that which is spiritual.
47. The first man of earth, earthly: the second man from heaven, heavenly.
48. Such as is the earthly, such also are the earthly. and such as the heavenly, such also are the heavenly.
49. Therefore as we have born the image of the earthly, let us bear also the image of the heavenly.
50. This I say brethren, that ^vflesh and blood can not possess the kingdom of God: neither shall corruption possess incorruption.
51. ^bBehold I tell you a mystery. We shall all in deed rise again: but we shall not all be changed.
52. In a moment, in the twinkling of an eye, at the ^{*}last trumpet (for ^{*}the trumpet shall sound) and the dead shall rise again incorruptible: and we shall be changed.
53. For this corruptible must do on incorruption: and this mortal do on immortality.
54. And when this mortal hath done on immortality, then shall come to pass the saying that is written, *Death is swallowed up in victory*.
55. *Death where is thy victory? Death where is thy sting?*
56. And the sting of death, is sin: and the power of sin is the Law.
57. But thanks be to God that hath given us the victory by our Lord JESUS Christ.
58. Therefore my beloved brethren, be stable, and unmoveable: abounding in the work of our Lord always, knowing that your labor is not vain in our Lord.

^vAs to become spiritual doth not take away the substance of the body glorified: no more when Christ's body is said to be in spiritual sort in the Sacrament, doth it import the absence of his true body and substance.

^vFlesh and blood signify not here the substance of those things, but the corrupt quality to them in this life by the fall of Adam.

^bThe Epistle upon All Souls Day.

ANNOTATIONS

Chapter 15

10. *With me.*] God useth not man as a brute beast or a block: but so worketh in him and by him that free will may concur in every action with his grace, which is always, the principal. The Heretics to avoid this concurrence in working and laboring, translate, *which is with me*: where the Apostle rather saith, *which laboreth with me*.

32. *Let us eat and drink.*] St. Ambrose applieth these words to our Christian Epicureans that take away fasting, and deny the merit thereof: *how can we be saved* (saith he) *if we wash not away our sins by fasting, seeing the scriptures say, fasting and alms deliver from sin? Wh at are these new masters then that exclude all merit of fasting? Is not this the very voice of the heathen saying, Let us eat and drink, tomorrow we shall die? li. 10 ep. 82.*

Free will with grace.

Heretical translation.

Fasting is meritorious.

CHAPTER 16

He prescribeth an order for their contributing to the Christians at Jerusalem, 3. promising to come unto them. 10. Of Timothy, and of Apollo's coming thither, 13. and so with much exhortation, and diverse commendations, he endeth.

The 8th Part
Of the Contributions.

That is Sunday. *Hiero. q. 4. Hedibia.* So quickly did the Christians keep Sunday, holiday, and assembled to Divine Service on the same.

The Heretics and other new fangled strive among themselves, whether Pentecost signify here the term of fifty days, or else the Jews holy day so called. But it cometh not to their minds that it is most like to be the feast of Whitsuntide kept and instituted even by the Apostles, as appeareth by the Fathers. *See S. Aug. ep. 115 c. 15 & 16. Ambr. In c. 17 Luca.*

That is, *our Lord is come.* Jerome ep. 173 Therefore *anathema* to all that love him not, or believe not. *Theophyla. upon this place.*

- AND concerning the collections that are made for the saints, as I have ordained to the Churches of Galatia, so do ye also.
2. In the first of the Sabbath let every one of you put a part with himself, laying up what shall well like him: that not when I come, then collections be made.
 3. And when I shall be present: whom you shall approve by letters, them will I send to carry your grace into Jerusalem.
 4. And if it be worthy that I also go, they shall go with me.
 5. And I will come to you, when I shall have passed through Macedonia. for I will pass through Macedonia.
 6. And with you perhaps I will abide, or will winter also: that you may bring me on my way withersoever I go.
 7. For I will not now see you by the way, for I hope that I shall abide with you some little time, if our Lord will permit.
 8. But I will tarry at Ephesus until Pentecost.
 9. For a great door and evident is opened unto me: and many adversaries.
 10. And if Timothy come, see that he be without fear with you, for he worketh the work of our Lord, as also I.
 11. Let no man therefore despise him, but conduct ye him in peace: that he may come to me. for I expect him with the brethren.
 12. And of brother Apollo I do you to understand, that I much entreated him, to come unto you with the brethren: and at all it was not his mind to come now. but he will come when he shall have leisure.
 13. Watch ye, stand in the faith, do manfully, and be strengthened.
 14. Let all your things be done in charity.
 15. And I beseech you brethren, you know the house of Stephanas, and of Fortunatus, that they are the first fruits of Achaia, and have ordained themselves to the ministry of the saints:
 16. That you also be subject to such, and to everyone that helpeth and laboreth with us.
 17. And I rejoice in the presence of Stephanas and Fortunatus and Achaicus, because that which you wanted, they have supplied.
 18. For they have refreshed both my spirit and yours. Know them therefore that are such.
 19. The Churches of Asia salute you. Aquila and Priscilla with their domestical church salute you much in our Lord.
 20. All the brethren salute you. Salute one another in a holy kiss.
 21. The salutation with mine own hand Paul's.
 22. If any man love not our Lord JESUS Christ, be he *anathema.* *Maran-atha.*
 23. The grace of our Lord JESUS Christ be with you.
 24. My charity be with you all in Christ JESUS. Amen.

παντως

το υμων
υστερημα

See Romans
16:16
אֲנִי מְרַחֵם

The Argument of the Second Epistle to the Corinthians

2 Cor. 11:2
Gal. 2:1

FOR the time when this Epistle was written, look the Argument of the epistle to the Romans: to wit, about the eighteenth year after his conversion, and our Lord's passion. Because in the 11th chapter he maketh mention of 14 years, not only after his conversion, as to the Galatians, but also after his rapt³², which seemeth to have been when he was at Jerusalem, Acts 9:26, four years after his conversion (Gal. 1:18) in a trance or excess of mind, as he calleth it, Acts 22:17. It was written at Troas (it is thought) and sent by Titus, as we read chapter 8.

It is for the most part against those false Apostles whom in the first part of the first to the Corinthians, be noted, or rather spared, but now is constrained to deal openly against them, and to defend both his own person which they sought to bring into contempt, making way thereby to the correption³³ of the Corinthians and withal to maintain the excellency of the Ministry and Ministers of the New Testament. Above which they did magnify the Ministry of the Old Testament: bearing themselves very high because they were Jews.

Against these therefore St. Paul avoucheth the preeminent power of his Ministry, by which power also he giveth a pardon to the incestuous fornicator whom he excommunicated in the last Epistle seeing now his penance, and again threateneth to come and excommunicate those that had grievously sinned and remained impenitent. Two chapters also he interposeth of the contribution to the church of Jerusalem, mentioned in his last, exhorting them to do liberally, and also to have all in a readiness against his coming.

³²rapt: trance, ecstasy, rapture. Also to be taken up to heaven or to be carried away in spirit

³³correption: reprehension or reproof

THE SECOND EPISTLE OF PAUL TO THE CORINTHIANS

CHAPTER 1

By his troubles in Asia he comforteth them, and (against his adversaries, the false apostles of the Jews) allegeth to them the testimony of his own and also of their conscience, 17. answering them that objected lightness against him, for not coming to Corinth according to his promise.

PAUL an Apostle of JESUS Christ, by the will of God, and Timothy our brother: to the Church of God that is at Corinth, with all the saints that are in all Achaia.

2. Grace unto you and peace from God our father, and from our Lord JESUS Christ.

3. Blessed be the God and father of our Lord JESUS Christ, the father of

mercies, and God of all comfort,

4. Who comforteth us in all our tribulations: that we also may be able to comfort them that are in all distress, ^οby the exhortation wherewith we also are exhorted of God.

5. For as the passions of Christ abound in us: so also by Christ doth our comfort abound.

6. And whether we be in tribulation, for your exhortation and salvation: whether we be exhorted, for your exhortation and salvation, which worketh the toleration of the same passions which we also do suffer:

7. And our hope is firm for you: knowing that as you are partakers of the passions, so shall you be of the consolation also.

8. For we will not have you ignorant brethren: concerning our tribulation, which happened in Asia. that we were pressed above measure above our power, so that it was tedious unto us even to live.

9. But we in ourselves had the answer of death, that we be not trusting in ourselves, but in God who raiseth up the dead,

10. Who hath delivered and doth deliver us out of so great dangers: in whom we hope that he will yet also deliver us,

11. You helping withal in prayer for us, that by many mens persons, thanks for that gift which is in us, may be given by many in our behalf.

12. For our glory is this, the testimony of our conscience, that in simplicity and sincerity of God, and not in carnal wisdom, but in the grace of God we have conversed in this world: and more abundantly towards you.

13. For we write no other things to you, then that you have read and know. And I hope that you shall know unto the end:

14. As also you have known us in part, that we are your glory, as you also ours in the day of our Lord JESUS Christ.

15. And in this confidence I would first have come to you, that you might have a second grace:

16. And by you pass into Macedonia, and again from Macedonia come to you, and of you be brought on my way into Jewry.

17. Whereas then I was thus minded, did I use lightness? Or the things that I mind, do I mind according to the flesh, that there be with me, *It is*, and, *It is not*?

18. But God is faithful, because our preaching which was to you, there is not in it, *It is*, and, *It is not*.

19. For the Son of God JESUS Christ, who by us was preached among you, by me and Sylvanus and Timothy, was not, *It is*, and, *It is not*. but, *It is*: was in him.

20. For all the promises of God that are, in him, *It is*: therefore also by him, Amen to God, unto our glory.

The Epistle for a
Martyr that is a Bishop

ο δια της
παρακλησε
ως
ης παρακαλ
ουμεθα

21. And he that confirmeth us with you in Christ, and that hath anointed us, God:
 22. Who also hath sealed us, and given the pledge of the Spirit in our hearts.
 23. And I call God to witness upon my soul, that sparing you, I came not any more to Corinth,
 24. Not because we overrule your faith: but, we are helpers of your joy. for in the faith you stand.

ANNOTATIONS

Chapter 1

3. *Passions of Christ.*] All the afflictions of the faithful be called Christ's own passions, not only because they be suffered for him, but for that there is so strait conjunction and communion betwixt him being the head, and every of the living members of his body, which is the church, that whatsoever is suffered by any one of the same, is counted as a piece of his own Passion. As likewise whatsoever good works be done to any of them or by any of them, be accepted as done to or by Christ himself. Which thing if the Protestants well inveighed, they would not marvel that the Catholic Church attributeth such force of merit and satisfaction to the work of holy men.

5. *The comfort abound.*] Worldly men that see only the exterior miseries and afflictions that Catholics do suffer being persecuted by the Heathen or Heretics, deem them exceeding miserable. But if they felt or could conceive the abundance of consolation which Christ ever giveth according to the measure of their afflictions, they would never wonder at the voluntary toleration of what torments soever for Christ's sake, but would wish rather themselves to be in any dungeon in England with the comfort that such have from God, than to live out of the Church in all the wealth of the world.

11. *You helping in prayer.*] St. Paul knew that the help of other mens prayers was nothing derogatory to the office of Christ's mediation or intercession for him, not to the hope that he had in God: and therefore he craveth the Corinthians aid herein as a support and succor for himself in the sight of God. With what reason or Scripture then, can the Protestants say that the prayers of Saints be injurious to Christ, or not to stand with the confidence we have in him? As though it were more dishonor to God that we should use the aid of Saints in heaven, than of sinners in earth: or *that the intercession of these our fellows beneath, were more available than the prayers of those that be in the glorious sight of God above.

11. *By many mens.*] he meaneth, that as the prayers of many joined together for him, shall be rather heard, than of any alone: so their common thanksgiving to God for granting their request, shall be more acceptable and glorious to God, than any one mans thanks alone. Which thing doth much commend the holy Church's public prayers, processions, stations, and pilgrimages, where so many meet and uniformly join their prayers and lauds together unto God.

14. *Your glory.*] The Apostles, teachers, and preachers, that convert countries or particular persons to Christ. and the peoples or parties by them converted, shall in the day of judgment have much mutual joy and glory of and for each other, one giving to the other great matter of merit in this life, and of reward in the next. See *1 Thess. 2:19*.

18. *It is, it is not.*] As he dischargeth himself of all other levity touching his promise or purpose of coming to them, so much more of all inconstancy in preaching Christ's doctrine and faith. Wherein, one day to affirm, another day to deny, to dissent from his fellows or from himself, to change every year or in every epistle the form of his former teaching, to come daily with new devises repugnant to his own rules, were not agreeable to an Apostle and true teacher of Christ, but proper to false prophets and Heretics. Whereof we have notorious examples in the Protestants: who being destitute of the spirits of peace, concord, constancy, unity, and verity, as they vary from their own writings which they retract, reform or deform continually, so both in their preachings, and form of Service, they are so restless, changeable and repugnant to themselves, that if they were not kept in awe³⁴ with much ado, by temporal laws or by the shame and rebuke of the world, they would coin us every year or every Parliament, a new Communion, new faiths, and new Christs, as you see by the manifold endeavors of the Puritans. And this to be the proper note of false Apostles and Heretics. See *in St. Irenaeus li. 1 c. 18.* and *Tertul. de praescript.; St. Basil. ep. 82.*

21. *Hath sealed.*] The learned Divines prove by this place and by the like in the fourth to the Ephesians, that the Sacrament of Baptism doth not only give grace, but imprinteth and sealeth the soul of the baptised, with a spiritual sign, mark, badge, or token, which can never be blotted out, neither by sin, heresy, apostasy, or other ways, but remaineth forever in man for the cognizance of his

All our afflictions, be Christ's afflictions, for the conjunction between the head and body.

Merit and Satisfaction.

Worldly men feel not the comfort of afflicted Catholics.

Intercession of Saints or holy men for us, no derogation to Christ.

Public prayers and fasts.

Their glory in heaven that convert others.

The Protestants inconstancy in changing their writings, translations, service books, etc.

The indelible character of Baptism, Confirmation, Holy Orders.

Hiero. cont. Vigil.

Eph. 4:10

³⁴awe: reverential fear

Christendom, and for distinction from others which were never of Christ's fold, by which also he is as it were consecrated and deputed to God, made capable and partaker of the rights of the Church, and subject to her laws and discipline. See St. Jerome *in 4. Ephes.*; St. Ambrose *li. 1 de Sp. sancto cap. 6.*; St. Cyril Hierosol. *Catechesi 17* at the end, and St. Dionysius Areopag. *c. 2. Eccl Hierarch.* The which Fathers express that spiritual sign by diverse agreeable names, which the Church and most Divines, after St. Augustine, call the *character* of Baptism, by the truth and force of which spiritual note or mark of the soul, he specially convinceth the Donatists, that the said Sacrament though given and ministered by Heretics or Schismatics or who else so ever, can never be reiterated. See *ep. 57. & li. 6 cont. Donatist. cap. 1 & li. 2 cont. l'armenianum c. 13.* As the like indelible characters given also by the Sacraments of Confirmation and Orders, so make those also irreiterable and never to be received but once. Whereas all other Sacraments saving these three, may be often received of the self same person. And that holy Orders cannot be iterated, see St. Augustine *li. 2 cont. Parmen. c. 13; li. de bono coniug. c. 34.*, and St. Gregory *li. a Regist. ep. 12.* The like of Confirmation is decreed in the most ancient Council Tarracon *cap. 6.* Finally that this character is given only by these said three Sacraments, and is the cause that none of them can be in any man repeated or reiterated, see the decrees of the Councils Florentine and Trent. Which yet is no new device of them, as the Heretics falsely affirm, but agreeable (as you see) both to the Scriptures and also to the ancient Fathers and Councils.

See Conc.
Tarraco. to. 2.
Concil.

The Calvinists will be subject to no tribunal in earth, for trial of their religion.

24. *Not because we overrule.*] Calvin and his seditious Sectaries with other like *which despise dominion*, as St. Jude describeth such, would by this place deliver themselves from all yoke of Spiritual Magistrates and Rulers: namely that they be subject to no man touching their faith, or for the examination and trial of their doctrine, but to God and his word only. And no marvel that the malefactors and rebels of the Church would come to no tribunal but God's, that so they may remain unpunished at least during this life. For though the Scriptures plainly condemn their heresies, yet they could write themselves out by false glosses, constructions, corruptions, and denials of the books to be Canonical, if there were no laws or judicial sentence of men to rule and repress them.

Tyrannical dominion is forbid in Prelates, not Ecclesiastical Sovereignty for examination of faith or manners.

Notwithstanding then these words of St. Paul, whereby only tyrannical, insolent, and proud behavior and indiscreet rigor of Prelates or Apostles towards their flocks is noted, as also in the first of St. Peter *cap. 5.* (the Greek word in these places, and in the Gospel *Mat. 20:25, Mar. 10:42* signifying lordly and insolent dominion:) yet he had and exercised just rule, preeminence, and prelacy over them, not only for their life, but also and principally touching their faith,. For he might and did call them to account for the same, and excommunicated heretics for forsaking their faith. *1 Cor. 4:5; 2 Cor. 10:4, 13:10; 1 Tim. 1:20; Tit. 1:11.* And all Christian men are bound to obey their lawful Prelates in matters of faith and doctrine specially, and must not under that ridiculous pretense of obeying God's word only (which is the shift of all other Heretics, as Anabaptists, Arians, and the like, as well as the Protestants) disobey God's Church, Councils, and their own Pastors and Bishops, who by the Scriptures have the regiment of their souls, and may examine and punish as well John Calvin as Simon Magus, for falling from the Catholic faith. For though God alone be the Lord, author and giver of faith, yet they are his *cooperators and coadjutors by whom the faithful do believe and be preserved in the true faith, and be defended from wolves, which be Heretics seeking to corrupt them in the same. And this same Apostle *challengeth to be their father as he that begat and formed them by his preaching in Christ.

κατακυριευσεν
tv

συνεργοι
1 Cor. 5:9
1 Cor. 4:15

CHAPTER 2

Prosecuting the true cause which in the last chapter he gave of his next coming, 6. he pardoneth now after some part of penance, him that for incest he excommunicated in the last epistle, requiring them obediently to consent themselves thereunto. 12. Then, of his going from Troas into Macedonia, God everywhere giving him the triumph.

- A**ND I have determined with myself this same thing, not to come to you again in sorrow.
2. For if I make you sorry: and who is it that can make me glad, but he that is made sorry by me?
 3. And this same I wrote to you: that I may not, when I come, have sorrow upon sorrow, of the which I ought to rejoice: trusting in you all, that my joy is the joy of you all.
 4. For of much tribulation and anguish of heart I wrote to you by many tears: not that you should be made sorry: but that you may know what charity I have more abundantly toward you.
 5. And if any man hath made sorrowful, not me hath he made sorrowful, but in part, that I burden not all you.

6. To him that is such a one, this rebuke suffiseth that is given of many:
7. So that contrariwise you should rather pardon and comfort him, lest perhaps such an one be swallowed up with over great sorrow.
8. For the which cause I beseech you that you confirm charity toward him.
9. For therefore also have I written that I may know the experiment of you, whether in all things you be obedient.
10. And whom you have pardoned anything, I also. For, myself also that which ^cI pardoned, if I pardoned anything, for you in the person of Christ,
11. That we be not circumvented of Satan, for we are not ignorant of his cogitations.
12. And when I was come to Troas for the Gospel of Christ, and a door was opened unto me in our Lord,
13. I had no rest in my spirit, for that I found not Titus my brother, bidding them fare well, I went forth into Macedonia.
14. And thanks be to God, who always triumpheth us in Christ JESUS, and manifesteth the odor of his knowledge by us in every place.
15. For we are the good odor Christ unto God in them that are saved, and in them that perish.
16. To some in deed the odor of death unto death: but to others the odor of life unto life. And to these things who is so sufficient?
17. For we are not as very many, adulterating the word of God, but of sincerity, and as of God, before God, in Christ we speak.

^c κεχαρισμαι
 Though he did great Penance (saith Theodoret) yet he calleth this pardoning. caren, *a grace*, because his sin was greater than his penance.

ANNOTATIONS

Chapter 2

1 Cor. 5:5
 επιτιμια

Joel 2:12
 Matt. 3 and 4
 Acts 2 and 26

6. *This rebuke suffiseth.*] This Corinthian for incest was excommunicate and put to penance by the Apostle, as appeareth in the former Epistle c. 5. And here order is given for his absolution and pardoning. Wherein first we have a plain example and proof of the Apostolic power, there of binding, and here of loosing: there of punishing, here of pardoning: there of retaining sins, here of remission. Secondly we may hereby prove that not only amendment, ceasing to sin, or repentance in heart and before God alone is always enough to obtain full reconcilement, whereas we see here his separation also from the faithful, and the Sacraments, and from all company or dealing with other Christian men, besides other bodily affliction: all which called of the Apostle before *interitus carnis, the destruction of the flesh*, and named here, *Rebuke*, or (as the *Greek word also importeth) mulct³⁵, penalty, correction, chastisement, were enjoined him by the Apostle's commandment in the face of the Church, and by the offender patiently sustained so long. Thirdly we see that it lieth in the hands of the Apostles, Bishops, and spiritual Magistrates, to measure the time of such penance or discipline, not only according to the weight of the offense committed, but also according to the weakness of the persons punished, and other respects of time and place, as to their wisdom shall be thought most agreeable to the parties good, and the Church's edification. Lastly by this whole handling of the offenders case, we may refute the wicked heresy of the Protestants, that would make the simple belief, no punishment of a mans own person for sins committed, nor penance enjoined by the Church, nor any pains temporal or satisfaction for our life past, to be necessary, but all such things to be superfluous, because Christ hath satisfied enough for all. Which Epicurean doctrine is refelled, not only hereby, but also by the Prophets', John the Baptist's, Christ's, and the Apostles' preaching of penance and condign works or fruits of repentance, to every man in his own person, and not in Christ's person only: and by the whole life and most plain speeches and penitential canons of the holy doctors and Councils prescribing times of penance, commending penance, enjoining penance, and continually using the word satisfaction in this case throughout all their works, as our Adversaries themselves cannot but confess.

8. *I beseech you.*] They which at the beginning did bear too much with the offender, and seemed loath to have him excommunicated in so austere manner: yet through their obedience to the Apostle became on the other side so rigorous, and so far detested the malefactor after he was excommunicated, that the Apostle now meaning to absolve him, was glad to entreat and command them also to accept him to their company and grace again.

The Apostle excommunicateth, enjoineth penance: and afterward pardoneth and absolveth.

Pardon or remission of penance enjoined.

Penance and satisfaction evidently proved against the Protestants.

Zeal against the excommunicate.

³⁵mulct: to punish by a fine

The Apostle chalenge their obedience to his Ecclesiastical authority.

9. *Obedient.*] Though in the last chapter he discharged himself of tyrannical dominion over them, yet he chalenge their obedience in all things as their Pastor and Superior, and consequently in this point of receiving to mercy the penitent Corinthian. Whereby we see, that as the power and authority of excommunicating, so of absolving also was in St. Paul's person, though both were to be done in the face of the Church: else he would not have commanded or required their obedience.

The authority of Indulgences whereupon it is grounded.

10. *I also.*] The Heretics and others not well founded in the Scriptures and antiquity, marvel at the Pope's pardons, counting them either fruitless or unlawful or no elder than St. Gregory. But indeed the authority, power, and right of them is of Christ's own word and commission, principally given to Peter, and so afterward to all the Apostles, and in their persons to all the chief Pastors of the Church, when it was said *Whatever you loose in earth, shall be loosed in heaven.* By which commission the holy Bishops of old did cut of large pieces of penance enjoined to offenders, and gave peace, grace, or indulgence, *before they had accomplished the measure of their appointed or deserved punishment, and that is to give pardon. And so St. Paul here did towards the Corinthian, whom he assoiled³⁶ of mere grace and mercy, as the word *donare* or *condonare* doth signify, when he might longer have kept him in penance and temporal affliction for his offense. Whereof though he had already before God inwardly repented, yet was he justly holden under this correction for some satisfaction of his fault past, during the Apostle's pleasure. To remit then the temporal punishment or chastisement due to sinners after the offense itself and the guilt thereof be forgiven of God, is an indulgence or pardon, which the principal Magistrates of God's Church by Christ's warrant and the Apostle's example, have ever done, being no less authorized to pardon than to punish, and by Imitation of our Master (who forgave *the adulteress and diverse other offenders, not only their sins, but also often the temporal punishments due for the same) are as much given to mercy as to justice.

Matt. 18:18

Cyprian ep. 13-15.

κεχαρισματα
See Theodoret in hunc locum.

What is a pardon or indulgence.

10. *For you.*] Theodoret upon this place saith that the Apostle gave this pardon to the Corinthian at the intercession of the blessed men Timotheus and Titus. And we may read in sundry places, of St. Cyprian namely, that Indulgences or remissions were given in the primitive Church by the mediation of holy Confessors or Martyrs, and by communicating the satisfactory works of one to another, to which end they gave their letters to Bishops in the behalf of diverse their Christian brethren, a thing most agreeable to the mutual intercourse that is between the members of Christ's mystical body, and very answerable to God's justice, *which by supply of the one sort that aboundeth, standeth entire in respect of the other sort also that wanteth. In which kind the Apostle confesseth that himself by his suffering and tribulations, supplieth the wants of such passions as Christ hath to suffer, not in his own person, but in his body, which is his church. Whereupon we infer most assuredly, that the satisfactory and penal works of holy Saints suffered in this life, be communicable and applicable to the use of other faithful men their fellow-members in our Lord, and to be dispensed according to every ones necessity and deserving, by them whom Christ hath constituted over his family, and hath made the dispensers of his treasures.

John 8:11

Cyp. locis citatis.

κεχαρισματα
2 Cor. 1

Indulgences or pardons in the primitive Church.

Col. 1:24

All pardon and remission is in the virtue and name of Christ.

10. *In the person of Christ.*] For that many might of ignorance or pride reprove the practice of God's Church and her Officers, or deny the Apostle's authority to be so great over mens souls as to punish and pardon in this sort, St. Paul doth purposely and precisely tell them that he doth give pardon as Christ's Vicar, or as bearing his person in this case: and therefore that no man may marvel of his power herein, except he think that Christ's power, authority, and commission is not sufficient to release temporal punishment due to sinners. And this to be the proper meaning of these words, *In the person of Christ*, and not as the Protestants would have it (the better to avoid the former conclusions of the Apostle's giving indulgence) *in the face or sight of Christ*, you may easily understand by the Apostle's like insinuation of Christ's power, when he committed this offender to Satan, affirming that he gave that sentence in the name and with the *virtue or power of our Lord JESUS CHRIST.* In all which cases the Protestants blindness is exceeding great who cannot see that this is not the way to extol Christ's power, to deny it to his Priests, seeing the Apostle chalenge it by that that Christ hath such power, and that himself doth it in his name, virtue, and persons. So now in this, and in no other name, give Popes and Bishops their pardons. Which pertaining properly to releasing only of temporal punishment due after the sin and the eternal punishment be forgiven, is not so great a matter as the remission of the sin itself: which yet the Priests *by express commission do also remit.

εν προσωπω
Χριστου
1 Cor. 5:4

Heretical translation.

John 20:21

All binding and loosing must be used to the parties salvation.

11. *Circumvented of Satan.*] We may see hereby, that the dispensation of such discipline, and the releasing of the same, be put into the power and hands of God's ministers, to deal more or less rigorously, to pardon sooner or later, punish longer or shorter while, as shall be thought best to their wisdom. For the end of all such correction or pardoning must be the salvation of the parties foul, as the Apostle noted *1 Cor. 5:5.* Which to some, and some certain times, may be better procured by rigor of discipline than by indulgence, to some others, by lenity and humane dealing (so pardoning of penance is called in the old Councils) rather than by over much chastisement. For consideration, whereof, in

Conc. Nic.
can 12.
Ancyran. can.
2 and 3

The great penance of the primitive Church.

³⁶assoiled: to absolve from sin, or grant absolution.

some ages of the Church, much discipline, great penance and satisfaction was both enjoined and also willingly sustained, and then was the less pardoning and fewer indulgences, because in that voluntary use and acceptation of punishment, and great zeal and fervor or spirit, every man fulfilled his penance, and few asked pardon. Now in the fall of devotion and loathsomeness that men commonly have to do great penance, though the sins be far greater than ever before, yet out holy mother the Church knowing with the Apostle the cogitations of Satan, how he would in this delicate time, drive men either to desperation, or to forsake Christ and his Church and all hope of salvation, rather than they would enter into the course of canonical discipline, enjoined small penance, and seldom useth extremity with offenders as the holy Bishops of the primitive Church did, but condescending to the weakness of her children, pardoneth exceeding often and much, not only all enjoined penance, but also all or great parts of what punishment temporal soever due or deserved, either in this world or in the next. As for the Heretics which neither like the Church's lenity and pardoning in these days, nor the old rigor of the primitive Church, they be like to the Jews *that condemned John the Baptist of austerity, and Christ of too much freedom and liberty: not knowing nor liking in deed either Christ's ordinance and commission in binding or loosing, or his providence in the government of the Church.

Why more pardons and indulgences now than in old times.

Matt. 11:18

καπηλευοντ
ες

17. *Adulterating.*] The Greek word signifieth to make commodity of the word of God. As vulgar Vintners do of their wine. Whereby is expressed the peculiar trade of all Heretics, and exceeding proper to the Protestants, that so corrupt Scriptures by mixture of their own fantasies, by false translations, glosses, colorable and pleasant commentaries, to deceive the taste of the simple, as taverners and tapsters do, to make their wines salable by manifold artificial deceits. The Apostle's contrariwise, as all Catholics, deliver the Scriptures and utter the word of God sincerely and entirely, in the same sense and sort as the Fathers left them to the Church, interpreting thereto by the same Spirit by which they were written or spoken

The Heretics corrupting of the Scripture.

CHAPTER 3

Lest the Judaical false Apostles should object again that he praiseth himself, he saith that the Corinthians: are his commendation: and they in their hearts being justified by his ministry, he thereof inferreth that the ministries of the new Testament are far more glorious than they of the old, 12. and our people more lightened then theirs.

BEGIN we again to commend ourselves? or do we need (as certain) epistles of commendation to you, or from you?

2. Our epistle you are, written in our hearts, which is known and read of all men:

3. Being manifested that you are the epistle of Christ, ministered by us, and written not with ink, but with the Spirit of the living God: not in tablets of stone, but in the tables carnal of the heart.

4. And such confidence we have by Christ to God:

5. Not that we be sufficient to think anything of ourselves, as of ourselves: but our sufficiency is of God.

6. Who also hath made us meet ministers of the new testament: not in the letter, but in the Spirit. For the letter killeth: but the Spirit quickeneth.

7. And if the ministration of death with letters figured in stones, was in glory, so that the children of Israel could not behold the face of Moses, for the glory of his countenance, that is made void:

8. How shall not the ministration of the Spirit be more in glory?

9. For if the ministration of damnation be in glory: much more the ministry of justice aboundeth in glory.

10. For neither was it glorified, which in this part was glorious, by reason of the excelling glory.

11. For if that which is made void, is by glory: much more that which abideth, is in glory.

12. Having therefore such hope, we use much confidence:

Ex. 34:33

13. And *not as Moses put a veil upon his face, which is made void,

14. But their senses were dulled. For until this present day, the self same veil in the lecture of the old testament remaineth unrevealed (because in Christ it is made void)

15. But until this present day, when Moses is read, a veil is put upon their heart.

16. But when he shall be converted to our Lord, the veil shall be taken away.

John 4:24

17. And *our Lord is a Spirit. And where the Spirit of our Lord is, there is liberty.

The Epistle upon the 12th Sunday after Pentecost.

18. But we all, beholding the glory of our Lord with face revealed, are transformed into the same image from glory unto glory, as of our Lords Spirit.

ANNOTATIONS

Chapter 3

The Apostles wrote the Gospel in men's hearts much more than in paper.

3. *The Epistle of Christ.*] St. Paul and other holy writers of Scriptures did set down many things in writing, by pen, ink, and paper, all which be of the Holy Ghost: but the special and proper book of Christ's truth and Gospel, is not the external writing in those dead creatures, but in the hearts of the faithful, being the proper subject of these truths and graces preached in the New Testament, and the habitacle of the Holy Ghost. In the which book of faithful mens hearts St. Paul wrote diverse things not uttered in any Epistle: as sundry of the Apostle's wrote the Christian religion in the hearts

Scripture written, and Tradition unwritten.

of their hearers only, and in other material books not at all. Whereof St. Irenaeus *li. 3 c. 4.* saith, *What and if the Apostles also had left no Scriptures, ought we not to follow the order of the tradition, which they delivered unto them to whom they committed the Churches? to the which ordinance many nations of those barbarous people that have believed in Christ, do consent, without letter or ink, having salvation written in their hearts, and keeping diligently the tradition of the elder.* And St. Jerome, (*cont. lo. Hieros. c. 9. ad Parm.*) in the Creed of our faith and hope, which being delivered by tradition from the Apostles, is not written in paper and ink, but in the tables carnal of the heart. And this is the Church's book also, whereby and wherein she keepeth faithfully all truth written in the hearts of those to whom the Apostles did preach, with the like diligence as she keepeth and preserveth the other book which is of holy Scriptures, from all corruption of Heretics and other injuries.

God's grace and free will both must concur.

5. *Of ourselves.*] This maketh first against the Heretics called Pelagians, that hold our meritorious actions or cogitations to be of free only, and not of God's special grace. Secondly against the Protestants, who on the contrary side refer all to God, and take away mans freedom and proper motion in his thoughts and doings: The Apostle confessing our good cogitations to be our own, but not as coming of ourselves, but of God.

The letter killeth both Jew and Heretic.

6. *The letter killeth.*] As the letter of the old Law not truly understood, nor referred to Christ, commanding and not giving grace and spirit to fulfill that which was commanded, did by occasion kill the carnal Jew: so the letter of the new Testament not truly taken nor expounded by the Spirit of Christ (which is only in his Church) killeth the Heretic: who also being carnal and void of spirit, gaineth nothing by the external precepts or good lessons of the Scriptures, but rather hurt by the same. See St. Augustine *to. 10 Ser. 70 & 100 de tempore. & li. de Sp. & lit. c. 5.6. & seq.*

The preeminence of the New Testament, Sacraments, etc.

9. *Much more.*] The preeminence of the New Testament of the priesthood or Ministry thereof before the old, is, that the new, by all her Sacraments and Priests as ministers immediate of grace and remission of sins, doth so *ex opere operato* give the spirit of life and charity into the hearts of the faithful, as the old did give the letter or external act of the Law.

The Heretics more blind in not seeing the Church, than the Jews in not seeing Christ.

14. *The selfsame veil.*] As the Jews reading the Old Testament, by reason of their blindness (which God for the punishment of their incredulity suffereth to remain as a cover upon their eyes and hearts) cannot see Christ in the Scriptures which they daily hear read in their Synagogues, but shall, when they believe in him and have the cover removed, perceive all to be most plainly done and spoken of him in their law and Scriptures: even to Heretics having (as St. Augustine noteth) a far greater cover of blindness and incredulity over their hearts in respect of the Catholic Church which they impugn, than the Jew have concerning Christ, cannot see, though they read or hear the Scriptures read never so much, the marvelous evidence of the Catholic Church and truth in all points: but when they shall return again to the obedience of the same Church, they shall find the Scriptures most clear for her and her doctrine, and shall wonder at their former blindness.

True Christian liberty.

17. *Liberty.*] The Spirit and grace of God in the New Testament dischargeth us of the bondage of the Law and sin, but is not a warrant to us of fleshly license, as St. Peter writeth: nor dischargeth Christians of their obedience to order, law, and power of the Magistrates spiritual or temporal, as some Heretics of these days do seditiously teach.

Aug. in Psalm 30.

Conc. 3.

2 Pet. 2:26

CHAPTER 4

That according as so glorious a ministry requireth, he liveth and preacheth sincerely, 7. the which glory his adversaries can not count vain, considering his persecutions, because persecution is to Gods glory, and to our humility and hope, and meritorious of increase of grace in the life, and of most glorious bodies and souls afterward.

THEREFORE having this ministration: according as we have obtained mercy, we fail not,
2. But we renounce the secret things of dishonesty, not walking in craftiness, not adulterating the word of God, but in manifestation of the truth commending ourselves to every conscience of men before God.

3. And if our Gospel be also hid, in them that perish it is hid,

4. In whom the God of this world hath blinded the minds of the infidels, that the illumination of the Gospel of the glory of Christ who is the image of God, might not shine to them.

5. For we preach not ourselves, but JESUS Christ our Lord: and us, your servants by JESUS,

6. Because God that commanded light to shine of darkness, he hath shined in our hearts to the illumination of the knowledge of the glory of God, in the face of Christ JESUS.

7. But we have this treasure in earthen vessels, that the excellency may be of the power of God, and not of us.

^caporiamur. 8. In all things we suffer tribulation, but are not in distress: ^cwe want, but are not destitute:

See St. Ambr., 9. We suffer persecution, but are not forsaken: we are cast down, but we perish not:

Theoph.

10. Always bearing about in our body the mortification of JESUS, that the life also of JESUS may be manifested in our bodies.

11. For we that live, are always delivered unto death for JESUS: that the life also of JESUS may be manifested in our mortal flesh.

12. Death then worketh in us, but life in you.

Psalm 115:10

13. And having the same spirit of faith, as it is written, ***I believed, for the which cause I have spoken***, we also believe, for the which cause we speak also:

14. Knowing that he which raised up JESUS, will raise up us also with JESUS and set us with you.

15. For all things are for you: that the grace abounding by many in giving of thanks, may abound unto the glory of God.

^bcortumpitur

16. For which cause we fail not: but although that our man which is without, ^bcorrupt: yet that which is within, is renewed from day to day.

^cκατεργαζρτ 17. For that our tribulation which presently is momentary and light, ^cworketh above measure exceedingly an eternal weight of glory in us,

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18. We not considering the things that are seen, but that are not seen. For the things that be seen, are temporal: but those that be not seen, are eternal.

The Epistle for St. Athanasias, May 2.

^cThe English Bible 1577, doth falsely translate, prepareth.

ANNOTATIONS

Chapter 4

See *Iren. li. 1 c. 1.*

2. *Adulterating.*] He giveth often warning of false teachers, whose special and proper study is to falsify 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 gain glory and estimation among the sinful and simple, by new devised expositions, the word of God: having no other end but to make their advantage of the Scriptures, and to gain glory and estimation among the sinful and simple, by new devised expositions. Wherein the Protestants do excel the ancient Heretics, none ever more impurely handling the word of God than they do. Origen calleth such *Scripturarum furei et adulteros*, thieves and adulterers of the Scriptures. St. Cyprian (*de unit. Ec. nu. 7.*) calleth them, corrupters of the Gospel, false interpreters, artificers and craftsmasters in corrupting the truth. On the other side, for special reverence and sincerity of dealing in those matters, the fathers and all Catholic preachers or Expositors were of old called according to St. Paul's words to Timothy, *Recte tractantes verbum Dei*, right handlers of the word of God.

Heretics corrupters of God's word: Catholic Doctors, right handlers thereof.

in 2 ad Rom.

2 Tim. 2

17. *Worketh.*] The temporal and short tribulations which we patiently and willingly suffer for Christ, do win us everlasting joy and glory. And it is here to be noted against the Heretics, that tribulations do work or cause the said salvation, which they deny to be given for such things, but for or by faith only. St. Augustine maketh such tribulations for Christ so much the meritorious cause of everlasting life and rest, that he saith it is salable and bought thereby. And it is written, Sap. 10, *God rendereth or repayeth to just men the hire of their labors.*

Tribulations meritorious of glory.

Aug. in ps. 93 prope finem.

CHAPTER 5

That after death of the body the soul may to heaven: therefore, although naturally we abhor death, by grace he desireth it rather: 9. in consideration of Christs just judgment, living as in the light of God, yea and of their consciences, 12. Which he speaketh not to praise himself, but because of his adversaries who did glory in carnal respects: but he and the other Apostles regard nothing but their reconciliation unto God by Christ, and to reconcile others also, as being his legates for that purpose.

FOR we know that if our earthly house of this habitation be dissolved, that we have a building of God, a house not made with hand, eternal in heaven.
2. For in this also do we groan, desirous to be overclothed with our habitation that is from heaven:

3. Yet so, if we also that are in this tabernacle, groan being burdened: because we would not be spoiled, but overclothed, that that which is mortal, might be swallowed up of life.

5. And he that maketh us to this same, is God, who hath given us the pledge of the Spirit.

6. Being bold therefore always, and knowing that while we are in the body, we are pilgrims from God,

7. (For we walk by faith and not by sight)

8. But we are bold, and have a good will to be pilgrims rather from the body, and ^vto be present with our Lord.

9. And therefore we endeavor, whether absent or present, to please him.

10. For ^{*}we must all be manifested before the judgment seat of Christ, that every one may receive the proper things of the body, according as he hath done, either good or evil.

11. Knowing therefore the seat of our Lord we use persuasion to men: but to God we are manifest. And I hope also that in your consciences we are manifest.

12. We commend not to ourselves again to you, but give you occasion to glory for us: that you may have against them that glory in face, and not in heart.

13. For whether we exceed in mind, to God: or whether we be sober, to you.

14. For the charity of Christ urgeth us: judging this, that if one died for all, then all were dead.

15. And Christ died for all; that they also which live, may not now live to themselves, but to him that died for them and rose again.

16. Therefore we from henceforth know no man according to the flesh. And if we have known Christ according to the flesh: but now we know him no more.

17. If then any be in Christ a new creature: the old are passed, behold ^{*}all things are made new.

18. But all of God, who hath reconciled us to himself by Christ: and hath given us the ministry of reconciliation.

19. For God indeed was in Christ reconciling the world to himself, not imputing to them their sins, and hath put in us the word of reconciliation.

20. For Christ therefore we are legates, God as it were exhorting by us. For Christ we beseech you, be reconciled to God.

21. Him that knew no sin, for us he made ^csin: that we might be made the justice of God in him.

Romans
14:10

Esa. 43:19
Apoc. 21:5

^v This place proveth that the Saints departed now since Christ, sleep not till the day of judgment, and that they be not holden in any several place of rest from the fruition of God till the resurrection of their bodies, but that they be present with God in their souls.

^cThat is to say, a sacrifice and an host for sin. See the last annotation of this chapter.

The objection against prayers for the dead answered by St. Augustine.

ANNOTATIONS

Chapter 5

10. *The proper things of his body.*] St. Augustine (*Enchirid. 6. 11c.*) objecteth this speech of the Apostle, as in the person of such as deny the prayers, alms, and sacrifices of the living to be available for the dead, and he answereth as followeth. *This practice* (saith he) *of God's Church in the commendation of the dead, is nothing repugnant to the sentence of the Apostle, where he saith, that we shall all stand before the judgment seat of Christ, that every one may receive according to his deserts in the body, either good or evil. For, in his life and before death he deserved this, that these works after his death might be profitable unto him, for indeed they be not profitable for all men, and why so? but because of the difference and diversity of men's lives whiles they were in flesh.* The like he hath in

diverse other places. *August. li. de Praed. Sanct. c. 12 & ad Dulcit. q. 2.* And so hath St. Denys *c. 7. Ec. Hierarch.*

10. *Either good or evil.*] Heaven is as well the reward of good works, as Hell is the stipend of ill works. Neither is faith alone sufficient to procure salvation, nor lack of faith the only cause of damnation: by good deeds men merit the one, and by ill deeds they deserve the other. This is the Apostle's doctrine here and in other places, howsoever the Adversaries of good life and works teach otherwise.

18. *The ministry of reconciliation.*] Christ is the chief Minister, according to his manhood, of all our reconcilment to God: and for him, as his ministers, the Apostles and their successors the Bishops and Priests of his Church, in whom the word of reconcilment, as well by ministering of the Sacrifice and Sacraments for remission of sins, as by preaching and government of the world to salvation, is placed. And therefore their preaching must be to us, as if Christ himself did preach: their absolution and remission of sins, as Christ's own pardon: their whole office being nothing else (as we see by this passage) but the Vicarship of Christ.

21. *The justice of God.*] *Even as* (saith St. Augustine) *when we read, Salvation is our Lords, it is not meant that salvation whereby our Lord is saved, but whereby they are saved whom he saveth: (of which it is said, God's justice, that is not to be understood wherewith God is just, but that wherewith men are just whom by his grace he justifieth.* See St. Augustine *de Sp. & lit. c. 18. & ep. 120 ad Honoratum.* and abhor Calvin's wicked and unlearned gloss on this place, that teacheth justice no otherwise to be in man, than sin in Christ. Whereas the Scriptures call man just, because *he doth justice:* but not so call they Christ sin, because he doth sin, but because he taketh away sin, and is a sacrifice for sin, as the Heretics know very well, that know the use and signification of the Hebrew word in all the Old Testament, namely *Psalm 19:8,* and in the book of *Leviticus* very often, *chapters 5,6,9,12,14,16.* and *Numbers chap. 29.*

Works meritorious and demeritorious.

Bishops and Priests under Christ ministers of our reconciliation.

God's justice, wherewith he maketh us just.

1 John 3:7

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CHAPTER 6

That he helpeth with his exhortations, and in all things behaveth himself as becometh a minister of God. 11. Which he speaketh so openly, because his heart is open unto them: exhorting them to be likewise open hearted towards him, 14. and to avoid those infidels.

Es. 49:8

AND we helping do exhort, that you receive not the grace of God in vain.
2. (For he saith, *In time accepted have I heard thee: and in the day of salvation have I helped thee.* Behold, now is the time acceptable: behold now the day of salvation.)

3. To no man giving any offense, that our ministry be not blamed:

4. But in all things let us exhibit ourselves as the ministers of God, in much patience, in tribulations, in necessities, in distresses,

5. In stripes, in prisons, in seditions, in labors, in watchings, in fastings,

6. In chastity, in knowledge, in longamity, in sweetness, in the holy Ghost, in charity not feigned,

7. In the word of truth, in the virtue of God, by the armor of justice on the right hand, and on the left,

8. By honour and dishonor, by infamy and good fame: as seducers, and true: as they that are unknown, and known:

9. As dying, and behold we live: as chastened, and not killed:

10. As sorrowful, but always rejoicing: as needy, but enriching many: ^vas having nothing, and possessing all things.

11. Our mouth is open to you O Corinthians, our heart is dilated.

12. You are not straitened in us: but in your own bowels you are straitened.

13. But having the same reward (I speak as to my children) be you also dilated.

14. ^vBear not the yoke with infidels. For what participation hath justice with iniquity? or what society is there between light and darkness?

15. And what agreement with Christ and Belial? or what part hath the faithful with the infidel?

Lev. 26:11

16. And what agreement hath the temple of God with Idols? For you are the temple of the living God. as God saith, ***Then I will dwell, and walk in them, and will be their God: and they shall be my people.***

The Epistle upon the first Sunday of Lent.

The Epistle for many Martyrs.

^vSt. Augustine (in Psalm 113) gathereth hereby, that the Apostles did vow poverty.

^vIt is not lawful for Catholics to marry with Heretics or Infidels. See St. Jerome *cont. Jouinian. li.; I Conc. Laod. c. 10 & 31.*

17. For the which cause, *Go out of the midst of them, and separate yourselves. saith our Lord, and touch not the unclean: and I will receive you.* Jer. 31:1
18. *And I will be a father to you: and you shall be my sons and daughters, saith our Lord omnipotent.*

ANNOTATIONS

Chapter 6

God's Ministers are his coadjutors.

1. *Helping.*] For that he declared before the Ministers of the New Testament to be Christ's deputies, and that when they preach or do any function, God as it were speaketh or doeth it by them, he boldly now saith, *Helping therefore:* that is to say, joining or working together with God, we do exhort.

Es. 52:11
 συνεργουντε
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God's grace forceth no man against his will.

1. *Grace in vain.*] The grace of God worketh not in man against his will, nor forceth anything without his acceptance and consent: and therefore it lieth in mans will to frustrate or to follow the motion of God, as this text plainly proveth.

Voluntary Penance.

5. In Watchings.] When in the midst of many miseries and persecutions, the Apostles yet of their own accord added and required voluntary vigils, fastings, and chastity, we may well perceive these works to be wonderful grateful to God, and specially needful in the Clergy.

Not to communicate with Heretics in any act of Religion.

14. *What society.*] Generally here is forbidden conversation and dealing with all Infidels, and consequently with Heretics, but specially in prayers, or meetings at their Schismatical Service, preaching, or other divine office whatsoever. Which the Apostle here uttereth in more particular and different terms, that Christian folk may take the better heed of it. No society (saith he) nor fellowship, no participation, nor agreement, no consent between light and darkness, Christ and Baal, the temple of God and the temple of Idols: all Service, as pretended worship of God set up by Heretics or Schismatics, being nothing else but Service of Baal and plain Idolatry, and their conventicles nothing but conspirations³⁷ against Christ, from such therefore specially we must sever ourselves always in heart and mind, and touching any act of religion in body also, according as the children of Israel were commanded by God to separate themselves from the Schismatics Coré, Dathan, and Abiron, and their tabernacles, by these words: *Depart from their tabernacles of the impious men, and touch ye not those things which pertain to them, lest you be enwrapped in their sins.*

Num. 16:26

CHAPTER 7

He proceedeth to exhort them to purity, and to receive him into their charity. 3. Which lest they should think he speaketh to accuse them, he commendeth them highly, both for their behavior toward Titus, and for the penance which they had done upon his other epistle.

HAVING therefore these promises, my dearest, let us cleanse ourselves from all iniquities of the flesh and spirit, perfecting sanctification in the fear of God.

2. Receive us. We have hurt not man, we have corrupted no man, we have circumvented no man.
3. I speak not to your condemnation. for I said before that you are in our hearts to die together and to live together.
4. Much is my confidence with you, much is my glorying for you: I am replenished with consolation: I do exceedingly abound in joy in all our tribulation.
5. For also when we were come into Macedonia, our flesh had no rest, but we suffered all tribulation: without combats: within, fears.
6. But God that comforteth the humble, did comfort us, in the coming of Titus.
7. And not only in his coming, but also in the consolation, wherewith he was comforted among you, reporting to us your desire, your weeping, your emulation for me, so that I rejoiced the more.
8. For although I made you sorry in an epistle, it repenteth me not: albeit it repented me, seeing that the same epistle (although but for a time) did make you sorry.

³⁷conspirations: conspiracies, plots.

9. Now I am glad: not because you were made sorry, but because you were made sorry to penance. For you were made sorry according to God, that in nothing you should suffer detriment by us.

10. For ^vthe sorrow that is according to God, worketh penance unto salvation that is stable: but the sorrow the world worketh death.

11. For behold this very thing, that you were made sorry according to God, how great carefulness it worketh in you: yea defense, yea indignation, yea fear, yea desire, yea emulation, yea revenge. in all things you have showed yourselves to be undefiled in the matter.

12. Therefore although I wrote to you, not for him that did the injury, nor for him that suffered: but to manifest our carefulness that we have for you before God,

13. Therefore we are comforted. But in our consolation, we did the more abundantly rejoice upon the joy of Titus, because his spirit was refreshed of all you.

14. And if to him I gloried anything of you, I am not confounded: but as we spake all things to you in truth, so also our glorying that was to Titus, is made a truth,

15. And his bowels are more abundantly toward you: remembering the obedience of you all, how with fear and trembling you received him.

16. I rejoice that in all things I have confidence in you.

^vContrition or sorrowful lamenting of our offenses, is the cause of salvation. Not only faith then saveth, as the Heretics affirm.

ANNOTATIONS

Chapter 7

9. *Sorry to penance.*] The sorrow which a man taketh (for worldly losses or any temporal adversity, is not here commended, but that which is and ought to be in all men for their sins past, which is called here, sorrow towards God and for penance, otherwise called Contrition. And is a thing exceedingly requisite and much praised, the fruits whereof are these that the Apostle reckoneth, working salvation. Which doctrine is far distant from *Luther's and Calvin's, and such wicked Libertines, that teach contrition to be altogether a means to make sinners either hypocrites, or to put them in despair.

Contrition for a mans sin worketh salvation.

To. 2 in
assert. art. 6
a Leone
damnat.

CHAPTER 8

By the example of the poor Macedonians he exhorteth them to contribute largely unto the Church of Jerusalem, 7. and by praising of them, 9. and by the example of Christ, 14. and by their own spiritual profit in being partakers of that Church's merits, 14. and by commending the coadjutors that he sendeth.

AND we do you to understand, brethren, the grace of God, that is given in the churches of Macedonia,

2. That in much experience of tribulation they had abundance of joy, and their very deep poverty abounded unto the riches of their simplicity,

3. For according to their power (I give them testimony) and above their power they were willing,

4. With much exhortation requesting us the grace and communication of the ministry that is done toward the saints.

5. And not as we hoped, but their own selves they gave, first to our Lord, ^vthen to us by the will of God:

6. In so much that we desired Titus, that as he began, so also he would perfect in you this grace also.

7. But as in all things you abound in faith, and word, and knowledge, and all carefulness, moreover also in your charity toward us, that in this grace also you may abound.

8. I speak not as commanding: but by the carefulness of others, approving also the good disposition of your charity.

9. For you know the grace of our Lord JESUS Christ, that for you he was made poor, whereas he was rich: that by his poverty you might be rich.

^vThe principal respect next after God, is to be had of our masters in religion, in all temporal and spiritual duties.

The Epistle for St. Paulinus, Jun. 12.

The Epistle upon St.
Luke's day, Oct. 18.

10. And in this point I give counsel: for this is profitable for you, which have begun not only to do, but also to be willing, from the year past:
11. But now perform ye it also in deed: that as your mind is prompt to be willing, so it may be also to perform, of that which you have.
12. For if the will be prompt: it is accepted according to that which it hath, not according to that which it hath not.
13. For not that other should have ease, and you tribulation: but by an equality.
14. Let in this present time your abundance supply their want: that their abundance also may supply your want, that there be an equality,
15. As it is written: **He that had much, abounded not: and he that had little, wanted not.**
16. And thanks be to God, that hath given the selfsame carefulness for you in the heart of Titus,
17. For that he admitted indeed exhortation: but being more careful, of his own will he went unto you.
18. We have sent also with him the brother, whose praise is in the Gospel through all the churches;
19. And not only that, but also he was ordained of the churches fellow of our peregrination, for this grace which is ministered of us to the glory of our Lord, and our determined will:
20. Avoiding this, lest any man might reprehend us in this fullness that is ministered of us.
21. For we provide good things *not only before God, but also before men.
22. And we have proved in many things often to be careful: but now much more careful, for the great confidence in you,
23. Either for Titus which is my fellow and coadjutor toward you, or our brethren Apostles of the churches, the glory of Christ.
24. The declaration therefore which is of your charity and our glorying for you, declare ye toward them in the face of the churches.

Ex. 16:28

Romans
12:17

ANNOTATIONS

Chapter 8

Temporal benefits
upon spiritual persons.

One may satisfy and
supererogate for
another.

14. *Abundant supply.*] He meaneth that such as abound in worldly riches, should communicate for supply of other their brethrens necessities, whatsoever they may: that on the other side they whom they help in temporals, may impart to them again some of the spiritual riches, as prayers, and other holy works and graces, which is a happy change and intercourse for the wealthy men, if they could see it. And this place proveth plainly that the fastings and satisfactory deeds of one man, be available to others, yea and that holy Saints or other virtuous persons may in measure and proportion of other mens necessities and deservings, allot unto them, as well the supererogation of their spiritual works, as these that abound in worldly goods, may give alms of their superfluities, to them which are in necessity. Which interchange and proportion of things the Apostle doth evidently set down.

CHAPTER 9

He proceedeth exhorting them to the foresaid contribution, 3. to verify his commending of them, 6. and to do as liberally, that so they may inherit the more, and God be the more praised.

FOR concerning the ministry that is done toward the saints, it is superfluous for me to write unto you.

2. For I know your prompt mind: for the which I glory of you to the Macedonians: that Achaia also is ready from the year past, and your emulation hath provoked very many.

3. But I have sent the brethren, that the thing which we glory of you, be not made void in this behalf, that (as I have said) you may be ready:

4. Lest when the Macedonians shall come with me, and find you unready, we (that we say not, ye) may be ashamed ^cin this substance.

*^cThat is, in
this matter of
alms.
Chrysos.
Theophyl.*

5. Therefore I thought it necessary to desire the brethren that they would come to you, and prepare this blessing before promised, to be ready so, as a blessing, not as avarice.

6. And this I say, he that soweth in blessings, of blessings also shall reap.

Eclcs. 35:11 7. Everyone as he hath determined in his heart, not of sadness or of necessity. **For God loveth a cheerful giver.**

8. And God is able to make all grace abound in you: that in all things always having all sufficiency, you may abound unto all good works,

Psalm 111:9 9. As it is written: **He distributed, he gave to the poor. His justice remaineth for ever.**

10. And he that ministereth seed to the sower, will give bread also for to eat: and will multiply your seed, and will augment the increases of the fruits of your justice:

11. That being enriched in all things, you may abound unto all simplicity, which Worketh by us thanksgiving to God.

12. Because the ministry of this office doth not only supply those things that the Saints want, but aboundeth also by many thanksgivings in our Lord,

13. By the proof of this ministry, glorifying God in the obedience of your confession unto the Gospel of Christ, and in the simplicity of communicating unto them, and unto all,

14. And in their praying for you, being desirous of you because of the excellent grace of God in you.

15. Thanks be to God for his unspeakable gift.

The Epistle for St. Laurence, Aug. 10.

∇The fruit of alms is the increase of grace in all justice and good works to life everlasting: God giving these things for reward and recompense of charitable works, which therefore be called the seed or meritorious cause of these spiritual works.

ANNOTATIONS

Chapter 9

1. *Toward the Saints.*] By the Apostle's earnest and often calling upon the Corinthians to give alms for relieving the faithful in distress, the Pastors of God's Church may learn, that it specially pertaineth to their office to be proctors for holy men in prison, poverty, and all other necessity, specially when their want cometh from confession of their faith.

Proctors for Catholic prisoners.

5. *Not as avarice.*] The covetous man that parteth with his penny painfully and with sorrow as though he lost a limb of his body, is noted, and cheerful, ready, voluntary, and large contribution is commended.

Cheerful giving.

6. *Soweth sparingly.*] Alms is compared to seed. For as the seed thrown into the ground, though it seem to be cast away, yet is not lost, but is laid up in certain hope of great increase: so that which men give in alms, though it seem to be cast away and to perish in respect of the giver, yet in deed it is most fruitful, the benefit thereof manifoldly returning to him again. Whereupon the Apostle's conclusion is clear, that according to the measure of the alms or seeding (which is more or less in respect of the will and ability of the giver) the increase and abundance of harvest, that is, of grace and glory shall ensue. See St. Augustine in *Psalm 49 circa med. & q. 4 ad Dulcitium.*

The greater alms, the greater merit and reward.

12. *Doth not only supply.*] When alms are given: specially to holy men, not only the givers obtain great benefit thereby, and the wants of others be supplied, but God also by the receivers continual prayers and thanksgiving therefor, is exceedingly honored: so that charity bestowed in this sort, is an act of God's worship and of religion.

Alms redound to God's honor.

CHAPTER 10

Against the false Apostles, granting the infirmity of his person, he doth notwithstanding set out the power of his Apostleship, 12. reprehending them also for challenging to themselves the praise of other mens labors.

AND I Paul myself beseech you by the mildness and modesty of Christ, who in presence in deed am humble among you, but absent am bold on you.

2. But I beseech you, that being present I need not be bold by that confidence wherewith I am thought to be bold against some: which think us as though we walk according to the flesh.

3. For walking in the flesh, we war not according to the flesh.

4. For the weapons of our warfare are not carnal: but mighty to God unto the destruction of munitions, destroying counsels,

5. And all loftiness extolling itself against the knowledge of God, and bringing into captivity all understanding unto the obedience of Christ,

6. And having in a readiness to revenge all disobedience, when your obedience shall be fulfilled.
7. See the things that are according to appearance. If any man have affiance in himself, that he is Christs: let him think this again with himself, that as he is Christs, so we also.
8. For and if I should glory somewhat more of our Power, which our Lord hath given us unto edification and not to your destruction: I shall not be ashamed.
9. But that I may not be thought as it were to terrify you by epistles
10. (For his epistles indeed, say they, are sore and vehement: but his bodily presence weak, and his speech contemptible)
11. Let him this think that is such a one, that such as we are in word by epistles, absent: such also we are indeed, present.
12. For we dare not match or compare ourselves to ourselves.
13. But we will not glory above our measure: but according to the measure of the rule, which God hath measured to us, a measure to reach even unto you.
14. For not, as though we reached not unto you, do we extend ourselves beyond. For we are come as far as to you in the Gospel of Christ.
15. Not glorying above measure in other mens labors: but having ^chope of your faith increasing, to me magnified in you according to our rule abundantly,
16. Yea unto those places that are beyond you, to evangelize, not in other mans rule, to glory in those things that are prepared before.
17. But he that gloryeth, let him glory in our Lord.
18. For not he that commendeth himself, the same is approved: but whom God commendeth.

c
ελπιδα αυξ(αν)
ομενης τ
ης πιστεως
υμων
Jer. 9:23

ANNOTATIONS
Chapter 10

Punishing of Heretics.

4. *Weapons.*] He meaneth the ample spiritual and Apostolical power given by Christ for the punishment of false Apostles, Heretics, and rebels to God's Church, who are here noted specially by pride and insolence (which is the proper mark of such fellows) to extol themselves above the measure of the science of God, which consisteth in humble obedience to the faith and the preachers of the same.

Their pride.

The spiritual power of Bishops against Heretics.

6. *To revenge.*] You may see hereby, that the spiritual power of Bishops is not only in preaching the Gospel, and so by persuasion and exhortation only (as some Heretics hold) to remit or retain sins, but that it hath authority to punish, to judge, and condemn Heretics and other like rebels: which power ^{*}one of the principal rebels of this time being convinced by the evidence of the place, acknowledgeth to be grounded upon Christ's word. *Whatsoever you bind in earth, shall be bound in heaven: Matt. 18:18*, applying also the words spoken to Hieremie (c. 1:10) *Behold I appoint thee over Nations and kingdoms, that thou plant, pluck up, build and destroy:* to confirm and explicate the power Apostolic here alleged by St. Paul. Mary³⁸ they would gladly draw this power from the lawful successors of the Apostles, to themselves, their ministers and consistories, which are nothing else but the shops and councils of sedition and all the conspiracies of this time, against the lawful Princes of the world.

Calvin, upon this place.

Heretical Consistories.

Ecclesiastical censures (namely Excommunication) when and where to be executed.

8. *Unto edification.*] This great power of the Church's censures, specially of Excommunication, as it was given for the good and salvation of the people to it must not be used against the innocent: no nor yet upon Heretics or other offenders, but where and when it may by likelihood benefit either the parties, or the people, or may be executed without the hurt or perturbation of the whole Church, as often times it cannot be, by reason of the multitude of the offenders. which caused the Apostle here to signify that he would not use his uttermost authority against the false Apostles which disturbed them, till themselves were in perfect obedience unto him. Lest by punishing the principal offenders, a greater disturbance and revolt might fall among the people, if they were not before in perfect obedience.

³⁸Mary: this may either be a typographical error for many, or, it may be an invocation to the B.V.M.

CHAPTER 11

He reasoneth the matter with the Corinthians, why they should prefer the false Apostles before him. 16. And because they give him leave to brag and commend themselves, and to abuse them so miserably, he trusteth they will also give him the hearing: 21. and so he beginneth, and first showing himself in all Judaical respects (wherein only stood all their boasting) to be as they are, he addeth afterward such a long roll of his sufferings for Christ, as is incomparable.

WOULD God you could bear some little of my folly: but do ye also support me.
2. For I emulate you with the emulation of God. For I have ^vdespoused you to one man, to present you a chaste virgin unto Christ.

3. But I fear lest, as the serpent seduced Eve by his subtlety, so yourselves may be corrupted, and fall from the simplicity that is in Christ.

Gen. 3:4

4. For if he that ^vcometh, preach another Christ who we have not preached, or you receive another spirit whom you have not received: or another Gospel which you have not received: you might well suffer it.

5. For I suppose that I have done nothing less then the great Apostles.

6. For although rude in speech, yet not in knowledge. but in all things we are made manifest to you.

7. Or did I commit a sin, humbling myself, that you might be exalted? because I evangelized unto you the Gospel of God gratis?

8. Other churches I spoiled, taking a stipend, for your ministry.

9. And when I was with you, and had need, I was burdalous to none: for that which I wanted, the brethren supplied that came from Macedonia and in all things I have kept myself without burden to you, and will keep.

10. The truth of Christ is in me, that this glorying shall not be infringed toward me in the countries of Achaia.

11. Wherefore? because I love you not? God doth know.

12. But that which I do, I will also do, that I may cut away the occasion of them that desire occasion: that, in that which they glory, they may be found men like us.

13. For such false apostles are ^vcrafty workers, transfiguring themselves into Apostles of Christ.

14. And no marvel: for Satan himself transfigureth himself into an Angel of light.

15. It is not great matter therefore if his ministers be transfigured as the ministers of justice: whose end shall be according to their works.

16. Again I say, (let no man think me to be foolish: otherwise take me as foolish, that I also may glory a little,)

17. That which I speak, I speak not according to God, but as it were in foolishness, in this substance of glorying.

18. Because many glory according to the flesh, I also will glory.

19. For you do gladly suffer the foolish: whereas yourselves are wise.

20. For you suffer if a man bring you into servitude, if a man devour, if a man take, if a man be extolled, if a man strike you on the face.

21. I speak according to dishonor, as though we had been weak in this part. Wherein any man dare (I speak foolishly) I dare also.

Phil. 3:5.

22. *They are Hebrews: and I. They are Israelites: and I. They are the seed of Abraham: and I.

23. They are the ministers of Christ: and I. (I speak as one scarce wise) more I: in many more labors, in prisons more abundantly, in stripes above measure, in deaths often.

Deut. 25:3

24. Of the Jews five times, did I receive *forty, saving one.

Acts 16:23,
14:18, 27:15.

25. Thrice was I beaten *with rods, *once I was stoned, thrice I suffered *shipwreck, night and day have I been in the depth of the sea,

26. In journeying often, perils of waters, perils of thieves, perils of my nation, perils of Gentiles, perils in the city, perils in the wilderness, perils in the sea, perils among false brethren,

^vThe Apostles and their successors did despouse the people whom they converted, to Christ, in all purity and Chastity of truth, and wholly undefiled and void of error and heresy.

^vThe note of the false teacher, *to come*: that is, without lawful calling or sending to thrust and intrude himself into another man's charge.

^vA proper term for Heretics that shape themselves into the habit of true teachers, specially by often allegation and commendation of the Scriptures. Read the notable admonition of the ancient writer *Vincentius Lirensis* in his golden book

Against the Profane novelties of all heresies.

The Epistle upon the Sunday of Sexagesme

^b επισημοσισ
St. Chrysostom and Theophylacte interpret it of daily conspiracy against him. Others, of multitude of cares instant and urgent upon him.

27. In labor and misery, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness,

28. Beside those things which are outwardly: my ^bdaily instance, the carefulness of all churches.

29. Who is weak, and I am not weak? who is scandalized, and I ^cam not burnt?

30. If I must glory I will glory of the things that concern my infirmity.

^c non uror
πυρουμαι

31. The God and Father of our Lord JESUS Christ, who is blessed forever, knoweth that I lie not.

32. *At Damascus the Governor of the nation under Aretas the king, kept the city of the Damascenes, for to apprehend me: Acts 9:24

33. And through a window in a basket was I let down by the wall, and so escaped his hands.

ANNOTATIONS

Chapter 11

As Eve by the Serpent, so the people are seduced by Heretics.

3. *From the simplicity.*] People fell from their first faith, virginity, and simplicity in Christ, not by sudden revolt, but by little and little, in giving ear to the subtle persuasion of the Serpent, speaking to them by the sweet mouths and allurements of Heretics. Of which kind of seduction, he giveth Eve for an example, who was by her greedy desire of knowledge and the Devil's promise of the same, drawn from the native simplicity and obedience to God, as at this day, promise and pretense of knowledge driveth many a poor soul from the sure, true, sincere, and only belief of God's Church.

Heretics sometime eloquent.

6. *Rude in flesh.*] Hereby we see that the seditious and false teachers have often the gift of eloquence whereby the simple be easily beguiled. Such were Coré and Dathan, as Josephus writeth *Antiq. li. 4 c. 2.* for the same, St. Augustine (*li. 1 Confess. c. 3 et 13*) calleth the Heretic Faustus Manichæus, *magnum laqueum Diaboli, a great snare of the Devil*, saying that he passed the glorious Doctor St. Ambrose in show of words, but far inferior to him (without all comparison) in substance and matter. In which sort the Apostle here is glad to compare himself with the false Apostles, whom the Corinthians did follow and extol far above him by reason of their eloquence, granting to them that gift, but challenging to himself superiority in knowledge, which all wise men prefer before vain words. And it is the bane of our poor country, that the people now a days give credit rather to new orators and foolish yonkers³⁹, for their sweet speeches: than to the glorious Doctors of Christ's Church, for their singular knowledge and more grave eloquence.

Knowledge better than gay words.

Young orators among heretics preferred before the ancient Doctors.

CHAPTER 12

He telleth of his incomparable visions, 5. but for humility liketh better to talk of his infirmities: 11. putting the fault in the Corinthians for that he is fain thus to rehearse his own commendations. 13. Where again he reasoneth the matter with them like a father, why they should prefer those false Apostles before him. 20. And feareth lest at his coming he shall be compelled to excommunicate many of them.

^vBy this we may prove that it is neither impossible, incredible, nor indecent, that is reported by the ancient Fathers of some that have been ravished or rapt (whether in body or out of body, God knoweth) and brought to see the state of the next life, as well of the saved as damned.

IF I must glory (it is not expedient in deed) but I will come to the visions and revelations of our Lord.

2. I know a man in Christ above fourteen years ago (whether in the body, I know not: or out of the body, I know not: God doth know) such a one ^vrapt even to the third heaven.

3. And I know such a man (whether in the body, or out of the body, I know not: God doth know)

4. That he was rapt into Paradise: and heard secret words, which it is not lawful for a man to speak.

5. For such an one I will glory: but for myself I will glory nothing, saving in my infirmities.

6. For and if I will glory, I shall not be foolish: for I shall say truth. but I spare, lest any man should esteem me above that which he seeth in me, or heareth anything of me.

³⁹yonkers: children or youngsters

7. And lest the greatness of the revelations might extol me, there was given me a prick of my flesh, an angel of Satan, to buffet me.

8. For the which thing I besought our Lord, that it might depart from me:

9. And he said to me, My grace suffiseth thee, for power is perfected in infirmity. Gladly therefore will I glory in mine infirmity, that the power of Christ may dwell in me.

10. For the which cause I please myself in infirmities, in contumelies, in necessities, in persecutions, in distresses for Christ. for when I am weak, then am I mighty.

11. I am become foolish: you have compelled me. For I ought to have been commended of you: for I have been nothing less then they that are above measure Apostles: although I am nothing.

12. Yet the signs of my Apostleship have been done upon you in all patience, in signs and wonders and mighty deeds.

13. For what is there that you have had less then the other churches: but that I myself have not burdened you? Pardon me this injury.

14. Behold, now the third time I am ready to come to you: and I will not be burdensome unto you. For I see not the things that are yours: but you. For neither ought the children lay up measures for the parents. but the parents for the children.

15. But I most gladly will bestow, and will myself moreover be bestowed for your souls: although loving you more, I am loved less.

16. But be it so: I have not burdened you: but being crafty, I took you by guile.

17. Have I circumvented you by any of them whom I sent to you?

18. I requested Titus, and I sent with him a brother. Did Titus circumvent you? walked we not with one spirit? not in the self same steps?

Again

19. 'Of old' think you that we excuse ourselves to you? Before God, in Christ we speak: but all things (my dearest) for your edifying.

20. For I fear lest perhaps when I come, I find you not such as I would: and I be found of you, such as one as you would not. lest perhaps contentions, emulations, stomachings, dissensions, detractions, whisperings, swellings, seditions be among you.

21. Lest again when I come, God humble me among you: and I mourn many of them that sinned before, and have not done penance for the uncleanness and fornication and incontinency that they have committed.

ἡ
ὡς μὴ μετανοήσαντες
ὡν
Which St. Augustine saith (ep. 108) is spoken here of doing great penance for heinous sins, as *Pœnitentes* did in the primitive Church. So that it is not only to repent or to amend their lives, as the Protestants translate it.

ANNOTATIONS

Chapter 12

1. *Visions.*] St. Cyprian (*ep. 69. nu. 4*) complaineth that the Adversaries of God's Church and Priests, give no credit to visions, but their incredulity is much more in our days, that condemn all such revelations, though they be reported and recorded for most certain, of holy St. Gregory, St. Bede, or who else soever. Yea they are so wicked in this case, that the vision which the holy author of the book of Machabees *calleth *fide dignum*, worthy of credit, is one cause why they deny the whole book to be Canonical: and as well might they for this vision deny all St. Paul's Epistles, and for the like, the Acts of the Apostles, *Acts 9-12, 17*: and the Gospel itself, *Matt. 1:20, 2:13, 19*.

2 Mach.
13:11

11. *Above measure Apostles.*] Though all were in that they were Apostles, of one and the same order, yet we may see that some had marvelous great preeminence and privilege above others in the same office: specially St. Peter and St. John, whom St. Paul often calleth *great Apostles, above measure or passing Apostles, the pillars, etc.* 2 Cor. 11:5; 12:11; Gal. 2:9.

13. *In signs.*] Miracles be necessary, and be great signs of truth, when it is first newly taught. And therefore let all Catholic men hold fast that faith which was first preached and confirmed by miracles as in England by St. Augustin, and in other nations by other holy Apostolic men. And let the Heretics that preach extraordinarily, newly, and otherwise than we received at our first conversion, show their calling and doctrine by miracles, or else let them be taken for false Apostles as they be.

Visions have no credit with Heretics.

The Apostles some greater than others.

We must stick to the faith first planted by miracles

CHAPTER 13

He driveth into them the fears of excommunication: to the end that they doing penance beforehand, he may not be compelled to use his authority when he cometh, and as he hath threatened. 11. And so with a general exhortation he endeth.

LO this the third time I come unto you: *In the mouth of two or three witnesses shall every word stand. Deut. 19:15

2. I foretold and do foretell as present, and now absent, to them that sinned before, and all the rest, that if I come again, I will not spare.

3. Seek you an experiment of him that speaketh in me, Christ: who in you is not weak, but is mighty in you?

4. For although he was crucified of infirmity: yet he liveth by the power of God. For we also are weak in him: but we shall live with him by the power of God on you.

5. Try your own selves if you be in the faith: prove ye yourselves. Know you not yourselves that Christ JESUS is in you, unless perhaps you be reprobates.

6. But I hope you 'know' that we are not reprobates. *shall know*

7. And we pray God, that you do no evil, not that we may appear approved, but that you may do that which is good, and we be as reprobates.

8. For we can not anything against the truth: but for the truth.

9. For we rejoice, for that we are weak, and you are mighty. This also we pray for, your consummation.

10. Therefore these things I write absent: that being present I may not deal hardly according to the power which our Lord hath given me unto edification and not unto destruction. *παρακαλει σθε*

11. For the rest brethren, rejoice, be perfect, take exhortation, be of one mind, have peace, and the God of peace and love shall be with you.

12. Salute one another in a holy kiss. All the saints salute you. *Romans 16:16*

13. The grace of our Lord JESUS Christ, and the charity of God, and the communication of the holy Ghost be with you all. Amen. *1 Cor. 16:20*

ecclesiastical power to punish offenders of the Church.

The Epistle in a Votive Mass of the Blessed Trinity.

We may know that we have faith, but not that we are in grace.

ANNOTATIONS

Chapter 13

5. *Try yourselves.*] The Heretics argue hereupon, that every man may know himself certainly to be in grace: where the Apostle speaketh expressly and only of faith. The act whereof a man may know and feel to be in himself, because it is an act of understanding, though he cannot be assured that he hath his sins remitted, and that he is in all points in state of grace and salvation: because every man that is of the Catholic faith, is not always of good life agreeable thereunto, nor the acts of our will so subject to understanding, that we can know certainly whether we be good or evil. See St. Augustine *to. 7 de perfect. justitia c. 15.; Li. de Cor. et grat. c. 13.; & St. Thomas s.2, q. 112. art. 5.*

The Argument of the Epistle of St. Paul to the Galatians.

That this Epistle may seem to be the first that St. Paul wrote, was declared in the Argument of the Epistle to the Romans, notwithstanding that in the second chapter it is evident to have been written 14 years at the least after his Conversion, and (as it is said) from Ephesus, belike at that time of his being there, which is mentioned in Acts 18.

The occasion of it were such False Apostles, as we read of, Acts 15. Et quidam descendentes, etc. *And certain coming down from Jewry, taught the brethren* (that is the Christian Gentiles at Antioch) *that unless you be circumcised according to the manner of Moses, you cannot be saved.* Such comers also to the Galatians (whom St. Paul had converted Acts 16, as himself mentioneth Gal. 1. and 4) did seduce them, saying, that all the other Apostles to whom they should rather hearken, than to Paul (who came they knew not from whence) did use Circumcision: yea and that Paul himself, when he came among them, durst do none other. And to win them more easily, they did not lay on them the burden of the whole Law, but of Circumcision only.

Against these deceivers, St. Paul declareth, that he received his Apostleship and learned the Gospel that he preacheth, of Christ himself after his Resurrection: and that the other Apostles (although he learned nothing of them) received him into their society, and allowed well of his preaching to the Gentiles, although themselves being Jews, and living among the Jews, had not yet left the ceremonies of the Law: howbeit they did not put in them any hope of justification, but in Christ alone without them. He declareth moreover, that the said False Apostles belyed⁴⁰ him, in saying that he also preached Circumcision sometimes. Again, that they themselves in reaching no more but Circumcision, did against the nature of Circumcision, because it is a profession to observe the whole Law: finally, whatsoever they pretended, that in deed they did it only to please the Jews, of whom otherwise they should be persecuted.

So that in this Epistle he handleth the same matter, which in the Epistle to the Romans: but here less exactly and more briefly, because the Galatians were very rude, and the Romans contrariwise, *repleti omni scientia* (*Rom. 15*) replenished with all knowledge.

⁴⁰belying: giving of the lie, denial

THE EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS

CHAPTER 1

After the foundation laid in the salutation, 6. he exclaimeth against the Galatians, and their false apostles, 12. considering that the Gospel which he preached to them, he had it immediately of Christ himself. 15. Which to show he beginneth to tell the stories of his conversion and preaching since then, that as he learned nothing of the other Apostles, so yet he had their approbation.

PAUL an Apostle not of men, neither by man, but by JESUS Christ, and God the Father that raised him from the dead,

2. And all the brethren that are with me: to the churches of Galatia.

3. Grace to you and peace from God the Father and our Lord JESUS Christ,

4. who gave himself for our sins, that he might deliver us from this present wicked world, according to the will of our God and father:

5. To whom is glory for ever and ever. Amen

6. I marvel that thus so soon you are transferred from him that called you into the grace of Christ, unto another Gospel:

7. Which is not another, unless there be some that trouble you, and will ^vinvert the Gospel of Christ.

8. But although we, or an Angel from heaven, evangelize to you beside that which we have evangelized to you, be he anathema.

9. As we have said before, so now I say again, If any evangelize to you beside that which we have evangelized to you, be he anathema.

10. For do I now use persuasion to men, or to God: Or do I seek to please men? If I yet did please men, I should not be the servant of Christ.

11. ^cFor I do you to understand, brethren, the Gospel that was evangelized of me, that it is not according to man.

12. For neither did I receive it of man, nor learn it: but by the revelation of JESUS Christ.

13. For you have heard my conversation sometime in Judaism, that above measure I persecuted the Church of God, and expugned⁴¹ it,

Acts 9:1

14. And promised in Judaism above many of mine equals in my nation, being more abundantly an emulator of the traditions of my fathers.

15. But when it pleased him that separated me from my mother's womb, and called me by his grace, to reveal his Son in me,

16. That I should evangelize him among the Gentiles, incontinent I condescended not to flesh and blood,

17. Neither came I to Jerusalem to the Apostles my antecessors: but I went into Arabia, and again I returned to Damascus.

18. Then, after three years I came to Jerusalem to see Peter: and tarried with him fifteen days.

19. But other of the Apostles saw I none: saving James ^vthe brother of our Lord.

20. And the things that I write to you: behold before God, that I lie not.

21. After that, I came into the parts of Syria and Cilicia.

22. And I was unknown by sight to the churches of Jewry, that were in Christ: but they had heard only,

^vNew Gospellers that pervert, corrupt, or alter the one only true and first delivered Gospel, are to be avoided. See St. Augustine. *Cont. Faustum. li. 12 c. 27.*

^cThe Epistle upon the Commemoration of St. Paul, Jun. 30.

^{1v}St. James was called our Lord's brother after the Hebrew phrase of the Jews, by which mere kinsmen are called brethren in deed, but are rather sisters' children.

⁴¹expugn: to assault, overthrow, attack

23. That he which persecuted us sometime, doth now evangelize the faith which sometime he expugned: and in me they glorified God.

ANNOTATIONS

Chapter 1

1. *Neither by men.*] Though he were not first by man's election, nomination, or assignment, but by God's own special appointment, chosen to be an Apostle: yet by the like express ordinance of God he took orders of imposition of hands of men, as is plain *Acts 13*. Let us beware then of such false Apostles, as now a days intrude themselves to the office of Ministry and preaching neither called of God, nor rightly ordered of men.

8. *Or an angel.*] Many worthy observations are made in the Fathers writings, of the earnest admonition of the Apostle, and much may we gather of the text itself, first, that the credit of any man or Angel for what learning, eloquence, show of grace or virtue soever, though he wrought miracles, should not move a Christian man from that truth which he hath once received in the Catholic Church: of which point Vincentius Lirensis excellently treateth. *li. cont. profan. hares. Navitates.* Whereby we may see that it is a great pity and shame, that so many follow Luther and Calvin and such other lewd fellows, into a new Gospel, which are so far from Apostles and Angels, that they are not any whit comparable with the old Heretics in gifts of learning or eloquence, much less in good life.

Tract. 98 in Ioan.

Secondly, St. Augustine noteth upon the word, *Beside*, that not all other teaching, or more preaching than the first, is forbidden, but such as are contrary and disagreeing to the rule of faith. *The Apostle did not say, saith he, If any man evangelize to you more than you have received, but, beside that you received. For if he should say that, he would be prejudicial to himself, who coveted to come to the Thessalonians, that he might supply that which was wanting to their faith. Now he that supplieth addeth that which was lacking, taketh not away that which was, etc.* By which we see how frivolously and calumniously the Heretics charge the Church with addition to the Scriptures.

Thirdly, as well by the word *evangelizamus* (we evangelize) 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 only which he wrote to the Galatians, or which is contained either in his or any other of the Apostles or Evangelists writings, but that which was by word of mouth also preached, taught, or delivered them first, before he wrote to them. Therefore the Adversaries of the Church that measure the word of God or Gospel by the Scriptures only, thinking themselves not to incur St. Paul's curse, except they teach directly against the written word, are foully beguiled. As therein also they shamefully err, when they charge the Catholics with adding to the Gospel, when they teach anything that is not in express words written by the Apostles or Evangelists, not marking that the Apostle in this Chapter, and elsewhere, commonly calleth his and his fellows whole preaching, the Gospel, be it written or unwritten.

Fourthly, by the same words we see condemned all after preachings, later doctrines, new sects and authors of the same: that only being true, which was first by the Apostles and Apostolic men as the lawful husbandmen of Christ's field, sowed and planted in the Church: and that false, which was later and as it were oversown by the enemy. By which rule not only Tertullian (*de prescript. nu. 6 & 9.*) but all other ancient Doctors, and specially St. Irenaeus (*li. 3. c. 2,3,4.*) tried truth from falsehood, and condemned old Heretics, proving Marcion, Valentine, Cerdon, Menander, and such like, false Apostles, because they came in with their novelties long after the Church was settled in former truth.

li. cont. proph. haer. novit.

Fifthly, This curse or execration pronounced by the Apostle, toucheth not only the Galatians, or those of the Apostle's time, that preached otherwise than they did, but it pertaineth to all times, preachers, and teachers, unto the worlds end. And it concerneth them (as Vincentius Lirensis saith) that preach a new faith, or change that old faith which they received in the unity of the Catholic Church. *To preach anything to Christian Catholic men* (saith he) *besides that which they have received, never was it lawful, never is it, nor never shall it be lawful To say anathema to such, it hath been, and is, and shall be always behooful*⁴². So St. Augustine by this place holdeth all accursed that draw a Christian man from the society of the whole Church, to make the several part of any one sect: that call to the hidden conventicles of Heretics, from the open and known Church of Christ: that allure to the private, from the common: finally all that draw with chatting curiosity the children of the Catholic Church, by teaching anything besides that they found in the Church *ep. 48 Psal. 103. Con. 2.* * mentioning also that a Donatist feigned an Angel to have admonished him to call his friend out of Communion of the Catholic Church into his sect. And he saith, that if it had been an Angel indeed, yet should he not have heard him. Lastly St. Jerome useth this place, wherein the Apostle giveth the curse or anathema to all false

* *Aug. ep. 165.*

St. Paul sent to preach by ordinary imposition of hands.

No show of learning or virtue must move us from the Faith.

Preaching contrary to the faith received is forbidden, not other preaching.

The Gospel is not only in the written word of scripture, but in the unwritten tradition also.

After preaching and oversowing of novelties, argueth false doctrine.

The Apostles curse upon all that teach new doctrine, and draw men from the Catholic Church.

⁴²behooful: receptive.

Zeal against heretics.

Blessed Paul doth write St. Peter of honor and reverence toward him.

teachers not once but twice, to prove that the zeal of Catholic men ought to be so great toward all heretics and their doctrines, that they should give them the anathema, though they were never so dear unto them. In which case, saith this holy Doctor, I would not spare mine own parents. *Ad Pammach. c. 3. cont. lo. Hicros.*

18. *To see Peter.*] In what estimation St. Peter was with this Apostle, it appeareth: seeing for respect and honor of his person, and of duty as Tertullian *de praescript.* saith (notwithstanding his great affairs Ecclesiastical) he went so far to see him. Not in vulgar manner, but (as St. Chrysostom noteth the Greek word to import) to behold him as men behold a thing or person of name, excellency, and majesty. For which cause, and to fill himself with the perfect view of his behavior, he abode with him fifteen days. See St. Jerome *ep. 101 ad Paulinum. to. 3.* who maketh also a mystery of the number of days that he tarried with St. Peter. See St. Ambrose *in Comment. huius loci*, and St. Chrysostom upon this place, and *ho. 87 in Ioan.*

ιστορησαι

CHAPTER 2

He telleth further the story begun in the last chapter, and how he reprehended Peter, 15. and then specially urgeth the example of the Christian Jews, who sought unto Christ for justification, and that by warrant also of their Law itself, as also because otherwise Christ's death had been needless.

THEN after fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with me.

2. And I went up according to revelation: and conferred with them the Gospel which I preach among the Gentiles, but apart with they that seemed to be something, lest perhaps in vain I should run or had run.

3. But because of the false brethren craftily brought in, which craftily came in to espy our liberty that we have in Christ JESUS, that they might bring us into servitude.

5. To whom we yielded not subjection no not for an hour, that the truth of the Gospel may remain with you.

6. But of them that seemed to be something, (what they were sometime, it is nothing to me. *Deut. 10:17* *God accepteth not the person of man) for to me, they that seemed to be something, added nothing.

7. But contrariwise when they had seen that to me was committed the Gospel of the *°prepuce*, as to Peter of the circumcision

8. (for he that wrought in Peter to the Apostleship of the circumcision, wrought in me also among the Gentiles)

9. And when they had known the grace that was given me, James and Cephas and John, which seemed to be pillars, gave to me and Barnabas the right hands of society:

10. That we unto the Gentiles, and they unto the circumcision: only that we should be mindful of the poor: the which same thing also I was careful to do.

11. And when Cephas was come to Antioch, I resisted him *°in face*, because he was reprehensible.

° κατα προσωπον

12. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, faring them that were of the circumcision.

13. And to his simulation consented the rest of the Jews, so that Barnabas also was led of them into that simulation.

14. But when I saw that they walked not rightly to the verity of the Gospel, I said to Cephas before them all: If thou being a Jew, livest Gentile-like and not Judaically: how dost thou compel the Gentiles to Judaize.

15. We are by nature Jews, and not of the Gentiles, sinners.

16. But knowing that *man is not justified by the works *°of* the Law, but by the faith of JESUS Christ: we also believe in Christ JESUS, that we may be justified by the faith of Christ, and not by the works of the Law: for the which cause, by the works of the Law no flesh shall be justified.

Romans 3:19-20.

17. But if seeking to be justified in Christ, ourselves also be found sinners: is Christ then a minister of sin? God forbid.

°See the marginal Annotation Romans 2:25.

°That is, in presence, before them all, as Beza himself expoundeth it. Yet the English Bezites to the more disgracing of St. Peter, translate, to his face, New Test. anno 1580.

°By this and by the discourse of this whole epistle, you may perceive, that when justification is attributed to faith, the works of Charity be not excluded, but the

18. For if I build the same things again which I have destroyed, I make myself a prevaricator.
19. For I by the Law, am dead to the Law, that I may live to God: with Christ I am nailed to the cross.
20. And I live, now not I: but Christ liveth in me. And that I live now in the flesh, I live in the faith of the Son of God, who loved me, and delivered himself for me.
21. I cast not away the grace of God. For if justice be by the Law, then Christ died in vain.

works of Moses law: that is, the ceremonies, sacrifices and sacraments thereof principally, and consequently all works done merely by nature and free will, without the faith, grace, spirit, and aid of Christ.

ANNOTATIONS

Chapter 2

2. *Conferred with them.*] Though St. Paul were taught his Gospel of God and not of man, and had an extraordinary calling by Christ himself, yet by revelation he was sent to Jerusalem to confer the said Gospel which he preached, with his elders the ordinary Apostles and Rulers of the Church, to put both his vocation and doctrine to their trial and approbation, and to join in office, teaching, and society or communion with them. For there is no extraordinary or miraculous vocation, that can sever or separate the person so called, in doctrine or fellowship of Christian life and religion, from the ordinary known society of God's people and Priests. Therefore whosoever he be (upon what pretense soever) that will not have his calling and doctrine tried by the ordinary Governors of God's Church, or disdaineth to go up to the principal place of our religion, to confer with Peter and other pillars of the Church, it is evident that he is a false teacher, a Schismatic, and an Heretic. By which rule you may try all your new teachers of Luther's or Calvin's school: who never did nor ever durst put their preaching to such conference or trial of holy Council or Bishops, as they ought to do, and would do, if it were of God, as St. Paul's was.

St. Paul conferreth with St. Peter and the rest, for trial of his doctrine.

The Heretics submit their doctrine to no trial of Bishops or Council.

2. *In vain.*] Though St. Paul doubted not of the truth of the Gospel which he preached, having it to be of the Holy Ghost: yet because other men could not, nor would not acknowledge so much, till it were allowed by such as were without all exception known to be Apostles and to have the spirit of truth, to discern whether the vocation, spirit, and Gospel of Paul were of God, he knew he should otherwise without conference with them, have lost his labor, both for the time past and to come. *He had not had* (saith St. Jerome) *security of preaching the Gospel, if it had not been approved by Peter's sentence and the rest that were with him.* *Hiero. ep. 89. c. 2. See Tertul. li. 4 Cont. Marc. nu. 3.* Therefore by revelation he went to confer with the Apostles at Jerusalem, that by them having his Apostleship and Gospel liked and approved, he might preach with more fruit. Wherein we see, this holy Apostle did not as the seditious proud Heretics do now a days, which refusing all mans attestation or approbation, will be tried by Scriptures only. As also we may learn that it is no such absurdity as the Adversaries would make it, to have the Scriptures approved by the Church's testimony. Seeing the Gospel which St. Paul preached (being of as much certainty and of the same Holy Ghost that the Scriptures be) was to be put in conference and examination of the Apostles, without all derogation to the truth, dignity, or certainty and of the same. And the caviling of Heretics, that we make subject God's Oracles to mans censure, and the Scriptures to have no more force than the Church is content to grant unto them, is vain and false. For, to bear witness or to give evidence or attestation that the preaching or writing of such, is true and of the Holy Ghost, is not to make it true: no more than the Goldsmith or touchstone that try and discern which is true gold, make it good gold, but they give evidence to man that so it is. And therefore the disputation also, whether the Scripture or the Church be of greater authority, is superfluous: either giving testimony to the other, and both assured by the Holy Ghost from all error: the Church yet being before the Scriptures, the spouse of Christ, and proper dwelling, temple, or subject of God and his graces: for the which Church the Scriptures were, and not the Church for the Scriptures. In which Church there is judicial authority by office and jurisdiction to determine of doubtful questions touching the sense of the Scriptures and other controversies in religion, and to punish disobedient persons. Of which judicial power the Scriptures be not capable, as neither the truths and determination of the same can be so evident to men, nor so agreeable and fix for every particular resolution, as diversity of times and persons requireth. Certain is the truth, and great is the authority of both: but in such diverse kinds, as they cannot be well compared together. The controversy is much like as if a man touching the ruling a case in law or giving sentence in a matter of question, should ask, whether the judge, or the evidence of the parties, be of more authority or credit. Which were as frivolous a dispute, as it were disordered part for any man to say, he would be tried by no other judge but by his own writings or evidences. With such triflers and seditious persons have we to do now a days in divinity, as were intolerable in any profane science or faculty in the world..

The approbation of St. Paul's doctrine by Peter and the rest, was very requisite.

No absurdity that the Scriptures be approved by the Church's testimony.

The Church maketh not Canonical Scripture, but declareth that it is so.

The Scripture and Church compared together for antiquity, authority, etc.

The Scripture and Church compared together for antiquity, authority, etc.

The Apostles commission general through the world, and yet peculiar to certain provinces.

Jews and Gentiles specially committed to the two principal Apostles.

Neither Peter only of the Jews, nor Paul Apostle of the Gentiles only.

Calvin's foolish reason that Peter was not Bishop of Rome, and his derogation from Peter's Apostleship.

The Church founded at Rome by St. Peter and St. Paul.

All Catholic preachers and Pastors must communicate with Peter and his successors.

The Heretics ridiculous argument against Peter's preeminence.

6. *Added nothing.*] The Gospel and preaching of St. Paul was wholly of God, and therefore though it were put to the Church's probation, as gold is to the touchstone: yet being sound in all points pure, nothing could be altered or mended therein by the Apostles. Even so the Scriptures which are indeed wholly of the Holy Ghost's enditing⁴³, being put to the Church's trial, are found, proved and testified unto the world to be such, and not made true, altered, or amended by the same. Without which attestation of the Church, the holy Scriptures in themselves were always true before: but not so known to be, to all Christians, nor they so bound to take them. And that is the meaning of the famous sentence of St. Augustine. *Cont. ep. fund. c. 5.* which troubleth the Heretics so much. *I would not believe the Gospel* (saith he) *unless the authority of the Church moved me.*

7. *To Peter of the circumcision.*] We may not think, as the Heretics deceitfully teach, that the charge of the Apostles was so distincted, that none could preach or exercise jurisdiction but in those several places or towards those peoples or provinces only, whereunto by God's appointment or their own lot or election, they were specially designated. For, every Apostle might by Christ's commission (*Matt. 18 Go, and teach all nations*) use all spiritual function through the whole world: yet far the more particular regard and care of provinces, and for peace and order sake, some were appointed to one country, and some to another: as, of the other Apostles, we see in the Ecclesiastical histories, and for St. Peter and St. Paul, it is plain by this place and other, that to them as to the two chief and most renowned Apostles, the Church of all Nations was given, as divided into two parts, that is, Jews and Gentiles: the first and principal being St. Peter's lot, that herein also he might resemble our Saviour, who was sent namely **to the lost sheep of Israel*, and was properly **the Minister of the Circumcision*: the second being St. Paul's, whom Christ chose specially to preach to the Gentiles: Not so for all that, that either he was limited to the Gentiles only (whom the Acts of the Apostles report, in every place, first to have entered into the Synagogues and preached Christ to the Jews, as he wrote also to the Hebrews and ever had special regard and honor to them:) or Peter so bound to the Jews only, that he could not meddle with the Gentiles, seeing he was **the man chosen of God*, by whom the Gentiles should first believe, who first baptized them, and first gave order concerning them. Therefore the treachery of Calvin is intolerable, that upon this distinction of the Apostle's charge, would have the simple suppose, that St. Peter could not be Bishop of Rome (so might he bar St. John from Ephesus also) nor deal among the Gentiles, as a thing against God's ordinance and the appointment between him and St. Paul: as though thereby the one had bound himself to the other, not to preach or meddle within his fellows compass. And which is further most seditious, he exhorteth all men to keep fast the foresaid compact, and rather to have respect to St. Paul's Apostleship, than to St. Peter's: as though the preaching, authority, and Apostleship or both were not alike true, and all of one holy Spirit, whether they preached to Jews or Gentiles, as both did preach unto both peoples, as is already proved, and at length, partly by the daily decay of the Jewish state and their incredulity, and partly for that in Christianity the distinction of Jew and Gentile ceased after a season: both went to the chief city of the Gentiles, and there founded the Church common to the Hebrews and all nations, Peter first, and Paul afterward. And therefore Tertullian saith, *de praescript nu. 14. O happy Church, to which the Apostles poured out all doctrine with their blood. Where Peter suffereth like to our Lord's passion, where Paul is crowned with John (Baptist's) death.*

9. *Gave the right hands of society.*] There is and always ought to be, a common fellowship and fraternity of all Pastors and preachers of the Church. Into which society who soever entereth not, but standeth in Schism and separation from Peter and the chief Apostolic Pastors, what pretense so ever he hath, or whence so ever he challengeth authority, he is a wolf, and no true Pastor. Which union and communion together was so necessary even in St. Paul's case, that, notwithstanding his special calling of God, yet the Holy Ghost caused him to go up to his elder Apostles, to be received into their fellowship or brotherhood. For it is to be noted, that SS. Peter, James, and John were not sent to St. Paul, to join with him or to be tried for their doctrine and calling, by him: but contrariwise he was sent to them as to the chief and known ordinary Apostles. They therefore gave Paul their hands, that is to say, took him into their society, and not he them. And St. Jerome's rule concerning this, shall be found true to the worlds end, speaking of St. Peter's successor: *He that gathereth not with thee, scattereth. Ep. 57.* And in another place for the same cause he calleth Rome, *tutissimum Communionis portum*, the most safe and sure haven of communion or Society, *Ep. 16. c. 3.* And whereas the Heretics by this also would prove that Peter had no preeminence above Paul being his fellow Apostle, it is ridiculous. As though all of one fellowship or brotherhood be always equal, or as though there were not order and government, superiority and inferiority, in every society well appointed. And they might perceive by this whole passage, that Peter was the special and in more singular sort, the Apostle of the Jews, though James and John were also: as St. Paul is also called in more singular sort the Apostle and Doctor of the Gentiles than St. Barnabas, and yet they were both alike taken here into this society, as they were both

Matt. 15
Romans 15

Acts 10 & 15.

Calvin li. 4 c.
6 nu. 15 Inst.

⁴³enditing: obsolete form of indicting.

at once and alike segregated into this ministry, and ordered together *Acts 13*. It is a poor reason then to say or think, St. Peter not to be above St. Barnabas neither, because of this society and fellowship unto which he was received together with St. Paul.

11. *I resisted him.*] Wicked Porphyry (as St. Jerome writeth) chargeth St. Paul of envy and malepart boldness, and St. Peter of error, *Proœm. Comment in Galat*. Even so the like impious sons of Cham, for this, and for other things, gladly charge St. Peter, as though he had committed the greatest crimes in the world, for, it is the property of Heretics and ill men, to be glad to see the Saints reprehended and their faults discovered, as we may learn in the writings of St. Augustine against Faustus the Manichee, who gathered out all the acts of the holy Patriarchs, that might seem to the people to be worthy blame. Whom the said holy Doctor defendeth at large against him, as both he, and before him, St. Cyprian, find here upon this Apostle's reprehension, much matter of praising both their virtues: St. Paul's great zeal, and St. Peter's wonderful humility: that the one in the cause of God would not spare his Superior, and that the other, in that excellent dignity, would not take it in ill part, nor by allegation of his Supremacy disdain or refuse to be controverted by his junior. Which of the two they count the greatest grace and more to be imitated. *For neither Peter* (saith St. Cyprian) *whom our Lord chose the first and upon whom he built the Church, when Paul disputed with him of circumcision, challenged insolently or arrogantly took any thing to himself, saying that he had the Primacy, and therefore the later Disciples ought rather to obey him.* ep. 71 ad Quintum. nu. 2. And St. Augustine ep. 19. c. 2 in fine.

That (saith he) *which was done of Paul profitably by the liberty of charity, the same Peter took in good part by holy and benign godliness of humility, and so he gave unto posterity a more rare and holy example, if at any time perhaps they did amiss, to be content to be corrected of their juniors, than Paul, for to be bold and confident: yea the inferiors to resist their betters for defending the truth of the Gospel, brotherly charity always preserved.* By which notable speeches of the Doctors we may also see, how frivolously the Heretics argue hereupon, that St. Peter could not be Superior to St. Paul, being so reprehended of him: whereas the Fathers make it an example to the Superiors, to bear with humility the correction or controlment⁴⁴ even of their inferiors. Namely by this example St. Augustine (*li. 2 de bapt. c. 1.*) excellently declareth, that the Blessed Martyr St. Cyprian, who walked away touching the rebaptizing of them that were christened of Heretics could not, nor would not have been offended to be admonished and reformed in that point by his fellows or inferiors, much less by a whole Council. *We have learned, saith he, that Peter the Apostle, in whom the Primacy of the Apostles by excellent grace is so preeminent, when he did otherwise concerning circumcision than the truth required, was corrected of Paul the later Apostle. I think (without any reproach unto him) Cyprian the Bishop may be compared to Peter the Apostle. Howbeit I ought rather to fear lest I be injurious to Peter. For who knoweth not that the principality of Apostleship is to be preferred before any dignity of Bishop whatsoever? but if the grace of the Chairs or Sees differ, yet the glory of the Martyrs is one.* And who is so dull that cannot see, that the inferior, though not by office and jurisdiction, yet by the law of brotherly love and fraternal correction, may reprehend his superior? Did ever any man wonder that a good Priest or any virtuous person should tell the Pope, or any other great Prelate or greatest Prince in earth, their faults? Popes may be reprehended, and are justly admonished often their faults, and ought to take it in good part, and they do and ever have done, when it cometh of zeal and love, as of St. Paul, Irenaeus, Cyprian, Jerome, Augustine, Bernard: but of Simon Magus, Novatus, Julian, Wyclif, Luther, Calvin, Beza, that do it of malice, and rail no less at their virtues than their vices, of such (I say) God's Prelates must not be taught nor corrected, though they must patiently take it, as our Saviour did the like reproaches of the malicious Jews, and as David did the malediction of Semei. *a Reg. 16.*

11. *Reprehensible.*] The Heretics hereof again infer, that Peter then did err in faith, and therefore the Popes may fail therein also. To which we answer, that howsoever other Popes may err in their private teachings or writings, whereof we have treated before in the Annotation upon these words, *That thy faith fail not:* it is certain that St. Peter did not here fail in faith, nor err in doctrine or knowledge. For it was *conversationis non praedicationis vitium*, as Tertullian saith, *de praescript. nu. 7.* It was a default in conversation, life, or regiment, which may be committed of any man, be he never so holy, and not in doctrine. St. Augustine and whosoever make most of it, think no otherwise of it. But St. Jerome and *many other holy Fathers deem it to have been no fault at all, nor any other thing than St. Paul himself did upon the like occasion: and that this whole combat was a set thing agreed upon between them. It is a school point much debated betwixt St. Jerome and St. Augustine *ep. 9..11.19 apud August.*

The Heretics maliciously derogate from St. Peter.

Paul's reprehension of Peter, teacheth us the zeal of the one, and humility of the other.

It proveth nothing against Peter's superiority, that he was reprehended.

The Superior may be reprehended or admonished of the inferior.

Heretics reprehension of Catholic Bishops is rather railing.

St. Peter's error was not in faith, but in conversation or behavior.

Luke 22:32

*See. St. Chrysostom, Theophylacte, etc.

⁴⁴controlment: calling into account, question, or censure.

CHAPTER 3

By their own conversion at the first, 6. and by the example of Abraham, and promise made to him, he showeth that the way to obtain the benediction, is to seek unto God by faith in Christ. 10. Seeing also that the Law curseth every one that hath not evermore kept the Law, 15. And, that the Law was not given to alter Gods testament, 19. but to convince the Jews of sin, 25. and so to be their pedagogue or leader unto Christ, 25. and then to cease.

For any people or person to forsake the faith of their first Apostles and Conversion at the voice of a few novellaries⁴⁵, seemeth to wise men a very bewitching and senseless brutishness. Such is the ease of our poor country, Germany, and others.

This faith whereby Abraham was justified, and his children the Gentiles believing in Christ, implieth all Christian virtues, of which the first is faith, the ground and foundation of all the rest, and therefore here and elsewhere often named of the Apostle.

The Epistle upon the 13th Sunday after Pentecost.

O Senseless Galatians, who hath bewitched you, not to obey the truth, before whose eyes JESUS Christ was proscribed, being crucified among you?

2. This only I would learn of you, By the works of the Law, did you receive the Spirit, or by the hearing of the faith?

3. Are you so foolish, that whereas you began with the spirit, now you will be consummate with the flesh?

4. Have you suffered so great things without cause? if yet without cause.

5. He therefore that giveth you the Spirit, and worketh miracles among you: by the works of the Law, or by the hearing of the faith doest he it?

6. As, **Abraham believed God, and it was reputed to him unto justice.**

Gen. 15:6

7. Know ye therefore that they that are of faith, the same are the children of Abraham.

Ro. 4:3

8. And the Scripture foreseeing that God justifieth the Gentiles by faith, showed unto

Gen. 21:3

Abraham before, **That in thee shall all nations be blessed.**

9. Therefore they that are of faith, shall be blessed with the faithful Abraham.

10. For whosoever are of the works of the Law, are under curse. For it is written: **Cursed by everyone that abideth not in all things that be written in the book of the Law, to do them.**

Deut. 17:26

11. But that in the Law no man is justified with God, it is manifest, because **The just liveth by faith.**

Abac. 2

Ro. 2

12. But the Law is not by faith: but, **He that doeth these things shall live in them.**

Lev. 18

13. Christ hath redeemed us from the curse of the Law, being made a curse for us (because it is written, **Cursed is everyone that hangeth on a tree**)

Deut. 21.

14. that on the Gentiles the blessing of Abraham might be made in Christ JESUS: that we may receive the promise of the Spirit by faith.

15. Brethren (I speak according to man) yet a man's testament being confirmed no man dispiseth, or further dispoeth.

16. To Abraham were the promises said, and to his seed. He saith not, **And to seeds**, as in many: but as in one, **And to thy seed**, which is Christ.

Gen. 11:18

17. And this I say, the testament being confirmed of God, the Law which was made after four hundred and thirty years, maketh not void to frustrate the promise.

18. For if the inheritance be of the Law, now not of promise.

19. But God gave it to Abraham by promise. Why was the Law then? It was put for transgressions, until the seed came to whom he had promised: ordained by Angels in the hand of a mediator.

20. And a mediator is not of one: but God is one.

21. Was the Law then against the promises of God? God forbid. For if there had been a Law given that could justify, undoubted justice should be of the Law.

22. But the Scripture hath concluded all things under sin: that the promise by the faith of JESUS Christ might be given to them that believe.

Ro. 3:9,

11:32.

23. But before the faith came, under the Law we were kept shut up, unto that faith which was to be revealed.

24. Therefore the Law was our Pedagogue in Christ: that we may be justified by faith.

25. But when the faith came, now we are not under a pedagogue.

26. For you are all the children of God by faith in Christ JESUS.

27. For as many of you as are baptized in Christ, have put on Christ.

28. There is not Jew nor Greek, there is not bond nor free, there is not male nor female. For all you are one in Christ JESUS.

⁴⁵novellaries: a short piece of fictional narration

29. And if you be Christ's, then you are the seed of Abraham, heirs according to promise.

ANNOTATIONS

Chapter 3

10. *Cursed be.*] By this place the Heretics would prove that no man is just only before God, all being guilty of damnation and God's curse, because they keep not every iota of the Law. Where in deed the Apostle meaneth not such as offend venially (as it is plain by the place of Deuteronomy whence he reciteth this text) but only such as commit great and damnable crimes, and so by grievous and mortal transgressions wholly break God's precepts, and thereby incur the curse of the Law, from which the said Law could not deliver them of itself, nor by any other means, but by the faith and grace of CHRIST JESUS.

Notwithstanding venial sins, men are truly just, and may keep the commandments.

James. 2.

11. *Liveth by faith.*] It is neither the Heretics special presumption and confidence, nor the faith of Devils, nor faith without works which is dead in itself as St. James saith, that can give life to the just. For that which is dead, cannot be the cause of life. But it is the Catholic faith, as St. Augustine writeth, which worketh by charity (according to the Apostle's own explication of this whole passage) by which the just liveth. *Li. 3. c. 5 cont. duas ep. Pelag.* See the Annotation upon the same words, *Rom. 1.*

Not only faith.

27. *Have put on Christ.*] Here the Adversaries might have seen, if they were not blinded by contentious striving against God's Church, that when Justification is attributed to faith without mention of good works or other Christian virtues and Sacraments, it is not meant to exclude any of the same from the working, of justice or salvation. For here we learn that by the Sacrament of Baptism also we put on Christ, which is to put on faith, hope, charity, and all Christian justice. By the same we prove also that the Sacraments of the new law give grace, for that the receivers thereof put on Christ. And the Adversaries evasion, that it is faith which worketh in the Sacrament, and not the Sacrament itself, is plainly false: Baptism giving grace and faith itself to the infant that had none before.

Baptism giveth grace and justification, not faith only.

CHAPTER 4

That the Law was fit for the time of non-age: but being now come to full age, to desire such servitude is absurd, specially for Gentiles. 13. And that he writeth this not of any displeasure, but to tell them the truth, remembering how passingly they honored him when he was present, and exhorting them therefore not to hearken to the false Apostles in his absence. 21. By the allegory also of Abrahams two sons, showing, that the children of the Jews Synagogue shall not inherit, but we who are the children of the first woman: that is, of the Catholic Church of Christ.

AND I say, as long as the heir is a little one, he differeth nothing from a servant, although he be lord of all,

The Epistle upon Twelfth Eve.

2. But is under tutors and governors until the time limited of the father:

3. So we also, when we were little ones, were serving under the ^velements of the world.

4. But when the fullness of time came, God sent his Son made of a woman, made under the Law:

Romans 8:15

5. That he might redeem them that were under the Law, that we might receive the adoption of sons.

6. And because you are sons, *God hath sent the Spirit of his son into your hearts crying? Abba, Father.

7. Therefore now he is not a servant, but a son. And if a son, an heir also by God.

8. But then in deed not knowing God, you served them that by nature are not Gods.

9. But now when you have known God, or rather are known of God: how turn you again to the weak and poor elements, which you will serve again?

10. You observe days, and months, and times, and years.

11. I fear you, lest perhaps I have labored in vain among you.

12. Be ye as I, because I also am as you: brethren, I beseech you, you have hurt me nothing.

13. And you know that by infirmity of the flesh I evangelized to you heretofore:

14. And your tentation in my flesh you despised not, neither rejected, but ^vas an Angel of God your received me, as Christ JESUS.

^vThat is, the rudiments of religion, wherein the carnal Jews were trained up: or the corporal creatures, wherein their manifold sacrifices, sacraments, and rites did consist.

^vSo ought all Catholic people receive their teachers in religion, with all duty, love and reverence.

The Epistle upon the 4th Sunday in Lent.

¶This mutual persecution, is a figure also of the Church justly persecuting Heretics, and contrariwise of Heretics (which be the children of the bondwoman) unjustly persecuting the Catholic Church. *Aug. ep. 48.*

15. Where is then your blessedness? for I give you testimony that if it could be done, you would have plucked out your eyes and have given them to me.
16. Am I then become you enemy, telling you the truth?
17. They emulate you not well: but they would exclude you, that you might emulate them.
18. But do you emulate the good in good always: and not only when I am present with you.
19. My little children, whom I travail withal again, until Christ be formed in you.
20. And I would be with you now and change my voice: because I am confounded in you.
21. Tell me you that will be under the Law, have you not read the Law?
22. For it is written that *Abraham had two sons: one of the bond woman, and one of the free woman. Gen. 16:15, 21:2
23. But he that of the bond woman, was born according to the flesh: and he that of the free woman, by the promise. Which things are said by an allegory.
24. For these are the two testaments. The one from Mount Sinai, gendering unto bondage: which is Agar,
25. (For Sinai is a mountain in Arabia, °which hath affinity to that which now is Jerusalem) ° συντοιχει and serveth with her children. ° συντοιχει
26. But that Jerusalem which is above, is free: which is our mother.
27. For it is written: **Rejoice thou barren, that bearest not: break forth and cry, that travailest not: because many are the children of the desolate, more then of her that hath a husband.** Es. 54:1
28. But *we brethren according to Isaac, are the children of promise. Ro. 9:8
29. But ¶as then he that was born according to the flesh, persecuted him that was after the spirit: so now also.
30. But what saith the Scripture? **Cast out the bond woman and her son, for the son of the bond woman shall not be heir with the son of the free woman.** Gen. 21:10
31. Therefore brethren we are not the children of the bond woman, but of the free: by the freedom wherewith Christ hath made us free.

ANNOTATIONS
Chapter 4

External worship of God by use of creatures, necessary: and how the Heathen, Jews and Christians differ in the same.

The use of external elements in the Sacraments.

Our Sacraments few and easy in respect of the Jews.

ep. 118 c. 8. and in Psalm 103. conc. 1.

3. *Servig.*] There can be no external worship of God nor associate of men in religion either true or false, without the use of corporal things or elements. The Heathen so sued the creatures of elements that they served them as their gods. The Jews, of whom the Apostle here speaketh, served not the creatures themselves which they occupied in their ceremonies, but they served the only true God under the elements: that is to say, being servilely clogged, yoked, kept occupied and in awe, with innumerable fleshly, gross and cumbersome offices about creatures. The Christian's neither serve elements, as the one, nor be kept in servile thralldom thereby, as the other, but occupy only a few exceeding easy, sweet, seemly, and significant, for an agreeable exercise both of body and mind. Whereof St. Augustine saith thus, li. 3 c. 9 de doct. Christ. *Some few for many, most easy to be done, most honorable for signification, and most clean and pure for to be observed and kept, hath our Lord himself and the Apostolical discipline delivered.* And li. de ver. relig. c. 17. *Of the wisdom of God itself mans nature being taken, whereby we were called into liberty, a few Sacraments most wholesome were appointed and instituted, which might continue the society of Christian people, that is, of the free multitude under one god.* And again, cont. Faust. li. 19. & 13. *The Sacraments are changed, they are made easier, fewer, wholesomer, happier:* The same he hath in the 118 epistle c. 1 and many other places besides. By which you may see, it is not all one to use elements, visible Sacraments or ceremonies, and to serve them as the Pagans do, or to serve under them as the Jews did, wherewith the Heretics caluminously charge the Christians. And as touching the small number, facility, efficacy, and signification, wherein the said holy Father putteth the special differences who seeth not that for so many busy sacrifices, we have but one: for Sacraments well near infinite, but seven: all so easy, so full of grace, so significant, as can be possible, as of every one in their several places is proved?

Here, let the good Reader take heed of a double deceit used by the Adversaries about St. Augustine's places alleged. First, in that they say he made but two Sacraments, which is untrue. For, although treating of the difference between the Jewish Sacraments and ours, he namely giveth example in Baptism and the Eucharist (as sometimes also for example he nameth but one) yet he hath no word nor sigh at all that there should be no more. But contrariwise in the foresaid epistle 118 he

St. Augustine falsely alleged of the Heretics for two Sacraments only.

insinuateth, that besides those two, thee be other of the same sort in the Scriptures. Yea, with water and bread,

which be the elements of the two foresaid Sacraments, he expressly nameth oil also (*li. 3 cont. lit. Petil. c. 104*) the element or matter of the Sacrament of Confirmation: which in the same place he maketh to be a Sacrament as Baptism is. So doth he affirm of the Sacrament of Orders *li. 1 de bapt. 6. c. 1.* and also of Matrimony *li. de bono coniug. c. 24.* of Penance likewise, he speaketh as of Baptism, which he calleth Reconciliation, *li. 1 de adult. coniug. c. 28.* Lastly, by the book *de visitatione infirmorum* in St. Augustine, *li. 2 c. 4.* by *Prosper de predictionibus p. 2. c. 29.* St. Innocentius ad Eugubinum *to. 1 Conc. ep. ad Eugub. c. 8.* St. Cyril *li. 2. in Leviticum,* and St. Chrysostom *li. 3 de Sacerdotio,* *Extreme unction is proved to be a Sacrament. It is false then that the Heretics affirm of St. Augustine, by whose doctrine it is plain, that thought the elements or Sacraments of the new law be but few and very few in comparison of those in the old law, yet there be no fewer than seven specified by him. Which number of seven the holy Councils of Florence and Trent do expressly define to have been instituted by Christ, against these late Heretics. See more of these Sacraments in other places, *Acts 8; 1 Tim. 4; John 20; James 5; Ephesians 5.*

The other forgery of the Adversaries concerning the elements or ceremonies is that St. Augustine (*ep. 119 c. 19*) should affirm, that the Church and Christian people in his days (whereupon they infer that it is so much more now) were so laden with observations or unprofitable ceremonies, that they were in as great servility and subjection to such things as the Jews. He saith so indeed of some particular presumptions, inventions, and usages of certain persons, as that some made it a heinous matter to touch the ground with their bare feet within their own octaves, and such like vanities. Whereby some simple folks might be infected, which this holy Doctor specially disliked, and wisheth such things (as they may, without scandal) to be taken away. But that he wrote or meant so of any ceremony that the Church useth, either appointed by Scripture, or Council, or custom of the Catholic Church, himself denieth it in express terms in the same place, and in sundry other: where he alloweth all the holy ceremonies done in the ministration of the Sacraments and elsewhere. Whereby it is clear, that the Church's most comely orders and significant rites pertain not to the yoke of the old law, much less to the superstition of Gentility, as Heretics affirm: but to the sweet yoke of Christ and light burden of his law, to order, decency, and instruction of the faithful, in all liberty, love, faith, grace and spirit.

9. *Weak and poor.*] Whether he mean of the creatures which the Gentiles served (as it may seem by the words before of serving strange gods) so the elements were most base and beggarly: or of the Judaical ceremonies and sacraments (as most expound it) even so also their elements were weak and poor in themselves, not giving life, salvation, and remission of sins, nor being instruments or vessels or grace, as the 7 Sacraments of the new law be.

10. *You observe days.*] That which St. Paul speaketh against the Idolatrical observation of days, months, and times, dedicated by the Heathen to their false gods, and to wicked men or spirits, as to Jupiter, Mercury, Janus, Juno, Diana and such like, or against the superstitious differences of days, fatal, fortunate, or dismal, and other observations of times for good luck or ill luck in mans actions, gathered either by particular fancy, or popular observation, or curious and unlawful arts, or (lastly) of the Judaical festivities that were then ended and abrogated, unto which notwithstanding certain Christian Jews would have reduced the Galatians against the Apostle's doctrine: all that (I say) do the Heretics of our time falsely and deceitfully interpret against the Christian holy days, and the sanctification and necessary keeping of the same. Which is not only contrary to the Fathers exposition, but against the very Scriptures, and the practice of the Apostles and the whole church. *Aug. cont. Adimat. c. 16; Ep. 118 c. 7.; Hiero. in hunc locum.* In the Apocalypse c. 1 there is plain mention of the Sunday, that is, our Lords day (*Dominicus dies*) unto which the Jews Sabbath was altered, their Pasch into our Easter, their Pentecost into our Whitsuntide: which ever ordained and observed of the Apostles themselves. And the antiquity of the feasts of Christ's Nativity, Epiphany, and Ascension is such, that they can be referred to no other origin but the Apostle's institution: who (as St. Clement testifieth *li. 8 const. Apost. c. 39*) gave order for celebrating their fellow Apostles, St. Steven's, and other Martyrs days after their death: and much more do doubt did they give order for Christ's festivities. According to which, the Church hath not only kept, and his Blessed mothers, and other Saints, (as the Adversaries themselves confess) above 1300 years⁴⁶, as appeareth in the barbarous combats between Westphalus the Lutheran, and Calvin, and by the writings betwixt the Puritans and Protestants.

For which purpose, see also how old the holiday of St. Polycarp is in *Eusebius li. 4 c. 14* of the *Assumption of our Lady or here Dormition in St. Athanasias, St. Augustine, St. Jerome, St. Damascus, and both of that feast and of her Nativity in St. Bernard, who professeth *he received them of the Church, and that they ought to be most solemnly kept.* *ep. 174.* Wherein we cannot but wonder at the new Church of England, that (though against the pure Calvinists will and doctrine) keep other

The other Sacraments proved out of St. Augustine.

St. Augustine falsely alleged against the ceremonies of the Church.

The Heathenish and Judaical observation of days heretically compared with the Christian observation of festivities and holy days, etc.

Sunday, Easter, Whitsuntide. The festivities of Christ.

Other holidays of Saints.

Festivities of our Blessed Lady.

**Aug. ser. 215 de rep. and de reatitud. Cath. Conversat*

Orig. ho. 3 in divers. Aug. ep. 28 et Ser. de Sanctis. Fulgent, Leo.

^t**See the Annot. Acts 1:14.*

⁴⁶1300 years.: This was in 1582.

Festivities of our Blessed Lady. See. St. Gregory li. 7. ep. 29 of Martyrs feasts all the year, and Masses in the same.

St. Augustine's words of Festivities and holy days.

Prescribed fasting days.

Canonical hours.

Reading of the Scriptures according to the time of the year.

The Scriptures have an allegorical sense beside the literal.

True Christian liberty.

Saints and Apostles days of their death, and yet have abolished this special feast of our Lady's departure, which they might keep, though they believed not her Assumption in body (whereof yet St. Denys giveth so great testimony) being assured she is departed at the least: except they either hate her, or think her worthy of less remembrance than any other Saint, *herself prophesying the contrary of all Catholic generations, that they should bless her. And in deed the Assumption is her proper day, as also the feast of her Nativity: the other of the Purification and the Annunciation, which they keep in England, being not so peculiar to her, but belonging rather to Christ's Presentation in the Temple, and his Conception. To conclude, we may see in St. Cyprian *ep. 34.*; Origen *ho. 3. in divers.*; Tertullian *de cor. mil.*; St. Gregory Nazianzen *de amore pauperum.*; the Council of Gangres, yea and in the Council of Nice itself, giving order for Easter and the certain celebrating therefor, that Christian Festivities be holy, ancient, and to be observed on prescript days and times, and that this is not Judaical observation of days, as Aërius taught, for which he was condemned of Heresy, as St. Epiphanius witnesseth. But of holy days St. Augustine showeth both the reason and his liking, in these memorable words. First for the feasts belong to our Lord, thus: *We dedicate and consecrate the memory of God's benefits with solemnities, feasts, and certain appointed days, lest by tract of times, there might creep in ungrateful and unkind oblivion.* Of the festivities of Martyrs thus: *Christian people celebrate the memories of Martyrs with religious solemnities, both to move themselves to imitation of them, and that they may be partakers of their merits, and be helped with their prayers.* *Cont. Faust. li. 20 c. 21.* And of all Saints days, thus: *Keep ye and celebrate with sobriety the Nativities of Saints, that we may imitate them which have gone before us, and they may rejoice of us which pray for us.* *In Ps. 88. Conc. 2 in fine.*

And as is said of prescript days of feasts, so the like is to be said of fasts, which else where we have showed to be of the Apostles ordinance. And so also of the Ecclesiastical division of the year into Advent, Septuagesme, etc. the week into so many Feries, the day into Hours of prayers, as the Prime, the Third, the Sixth, the None, etc. Whereof see *St. Cyprian, who deriveth these things by the Scriptures from the Apostles also, and counteth these things which the wicked Heretics reprove, to be full of mystery. Like unto this also is it, that the holy Scriptures were so disposed of, and divided, that certain pieces (as is always observed and practiced until this day) should be read at one time, and others at other times and seasons, throughout the year, according to the diversity of our Lord's actions and benefits, or the Saints stories then recorded. Which the Puritan Calvinists also condemn of superstition, desiring to bring in hellish horror and all disorder. See conc. Carthag. 3 c. 47 & page [165] of this book.

24. *By an allegory.*] Here we learn 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 words, but of the very facts and person reported: both the speeches and the actions being significative over and above the letter. Which pregnancy of manifold senses if St. Paul had not signified himself in certain places, the heretics had been less wicked and presumptuous in condemning the holy Gathers allegorical expositions almost wholly: who now show themselves to be mere brutish and carnal men, having no sense nor feeling of the profundity of the Scriptures, which our holy Fathers, the Doctors of God's Church, saw.

31. *Freedom.*] He meaneth the liberty and discharge from the old ceremonies, sacraments, and the whole bondage of the Law, and from the servitude of sin, and the Devil, to such as obey him: but not the liberty to do what every man list, or to be under no obedience of spiritual or temporal laws and governors: nor a license never to pray, fast, keep holyday, or workday, but when and how it seemeth best to every man's fantasy. Such a dissolute licentious state is far from the true liberty which Christ purchased for us.

ep. ad Timotheis.
Luke 1:48

Conc. Gangr. c. 20.

Epiphan. Haer. 75.
Aug. de Civit. Dei li. 10 c. 16.

* *Hilar prolog. in psal. explan. Epip. haer. 75 and in fine. li. 3 cont. haer.*

* *Cypri. de orat. Do. nu. 15*

CHAPTER 5

Against the lie of the false Apostles, he protesteth his mind of Circumcision, 15. and testifieth, that they are called to liberty. But yet lest any misconstrue Christian liberty, he telleth them that they shall not inherit the kingdom, unless they abstain from the works of the flesh, which are all mortal sins: and do the fruitful works of the Spirit, fulfilling all the commandments of the Law by Charity.

STAND, and be not holden in again with the yoke of servitude.

2. Behold I Paul tell you that if you be circumcised, Christ shall profit you nothing.

3. And I testify again to every man circumcising himself, that he is a debtor to do the whole Law.

4. You are evacuated from Christ, that are justified in the Law: you are fallen from grace.

5. For we in spirit, by faith, expect the hope of justice.

- Gal. 6:15 6. For in Christ JESUS *neither circumcision availeth aught, not prepuce: but faith that worketh by charity.
7. You ran well, who hath hindered you not to obey the truth?
8. The persuasion is not of him that calleth you.
- 1 Cor. 5:6 9. *A little leaven corrupteth the whole paste.
10. I have confidence in you in our Lord: that you will be of no other mind: but he that troubleth you, shall bear the judgment, whosoever he be.
11. And as for me, brethren, if as yet I preach circumcision, why do I yet suffer persecution? then is the scandal of the cross evacuated.
12. I would they were also cut off that trouble you.
13. For you, brethren, are called into liberty: only make not this liberty an occasion to the flesh, but by charity serve one another.
- Lev. 19:18 14. For all the Law is fulfilled in one word: ***Thou shalt love thy neighbor as thyself.***
15. But if you bite and eat one another: take heed you be not consumed one of another.
16. And I say, walk in the spirit, and the lusts of the flesh you shall not accomplish.
17. For the flesh lusteth against the spirit: and the spirit against the flesh. for these are adversaries one to another: ^vthat not what things soever you will, these you do.
18. But if you be led by the spirit, you are not under the Law.
19. And the works of the flesh be manifest, which are, fornication, uncleanness, impudicity, lechery,
20. Serving of idols, witch crafts, enmities, contentions, ⁴⁷emulations, angers, brawls, dissensions, sects,
21. Envies, murders. ebrieties⁴⁸, commessations⁴⁹, and such like. which I foretell you, as I have foretold you, that they which do ^csuch things, shall not obtain the kingdom of God.
22. But the fruit of the Spirit is, Charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity.
23. Against such there is no law.
24. And they that be Christs, have crucified their flesh with the vices and concupiscences.
25. ^bIf we live in the spirit, in the spirit also let us walk.
26. Let us not be made desirous of vain glory, provoking one another, envying one another.

The Epistle upon the 14th Sunday after Pentecost.

^vHere men think (saith St. Augustine) the Apostle denieth that we have free liberty of will: not understanding that this is said to them, if they will not hold fast the grace of faith conceived, by which only they can walk in the spirit, and not accomplish the concupiscences of the flesh. *n c. 5 Gal.*

^cSt. Augustine showeth hereby that not only infidelity is a damnable sin.

^bThe Epistle upon the 15th Sunday after Pentecost.

ANNOTATIONS

Chapter 5

6. *Faith.*] This is the faith working by charity, which St. Paul meaneth elsewhere, when he saith that faith doth justify. And note well that by these terms circumcision and prepuce not available to justification, it is plain that in other places he meaneth the works of Circumcision and Prepuce (that is, of the Jews and the Gentiles) without faith, which avail not, but faith working by charity: as who I should say, faith and good works, not works without faith.

Again note here, that if the Protestants who pretend conference of places to be the best or only way to explicate hard speeches of the holy Scriptures, had followed but their own rule, this one text would have interpreted and cleared unto them all other whereby justice and salvation might seem to be attributed to faith alone: the Apostle here so expressly setting down, the faith which he commendeth so much before not to be alone, but with charity: not to be idle, but to be working by Charity: as St. Augustine noteth, *de fid & op. c. 14*. Further the good Reader must observe, that whereas the Protestants some of them confess, that Charity and good works be joined and requisite, also that they exclude them not, but commend them highly, yet so that the said Charity or good works are no part of our justice or any cause of justification. But as fruits and effects of faith only, which they say doth all, yea though the other be present: this false gloss also is reproved evidently by this place, which

Justification by faith only, disproved by conference of Scriptures.

How the Protestants admit charity and good works to justification.

Charity is more principal than faith in justification.

⁴⁷emulations: ambitious rivalry for position or honors, ill will toward rivals, grudges against the superiority of others, dislike of superiors, jealousy.

⁴⁸ebrieties: drunkenness, intoxication.

⁴⁹commessations: feasting, banqueting, riotous eating.

teacheth us clean contrary: to wit, that faith hath her whole activity and operation toward justice and salvation, of charity, and not contrariwise: without which it cannot have any act meritorious or agreeable to God

How faith worketh by charity.

for our salvation. For which cause St. Augustine saith, *li. 13 de Trin. c. 18. Fidem non facit utilem nisi charitas. nothing maketh faith profitable but charity.* But the Heretics answer, that where the Apostle saith, *faith worketh by charity*, he maketh charity to be the instrument only of faith in well working, and therefore the interior cause at the least. But this also is easily refuted by the Apostle's plain testimony, affirming that charity is ^{*}the greater virtue, and that if a man had all faith and lacked charity, he were worth nothing. And again, ^{*}that Charity is the perfection and accomplishment of the Law (as faith is not) which cannot agree to be instrumental or inferior cause. And therefore when it is said that faith worketh by charity, it is not as by an instrument, but as the body worketh by the soul, the matter by the form, without which they have no activity. Whereupon the Schools call Charity, the form or life of faith, that is to say, the force, activity, and operative quality thereof, in respect of merit and justice. Which St. James doth plainly insinuate, when he maketh faith without Charity, to be as a dead corpse without soul or life, and therefore without profitable operation. c. 2. v. 6.

1 Cor 13
Rom. 13
1 Tim. 1

True liberty, not carnal and fleshly.

13. *Liberty an occasion.*] They abuse the liberty of the Gospel to the advantage of their flesh, that under pretense thereof, shake off their obedience of the law of man, to the decrees of the Church and Councils, that will live and believe as they list, and not be taught by their Superiors, but fornicate with every Sectmaster that teacheth pleasant and licentious things: and all this under pretense of spirit, liberty, and freedom of the Gospel. Such must learn that all heresies, schisms, and rebellions against the Church and their lawful Prelates, be counted here among the works of the flesh. See St. Augustine *de fid. & op. c. 24. 25.*

CHAPTER 6

If any do sin, the rest that do the works of the Holy Ghost, must not therefore take pride in themselves, but rather make humility of it, partly by fearing their own fall, partly by looking straitly to their own works. 6. He exhorteth earnestly to good works, assuring them that they shall reap none other than here they sow. 11. With his own hand he writeth, telling them, the true cause why those false Apostles preach circumcision, to be only to please the Jews: 17. and a plain argument at that he preacheth it not, to be this, that he is persecuted of the Jews.

BRETHREN, and if a man be preoccupied⁵⁰ in any fault, you that are spiritual, instruct such an one in the spirit of lenity, considering thine own self, lest thou also be tempted.

^vThe works of mercy be the seed of life everlasting, and the proper cause thereof, and not faith only.

2. Bear ye one anothers burdens: and so you shall fulfill the law of Christ.
3. For if any man esteem himself to be something, whereas he is nothing, he seduceth himself.
4. But let every one prove his own work, and so in himself only shall he have the glory, and not in another.
5. For every one shall bear his own burden.

1 Cor. 5:7

^bThe Epistle for St. Francis, October 4.

6. And ^{*}let him that is catechized in the word, communicate to him that catechizeth him, in all his good.
7. Be not deceived, God is not mocked. For what things a man shall sow, those also shall he reap.
8. For he that soweth in his flesh, of the flesh also shall reap corruption. but he that soweth in the spirit, of the spirit shall reap life everlasting.

^vChrist (saith St. Augustine) chose a kind of death, to hang on the Cross and to fix or fasten the same cross in the foreheads of the faithful, that the Christian may say, God forbid that I

9. And ^{*}doing good, let us not fail. For in due time we shall ^vreap not failing.
10. Therefore whiles we have time, let us work good to all, but especially to the domesticals of the faith.
11. See with what manner of letters I have written to you with mine own hand.
12. Whosoever will please in the flesh, they force you to be circumcised, only that they may not suffer the persecution of the cross of Christ.
13. For neither they that are circumcised, do keep the Law: but they will have you to be circumcised, that they may glory in your flesh.

2 Thess. 3:13

⁵⁰preoccupied: to take unawares, surprise, overtake.

14. ^bBut ^vGod forbid that I should glory, saving in the cross of our Lord JESUS Christ: by whom the world is crucified to me, and I to the world.

15. For in Christ JESUS neither circumcision availeth aught, nor prepuce, but a new creature.

16. And whosoever shall follow this rule, peace upon them, and mercy, and upon the Israel of God.

17. From henceforth let no man be troublesome to me. for I bear the marks of our Lord JESUS in my body.

18. The grace of our Lord JESUS Christ be with your spirit brethren. Amen.

should glory saving in the cross of our Lord JESUS CHRIST. *Expos. in Evang. Io. tract. 43.*

ANNOTATIONS

Chapter 6

6. *Communicate.*] The great duty and respect that we ought to have to such as preach or teach with the Catholic faith, and not in regard only of their pains taken with us, and well deserving of us by their doctrine: but that we may be partakers of their merits, we ought specially to do good to such, or (as the Apostle speaketh) communicate with them in all our temporal goods, that we may be partakers of their spiritual. See St. Augustine *li. 2. de Evang. quest. q. 8.*

10. *Epecially.*] In giving alms, though we may do well in helping all that are in necessity, as far as we can, yet we are more bound to succor Christians, than Jews or Infidels: and Catholics, than Heretics. See St. Jerome *q. 1. ad Hedibiam.*

15. *A new creature.*] Note well that the Apostle calleth that here a new creature, which in the last chapter he termed, *faith working by charity, and* (1 Cor. 7:19) *the observation of the commandments of God.* Whereby we may learn that under the name of faith is contained the whole reformation of our souls and our new creation in good works, and also that Christian justice is a very quality, condition and state of virtue and grace resident in us, and not a fantastical apprehension of Christ's justice only imputed to us. Lastly, that the faith which justifieth, joineth with the other virtues, is properly the formal cause, and not the efficient or instrumental cause of justification. That is to say, these virtues put together, being the effect of God's grace, be our new creature and our justice in Christ.

Duty to our spiritual teachers

In alms whom to prefer.

Justice an inherent quality in us.

Faith with the other virtues is the formal cause of justification.

The Argument of the Epistle of St. Paul to the Ephesians

Of St. Paul's first coming to Ephesus, and short abode there we read Acts 18. And immediately after Acts 19 of his returning thither according to his promise. What time he abode there *three months, speaking to the Jews in the Synagogue*. Acts 19:8 and after apart from them (because they were obstinate) *two years* in a certain school, *so that all that dwelt in Asia, heard the word of our Lord, Jews and Gentiles*. Acts 19:10. The whole time himself calleth *three years*, in his exhortation at Miletum to the Clergy of Ephesus. Acts 20:31.

After all this he writeth this Epistle unto them from Rome (as it is said) being then *prisoner* and *in chains*, and that as it seemeth, not the first time of his being in bonds there, whereof we read Acts 28: because he saith in this Epistle 6:21 *Tychicus will certify you of all things, whom I have sent to you*. Of whom again in 2 Tim. 4:12 he saith: *Tychicus I have sent to Ephesus*. And the said 2nd Epistle to Timothy (no doubt) was written very little before his death: for in it this he saith: *I am even now to be sacrificed, and the time of my resolution is at hand*. 2 Tim. 4:6.

Eph. 3:1, 4:1
Eph. 6:20

In the first three chapters, he commendeth unto them the grace of God, in calling of the Gentiles no less than the Jews, and making one blessed Church of both. Wherein his intention is to move them to persevere (for otherwise they should be passing ungrateful) and specially not to be moved with his trouble, who was their Apostle: knowing (belike) that *it would be a great tentation unto them, if they should hear soon after, that he were executed: therefore also arming them in the end of the Epistle, as it were in complete harness.

See Acts
20:25-32

In the other three chapters he exhorteth them to good life, in all points, and all states, as it becometh Christians: and above all other things, that they be most studious to continue in the unity of the Church, and obedience of the pastors thereof, whom Christ hath given to continue and to be our stay against all Heretics, from his Ascension, even to the full building up of his Church in the end of the world.

THE EPISTLE OF PAUL TO THE EPHESIANS

CHAPTER 1

He magnifieth the grace of Gods eternal predestination and temporal vocation, 11. both of the Jews, 13. and also of the Ephesians: being Gentiles, 13. for whose excellent faith and charity he rejoiceth, and continually prayeth for their increase, that they may see more clearly the greatness both of the inheritance in heaven, and also of Gods might which helpeth them thereunto: 20. an example of which might they may behold in the super eminent exalting of Christ.

PAUL an Apostle of JESUS Christ, by the will of God: to all the saints that are at Ephesus: and to the faithful in Christ JESUS.

2. Grace to you and peace from God our father, and our Lord JESUS Christ.

3. Blessed be God and the Father of our Lord JESUS Christ, which hath blessed us in all spiritual blessing, in celestials, in Christ:

4. As he chose us in him before the constitution of the world, that we should be holy and immaculate ^vin his sight in charity.

5. Who hath predestinated us unto the adoption of sons, by JESUS Christ, unto himself: according to the purpose of his will:

^cεχαριτωσεν

6. Unto the praise of the glory of his grace, wherein he hath ^cgratified us in his beloved son.

7. In whom we have redemption by his blood (the remission of sins) according to the riches of his grace.

8. Which hath superabounded in us in all wisdom and prudence,

9. That he might make known unto us the sacrament of his will, according to his good pleasure, which he purposed in himself,

ανακεθαι
ωσασθαι

10. In the dispensation of the fullness of times, to ^cperfect all things in Christ, that are in heaven and in earth, in him.

11. In whom we also are called by lot: predestinate according to the purpose of him that worketh all things, according to the counsel of his will:

12. That we may be unto the praise of his glory, which before have hoped in Christ:

13. In whom you also, when you had heard the word of truth (the Gospel of your salvation:) in which also believing you were ^vsigned with the holy Spirit of promise,

14. Which is the pledge of our inheritance, to the redemption of acquisition, unto the praise of his glory.

15. Therefore I also hearing your faith that is in our Lord JESUS, and love toward all the saints:

16. Cease not to give thanks for you, making a memory of you in my prayers,

17. That God of our Lord JESUS Christ, the father of glory, give you the spirit of wisdom and of revelation, in the knowledge of him,

18. The eyes of your heart illuminated, that you may know what the hope is of his vocation, and what are the riches of the glory of his inheritance in the saints,

19. And what is the passing greatness of his power toward us that believe: according to the operation of the might of his power,

20. Which he wrought in Christ, raising him up from the dead, and setting him on his right hand in celestials,

21. Above all Principality and Potestate and Power, and Domination, and every name that is named not only in this world, but also in that to come.

22. And he ^{*}hath subdued all things under his feet: and hath made him head over all the CHURCH,

^vWe learn here that by God's grace men be holy and immaculate, not only in the sight of men, nor by imputation, but truly and before God: contrary to the Doctrine of the Calvinists.

^vSome refer this to the grace of Baptism: but to many learned it seemeth that the Apostle alludeth to the giving of the Holy Ghost in the Sacrament of Confirmation, by signing the baptized with the sign of the Cross and holy chrism. For that was the use in the Apostles' time, as elsewhere we have proved. Annot. Acts 8.

Christ is not full, whole, and perfect without the Church, no more than the head without the body

23. Which is his body, the fullness of him which is filled all in all.

ANNOTATIONS
Chapter 1

Nine Order of Angels.

21. *All Principality.*] The Fathers upon this, and other places of the Old and New Testament, where they find the orders of holy Angels or spirits named, agree that there be nine orders of them. Of which some be here counted and called, as we see: in the Epistle to the Colossians, the order of Thrones is specified, which maketh five: to which if we add these four, Cherubim, Seraphim, Angels, and Archangels, which are commonly named in holy writ, in all there be nine. *St. Denys coel. Hier. c. 7.8.9. & Ec. Hier. c. 1.; St. Athanas. li. de Communs essens. in fine.; Gregor. Moral. li. 12 c. 18.* Therefore, good Reader, make no account of *Calvin's and others infidelity, which blasphemously blame and condemn the holy doctors diligence in this point, of curiosity and impiety. The whole endeavor of these heretics is, to bring all into doubt, and to corrupt every Article of our Religion.

Calvin upon this place.

As Christ is king, and yet men are kings also: so Christ is head of the Church, and yet man may be head thereof also.

22. *Head.*] It maketh a high proof among the Protestants, that no man can be head of the Church, because it is a calling and dignity proper to Christ. But in truth by as good reason there should be no king or lord, because, *He is king and lord.* neither should there be Bishop or Pastor, because he is *the Bishop and Pastor of our souls:* nor Pontifex nor Apostle, for by those titles St. Paul termeth him. Hebrews 3: none should be pillar, foundation, rock, light, or master of the Church or truth, because Christ is properly all these. And yet our new doctors (though they be exceeding seditious and would for the advantage of their sect be gladly rid of kings and all other Superiors temporal, if they feared not the sword more than God, and would find as good Scriptures to be delivered of them, as they now find to discharge themselves of obedience to Popes:) yet (I say) they will not deny, all the former titles and dignities (notwithstanding Christ's sovereign right in the same) to be given and communicated to the Princes and Magistrates of the earth both spiritual and temporal. Though Christ in a more divine, ample, absolute, excellent, and transcendent sort, have all these things attributed or appropriated to himself. So then, though he be the head of the Church, and the only head in such sovereign and principal manner, as no earthly man or mere creature ever is or can be, and is joined to the Church in a more excellent sort of conjunction, than any king is to his subjects or country, or any Pope or Prelate to the Church whereof he is governor, even so far that it is called his body Mystical: life, motion, spirit, grace issuing down from him to it and the members for 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 chief Governor, Pastor, and Prelate of the same, and may be his Vicar or Vice-regent in the regiment of that part which is in earth, as St. Jerome calleth St. Damascus the Pope, *Summum Sacerdotem, the chief and highest Priest:* and the Apostle saith of this ministerial head, *The head cannot say to the feet, you are not necessary for me.* For therein also is a great difference between Christ and every mortal Prelate, that (as the Apostle here saith) he is head of the whole Church, meaning of the triumphant (and of all Angels also though in another sort) no less than of the Church militant. So Peter was not, nor any Pope, nor any man can be. Where you must observe, that for this sovereign preeminence of Christ in this case, the Church is not called the body mystical of any Governor, Peter, Paul, or what Prelate or Pope so ever.

Apoc. 19
1 Pet. 2:25

Christ is head of his Church in a far more excellent sort, than any man can be.

Hiero. ep. 123.
1 Cor. 12:21

CHAPTER 2

He putteth them in mind of their unworthiness before they were Christians: that all the praise may be given to the grace of God: 11. and of the enmities that was then between the Jew and the Gentile: 14. until now that Christ by his Cross hath made both one, taking away the ceremonies of the Law, and making one body, and building one holy Temple of all, in his Catholic Church.

AND you when you were dead by your offenses and sins,
2. Wherein sometime you walked according to the *prince of the power of this air,
of the spirit that now worketh on the children of diffidence,
3. In whom also we all conversed sometime in the desires of our flesh, doing the will of the flesh and of thoughts, and were by nature the children of wrath as also the rest:
4. But God (which is rich in mercy) for his exceeding charity wherewith he loved us,
5. Even when we were dead by sins, quickened us together in Christ, (by whose grace you are saved,)

Eph. 6:12

6. And raised us up with him, and hath made us sit with him in the celestials in Christ JESUS.

7. That he might show in the worlds succeeding, the abundant riches of his grace, in bounty upon us in Christ JESUS.

8. For by grace you are saved through faith (and that not of yourselves, for it is the gift of God)

9. ^vNot of works, that no man glory.

10. For we are his work, created in Christ JESUS in good works, which God hath prepared that we should walk in them.

1 Kgs. 17:26

Ex. 44:7

Ro. 9:4

11. For the which cause be mindful that sometime you were Gentiles in the flesh, who were *called prepuce, of that which is called circumcision in the flesh, made with hand:

12. Who were at that time without Christ, alienated from the conversation of Israel, and *strangers of the testaments, having no hope of the promise, and without God in this world.

13. But now in Christ JESUS, you that sometime were far off, are made nigh in the blood of Christ.

14. For he is our peace, who hath made both one, and dissolving the middle wall of the partition, the enmities in his flesh:

ε εν δογμασιν

15. Evacuating the law of commandments ^εin decrees: that he may create the two in himself into one new man, making peace,

16. And may reconcile both in one body to God by the cross, killing the enmities in himself.

17. And coming he evangelized peace to you that were far off, and peace to them that were nigh.

Ro. 5:2

18. For *by him we have access both in one Spirit to the Father.

ε απο των αιω

νων

19. Now then you are not strangers and foreigners: but you are ^εcitizens of the saints, and the domesticals of God,

20. Built upon the foundation of the Apostles and Prophets, JESUS Christ himself being the highest corner stone:

21. In whom all building framed together, groweth into an holy temple in our Lord,

22. In whom you also are built together into an habitation of God in the holy Ghost.

^vIt is said, not of works as thine, of thyself being unto thee, but as those in which God hath made, formed, and created thee. *Aug. de gr. et lib. arbit. c. 8 and seq.*

The Epistle for St. Thomas the Apostle, Dec. 21.

ANNOTATIONS

Chapter 2

8. *By grace you are saved through faith.*] Our first justification is of God's grace, and not of our deservings: because none of all our actions that were before our justification, could merit or justly procure the grace of justification. Again, he saith, *through faith*: for that faith is the beginning, foundation, and root of all justification, and the first of all other virtues, without which it is impossible to please God.

Our first justification of mere grace, and faith the foundation thereof.

20. *Built upon the foundation.*] Note against the Heretics that think it dishonorable to Christ, to attribute his titles or callings to mortal men, that the faithful (though builded first, principally, and properly upon Christ) yet are said here to be built also upon the Apostles and Prophets. Why may not the Church then be builded upon Peter?

The Church builded upon Christ, and yet upon the Apostles also.

CHAPTER 3

For witnessing the vocation of the Gentiles: as being the Apostle of the Gentiles, he is in prison: 13. Wherein the Gentiles therefore have cause to rejoice, rather then to shrink. So be faith, 14. and also prayeth to God (who is almighty) to confirm their inward man, though the outward be infirmed by persecutions.

FOR this cause, I Paul the prisoner of JESUS Christ, for you Gentiles:

2. If yet you have heard the dispensation of the grace of God, which is given me toward you,

3. Because according to revelation the sacrament was made known to me, as I have written before in brief:

4. According as you reading may understand my wisdom in the mystery of Christ,
5. Which unto other generations was not known to the sons of men, as now it is revealed to his holy Apostles and Prophets in the Spirit.

6. The Gentiles to be coheirs and concorporate and the comparticpant of his promise in Christ JESUS by the Gospel:

7. Whereof I am made a minister according to the gift of the grace of God, which is given me according to the operation of his power.

8. To me *the least of all the saints is given this grace, among the Gentiles to evangelize the unsearchable riches of Christ, 1 Cor. 15:9

That is, *for ever before.*

9. And to illuminate all men what is the dispensation of the sacrament hidden from worlds in God, who created all things: ^cαπο των αιωνων

10. That the manifold wisdom of God, may be notified to the Princes and Potestates in the celestials by the Church,

11. According to the ^cprefinitio⁵¹ of worlds, which he made in Christ JESUS our Lord. ^cthat is, *the eternal*

12. In whom we have affiance and access in confidence, by the faith of him.

The Epistle upon the 16th Sunday after Pentecost.

13. ^bFor the which cause I desire that you faint not in my tribulations for you, which is your glory. *praefinitio*

14. For this cause I bow my knees to the Father of our Lord JESUS Christ,

15. Of whom all paternity in the heavens and in earth is named,

Christ dwelleth in us by his gifts, and we be just by those his gifts remaining and resident in us, and not by Christ's proper justice only, as the Heretics affirm.

16. That he give you according to the riches of his glory, power to be fortified by his Spirit in the inner man.

17. Christ ^vto dwell by faith in your hearts, rooted and founded *in charity,

18. That you may be able to comprehend with all the saints, what is the breadth, and length, and height, and depth,

19. To know also the charity of Christ, surpassing knowledge, that you may be filled unto all the fullness of God.

20. And *to him that is able to do all things more abundantly then we desire or understand, according to the power that worketh in us: Ro. 16:25

Not faith only must be in us, but charity which accomplisheth all virtues.

21. To him be glory in the CHURCH, and in Christ JESUS, unto all generations world without end. Amen.

CHAPTER 4

He exhortheth them to keep the unity of the Church most carefully with all humility, bringing them many motives thereunto: 7. and answering that even the diversity itself of offices is not for disunion, as being the gift of Christ himself, but to build up the Church, and to hold all in the unity thereof against the futile circumventions of heretics: that under Christ the head, in the Church being the body, every member may prosper. 17. Neither (as touching life) must we live like the heathen, but as it becometh Christians, laying of all our old corrupt manners, and increasing daily in all gentleness.

The Epistle upon the 17th Sunday after Pentecost. And in a Votive Mass against Schism.

THEREFORE prisoner in our Lord, beseech you, that you walk worthy of the vocation in which you are called,

2. With all humility and mildness, with patience, supporting one another in charity,

3. Careful to keep the unity of the spirit in the bond of peace.

4. One body and one spirit: as you are called in one hope of your vocation.

5. One Lord, one faith, one baptism.

6. *One God and Father of all, which is over all, and by all, and in all us.

Mal. 2:10
Ro. 11:4
1 Cor. 12:4
Ps. 67:19

⁵¹prefinitio: a previous limitation or determination.

	7. But *to every one of us is given grace according to the measure of the donation of Christ.	☉The Epistle upon Ascension eve. And upon SS. Simon and Jude's day.
	8. For the which he saith, <i>Ascending on high, he led captivity captive: he gave gifts to men.</i>	
	9. (And that he ascended, what is it, but because he descended also first into the ☉inferior parts of the earth?	
	10. He that descended, the same is also he that is ascended above all the heavens, that he might fill all things.)	☉He meaneth specially of his descending to Hell.
1 Cor. 11:28	11. And *he gave, some Apostles, and some Prophets, and othersome Evangelists, and othersome pastors and doctors,	
	12. To the consummation of the saints unto the work of the ministry. unto the edifying of the body of Christ	
	13. Until we meet all into the unity of faith and knowledge of the son of God, into a perfect man, into the measure of the age of the fullness of Christ:	
	14. That now we be not children wavering, and carried about with every wind of doctrine in the wickedness of men, in craftiness to the circumvention of error.	
	15. But doing the truth in charity, let us in all things grow in him, which is the head, Christ:	
	16. Of whom the whole body being compact and knit together by all juncture of subministration, according to the operation in the measure of every member, maketh the increase of the body unto the edifying of itself in charity.	
1 Peter 4:3	17. This therefore I say and testify in our Lord: that now you walk not as also the	
Romans 1:21	*Gentiles walk in the vanity of their sense,	
	18. Having their understanding obscured with darkness, alienated from the life of God by the ignorance that is in them, because of the blindness of their heart,	
Romans 1:24	19. Who despairing, *have given up themselves to impudicity, unto the operation of all uncleanness, unto avarice.	
	20. But you have not so learned Christ:	
	21. If yet you have heard him, and have been taught in him, (as the truth is in JESUS.)	
Colossians 3:8	22. *Lay you away, according to the old conversation the old man, which is corrupted according to the desires or error.	
Hebrews 12:1	23. And ^v be renewed in the spirit of your mind:	☉The Apostle teacheth us not to apprehend Christ's justice by faith only, but to be renewed in ourselves truly, and to put on us the new man formed and created in justice and holiness of truth. By the which, free will also is proved to be in us, to work with God, or to consent unto him in our sanctification.
Zach. 8:16	24. And put on the new man which according to God is created in justice, and holiness of the truth.	
Psalms 4:5	25. For the which cause laying away lying, *speak ye truth every one with his neighbor, because we are members one of another.	
	26. *Be angry and sin not. Let not the sun go down upon your anger.	
	27. Give not place to the Devil.	
	28. He that stole, let him know not steal: but rather let him labor in working with his hands that which is good, that he may have whence to give unto him that suffereth necessity.	
	29. All naughty speech let it not proceed out of your mouth: but if there be any good to the edifying of the faith, that it may give grace to the hearers.	
	30. And contristate not the holy Spirit of God: in which you are signed unto the day of redemption.	
	31. Let all bitterness, and anger, and indignation, and clamor, and blasphemy be taken away from you with all malice.	
	32. And be gentle one to another, merciful, pardoning one another, as also God in Christ hath pardoned you.	

ANNOTATIONS
Chapter 4

5. *One faith.*] As rebellion is the bane of civil Commonwealths and kingdoms, and peace and concord, the preservation of the same: so is Schism, division, and diversity of faiths or fellowships in the service of God, the calamity of the Church: and peace, unity, uniformity, the special blessing of God therein, and in the Church above all Commonwealths, because it is in all points a Monarchy

Unity of the Catholic Church.

tending every way to unity. But one God, but one Christ, but one Church, but one hope, one faith, one baptism, one head, one body. Whereof St. Cyprian *li. de unit. Ec. nu. 3* saith thus: *One Church the Holy Ghost in the person of our Lord designeth and saith, One is my dove. This unity of the Church he that holdeth not, doth he think he holdeth the faith? He that withstandeth and resisteth the Church, he that forsaketh Peter's chair upon which the Church was built, doth he trust that he is in the Church? When the blessed Apostle St. Paul also showeth this Sacrament of unity, saying, One body and one spirit, etc. Which unity we Bishops specially that rule in the Church, ought to hold fast and maintain, that we may prove the Bishoply function also itself to be one and undivided, etc. And again, There is one God, and one Christ, and one Church, and one Chair, by our Lord's voice founded upon Peter. Another altar to be set up, or a new Priesthood to be made, besides one altar, and one Priesthood, is impossible. Whosoever gathereth elsewhere, scattereth. It is adulterous, it is impious, it is sacrilegious, whatsoever is instituted by mans fury to the breach of God's divine disposition. Get ye far from the contagion of such men, and flee from their speeches as a canker and pestilence, our Lord having premonished and warned before hand, They are blind, leaders of the blind, etc.* Whereby we learn that this unity of the Church commended so much unto us, consisteth in the mutual fellowship of all Bishops with the See of Peter. St. Hilary also (*li. ad Constantium Augustum*) thus applieth this same place of the Apostle against the Arians, as we may do against the Calvinists. *Perilous and miserable it is, saith he, that there are now so many faiths as wills, and so many doctrines as manners, whiles either faiths are so written as we will, or as we will, so are understood: and whereas according to one God, and one Lord, and one Baptism, there is also one faith, we fall away from that which is the only faith, and whiles more faiths be made, they begin to come to that, that there is none at all.*

Schism detestable

Among Heretics as many faiths as wills.

The Heretics' foolish negative argument against the Pope, answered.

The Popes office is called an Apostleship.

Continual succession of Bishops, an evident argument of the true visible Church.

The Fathers refuted Heretics by the succession of the Bishops of Rome.

Heretical blasts carry away the inconstant only.

11. *Some Apostles.*] Many functions that were even in the Apostles time, are not here named: which must be noted against the Adversaries that call here for Popes, as though the names of Bishops, Priests, or Deacons were not as well left out as Popes: whom yet they cannot deny to have been in use in St. Paul's days. And therefore they have no more reason, out of this place to dispute against the Pope, than against the rest of the Ecclesiastical functions. Neither is it necessary to reduce such as be not specified here, to these here named: though indeed both other Bishops and Prelates and specially Popes may be contained under the names of Apostles, Doctors, and Pastors. Certainly the room and dignity of the Pope is a very continual Apostleship, and St. Bernard calleth it *Apostolatium*. *Bernard. ad Eugen. li. 14 c. 4 & c. 6 in fine.*

13. *Until we meet.*] The Church of God shall never lack these spiritual functions, or such as be answerable to them, according to the time and state of the Church, till the worlds end. Whereby you may prove, the Catholic Church, that is to say, that visible company of Christians which hath ever had, and by good records can prove they have had, a continual ordinary succession of Bishops, Pastors, and Doctors, to be the only true Church: and these other good fellows that for many worlds or ages together cannot show that they had any one Bishop, or ordinary yea or extraordinary officer for them and their sect, to be an adulterous Heretical generation. And this place of the Apostle assuring to the true Church a perpetual visible continuance of Pastors and Apostles or their successors, warranted the holy Fathers to try all Heretics by the most famous succession of the Popes of Rome. So did St. Irenaeus, *li. 3 c. 3*; Tertullian, *in praescript.*; Optatus, *li. 2 cont. Parm*; St. Augustine, *in Ps. cont. part. Donat. et cont. ep. Manich. c. 4. et ep. 165., Epiph har. 27.* and others

14. *With every wind.*] The special use of the spiritual Governors is, to keep us in unity and constancy of the Catholic faith, that we be not carried away with the blast or wind of every heresy. Which is a very proper not of sects and new doctrines that trouble the infirm weaklings of the Church, by certain seasons of diverse ages: as sometimes the Arians, then the Manichees, another time the Nestorians, then the Lutherans, Calvinists, and such like: who at diverse times in diverse places, have blown diverse blasts of false doctrine.

CHAPTER 5

He continueth his exhortation to good life, 5. assuring them against all deceivers, that no committer of mortal sin shall be saved: considering that for such sins it is that the heathen shall be damned: 8. and that Christians must rather be the light of the others. 22. Then he cometh in particular and exhorteth husbands and wives to do their duty one towards the other, by the example of Christ and his obedient and beloved spouse the Church.

The Epistle upon the 3rd Sunday in Lent.

BE ye therefore followers of God, as most dear children:

2. And walk in love, as Christ also loved us, and delivered himself for us an oblation and host to God in an odor of sweetness.

John 13:34

3. But fornications and all uncleanness, or avarice, let it not so much as be named

Col. 3:5

among you, as it becometh saints:

4. Or filthiness, or foolish talk, or scurrility, being to no purpose: but rather giving of thanks.

5. For understanding know you this, that no fornicator, or unclean, or covetous person (which is ^vthe service of Idols) hath inheritance in the kingdom of Christ and of God.

6. Let no man seduce you with vain words. For, these things cometh the anger of God upon the children of diffidence.

7. Become not therefore partakers with them.

8. For you were sometime darkness, but now light in our Lord. Walk as children of the light,

9. (for the fruit of the light is in all goodness, and justice, and verity)

10. Proving what is well pleasing to God:

11. And communicate not with the unfruitful works of darkness, but rather reprove them.

12. For the things that are done of them in secret, at is shame even to speak.

13. But all things that are reprov'd, are manifested by the light. for all that is manifested, is light.

Es. 9:60 14. For the which cause he saith: ***Rise thou that sleepest, and arise from the dead: and Christ will illuminate thee.***

Col. 4:5 15. See therefore, brethren, how you walk warily, not as unwise, but *as wise:

16. Redeeming the time, because the days are evil.

Ro. 12:2 17. Therefore become not unwise, but *understanding what is the will of God.

18. And be not drunk with wine wherein is riotousness, but be filled with the Spirit,

19. Speaking to yourselves in psalms and hymns, and spiritual canticles, chanting and singing in your hearts to our Lord:

20. Giving thanks always for all things, in the name our Lord JESUS Christ to God and the Father.

21. Subject one to another in the fear of Christ.

Col. 3:18 22. Let *women be subject to their husbands, as to our Lord:

Tit. 2:5 23. Because *the man is the head of the woman: as Christ is the head of the ^vCHURCH. Himself, the Saviour of his body.

1 Pet. 3:1 24. But as the CHURCH is subject to Christ, so also the women to their husbands in all things.

Gen. 3:16 25. Husbands, love your wives, as Christ also loved the CHURCH, and delivered himself for it:

1 Cor. 11:3 26. That he might sanctify it, cleansing it by the laver of water in the word,
27. That he might present to himself a glorious CHURCH, not having spot, or wrinkle, or any such thing, but that it may be holy and unspotted.

28. So also men ought to love their wives as their own bodies. He that loveth his wife, loveth himself.

29. For no man ever hated his own flesh: but he nourisheth and cherisheth it, as also Christ the CHURCH:

30. Because we be the members of his body, of his flesh and of his bones.

Gen. 2:24 31. ***For this cause shall man leave his father and mother: and shall cleave to his wife, and they shall be two in one flesh.***

Matt. 19:5 32. This is a great sacrament. but I speak in Christ and in his CHURCH.

33. Nevertheless you also every one, let each love his wife as himself: and let the wife fear her husband.

^vSee the heretical corruption of this place in the Annotation Col. 3:5

The Epistle upon the 20th Sunday after Pentecost.

The Epistle in a Votive Mass for Marriage.

^vIt is much to be noted that in the first English Bibles there is not once the name of CHURCH in all the Bible, but instead thereof, *Congregation*, which is so notorious a corruption, that themselves in the later bibles correct it for shame, but yet suffer the other to be read and used still. See the Bible printed in the year 1562.

ANNOTATIONS

Chapter 5

23. *Saviour of his body.*] None hath salvation or benefit by Christ, that is not of his body the Church. And what Church that is, St. Augustine expresseth in these words. *The Catholic Church only is the body of Christ, whereof he is head. Out of the body the Holy Ghost quickeneth no man.* And a little

No salvation out of the Catholic CHURCH.

after, *He that will have the Spirit, let him beware he remain not out of the CHURCH, let him beware he enter not into it feignedly.*

The CHURCH never erreth.

24. *Subject to Christ.*] The CHURCH is always subject to Christ, that is, not only under him, but ever obedient to his words and commandments. Which is an evident and invincible demonstration that she never rebelleth against Christ, never falleth from him by error, idolatry, or false worship, as the Heretics now, and the Donatists of old did teach.

Christ's love toward his Church.

25. *Loved the Church.*] Lo Christ's singular love of the CHURCH, for which only and the members thereof he effectual suffered his Passion, and for whose continual cleansing and purifying in this life, he instituted holy Baptism and other Sacraments: that at length in the next life it may become without all spot, wrinkle, or blemish. For, in this world by reason of the manifold infirmities of diverse her members, she cannot be wholly without sin, but must say always, *Dimitte nobis debita nostra, Forgive us our debts.* August. li. 2. Retract. c. 18.

The Church triumphant without spot or wrinkle.

The manifold dignity of the Church.

29. *As Christ the Church.*] It is an unspeakable dignity of the CHURCH, which the Apostle expresseth often elsewhere, but specially in this whole passage, to be that creature only for which Christ effectual suffered, to be washed and enbrued⁵² with water and blood issuing out of his holy side, to be nourished with his own body (for so doth St. Irenaeus expound li. 5 in principio) to be his members, * to be so joined unto him as the body and members of the same flesh, bone and substance to the head, to be loved and cherished of him as wife of husband. Yea to be his wife and most dear spouse, taken and formed (as St. Augustine often saith) out of his own side upon the Cross, as Eve our first father Adam's spouse was made of his rib. *In Psal. 126 & in Psal. 127 & tract. 9 in Ioan. & tract 120.* In respect of which great dignity and excellency, the same holy Father affirmeth the CHURCH to be the principal creature, and therefore named in the Creed next after the Holy Ghost. And he proveth against the Macedonians, the Holy Ghost to be God, because he is named before the Church in the confession of our faith. Of which incomparable excellency of the Church, so beloved of Christ and so inseparably joined in marriage with him, if the Heretics of our time had any sense or consideration, they would neither think their contemptible company or congregation to be the glorious spouse of our Lord, nor teach that the Church may err, that is to say, may be divorced from her spouse for Idolatry, superstition, Heresy, or other abominations: Whereupon one of these absurdities would ensue, that either Christ may sometimes be without a Church and spouse in earth (as he was all the while there were no Calvinists, if their Church be the spouse of Christ) or else if the Catholic Church always is, and that it teacheth truth always, and to honor God truly and sincerely always: whatsoever the adulterous generation of Heretics think or blaspheme.

The Church is the principal creature.

The Church can not err.

Absurdities that follow, if the Church may err.

* *Aug. li. 8 de Symb. de Catech. c. 9.*

32. This is a great Sacrament.] Marriage a great Sacrament of Christ and his Church prefigured in the first parents. *Adam* (saith St. Augustine tract. 15 in Io.) *who was a form or figure of him that was to come yea rather God in him, gave us a great token of a Sacrament. For both he deserved sleeping to take a wife, and of his rib his wife was made unto him: because of Christ sleeping on the Cross the Church was to be made out of his side.* In another place he maketh Matrimony a Sacrament of Christ and his Church: in that, that as the married man must forsake father and mother and cleave unto his wife, so Christ as it were left his father, exinaniting⁵³ himself by his incarnation, and left the Synagogue his mother, and joined himself to the Church. *Li. 12 c. 8. cont. Faustum.* In diverse other places he maketh it also a Sacrament, specially in that it is an inseparable bond betwixt two, and that can never be dissolved but by death: signifying Christ's perpetual and indissoluble conjunction with the Church his one only 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 another place, The good of Marriage (saith he) among the people of God is in the holiness of a Sacrament. *De bono coniugali. c. 14.*

MATRIMONY a Sacrament.

The grace given by this Sacrament..

The Protestants fleshly estimation of marriage.

Who would have thought such mysteries and Sacraments to be in Marriage, that the joining of man and wife together should represent so great a mystery, if the Apostle himself, and after him this holy Father and others, had not noted it? Or who can marvel that the holy Church taketh this to be a Sacrament, and to give grace of sanctification to the parties married, that they may live together in mutual fidelity, bring up their children in faith and fear of God, and possess their vessel (as the Apostle speaketh) in sanctification and honor, and not in passion of lust and ignominy, as the Heathen do which know not God, and as our brutish new Masters seem to do that commend marriage above all things so far as it feedeth their concupiscences, but for grace, Sacrament, mystery, or sanctification thereby, they care no more than the Heathen or brute beasts do? And thus we gather that matrimony is a Sacrament, and not of the Greek word *Mystery* only, as Calvin falsely saith, nor of the Latin word *Sacrament*, both which we know have of their nature a more general signification, and that in the Scriptures also: but whereas these names are here given to Matrimony by the Apostle, and are not given in the Scriptures to Baptism and the Eucharist, let them tell us why they also apply these words from their general

1 Thess. 4.

μυστηριον
Sacramentum.

⁵²enbrue: to stain, soak or saturate

⁵³exinaniting: to abase, humble, or empty of dignity and power, particularly of Christ.

signification to signify specially and peculiarly those two Sacraments never so named expressly in Scripture, and do not likewise follow the Catholic Church in calling matrimony by the same name, which is here so called of the Apostle, specially whereas the signification in it, is as great as in any other of the Sacraments, and rather given.

CHAPTER 6

Likewise children and parents he exhorteth, 5. item servants and masters. 10. Then, that all take courage in the might of God, but so, that withal they arm themselves (considering what mighty enemies they have) with all pieces of spiritual armor, 18. praying always fervently, and for him also.

Col. 3:20
Ex. 20:22
Deut. 5:16

CHILDREN, obey your parents in our Lord, for this is just.

2. *Honour thy father and thy mother* (which is the first commandment in the promise,)

3. *That it may be well with thee, and thou mayest be long lived upon the earth.*

4. And you fathers, provoke not your children to anger: but bring them up in the discipline and correction of our Lord.

Col. 3:22
Tit. 2:9
1 Pet. 2:8

5. *Servants, be obedient to your lords according to the flesh, with fear and trembling, in the simplicity of your heart, as to Christ:

6. Not serving to the eye, as it were pleasing to men, but as the servants of Christ, doing the will of God from the heart,

7. With a good will serving, as to our Lord and not to men.

8. Knowing that every one what good soever he shall do, that shall he ^creceive of our Lord, whether he be bond, or free.

^cGod leaveth no good work unrewarded.

^b ανιεντες
Deut. 10:17

9. And you masters, do the same things to them, ^bremitting threatenings: knowing that both their Lord and yours, is in heaven: and *acceptation of persons is not with him.

10. Hence forth brethren, be strengthened in our Lord, and in the might of his power.

The Epistle upon the 21st Sunday after Pentecost.

^c πανοπλιαν
Eph. 2:2

11. Put you on the ^carmor of God, that you may stand against the deceits of the Devil.

12. For our wrestling is not against flesh and blood: but against Princes and Potestates, against the *rectors of the world of this darkness, against the spirituals of wickedness in the celestials.

13. Therefore take the armor of God, that you may resist in the evil day, and stand in all things perfect.

14. Stand therefore having your loins girded in truth, and ^vclothed with the breast plate of justice,

^vIf man could not be truly just or have justice in himself, how could he be clothed with justice.

15. And having your feet shod to the preparation of the Gospel of peace:

16. In all things taking the shield of faith, wherewith you may extinguish all the fiery darts of the most wicked one.

Es. 59:17
1 Thess. 5:8

17. And take unto you the *helmet of salvation: and the sword of the spirit (which is the word of God)

18. In all prayer and supplication praying at all time in spirit: and in the same watching in all instance and supplication for all the saints:

19. And for me, that speech may be given me in the opening of my mouth with confidence, to make known the mystery of the Gospel,

20. For the which I am a legate in this chain, so that in it I may be bold according as I ought, to speak.

^vSt. Augustine noteth in sundry places upon this same text, that faith without charity serveth not to salvation. *li. 50 ho. 7.*

21. And that you also may know the things about me, what I do: Tychicus my dearest brother and faithful minister in our Lord, will make you understand all things:

22. Whom I have sent to you for this same purpose, that you may know the things about us, and he may comfort you hearts.

23. Peace to the brethren and ^vcharity with faith from God the Father, and our Lord JESUS Christ. Grace with all that love our Lord JESUS Christ in incorruption. Amen.

The Argument of the Epistle of St. Paul to the Philippians

How St. Paul was called by a vision into Macedonia, we read Acts 16 and how he came to Philippi being the first city thereof, and his preaching, miracles, and suffering there. And again Acts 19. *Paul purposed in the Spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying: After I have been there I must see Rome also.* Which purpose he executed, Acts 20, taking his leave at Ephesus. And being afterward come into Achaia, *he had counsel to return through Macedonia,* and so at length from Philippi he began his navigation toward Jerusalem, and from Jerusalem being carried prisoner to Rome (Acts 28) he wrote from thence this Epistle to the Philippians: or rather in his second apprehension, about 10 years after the first.

Eph. 3. In it he confirmeth them (as he did the Ephesians also about the same time) against the temptation that they might have in hearing that he were executed. Therefore he first saith: *And I will have you know brethren, that the things about me, are come to the more furtherance of the Gospel: so that my bands were made manifest in Christ in all the Court etc.* Secondly he signifieth that his desire is, *to be dissolved and to be with Christ.* but yet (lest they should be discomforted) that he hopeth *to come again* to them. Whereof notwithstanding, that he hath yet no certainty, he signifieth in saying: *I hope to send Timothy unto you, immediately as I shall see the things that concern me.* Thirdly therefore he prepareth them against the worst, saying: *I hope to come again to you: but and if I be immolated, upon the sacrifice and service of your faith, I rejoyce and congratulate with you all, and the selfsame thing do you also rejoyce and congratulate with me.*

Phil. 1:12, 23, 26. Moreover he partly warneth them (as he had done before) of those Judaical False Apostles who preached circumcision and Moses law to the Christian Gentiles: partly he exhorteth them to suffer persecution, to live well, and specially to humble themselves one to another, rather than by any pride to break the peace and unity of the Church.

Phil. 4

THE EPISTLE OF PAUL TO THE PHILIPPIANS

CHAPTER 1

Having signified that he useth to thank God for their virtue, 9. and also to pray for their increase: 12. he certifieth them (for their confirmation and comfort) what good was come through his trouble at Rome, 24. and that he doubteth not (though he rather desire martyrdom) but to come again unto them, 27. exhorting them to live as they ought to do, 28. and namely not to shrink for persecution.

PAUL and Timothy the servants of JESUS Christ: to all the saints in Christ JESUS that are at Philippi, with the Bishops and Deacons.

2. Grace to you and peace from God our father, and our Lord JESUS Christ.

3. I give thanks to my God in all memory of you

4. (Alway in all my prayers for all you, with joy making petition)

5. For your communicating in the Gospel of Christ from the first day until now.

6. Trusting this same thing, that he which hath begun in you a good work, will perfect it unto the day of Christ JESUS.

7. As it is reason for me, this to think for all you, for that I have you in heart, and in my bands, and in the defense, and in the confirmation of the Gospel, all you to be partakers of my joy.

8. For God is my witness, how I covet you all in the bowels of JESUS Christ.

9. And this I pray, that your charity may more and more abound in knowledge and in all understanding:

10. That you may approve the better things, that you may be sincere and without offense unto the day of Christ,

11. Replenished with the fruit of justice by JESUS Christ, unto the glory and praise of God.

12. And I will have you know brethren, that the things about me are come to the more furtherance of the Gospel:

13. So that my bands were made manifest in Christ in all the court, and in all the rest,

14. That many of our brethren in our Lord, having confidence in my bands, were bold more abundantly without fear to speak the word of God.

15. Some indeed even for envy and contention: but some also for good will preach Christ.

16. Some of charity: knowing that I am set unto the defense of the Gospel.

17. And some of contention preach Christ not sincerely: supposing that they raise affliction to my bands.

18. But what? So that by all means, whether by occasion, or by truth, Christ be preached: in this also I rejoyce, yea and will rejoyce.

19. For I know that this shall fall out to me unto salvation by your prayer and the ministrations of the Spirit of JESUS Christ,

20. According to my expectations and hope, because in nothing shall I be confounded, but in all confidence as always, now also shall Christ be magnified in my body, whether it be by life, or by death.

21. For unto me, to live is Christ: and to die is gain.

22. And if to live in the flesh, this unto me be the fruit of the work, and what I shall choose I know not.

23. And I am straitened of the two: having desire to be dissolved and to be with Christ, a thing much more better.

24. But to abide in the flesh, 'necessary' for you.

25. And trusting this, I know that I shall abide and continue with you all, unto your furtherance and joy of the faith:

*more
necessary*

The Epistle upon the
22nd Sunday after
Pentecost.

^b ενδειξις
A manifest proof and evidence.

26. That your gratulation⁵⁴ may abound in Christ JESUS in me, by my coming again to you. Eph. 4:1

27. Only *converse ye worthy of the Gospel of Christ: that whether when I come and see you, or else be absent, I may hear of you that you stand in one Spirit, of one mind laboring together to the faith of the Gospel.

28. And in nothing be ye terrified of the adversaries, which to them is ^bcause of perdition: but to you of salvation, and this of God: ^c εχαρισθη

29. For to you ^cit is given for Christ, not only that you believe in him, but also that you suffer for him, do hear

30. Having the same combat like as you have seen in me, and now 'have heard' of me.

ANNOTATIONS

Chapter 1

Bishops and Priests always distinct functions.

1. *Bishops and deacons.*] Wyclif and other Heretics would prove by this that Priests are not here named, and for that there could not be many Bishops of this one town, that there is no difference betwixt a Bishop and a Priest, which was the old heresy of Aërius, of which matter, *in other places: for this present it is enough to know that in the Apostles time there were not observed always proper distinct names of either function, they were quickly afterward, though they were always diverse degrees and distinct functions. See *St. Chrysostom, Oecumenius, Theophylactus, and the rest of the Grecians upon this place.*

*See Annot.
Titus 1:5

CHAPTER 2

He exhorteth them most incessantly to keep the unity of the Church, and to humble themselves for that purpose one to another, 5. by the example of the marvelous humility of Christ, 9. specially seeing how marvelously he is now exalted for it. 12. Item to obedience, fear, and perseverance. 17. Insinuating (lest it should afterwards trouble them) that he may be martyred at this time. 19. Timothy he hopeth to send, whom he highly commendeth: 25. as also Epaphroditus, whom he presently sendeth.

IF therefore there by any consolation in Christ, if any solace of charity, if any society of spirit, if any bowels of commiseration:

2. Fulfill my joy, that you be of one meaning, having the same charity, of one mind, agreeing in one.

3. Nothing by contention, neither by vain glory: but in humility, *each counting other better than themselves: Ro. 11:10

4. *Every one not considering the things that are their own, but those that are other mens. 1 Cor. 10:24

5. For this think in yourselves, which also in Christ JESUS, Heb. 2:9

6. Who when he was in the form of God, thought it no robbery, himself to be equal to God,

7. But he exinanited himself, taking the form of a servant, made into the similitude of men, and in shape found as man.

8. He *humbled himself, made obedient unto death: even the death of the cross. Es. 45:14

9. For the which thing God also hath exalted him, and hath given him a name which is above all names: Ro. 14:11

10. That *in the name of JESUS every knee bow of the celestials, terrestrials, and infernals:

11. And every tongue confess that our Lord JESUS Christ is in the glory of God the Father.

12. Therefore my dearest, (as you have always obeyed) not as in the presence of me only, but much more now in my absence, with fear and trembling work your salvation.

13. For it is God that worketh in you both to will and to accomplish, according to his good will.

14. And do ye all things without murmurings and staggerings⁵⁵:

⁵⁴gratulation: feelings of joy, rejoicing and heart.

⁵⁵staggerings: hesitating, reeling, stammering, confounding, complexing.

The Epistle upon Palm Sunday.
And upon Holy Rood day, May 3.

The Epistle upon Holy Rood day, September 14. And in a Votive Mass of the Holy Cross.

15. That you may be without blame, and the simple children of God, without reprehension in the midst of a crooked and perverse generation, among whom you shine as lights in the world:

16. Containing the word of life ^vto my glory in the day of Christ, because I have not run in vain, nor in vain labored.

17. But and if I be ^vimmolated, upon the sacrifice and service of your faith, I rejoyce and congratulate with you all.

18. And the selfsame things do you also rejoyce, and congratulate with me.

19. And I hope in our Lord JESUS, to send Timothy unto you quickly, that I also may be of good comfort, when I know the things pertaining to you.

20. For I have no man so of one mind that with sincere affection is careful for you.

21. For ^vall seek the things that are their own: not the things that are JESUS Christs.

22. And know ye an experiment of him, that as a son the father, so hath he served with me in the Gospel.

23. This man therefore I hope to send unto you, immediately as I shall see the things that concern me.

24. And I trust in our Lord that myself also shall come to you quickly.

25. But I have thought it necessary to send to you Epaphroditus my brother and coadjutor and fellow soldier, but your Apostle, and minister of my necessity.

26. Because in deed he had a desire toward you all: and was pensive, for that you had heard that he was sick.

27. For indeed he was sick even to death: but God had mercy on him: and not only on him, but on me also, lest I should have sorrow upon sorrow.

28. Therefore I sent him the more speedily: that seeing him, you may rejoyce again, and I may be without sorrow.

29. Receive him therefore with all joy in our Lord: and such entreat with honor.

30. Because for the work of Christ, he came to the point of death: yielding his life, that he might fulfill that which on your part wanted toward my service.

^vSuch as have by their preaching gained any to Christ, shall joy and glory therein exceedingly at the day of our Lord.

^vPastors ought to be so zealous of the salvation of their flock that with St. Paul they should offer themselves to death for the same.

^vMany forsake their teachers when they see them in bands and prison for their faith, because most men prefer the world before Christ's glory.

ANNOTATIONS

Chapter 2

9. *For the which.*] Calvin doth so abhor the name of merit in Christian men toward their own salvation, that he wickedly and unlearnedly denieth Christ himself to have deserved or merited anything for himself: though these words (which he shamefully writeth from the proper and plain sense, to signify a sequel and not a cause of his exaltation) and diverse other in holy writ, prove that he merited for himself according to all learned mens judgment. AS Apoc. 5 *The lamb that was slain, is worthy to receive power and Divinity.* And Hebrews 2: *We see JESUS for the passion of death, crowned with glory and honor.* See St. Augustine upon these words of the Psalm, 209 *propterea exaltabit capus.*

10. *Name of Jesus.*] By the like wickedness they charge the faithful people for capping or kneeling when they hear the name of JESUS, as though they worshipped not our Lord God therein, but the syllables or letters or other material elements whereof the word written or spoken consisteth, and all this, by sophistications to draw the people from due honor and devotion toward CHRIST JESUS, which is Satan's drift by putting scruples into poor simple mens minds about his Sacraments, his Saints, his Cross, his name, his image, and such like, to abolish all true religion out of the world, and to make them plain Atheists. But the Church knoweth Satan's cogitations, and therefore by the Scriptures and reason, warranteth and teacheth all her children to do reverence when soever JESUS is named. Because Catholics do not honor these things nor count them holy, for their matter, color, sound, and syllables, but for the respect and relation they have to our Saviour, bring us to the remembrance and apprehension of Christ, by sight, hearing, or use of the same signs. Else why make we not reverence at the name of Jesus the son of Sirach, as well as of JESUS CHRIST? And it is a pitiful case to see these profane subtleties of Heretics to take place in religion, which were ridiculous in all other trade of life. When we hear our Prince or Sovereign named, we may without these scruples do obeisance, but towards Christ it must be superstitious.

12. *With fear and trembling.*] Against the vain presumption of Heretics that make men secure of their predestination and salvation, he willeth the Philippians to work their salvation with fear and trembling, according to that other Scripture, *Blessed is the man that always is fearful.* Proverbs 28:14.

Calvins blasphemy against Christ's own merits.

The Protestants will have no reverence done at the name of J E S U S

How Catholics honor the name of JESUS, and other things pertaining to him.

Vain security of salvation.

St. Augustine answereth the objection against free will.

Martyrdom.

13. Worketh in you.] Of this thus saith St. Augustine, Not because the Apostle saith, it is God that worketh in you both to will and work, must we think he taketh away our free will. For if it were so, then would he not a little before have willed them to work their own salvation with fear and trembling. For when they be commanded to work, their free will is called upon: but, with trembling and fear, is added, lest by attributing their well working to themselves, they might be proud of their good deeds as though they were of themselves. August. de gratia and Lib. arbit. c. 9.

17. *The sacrifice.*] The obedience of faith and martyrdom be so acceptable acts to God, when they be voluntarily referred to his honor, that by a metaphor they be called sacrifice and pleasant hosts to God.

CHAPTER 3

He warneth them of the false Apostles, 4. showing that himself had much more to brag of in Judaism than they: but that he maketh price of nothing but only of Christ, and of Christian justice, and of suffering with him (18. wherein yet he acknowledgeth his imperfection) 17. exhorting them to bear Christs Cross with him, and not to imitate those bellygods⁵⁶.

By allusion of words, he calleth the carnal Christian Jews that yet boasted in the circumcision of the flesh, *concisio*: and himself and the rest that circumcised their heart and senses spiritually, the true *circumcisio*. St. Chrys., Theophylact.

The Epistle for a Confessor that is not a Bishop.

¶ If St. Paul ceased not to labor still, as though he were not sure to come to the mark without continual endeavor: what security may we poor sinners have of Heretics persuasions and promises of security and salvation by only faith.

^aThe Epistle upon the 23rd Sunday after Pentecost. And for St. Clement, November 23.

^aThe Epistle upon the 23rd Sunday after Pentecost. And for St.

FROM henceforth my brethren, rejoice in our Lord. To write the same things unto you, to me surely it is not tedious, and to you it is necessary.

2. See the dogs, see the evil workers, see the ^cconcisio⁵⁷.

3. For we are the ^ccircumcision, which in spirit serve God: and we glory in Christ JESUS, and not having confidence in the flesh,

4. Albeit I also have confidence in the flesh.

5. If any other man seem to have confidence in the flesh, I more, circumcised the eight day, of the stock of Israel, of the tribe of Benjamin, an ^{*}Hebrew of Hebrews: ^{*}according to the Law, a Pharisee:

6. According to emulation, persecuting the Church of God: according to the justice that is in the Law, conversing without blame.

7. But the things that were gain to me, those have I esteemed for Christ, detriments.

8. Yea but I esteem all things to be detriment for the passing knowledge of JESUS Christ my Lord: for whom I have made all things as detriment, and do esteem them as dung, that I may gain Christ:

9. And may be found in him not having my justice which is of the Law, but that which is of the faith of Christ, which is of God justice in faith:

10. To know him, and the virtue of his resurrection, and the society of his passions, configured to his death,

11. ¶ If by any means I may come to the resurrection which is from the dead.

12. Not that now I have received, or now am perfect: but I pursue, if I may comprehend wherein I am also comprehended of Christ JESUS.

13. Brethren, I do not account that I have comprehended. Yet one thing: forgetting the things that are behind, but stretching forth myself to those that are before,

14. I pursue to the mark, ^cto the price of the supernal vocation of God in Christ JESUS.

15. Let us therefore as many as are perfect, be thus minded: and if you be any otherwise minded, this also God 'hath revealed' to you.

16. Nevertheless whereunto we are come, that we be of the same mind, let us continue in the same rule.

17. ^aBe followers ^vof me brethren: and observe them that walk so as you have our form.

18. For ^{*}many walk whom often I told you of (and now weeping also I tell you) the enemies of the cross of Christ:

19. Whose end is destruction: whose God, is the belly: and their glory in their confusion, which mind worldly things.

κατατομη ?
περιτομη

2 Cor. 11:22
Acts 23:6

^cad branium
will reveal

Ro. 16:17

⁵⁶bellygods: gluttons

⁵⁷concisio: literally mutilation. specifically a rending or schism in the Church by Judaizing Christians - a derisive term coming from a metaphor of circumcision (mutilation) applied to Judaizing Christians.

20. But our conversation is in heaven? whence also we expect the Saviour, our Lord JESUS Christ, Clement, November 23.
21. Who will reform the body of our humility, configured to the body of his glory, according to the operation whereby also he is able to subdue all things to himself.

ANNOTATIONS

Chapter 3

Magdeburg.
cent. 1 li. 2 c.
4. pag. 222

9. *My justice.*] diverse Lutherans in their translation do shamefully mangle this sentence by transposing the words, and false pointing of the parts thereof, to make it have this sense, that the Apostle would have no justice of his own, but only that justice which is in Christ. Which is a false and heretical sense of the words, and not meant by St. Paul: who calleth that a mans own justice, which he challengeth by the works of the Law or nature without the grace of Christ: and that God's justice (as St. Augustine expoundeth this place) not which is in God, or by which God is just, but that which is in man from God and by his gift. *li. 3 cont. 2 ep. Pelag.; c. 7 de Sp.; & lit. c. 9.*

The objection against inherent justice, answered.

12. *Not that now.*] No man in this life can attain the absolute perfectness either of justice or of that knowledge which shall be in heaven: but yet there is also another perfectness, such as according to this state a man may reach unto, which in respect of the perfection in glory, is small, but in respect of other lesser degrees of mans justice and knowledge in this life, may be called perfectness. And in this sense the Apostle in the next sentence calleth himself and others perfect, though in respect of the absolute perfectness in heaven, he saith here, he is not yet perfect nor hath yet attained thereunto.

Double perfection: here and in the life to come.

15. *Otherwise minded.*] When Catholic men now a days charge Heretics with their horrible divisions, dissensions, combats, contentions, and diversities among themselves, as the Catholics of all other ages did challenge their Adversaries most truly and justly for the same, (both because where the Spirit of God is not, nor any order or obedience to Superiors, there can be no peace nor unity, and specially for that it is, as St. Augustine saith (*li. de agone Christ. c. 29*) the just judgment of God that they which seek nothing else but to divide the Church of Christ, should themselves be miserably divided among themselves) therefore (I say) when men charge the Protestants with these things, they flee for their defense to this, that the old Fathers were not all of one judgment in every point of religion: that St. Cyprian stood against others, that St. Augustine and St. Jerome wrote earnestly in a certain matter one against another, that our Dominicans and Franciscans, our Thomists and Scotists be not all of one opinion in diverse matters, and therefore divisions and contentions should not be so prejudicial to the Zwinglians and Lutherans, as men make it. Thus they defend themselves: but ridiculously and against the rule of St. Paul here, acknowledging that in this imperfection of mens science in this life, every one cannot be free from all error, or think the same that another thinketh: whereupon may rise differences of understanding, opinion, and judgment, in certain hard matters which God hath not revealed or the Church determined. And therefore that such diversity is tolerable and agreeable to our human condition and the state of the way that we be in: always provided, that the controversy be such and in such things, as be not against the set known rule of faith, as he here speaketh, and such as break not mutual society, fellowship, and communion in prayer, service, Sacraments, and other offices of life and religion. For such division and differences come never but of Schism or Heresy, and such are among the Heretics, not only in respect of us Catholics, but among themselves: as they know that be acquainted with the writings of Luther against Zwinglius, or Westphalus against Calvin, or the Puritans against the Protestants, not only charging one another with Heresy, Idolatry, Superstition, and Atheism, but also condemning each others ceremonies or manner of administrations, till it come to excommunication, and banishment, yea sometimes burning one of another. Thus did not St. Cyprian, St. Augustine, St. Jerome, the Dominicans, Franciscans, Thomists, Scotists, who all agree in one rule of faith, all of one communion, all most dear one to another in the same, all (thanks to God) come to one holy Mass, and receive the same Sacraments, and obey one head throughout all the world. St. Augustine *li. 2 de bapt. c. 5.* shall make up this matter with this notable sentence: *We are men* (saith he) *and therefore to think somewhat otherwise than the thing is, is an human tentation: but by loving our own sentence too much, or by envying our betters, to proceed unto the sacrilege of dividing the mutual society and of making schism or heresy, is devilish presumption.* And a little after, *If you be any other wise minded, this God will reveal: but to them only* (saith he) *that walk in the way of peace, and that stray aside into no division or separation.* Which saying would God all our dear countrymen would mark, and come into the Church, where only, God revealeth truth.

The Heretics foolish defense of their dissensions and divisions among themselves.

The difference between the disagreeing of ancient Fathers or other Catholics, and the Heretics among themselves.

The spiteful writings of Heretics, one Sect against another.

A notable place of St. Augustine.

CHAPTER 4

He exhorteth them to perseverance: 2. and certain by name to unity, 5. 5. to modesty, 6. to preach without solicitude or careful anxiety, 8. to all that good is, 9. to such things as they see in himself, 10. that he rejoiced in their contribution, not for his own needs, but for their merit.

^vThis Clement was afterward the 4th Pope of Rome from St. Peter, as St. Jerome writeth according to the common supputation.

^bThe Epistle upon the 3rd Sunday in Advent

^cThis reflourishing is the reviving of their old liberality, which for a time had been slack and dead. St. Chrys.

He counteth it not mere alms or a free gift that the people bestoweth on their Pastors or preachers, but a certain mutual traffic as it were, and interchange: the one giving spiritual, the other rendering temporal things for the same.

THEREFORE, my dearest brethren and most desired, my joy and my crown: so stand in our Lord, my dearest.

2. 'Euchodia' I desire and Syntyche I beseech to be of one mind in our Lord. *Euodia*

3. Yea and I beseech thee my sincere companion, help those women that have labored with me in the Gospel with ^vClement, and the rest my coadjutors, whose names are in the book of life.

4. ^bRejoice in our Lord always: again I say rejoice.

5. Let your modesty be known to all men. Our Lord is nigh.

6. Be nothing careful: but ^cin every thing by prayer and supplication with thanksgiving let your petitions be known with God. ^cτη προσευχη

7. And the peace of God which passeth all understanding, keep you hearts and intelligences in Christ JESUS.

8. For the rest brethren, what things soever be true, whatsoever honest, whatsoever just, whatsoever holy, whatsoever amiable, of good fame, if there be any virtue, if any praise of discipline, these things think upon.

9. Which you have both learned, and received, and heard, and seen in me: these things do ye, and the God of peace shall be with you.

10. And I rejoiced in our Lord exceedingly, that once at the length you have ^creflourished to care for me, as you did also care: but you were occupied.

11. I speak not as it were for penury. for I have learned, to be content with the things that I have.

12. I know both to be brought low, I know also to abound: (everywhere, and in all things I am instructed) both to be full, and to be hungry, both to abound and to suffer penury.

13. I can all things in him that strengtheneth me.

14. Nevertheless you have done well, communicating to my tribulation.

15. And you also know O Philippians, that in the beginning of the Gospel, when I departed from Macedonia, no church communicated unto me in the account of gift and receipt, but you only:

16. For unto Thessalonica also, once and twice you sent to my use.

17. Not that I seek the gift, but I seek the fruit abounding in your account.

18. But I have all things, and abound: I was filled after I received of Ephroditus the things that you sent, and odor of sweetness, and acceptable host, pleasing God.

19. And my God supply all your ^clack according to his riches in glory, in Christ JESUS. ^cχρειων

20. And to God and our father be glory world without end. Amen.

21. Salute ye every saint in Christ JESUS.

22. The brethren that are with me, salute you. All the saints salute you: but especially they that are of Caesars house.

23. The grace of our Lord JESUS Christ be with your spirit. Amen.

ANNOTATIONS

Chapter 4

The reward of preachers.

1. *My joy.*] He calleth them his joy and crown, for that he expected the crown of everlasting life as a reward of his labors towards them. Whereby we may learn also, that besides the essential glory which shall be in the vision and fruition of God, there is other manifold felicity incident in respect of creatures.

Suspicious translation.

3. *Sincere companion.*] The English Bibles with one consent interpret the Greek words, *faithful yokefellow*, perhaps to signify (as some would have it) that the Apostle here speaketh to his wife: but they must understand that their Masters Calvin and Beza mislike that exposition, and * all the

*St. Chrys.,
Theodore,
Oecnum.,
Theophylactae.*

Greek Fathers almost much more reject it, and it is against St. Paul's own words speaking to the unmarried. That it is good for them to remain so, even as himself did. *1 Cor: 7:8*. Whereby it is evident he had no wife, and therefore meaneth here some other his coadjutors and fellow laborers in the Gospel.

St. Paul had no wife.

18. *Acceptable*.] How acceptable alms are before God, we see here: namely when it is given for religion to devout persons for a recompense of spiritual benefits. For so it putteth on the condition of an oblation or sacrifice offered to God, and is most acceptable in his sight.

Alms given religiously.

The Argument of the Epistle of St. 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, *Col. 4:7*. And in it he maketh like mention of his bands and sufferings *1:24* and *4:3,18*. And therefore no doubt it was written at Rome at the same time, to wit, in his last apprehension, yet before he knew of his martyrdom.

This difference there is: that he had himself preached to the Ephesians, but with the Colossians he had never been, as he signifieth *2:1*. Therefore although in matters of exhortation he be here briefer than to the Ephesians, yet in matters of doctrine he is longer. And generally he assureth them, that to be the truth, which their Apostle Epaphras had taught them, but namely he giveth them warning both of the Judaical False Apostles, who fought to corrupt them with some ceremonies of Moses Law: and also of the Platonic Philosophers: who rejected Christ; (who is indeed the head of the Church and Mediator to bring us to God) and instead of him, brought in certain Angels as more excellent than he, whom they termed, *Minores di*) teaching the people to sacrifice unto them (calling that, humility) that they might bring them to the great God. With which falsehood the heresy of Simon Magus a long time deceived many, as we read in *Epiph. haer. 21*.

Against such therefore St. Paul telleth the Colossians, that Christ is the Creator of all the Angels, God in person, the head of the Church, the principal in all respects: that he as the Redeemer, Mediator, and pacifier between God and men, and therefore by him we must go to God, so that whether we pray ourselves, or desire any other in earth or in heaven to pray for us, all must be done (as the Catholic in every Collect doth) *Per Christum dominum nostrum*, that is, *through Christ our Lord*. Or, *per Do. nostrum Jesum Christum filium tuum, qui tecum viuit et regnat, etc.* Whereby the Church professeth continually against such seduction, both the Mediatorship, and the Godhead of Christ.

THE EPISTLE OF PAUL TO THE COLOSSIANS

CHAPTER 1

Saying, that he thanketh God for their excellent faith and charity, and continually prayeth for their increase, he doeth withal give witness to the preaching of their Apostle Epaphras, and exalteth the grace of God in bringing them to Christ, who is chief above all, and peacemaker by his blood. This is the Gospel not of Epaphras alone, but of the universal Church, and of Paul himself who also suffereth for it.

¶He showeth that the Church and Christ's Gospel should daily grow and be spread at length through the whole world. Which cannot stand with the Heretics opinion of the decay thereof so quickly after Christ's time, nor agree by any means to their obscure Conventicles. See St. Augustine ep. 80 *in fine.*

¶So St. Ambrose and the Greek Doctors, or thus: *worthily, pleasing God etc.*

¶Many things requisite, and diverse things acceptable to God beside faith.

¶We are not only by acceptance or imputation partakers of Christ's benefits, but are by his grace made worthy thereof, and deserve our salvation condignly.

¶worthy of God
ἐξιῶσ κυρίου

PAUL an Apostle of JESUS Christ by the will of God, and brother Timothy:

2. To them that are at Colossa saints and faithful brethren in Christ JESUS.

3. Grace to you and peace from God our Father and our Lord JESUS Christ.

We give thanks to God and the Father of our Lord JESUS Christ always for you, praying:

4. Hearing your faith in Christ JESUS, and the love which you have toward all the saints,

5. For the hope that is laid up for you in heaven, which you have heard in the word of the truth of the Gospel,

6. That is come to you, as also ¶in the whole world it is, and sanctifieth, and groweth, even as in you, since that day that you heard and knew the grace of God in truth,

7. As you learned of Epaphras our dearest fellow servant, who is a faithful minister of JESUS Christ for you.

8. Who also hath manifested to us your love in spirit.

9. Therefore ^bwe also from the day that we heard it, cease not praying for you and desiring, that you may be filled with the knowledge of his will, in all wisdom, and spiritual understanding:

10. That you may walk ^cworthy of God, in all things pleasing: Fructifying in ^call good work, and increasing in the knowledge of God: αζιῶζ κυριῶ
υ

11. In all power strengthened according to the might of his glory, in all patience and longamity with joy

12. Giving thanks to God and the Father, who hath made us ^vworthy unto the part of the lot of the saints in the light:

13. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of the son of his love,

14. In whom we have redemption, the remission of sins:

15. Who is the ^{*}image of the invisible God, the first born of all creature: Heb. 1:3

16. Because ^{*}in him were created all things in heaven, and in earth, visible, and invisible, whether Thrones, or Dominations, or Principalities, or Potestates: John 1:3

17. All by him were created: and he is before all, and all consist in him.

18. And he is the head of the body, the CHURCH, who is the beginning, first born of the dead: that he may be in all things holding the primacy:

19. Because in him it hath well pleased, all fullness to inhabit:

20. And by him to reconcile all things unto himself, pacifying by the blood of his cross, whether the things in earth, or the things that are in heaven.

21. And you, whereas you were sometime alienated and enemies in sense, in evil works:

22. Yet now he hath reconciled in the body of his flesh by death, to present you holy and immaculate, and blameless before him:

23. If yet ye continue in the faith, grounded and stable, and unmoveable from the hope of the Gospel which you have heard, which is preached among all creatures that are under heaven, whereof I Paul am made a minister.

24. Who now rejoice in suffering for you, and do accomplish those things that want of the passions of Christ, in my flesh for his body, which is the CHURCH:

25. Whereof I am made a minister according to the dispensation of God, which is given me toward you, that I may fulfill the word of God,

26. The mystery that hath been hidden from worlds and generations, but now is manifested to his saints,

27. To whom God would make known the riches of the glory of this sacrament in the Gentiles, which is Christ, in you the hope of glory,

28. Whom we preach, admonishing every man, and teaching every man in all wisdom, that we may present every man perfect in Christ JESUS.

29. Wherein also I labor striving according to his operation which he worketh in me in power.

ANNOTATIONS

Chapter 1

24. *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, fullness, or compliment *Ephes. 1:* so the passions of the head and the afflictions of the body and members make one complete mass of passions. With such difference for all that, between the one sort and the other, as the preeminence of the head (and specially such a head) above the body, requireth and giveth. And not only those passions which he suffered in himself, which were fully ended in his death, and were in themselves fully sufficient for the redemption of the world and remission of sins, but all those which his body and members suffer, are his also. And of him they receive the condition, quality, and force to be meritorious and satisfactory. For though there be no insufficiency in the actions or passions of Christ the head, yet his wisdom will, and justice requireth and ordaineth, *that his body and members should be fellows of his passions, as they look to be fellows of his glory: that so suffering with him and by his example, they may apply to themselves and others the general medicine of Christ's merits and satisfactions, as it is effectually also applied to us by Sacraments, sacrifice, and other ways also: the one sort being no more injurious to Christ's death than the other, notwithstanding the vain clamors of the Protestants, that would under pretense of Christ's Passion, take away the value of all good deeds. Hereupon it is plain now, that this accomplishment of the wants of Christ's Passions, which the Apostle and other Saints make up in their flesh, is not meant but of the penal and satisfactory works of Christ in his members, every good man adding continually (and specially Martyrs) somewhat 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: and therefore these also through the communion of Saints and the society that is not only between the head and the body, but also between one member and another, are not only satisfactory and many ways profitable for the sufferers themselves, but also for other their fellow members in Christ. For though one member cannot merit for another properly, yet may one bear the burden and discharge the debt of another, both by the law of God and nature, and it was a ridiculous Heresy of Wyclif to deny the same. Yea (as we see here) the passions of Saints are always suffered for the common good of the whole body, and sometimes withal by the sufferers special intention they are applicable to special persons one or many: as here the Apostle joyeth in his passions for the Colossians, in another place his afflictions be for the salvation of the Corinthians, sometimes he wisheth to be *Anathema*, that is according to Origen's exposition (*in li. nu. ho. 10 & 14*) a sacrifice for the Jews, and he often speaketh of his death as of a libation, host, or offering, as the Fathers do of all Martyrs passions. All which dedicated and sanctified in Christ's blood and sacrifice, make the plenitude of his Passion, and have a forcible cry, intercession, and satisfaction for the Church and the particular necessities thereof. In which, as some do abound in good works and satisfactions (as St. Paul, who reckoneth up his afflictions and glorieth in them *2 Cor. 11:* and Job, who avoucheth that his penalties far surmounted his sins: and our Lady much more, who never sinned, and yet suffered so great dolours) so othersome do want, and are to be helped by the abundancy of their fellow members.

Which intercourse 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 whereof is treated before out of St. Cyprian (See the Annotations *2 Cor. 2:10*) and of all indulgences or pardons, which the church daily dispenseth with great justice and mercy, by their hands in whom Christ hath put the word of our reconciliation, to whom he hath committed the keys to keep and use, his sheep to feed, his mysteries and all his goods to dispense, his power to bind and loose, his commission to remit and retain, and the stewardship of his family to give everyone their meat and sustenance in due season.

There is no want in Christ's passions which he suffered in himself 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 Christ's merits are applied to us, without any injury to his death.

The works of one may satisfy for another.

The ground of Indulgences or pardons.

*Ro. 8:17
*Leo ser. 19, de
passion.*

2 Cor. 1:6
Ro. 9:3
Phil. 2.
2 Tim. 4.

Job. 6.

^vHeretics do most commonly deceive the people with eloquence namely such as have it by the gift of nature, as the Heretics of all ages had. And lightly all seditious person, which draw the vulgar sort to sedition by the allurements of their tongue. Nothing (saith St. Jerome ep. 2. ad Napolitan. is so easy as with volubility of tongue to deceive the unlearned multitude, which whatsoever it understandeth not, doth the more admire and wonder at the same.

The Apostle here calleth it, *πιθανολογια* persuasive speech.

^bThat is, willful or selfwilled in voluntary religion. For that is, *θελων εν θρησκεια* w herefrom cometh the word following *εδειγματισεν*, *Superstition* v. 23. See *annot. v. 21*

^c*δογματιζεσθε* That is, taking subministration of spiritual life and nourishment by grace from Christ the head.

CHAPTER 2

He is careful for them, though he were never with them: that they rest in the wonderful wisdom which is in Christian religion, and be not carried away either with Philosophy, to leave Christ and to sacrifice to Angels: or with Judaism, to receive any ceremonies of Moses' law.

FOR I will have you know brethren, what manner of care I have for you and for them that are at Laodicea, and whosoever have not seen my face in the flesh:

2. That their hearts may be comforted, instructed in charity, and unto all the riches of the fullness of understanding, unto the knowledge of the mystery of God the Father of Christ JESUS.
3. In whom be all the treasures of wisdom and knowledge hid.
4. But this I say ^vthat no man deceive you in loftiness of words.
5. For although I be absent in body, yet in spirit I am with you: rejoicing, and seeing your order, and the constancy of that your faith which is in Christ.
6. Therefore as you have received JESUS Christ our Lord, walk in him,
7. Rooted and built in him, and confirmed in the faith, as also you have learned, abounding *in it* 'in him' in thanksgiving.
8. Beware lest any man deceive you by philosophy, and vain fallacy: according to the tradition of men⁵⁸, according to the elements of the world, and not according to Christ.
9. For in him dwelleth all the fullness of the Godhead corporally:
10. And you are in him replenished, who is the head in all Principality and Power:
11. In whom all you are circumcised with circumcision not made by hand in spoiling of the body of the flesh, in the circumcision of Christ,
12. Buried with him in Baptism: in whom also you are risen again by the faith of the operation of God, who raised him up from the dead.
13. And you ^{*}when you were dead in the offenses and the prepuce of your flesh, did he quicken together with him: pardoning you all offenses, *Eph. 2:1*
14. Wiping out the hand writing 'of decree' that was against us, which was contrary to us. *by decrees* and the same he hath taken out of the way, fastening it to the cross:
15. And spoiling the Principalities and Potestates, ^chath led them confidently in open show, *εδειγματισεν* triumphing them in himself.
16. Let no man therefore judge you in meat or in drink, or in part of a festival day, of the New moon, or of Sabbaths:
17. Which are a shadow of things to come, but the body Christs.
18. Let no man seduce you, ^bwilling in the humility and religion of Angels, walking in the things which he hath not seen, in vain puffed up by the sense of his flesh,
19. And not holding the head, whereof the whole body by joints and bands being ^cserved and compacted, groweth to the increase of God.
20. If then you be dead with Christ, from the elements of this world: why do you ^cdecree as living in the world? *δογματιζεσθε*
21. Touch not, taste not, handle not: *ε*
22. Which are indeed having a show of wisdom in superstition and humility, and not to spare the body, not in any honor to the filling of the flesh.

ANNOTATIONS

Chapter 2

⁵⁸tradition of men: See footnotes for Matt. 15 and Mark 7.

8. *By Philosophy.*] Philosophy and all human science, so long as they be subject and obedient to Christ (as they be in the Schools of Christian Catholic men) be not forbidden, but are greatly commended and be very profitable in the Church of God. Otherwise where secular learning is made the rule of religion and commandeth faith, there it is pernicious and the cause of all heresy and infidelity. For the which St. Jerome and before him Tertullian call Philosophers, *the Patriarchs of Heresies*, and declare that all the old heresies rose only by too much admiring of profane Philosophy. *Hiero. ad Ctesiph. cont. Pelag. c. 1.; Tertul. de praescr. & cont. Hermog. & cont. Marcio. li. 5.* And so do these new sects no doubt in many things, for, other arguments have they none against the presence of Christ in the Blessed Sacrament but such as they borrow of Aristotle and his like, concerning quantity, accidents, place, position, dimensions, senses, sight, taste, and other straits of reason, to which they bring Christ's mysteries. All 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 world.* The better to resist which fallacies and traditions of Heathen men, the School learning is necessary, which keepeth Philosophy in awe, and order of faith, and useth the same to withstand the Philosophical and sophistical deceits of the Heretics and Heathen. So the great Philosophers St. Denys, St. Augustine, Clemens Alexandrinus, Justin, Lactantius and the rest, used the same to the great honor of God and benefit of the Church. So came St. Cyprian, St. Ambrose, St. Jerome, and the Greek Fathers, furnished with all secular learning unto the study of Divinity, whereof see St. Jerome *ep., 84 ad Magnum Oratorem.*

Philosophy and other human sciences how profitable or hurtful to the Church of God.

The Protestants abuse Philosophy against the Blessed Sacrament.

School learning.

Aug. ep. 59 ad Paulinum in solut. 7 quast.

16. *In meat.*] The Protestants willfully or ignorantly apply these kinds of forbearing meats, to the Christian fasts: but it is by the circumstance of the text plain (as St. Augustine also teacheth) that the Judaical observation and distinction of certain clean and unclean meats is forbidden to the Colossians, who were in danger to be seduced by certain Jews, under pretense of holiness to keep the Law touching meats and festivities and other like, which the Apostle showeth were only shadows of things to come: which things are come, and therefore the said shadows to cease. Where he nameth the Sabbaths and feasts of the new moon, that no man need to doubt but that he speaketh only of the Jewish days and kinds of fasts and feasts, and not of Christian holydays or fasting days at all.

Scriptures abused by the Protestants against Christian fasting and holy days.

18. *Religion of Angels.*] By the like false application of this text as of the other before, the Heretics abuse it against the invocation or honor of Angels used in the Catholic Church, where the Apostle noteth the wicked doctrine of Simon Magus and others (See St. Chrys. *ho. 7 in hunc locum.* and *Epiph. har. 21*) who taught Angels to be our mediators and not Christ, *non tenens caput, not holding the head,* as the Apostle here speaketh, and prescribed sacrifices to be offered unto them, meaning indifferently as well the ill Angels as the good. Which doctrine the said Heretic had of Plato, who taught, that spirits (which he calleth *demonas*) were to be honored as mediators next to God. Against which St. Augustine disputeth *li. 8.9. 10 deciuut,* as the condemneth also the same undue worship. *10 Confess. cap. 42.* St. Jerome (q. 10 ad Alagasiam) expoundeth this also of ill spirits or devils, whom he proveth (out of St. Steven's sermon *Acts 7*) that the Jews did worship, avouching that they serve them still, so many of them and so often as they observe the Law. Of which idolatry also to Angels Theodoret speaketh upon this place, declaring that the Jews defended their superstition towards Angels by that, that the Law was given by them deceitfully at once inducing the Colossians, both to keep the law, and to honoring of the Angels as the givers of the same. Whereby diverse of the faithful were so seduced, that they forsook Christ and his Church and service, and committed idolatry to the said Angels. Against which admonitions the Council of Laodicea Cap. 35 took order, accursing all that forsook our Saviour and committed idolatry to Angels, and contemning Christ, kept conventicles in the name of spirits and idols, of which kind of worship of Angels and Devils see Clemens Alexand. *Strom. 3.; Tertullian (li. 5 cont. Marcion)* expoundeth this place of the false teachers that feigned themselves to have revelation of Angels, that the Law should be kept touching difference of clean and unclean meats.

St. Paul's place concerning religion of Angels, explicated: and that the Protestants wickedly abuse it against the due honor and invocation of Angels.

1 Tim. 4:1

Which is very agreeable to that * in the Epistle to Timothy, where St. Paul calleth abstaining from meats after the Jewish or heretical manner, *the doctrine of Devils:* whereof see more in the annotation upon that place. Haimo a godly ancient writer, upon this place, saith further, that some Philosophers of the Gentiles and some of the Jews also taught, that there were four Angels Presidents of the four elements of mans body, and that in feigned hypocrisy (which the Apostle here calleth humility) they pretended to worship by sacrifice the said Angels. Theophylacte expoundeth this feigned humility, of certain Heretics, that pretending the mediatorship to be a derogation to Christ's majesty, worshipped Angels as the only mediators. All which we set down with more diligence, that the Heretics may be ashamed to abuse this place against the due reverence and respect or prayers made to the holy Angels. Whom the Scriptures record so often to offer our prayers up to God, and to have been lawfully revered of the Patriarchs, never as gods, but as God's ministers and messengers. *Josue 5:14; Tobias 12:12; Gen. 4:8,16 Angelus qui eruit me.; 1 Tim. 5:21.* And that they may be prayed unto, and can help and hear us, see St. Jerome *in cap. 10 Danielis.;* St. Ambrose *in Psalm 118 ser. 1.;* St. Augustine *li. 10 de civit. Dei. c. 12;* Bede *li. 4 in Cantica c. 24.*

19. *Not holding the head.*] Because he hath much ado with such false preachers as taught the people to prefer the Angels which gave the Law, or other whatsoever, before Christ: in this Epistle and to the Ephesians, he often affirmeth Christ to be our head, yea and to be exalted far above all creatures, Angels, Potestates, Principalities, or whatsoever.

Heretical translation.

20. *Why do you.*] A marvelous impudent translation of these words in the English Bibles thus, *Why are you burdened with traditions?* Whereas the Greek hath not that signification: but to make the name of Tradition odious, here they put it of purpose, not being in the Greek: and in other places where Traditions are commended (*1 Cor. 11 and 2 Thess. 2*) and where the Greek is so most flatly (*παραδοσεις*) there they translate it, *Instructions, ordinances*, etc.

δογματιζεσθε

Scripture abused against the Church's fasts.

21. *Touch not.*] The Heretics (as before and always) very vainly allege this against the Catholic fastings: when it is most clear that the Apostle reprehendeth the foresaid false teachers that thought to make the Christians subject to the observation of the old Law, or not eating hogs, conies, hares, flesh, and such like, nor to touch a dead corpse nor any place where a woman in her flows⁵⁹ had sit, and other infinite doctrines of touching, tasting, washing, eating, and the rest, either commanded to the old people by God, or (as many things were) voluntarily taken up by themselves, sometimes clean against God's ordinance, and often frivolous and superstitious. Which sort as Christ in the Gospel, so here St. Paul calleth the precepts and doctrines of men, and superstition, and (as the Greek word signifieth) *voluntary worship, that is invented by Heretics of their own head without the warrant of Christ in the Scriptures, or the Holy Ghost in the Church, or any lawful authority of such whom Christ commandeth us to obey. Against such Sect Masters therefore as would have yoked the faithful again with the Jewish or Heretical fasts of Simon Magus and the like, St. Paul speaketh, and not of the Church's fasts or doctrines.

The hypocritical abstinence of old Heretics, maketh nothing against true and sincere fasting but commendeth it.

* εθελοθησκεια

21. *Having a show.*] Again the Heretics of our time object, that these foresaid false teachers pretended holiness, wisdom, and chastisement of their bodies (for so St. Paul saith) by forbidding certain meats according to the Jews observation, even as the Catholics do. It is true they did so, and so do most vices imitate virtues. For if chastising of mens bodies and repressing their concupiscences and lusts were not godly, and if abstinence from some meats were not laudably and profitably used in the Church for the same purpose, no Heretics (to induce the abolished observations and differences of meats of the Jews, or the condemnation of certain meats and creatures as abominable according to others) would have falsely pretended the chastisement of their flesh, or made other show of wisdom and piety, to found their unlawful Heretical or Judaical superstition concerning the same. The Catholic Church and her children, by the example of Christ, St. John Baptist, the Apostles and other blessed men, do that lawfully, godly, religiously and sincerely in deed to the end aforesaid, which these false Apostles only pretended to do. So *St. Paul did chastise his body indeed, by watching, fasting, and many afflictions, and that was lawful and was true wisdom and piety indeed. The foresaid Heretics not so, but to induce the Colossians to Judaism and other abominable errors, did but pretend these things in hypocrisy.

1 Cor. 9:27
2 Cor. 11:27

CHAPTER 3

He exhorteth to mortify and put off all corrupt manners of the old man, and to put on such virtues as are for the new man. 18. in particular also, wives and husbands, children and parents, servants and masters, each sort to do their duties.

The Epistle Easter eve.

THEREFORE if you be risen with Christ, seek the things that are above: where Christ is sitting on the right hand of God.

2. Mind the things that are above, not the things that are upon the earth.
3. For you are dead: and your life is hid with Christ in God.
4. When Christ shall appear, your life: then you also shall appear with him in glory.
5. *Mortify therefore your members that are upon the earth, fornication, uncleanness, lust, evil concupiscence, and avarice, which is ^cthe service of Idols.
6. For which things the wrath of God cometh upon the children of incredulity.
7. In which you also walked sometime, when you lived in them.
8. But now lay you also all away: anger, indignation, malice, blasphemy, filthy talk out of your mouth.
9. Lie not one to another: *spoiling yourselves of the old man with his acts,

Eph. 5:3
^c ειδωλατρεια

Eph. 4:22
Gen. 1:26

⁵⁹flows: menstruation.

	10. And doing on the new, him that is renewed unto knowledge, *according to the image of him that created them.	
	11. Where there is not, Gentile and Jew, circumcision and prepuce, Barbarous and Scythian. bond and free: but all, and in all Christ.	
Eph. 4:32	12. Put ye on therefore as the elect of God, holy, and beloved, the *bowels of mercy, benignity, humility, modesty, patience,	The Epistle upon the 5th Sunday after the Epiphany.
	13. Supporting one another: and pardoning one another, if any have a quarrel against any man. as also our Lord hath pardoned us: so you also.	
	14. But above all these things have charity, which is the band of perfection:	
° βραβευετω triumph and have the victory.	15. And let the peace of Christ °exult in your hearts, wherein also you are called in one body: and be thankful.	
	16. Let the word of Christ dwell in you abundantly, in all wisdom: teaching and admonishing your own selves, with psalms, hymns, and spiritual canticles, in grace singing in your hearts to God.	
	17. All whatsoever you do in word or in work, all things in the name of our Lord JESUS Christ, giving thanks to God and the Father by him.	
Eph. 5:21	18. *Women be subject to your husbands, as it behoveth in our Lord.	
1 Pet. 3:7	19. *Men, love your wives: and be not bitter toward them.	
Eph. 6:1	20. *Children obey your parents in all things for that is well pleasing to our Lord.	
	21. Fathers, provoke not your children to indignation: that they become not discouraged.	
Eph. 6:5	22. *Servants, obey in all things, your masters according to the flesh, not serving to the eye, as pleasing men, but in simplicity of heart, fearing God.	
Tit. 2:9	23. Whatsoever you do, work it from the heart as to our Lord, and not to men:	
1 Pet. 2:18	24. Knowing that you shall receive of our Lord the °retribution of inheritance. Serve our Lord Christ.	°Retribution or reward for good works:
	25. For he that doeth injury, shall receive that which he hath done unjustly: and *there is not acceptance of persons with God.	ανταποδοσεας which signifieth rendering one for another.

ANNOTATIONS

Chapter 3

5. *Avarice, which is the service of idols.*] Here is a marvelous impudent and foolish corruption in the vulgar English Bible printed in the year 1577 and (as it seemeth) most authorized. Where for their error against the Images of Christ and his Saints, and to make image and idol all one: the translator, for that which the Apostle saith in Greek, *Covetousness is idolatry*, maketh him to say in English, *Covetousness is worshipping of images*: as also *Eph. 5:4* he translateth thus, *The covetous person is a worshipper of images*: for that which the Apostle saith, *The covetous man is an idolator*, meaning spiritual idolatry, because he maketh money his God. In which sense to call this spiritual idolatry, worshipping of images, is too ridiculous, and must needs proceed of blind heresy.

Heretical and foolish translation.

9. *Doing on the new.*] By this and the whole discourse of this chapter containing an exhortation to good life, and to put on the habit of the new man with all virtues: we may see, our justice in Christ to be a very quality and form inherent in our soul, adorning the same, and not an imputation only of Christ's righteousness, or a hiding only of our sins and wickedness, which the Heretics falsely affirm, to remain in us after baptism and always during life. See St. Augustine *de pec. mer. & remis. li. 2 c. 7 & cont. Julian li. 6 c. 7.*

Justice an inherent quality in us.

CHAPTER 4

He exhorteth to instance in prayer, 5. and to wisdom in behavior. 7. He sendeth Tychicus. 10. He doeth commendations, 15. and enjoineth to be done.

	Y OU Masters, that which is just and equal, do to your servants: knowing that you also have a Master in heaven.	
Luke 18:1	2. *Be instant in prayer: watching in it in thanksgiving,	
Eph. 6:18	3. *Praying withal °for us also, that God may open unto us the door of speech to speak the mystery of Christ (for the which also I am bound)	
2 Thess. 3:1		

°St. Paul ever much desireth the prayers of the faithful: whereby we learn the great efficacy of them.

He did not only pray, but took other great pains to procure God's grace for the Colossians: perhaps by watching, fasting, and doing other penance of body: that God would not suffer them to fall from their received faith to the sect of Simon Magus or the Judaizing Christians.

4. That I may manifest it, so as I ought to speak.
 5. *Walk with wisdom toward them that be without: redeeming the time. Eph. 5:25
 6. Your talk always, in grace let it be seasoned with salt: that you may know how you ought to answer every man.
 7. The things that are about me, Tychicus our dearest brother, and faithful minister, and fellow servant in our Lord, will make you understand all,
 8. Whom I have sent to you for this same purpose, that he many know the things that concern you, and may comfort your hearts,
 9. With *Onesimus the most dear and faithful brother who is of you. All things that are done here, shall they do you to understand. Philemon 10.
 10. Aristarchus my fellow prisoner saluteth you, and Mark the cousin-germane of Barnabas (concerning whom you have received commandments, If he come to you, receive him)
 11. And Jesus that is called Justus: who are of the Circumcision. these only are my coadjutors in the kingdom of God: which have been a comfort to me.
 12. Epaphras saluteth you who is of you, the servant of Christ JESUS, always careful for you in prayers, that you may stand perfect and full in all the will of God.
 13. For I give him testimony that he hath much labor for you, and for them that be at Laodicea, and that are at Hierapolis.
 14. *Luke the most dear physician saluteth you: and Demas. 2 Tim. 4:10-11
 15. Salute the brethren that are at Laodicea: and Nymphas and the Church that is in his house.
 16. And when the epistle shall be read with you, make that it be read also in the Church of the Laodiceans: and that you read that which is of the Laodiceans.
 17. And say to Archippas, See the ministry which thou hast received of our Lord, that thou fulfill it.
 18. The salutation: with mine own hand, Paul's. Be mindful of my bands. Grace be with you. Amen.
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The Argument of the First Epistle of St. Paul to the Thessalonians

HOW St. Paul with Silas (or Silvanus) and Timothy according to a vision calling him out of Asia Minor into Macedonia, came to Philippi being the first city thereof, we read Acts 16. And how again from Philippi, after scourging and imprisoning there, he came to Thessalonica being the head city of that country, we read Acts 17., where after 3 weeks preaching, the Jews stirred the city against them, and pursued them also to Berea: so that Paul was conveyed from thence to Athens, where he expected the coming of Silas and Timothy from the foresaid Berea in Macedonia, but received them (as we have Acts 18) at Corinth in Achaia.

Having therefore left the Thessalonians in such persecution, and being careful to know how they did in it, he was desirous to return unto them, as he signifieth in the 2nd chapter of this Epistle verse 17. But (as he there addeth) *Satan hindered us*, therefore tarrying himself at Athens, he sendeth Timothy unto them. At whose return understanding their constancy, he is much comforted, as he declareth c. 3. So then they are all three together at the writing of this Epistle, as also we have in the title of it: *Paul and Silvanus and Timothy to the Church of the Thessalonians*. And therefore it seemeth to have been written at Corinth, not at Athens: because after the sending of Timothy to Thessalonica, they met not at Athens again, but at Corinth.

The first three chapters of it are, to confirm and comfort them against the temptations of those persecutions. The other two are of exhortation, to live according to his precepts, namely in sanctification of their bodies, and not in fornication: to love one another: to comfort one another about their friends departed, with the doctrine of the Resurrection, and with continual preparation to die: the Laity to obey, and the Clergy to be diligent in every point of their office.

THE FIRST EPISTLE OF PAUL TO THE THESSALONIANS

CHAPTER 1

He thanketh God for them, 4. and gathereth that they are elect, because his preaching as their first conversion was with divine power, and they on the other side received it with all joy, notwithstanding the great persecution that was raised against them.

PAUL and Silvanus and Timothy to the Church of the Thessalonians in God the Father, and our Lord JESUS Christ. Grace to you and peace.

The Epistle upon the 6th Sunday after the Epiphany.

¶ In this and the like places the Heretics maliciously and most falsely translate, construe, and apply all things meat of the Heathen idols, to the memories and images of Christ and hi saints, namely the English Bibles of the years 1562 and 1577. See the Annotation 1 John 5:21.

2. We give thanks to God always for all you: making a memory of you in our prayers without intermission,
3. Mindful of the work of your faith and labor, and of the charity, and of the enduring of the hope of our Lord JESUS Christ, before God and our father:
4. Knowing brethren beloved of God, your election:
5. That our Gospel hath not been to you in word only, but in power and the holy Ghost, and in much fullness, as you know what manner of men we have been among you for your sakes.
6. And you became followers of us, and of our Lord: receiving the word in much tribulation, with joy of the holy Ghost:
7. So that you were made a pattern to all that believe in Macedonia and in Achaia.
8. For from you was bruited the word of our Lord: not only in Macedonia and in Achaia, but in every place, your faith which is to Godward, is proceeded, so that it is not necessary for us to speak anything.
9. For they themselves report of us what manner of entering we had to you: and how you are turned to God ¶ from Idols, to serve the living and true God,
10. And to expect his Son from heaven (whom he raised up from the dead) JESUS, who hath delivered us from the wrath to come.

ANNOTATIONS

Chapter 1

Religious persons imitation of diverse holy men is the imitation of Christ himself.

6. *Followers of us.*] St. Paul is bold to commend them for imitation of him, yea and to join himself in that point with Christ, to be their pattern to walk after. Where without curiosity he nameth himself first, and our Lord afterward, because he was a more near and ready object than Christ, who was not nor could not be followed but through the preaching and conversation of the Apostle, who was in their sight or hearing. And this imitation of some holy man or other, hath made so many Religious men of diverse orders and rules, all tending to the better imitation of Christ our Lord. See the like words of the Apostle, *1 Cor. 11:1 and Philip. 3:17.*

CHAPTER 2

He calleth even themselves to witness, that his preaching unto them was as he said, in most commendable manner. 13. And again on the other side he then thanketh God for their manner of receiving it: that is, with all joy, notwithstanding the persecution of their own citizens.

Acts 16:12, 23.

FOR yourselves know, brethren, our entrance unto you, that it was not vain:
2. But having ^csuffered before and ^{*}been abused with contumelies (as you know) at Philippi, we had confidence in our God, to speak unto you the Gospel of God in much carefulness.

3. For our exhortation was not of error, nor of uncleanness, nor in deceit:
4. But as we were approved of God that the Gospel should be committed to us, so we speak: not as pleasing men, but God, who proveth our hearts.
5. For neither have we been at any time in the word of adulation, as you know: nor in occasion of avarice, God is witness:

6. Nor seeking glory of men, neither of you, nor of others.
7. Whereas we might have been a burden to you, as the Apostles of Christ: but we became 'children' in the midst of you, as if a nursing mother should cherish her children:
8. So having a desire to you, we would gladly deliver unto you not only the Gospel of God, but also our own souls: because you are become most dear unto us.

mild

Acts 10:34
1 Cor. 4:11
2 Thess. 3

9. For you are mindful, brethren, of ^{*}our labor and toil. day and night working, lest we should charge any of you, we preached among you the Gospel of God.
10. You are witnesses and God, how boldly and justly and without blame, we have been to you that did believe.

11. As you know in what manner we desiring and comforting you, have adjured every one of you (as a father his children) that you would walk worthy of God, who hath called you into his kingdom and glory.

12. 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 indeed) the word of God, who worketh in you that have believed.

13. For you, brethren, are become followers of the churches of God that be in Jewry, in Christ JESUS: for you also have suffered the same things of your own lineage, as they also of the Jews,

14. Who both killed our Lord JESUS, and the Prophets, and have persecuted us, and please not God, and are adversaries to all men,

15. Prohibiting us to speak to the Gentiles that they may be saved, to make up their sins always. for the wrath of God is come upon them even to the end.

^c απορ-
φανισθεντες

16. But we, brethren, ^cdeprived of you for a short time, in sight, not in heart: have hastened the more abundantly to see your face with much desire.

17. For we would have come to you, I Paul certainly, once and again: but Satan hath hindered us.

18. For what is all our hope, or joy, or crown of glory? ^vAre not you before our Lord JESUS Christ in his coming?

19. For you are our glory and joy.

^cA notable example for Catholic preachers, and passing comfortable, when in the midst of persecutions and reproaches they preach sincerely, to please God and not men.

^vIf the Apostle without injury to God, in right good sense call his scholars the Thessalonians, his hope, joy, glory: why blaspheme the Protestants the Catholic Church and her children for terming our Blessed Lady or other Saints, their hope, for the special confidence they have in their prayers?

ANNOTATIONS

Chapter 2

12. *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 learn that all Paul's preaching before he wrote to them, was the very word of God. They might also learn that whatsoever the lawful Apostles, Pastors, and Priests of God's Church preach in the unity of the same Church, is to be taken for God's own 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.

Not only the written word is the word of God.

CHAPTER 3

Because he could not come himself, as he desired, he sent Timothy. 6. At whose return now understanding that they stand still steadfast, notwithstanding all those persecutions, he rejoiceth exceedingly: 10. praying that he may see them again, 22. and for their increase in charity.

FOR the which cause forbearing no longer, it pleased us to remain at Athens, alone.
 2. And we sent Timothy our brother, and the minister of God in the Gospel of Christ, to confirm you and exhort you for your faith,
 3. That no man be moved in these tribulations, for yourselves know, that we are appointed to this.
 4. For men when we were with you, we foretold ;you that we should suffer tribulations, as also it is come to pass, and you know.
 5. Therefore I also forbearing no longer, sent to know your faith: lest perhaps he that tempteth, hath tempted you, and our labor be made vain.
 6. But now *Timothy coming unto us from you, and reporting to us your faith and charity, and that you have a good remembrance of us, always, desiring to see us, as we also you:
 7. Therefore we are comforted, brethren, in you, in all our necessity, and tribulation, by your faith,
 8. Because now we live, if you stand in our Lord.
 9. For what thanksgiving can we render to God for you, in all joy wherewith we rejoice for you before our God,
 10. Night and day more abundantly praying that we may ^vsee your face, and may accomplish those things that want of your faith.
 11. And God himself and our Father, and our Lord JESUS Christ direct our way to you.
 12. And our Lord multiply you, and make your charity abound one to another, and toward all men: as we also in you,
 13. To confirm your hearts without blame, in holiness, before God and our Father, in the coming of our Lord JESUS Christ with all his Saints. Amen.

Acts 18:5

^vThough letters or epistles in absence give great comfort and confirmation in faith, yet it is preaching in presence by which the faith of Christ and true religion is always both begun and accomplished.

CHAPTER 4

He exhorteth them to live as he taught them: and namely to abstain from all fornication, 9. to love one another, 11. to meddle only with their own matters, 12. to behave themselves well toward the infidels. 13. touching their friends departed, he comforteth them, showing that they shall meet again at the Resurrection.

The Epistle upon the 2nd Sunday in Lent.

FOR the rest therefore, brethren, we desire and beseech you in our Lord JESUS, that as you have received of us how you ought to walk, and to please God, as also you do walk, that you abound more.
 2. For you know what precepts I have given to you by our Lord JESUS.
 3. For this is the will of God, your sanctification: that you abstain from fornication,
 4. That every one may know how to possess his vessel in sanctification and honor:
 5. And not in the passion of lust, as also the Gentiles that know not God,
 6. And that no man overgo, nor circumvent his brother in business: because our Lord is revenger of all these things, as we have foretold you, and have testified.
 7. For God hath not called us into uncleanness but into sanctification.
 8. Therefore he that despiseth these things, despiseth not man but God, who also hath given his holy Spirit in us.
 9. But concerning the charity of the ^cfraternity, we have no need to write to you: for ^vyourselves have learned of God to love one another.
 10. Yea and you do it toward all the brethren in all Macedonia.
 11. But we desire you brethren, that you ^vabound more: and that you employ your endeavor to be quiet, and that you do your own business, and work with your own hands, as we have commanded you:
 12. And that you walk honestly toward them that are without: and need nothing of any mans.
 13. And we will not have you ignorant, brethren, concerning them that sleep, that you be not sorrowful, as also others that have no hope.
 14. For if we believe that JESUS died and rose again, so also God them that have slept by JESUS will bring with him.

John 13:34,
 15:17
 Heb. 13:1

^cAll Catholic Christians make one fraternity or brotherhood.

^vChristian men ought to proceed and profit continually in good works and justification. The Epistle in a Mass for the Dead upon the day of the burial or deposition.

15. For this we say to you in the word of our Lord, *that vwe which live, which are remaining in the advent of our Lord, shall not prevent them that have slept.

1 Cor. 15:23

16. For our Lord himself in commandment and in the voice of an *Archangel and in the trumpet of God will descend from heaven: and the dead that are in Christ, shall rise again first.

vHe that is in the person of those that shall be alive when our Saviour returneth to judgment.

17. Then we that live, that are left, withal shall be taken up with them in the clouds to meet Christ, into the air, and so always we shall be with our Lord.

18. Therefore comfort ye one another in these words.

ANNOTATIONS

Chapter 4

8. *Not man but God.*] He that despiseth the Church's or her lawful Pastors' precepts, offendeth no less than if he contemned God's express commandments. For they be of the Holy Ghost, and are not to be counted among the commandments of men only.

The precepts of the Church.

13. *Sleep.*] Some Heretics perversely inferred of this that the souls did sleep till the day of judgment: where it is meant of the body only.

CHAPTER 5

To talk of the time of the Resurrection is not necessary, but to prepare ourselves against that time so sudden and so terrible to the unprepared. 12. He beseecheth the laity to be obedient, 14. and the Clergy to be vigilant, with many short precepts more.

Matt. 24:44
2 Pet. 3:10
Apoc. 3:3,
16:15

AND of the times and moments, brethren, you need not that we write to you.

2. For yourselves know perfectly that the day of our Lord shall come, as *a thief in the night.

3. For when they shall say, peace and security: then shall sudden destruction come upon them, as the pains to her that is with child, and they shall not escape.

4. But you brethren are not in darkness: that the same day may as a thief overtake you.

5. For all you are children of light, and children of the day: we are not of the night nor of darkness.

6. Therefore let us not sleep as also others: but let us watch and be sober.

7. For they that sleep, sleep in the night: and they that be drunk: be drunk in the night.

Esa. 59:17
Eph. 6:17

8. But we that are of the day, are sober, *having on the breast plate of faith and of vcharity, and a helmet, the hope of salvation.

vA christian man's whole armor is not faith only, but all the three virtues here named.

9. For God hath not appointed us unto wrath, but unto the purchasing of salvation by our Lord JESUS Christ,

10. Who died for us: that whether we watch, or sleep, we may live together with him.

11. For the which cause comfort one another: and edify one another, as also you do.

12. And we beseech you brethren, that you will know them that labor among you, and that govern you in our Lord, and admonish you:

13. That you have them more abundantly in charity for their work. have peace with them.

Pro. 17:13
Ro. 12.
1 Pet. 3:9
Luke 18:1

14. bAnd we beseech you brethren, admonish the unquiet, comfort the weak minded, bear up the weak, be patient to all.

bThe Epistle upon the Ember Saturday in Lent.

15. See that *none render evil for evil to any man: but always that which is good pursue toward each other, and towards all.

16. Always rejoice.

17. cPray without intermission.

18. In all things give thanks. for this is the will of God in Christ JESUS in all you.

19. The Spirit extinguish not.

20. Prophecies despise not.

See St. Aug.
ep. 121 ad
Probam.

21. But produce all things: hold that which is good.

22. From all appearance of evil refrain yourselves.

cTo desire eternal life of him that only can give it, is to pray without intermission: but because that desire is often by worldly cares cooled, certain

hours and times of
vocal prayer were
appointed.

23. And the God of peace himself sanctify you in all things: that your whole spirit, and soul and body without blame may be preserved in the coming of our Lord JESUS Christ.
24. He is faithful, that hath called you, who also will do it.
25. Brethren pray for us.
26. Salute all the brethren with a holy kiss.
27. I adjure you by our Lord that this epistle be read to all the holy brethren.
28. The grace of our Lord JESUS Christ be with you. Amen.

ANNOTATIONS
Chapter 5

Not rashly to credit
every spirit.

10. *But prove.*] Though we may not extinguish the spirit, nor condemn the prophets, yet we must beware we be not deceived by giving too light credit to everyone that vaunteth himself of the spirit, as Arch-heretics ever did. We must try them by the doctrine of the Apostles and the Spirit of the Catholic Church, which cannot beguile us.

**The Argument of the Second Epistle of St. Paul
to the Thessalonians**

THE second to the Thessalonians hath in the title as the first: *Paul and Silvanus and Timothy*, etc. And therefore it seemeth to have been written in the same place, to wit, at Corinth, where they remained **a year and six months*, and straight upon their answer to the first epistle.

*Acts 28:11

First he thanketh God for their increase, and perseverance (comforting them again in those persecutions) and prayeth for their accomplishment. Secondly he assureth them, that the day of Judgment is not at hand, putting them in remembrance what he told them thereof by word of mouth when he was present (as therefore he biddeth them afterward **to hold his Traditions unwritten, no less than the written,*) to wit, that all those persecutions and heresies, raised then, and afterward against the Catholic Church, were by the mystery of Antichrist, and not Antichrist himself. But that they should come at length a plain Apostasy, and then (the whole forerunning mystery being once perfectly wrought) should follow the revelation of Antichrist himself in person (as after all the mysteries of the Old Testament, Christ JESUS our Lord came himself in the fullness of time.). And then at length after all this, the day of Judgment and second coming of Christ shall be at hand, and not before, whatsoever pretense of vision, or of some speech of mine (saith St. Paul) any make to seduce you withal, or of my former epistle, or any other. For which cause also, in the end of this epistle, he biddeth them to know his hand, *which is a sign in every epistle.*

2 Thess. 2:15

Lastly he requesteth their prayers, and requireth them to keep his commandments and Traditions, namely that the poor which are able get their own living with working, as he also gave them example, though he were not bound therein.

THE SECOND EPISTLE OF PAUL TO THE THESSALONIANS

CHAPTER 1

He thanketh God for their increase in faith and charity, and constancy in persecution (assuring them that they merit thereby the kingdom of God, as their persecutors do damnation:) 12. and also prayeth for their accomplishments.

PAUL and Silvanus and Timothy to the Church of the Thessalonians in God the Father, and our Lord JESUS Christ.

2. Grace to you and peace from God our Father and our Lord JESUS Christ.

3. We ought to give thanks always to God for you brethren, so as meet is, because your faith increaseth exceedingly, and the charity of every one of you aboundeth towards each other:

4. So that we ourselves also glory in you in the churches of God, for your patience, and faith in all your persecutions and tribulations, which you sustain

5. For an example of the just judgment of God, that you may be counted worthy of the kingdom of God, for the which also you suffer.

6. If yet it be just with God to repay tribulation, to them that vex you:

7. And to you that are vexed, rest with us in the revelation of our Lord JESUS from heaven with the Angels in his power,

8. In flame of fire, giving revenge to them that know not God, and that obey not the Gospel of our Lord JESUS Christ.

9. Who shall suffer eternal pains in destruction, from the face of our lord and from the glory of his power:

10. When he shall come to be glorified in his saints, and to be made marvelous in all them that have believed, because our testimony concerning you was credited in that day.

11. Wherein also we pray always for you, that our God make you worthy of his vocation, and accomplish all that good pleasure of his goodness and the work of faith in power,

12. That the name of our Lord JESUS Christ may be glorified in you, and you in him, according to the grace of our God, and of our Lord JESUS Christ.

CHAPTER 2

He requireth them, for no cause to think that doomsday is at hand, 3. repeating unto them, that there must before come firstly a revolt, secondly the revelation also of Antichrist himself in person, and that Antichrist shall not permit any God to be worshipped but only himself: that also with his lying wonders he shall win to him the incredulous Jews. But Christ shall come then immediately in majesty, and destroy him and his. 14. Therefore he thanketh God for the faith of the Thessalonians, 15. and biddeth them stick to his Traditions both written and unwritten, and prayeth God to confirm them.

AND we desire you, brethren, by the coming of our Lord JESUS Christ, and of our congregation into him:

2. That you be not easily moved 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.

3. Let no man seduce you by any means, for unless there come a revolt first, and the man of sin be revealed, the son of perdition,

^vNote that by constant and patient suffering of afflictions for Christ men are made worthy (so the Greek signifieth, as the Adversaries themselves translate v. 11) of the crown or kingdom of heaven, and so do merit and deserve the same. See Annot. Luke 20:35. And the Apostle here saith that it is God's justice no less to repay glory to the afflicted than to render punishment to them that afflict, because of their contrary deserts or merits.

^vChrist shall be glorified in his Saints, that is by the great and unspeakable honor and exaltation of them he shall be honored, as now he is: the honor which the Church doth to them, not diminishing Christ's glory (as the Adversaries foolishly pretend) but exceedingly augmenting the same.

The Epistle in the Ember Saturday of Advent.

καταξίωθην
αι υμας

1 Thess. 4:16

αξιωση

αποστασια

How then can the Pope be Antichrist, as the Heretics fondly blaspheme, who is so far from being exalted above God, that he prayeth most humbly not only to Christ, but also to his Blessed Mother and all his Saints.

Deus mittet (saith St. Aug. li. 20 de Civ. c. 19) *quia Deus Diabolum sacere ista permittet. God will send, because God will give the Devil to do those things.* Whereby we may take a general rule that God's action or working in such things is his permission. See. Annot. Romans 1:24.

This word of exhorting implieth in it comfort and consolation: as 2 Cor. 1:4 and 6.

The day of judgment uncertain, and to be left to God's secrets.

Two special signs before the later day: a general apostasy, and the coming of Antichrist.

The Heretics interpretation of this apostasy, and their condemning of the Fathers.

4. Which is an adversary and is extolled above all that is called God, or that is worshipped, so that he sitteth in the temple of God, showing himself as though he were God.
5. Remember you not, that when I was yet with you, I told you these things?
6. And now what letteth, you know: that he may be revealed in his time.
7. (For now the mystery of iniquity worketh: only that he which now holdeth, do hold, until he be taken out of the way.)
8. And then that wicked one shall be revealed *whom our Lord JESUS shall kill with the spirit of his mouth: and shall destroy with the manifestation of his advent, him,
9. Whose coming is according to the operation of Satan, in all power, and lying signs and wonders,
10. And in all seducing of iniquity to them that perish, for that they have not received the charity of the truth that they might be saved.
11. Therefore God will send them the operation of error, to believe lying:
12. That all may be judged which have not believed the truth, but have consented to iniquity.
13. But we ought to give thanks to God always for you, brethren beloved of God, that he hath chosen you first fruits unto salvation, in sanctification of spirit and faith of the truth:
14. Into the which also he hath called you by our Gospel, unto the purchasing of the glory of our Lord JESUS Christ.
15. Therefore brethren stand: and hold the traditions which you have learned, whether it be by word, or by our epistle.
16. And our Lord JESUS Christ himself, and God and our Father which hath loved us, and hath given eternal consolation, and good hope in grace,
17. Exhort your hearts, and confirm you in every good work and word.

Es. 11:4

τας παραδοσ εις

παρακαλεσα
1

ANNOTATIONS

Chapter 2

2. *As though the day.*] The curiosity of man fed by Satan's deceits, hath sought to know and to give out to the world, such things as God will not impart to him, nor be necessary or profitable for him to know: so far, that both in the Apostles days and often afterward, some have feigned revelations, some falsely gathered out of the Scriptures, some presumed to calculate and conject by the stars, and giveth forth to the world a certain time of Christ's coming to judgment. All which seducers be here noted in the person of some that were about to deceive the Thessalonians therein. And St. Augustine (in his 80 Epistle ad Hesychium) proveth that no man can be assured by the Scriptures of the day, year, or age, that the end of the world or the second Advent shall be.

3. *Unless there came a revolt first.*] Though we cannot be assured of the moment, hour, or any certain time of our Lord's coming, yet he warranteth us that it will not be before certain things be fulfilled, which must come to pass by the course of God's providence and permission before, which are diverse, whereof in other places of Scriptures we be forewarned. Here he warneth us of two specially, of a revolt, defection or an apostasy, and of the coming or revelation of Antichrist. Which two pertain in effect both to one, either depending of the other, and shall fall (as it may be thought) near together, and therefore St. Augustine maketh them but one thing.

This apostasy or revolt, by the judgment in manner of all ancient writers, is the general forsaking and fall of the Roman empire. So Tertullian li. de resur. carnis.; St. Jerome q. 11 ad Algasiam; St. Chrysostom ho. 4; and St. Ambrose upon this place, St. Augustine De Civit. Dei li. 20 c. 19. All which fathers and the rest Calvin presumptuously condemneth of error and folly herein, for that their exposition agreeth not with his and his fellows blasphemous fiction that the Pope should be Antichrist. To establish which false impiety, they interpret this revolt or apostasy to be a general revolt of the visible Church from God, whose house or building (they say) was suddenly destroyed, and lay many years ruined, and ruled only by Satan and Antichrist. So saith the foresaid Arch-heretic here, though for the advantage of his defense and as the matter elsewhere requireth, he seemeth (as all their fashion is) to speak in other places quite contrary: but with such color and collusion of words, that neither other men nor himself can tell what he would have or say. And his fathers Wyclif and Luther, his fellows and followers Illyricus, Beza, and the rest are (for the time of the Church's falling from Christ) so vamous among themselves, and so contrary to him, that it is horrible to see their confusion, and a pitiful case that any reasonable man will follow such companions to evident perdition.

Calvin in hunc locis.

But concerning this error and falsehood of the Church's defection or revolt, it is refuted sufficiently by St. Augustine against the Donatists in many places. Where he proveth that the Church shall not fail or the worlds end, no not in the time of Antichrist: affirming them to deny Christ, and to rob him of his glory and inheritance bought with his blood, which teach that the Church may fail or perish. *Li. de unit. Ec. c. 12.13.; De Civit. li. 20 c. 8; In Psal. 85 ad illud; Tu solus Deus magnus; Ps. 70 Conc. 2 & Psal. 60.; De util. cred. c. 8.* St. Jerome refuteth the same wicked Heresy in the *Luciferians, proving against them that they make God subject to the Devil, and a poor miserable Christ, that imagine the Church his body may either perish or be driven to any corner of the world. Both of them answer to the Heretics arguments grounded on Scriptures falsely understood, which were too long here to rehearse. It is enough for the Christian reader to know that it is an old deceit and excuse of all Heretics and Schismatics, for defense of their forsaking God's Church, that the Church is perished, or remaineth hidden, or in themselves only and in those places where they and their followers dwell: to know also, that this is reproved by the holy Doctors of the primitive Church, and that it is against Christ's honor, power, providence, and promise.

**Dialog. adv. Lucifer. c. 6.*

1 John 2:18

2 cont. lit. Petil. c. 51

If the Adversaries had said that this revolt which the Apostle foretelleth shall come before the worlds end, is meant of great numbers of Heretics and Apostates revolting from the Church, they had said truth of themselves and such others, whom St. John calleth Antichrists. And it is very like (be it spoken under the correction of God's church and all learned Catholics) that this great defection, or revolt shall not be only from the Roman empire, but specially from the Roman Church, and withal from most points of Christian religion, not that the Catholic Christians, either in the time of Antichrist or before, shall refuse to obey the same, but for that near to the time of Antichrist and the consummation of the world, there is like to be a great revolt of kingdoms, peoples and Provinces from the open external obedience and communion thereof. Which revolt having been begun and continued by Heretics of diverse ages, resisting and having the Seat of Peter (which they called *cathderam pestilentia, the chair of pestilence*, *in St. Augustine's days) because it is Christ's sort erected against Hell's gates and all Heretics, and being now wonderfully increased by these of our days next precursors of Antichrist as it may seem, shall be fully achieved a little before the end of the world by Antichrist himself, though even then also, when for the few days of Antichrist's reign the external state of the Roman Church and public intercourse of the faithful with the same may cease, yet the due honor and obedience of the Christians toward it, and communion in heart with it, and practice thereof in secret, and open confessing thereof if occasion require, shall not cease, no more than it doth now in the Christians of Cypress and other places where open intercourse is forbidden.

This is certain and wonderful in all wise men's eyes, and must needs be of God's providence and a singular prerogative, that this Seat of Peter standeth, when all other Apostolic Sees be gone: that it stood there for certain ages together with the secular seat of the Empire: that the Popes stood without wealth, power, or human defense, the Emperors knowing, witting, and seeking to destroy them, and putting to the sword above thirty of them one after another, and being as much afraid of them as if they had been *amuli imperis, Competitors of their Empire*, as St. Cyrian noteth (*epist. 52 ad Antonianuns. num. 3*) of St. Cornelius Pope in his days, and Decius the Emperor: again, that the Emperors afterward yielded up the city unto them, continuing for all that in the Imperial dignity still: that the successors of those that persecuted them, laid down their crowns before their Seat and sepulchres, honoring the very memory and relics of the poor men whom their predecessors killed: that now well near these 1600 years this Seat standeth, as at the beginning gin continual misery, so now of long time for the most part in prosperity, without all mutation in effect, as no other kingdom or State in the world hath done, every one of them in the said space being manifoldly altered. It standeth (we say) all this while (to use St. Augustine's words *de util. cred. c. 17*) *Frustra circumiatranibus haereticis, the Heretics in vain barking about it*, nor the first Heathen Emperor's nor the Goths and Vandals, nor the Turk, nor any sacks or massacres by Alaricus, Genericus, Attila, Bourbon, and others, nor the emulation of secular Princes, were they kings or Emperors, not the Popes own divisions among themselves and manifold difficulties and dangers in their elections, to the great vices which have been noted in some of their persons, not all these nor any other endeavor or scandal could yet prevail against the See of Rome, nor is ever like to prevail till the end of the world draw near, at which time this revolt (here spoken of by the Apostle) may be in such sort as is said before, and more shall be said in the Annotations next following.

3. *The man of sin.*] There were many even in the Apostles time (as we see by the 4th Chapter of St. John's first epistle and in the writings of the ancient Fathers) that were forerunners of Antichrist, and for impugning Christ's truth and Church were called antichrists, whether they did it by force and open persecution, as Nero and others either Heathen or Heretical Emperors did, or by false teaching and other deceits, as the Heretics of all ages, in which common and vulgar acception St.

There can be no apostasy of the visible Church from God.

It is very like, the Apostle speaketh of a great apostasy from the See of Rome, and from most articles of the Catholic faith.

The wonderful providence of God in preserving the See of Rome more than all other states, notwithstanding manifold dangers and scandals.

Many Antichrists, as forerunners of the great Antichrist.

The great Antichrist shall be one special and notorious man.

ο αντιχριστῆς
ο υιοῦ ἀπολείας
ο ἀνθρώπου ἀμαρτίας
ο ἀντικειμεῖνος

The Calvinists place Antichrist in the See of Rome in St. Paul's days.

They make St. Leo and St. Gregory, great furtherers of Antichrists pride.

Antichrist shall suffer no worship or adoration, but of himself only, therefore the Pope cannot be Antichrist.

In what temple Antichrist shall sit.

Jerome saith, all belonged to Antichrist that were not of the communion of Damascus then Pope of Rome. *Hiero. op 57 ad Damas.* and in another place, all that have new names after the peculiar calling of Heretics, as Arians, Donatists (and as we say now, Calvinists, Zwinglians, etc.) all such (saith he) be Antichrists. *Dial. cont. Lucifer; c. 9.* Yea these later of our time much more than any of the former, for diverse causes which shall afterward be set down. Nevertheless they nor none of them are that great Adversary, enemy, and impugner of Christ, which is by a peculiar distinction and special signification named, *the Antichrist, 1 John 2 and the man of sin, the son of perdition, the Adversary*, described here and elsewhere, to oppose himself directly against God and our Lord JESUS CHRIST. The Heathen Emperors were many, Turks be many, Heretics have been and now are many. Therefore they cannot be that one great Antichrist which here is spoken of, and which by the article always added in the Greek, is signified to be one special and singular man: as his peculiar and direct opposition to Christ's person in the 5th chapter of St. John's Gospel v. 43: the insinuation of the particular stock and tribe whereof he should be born, to wit, of the Jews (for of them he shall be received as their Messias *John 5:41*) and of the tribe of Dan *Iren. li. 5; Hieron. com. in c. 11 Dan.; August. q. in los. q. 22:* the note of his proper name *Apoc. 13:* the time of his appearing so near the worlds end: his short reign, his singular waste and destruction of God's honor and all religion, his feigned miracles, the figures of him in the Prophets and Scriptures of the New and Old Testament: all these and many other arguments prove him to be but one special notorious Adversary in the highest degree, unto whom all other persecutors, Heretics, Atheists, and wicked enemies of Christ and his Church, are but members and servants.

And this is the most common sentence also of all ancient fathers. Only Heretics make no doubt but Antichrist is a whole order of succession of men, which they hold against the former evident Scriptures and reasons, only to establish their foolish and wicked paradox, that Christ's chief Minister is Antichrist, yea the whole order. Wherein Beza specially pricketh so high, that he maketh Antichrist (even this great Antichrist) to have been in St. Paul's days, though he was not open to the world. Who it should be (except he mans St. Peter, because he was the first of the order of Popes) God knoweth. And sure it is, except he were Antichrist, neither the whole order, nor any of the order can be Antichrist, being all his lawful successors both in dignity and also in truth of Christ's religion. Neither can all the Heretics alive prove that they or any of them used any other regiment or jurisdiction Ecclesiastical in the Church, or forced the people to any other faith or worship of God, than Peter himself preach and plant. Therefore if the rest be Antichrist, let Beza boldly say that St. Peter was so also, and that diverse of the ancient Catholic Fathers did serve and word (though unawares) towards the setting up of the great Antichrist, for so doth that blasphemous pen boldly write in his Annotations upon this place: and an English printed book of late coming forth out of the same school, hath these words: *As for Leo and Gregory Bishops of Rome, although they were not come to the full pride of Antichrist, yet the mystery of iniquity having wrought in that Seat near five or six hundred years before them, and then greatly increased, they were deceived with the long continuance of error.* Thus writeth a malapert scholar of that impudent school, placing the mystery of Antichrist as working in the See of Rome even in St. Peters time, and making these two holy Fathers great works and furtherance of the same. Whereas another English Rabbin doubted not at Paul's cross to speak of the selfsame Fathers as great Doctors and Patrons of their new Gospel, thus: *O Gregory, O Leo, if we be deceived, you have deceived us.* Whereof we give the good Christian Reader warning more diligent, to beware of such damnable books and Masters, carrying many unadvised people to perdition.

4. *Extolled.*] The great Antichrist which must come near the worlds end, shall abolish the public exercise of all other religions true and false, and pull down both the Blessed Sacrament of the altar, wherein consisteth specially the worship of the true God, and also all idols of the Gentiles, and sacrifices of the Jews, generally all kind of religious worship, saving that which must be done to himself alone, which was partly prefigureth in such kings as published that no God nor man but themselves should be prayed unto for certain days, as *Darius and such like. How can the Protestants for shame and without evident contradiction, avouch the Pope to be Antichrist, who (as we say) honoreth Christ and the true God, with all his power, or (as they say) honoreth idols, and challengeth no divine honor to himself, much less to himself only, as Antichrist shall do? He humbly prayeth to God, and lowly kneeleth down in every Church at diverse altars erected to God in the memories of his Saints, and prayeth to them. He saith or heareth Mass daily with all devotion, he confesseth his sins to a Priest as other poor men do, he adoreth the holy Eucharist which Christ affirmed to be his own body, the Heretics call it an Idol (no marvel) if they make the Pope his Vicar Antichrist, when they make Christ himself an Idol:) These religious duties doth the Pope, whereas Antichrist shall worship none, nor pray to any, at the least openly.

4. *In the temple.*] Most ancient writers expound this of the Temple in Jerusalem, which they think Antichrist shall build up again, as being of the Jews stock, and to be acknowledge of that obstinate people (according to our Saviour's prophecy of John 1) for their expected and promised Messias. *Iren. li. 5 in fine.; Hyppoly. de consum. mundi.; Cyril Hieros. Catech. 15 Author pop. imp. ho.*

Gen 49:17

Beza in hoc cap.

Against D. Sanders rock page 248. and page 278.

Juel.

Dan. 6.

Dan. 9.
Matt. 14.
1 Mach. 1.

49 in Matt. See St. Jerome in *11 Dan.*; *Grego. li. 31. Moral. c. 11.* Not that he shall suffer them to worship God by their old manner of sacrifices, (all which he will either abolish, or convert to the only adoration of himself: though at the first to apply himself to the Jews, he may perhaps be circumcised and keep some apart of the law) for it is here said that he shall sit in the Temple as God. That is, he shall be adored thereby sacrifice and divine honor, the name and worship of the true God wholly defaced. And this they think to be *the abomination of desolation* foretold by Daniel, mentioned by our Saviour, prefigured and resembled by Antiochus and others, that defaced the worship of the true God by profanation of that Temple, specially by abrogating the daily sacrifice, which was a figure of the only sacrifice and continual oblation of Christ's holy body and blood in the Church, as the abolishing of that, was a figure of the abolishing of this, which shall be done principally and most universally by Antichrist himself (as now in part by his forerunners) through out all Nations and Churches (though then also Mass may be had in secret, as it is now in nations where the secular force of some Princes prohibiteth it to be said openly.) For although he may have his principal seat and honor in the Temple and city of Jerusalem, yet he shall rule over the whole world, and specifically prohibit that principal worship instituted by Christ in his Sacraments, as being the proper Adversary of Christ's person, name, law, and Church, the profanation and desolation of which Church by taking away the sacrifice of the altar, is the proper abomination of desolation, and the work of Antichrist only.

St. Augustine therefore *li. 20 de civit. c. 19* and St. Jerome *q. 11 ad Algasiam.* do think, that this sitting of Antichrist in the temple, doth signify his sitting in the Church of Christ, rather than in Solomon's temple. Not as though he should be a chief member of the Church of Christ, or a special part of his body mystical, and be Antichrist and yet withal continuing within the Church of Christ, as the Heretics feign, to make the Pope Antichrist (whereby they plainly confess and agnise⁶⁰ that the Pope is a member of the Church, & in *ipso sinu Ecclesia, and in the very bosom of the Church*, say they:) for that is ridiculous, that all Heretics whom St. John calleth Antichrists as his precursors, should go out of the Church, and the great Antichrist himself should be of the Church, and in the Church, and continue in the same. And yet to them that make the whole Church in revolt from God, this is no absurdity. But the truth is, that this Antichristian revolt here spoken of, is from the Catholic Church: and Antichrist, if he ever were of or in the Church, shall be an Apostate and a renegade out of the Church, and he shall usurp upon it by tyranny, and by challenging worship, religion, and government thereof, so that himself shall be adored in all the Churches of the world which he list to leave standing for his honor. And this is to sit in the temple or *against the Temple of God, as some interpret. If any Pope did ever this, or shall do, then let the Adversaries call him Antichrist.

Beza

εις τον ναον

And let the good Reader observe, that there be two special causes why this great man of sin is called Antichrist. The one is, for impugning Christ's kingdom in earth, that is to say, his spiritual regiment which he constituted and appointed in his Church, and the forms of government ordained therein, applying all to himself by singular tyranny and usurpation, in which kind St. Athanasias (*ep. ad Solit. vit. degentes:*) is bold to call the Emperor Constantius being an Arian Heretic, Antichrist, for making himself *Principem Episcoporum, Prince over the Bishops and President of Ecclesiastical judgments etc.* The other cause is, for impugning Christ's Priesthood, which is only or most properly exercised in earth by the sacrifice of the holy Mass, instituted for the commemoration of his death, and for the external exhibition of godly honor to the Blessed Trinity, which kind of external worship by sacrifice no lawful people of God ever lacked. And by these two things you may easily perceive, that the Heretics of these days do more properly and nearly prepare the way to Antichrist and to extreme desolation, than ever before, their special heresy being against the spiritual Primacy of Popes and Bishops, and against he sacrifice of the altar, in which two the sovereignty of Christ in earth consisteth.

6. *What letteth.*] St. Augustine (*li. 20 c. 19 de civit dei.*) professeth plainly that he understandeth not these words, nor that that followeth of the mystery of iniquity, and least of all that which the Apostle addeth, *Only that he which holdeth now, do hold etc.* Which may humble us all and stay the confident rashness of this time, namely of Heretics, that boldly feign hereof whatsoever is agreeable to their heresy and fantasy. The Apostle had told the Thessalonians before by word of mouth a secret point which he would not utter in writing, and therefore referreth them to his former talk. The mystery of iniquity is commonly referred to Heretics, who work to the same, and do that that Antichrist shall do, but yet not openly, but in covert and under the cloak of Christ's name, the Scriptures, the word of the Lord, show of holiness, etc. Whereas Antichrist himself shall openly attempt and achieve the foresaid desolation, and Satan now serving his turn by Heretics underhand, shall toward the last end utter, reveal, and bring him forth openly, and that is here, *to be revealed*, that is, to appear in his own person.

These other words, *Only that he which now holdeth, hold:* Some expound of the Emperor, during whose continuance in his state, God shall not permit Antichrist to come, meaning that the very

The Abomination of Desolation consisteth chiefly in abolishing the sacrifices of the altar.

How Antichrist shall sit in that Church.

Neither Antichrist nor his precursors, are members of the Church.

Antichrist (by interpretation, One against Christ) why so called.

Protestants and Calvinists the near forerunners of Antichrist.

St. Augustine's humility in interpreting the scriptures.

The mystery of iniquity is the covert working of heretics toward the manifest revelation of Antichrist himself.

⁶⁰agnise: recognize.

Empire shall be wholly desolate, destroyed, and taken away before or by his coming: which is more than a defection from the same, whereof was spoken before: for there shall be a revolt from the Church also, but it shall not be utterly destroyed. Others say, that it is an admonition to all faithful, to hold fast their faith and not to be beguiled by such as under the name of Christ or Scriptures seek to deceive them, till they that now pretend religion and the Gospel, and in a plain breach, revolt, and open apostasy by the appearance of Antichrist, whom all Heretics serve in mystery, that is, covertly and in the Devil's meaning, though the world seeth it not, nor themselves at the beginning though it, as now every day more and more all men perceive they send to plain Atheism and Antichristianism.

What kind of men shall follow Antichrist.

9. *In all power.*] Satan whose power to hurt is abridged by Christ, shall then be let loose, and shall assist Antichrist in all manner of signs, wonders, and false miracles, whereby many shall be seduced, not only Jews: But all such as he deceived and carried away by vulgar speech only, of wonders. And such both now do follow Heretics, and then shall receive Antichrist, that deserve so to be forsaken of God, by their forsaking of the unity and happy fellowship of Saints in the Catholic Church, where only is the *Charity of truth*, as the Apostle here speaketh.

Heretical translation.

15. *Traditions.*] Not only the things written and set down in the holy Scriptures, but all other truths and points of religion uttered by word of mouth and delivered or given by the Apostles *to their scholars by tradition, be so here approved and elsewhere in the Scripture itself, that the Heretics purposely, guilefully, and of ill conscience (that belike reprehendeth them) refrain in their translations, from the Ecclesiastical and most usual word, *Tradition*, ever more when it is taken in good part, though it express most exactly the signification of the Greek word: but when it soundeth in their fond fantasy against the traditions of the Church (as in deed in true sense it never doth) there they use it most gladly. Here therefore and *in the like places, that the reader might not so easily like of Traditions unwritten, here commended by the Apostle, they translate it, *Instructions, Constitutions, Ordinances*, and what they can invent else, to hide the truth from the simple or unwary Reader, whose translations have no other end but to beguile such by art and convenience.

* See St. Denys Areopag. Ec. Hier. c. 1 παραδοσις

Traditions underwritten.

* 1 Cor. 11 2 Thess. 3

Their authority and estimation, and examples of some peculiar traditions out of the Fathers.

But St. Chrysostom (*ho. 4 in 1 Thess. 2.*) and the other Greek scholies⁶¹ or commentaries say hereupon, both written and unwritten precepts the Apostles gave by tradition, and both be worthy of observation. St. Basil (*De Sp. Sancto. c. 29 in principio*) thus, *I account it Apostolic to continue firmly even in unwritten traditions*, and to prove this, he allegeth this place of St. Paul. In the same book c. 17 he saith, *If we once go about to reject unwritten customs as things of no importance, we shall, ere we be aware, do damage to the principal parts of the faith, and bring the preaching of the Gospel to a naked name.* And for example of these necessary traditions, he nameth the sign of the Cross, praying towards the east, the words spoken at the elevation or showing of the holy Eucharist, with diverse ceremonies used before and after the consecration, the hallowing of the font, the blessing of the oil, the anointing of the baptized with the same, the three immersions into the font, the words of abrenunciation⁶² and exorcisms of the party that is to be baptized etc. *What scripture* (saith he) *taught these and such like? None truly, all coming of secret and silent tradition, wherewith our fathers thought it meet to cover such mysteries.*

St. Chrysostom

St. Basil

St. Jerome

St. Augustine.

St. Jerome (*Dialog. cont. Lucif. c. 4 et ep. 28 ad Licinius*) reckoneth up diverse the like tradition, willing men to attribute to the Apostles such customs as the Church hath received in diverse Christian countries. St. Augustine esteemeth the Apostolic traditions so much that he plainly affirmeth in sundry places, not only the observation of certain festivities, fasts, ceremonies, and whatsoever other solemnities used in the Catholic Church, to be holy, profitable, and Apostolic, though they be not written at all in the Scriptures: but he often also writeth, that many of the articles of our religion and points of highest importance, are not so much to be proved by scriptures, as by tradition, namely avouching that in no wise we could believe that children in their infancy should be baptized, *if it were not an Apostolical tradition.* *De Gen. ad lit. li. 10 c. 2*) Tradition caused him to believe that the baptized of heretics should not be rebaptized, notwithstanding St. Cyprian's authority and the manifold scriptures alleged by him, though they seemed never so pregnant. *De bap. li. 2 c. 7.* By tradition only, he and others condemned Heluidius the heretic for denying the perpetual virginity of our Lady. And without this, be the Scripture never so plain, no Arian, no Macedonian, no Eutychian, no Pelagian, no Zwinglian will yield. *We must use tradition* (saith St. Epiphanius *har. 61 Apostolorum.*) *For the Scriptures hath not all things: and therefore the Apostles delivered certain things in writing, certain by tradition.* and for that he allegeth this place also of St. Paul. And again *har. 55. Melchised. There be bounds set down for the foundation and building up of our faith, the tradition of the Apostles, and holy Scriptures, and succession of doctrine, so that truth is every way sensed.*

St. Epiphanius

⁶¹scholies: from scholium: an expository note or comment, or an exegetical note from Greek or Latin authors.

⁶²abrenunciation: renunciation.

St. Irenaeus (*li. 3 c. 4.*) hath one notable chapter, that in all questions we must have recourse to the traditions of the Apostles: teaching us withal, that the way to try an Apostolical tradition and to bring it to the fountain, is by the Apostolic succession of Bishops, but specially of the Apostolic See of Rome: declaring in the same place that there be many barbarous people, simple for learning, but for constancy in their faith most wise, which never had Scriptures, but learned only by tradition. Tertullian (*li. de corona militis. nu. 1.*) reckoneth up a great number of Christian observations or customs (as St. Cyprian in many places doth in manner the same) whereof in fine he concludeth *Of such and such if thou require the rule of Scriptures, thou shalt find none. Tradition shall be alleged the author, custom the conformer, and faith the observer.* Origen also of this matter writeth in plain terms, that there be many things done in the Church (which he there nameth) whereof there is no easier reason to be given then tradition from Christ and the Apostles. *ho. 5 in Numer.* St. Dionysius Areopagita referreth the praying and oblation for the dead in the Liturgy or Mass, to an Apostolical tradition. *in fine Ec. Hierarch. c. 7. part 3.* So doth Tertullian *De coron. militis.* St. Augustine *De cura pro mortua c. 1;* St. Chrysostom *ho. 3 in ep. ad Philip. in Moral.;* St. Damascene *Ser. de defunctis in initia.*

St. Irenaeus

Tertullian

St. Cyprian

Origen

We might also add to all this, that the Scriptures themselves, even all the books and parts of the holy Bible, be given us by tradition: else we should not nor could not take them (as they be in deed) for the infallible word of God, no more than the works of St. Ignatius, St. Clement, St. Denys, and the like. The true sense also of the Scriptures (which Catholics have and heretics have not) remaineth still in the Church by tradition. The Creed is an Apostolic tradition. *Ruffin. in expo. Symb. in principio.;* *Hiero. ep. 61 c. 9;* *Ambros. Ser. 38.;* *Aug. de Symb. ad Catechum. li. 3 c. 1.* And what Scriptures? We have to the contrary, plain Scriptures, all the fathers, most evident reasons, that we must either believe traditions or nothing at all. And they must be asked whether, if they were assured that such and such things (which be not expressed in Scriptures) were taught and delivered by word of mouth from the Apostles, they would believe them or no? If they say no, then they be impious that will not trust the Apostles preaching: if they say they would, if they were assured that the Apostles taught it: then to prove unto them this point, we bring them such as lived in the Apostles days, and the testimonies of so many fathers before named near to those days, and the whole Church's practice and asseveration⁶³ descending down from man to man to our time. Which is a sufficient proof (at least for a matter of fact) in all reasonable mens judgment. Specially when it is known that St. Ignatius, the Apostles equal in time, wrote a book of the Apostles traditions, as Eusebius witnesseth *li. 3 Ec. hist. c. 30.* And Tertullian's book of prescriptions against Heretics, is to no other effect but to prove that the Church hath this vantage above Heretics, that she can prove her truth by plain Apostolic tradition, as none of them can ever do.

The Scriptures given us by tradition, and the sense thereof. The Creed an Apostolical tradition.

An invincible argument for the credit of Traditions.

CHAPTER 3

He desireth their prayers, 4. and inculcateth his precepts and traditions, namely of working quietly for their own living, commanding to excommunicate the disobedient.

Eph. 6:18
Col. 4:3

FOR the rest, brethren, pray for us, that the word of God may have course and be glorified, as also with you:

2. And that we may be delivered from importunate and naughty men. for all men have not faith.

3. But our Lord is faithful, who will confirm and keep you from evil.

4. And we have confidence of you in our Lord, that the things which we have command, both you do, and will do.

5. And our Lord direct your hearts in the charity of God, and patience of Christ.

° παραδοσιν

6. And we denounce unto you, brethren, in the name of our Lord JESUS Christ, that you withdraw yourselves from every brother walking inordinately, and not according to the °tradition which they have received of us.

7. For yourselves know how you ought to imitate us: for we have not be unquiet among you:

Acts 20
1 Cor. 4
1 Thess. 2
1 Cor. 9:6

8. *Neither have we eaten bread of any man gratis, but in labor and in toil night and day working, lest we should burden any of you.

9. *Not as though we had not authority: but that we might give ourselves a pattern unto you for to imitate us.

Here also (as is noted before 2 Thess. 2:15) the Adversaries in their translations avoid the word, Tradition, being plain in the Greek, lest themselves might seem to be noted as men walking inordinately, and not according to Apostolical Tradition, as all Schismatics,

Heretics, and rebels to God's Church do.

⁶³asseveration: the act of keeping or preservation.

10. For also when we were with you, this we denounced to you, that if any will not work, neither let him eat.

11. For we have heard of certain among you that walk unquietly, working nothing, but curiously meddling.

12. And to them that be such we denounce, and beseech them in our Lord JESUS Christ, that working with silence, they eat their own bread.

13. But you brethren *faint not well doing.

Gal. 6:9

14. And if any obey not our word, note him by an epistle:

15. And do not esteem him as an enemy, but admonish him as a brother.

16. And the Lord of peace be with you all.

17. The salutation, with mine own hand, Paul's: which is a sign in every epistle. so I write.

18. The grace of our Lord JESUS Christ be with you all. Amen.

ANNOTATIONS

Chapter 3

The Heretics
cavillation against
Religious men that
work not, answered.

10. *Neither let them eat.*] It is not a general precept or rule, that every man should live by his handiwork, as the Anabaptists argue falsely against Gentlemen, and the Calvinists apply it perversely against the vacant life of the Clergy, specially of Monks and other Religious men. But it is a natural admonition only, given to such as had not wherewith to live of their own, or any right or good cause why to challenge their finding of others, and to such as under the color of Christian liberty did pass their time idly, curiously, unprofitably, and scandalously, refusing to do such works as were agreeable to their former calling and bringing up. Such as these, were not tolerable, specially there and then, when the Apostolic and others (that might lawfully have lived of the altar and their preaching) yet to disburden their hearers, and for the better advancement of the Gospel, wrought for their living: *protesting nevertheless continually, that they might have done otherwise, as well as St. Peter and the rest did, who wrought not, but were found otherwise justly and lawfully, as all sorts of the Clergy preaching or serving the Church and the altar, be and ought to be *by the law of God and nature. Whose spiritual labors far pass all bodily travails, where the duties and functions of that vocation be done accordingly: as St. Augustine affirmeth of his own extraordinary pains incident to the Ecclesiastical affairs and regiment: instead of which, if the use of the Church and his infirmity would have permitted it, he wished he might have labored with his hands some hours of the day, as some of the Clergy did ever voluntarily occupy themselves in teaching, writing, gravering, painting, planting, sowing, embroidering, or such like seemly and innocent labors. *See St. Jerome ep. 114 sen. pras. in Job. and in vita Hilario.*

1 Cor. 9

The spiritual travails of
the Clergy.

*See St. Cypr.
ep. 66.

Religious men
working with their
hands.

And Monks for the most part in the primitive Church (few of them being Priests, and many taken from servile works and handicrafts, yea often times professed of bondsmen, made free by their masters to enter into religion) were appointed by their Superiors to work certain hours of the day, to supply the lacks of their Monasteries: as yet the Religious do (women specially) in many places, which standeth well with their profession. And St. Augustine writeth a whole book (*de opere Monachorum to 3.*) against the error of certain disordered Monks that abused these words, (*Nosite esse solliciti, be not careful etc. and Respicite volatilia coeli, behold the fowls of the air etc.*) to prove that they should not labor at all, but pray only and commit their finding to God: not only so excusing their idleness, but preferring themselves in holiness above other their fellows that did work, and erroneously expounding the said Scriptures for their defense: as they did other Scriptures, to prove they should not be shaven after the manner of Monks. Which letting their head to grow he much blameth also in them. *See li. 2 Retract. c. 21 de ep. Monach. c. 31 and St. Jerome ep. 48. c. 3. of Nuns cutting their hair.*

Monks were shaven in
the primitive Church,
and Nuns clipped of
their hair.

St. Augustine's opinion
concerning Religious
mens working or not
working.

Where by the way you see that the Religious were shaven even in St. Augustine's time, who reproacheth them for their hair, calling them *Crinitos, Hairlings*, as the Heretics now contrariwise deride them by the word *Rasos, Shavelings*. So that there is a great difference between the ancient Fathers and the new Protestants. And as for hand labors, as St. Augustine in the book alleged, would not have Religious folk to refuse them, where necessity, bodily strength, and the order of the Church or Monastery permit or require them: so he expressly writeth, that all cannot nor are not bound to work, and that whosoever preacheth or ministereth the Sacraments to the people or serveth the altar (as all Religious men commonly now do) may challenge their living of them whom they serve, and are not bound to work, no nor such neither as have been brought up before in state of Gentlemen, and have given away their lands, or goods, and made themselves poor for Christ's sake. Which is to be noted, because the Heretics affirm the said Scripture and St. Augustine to condemn all such for idle persons.

*Li. de op.
Monach. c. 21*

14. *Obey not.*] Our Pastor's must be obeyed, and not only secular Princes, and such as will not be obedient to their spiritual governors, the Apostle (as St. Augustine saith) giveth order and commandment that they be corrected by correption or admonition, *By degradation, excommunication, and other lawful kinds of punishments.* *Cont. Donatist. post. cohat. c. 4. 20.* Read also this holy Father's answer to such as said, *Let our Prelates command us only what we ought to do, and pray for us that we may do it: but let them not correct us.* Where he proveth that Prelates must not only command and pray, but punish also if that be not done which is commanded. *Li. de correptione & gratia. c. 3.*

Ecclesiastical censures against the disobedient.

14. *Note him.*] Disobedient persons to be excommunicated, and the excommunicated to be separated from the company of other Christians, and the faithful not to keep any company or have conversation with excommunicated persons, neither to be partaker with them in the fault for which they are excommunicated, nor in any other act of religion or office of life, except cases of mere necessity and other prescribed and permitted by the law: all this is here insinuated, and that all the Church's censures be grounded in Scriptures and the examples of the Apostles.

Not to communicate with excommunicate persons but in certain cases.

The Argument of the First Epistle of St. Paul to Timothy

AFTER the Epistles to the Churches, now follow his Epistles to particular persons, as to Timothy, to Titus, who were Bishops; and to Philemon.

Of Timothy we read in Acts 16 how St. Paul in his visitation took him in his train at Lystra, circumcising him before, because of the Jews. He was then a Disciple, that is to say, a Christian man. Afterward the Apostle gave him holy Orders, and consecrated him Bishop, as he testifieth in both these Epistles unto him. 1 Tim. 4:14, and 2 Tim. 1:6.

1 Tim. 3

He writeth therefore unto him as to a Bishop, and himself expresseth the scope of his first Epistle, saying: *These things I write to thee, that thou mayest know how thou oughtest to converse in the House of God, which is the Church.* And so he instructeth him (and in him, all Bishops) how to govern both himself, and others, and touching himself, to be an example and a spectacle to all sorts, in all verity. As touching others, to prohibit all such as go about to preach otherwise than the Catholic Church hath received, and to inculcate to the people the Catholic faith: to preach unto young and old, men and women: to servants, to the rich, to every sort conveniently. With what circumspection to give orders, and to what persons: for whom to pray: whom to admit to the vow of widowhood, etc.

1 Tim. 3

*1 Tim. 1

Acts 20:25,38

This Epistle was written, as it seemeth, after his first imprisonment in Rome, when he was dismissed and set at liberty, and thereupon it is, that he might say here, *I hope to come to thee quickly.* to wit unto Ephesus, where *he said at Miletum to the Clergy of Ephesus, upon probable fear: *And now behold I know, that you shall no more see my face.*

Col. 2:1

Where it was written, it is uncertain: though it be commonly said, at Laodicea. Which seemeth not, because it is like he was never there, as may be gathered by the Epistle to the Colossians, written at Rome in his last trouble, when he was put to death.

THE FIRST EPISTLE OF PAUL TO TIMOTHY

CHAPTER 1

He recommendeth unto him, to inhibit certain Jews who tangled of the Law as though it were contrary to his preaching. 11. Against whom he announceth his ministries, though his acknowledge his unworthiness.

PAUL an Apostle of JESUS Christ according to the commandment of God our saviour, and of Christ JESUS our hope:

St. Augustine saith,
He that list to have the
hope of heaven let him
look that he have a
good conscience, let
him believe and work
well. For that he
believeth, he hath of
faith: that he worketh,
he hath of charity.
Praesat in Psa. 31.

2. To Timothy his beloved son in the faith. Grace, mercy, and peace from God the father, and from Christ JESUS our Lord.
3. As I desired to remain at Ephesus when I went into Macedonia, that thou shouldest denounce to certain not to teach otherwise,
4. Nor to attend to fables and genealogies having no end: which ministers questions rather than the edifying of God which is in faith.
5. But the end of the precept is charity from a pure heart, and a good conscience, and a faith not feigned.
6. From the which things certain straying, are turned into vain talk,
7. Desirous to be doctors of the Law, not understanding neither what things they speak, nor of what they affirm.
8. But we know that the Law is good, if a man use it lawfully:
9. Knowing this that the Law is not made to the just man, but to the unjust, and disobedient, to the impious and sinners, to the wicked and contaminate, to killers of fathers and killers of mothers, to murderers,
10. To fornicators, to liars with mankind, to man-stealers, to liars, to perjured persons, and what other thing soever is contrary to sound doctrine,
11. Which is according to the Gospel of the glory of the blessed God, which is committed to me.
12. I give him thanks which hath strengthened me, Christ JESUS our Lord, because he hath esteemed me faithful, putting me in the ministry.
13. Who before was blasphemous and a persecutor and contumelious. but I obtained the mercy of God, because I did it being ignorant in incredulity.
14. And the grace of our Lord over-abounded with faith and love, which is to Christ JESUS.
15. A faithful saying, and worthy of all acceptation, that Christ JESUS came into this world to save sinners, of whom I am the chief.
16. But therefore have I obtained mercy: that in me first of all Christ JESUS might show all patience, to the information of them that shall believe on him unto life everlasting.
17. And to the king of the worlds, immortal, invisible, only God, honour and glory for ever and ever. Amen.
18. This precept I commend to thee Timothy: according to the prophecies going before on thee, that thou war in them a good warfare,
19. Having faith and good conscience, which certain repelling, have made shipwreck about the faith.
20. Of whom is Hymenaeus and Alexander: whom I have delivered to Satan, that they may learn not to blaspheme.

ματαιολογια
ν

Romans 7:12

Evil life and no good
conscience is often the
cause that men fall to
Heresy from the faith
of the Catholic
Church. Again, this
plainly reproveth the
Heretics false doctrine,
that no man can fall
from the faith that he
once truly had.

Matt. 9:13

Mark. 2:17

προς υποτυπ
ωσιν

επι σε

* ετεροδι-
δασκαλειν

3. *Not to teach otherwise.*] The proper mark of Heretics and false preachers, is to teach otherwise or contrary to that which they found taught and believed generally in the unity of the Catholic Church before their time: all doctrine that is odd, singular, new, differing from that which was first planted by the Apostles, and decidedly down from them to all nations and ages following without contradiction, being assuredly erroneous. *The Greek word which the Apostle here useth, expresseth this point so effectually, that in one compound term he give thus to wit, that an Heretic is nothing else but an after-teacher, or teacher-otherwise. Which even itself alone is the easiest rule even for the simple to discern a false Prophet or preacher by, specially when an heresy first beginneth. Luther found all Nations' Christians at rest and peace in one uniform faith, and all preachers of one voice and doctrine touching the Blessed Sacrament and other Articles: so that whatsoever he taught against that which he found preached and believed, must needs be another doctrine, a later doctrine, an after-teaching or teaching-otherwise, and therefore consequently must needs be false. And by this admonition of St. Paul, all Bishops are warned to take heed of such, and specially to provide that no such odd teachers arise in their disorder.

Teaching otherwise than the doctrine received, is a special mark of Heretics.

Luther's teaching otherwise.

4. *To fables.*] He speaketh specially of the Jews after-doctrines and human constitutions repugnant to the laws of God, whereof Christ giveth warning *Matt. 23* and in other places, which are contained in their Cabala and Talmud: generally of all heretical doctrines, which indeed, howsoever the simple people be beguiled by them, are nothing but fabulous inventions, as we may see in the Valentianians, Manichees, and others of old: by the brethren of love, Puritans, Anabaptists, and Calvinists of our time. For which cause Theodoret entitleth his book against Heretics, *Hereticarum fabularum*, or *Heretical Fables*.

All Heretical doctrine is fables.

4. *Questions.*] Let our loving brethren consider whether these contentions and curious questionings and disputes in religion, which these unhappy heresies have engendered, have brought forth any increase of good life, any devotion, or edification of faith and religion in our days. And then shall they easily judge of the truth of these new opinions, and the end that will follow of these innovations. In truth all the world now seeth they edify to Atheism and no otherwise.

Curious questioning in religion.

5. *The end Charity.*] Here again it appeareth, that Charity is the chief of all virtues, and the end, consummation, and perfection of all the law and precepts. And yet the Adversaries are so fond as to prefer faith before it, yea to exclude it from our justification. Such obstinacy there is in them that have once in pride and stubbornness forsaken the evident truth. Charity doubtless which is here commended, is justice itself, and the very formal cause of our justification, as the works proceeding thereof, be the works of justice. *Charitas inchoata* (saith St. Augustine) *inchoata justitia: Charitas provecta, provecta justitia: Charitas magna, magna justitia: Charitas perfecta, perfecta justitia est. Charity now beginning, is justice's beginning: Charity grown or increased, is justice grown or increased: great Charity, is great justice: perfect Charity is perfect justice. Li. de nat. et grat. c. 70.*

Charity the very formal cause of our justification.

7. *Desirous to be Doctors.*] It is the proper vice both of Judaical and of Heretical false teachers, to possess knowledge and great skill in the Law and Scriptures, being indeed in the sight of the learned most ignorant of the word of God, not knowing the very principles of divinity, even to the admiration truly of the learned that read their books or hear them preach.

Heretics great boasters, but unlearned.

9. *The law not made to the just.*] By this place and the like, the Libertines of our days would discharge themselves (whom they count just) from the obedience of laws. But the Apostle's meaning is that the just man doth well, not as compelled by law or for fear of punishment due to the transgressors thereof, but of grace and mere love toward God and all goodness, most willingly, though there were no law to command him.

Libertines allege scriptures.

20. *Delivered to Satan.*] Hymenaeus and Alexander are here excommunicated for falling from their faith and teaching heresy: an example unto Bishops to use their spiritual power upon such. In the primitive Church corporal affliction through the ministry of Satan was joined to excommunication. Where we see also the devil's readiness to invade them that are cast out by excommunication, from the fellowship of the faithful, and the supereminent power of bishops in that case. Whereof St. Jerome (*ep. 7 ad Heliod. c. 7.*) hath these

Excommunication of Heretics, and the effect thereof.

The Priest's high authority of Excommunication.

The terrible effect thereof.

memorable words: *God forbid* (saith he) *I should speak sinistrously*⁶⁴ *of them, who succeeding the Apostles in degree, make Christ's body with their holy mouth, by whom we are made Christians: who having the keys of heaven, do after a sort judge before the day of judgment: who in sobriety and Chastity have the keeping of the spouse of Christ. And a little after, They may deliver me up to Satan, to the destruction of my flesh, that the spirit may be saved in the day of our Lord Jesus. And in the old Law whosoever was disobedient to the Priests, was either cast out of the camp and so stoned of the people, or laying down his neck to the sword, expiated his offense by his blood: but now the disobedient is cast off with the spiritual sword, or being cast out of the Church, is torn by the furious mouth of Devils. So saith he. Which words would God every Christian man would weigh.*

CHAPTER 2

By his apostolic authority he appointeth public prayers to be made for all men without exception. 8. Also men to pray in all places: 9. and women also in seemly attire, 11. to learn of men, and not to be teachers in any way, but to seek salvation by that which to them belongeth.

Even for Heathen kings and Emperors by whom the Church suffereth persecution : much more for all faithful Princes and powers and people both spiritual and temporal, for whom as members of Christ's body and therefore joining in prayer and oblation with the ministers of the Church, the Priests more properly and particularly offer the holy Sacrifice. See St. Augustine *de orig. anima. li. 1 c. 9.*

- I** DESIRE therefore first of all things that obsecrations⁶⁵, prayers, postulations, thanksgivings be made for all men,
2. For kings and all that are in preeminence: that we may lead a quiet and a peaceable life in all piety and charity.
 3. For this is good and acceptable before our Saviour God,
 4. Who will all men to be saved, and to come to the knowledge of the truth,
 5. For there is one God, one also mediator of God and men, man Christ JESUS:
 6. Who gave himself a redemption for all, whose testimony in due times in confirmed.
 7. *Wherein I am appointed a preacher and an Apostle (I say the truth, I lie not) doctor of the Gentiles in faith and truth. 2 Tim. 1:11
 8. I will therefore that men pray in every place: lifting up pure hands, without anger and altercation.
 9. In like manner women also in comely attire: with demureness and sobriety adorning themselves, not in plaited hair, or gold, or precious stones, or gorgeous apparel. 1 Pet. 3:3
 10. But that which becometh women professing piety by good works.
 11. Let a woman learn in silence, with all subjection.
 12. But *to teach I permit not unto a woman, not to have dominion over the man: but to be in silence. 1 Cor. 14:34 Gen. 1:27, 3:6
 13. For *Adam was formed first: then Eve.
 14. And Adam was not seduced: but the woman being seduced, was in prevarication.
 15. Yet she shall be saved by generation of children: if 'they' continue in faith and love and sanctifications with sobriety. she

ANNOTATIONS

Chapter 2

The prayers and petitions in the Mass, deduced out of the Apostles words by St. Augustine, and other Fathers.

PATER NOSTER in the Mass.

1. *Obsecrations.*] The order of the Apostle St. Augustine (*ep. 59*) findeth to be fulfilled specially in the holy celebration of the Mass, which hath all these kinds, expressed here in four diverse words pertaining to four sorts of prayers. The difference whereof he exactly seeketh out of the proper signification and difference of the Greek words. And he teacheth us that the first kind of prayers which here be called, *obsecrations*, are those that the Priest saith before the consecration: that the second called, *Prayers*, be all those which are said in and after the Consecration and about the Receiving,

δεησεις

προσευχας

⁶⁴sinistrously: erroneously, perversely, or heretically.

⁶⁵obsecrations: earnest entreaties or supplications to God.

ενταυξεις
ευχαριστιας
*Theoph. in
hunc. loc.

including specially the *Pater noster*, wherewith the Church (saith he) in manner endeth that part. As St. Jerome also affirmeth, that Christ taught his Apostles to use the *Pater noster* in the Mass. Sic docuit, etc. *So taught he his Apostles, that daily in the Sacrifice of his body the faithful should be bold to say, Pater noster etc. Li. 3 cont. Pelag. cap. 5.* where he alludeth to the very words now used in the preface of the said *Pater noster*, be those which are used in the said Sacrifice, *audemus dicere, Pater noster*: the third sort called here in the text, *Postulatio*, be those which are used after the Communion, as it were for dismissing of the people with benediction, that is, with the Bishops or Priest's blessing. Finally the last kind, which is *Thanksgivings*, concludeth all, when the Priest and people give thanks to God for so great a mystery then offered and received. Thus the said holy Father handleth this text. ep. 59 to Paulinus.

St. Epiphanius also insinuateth these words of the Apostle to pertain to the Liturgy or Mass, when he thus writeth to John Bishop of Jerusalem, *Whom we accomplish our prayers after the rite of the holy Mysteries, we pray both for all others, and for thee also.* ep. 60 c. 2 ad lo. Hierosolym apud Hieronymum. And most of the other Father expound the foresaid words of public prayers made by the Priest, which are said in all Liturgies or Masses both Greek and Latin, for the good estate of all that be in high dignity, as kings and others. *See St. Chrys. ho. 6 in 1 Tim.* and *St. Ambrose in hunc loc. Prosper de vocat. li. 1 c. 4.* So exactly doth the practice of the Church agree with the Precepts of the Apostle and the Scriptures, which our Protestants do so profanely, popularly, and lightly skim over, that they can neither see nor endure the truth.

4. *Who will all men.*] The perishing or damnation of men must not be imputed to God, who delighteth not in any mans perdition, but hath provided a general medicine and redemption to save all from perishing that will accept it, and so would have all saved by his conditional will and ordinance: that is, if men will themselves, by accepting, doing, or having done unto them all things requisite by God's law. For God useth not his absolute will or power towards all in this case. But he that list see the manifold senses (all good and true) that these words may bear. Let him see St. Augustine, *Ad articul. sibi falso impos. resp. 2. to 7.; Ench. c. 103; Ep. 107.; De car. & grat. c. 25; and S. Damascene li. 2 de orthod. fide c. 29.*

5. *One mediator.*] The Protestants are too peevish and pitifully blind, that charge the Catholic Church and Catholics, with making more Mediators than one, which is Christ our Saviour, in that they desire the Saints to pray for them, or to be their patrons and intercessors before God. We tell them therefore that they understand not what it is to be a Mediator, in this sense that St. Paul taketh the word, and in which it is properly and only 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, which by his sacrifice and death upon the Cross hath reconciled us to God, and paid his blood as a full and sufficient ransom for all our sins, himself without need of any redemption, never subject to possibility of sinning: again, to be the singular Advocate and Patron of mankind, that by himself alone and by his own merits procureth all grace and mercy to mankind in the sight of his Father, none making any intercession for him, nor giving any grace or force to his prayers, but he to all: none asking or obtaining either grace in this life, or glory in the next, but by him. In this sort then (as St. Augustine saith, *Cont. ep. Parm. li. 2 c. 8.*) neither Peter nor Paul, no not our Blessed Lady, nor any creature whatsoever, can be our Mediator. The adversaries think so basely of Christ's mediation, if they imagine this to be his only prerogative, to pray for us, or that we make the saints our Mediators in that sort as Christ is, when we desire them to pray for us, which is so far inferior to the singular mediation of him, that no Catholic ever can or dare think or speak so basely unto him, as to desire him to pray for us: but we say, *Lord have mercy upon us, Christ have mercy upon us:* and not, *Christ pray for us,* as we say to our Lady and the rest. Therefore to invoke Saints in that sort as the Catholic Church doth, cannot make them our Mediators as Christ is, whom we must not invoke in that sort. And as well make we the faithful yet living, our Mediators (by the Adversaries arguments) whom we desire their prayers, as the departed Saints.

But now touching the word *Mediator*, though in that singular sense proper to our Saviour it agreeth to no mere creature in heaven or earth, yet taken in more large and common sort by the use of Scriptures, doctors, and vulgar speech, not only the Saints, but good men living, that pray for us and help us in the way of salvation, may and are rightly called Mediators. As St. Cyril li. 12 Thesaur. c. 10. proveth, that Moses according to the Scriptures and Jeremy and the Apostles and others be Mediators. Read his own words, for they plainly refute all the Adversaries cavilations in this case. And if the name of *savior and redeemer be in the Scriptures given to men, without derogation to him that is in a more excellent and incomparable manner the only Saviour of the world: what can they say, why there may not be many Mediators, in an inferior degree to the only and singular Mediator? St. Bernard saith, *Opus est mediatore ad Mediatorem Christum, nec alter nabu utilior quam Maria.* that is, *We have need of a mediator to Christ the Mediator, and there is none more for our profit then our Lady.* Bernard. Ser. qui. incipit., *Signum magnum apparuit etc. post Ser. 5 de Assumps.* St. Basil also in the same sense, writing to Julian the Apostate, desireth the mediation of our Lady, of the Apostles, Prophets and Martyrs, for procuring of God's mercy and remission of his sins. His words are cited in *Conc. Nic. 2 act. 4 pag. 110*

Prayer in the Mass for kings and others.

God will no man's perdition but the salvation of all.

How there is but one Mediator, Christ: and what it is to be such a Mediator.

The different manner of praying to Christ and to Saints.

How there be many mediators, as there be many saviours, and redeemers, even in the Scriptures.

* Aug. li. 9 de Civ. cap. 15. De fid. ad Pet. c. 2.

Kyrie elieson.
Christe
eleison.
Judges 3:9
2 Esdras 9:27
Acts 7:35

& III. Thus did and thus believed all the holy Fathers, most agreeably to the Scriptures, and thus must all the children of the Church do, be the Adversaries never so importunate and willfully blind in these matters.

Women great talkers of Scripture, and promoters of heresy.

12. *I permit not.*] In times of licentiousness, liberty, and heresy, women are much given to reading, disputing, chatting, and jangling of the holy Scriptures, yea and to teach also if they might be permitted. But St. Paul utterly forbiddeth it, and the *Greek Doctors upon this place note that the woman taught but once, that was when after her reasoning with Satan, she persuaded her husband to transgression, and so she undid all mankind. And in the Ecclesiastical writers we find that women have been great promoters of every sort of heresy (whereof see a notable discourse in St. Jerome *ep. ad Cresiph. cont. Pelag. c. 2*) which they would not have done, if they had according to the Apostle's rule, followed piety and good works, and lived in silence and subjection to their husbands.

**St. Chrys. Ho. 9 in 1. Tim.*

CHAPTER 3

Of what quality they must be, whom he ordaineth Bishops, 2. and Deacons, 14. and the cause of his writing to be, the excellence of the Catholic Church, and of Christ, who is the object of our religion.

FAITHFUL saying. If a man desire a Bishops office, he desireth a good work.

2. *It behoveth therefore a Bishop to be irreprehensible, the husband of one wife, sober, wise, comely, chaste, a man of hospitality, a teacher,

Tit. 1:6

3. Not given to wine, no fighter, but modest, no quarreler, not covetous,

He saith, having his children, not getting children. St. Ambr. Ep. 82.

4. Well ruling his own house, having his children subject with all charity.
5. But if a man know not to rule his own house: how shall he have care of the Church of God?

6. Not ^ba neophyte: lest puffed into pride, he fall into the judgment of the Devil.

^b νεοφυτον

7. And he must have also good testimony of them that are without: that he fall not into reproach and the snare of the Devil.

^bNeophytus is he that was lately christened or newly planted in the mystical body of Christ.

8. Deacons in like manner ^cchaste, not double tongued, nor given to much wine, not followers of filthy lucre:

^c σεμνους

9. Having the mystery of faith in a pure conscience.

10. And let these also be proved first: and so let them minister, having no crime.

11. The women in like manner chaste, not detracting, sober, faithful in all things.

12. Let Deacons be the husbands of one wife: which rule well their children, and their houses.

13. For they that have ministered well, shall purchase to themselves a good degree, and much confidence in the faith which is in Christ JESUS.

14. These things I write to thee, hoping that I shall come to thee quickly.

15. But if I tarry long, that thou mayest know how thou oughtest to converse in the house of God, which is the CHURCH of the living God, the pillar and ground of truth.

16. And manifestly it is a great sacrament of piety, which was manifested in flesh, was justified in spirit, appeared to Angels, hath been preached to gentiles, is believed in the world, is assumed in glory.

ANNOTATIONS

Chapter 3

The great charge, and great merit, of Ecclesiastical functions.

1. *A good work.*] *Nothing* (saith St. Augustine) *in this life, and specially in this time, is easier, pleasanter, or more acceptable to men, than the office of a Bishop, Priest, or Deacon, if the thing be done only for fashion sake and flatteringly: but nothing before God more miserable, more lamentable, more damnable. Again, There is nothing in this life, and specially at this time, harder, more laborious, or more dangerous, than the office of a Bishop, Priest, or Deacon: but before God nothing more blessed, if they war in such sort as our Captain commandeth.* August. ep. 148.

The Apostle under the name of Bishop instructeth Priests also.

2. *A Bishop.*] That which is here spoken of a Bishop (because the words Bishop and Priest in the New Testament be often taken indifferently for both or either of the twain, as is noted in another place) the same is meant of every Priest also: though the qualities here required, ought to be more

singular in the Bishop than in the Priest, according to the difference of their degrees, dignities, and callings.

3. *Of one wife.*] Certain Bishops of Vigilantius' sect (whether upon false construction of this text, or through the filthiness of their fleshly lust) would take none to the Clergy, except they would be married first, *not believing* (saith St. Jerome advers. Vigilant. c. 1.) *that any single man liveth chastely, showing how holily they live themselves, that suspect ill of every man, and will not give the Sacrament (of Order) to the Clergy, unless they see their wives have great bellies, and children wailing at their mothers breasts.* Our Protestants though they be of Vigilantius' sect, yet they are scarce come so far, to command every Priest to be married. Nevertheless they mislike them that will not marry, so much the worse, and they suspect ill of every single person in the Church, thinking the gift of chastity to be very rare among them. And they do not only make the state of marriage equal to chaste single life, with the heretic Jouinian, but they are bold to say sometimes, that the Bishop or Priest may do his duty and charge better married, than single: expressly against St. Paul, who affirmeth that the unmarried think of the things that belong to God, and that the married be diversely distracted and entangled with the world.

1 Cor. 7.

The Apostle then, by this place we now treat of, neither commandeth, nor counseleth, nor wisheth, nor would have Bishops or Priests to marry, or such only to be received as have 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 than in inhibition that none having been twice married or being *bigamous*, should be admitted to that holy Order. And this exposition only is agreeable to the practice of the whole Church, the definition of ancient Councils, the doctrine of all the Fathers without exception, and the Apostle's tradition. Which sense St. Chrysostom wholly followeth upon the Epistle to Titus (though here he follow not wholly the same sense.) *Ho. 2 in ep. ad Tit.* St. Ambrose also upon this place, and most plainly and largely in his 82nd Epistle *post med.* giving the cause *why bigamists* cannot be made Bishop or Priest, in fine affirmeth, not only the Apostle but the holy Council of Nice to have taken order that none should be received into the Clergy, that were twice married. St. Jerome *Ep. 83 ad Oceanum c. 2 & ep. 2. c. 18; ep. 11 c. 2.* expressly writeth that the Clergy is made of such as have had but one wife, at least after Baptism: for he thought if one were often married when he was yet no Christian, he might notwithstanding be ordered Bishop or Priest.

**li. 2 ep. 25.*

But St. Ambrose *ep. 82; St. Augustine de bono coniug. c. 18; St. Innocentius the first ep. 2 c. 5.6. to 1. Concil.; St. Leo ep. 87; St. Gregory*, and after them the whole Church, exclude those also which have been twice married when soever. Whereof St. Augustine giveth goodly reason and example in the place alleged. St. Leo *ep. 87* addeth further, and proveth that the man is counted bigamous, and not the husband of one wife, in respect of holy Orders, not only if he hath had two wives, but if his one wife were not a virgin. Which being observed in the high Priests of the old law, must needs be much rather kept now. See also the book *de Ecclesiasticis dogmatibus c. 71* in St. Augustine's works.

Lev. 28

And by these few you may see how shamefully the state of the new heretical Clergy of our time is fallen from the Apostolic and all the Fathers practice and doctrine herein. Who do not only take men once or twice married before, but (which was never heard of before in any person or part of the Catholic Church) they marry after they be Bishops or Priests, once, twice, and as often as their lusts require. Whereas it was never lawful in God's Church to marry after Holy Orders. Neither is there one authentical example thereof in the world. For those of whom the Nicene Council speaketh, were married before, and were but tolerated only to use their wives: the Fathers in the same Council providing expressly at the same time, that none from thenceforth should marry after they came to holy Orders, *and that according to the ancient tradition of the Church*, as Socrates and Sozomus declare in most plain words. See Suidas in the word *Paphnutius*. And in what country soever they have been permitted to have carnal dealing even with their wives whom they had before, it was not according to the exact rule of the Apostles and Church's tradition, by which all that be in holy Orders, should wholly abstain, not only from marrying, but even from their wives before married. Whereof thus writeth St. Epiphanius *hares. 59 cont. Catharas. The holy preaching of God receiveth not, after Christ, them that marry again after their wives departure, by reason of the great dignity and honor Priesthood. And this the holy Church of God observeth with all sincerity. Yea she doth not receive the once married person that yet useth his wife and begetteth children: but only such an one she taketh to be Deacon, Priest, Bishop, or Subdeacon, as abstaineth from his one wife, or is a widower, specially where the holy canons be sincerely kept. But thou wilt say unto me, that in certain places Priests, Deacons, and Subdeacons do yet beget children* (belike this holy Father never heard of any Bishop that did so, and therefore he leaveth out that order, which he named with the other in the former part of the sentence) *but that is not done according to order and rule, but according to mans mind, which by time slacketh, and for the great multitude (of Christ's people) when there were not found sufficient for the ministry, etc.* the rest of his words be goodly for that purpose.

Socrat. li. 1 c. 8.

Sozom. li. 1 c. 12

The Heretics opinion concerning Priest's marriage.

St. Paul's place, *of one wife*, excludeth bigamists from Holy Orders.

Who are considered bigamists.

The Heretical clergy nothing regardeth the Apostle's prescription of one wife.

None ever married after Holy Orders.

That they were made Priests of married men, abstained from their wives.

St. Epiphanius.

Marriage of Priests is contrary to the ancient canons.

Eusebius. Eusebius also *Evang. demonstr. li. 1 c. 9.* saith, that such as be consecrated to the holy ministry, should abstain wholly from their wives which they had before. St. Jerome *Apolog. ad Pammach. c. 8.* proveth, that such of the Apostles as were married, did so, and that the Clergy ought to do the same by their example. Yea in his time he testifieth (*Cont. Vigil. c. 1*) that they did live single in manner through the world, even in the East Church also. *What, saith he, shall the Churches of the East do, what they of Egypt, of the See Apostolic: which take to the Clergy, either virgins, or the continent and unmarried, or such as if they have wives, cease to be husbands?* And again he saith in *Apolog. ad Pammach. c. 3* (See also c. 8.) *If married men like not well of this, let them not be angry with me, but with the holy Scriptures, with all Bishops, Priests, Deacons, and the whole company of Priests and Levites, that know they cannot offer sacrifices if they use the act of marriage.* St. Augustine *de adult Coniug. li. 2 c. 20.* maketh it so plain a matter that all Priests should live chaste, that he writeth, that even such as were forced (as many were in the primitive Church) to be of the Clergy, were bound to live chaste, yea and did it with great joy and felicity, never complaining of these necessities and intolerable burdens, or impossibilities of living chaste, as our fleshly company of new Ministers and Superintendents do now, that think it no life without women. Much like to St. Augustine before his conversion, when he as yet a Manichee, who (as himself reporteth *Confess. li. 6 c. 3*) admiring in St. Ambrose all other his incomparable excellencies, yet counted all his felicities less, because he lacked a woman, without which he thought (in times of his infidelity) no man could live. But after his conversion thus he said to God of St. Ambrose: *What hope he had, and against the tentations of his excellency what a fight he felt, or rather what a comfort and solace in tribulation, and his secret mouth which was within his heart, what savory and sweet joys it tasted of thy bread, neither could I conjecture, neither had I tried.*

St. Jerome.

St. Augustine

See St. Leo. ep. 92 c. 3.

St. Ambrose.

Tertullian See Tertullian (*li. 1 ad uxorem.*; St. Cyprian *de singul. Clericor.*; the first Council of Nice *con. 3; Conc. Tolet. 2. can. 3; Conc. Aurelian. 3 can. 2;* of Carthage the second cap. 2, of Neocaesarea cap. 1; of Nacre cap. 10; and you shall find that this was generally the Church's order even from the Apostles time, though in some places by the licentiousness of many, it was sometime not so religiously looked unto. Whereby you may easily refute the impudent clamors of Heretics against Siricius, Gregory VII, and others, whom they falsely make the authors of the Clergy's single life.

St. Cyprian

Councils

None rashly to be admitted to the Clergy.

Heretics admit all sorts without exception.

The three Holy Orders, only bound to chastity.

The 4 inferior orders not bound to chastity.

All the seven orders ancient, even from Christ and the Apostles time.

6. *Not a Neophyte.*] That which is spoken here properly and principally of the newly baptized (for so the word Neophyte doth signify) the Fathers extend also to all such as be but newly retired from profane occupations, civil government, warfare, or secular studies, of whom good trial must be taken before they ought to be preferred to the high dignity of Bishop or Priest. Though for some special prerogative and excellency, it hath in certain persons been otherwise, as in St. Ambrose and some other notable men. Tertullian (*li. de prescript.*) *noteth Heretics for their lightness in admitting every one without discretion to the Clergy.* their Order (*saith he*) are rash, light, inconstant: now they place Neophytes, then secular men, then our Apostates, that they may tie them by glory and preferment, when with the truth they cannot. *No where may a man sooner prosper and come forward, than in the camp of rebels, where to be only, is to deserve much, therefore one today a Bishop, tomorrow somewhat else: today a Deacon, tomorrow Lector, that is, a Reader: today a Priest, tomorrow a layman, for to laymen also they enjoin the functions of Priests.* And St. Jerome *ep. 83 ad Oceanum c. 4* saith of such, *Yesterday a Catechumen or newly converted, today a Bishop: yesterday in the theater, today in the Church: at night in the place of games and masteries, in the morning at the altar: a while ago a great patron of stage players, now a consecrator of holy virgins.* And in another place, *Out of the bosom of Plato and Aristophanes they are else often a Bishopric, whose cause it is, not how to suck out the marrow of the Scriptures, but how to soothe the peoples cares with flourishing declamations* Dialog. cont. Lucifer. c. 5.

8. *Deacons.*] Under the name of Deacons are here contained Subdeacons, as before under the name of Bishop, Priests also were comprehended. For to these four pertaineth the Apostles precept and order touching one wife, and touching continency and chastity, as by the alleged Councils and Fathers (namely the words of St. Epiphanius) doth appear. For they only be in holy Orders, as serving by their proper function about the Altar and the Blessed Sacrament: in respect whereof the law of chastity pertaineth to them, and not to the four inferior Orders of *Acolytes, Exorcists, Lectors,* and *Ostiary*⁶⁶. Who neither by precept nor vow be bound to perpetual chastity, as the others of the holy and high Orders be bound, both by precept and promise or solemn assent made when they took Subdeaconship.

All these degrees and orders to have been ever since Christ's time in the Church of God, it might be proved by all antiquity. But for as much as the Apostle's purpose is not here to reckon up all the Ecclesiastical Hierarchy, it need not be treated of in this place. But we wish the learned to read the 3rd - 9th chapters of the 4th Council of Carthage, whereat St. Augustine was present: where they shall see the express callings, offices, and manner of ordering or creating the said sorts, and shall well

⁶⁶Ostiary: Door keeper of a Church.

perceive these things to be most ancient and venerable. Let them read also Eusebius history, the 35th Chapter of the 6th book, where for all these orders he reciteth Cornelius' epistle to Fabius, concerning Novatus. Likewise St. Cyprian in many places, namely *ep. 55 nu. 1.* where see the notes upon the same. *St. Hiero ep. 2 c. 6.* Of Subdeacon there is mention in St. Augustine *ep. 74 and ep. 20; de epistolis 22 in edit. Paris.; St. Epiph. hars. 59.; St. Cyprian ep. 24; St. Ignatius ep. 9 ad Antiochenos.* And in the 41st canon of the Apostles. *Cont. Tolet. 2. can 1 and 3 Conc. Laodicea, can. 21. Epist. Ephis. apud. Hiero. 60 c. 1.*

13. In the house of God.] All the world being God's, yet the Church only is his house, the Rector or Ruler whereof at this day, (saith St. Ambrose upon this place) is Damascus. Where let our loving brethren note will, how clear a case it was then, that the Pope of Rome was not the Governor only of one particular, but of Christ's whole house, which is the Universal Church, whose Rector this day is Gregory XIII

15. *The pillar of truth.*] This place pincheth all Heretics wonderfully, and so it ever did, and therefore they oppose themselves directly against the very letter and confessed sense of the same, that is, clean contrary to the Apostle. Some saying, the Church to be lost or hidden: some, to be fallen away from Christ these many ages: some, to be driven to a corner only of the world: some, that it is become a stool and seat of Antichrist: lastly the Protestants most plainly and directly, that it may and doth err, and hath shamefully erred for many hundred years together. And they say herein like themselves, and for the credit of their own doctrine, which can not be true in very deed, except the Church err, even the Church of Christ, which is here called the house of the living God.

But the Church which is the house of God, whose Rector (saith St. Ambrose) in his rime was Damascus, and now Gregory XIII, and in the Apostle's time St. Peter, is the pillar of truth, the establishment of all verity: therefore it cannot err. It hath the Spirit of God to lead it into all truth till the world's end: therefore it cannot err. It is builded upon a rock, hell's gates shall not prevail against it: therefore it cannot err. Christ is in it till the end of the world, he hath placed in it Apostles, Doctors, Pastors, and Rulers, to the consummation and full perfection of the whole body, that in the mean time we be not carried about with every blast of doctrine: therefore it cannot err. He hath prayed for it, that it be sanctified in verity, that the faith of the chief Governor thereof fail not: it is his house, his spouse, his body, his lot, kingdom and inheritance, given him in this world: he loveth it as his own flesh, and it cannot be divorced or separated from him: therefore it cannot err. The New Testament, Scriptures, Sacraments, and sacrifice cannot be changed, being the everlasting dowry of the Church, continued and never rightly occupied in any other Church but in this our Catholic Church: therefore it cannot err. And therefore all those points of doctrine, faith, and worship, which the Arians, Manichees, Protestants, Anabaptists, other old or new Heretics, untruly think to be errors in the Church, be no errors indeed, but themselves most shamefully are deceived and so shall be still, till they enter again into this house of God, which is the pillar and ground of all truth: that is to say, not only itself free from all error in faith and religion, but the pillar and stay to lean unto in all doubts of doctrine, and to stand upon against all heresies and errors that ill times yield, without which there can be no certainty nor security. And therefore the holy Apostles, and Councils of Nicea and Constantinople, made it an article of our *Creed*, to believe the CATHOLIC and APOSTOLIC CHURCH. Which is, not only to acknowledge that there is such a Church, as heretics falsely say: but that which is called the Catholic Church, and known so to be, and communicateth with the See Apostolic, is the Church: and that we must believe, hear, and obey the same, as the touch stone, pillar and firmament of truth. For, all this is comprised in that principle, *I believe the Catholic Church.* And therefore the Council of Nicea said, *I believe in the Church*, that is, I believe and trust the same in all things.

Neither can the Heretics escape by fleeing from the known visible Church, to the hid congregation or company of the Predestinate. For that is but a false apprehension of Wyclif and his followers. The company of the Predestinate maketh not any one Society among themselves, many of them being yet unborn, and many yet Infidels and heretics, and therefore be not of the one house of God which is here called, *the pillar of truth.* And those of the Predestinate that be already of that Church, make not a several company from the known Catholic Church, but are baptized, houseled⁶⁷, taught, they live and die in the common Catholic visible Church, or else they can neither receive Sacraments, nor salvation. St. Paul instructeth not Timothy how to teach, preach, correct, and converse in the invisible society of the Predestinate, but in the visible house of God. So that it must needs be the visible Church which cannot err.

St. Ambrose calleth the Bishop of Rome Rector of the whole Church.

The Heretics say directly contrary to the Apostle, that the Church is not the pillar of truth.

That the Church is the pillar of truth and cannot err, is proved by many reasons.

The meaning of this article, I believe the Catholic Church.

It is the invisible Church that is the pillar of truth and can not err.

John 14:16
Matt. 16
Matt. 28
Eph. 4:10, 17
Luke 22
Psalm 2
Eph. 5.

πετ στω εις τ
υν εκκλησιαν

⁶⁷houseled: to be administered or to have received communion. housel: sacrifice, consecrated elements of the Mass or Eucharist.

Whence the Church hath this privilege never to err. St. Augustine.

Lactantius

St. Cyprian

St. Irenaeus.

If any make further question, how it can be that any company or society of men (as the Church is) can be void of error in faith, seeing all men may err: he must know that it is not by nature, but by privilege of Christ's presence, of the Holy Ghost's assistance, of our Lord's promise and prayer. See St. Augustine upon these words of the 118 Psalm *Conc. 13. Ne auferas de ore meo verbum veritatis usquequaque.* Where he hath godly speeches of this matter. For the same purpose also these words of Lactantius are very notable. *It is the Catholic Church only, that keepeth the true worship of God, this is the fountain of truth, this the house of faith, this the Temple of God: whither if any man enter not, or from which if any man go out, he is an alien and stranger from the hope of everlasting and salvation. No man must by obstinate contention flatter himself, for it standeth upon life and salvation. etc.* St. Cyprian saith, *The Church never departeth from that which she once hath known. Ep. 55 ad Cornel. nu.3.* St. Irenaeus saith, *That the Apostles have laid up in the Church as in a rich treasure, all truth. And, that she keepeth with most sincere diligence, the Apostle's faith and preaching.* li. 3 c. 4 and 40. and li. 1 c. 3. It were an infinite thing to recite all that the Fathers say of this matter, all counting it a most pernicious absurdity to affirm, that the Church of Christ may err in religion.

CHAPTER 4

He prophesieth that certain should depart from the Catholic faith, willing TIMOTHY therefore to inculcate to the people those articles of the said faith. 7. Item to exercise himself in spiritual exercise, 12. to get authority by example of good life, 13. to study, to teach, to increase in the grace given him by holy orders.

¶We see plainly by their words such abstinence only to be disallowed as condemneth the creatures of God to be naught by nature and creation.

AND the Spirit manifestly saith that in the last times certain shall depart from the faith attending to spirits of error, and doctrines of devils,
2. Speaking lies in hypocrisy, and having their conscience seared,
3. forbidding to marry, to abstain from meats which God created to receive with thanksgiving for the faithful, and them that have known the truth.
4. For every creature of God is good, and nothing to be rejected that is received with thanksgiving.
5. For it is sanctified by the word of God and prayer.
6. These things proposing to the brethren, thou shalt be a good minister of Christ JESUS, nourished in the words of the faith and the good doctrine which thou hast attained unto.
7. But foolish and old wives fables avoid: and exercise thyself to piety.
8. For corporal exercise is profitable to little: but piety is profitable to all things: having promise of the life that now is, and of that to come.
9. A faithful saying and worthy of all acceptation.
10. For to this purpose we labor and are reviled, because we hope in the living God which is the Saviour of all men, especially of the faithful.
11. Command these things and teach.
12. Let no man condemn thy youth: but be an example of the faithful, in word, in conversation, in charity, in faith in charity.
13. Till I come, attend unto reading, exhortation, doctrine.
14. Neglect not the grace that is in thee: which is given thee by prophecy, with imposition of the hands of priesthood.
15. These things do thou meditate, be in these things: that thy profiting may be manifest to all.
16. Attend to thyself, and to doctrine: be earnest in them. For, this doing, thou shalt save both thyself and them that hear thee.

1 Tim. 3
2 Pet. 3
Jude v. 18

¶Some (saith St. Chrysostom) expound this of fasting, but they are deceived for fasting is a spiritual exercise. See a goodly commentary of these words in St. August. li. de mar. Eccl. Cath. c. 33.

1 Tim. 3:4
Tit. 3:9

ANNOTATIONS

Chapter 4

All Heretics are apostates from the faith.

1. *Shall depart.*] It is the proper description of Heretics, to forsake their former faith, and to be Apostates, as the Greek word importeth: to give ear to particular spirits of error and deception, rather than to the Spirit of Christ in his Church, to follow in hypocrisy and show of virtue the pernicious doctrine of Devils, who are the suggestors and promptors of all Sects, and are lying spirits in the mouths of all Heretics and all false preachers: men that have put their conscience to silence and made it

νεοφύτων
Chapter 1:19

senseless to the holy Church's admonition: the Apostle noting once before also in this same Epistle, that Heretics have no conscience, which is the cause both of their fall and of their obduration in heresy.

3. *Forbidding to marry.*] He speaketh (saith St. Chrysostom) of the Manichees, Encraitas, and Marcionists. *ho. 12 in 1 Tim.* St. Ambrose upon this place, addeth to these the Parrisians also. St. Irenaeus *li. 1 c. 30*; St. Epiphanius *har. 45.26.63.30*; St. Jerome *1 cont. Iouin. c. 2 & ep. 50 c. 1. & 3.*; St. Augustine *har. 25.40.* and generally all antiquity affirm the same both of them, and also of the Heretics called Apostolici, Ebionites, and the like. Their heresy about marriage was, that to marry or to use the act of matrimony, is of Satan, as St. Irenaeus witnesseth *li. 1 c. 22*: and that the distinction of male and female and the creation of man and woman for generation, came of an ill God. They taught their hearers, * saith St. Augustine, that if they did use women, they should in any wise provide that they might not conceive or bear children. Clemens Alexandrinus (*li. 3 Strom. in principio*) writeth, that such admit no marriage nor procreation of children, lest they would bring into the world creatures to suffer misery and mortality. And this is the damnable opinion concerning marriage, noted here by the Apostle.

* Aug. haer.
46

For the second point consisting in the prohibition of meats or use of certain creatures made to be eaten, the said Heretics or diverse of them (for they were not all of one sect touching these points) taught that men might not eat certain sorts of meats, specially of beasts and living creatures, for that they were not made (say they) of the good God, but of the evil. And wine they called the gall of the Prince of darkness, and not to be drunk at all, and the Vine whereof it came, to be of the Devil's creation. And diverse other creatures they condemneth as things by nature and creation polluted and abominable. *August. har. Manich. 46 & tot libro de mor. Manich. 10. 1.* Lo these were the Heretics and their heresies which St. Paul here prophesieth of, that forbid marriage and meats as you have heard, for which they and their followers were condemned in diverse Councils.

It is not now an intolerable impudency of the Protestants, who set a small similitude of words in the ears of the simple, apply this text to the fasts of the Church, and the chastity of Priest and Religious? As though either by appointing or using some days of abstinence from certain meats, the Church or any Catholic man condemned the said meats, unless the Rechabites *Hierom 35*, or the Nazarites *Num. 6.*; or the Ninivites *Ion. 3.*; or Moses *Exod. 34.*; or Elias *3 Reg. 19*; or holy Anna the widow *Luke 2*; or John Baptist *Matt. 3 & 9*; or Christ himself *Matt. 4* commending, using, and following a prescript number of fasting days, or God himself that in the very beginning, in Paradise, prescribed abstinence from the fruit of one certain tree, and after appointed so many fasts in the Law, unless he therefore, condemned his own creatures, and the rest, those creatures from which they abstained. No, there be many good and lawful causes to forbid some or to abstain from some meats: as, for obedience, as in Paradise: for signification, as the Jews for that they have been offered to Idols, as in the Epistle to the Corinthians: for chastening the body and penance. For health also: and only those causes are unlawful for which the Manichees and other Heretics abstained.

Concerning the marriage likewise, they may as well charge God or the Church for forbidding the father to marry the daughter, or the brother the sister, or other prohibited persons in the Law: as well might they charge Christ and the Apostles for prohibiting the man to marry, during his wife's life: and appointing widows that serve the Church, to live unmarried, and not admitting a married woman as well as widow, nor her that hath had more husbands, as well as her that hath been married but once: as they charge the Church for not admitting married persons to the altar, and for forcing them and Religious persons to keep their promise of chastity. No, the holy Church is so far from condemning wedlock, that she honoreth it much more than the Protestants, accounting it an holy Sacrament, which they do not, who only use it to lust as the Heathen do, and not to religion.

But it is an old deceitful practice of Heretics to charge Catholic men with old condemned heresies. The Eutychians slandered the Council of Chalcedon and St. Leo to be Nestorians, and to make two persons in Christ, because they said there were two natures. *Viligilius li. 5. cont. Eutychem.* Arius charged Alexander his Bishop of Sabellianism, for avouching the unity of substance in Trinity. *Socrat. li. 1 c. 3.* Julianus accused St. Augustine of the heresy of Apollinaris. *li. 5. cont. Iulian. c. 15.*

Other Pelagians challenged him for condemning marriage. *Retract. li. 2. c. 53.* And that our Protestants brag not too much of their goodly invention, Jouinian the old Heretic, their Master in this point, accused * the holy doctors and Catholic upon this same place, to be Manichees, and to condemn meats and marriage, as both St. Jerome and St. Augustine do testify. And they both answer to the Heretic, that the church indeed and Catholics do abstain from some for ever, and some for certain days, and every Christian man lightly all the 40 days of Lent fast: not for that they think the meats unclean, abominable, or of an ill creation, as the Manichees do: but for punishment of their bodies, and taming their concupiscences: *Hiero. li. 2 cont. Iouin. c. 11; Aug. cont. Adimantum c. 14; Li. de mor. Cath. Eo.; Hiero in c. 4. ad Galat.* And as for marriage, the said doctors answer, that no Catholic man condemneth it for unlawful, as the old Heretics did, but only preferreth virginity and continency before it, as a state in itself more agreeable to God and more meat for the Clergy. See St. Augustine against Faustus the Manichee *li. 30 c. 5.6.* and *har. 21* in the name, *Apostolici.* St. Jerome *ep. 50. c. 1 & 3.* All this the

* Aug. li. 2 c. 5
de nupt. et
concupisc.

The old Heresies
against matrimony.

The old Heresies about
abstinence from meats.

The Catholics
impudently charged
with the said old
heresies.

Abstinence from
certain meats is no
condemnation of the
meats.

Divers good causes of
abstinence.

Forbidding certain
persons to marry is no
condemnation of
matrimony.

Catholics esteem
matrimony more than
the Protestants do.

The Protestants
objections were
answered long ago by
St. Jerome and St.
Augustine.

Catholics continually tell the Adversaries, and they cannot but see it. yet by accustomed audacity and impudency they bear it out still.

Blessing of the table or of meats, specially by a Priest.

4. *With thanksgiving.*] By the most ancient custom of the faithful both before Christ and sithence, men use to bless their table and meats, by the hand and word of a Priest, if any be present, otherwise by such as can conveniently do it. And in husbandmen's houses where they have no other means, they should at least bless God's gifts and themselves with a *Pater noster* or the sign of the Cross: not only to acknowledge from whom they have their continual sustenance, but also to bless their meat and sanctify it. For the Greek word used of St. Paul, by Ecclesiastical use, when it concerneth meats, signifieth not only thanksgiving, but blessing or sanctifying the creatures to be received, as being all one with *ευλογία*, and in English we call it grace, not only that after meat, which is only thanks to God, but that before meat, which is always a benediction of the creatures, as it is plain in the prescript and usual forms of grace. For which cause a Priest should ever do it rather than a layman or any of inferior order in the Clergy. In so much that St. Jerome (*ep. 85*) reprehendeth certain Deacons whom he saw say grace or bless the meat and the company, in the presence of a Priest. Who also recordeth (in the life of St. Paul the holy Eremite) the great courtesy and humility of him and St. Anthony, yielding one to the other the preeminence of blessing their poor dinner. For to bless is a great thing, and a Priestly prerogative, as the Apostle witnesseth, declaring the preeminence of Melchisedec in that he blessed Abraham. Read the note following:

μετα ευχαρισ
τιας

To bless is a preeminence of the better person.

Heb. 7.

No creature ill by nature, yet one more sanctified than another.

5. *Sanctified.*] All creatures be of God's creation, none of the Devil, or of any other cause and beginning, as the Manichees blasphemed: and therefore none are ill, abominable, or unclean by creation, nature, and condition, but all good and made for mans use, though all be not alike holy nor equally sanctified. God made seven days, but he sanctified only one of them. He made all places, but he sanctified none but the Temple an such like deputed to his service, as the Ark, the altar, and the rest which were by sacred use both holy themselves, and gave also holiness and sanctification to things that touched them or were applied unto them. So our Saviour saith, that the Temple sanctified the gold, and the altar the gift, and generally all creatures severed from common and profane use, to religion and worship of God, are made sacred thereby. So the places and days of God's apparition or working some special wonders or benefices toward the people, were holy, as Bethel, Sinai, and others. And much more those times and places of Christ's Nativity, Passion, burial, Resurrection, Ascension: which is so plain a case, that the hill where he was transfigured only, is called therefore by St. Peter, *the holy mount*.

Matt. 22

2 Pet. 1

Holy times and places, and everything deputed to the service of God, holy.

Creatures hallowed by the sign of the Cross.

These therefore be holy memories and monuments of all sorts sanctified, besides that creatures (as we see here) be sanctified also by the word of God and prayer, that is to say, by benediction and invocation of our Lord's holy name upon them, specially by the sign of the Cross, as St. Chrysostom noteth on this place, *ho. 12 in 1 ad Tim.* by the which the adversary powers of Satan usurping unjustly upon God's creatures through mans sin, and seeking deceitfully in or by the same to annoy mans body or soul, is expelled, and the meats purged from him and made wholesome. St. Gregory (*li. 1 Dialog. c. 4*) recordeth that the Devil entered into a certain religious woman by eating the herb lettuce unblessed. And St. Augustine *li. 18 de civ. Dei. c. 18* showeth at large, what ways he hath by meats and drinks and other usual creatures of God, to annoy men: though his power be much less than it was before Christ. But still much desire he hath on all sides to molest the faithful by abusing the things most near and necessary unto them, to their hurt both bodily and Ghostly. For remedy whereof, this sanctification which the Apostle speaketh of, is very sovereign, pertaining not only to this common and more vulgar benediction of our meats and drinks, but much more (as the propriety of the Greek word used by the Apostle for sanctification, doth import) to other more exact sanctifying and higher supplying of some creatures, and blessing them to Christ's honor in the Church of God, and to mans spiritual and corporal benefices.

The blessing of our meat, what a virtue it hath.

αγιαζεται

Holy bread.

St. Augustine writeth *li. 2 de pec. merit. c. 26.* besides this usual blessing of our daily food, the Catechumens (that is, such as were taught toward Baptism) are sanctified by the sign of the Cross, and the bread (saith he) which they receive, though it be not the body of Christ, yet is holy, and more holy than the usual bread of the table. He meaneth a kind of bread then hallowed, specially for such as were not yet admitted to the Blessed Sacrament: either the same, or the like to our holy bread, used in the Church in England and France on Sundays. And it was a common use in the primitive church to bless loaves, and send them for sacred tokens from one Christian man to another, and that not among the simple and superstitious (as the Adversaries may imagine:) but among the holiest, learnedst, and wisest. Such hallowed breads did St. Paulinus send to St. Augustine and Alipius, and they to him again, calling them blessings. Read St. Jerome in the life of Hilarion (*post medium:*) how Princes and learned Bishops and other of all sorts came to that holy man for holy bread, *panem benedictum*. In the primitive Church the people commonly brought bread to the Priests to be hallowed. *Author op. imp. ho. 14 in Matt.* The 3rd Council of Carthage cap. 14. maketh mention of the blessing of milk, honey, grapes, and corn. See the 4th Canon of the Apostles. And not only diverse other creatures used at certain times in holy Churches service, as wax, fire, palms, ashes, but also the holy oil, Chrism, and the water of

August. ep.
31,34,35,36.

Baptism, that also which is the chief of all Priestly blessing of creatures, the bread and wine in the high Sacrifice, be sanctified, for without sanctification, yea (as St. Augustine affirmeth *tract. 118 in Ioan.*) without the sign of the Cross, none of these things can rightly be done.

Can any man now marvel that the Church of God by this warrant of St. Paul's word expounded by so long practice and tradition of the first Fathers of our religion, doth use diverse elements and blessed them for mans use and the service of God, expelling by the invocation of Christ's name, the adversary power from them, according to the authority given by Christ, *Super omnia damonia, over all Devils: and by prayer*; which importeth as the Apostle here speaketh, desire of help, as it were by the virtue of Christ in combat with the Devil, and so to expel him out of God's creatures, which is done by holy exorcism, and ever beginneth, *Adiutorium nostram in nomine Domini*, as we see in the blessing of holy water and the sanctification of elements. Which exorcisms, namely of children before they come to Baptism, see in St. Augustine *li. 6 cont. Julian. c. 5 & de Ec. dogmat. c. 11; De nupt. & concupis. li. c. 20* and of holy water, that hath been used these 1400 years in the Church by the institution of Alexander I, in all Christian countries, and of the force thereof against Devils, see a famous history in Theodoret *li. 5 c. 23* and in Epiphanius *har. 30 Ebionaitum*. See St. Gregory to St. Augustine our Apostle, of the use thereof in hallowing the Idolatrous temples to be made in the Churches of Christ *apud Bedam li. 1 c. 30 hist. Angl.* Remember how the Prophet Eliseus applied salt to the healing and purifying of waters, *4 Reg. 27* how the Angel Raphael used the liver of the fish to drive away the Devil, *Tob. 6:8*: how David's harp and Psalmody kept the evil spirit from Saul, *1 Reg. 16*: how a piece of the holy earth saved such a man's chamber from the infestation of Devils, *August. de Civit. dei li. 22 c. 8*: how Christ himself, both in Sacraments, and out of them, occupied diverse sanctified elements, some for the health of the body, some for the grace and remission of sins, and some to work miracles by. See in St. Jerome against Vigilantius *c. 2* how holy relics torment them. *In the history of Julianus the Apostate, how the sign of the Cross in the Acts (*cap. 19*) how the name of JESUS yea and of Paul putteth them to flight.

Furnish yourselves with such examples and grounds of Scriptures and antiquity, and you shall condemn the Adversaries cavilations and blasphemies against the Church's practice in such things, and further also find, these sacred actions and creatures, not only by increase of faith, fervor, and devotion, to purge the impurity of our souls, and procure remission of our daily infirmities, but that the chief Ministers of Christ's Church, by their sovereign authority granted of our Lord, may join unto the same, their blessing and remission of our venial sins or spiritual debts: as we see in St. James, remission of all sins to be annexed to the unction with holy oil, which to the Catholics is a Sacrament. But to the Protestants was but a temporary ceremony, and to some of them not of Christ's institution, but of the Apostles only. In their own sense therefore they should not marvel that such spiritual effects should proceed of the use of sanctified creatures, whereas venial trespasses be remitted many ways, though mortal ordinarily by the Sacraments only. St. Gregory did commonly send his benediction and remission of sins, in and with such holy tokens as were sanctified by his blessing and touching of the Apostles bodies and Martyrs relics, as now his successors do in the like hallowed remembrances of religion. See his 7th book, epistle 116: and 9th book, epistle 60. Thus therefore and to the effects aforesaid the creatures of God be sanctified.

If any man object that this use of creatures is like conjuration in Necromancy, he must know the difference is, that in the Church's sanctifications and exorcisms, the Devils be commanded, forced, and tormented by Christ's word and by prayers: but in the other wicked practices, they be pleased, honored, and covenanted withal: and therefore the first is godly and according to the Scriptures, but Necromancy abominable and against the Scriptures.

14. *The grace.*] St. Augustine declareth this grace to be the gift of the Holy Ghost given unto him by receiving this holy Order, whereby he was made fit to execute the office to his own salvation and other mens. And note withal, that grace is not only given in or with the Sacraments, by the receivers faith or devotion, but by the Sacrament, *per impositionem, by imposition of hands*. For so he speaketh *2 Tim. 1*. which is here said, *cum impositione, with imposition*.

14. *With imposition.*] St. Ambrose upon this place, implieth in the word *imposition of hands*, all the holy action and sacred words done and spoken over him when he was made Priest. *Whereby (saith he) he was designed to the work, and received authority, that he durst offer sacrifice in our Lord's stead unto God*. So doth the holy Doctor allude unto the words that are said now also in the Catholic Church to him that is made Priest: *Accipe potestatem offereni pro vivu et morituu in nomine Domini*, that is, *Take or receive thou authority for the living and the dead in the name of our Lord*. For the which St. Jerome also (as is noted before) saith, that the ordering of Priests is, *by imposition of hands and imprecation of voice*.

14. *Of Priesthood.*] The practice of the Church giveth us the sense of this place, which the ancient Council of Carthage doth thus set down. *When a Priest taketh orders, the Bishop blessing him and holding his hand upon his head, let all the Priests present lay also their hands on his head by the Bishops hands, etc.* Who seeth not now, that holy Orders giving grace by an external ceremony and

The sign of the cross used in blessing.

The Church's exorcisms.

Holy water.

The force of sanctified creatures.

The holy land.

Relics.

The Cross.

The name of JESUS.

Remission of venial sins annexed to hallowed creatures.

St. Gregory.

The difference between the Church's exorcisms and other conjurations.

Grace given in the Sacrament of Orders.

Consecration of Priests by imposition of hands.

Holy Orders a Sacrament.

Luke 9
Theodoret li.
3 c. 3.

James 5

In Esa. 58.

work, is a Sacrament? So all the old Church counteth it. And St. Augustine (*cont. ep. Parmen. li. 2 c. 13*) plainly saith that no man doubteth but it is a Sacrament properly and precisely, he joineth it in nature and name with Baptism. Again who seeth not by this use of imposition of hands in giving Orders and other Sacraments, that Christ, the Apostles, and the Church may borrow of the Jewish rites certain convenient ceremonies and Sacramental actions, seeing the same (as the Heretics cannot deny) was received of the manner of Ordering Aaron and the Priests of the old Law or other heads of the people? See *Exod. 19; Num. 17:23*.

Conc. Carth. 4 can. 3.

Beza in cap. 6 Acts.

Men also are called saviours without derogation to Christ.

16. *Save both thyself.*] Though Christ be our only Saviour, yet the Scriptures forbear not to speak freely and vulgarly and in a true sense, that man also may save himself and others. But the Protestants notwithstanding follow such a captious kind of Divinity that if a man speak any such thing of our Lady or any Saint in heaven, or other mean of procuring salvation, they make it a derogation to Christ's honor. With such hypocrites have we now a days to do.

CHAPTER 5

How to behave himself towards young and old. 3. To bestow the Church as oblations upon the needy widows, 9. and not to admit the said Churches widows under threescore years old. 17. In distribution to respect well the Priests that are painful, 19. and how in his confiders to hear accusations against Priests, 22. to be strait in examining before he give orders,, to be chaste, and to remit somewhat of his drinking water.

The Epistle for holy widows.
 ¶Because of this continual prayer which standeth not with conjugal and carnal acts of matrimony (as the Apostle signifieth 1 Cor. 7:5) therefore were these widows to live in the state of perpetual continency.

AND a Senior rebuke not: but beseech as a father: young men, as brethren:
 2. Old women, as mothers: young women, as sisters, in all charity.
 3. Honour widows: which are widows in deed.
 4. But if any widow have children or nephews: let her learn first to rule her own house, and to render mutual duty to her parents. for this is acceptable before God.
 5. But she that is a widow in deed and desolate: let her hope in God, and continue in obsecrations and prayers night and day.
 6. For she that is in deliciousness, living is dead.
 7. And this command that they be blameless.
 7. But if any man have not care of his own, and especial of his domesticals, he hath denied the faith, and is worse then an infidel.
 9. Let a widow be chosen of no less then three score years, which hath been the wife of one husband,
 10. Having testimony in good works, if she have brought up her children, if she have received to harbor, if she have washed the Saints feet, if she have ministered to them that suffer tribulation, if she have followed every good work.
 11. But the younger widows avoid. For when they shall be wanton in Christ, they will marry:
 12. Having damnation, because they have made void their first faith.
 13. And withal idle also they learn to go about from house to house: not only idle, but also full of words and curious, speaking things which they ought not.
 14. I will therefore the younger to marry, to bring forth children, to be housewives: to give no occasion to the adversary for to speak evil.
 15. For now certain are turned back after Satan.
 16. If any faithful man have widows, let him minister to them, and let not the Church be burdened: that there may be sufficient for them that are widows in deed.
 17. The priests that rule well, let them be esteemed worthy of double honour: especially they that labor in the word and doctrine.
 18. For the Scripture saith: ***Thou shalt not muzzle the mouth to the ox that treadeth out the corn and, The workman is worthy of his hire.***
 19. ¶Against a priest receive not accusation: but under two or three witnesses.
 20. Them that sin, reprove before all: that the rest also may have fear.
 21. I testify before God and Christ JESUS, and the elect Angels, that thou keep these things without prejudice, doing nothing by declining to the one part.

¶Double honor and livelihood due to good Priests.

¶Here the Apostle will not have every light fellow to be heard against a priest. So St. Augustine for the like reverence of priesthood, admonisheth Pancarius that in no wise he admit any testimonies or accusations of Heretics against a Catholic priest. ep. 112.

Deut. 25
 1 Cor. 9
 Matt. 10:10

22. Impose hands on no man ^vlightly, neither do thou communicate with other mens sins. Keep thyself chaste.
23. Drink not yet water: but use a little wine for thy stomach, and thy often infirmities.
24. Certain mens sins be manifest, going before to judgment: and certain men they follow.
25. In like manner also good deeds be manifest, and they that are otherwise, can not be hid.

^vBishops must have great care that they give not orders to any that is not well tried for his faith, learning, and good behavior.

ANNOTATIONS

Chapter 5

Ambr. in hunc loc.
Luke 2:37

3. *Widows in deed.*] St. Ambrose calleth then widows and desolate indeed, that might marry, but to make themselves better and more worthy of God, refuse marriage, which they know to be but once blessed, imitating holy Anne, who in fasting and prayers served God night and day, never knowing but one husband. Such professed widows then are to be honored and succored. Neither doth he speak only of the Church's widows (of whom specially afterward) but of all that by profession kept their widowhood, exhorting them to pass their time in prayer and fasting, v. 5. Which was an honorable and holy state much written of and commended in the primitive Church, namely by St. Ambrose and St. Augustine, who wrote books entituled thereof, and make it next to virginity. *Ambr. de viduu; August. de bono viduitatu.*

Widowhood.

8. *He hath denied.*] Not that by this or by any other deadly sin (except incredulity or doubtfulness in belief) they lose their faith: but that their facts be not answerable to their faith and to Christian religion, which prescribeth all such duties.

9. *Let a widow be chosen.*] Now he speaketh more particularly and specially of such widows as were nourished and found by the oblations of the faithful and the alms of the Church, and did withal some necessary services about women that were to be professed or baptised. For their instruction and addressing to that and other Sacraments, and also about the sick and impotent: and withal sometimes they had charge of the Church goods or the disposition of them under the Deacons: in respect whereof they also and the like are called *Diaconissa*. Eusebius li. 6 c. 35 reciteth out of Cornelius' Epistle, that in the Church of Rome there is one Bishop, 40 Priests, six Deacons, seven Subdeacons, Acolytes 41, Exorcists, Lectors, and Ostiari 52, widows together with the poor 150, all which God nourisheth in his Church. *See Act. Apost. c. 6* St. Chrysostom li. 3 *de Sacerdotio propius finem*. St. Epiphanius in *haresi 79 Collyridianorum*. Now then, what manner of women should be taken into the fellowship of such as were found of the Church, he further declareth.

Widows called Deaconess and their office.

9. *The wife of one husband.*] If you would have a plain pattern of Heretical fraud, corruption, and adulteration of the native sense of God's word, and an invincible demonstration that these new Glossers have their consciences feared and hearts obdurate, willingly perverting the Scriptures against that which they know is the meaning thereof, to the maintenance of their sects: mark well their handling of this place about these widows of the Church. St. Paul prescribeth such only to be admitted as have been the wives of one husband, that is to say, once only married, not admitting any that hath been twice married. By which words the Catholics prove first, that the like phrase ^{*}used before of Bishops and Deacons, that they should be the husbands of one wife, must needs signify that they cannot be twice married, nor admitted to these and the like functions, if they were more than once married before. Secondly, were prove by this place against the Adversaries, that the state of widowhood is more worthy, honorable, decent and pure in respect of the service of the Church, and more to be relieved of the revenues thereof, then the state of married folks, and that not only (as the Adversaries perhaps may answer) for their greater necessity, or more leisure, freedom, or expedition to serve, in that they be not cumbered with husband and household, but in respect of their vidual⁶⁸ continency, chastity, and purity, for else such as were widows with intention and freedom to marry afterward, might have been admitted by the Apostle, as well as those that were never to marry again.

These widows must have had but one husband whereof many Catholic conclusions are deduced.

c. 3:2

Thirdly, we prove that second marriage not only after admission to the alms or service of the Church, but before also, is disagreeable and a sign of incontinency or more lust and fleshiness then is agreeable or comely for any person belonging to the Church: and consequently, that the Apostle in the last chapter treating of the holy functions of Bishops, Priests, Deacons, and of the Church's refusing generally *bigamists* or twice married persons, must needs much more mean that no man twice married should be received to holy Orders: and further, that as none were admitted to be widows of the Church, that ever intended to marry again, so none should ever be received to minister the Sacraments (which is a thing infinitely more, and requireth more purity and continency, than the office or state of the said widows) that intended to marry again. To receive the body of Christ (saith St. Jerome in *Apolog. pro*

1

2

3

⁶⁸vidual: of or pertaining to widowhood, widowly.

lib. cont. Iouin. ep. 50 c. 6.) is a greater and holier thing than prayer, 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 Fourthly, we prove that it is not unlawful to annex, by precept or the parties promise, single
5 life or chastity to a whole state or order of the faithful, because the Apostle and the whole Church in his time joined to this state of the Church's widows, perpetual continency. Fifthly, we prove hereby that to refuse and not to accept the twice married or such as will not live single, in to the state of widows or holy Orders, is not to condemn or forbid second marriage, or once and often marrying, with the Manichees according to the doctrine of Devils, as the Protestants (and before them the old condemned Jouinianists) do blaspheme the Church. For then did St. Paul allow and teach doctrine of Devils, who refuseth a twice married woman, and bindeth others by their entering into this state, never to marry again: as no doubt he did the Clergymen much more in the 3rd chapter before. Thus lo we Catholics confer and construe the Scriptures, and for this meaning we have all the Doctors without exception. What shift then have the Heretics here? For marry and remarry they must, let the Scriptures and all the Doctors in the world say nay to it. In truth they do not expound the word of God, but flee from the evidence of it, some one way and some another.

And of all other, their extremest and most shameful tergiversation⁶⁹ is, that the Apostle here forbiddeth *not the admission of such widows as have been twice married, but only them that have had two husbands at once. Which was a very unprobable and extorted exposition before, concerning Bishops and Deacons, c. 3. and (as St. Jerome saith ep. 83) *malo nodo malus cuneus*: but here that an exception should be made only against widows that had had two husbands together (which was a thing never lawful nor never hear of) that is a most intolerable impudency, and a construction that never came to any wise mans cogitation before: and yet these their fancies must be God's word, and *bigamus* or *bigamia* must against their old natures and use of all writers, be all one with *Polygamus* and *Polgamia*. They give an example of such widows, in women divorced justly from their husbands in the old law. As though St. Paul here took order for the Jews widows only, or that had been such a common case among the Jews also, that the Apostle needed to take so careful order for it. Finally, they let not to say that if the Apostle should be understood to refuse a widow twice married at sundry times, it were unreasonable etc., injurious to second marriages, which have no more indecency or sign of incontinency (say they) than the first. Thus bold they are with the Apostle and all antiquity.

11. *Wanton in Christ.*] Widows waxing warm, idle, and well fed by the Church, lust after husbands, as also apostate Priests and Superintendents marry, specially after they have gotten good Ecclesiastical livings, which is to wax wanton in Christ, or against Christ, *καταχριστον*. *The Greek word signifieth to cast off the reigns or bridle, that is, the bond or promise of continency which they had put upon them.

11. they will.] In the chastity of widowhood or virginity (saith St. Augustine) the excellency of a greater gift is sought for. Which being once desired, chosen, and offered to God by vow, it is not only damnable to enter afterward into marriage, but though it come not actually to marriage, only to have the will to marry is damnable. Aug. li. de bono viduit. cap. 9.

12. *Having damnation.*] It signifeth not blame, check, or reprehension of men, as some to make the fault seem less, would have it: but *judgment or eternal damnation, which is a heavy sentence. God grant all married Priests and Religious may consider their lamentable case. What a grievous sin it is. See St. Ambrose *ad virginem lapsam cap. 5 and 8*.

12. *Their first faith.*] All the ancient Fathers that ever wrote commentaries upon this Epistle, Greek and Latin, as St. Chrysostom, Theodoret, Oecumenius, Theophylactus, Primasius, St. Ambrose, Ven. Bede, Haimo, Anselm, and the rest: also all others that by occasion use this place, as the 4th Council of Carthage ca. 104. and the 4th of Toledo c. 55. St. Athanasias *li. de virginitate*. St. Epiphanius *har. 48*. St. Jerome *cont. Jouinianum li. 5 c. 7* and in *c. 44 Ezech. prope finem*. St. Augustine in exceeding many places: all these expound the Apostle's words of the vow of Chastity or the faith and promise made to Christ to live continently. *What is to break their first faith* (saith St. Augustine) *They vowed, and performed not*. In psalm 75 *prope finem*. Again in another part, *They break their first faith, that stand not in that which they vowed. li. de Sancta virgen. c. 33*. Again he and all the Fathers with him in Carthage Council before named: *If any widows, how young soever they were left of their husbands deceased, have vowed themselves to God, lest their laical habit, and under the testimony of the Bishop and Church have appeared in religious weed, and afterward go any more to secular marriage, according to the Apostle's sentence they shall be damned, because they were so bold to make void the faith or promise of Chastity which they vowed to our Lord*. So saith he and 225 Fathers more in that Council.

Beza upon this place.

* *κατα σπηνην*
αι

* *κριμα*

The Calvinists most absurd exposition of the Apostle's word.

Their blasphemy against the plain text.

The very will to break the vow of chastity is damnable.

Breaking of their first faith, is (by the consent of all antiquity) when they break their vow of chastity.

⁶⁹tergiversation: the act of turning ones back on, forsaking, desertion, apostasy.

And this promise of chastity is called, *faith*, because the fidelity betwixt married persons is ordinarily called of holy writers, *faith*: and the vow of chastity made to God, joineth him and the persons so vowing, as it were in marriage, so far, that if the said persons break promise, they are counted and called in the last alleged Council, *God's adulterers*. In the 3rd to the Romans also and often elsewhere, faith is taken for promise or fidelity. And that it is so taken here, the words *irritum facere* (to frustrate and make void) do prove, for that term is commonly used in matter of vow, promise, or compact. *Gen. 17; Num. 30*. This promise is called here *prima fides* (the first faith) in respect to the later promise which vowbreakers make to them with whom they pretend to marry. So saith St. Augustine. *li. de bono viduit. c. 8 and 9.* and Innocentius *1 ep. 2. cap. 13 to 1 Conc.* And this is the only native, evident, and agreeable sense to the circumstance of the letter. And the vain evasion of the Heretics to save the apostate Monks, Friars, Nuns, and Priests from damnation for their pretended marriages, is frivolous: to wit, that *first faith* here signifieth the faith of Baptism or Christian belief, and not the promise or vow of Chastity. But we ask them if this faith of Baptism be broken by marriage or no. For the text is plain that by intending to marry, they break their faith, and by breaking their faith they be damned, if they die without repentance. In truth which way so ever they writhe themselves to defend their sacrilege or pretended marriages, they lose their labor and struggle against their own conscience and plain Scripture.

Why this vow is called faith or fidelity.

Why the first faith.

The Heretics exposition of this first faith, impossible and against the text.

14. *I will the younger.*] He speaketh of such young ones as were yet free. For such as had already made vow, neither could they without damnation marry, were they young or old, nor he without sin command or counsel them to it. Neither (as St. Jerome proveth to ^{*}Gerontia, and St. Chrysostom upon this place) doth he precisely command or counsel the young ones that were free, to marry, or absolutely forbid them to vow chastity: God forbid, say they. But his speech containeth only a wise admonition to the frailer sort, that it were far better for them not to have vowed at all, but to have married again, than to have fallen to adultery and apostasy after profession. Which is no more but to prefer second marriage before fornication: and a good warning, that they which are to profess, look well what they do. St. Paul's experience of the fall of some young ones to marriage, caused him to give this admonition here: as also that before, that none should be received to the Church's alms under threescore years of age. Not forbidding the Church for ever, to accept any vows of widows or virgins till that age, as the Heretics falsely affirm: but showing what was meet for that time and the beginning of Christianity, when as yet there were no Monasteries builded, no prescript rule, no exact order of obedience to Superiors: but the professed (as St. Paul here noteth) coursed and wandered up and down idly, as now our professed virgins or Nuns do not, neither can do. Of whom therefore, where discipline is observed, there is no cause of such danger. Besides that widows having had the use of carnal copulation before, are more dangerously tempted, than virgins that are brought up from their tender age in piety and have no experience of such pleasures. See St. Ambrose *li. de viduit*, proving by the example of holy Anna, who lived a widow even from her youth till 80 years of age, in fasting and praying night and day, that the Apostle doth not here without exception forbid all young widows to vow, yea he esteemeth that profession in the younger much more laudable, glorious, and meritorious. See his book *de Viduit in initio*.

St. Paul meaneth not that widows professed should marry.

It is better for the frailer sort, that are in no danger of falling, to marry rather than to vow.

Young women may be professed and taken into religion.

15. *After Satan.*] We may here learn, that for those to marvel which are professed, is to turn back after Satan. For he speaketh of such as were married contrary to their vow. And hereupon we call the Religious that marry (as Luther, Bucer, Peter martyr and the rest) Apostates. More we learn, that such young ones have no excuse of their age, or that they be vehemently tempted and burn in their concupiscences, or that they have not the gift of Chastity. For notwithstanding all these excuses, these young professed widows if they marry, go backward after Satan, and be Apostates, and damned, except they repent. For as for the Apostle's words to the Corinthians, *It is better to marry than to burn*, we have before declared out of the Fathers, and here we add, that it pertaineth only to persons that be free and have not vowed to the contrary, as St. Ambrose *li. ad virg. laps. c. 5*; St. Augustine *de bono vid. c. 8.* and St. Jerome *li. 1. cont. Iouin. c. 7.* expound it.

To marry after the vow of Chastity, is to go after Satan.

The Heretics only remedy against concupiscence is marriage.

The Heretics of our time think there is no remedy for fornication or burning, but marriage, and so did St. Augustine when he was yet a Manichee. *Putaham me miserem etc. I thought* (saith he *li. 6 confes. c. 11*) *that I should be an unhappy and miserable man if I should lack the company of a woman, and the medicine of thy mercy to heal the same infirmity I thought not upon, because I had not tried it: and I imagined that continency was in a man's own power and liberty, which in myself I did not feel: being so foolish not to understand that no man can be continent unless thou give it. Verily thou wildest give it, if with inward mourning I would knock at thy cares, and with sound faith would cast my cares upon thee.*

The vow of chastity lawful, possible to be kept, more grateful to God.

By all which you may easily prove, that chastity is a thing that may lawfully be vowed, that it is not impossible to be fulfilled by prayer, fasting, and chastisement of men's concupiscence, that it is a thing more grateful to God than the condition of married persons: for else it should not be required either in the Clergy or in the Religious. Finally, that it is most abominable to persuade the poor virgins or other professed to such sacrilegious wedlock, which St. Augustine avoucheth to be worse than

Jouinian's heresy in

* otherwise
Ageruchia ep.
11.

1 Cor. 7.

this point, condemned of old, is called of the Protestants, God's word.

adultery *de bon. vidu. c. 4. 11.* Jouinian was the first that ever made marriage equal with virginity or chastity, for which he was condemned of heresy. *Aug. in argumento li. de bono Coniugall.; De pec. merit. li. 14. 7.; Li. de hares. har. 82.* He was the first that persuaded professed virgins to marry, which St. Augustine saith was so clearly and without question wicked, that it could never infect any Priest, but certain miserable Nuns. Yea for this strange persuasion he calleth Jouinian a monster, saying of him thus *Li. 2 Retract. cap. 32. The holy Church that is there (at Rome) most faithfully and stoutly resisted this monster.* St. Jerome calleth the said Heretic and his complices, *Christian epicures. li. 2 cont. Iouin. c. 19.* See St. Ambrose *ep. 82 ad vercellensem episcopum in initio.* But what would these holy Doctors have said if they had lived in our doleful time, when the Protestants go quite away with this wickedness, and call it God's word?

Many good and worthy Bishops, that have not the gift of preaching and teaching.

17. *In word and doctrine.*] Such Priests specially and Prelates are worthy of double, that is, of they more ample honor, that are to preach and teach, and do take pains therein. Where we may note, that all good Bishops or Priests in those days were not so well able to teach as some others, and yet for the ministry of the Sacraments, and of wisdom and government, were not unmeet 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 all cannot have the like grace therein, and it is often recompensed by other singular gifts no less necessary. St. Augustine labored in word and doctrine. Alipius and Valerius were good Bishops, and yet had not that gift. *Posid. in vit. Aug. c. 5.* And some times and countries require preachers more than other. All which we note to discover the pride of Heretics, that contemn some of the Catholic Priests or Bishops, pretending that they cannot preach as they do, with meretricious and painted eloquence.

23. *Water.*] You see how lawful and how holy a thing it is, to fast from some meats or drinks, either certain days, or always, as this blessed Bishop Timothy did: who was hardly induced by the Apostle to drink a little wine with his water in respect of his infirmities. And mark withal, what a calumnious and stale cavilation it is, that to abstain from certain meats and drinks for punishment of the body or devotion, is to condemn God's creatures. See an homily of St. Chrysostom upon these words, to. 5.

CHAPTER 6

What to teach servants. 3. If any teach against the doctrine of the Church obstinately he doeth it of pride and for lucre. 11. But the Catholic Bishop must follow virtue, having his eye always to life everlasting and to the coming of Christ. 17. What to command the rich. 20. Finally, to keep most carefully the Catholic Churches doctrine, without mutation.

WHOSOEVER are servants under yoke, let them count their masters worthy of all honour: lest the name of our Lord and his doctrine be blasphemed.

2. But they that have faithful masters, let them not contemn them because they are brethren, but serve the rather, because they be faithful and beloved which are partakers of the benefit. These things teach and exhort.

3. If any man ^cteach otherwise, and consent not to the sound words of our Lord JESUS Christ, and to that doctrine which according to piety:

4. He is proud, knowing nothing, but languishing about questions and strife of words: of which rise envies, contentions, blasphemies, evil suspicions,

5. Conflicts of men, corrupted in their mind, and that are deprived of the truth, that esteem gain to be piety.

6. But ^bpiety with sufficiency is great gain.

7. For we ^{*}brought nothing into this world: doubtless, neither can we take away anything.

8. But ^{*}having food, and wherewith to be covered, with these we are content.

9. For they that will be made rich, fall into tentation and the snare of the devil, and many desires unprofitable and hurtful, which drown men into destruction and perdition.

10. For the root of all evils is covetousness: ^vwhich certain desiring have erred from the faith, and have entangled themselves in many sorrows.

11. But thou, O man of God, flee these things: and ^bpursue justice, piety, faith, charity, patience, mildness.

12. Fight the good fight of faith, apprehend eternal life, wherein thou art called and has confessed a good confession before many witnesses.

See the annotation before c. 1:3-4

^bThe Epistle for St. Alexius, July 17.

^vAs in the 1st chapter lack of faith and good conscience, so here, covetousness or desire of these temporal things and in the end of this chapter presumption and boasting of knowledge, are causes of falling from the faith: heresy

^c ετεροδο-
δασκαλει

Job. 1:21
Matt. 6:25

<p>13. I command thee before God who quickeneth all things, and Christ JESUS who *gave testimony under Pontius Pilate a good confession:</p> <p>14. That thou keep the commandment without spot, blameless unto the coming of our Lord JESUS Christ.</p> <p>15. Which in due times the Blessed and only Mighty will show, the *King of kings and Lord of lords,</p> <p>16. Who only hath immortality, and inhabiteth light not accessible, *whom no man hath seen, yea can see, to whom be honour and empire everlasting. Amen.</p> <p>17. Command the rich of this world not to be high minded, nor to trust in the uncertainty of riches, but in the living God (who giveth us all things abundantly to enjoy)</p> <p>18. To do well, to become rich in good works, to give easily, to communicate,</p> <p>19. To heap unto themselves a good ^νfoundation for the time to come, that they may apprehend the true life.</p> <p>20. O Timothy, keep the <i>depositum</i>, avoiding the profane ^ϵnovelties of voices, and oppositions of falsely called knowledge.</p> <p>21. Which certain promising have erred about the faith. Grace be with thee. Amen.</p>	<p>often ^ϵnovelties of former sins.</p> <p>^bThe Epistle for St. Timothy, January 24.</p> <p>^νAlms deeds and good works, said for a foundation and ground to attain everlasting life. So say the Doctors upon this place.</p>
<p>Apoc. 17:14, 19:16.</p> <p>John 1:18</p> <p>^ϵκαινοφωνα ^ζ St Chrysostom.</p>	

ANNOTATIONS

Chapter 6

4. *Languishing.*] Even these be the good disputes of our new Sectmasters, and the world hath too long proved these inconveniences here named, to be the fruits of such endless altercations in religion as these unhappy sects have brought forth.

20. *Depositum.*] The whole doctrine of our Christianity being taught by the Apostles, and delivered to their successors, and coming down from one Bishop to another, is called the *Depositum*, as it were a thing laid into their hands, and committed unto them to keep. Which because it passeth from hand to hand, from age to age, from Bishop to Bishop without corruption, change, or alteration, is all one with Tradition, and is the truth given unto the holy Bishops to keep, and not to laymen. See the notable discourse of Vincentius Lirensis upon this text *li. cont. profan. har. Novationes*. And it is for this great, old, and known treasure committed to the Bishops custody, that St. Irenaeus calleth the Catholic Church *Depositorium dives, the rich treasury of truth. li. 3 c. 4*. And as Clement Alexandrinus writeth *li. 2 Strom.* this place maketh so much against all Heretics who do change this *Depositum*, that for it only such man in his days denied this Epistle. The Heretics of our days challenge also the truth, and say it is the old truth but they leap 14 or 15 hundred years from it over mens heads to the Apostles. But we call for the *Depositum*, and ask them in whose hands that truth which they pretend, was laid, up and how it came down to them. For it cannot be Apostolical, unless it were *Depositum* in some Timothy's hand, so to continue from one Bishop to another until our time to the end.

20. *Profane novelties.*] *Non dixit antiquitates* (saith Vincentius Lirensis) *non dixit vetustates, see prophanas novitates. Nam si vitanda est novitas, tenenda est antiquitas see prophana est novitas, sacrata est vetustas.* that is, *He said not, ANTIQUITIES: he said not, ANCIENTNESS: but PROFANE NOVELTIES. For if novelty is to be avoided, antiquity is to be kept: if novelties be profane, ancientness is holy and sacred.* See his whole book against the profane novelties of heretics.

We may not measure the newness or oldness of words and terms of speaking in religion, by holy Scriptures only: as though all those or only those were new and to be rejected, that are not expressly found in holy writ: but we must esteem them by the agreeableness or disagreeableness they have to the true sense of Scriptures, to the form of Catholic faith and doctrine, to the phrase of the old Christians, to the Apostolic use of speech come unto us by tradition of all ages and Churches, and to the prescription of holy Councils and Schools of the Christian world: which have given out (according to the time and questions raised by heretics and contentious persons) very fit, artificial, and significant words, to discern and defend the truth by, against falsehood..]

These terms, *Catholic, Trinity, Person, Sacrament, Incarnation, Mass*, and many more, are not (in that sense wherein the Church useth them) in the Scriptures at all, and diverse of them were

spoken by the Apostles before any part of the New Testament was written, some of them taken up straight after the Apostles days in the writings and preachings of holy Doctors, and in the speech of all faithful people, and therefore cannot be counted novelties of words. Others beside these, as, *Consubstantial, Deipara, Transubstantiation*, and the like, which are neither in express terms found in Scriptures, nor yet in sense (if we should follow the judgment of the special sects against which the said

Depositum, is the Catholic truth descending from the Apostles by succession of Bishops, even unto the end.

The Protestants can show no such *depositum*.

Profane novelties of words, how to be tried and examined.

Catholic terms not expressly in the Scriptures, but in sense are no such novelties of words.

words were first invented, the Arians crying out against the Nicene Council, for the first: the Nestorians against the Ephesine Council, for the second: the Lutherans and Calvinists against the Lateran and the later Councils, for the third) these words also notwithstanding, by judgments of holy Church and Councils approved to be consonant to God's word, and made authentical among the faithful, are sound and true words, and not of those kind which the Apostle calleth *Novelties*.

Heretical novelties of words.

The words then here forbidden, are the new profane terms and speeches invented or specially used by Heretics. Such as St. Irenaeus recordeth the Valentinians had a number most monstrous: as the Manichees had also divers, as may be seen in St. Augustine: The Arians had their **Similu substantia*, and Christ to be *ex non existentibus*: the other heretics after those days had their **Christiparam*, and suchlike, agreeable to their sects. But the Protestants pass in this kind, as they excel most heretics in the number of new opinions: as their *Servum arbitrium*, their *sole faith*, their *fiduce*, their *apprehension of Christ's justice*, their *imputative righteousness*: their horrible terms of terrors, anguishes, distresses, distrust, fears and feeling of hell pains in the soul of our Saviour, to express their blasphemous fiction of his temporal damnation, which they call his descending to hell. Their *marks, tokens, and badges Sacramental*, their *Companation, Impanation, Circumpanation*, to avoid the true conversion in the Eucharist: their presence *in signs, in faith, sign, spirit, pledge, effect*, to avoid the real presence of Christ's body. These and such like innumerable which they occupy in every part of their false doctrine, are in the sense that they use them, all false, captious, and deceitful words, and are *novitates vorum* here forbidden.

* ΟΜΟΙΟΥΣΤΟΝ
* ΧΡΙΣΤΟΤΟΚΟΝ

The Protestants profane novelties of words.

Catholics must abhor from heretical phrases and words.

And though some of the said terms have been by some occasion obiter without ill meaning spoken by Catholics before these Heretics arose, yet now knowing them to be the proper speeches of Heretics, Christian men are bound to avoid them. Wherein the Church of God hath ever been as diligent to resist *Novelties of words*, as her Adversaries are busy to invent them. For which cause she will not have us communicate with them. Nor follow their fashion and phrase newly invented, though in the nature of the words sometimes there be no harm. In St. Augustine's days when Christian men had any good befall them, or entered into any mans house, or met any friend by the way, they used always to say, *Deo gratias*. The Donatists and Circumcellions of that time being newfangled, forsook the old phrase and would always say, *Laus Deo*: from which the Catholic men did so abhor (as the said Doctor writeth) that they had as least meet a thief as one that said to them, *Laus Deo*, instead of *Deo gratias*. As now we Catholics must not say, *The Lord*, but, *Our Lord*: as we say, *Our Lady*, for his mother, not, *The Lady*. Let us keep our forefathers words, and we shall easily keep our old and true faith, that we had of the first Christians. Let them say, *Amendment, abstinence, the Lord's Supper, the Communion table, Elders, Ministers, Superintendent, Congregation, so be it, praise ye the Lord, Morning Prayer, Evening prayer*, and the rest, as they will: Let us avoid those *Novelties of words*, according to the Apostles prescript, and keep the old terms, *Penance, Fasting, Priest, Church, Bishop, Mass, Matins, Evensong, the Blessed Sacrament, Altar, Oblation, Host, Sacrifice, Alleluia, Amen, Lent, Palm Sunday, Christmas*, and the very words will bring us to the faith of our first Apostles, and condemn these new apostates' new faith and phrases.

in Psalm 132.

Heretics arrogate knowledge falsely so called.

20. *Falsely called knowledge.*] It is the property of all Heretics to arrogate to themselves great knowledge, and to condemn the simplicity of their Fathers the holy Doctors and the Church, but the Apostle calleth their pretended skill, a knowledge falsely so called, being in truth high and deep blindness. *Such* (saith St. Irenaeus li. 5 c. 17) *as forsake the preaching of the Church, argue the holy Priests of unskillfulness, not considering how for more worth a religious idiot is, than a blasphemous and impudent sophister, such as all Heretics be.* And again Vincentius Lirensis speaking in the person of Heretics saith, *Come O ye foolish and miserable men, that are commonly called Catholics, and learn the truth faith which hath been hid many ages heretofore, but is revealed and showed of late, etc.* See his whole book concerning these matters.

The Argument of the Second Epistle of St. Paul to Timothy

THE chief scope of this second to Timothy, is, to open unto him that his martyrdom is at hand. Which yet he doth not plainly before the end: preparing first his mind with much circumstance, because he knew it would grieve him sore, and also might be a temptation unto him. Therefore he talketh of the cause of his trouble, and of the reward: that the one is honorable, and the other most glorious: and exhorteth him to be constant in the faith, to be ready always to suffer for it, to fulfill his ministry to the end, as himself now had done his.

Whereby it is certain, that it was written at Rome, in his last apprehension and imprisonment there: as he signifieth by these words, Cap. 1: *Onesiphorus was not ashamed of my chain, but when he was come to Rome, carefully sought me, etc.* And of his martyrdom, thus: *For I am now ready to be offered, and the time of my resolution (or death) is at hand. cap. 4.*

THE SECOND EPISTLE OF PAUL TO TIMOTHY

CHAPTER 1

With his praises he covertly exhorteth him not to be dismayed for his trouble, 6. (having grace given in Orders to help him, 8. and knowing for what cause he is persecuted) and namely with the example of Onesiphorus.

PAUL an Apostle of JESUS Christ by the will of God, according to the promise of the life which is in Christ JESUS:

Here again it is plain that holy Orders give grace and that ever by and in the external ceremony of imposing the Bishop's hands. And it is a manner of speech specially used in this Apostle and St. Luke, that Orders give grace to the ordered, and that to take orders or authority to minister Sacraments or preach, is, to be given or delivered to God's grace. Acts 14:25.

Faith and love coupled commonly together in this Apostle's writings.

What a happy and meritorious thing it is to relieve the afflicted for religion, and not to be ashamed of their disgrace, wrongs, or what miseries so ever.

2. To TIMOTHY my dearest son, grace, mercy, peace from God the father, and Christ JESUS our Lord.

3. I give thanks to God, whom I serve from my progenitors in a pure conscience, that without intermission I have a memory of thee in my prayers, night and day.

4. Desiring to see thee, mindful of thy tears, that I may be filled with joy,

5. Calling to mind that faith which is in thee not feigned, which also dwelt first in thy grandmother Lois, and thy mother Eunice, and I am sure that in thee also.

6. For the which cause I admonish thee that thou resuscitate the grace of God, which is in thee by the imposition of hands.

7. For God hath not given us the spirit of fear: but of power, and love, and sobriety.

8. Be not therefore ashamed of the testimony of our Lord, nor of me his prisoner: but travail with the Gospel according to the power of God,

9. Who hath delivered and called us by his holy calling, *not according to our works, but according to his purpose and grace, which was given to us in Christ JESUS* before the secular times.

10. But it is manifested now by the illumination of our Saviour JESUS Christ, who hath destroyed death, and illuminated life and incorruption by the Gospel:

11. Wherein *I am appointed a preacher and Apostle and Master of the Gentiles.

12. For the which cause also I suffer these things but I am not confounded. For I know whom I have believed, and I am sure that he is able to keep my depositum unto that day.

13. Have thou a form of sound words, which thou hast heard of me in faith and in the love in Christ JESUS.

14. Keep the good *depositum* by the holy Ghost, which dwelleth in us.

15. Thou knowest this, that all which are in Asia, be averted from me: of whom is Phigelus and Hermogenes.

16. Our Lord give mercy to *the house of Onesiphorus: because he hath often refreshed me, and hath not been ashamed of my chain.

17. But when he was come to Rome: he sought me carefully, and found me.

18. Our Lord grant him to find mercy of our Lord in that day. And how many things he ministered to me at Ephesus, thou knowest better.

Tit. 3:5

Tit. 1:3

1 Tim. 2:7

αγαπητη εν Χριστω

2 Tim. 4:19

ANNOTATIONS

Chapter 1

A great blessing to have Catholic progenitors: and very commendable to cleave fast to their faith.

5. *In thy grandmother.*] Though God show mercy to many that be of incredulous, heretical or ill parents, yet it is a goodly benediction of God to have a good education and to have good faithful progenitors and Catholic parents. And it is a great sin to forsake the faith of our fathers that be Catholics, or contrary to our education in the Church to follow strange doctrines, abandoning not only our next natural parents faith, but the ancient faith and belief of our progenitors for many hundred years together. And if to follow the faith of mother and grandmother only, the Christian religion being then but newly planted, was so commendable even 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 which they first received?

Apol cont.
Ruff. li. 2 c. 8.

Deut. 32 and
Psalm 43.

* Acts 24
2 Cor. 11

Our Protestants in their great wisdom laugh at good simple men when they talk of their fathers faith. But St. Jerome: *I am a Christian*, saith he, *and born Christian parents, and carry the sign of the cross in my forehead.* And again ep. 65 c. 3. *Until this day the Christian world hath been without this doctrine, that faith will I hold fast being an old man, wherein I was born a child.* And the holy Scriptures set us often to schole⁷⁰ to our fathers, *Ask thy fathers, and they will show thee, thy ancestors, and they will tell thee.* And again, *Our fathers have showed unto us.* And commonly the true God is called the God of the faithful and of their forefathers. *Dan. 2:3.* And false Gods and new doctrines or opinions be named, *New and fresh, such as their fathers worshipped not.* Deut. 32. Finally St. Paul both here and *often else allegeth for his defense and commendation, that he was of faithful progenitors. And it is a case that Heretics cannot lightly brag of no one sect commonly during so long without intermission, that they can have many progenitors of the said sect. Which is a demonstration that their faith is not true, and that it is impossible our Catholic faith to be false, supposing the Christian religion to be true.

12. *Depositum.*] A great comfort to all Christians, that every word of their good deeds and sufferings for Christ, and all the worldly losses sustained for defense or confess of their faith, be extant with God, and kept as *depositum*, to be repaid or received again in heaven. Which is the worldlings believed or considered, they would not so much marvel to see Catholic men so willingly loose land, liberty, credit, life and all for Christ's sake and the Church's faith.

13. *A form.*] The Apostles did set down a platform of faith, doctrine, and phrase of Catholic speech and preaching, and that not so much by writing (as here we see) as by word of mouth: to which he referreth Timothy over and above his Epistles unto him. And how precisely Christian Doctors ought to keep the form of words anciently appropriated to the mysteries and matters of our religion, St. Augustine expresseth in these words *li. 10 de civit. c. 23. Philosophers speak with freedom of words, etc., but we must speak according to a certain rule, lest licentious liberty of words breed an impious opinion of the things also that are signified by the same.* Trinity, person, essence, Consubstantial, Transubstantiation, Mass, Sacrament, and such like, be *verba sana* (as the Apostle speaketh) *sound words*, given to express certain high truths in religion, partly by the Apostles and first founders of our religion under Christ, and partly very aptly invented by holy Councils and Fathers, to express as near as could be the high ineffable or unspeakable verity of some points, and to stop the Heretics audacity and invention of new words and profane speeches in such things, which the Apostle warneth Timothy to avoid. *1 ep. c. 6, 20 and 2 ep. 2, 16* See the annotations there.

18. *Our Lord.*] To have this prayer of an Apostle, or any Priest or poor Catholic man so relieved, giveth the greatest hope at the day of our death or general judgment, that can be: and it is worth all the lands, honors, and riches of the world.

The peoples speeches of their fathers' faith, is very Christian and laudable.

All our good deeds are laid up with God, to be rewarded.

We must speak in Catholic terms, after a certain rule of faith, and form of words.

Relievers of Catholic prisoners.

CHAPTER 2

He exhorteth him to labor diligently in his office, considering the reward in Christ, and his denial of them that deny him. 14. Not to contend, but to shun heretics: neither to be moved to see some subverted, considering that the elect continue Catholics, and that in the Church be of all sorts. 23. Yet with all sweetness to reclaim the deceived.

THOU therefore my son, be strong in the grace which is in Christ JESUS:

2. And the things which thou hast heard of me by many witnesses, these commend to faithful men, which shall be fit to teach others also.

3. Labor thou as a good soldier of Christ JESUS.

4. No man being a soldier to God. entangleth himself with secular businesses: that he may please him to whom he hath approved himself.

5. For he also that striveth for the mastery, is not crowned unless he strive lawfully.

6. The husbandman that laboreth, must first take of the fruits.

7. Understand what I say: for our Lord will give thee in all things understanding.

8. Be mindful that our Lord JESUS Christ is risen again from the dead, of the seed of David, according to my Gospel,

9. Wherein I labor even unto bands, as a malefactor: but the word of God is not tied.

⁷⁰schole: explanatory notes, commentaries - see scholies.

¶Mark here that he elect, though sure of salvation) yet are saved by means of their preachers and teachers, as also by their own endeavors.

¶See the Annotation before 1 Tim. 6:10.

¶Conversion from sin and heresy is the gift of God and of his special grace: yet here we see, good exhortations and prayer and such other helps of man be profitable thereunto. Which could not be, if we had not free will.

10. Therefore ¶I sustain all things for the elect, that they also may obtain the salvation, which is in Christ JESUS, with heavenly glory.

11. A faithful saying. For if we be dead with him, we shall live also together.

12. If we shall sustain, we shall also reign together. *If we shall deny, he also will deny us.

13. *If we believe not: he continueth faithful, he can not deny himself.

14. These things admonish: testifying before our Lord.

Contend not in words, for it is profitable for nothing, but for the subversion of them that hear.

15. Carefully provide to present thyself approved to God, a workman not to be confounded, rightly handling the word of truth.

16. But ¶profane and vain speeches avoid: for they do much grow to impiety.

17. And their speech spreadeth as a canker: of whom is Hymenaeus and Philetus:

18. Who have erred from the truth, saying that the resurrection is done already, and have subverted the faith of some.

19. But the sure foundation of God standeth, having this seal, Our Lord knoweth, who be his, and let every one depart from iniquity that nameth the name of our Lord.

20. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth: and certain in deed unto honour, but certain unto contumely.

21. If any man therefore shall cleanse himself from these, he shall be a vessel unto honour, sanctified and profitable to our Lord, prepared to every good work.

22. But youthful desires flee: and pursue justice, faith, charity, and peace with them that invoke our Lord from a pure heart.

23. And *foolish and unlearned questions avoid, knowing that they engender brawls.

24. But the servant of our Lord must not wrangle: but be mild toward all men, apt to teach, patient,

25. With modesty admonishing them that resist the truth: lest sometime ¶God give them repentance to know the truth:

26. And they recover themselves from the snares of the devil, of whom they are held captive at his will.

Matt. 10
Ro. 3:3

Tit. 3:9

ANNOTATIONS

Chapter 2

What secular affairs do not agree nor consist with spiritual men's functions.

4. *No man being a soldier.*] First of all, the Apostle (*1 Cor. 7*) maketh marriage and the needful cares, solicitude, and distractions thereupon ever depending, special impediments of all such as should employ themselves wholly to God's service, as Bishops and Prelates are bound to do. *He that is with a wife* (saith he) *is careful for the world, how to please his wife, and is distracted or divided.* 1 Cor. 7.

Secondly, the practice of Physicke⁷¹, merchandise, or any other profane faculty and trade of life to gather riches, and much more to be given to hunting, hawking, gaming, shows, interludes, or the like pastimes, is here forbidden.

How spiritual men may serve secular Princes and deal in civil causes.

Thirdly, the services of Princes and manifold base offices done to them for to obtain dignities and promotions, are disagreeable to Priestly functions. Not so, to be their chaplains for this purpose to preach unto them, to hear their confessions, to minister the Sacraments unto them, to say Divine service before them, and such other spiritual duties, for, all such services done to principal persons both of the Clergy and Laity, be godly and consonant to Priestly vocation. As also serving of Princes and Commonweals in civil causes and matters of state, in making peace and quietness among the people, by deciding or compounding their controversies, and all such like affairs tending to the honor of God and good of men, and to the upholding of true religion, when they may be done without notorious damage or hindrance of their spiritual charge, or when the hurts thereof be abundantly recompensed by the necessary duties done for the general good of kingdom or country: all such things (I say) be lawful and often very requisite. And St. Augustine, St. Ambrose, St. Bernard, and other holy Bishops of old were much occupied therein, as we see in St. Augustine's book *de opere Monachorum c. 29 and Possid. in it. c. 19.*

*in vit. St. Ambr.
et Bern.*

⁷¹Physicke: the giving of remedies, i.e. the practice of medicine.

1 Cor. 2 and 4.

15. *Rightly.*] The Scriptures or chalenge of the word of God is common to Catholics and Heretics, but all is in the handling of them, these later handle them guilefully, adultering the word of God, as *elsewhere the Apostle speaketh: the other sincerely after the manner of the Apostles and Doctors of God's Church. Which the Greek expressteth by a significant word or cutting a thing straight by a line, ορθοτομουντα.

17. *Their speech.*] The speeches, preachings, and writings of Heretics be pestiferous, contagious, and creeping like a canker. Therefore Christian men must never hear their sermons nor read their books. For such men have a popular way of talk whereby the unlearned, and specially women loden with sin, are easily beguiled. *Nothing is so easy* (saith St. Jerome) *as with voluble and rolling tongue to deceive the rude people, which admire whatsoever they understand not.* Ep. 2 ad Nepot. c. 10.

20. *In a great house.*] He meaneth not that Hymenaeus and Philetus (of whom he spake immediately before) or other heretics, be properly within the Church, as Catholic men are, though grievous sinners: but that evil men who for the punishment of their sins become heretics, were before they fell from their faith as vessels of contumacy, within the Church. Yea and often also after they be severed in heart and in the sight of God, so long as they stand in external profession and use of the same Sacraments, and in the outward fellowship of Catholics, not yet either separated of themselves, nor cast out by the governors of the Church, so long (we say) they be after a sort in the Church: though properly and indeed they be out of the compass of God's house. Many of those that are openly severed in Sacraments, Service, and communion, there is no question but they are out of the Church.

21. *Cleanse himself.*] Man then hath free will to make himself a vessel of salvation or damnation: though salvation be attributed to God's mercy principally, the other to his just judgment: neither of both being repugnant to our free will, but working with and by the same, all such effects in us as to his providence and our deserts be agreeable.

Catholics only, right handlers of the Scripture.

Heretical books and sermons are to be avoided.

Who are out of the Church or within it.

Free will.

CHAPTER 3

He prophesieth of Heretics to come, 6. and noteth certain then also for such, bidding him to avoid them, 10. and (what so ever persecution befall for it) to continue constant in the Catholic doctrine, both because of his Master (St. Paul himself) 11. and also because of his own knowledge in the Scriptures.

1 Tim. 4:1

AND this know thou, that *in the last days shall approach perilous times.

2. And men shall be lovers of themselves, covetous, haughty, proud, blasphemous, not obedient to their parents, unkind, wicked,

3. Without affection, without peace, accusers, incontinent, unmerciful, without benignity.

4. Traitors, stubborn, puffed up, and lovers of voluptuousness more then of God:

5. Having an appearance in deed of piety, but denying the virtue thereof. And these avoid.

6. For of these be they that craftily enter into houses: and lead captive silly women laden with sins, which are led with diverse desires:

7. Always learning, and never attaining to the knowledge of the truth.

Ex. 7.

8. But as ^vJannes and Mambres *resisted Moses, so these also resist the truth, men corrupted in mind, reprobate concerning the faith.

9. But they shall prosper no further: for their folly shall be manifest to all, as theirs also was.

10. But thou hast attained to my doctrine, institution, purpose, faith, longamity, love patience,

11. Persecution, passions: what manner of things were done to me at Antioch, at Iconium, at Lystra: what manner of persecutions I sustained. And out of all our Lord delivered me.

12. And all that will live godly in Christ JESUS, shall suffer persecution.

13. But evil men and seducers shall prosper to the worse: erring, and driving into error.

14. But thou, ^vcontinue in those things which thou hast learned, and are committed to thee: knowing of whom thou hast learned:

15. And because from thine infancy thou hast known the holy Scriptures, which can instruct thee to salvation, by the faith that is in Christ JESUS.

2 Pet. 1:21

16. *All Scripture inspired of God, is profitable to teach, to argue, to correct, to instruct in justice:

17. That the man of God may be perfect, instructed to every good work.

^vThat those Magicians which resisted Moses, were thus called, it is not written in all 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 penitent thief, of the soldier that pierced Christ's side on the Cross, and of the like.

^vIn all danger and diversity of false sects, St. Paul's admonition is, ever to abide in what was first taught and delivered, never to give over our old faith for a new fancy. This is it which before he

called *depositum*. 1
Tim. 6 and 2 Tim. 1.

ANNOTATIONS
Chapter 3

2. *Men shall be.*] All these words St. Cyprian expoundeth of such as by pride and disobedience resist God's Priests. Let no faithful man, saith he, that keepeth in mind our Lord's and the Apostles' admonition, marvel if he see in the later times some proud and stubborn fellows and enemies of God's Priests, go out of the Church or impugn the same: when both our God and the Apostle foretold us that such should be. *Cypr. ep. 55. nu. 3.*

Women easily seduced
by heresy.

6. *Women loden.*] Women loden with sins, are for such their deservings, and through the frailty of their sex, more subject to the heretics deceits, then men: the enemy attempting (as he did in the fall of our first parents) by them to overthrow men. See St. Jerome upon the 3rd Chapter of Jeremy. Where he addeth that every heretic is first broached *propter guiam et ventrem*, for gluttony and belly-cheer.

The folly of Heretics
in time appeareth.

9. *Folly manifest.*] All heretics in the beginning seem to have some show of truth, God for just punishment of mens sins permitting them for some while in some persons and places to prevail: but in short time God detecteth them, and openeth the cries of men to see their deceits: in so much that after the first brunt they be maintained by force only, a wise men in manner seeing their falsehood, though for troubling the state of such commonweals where unluckily they have been received, they cannot be so suddenly extirped⁷².

Persecution.

12. *All that will live..*] All holy men suffer one kind of persecution or other, being grieved and molested by the wicked, one way or another: but not all that suffer persecution be holy, as all malefactors. The Church and Catholic Princes persecute heretics, and be persecuted of them again, as St. Augustine often declareth. *See ep. 48.*

The great profit of
reading the Scriptures.

13. *Prosper.*] Though heretics and the authors of them be after a while discovered and by little and little forsaken generally of the honest, discrete, and men careful of their own salvation, yet their authors and other great sinners proceed from one error and heresy to another, and finally to plain Atheism and all Devilish disorder.

16. *All Scripture.*] Besides the Apostle's teaching and tradition, the reading of holy Scriptures is a great defense and help of the faithful, and specially of a Bishop, not only to avoid and condemn all heresies, but to the guiding of a man in all justice, good life and works. Which commendation IS not here given to the books of the New Testament only (whereof he here speaketh not, as being yet for a great part not written) but to the Scripture of the Old Testament also, yea and to every book of it. For there is not one of them, nor any part of them, but it is profitable to the end aforesaid, if it be read and understood according to the same Spirit wherewith it was written.

The Heretics foolish
arguments: All
Scripture is profitable,
ergo only Scripture is
necessary and
sufficient.

The Heretics upon this commendation of holy Scriptures pretend (very simply in good sooth⁷³) that therefore nothing is necessary to justice and salvation but Scriptures. As though every things that is profitable or necessary to any effect, excluded all other help, and were only enough to attain the same. By which reason a man might as well prove that the Old Testament were enough, and so exclude the New: or any one piece of all the Old, and thereby exclude the rest. For he affirmeth every Scripture to have the foresaid utilities, and they might see in the very next line before, that he requireth his constant perseverance in the doctrine which he had taught him over and above that he had learned out of the Scriptures of the Old Testament, which he had read from his infancy, but could not thereby learn all the mysteries of Christian religion therein. Neither doth the Apostle affirm here that he had his knowledge of Scriptures, by reading only, without help of masters and teachers, as the Adversaries hereupon (to commit the holy Scriptures to every mans presumption) do gather: but affirmeth only that Timothy knew the Scriptures and therefore had studied them by hearing good readers and teachers, as St. Paul himself did of Gamaliel and the like, and as all Christian students do, that be trained up from their youth in Catholic universities in the study of Divinity.

CHAPTER 4

He requireth him to be earnest while he may, because the time will come when they will not abide Catholic preaching, 5. and to fulfill his course, as he himself now has done, 9. and to

⁷²extirped: uprooted, exterminated, rooted out, to kill roots and all.

⁷³sooth: truth, fact.

come unto him with speed, because the rest of his train are dispersed, and he draweth now to heaven.

TESTIFY before God and JESUS Christ who shall judge the living and the dead, and by his advent, and his kingdom:

2. Preach the word, urge in season, out of season, reprove, beseech, rebuke in all patience and doctrine.
3. For there shall be a time when they will not bear sound doctrine: but according to their own desires they will heap to themselves masters, having itching ears,
4. And from the truth certainly they will avert their hearing, and to fables they will be converted.
5. But be thou vigilant, labor in all things, do the work of an Evangelist, fulfill thy ministry. Be sober.
6. For I am even now ^vto be sacrificed: and the time of my resolution is at hand.
7. I have fought a good fight, I have consummate my course, I have kept the faith.
8. Concerning the rest, there is laid up for me a crown of justice, which our Lord will render to me in that day, a just judge: and not only to me, but to them also that love his coming.
9. Make haste to come to me quickly.
10. For Demas hath left me, loving this world, and is gone to Thessalonica: Crescens into Galatia, Titus into Dalmatia.
11. *Luke only is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.
12. But Tychicus I have sent to Ephesus.
13. The cloak that I left at Troas with Carpus, coming bring with thee, and the books, especially the parchment.
14. Alexander the Coppersmith hath showed me much evil, our Lord will reward him according to his works:
15. Whom do thou also avoid, for he hath greatly resisted our words.
16. In my first answer no man was with me, but all did forsake me: be it not imputed to them.
17. But our Lord stood to me, and strengthened me, that by me the preaching may be accomplished, and all Gentiles may hear: and I was delivered from the mouth of the lion.
18. Our Lord 'hath delivered' me from all evil work: and will save me unto his heavenly kingdom. to whom be glory for ever and ever. Amen.
19. Salute Prisca and Aquila, and *the house of Onesiphorus.
20. Erastus remained at Corinth. And Trophimus I left sick at Milerum.
21. Make haste to come before winter. Eubulus and Pudens and ^eLinus and Claudia, and all the brethren, salute thee.
22. Our Lord JESUS Christ be with thy spirit. Grace be with you. Amen.

Col. 4:14

will deliver

2 Tim. 1:16

The Epistle for holy Doctors, and for St. Dominic, Aug. 4

^vThe martyrdom of saints is so acceptable to God, that it is counted as it were a sacrifice in his sight, and therefore hath many effects both in the party that suffereth it, and in others that are partakers of the merit as of a sacrifice: which name it hath by a Metaphor.

^eThis Linus was coadjutor with and under St. Peter, and so counted second in the number of Popes.

ANNOTATIONS

Chapter 4

Esa. 30:10

3. *There shall be a time.*] If ever this time come (as needs it must that the Apostle foresaw and foretold) now it is undoubtedly. For the properties fall so just in every point upon our new Masters and their Disciples, that they may seem to be pourtered⁷⁴ out, rather than prophesied of. Never were there such delicate Doctors that could so pleasantly calm and so sweetly rub the itching ears of their hearers, as these, which have a doctrine framed for every mans fancy, lust, liking and desire. The people not so fast crying, *Speake placentia*⁷⁵, *things that please*: but the Master as fast warranting to do *placentia*.

The Apostle prophesied of our new delicate preachers.

⁷⁴pourtered: to portray or depict.

⁷⁵placentia: pleasing or disposed to please.

Works meritorious.

8. *A crown of justice.*] This place convinceth for the Catholics, that all good works done by God's grace after the first justification, be truly and properly meritorious, and fully worth, of everlasting life: and that thereupon heaven is the due and just stipend, crown, or recompense, which God by his justice oweth to the persons so working by his grace. For he rendereth or repayeth heaven as a just judge, and not only as a merciful giver. And the crown which he payeth, is not only of mercy, or favor, or grace, but also of justice. It is his merciful favor and grace, that we work will and merit heaven: it is his justice, for those merits to give us a crown correspondent in heaven. St. Augustine upon these words of the Apostle expresseth both briefly thus, *How should he repay as a just judge, unless he had first given us as a merciful father? Li. d grat. and lib. arbit. c. 6.*

How heaven is due both of justice and merit.

It is not of us, but of God's grace, that works be meritorious.

And when you hear or read anything in the Scriptures, that may seem to derogate from mans works in this case, it is always meant of works considered in their own nature and valure⁷⁶, not implying the grace of Christ by which grace it cometh, and not of the work in itself that we have a right to heaven and deserve it worthily: which the Apostle in the 6th to the Hebrews more than insinuateth, saying these words, *God is not unjust, to forget your works and love which you have showed in his name etc.* As though he would say, that he were unjust if he did forget to recompense their works. *The parable also of the men sent into the vineyard, proveth that heaven is our own right, bargained for and wrought for, and accordingly paid unto us as our hire at the day of judgment, for that is *mercies* and *μεροος* whereby the Scripture so often calleth it. It is the goal, the mark, the price, the hire, or all striving, running, laboring, due both by promise and by covenant and right debt. See a notable place in St. Augustine *in Psal. 85 in fine: and 100 in initio; and ho. 14 c. 2; li. 50 hom;* St. Cyprian also, and namely the later end of his book *de opere et eleemosyna:* and thou shalt easily contemn the contrary falsehood, which doth not so much derogate from mans works, as from God's grace which is the cause and ground of all worthiness in mans merits. St. Augustine's words be these, *Mark that he to whom our Lord gave grace, hath our Lord also his debtor: He found him a giver, in the time of mercy: he hath him his debtor in the time of judgment.* See the place and rest here noted, where he examineth and explicateth the matter at large.

To such good works heaven is due: to say the contrary is to derogate from God's grace.

Matt. 10.

in Psalm 100.

The Argument of the Epistle of St. Paul to Titus

THAT Titus was a Gentile, and not a Jew, and that he was in St. Paul's train, at the least the 14th year after his conversion, if not before, we understand by the Epistle to the Galatians, chapter 2. And that he continued with him to the very end, appeareth in the second to Timothy chapter 4, where he maketh mention that he had sent him from Rome into Dalmatia, when himself was shortly after to be put to death. And therefore although St. Luke never names him in the Acts, as neither himself, yet no doubt he comprehendeth him commonly, when he speaketh thus in the first person plural: *Forthwith we sought to go into Macedonia. Acts 16.* For St. Paul also sent him to Corinth, between the writing of his 1st and 2nd to the Corinthians (which time concurrerth with Acts 19) by occasion whereof he maketh much and honorable mention of him in the said second Epistle chapters 2 and 7, and again *he sent him with the same Epistle both times about great matters: so that no doubt he was even then also a Bishop, and received accordingly of the Corinthians *with fear and trembling, 2 Cor. 7:15.* But the same is plainer in this Epistle to himself chapter 1, verse 5, where the Apostle saith: *for this cause I left thee at Crete, etc.* By which words it is manifest also, that this Epistle was not written during the story of the Acts (seeing that no mention is there of St. Paul's being in the isle of Crete) but after his dismissal at Rome out of his first trouble, and before his second or last trouble there, as is evident by these words: *When I shall send to thee Artemas or Tychicus, make haste to come to me to Nicopolis, for there I have determined to winter. Titus 3.*

2 Cor. 8.

Therefore he instructeth him (and in him, all Bishops) much like as he doth Timothy, what qualities he most require in them that he shall make priests and Bishops, in whit sort to preach, and to teach all sorts of men, to commend good works unto them: finally, himself to be their example in all goodness.

⁷⁶valure: valor, worthiness, merit.

THE EPISTLE OF PAUL TO TITUS

CHAPTER 1

Of what quality the Priests and Bishops must be: 9. namely learned, considering the Judaical seducers of that time. 12. That the Cretensians must be roughly used, to have them continue sound in faith.

PAUL the servant of God, and an Apostle of JESUS Christ according to the faith of the elect of God and knowledge of the truth: which is according to piety,

2. Into the hope of life everlasting, which he promised that lieth not, God, *before the secular times:

2 Tim. 1:9 3. But hath manifested in due times his word in preaching, which is committed to me according to the precept of our Saviour God:

4. To Titus my beloved son according to the common faith, grace and peace from God the Father, and Christ JESUS our Saviour.

5. For this cause left I thee in Crete, that thou shouldest reform the things that are wanting, and shouldst ordain priests by cities, as I also appointed thee:

1 Tim. 3:2 6. *If any be without crime, the husband of one wife, having faithful children, not in the accusations of riot, or not obedient.

7. For a Bishop must be without crime, as the steward of God: not proud, not angry, nor given to wine, no striker, nor covetous of filthy lucre:

8. But given to hospitality, gentle, sober, just, holy, continent:

9. Embracing that faithful word which is according to doctrine, and to reprove them that gainsay it.

10. For there be many disobedient, vain speakers, and seducers, especially they that are of the Circumcision.

11. Who must be controlled. who subvert whole houses, teaching things they ought not, for filthy lucre.

Epimenides 12. One of them said, their own proper prophet, ***The Cretensians always liars, naughty beasts, slothful bellies.***

13. This testimony is true. For the which cause rebuke them sharply, that they may not be found in the faith.

14. Not attending to Jewish fables, and commandments of men averting themselves from the truth.

Ro. 14:20 5. *All things are ^vclean to the clean: but to the polluted are both their mind and conscience.

16. They confess that they know God: but in their works they deny, whereas they be abominable and incredulous and to every good work reprobate.

^vHe speaketh not of the Church's abstaining from meats some times, which is not for any uncleanness in the creatures, but for chastening their bodies: but he meaneth the Jewish superstition, who now being Christians, would not cease to put difference of clean and unclean according to their old law. See St. Augustine *Cont. Faust. li. 31 c. 4.*

ANNOTATIONS

Chapter 1

5. *Ordain Priests.*] Though Priests or Bishops may be nominated and elected by the Princes, people or Patrons of places, according to the use of the time and diversity of Countries and fashions, yet they cannot be ordered and consecrated but by a Bishop who was himself rightly ordered or consecrated before, as this Titus was by St. Paul. And here it seemeth that he did not only consecrated them whom the people had elected before, but himself also made choice of the persons, no mention being here made of any other election popular. Which though it were long used in the primitive Church, yet for diverse causes and specially for continual tumults, partialities, and disorders, which St. Augustine much complaineth of in his time, was justly taken away, and other better means of their designment appointed. See *Conc. Laodic. cap. 12. 13.* St. Augustine *de adult. coniug. li. 2. c. 20; Ep. 110; and Posid. in vita Aug. c. 8.*

Priests must be consecrated by Bishops only.

The popular election of the Clergy taken away.

The preeminence of a Bishop above a Priest.

To put no difference between them is Arius' heresy.

Heretical translation.

Bigami excluded from Holy Orders, and the causes thereof.

The notable men of both Testaments, that lived continently from wives.

Only the Protestants complain that they have not the gift of chastity.

And that the ordering of Priests or imposition of hands to that purpose, belongeth only to Bishops, and to no inferior Priests or other persons, it is plain by the Apostolic practice set down in the Scriptures, namely in the Acts, and in the Epistles to Timothy and Titus. And St. Jerome, who seemeth sometimes to say that in the primitive Church there was no great difference betwixt a Bishop and Priest, yet he ever excepteth giving holy Orders, which preeminence he attributeth to Bishops only. *ep. 84.* as he doth also confirming the baptized by giving them the Holy Ghost through imposition of hand and holy Chrism. *Dias. cont. Lucifer. c. 4.* Note also that Aëries was of old condemned of heresy, for holding that there was no difference betwixt a Priest and a Bishop. *Epiph. har. 75. August. har. 53.* Noe lastly the fraudulent translate of the Heretics always, turning for *Priests* (which here is evident to be a calling of Order and office) *elders*, saying, *That thou ordain Elders*, which in our vulgar tongue signifieth the age, and not the Office properly: and all this for hatred of Priests.

6. *Of one wife.*] To that which is said upon the like words 1 Tim. 3: add this testimony of St. Epiphanius *li. 3 to 2 cont. hareses in fine. Holy Priesthood*, saith he, *for the most part proceedeth of Virgins: and if not of virgins, yet of them that live a sole or single life: but and if the single and sole persons suffice not to the Ministry, of such as contain from their wives, or after once marrying remain widows. For, him that hath been married twice, is not lawful to take to Priesthood etc.* If you list to see the causes why bigamy is forbidden them that are to be Priests and continency required of the Clergy, see the same author *li. 2 to 1 hares. 53.; St. Ambrose li. 1. Offic. c. 50.; and upon 1 Tim. 3.; St. Augustine de bono Coniugal. c. 18; St. Jerome ep. 50 c. 5 ad Pammachium, and against Jouinian li. 1 c. 19.; St. Leo ep. 87.; and other ancient authors.*

And if the studious reader peruse all antiquity, he shall find all notable Bishops and Priests of God's Church to have been single, or continent from their wives, if any were married before they came to the Clergy. So was St. Paul, and exhorteth all men to the like *2 Cor. 7:7.* So were all the Apostles after they followed Christ, as St. Jerome witnesseth, affirming that our Lord loved John specially for his virginity. *Apel. ad Pammach. c. 8 and li. 1 cont. Iouin. c. 14. St. Ignatius ep. 6 ad Philadelph.* saith of the said John, and of Timothy, Titus, Eodius, Clement, that they lived and died in chastity, reckoning up of the Old Testament diverse notable personages that did the same, as Elias, Jesus Nave (otherwise called Josue), Melchisedec, Elisaeus, Jeremie, John Baptist. No man is ignorant that all the notable Fathers of the Greek and Latin Church lived chaste: Athanasias, Basil, Nazianzen, Chrysostom, Cyprian, Hilary (who entered into holy Orders after his wife's death) Ambrose, Jerome, Augustine, Leo, Gregory the Great. Certain other notable Fathers had once wives, but no holy men ever used them, much less married, after they were in holy Orders. A marvelous thing, that so many heretofore should have the gift of chastity then, and now so few, if the Protestants say true, that scarce one among them in our age of all their sects, even of their principal Superintendents, hath had it.

CHAPTER 2

What to preach both to old and young (not only with word but with example also) and to servants. 11. For there are of all sorts in the Church, and they must be instructed accordingly.

BUT do thou speak the things that become sound doctrine.

2. Old men that they be sober, ^εchaste, wise, sound in the faith, in love, in patience.

3. Old women in like manner, in holy attire, not ill speakers, not given to much wine: teaching well,

4. That they may teach the young women wisdom, to love their husbands, to love their children,

5. Wife, chaste, sober, having a care of the house, gentle, subject to their husbands, that the word of God be not blasphemed.

6. Young men in like manner exhort that they be sober.

7. In all things show thyself an example of good works, in doctrine, in integrity, in gravity,

8. The word sound, irreprehensible: that he which is on the contrary part, may be afraid, having no evil to say of us.

9. *Servants to be subject to their masters, in all things pleasing, not gainsaying:

10. Not defrauding, but in all things showing good faith, that they may adorn the doctrine of our Saviour God in all things.

11. For the grace of God our Saviour hath appeared to all men:

12. Instructing us that denying impiety and worldly desires, we live soberly, and justly, and godly in this world,

^ε σεμνους
pudicos

Eph. 6:5
Col. 3:21
1 Pet. 2:18

The Epistle at the first Mass on Christmas day, and upon the Circumcision of our Lord.

επιφανειαν

- 13. Expecting the blessed hope and advent of the glory of the great God and our Saviour JESUS Christ,
- 14. Who gave himself for us, that he might redeem us from all iniquity, and might cleanse to himself a people acceptable, a pursuer of good works.
- 15. These things speak, and exhort and rebuke with all authority. Let no man contemn thee.

¶Bishops must be stout and command in God's cause, and the people must in no wise disobey or contemn them.

CHAPTER 3

To teach them obedience unto Priests, and meekness towards all men, considering that we also were as they, till God of his goodness brought us to Baptism. 8. To teach good works, 9. and to avoid vain questions, 10. and obstinate heretics.

- A**DMONISH them to be subject to Princes and Potestates, to obey at a word, to be ready to every good work,
- 2. To blaspheme no man, not to be litigious, but modest: showing all mildness toward all men.
 - 3. For we also were sometime unwise, incredulous, erring, serving diverse desires and voluptuousnesses, living malice and envy, odible, hating one another.
 - 4. But when the benignity and kindness toward man of our Saviour God appeared:
 - 5. *Not by the works of justice which we did, but according to his mercy he hath saved us by the laver of regeneration and renovation of the holy Ghost,
 - 6. Whom he hath poured upon us abundantly by JESUS Christ our Saviour:
 - 7. That being justified by his grace, we may be heirs according to hope of life everlasting.
 - 8. *It is a faithful saying, and of these things I will have thee avouch earnestly: that they which believe in God, be careful to excel in good works. These things be good and profitable for men.
 - 9. *But foolish questions, and genealogies, and contentions, and controversies of the Law avoid. For they are unprofitable and vain.
 - 10. A man that is an heretic after the first and second admonition avoid:
 - 11. Knowing that he that is such an one, is subverted, and sinneth, being condemned by his own judgment.
 - 12. When I shall send to thee Artemas or Tychicus, hasten to come unto me to Nicopolis. for there I have determined to winter.
 - 13. Set forward Zenas the lawyer and Apollos carefully, that nothing be wanting to them.
 - 14. And let our men also learn to excel in good works to necessary uses: that they be not unfruitful.
 - 15. All that are with me, salute thee: salute them that love us in the faith. The grace of God be with you all. Amen.

φιλανθρωπια

2 Tim. 1:9

1 Tim. 4
2 Tim. 2:23

προιστασθαι
praesses

¶The Epistle at the 2nd Mass on Christmas day, and in a Votive Mass of our Blessed Lady between Christmas and Candlemas.

¶As before in the Sacrament of Holy Orders (1 Tim. 4 and 2 Tim. 1) so here it is plain that Baptism giveth grace, and that by it as an instrumental cause we be saved.

¶These admonitions or corrections must be given to such as err, by our Spiritual Governors and Pastors: to whom if they yield not, Christian men must avoid them.

ANNOTATIONS

Chapter 3

10. *A man that is an Heretic.*] Not every one that erreth in religion, is an Heretic, but he only that after the Church's determination, willfully and stubbornly standeth in his false opinion, not yielding to decree of Council or the chief Pastors of the Church therein. *They* (saith St. Augustine *ep. 162*) *that defend their sentence (though false and perverse) with no stubborn stomach or obstinate heart, specially if it be such as themselves by bold presumption broached not, but received it of their deceived parents, and do seek the truth warily and carefully, being ready to be reformed if they find it, such are not to be reputed among Heretics.* And again, *li. 18 de Civit c. 51. They that in the Church of Christ have any crazed or perverse opinion, if being admonished to be of a sound and right opinion, they reject obstinately, and will not amend their pestiferous opinions, but persist in defense of them, are thereby become Heretics, and going forth out of the Church, are counted for enemies that exercise us.* Again *li. 4 de Bapt. cont. Donat. c. 16 He is an Heretic that, when the doctrine of the Catholic Faith is made plain and manifest unto him, had rather resist it, and choose that which himself held etc.* And in diverse places he declareth that St. Cyprian, though he held an error, yet was no Heretic, because he would not have defended it after a general Council had declared it to be an error. *li. 2 de bapt. c. 4. So*

Who is properly an Heretic and who is not.

Descriptions or marks how to know an Heretic.

Possidonius in the like of St. Augustine reporteth, how, after the determination of the See Apostolic that Pelagius' opinion was heretical, all men esteemed Pelagius an Heretic, and the Emperor made laws against him as against an Heretic. Again St. Augustine saith, *He is an Heretic in my opinion, that for some temporal commodity, and specially for his glory and principality, coineth or else followeth false or new opinions.* de utilit. credendi cap. 1.

vit. Aug. c. 18.

The former marks agree to the Protestants. Their books, service, and preaching must be avoided.

Let our Protestants behold themselves in this glass, and withal let them mark all other properties of an Heretic to fall upon themselves. And therefore they must not marvel if we warn all catholic men by the words of the Apostle in this place, to take heed of them, and to shun their preachings, books, conventicles and companies. Neither need the people be curious to know what they say, much less to confute them: but they must trust God's Church, which doth refute and condemn them. And it is enough for them to know that they be condemned, as St. Augustine noteth in the alter end of his book de heresibus. And St. Cyprian saith notably to Antonianus demanding curiously what heresies Novatianus did teach: *No matter, what heresies he hath or teacheth, when he teacheth without.* that is to say, out of the Church.

Ep. 52 nu. 7.

The Church seeketh the amendment of the most obstinate Heretics.

11. *Subverted.*] Heretics be often incorrigible, yet the Church of God ceaseth not by all means possible to revoke them, therefore St. Augustine saith *ep. 162. The Heretic himself though swelling with odious and detestable pride, and mad with the forwardness of wicked contention, as we admonish that he be avoided lest he deceive the weaklings and little ones, so we refuse not by all means possible to seek his amendment and reformation.*

Heretics cut themselves from the Church.

11. *By his own judgment.*] Other grievous offenders be separated by excommunication from the communion of Saints and the fellowship of God's Church, by the sentence of their Superiors in the same Church; but Heretics more miserable and unfortunate than they, ran out of the Church of their own accord, and so give sentence against their own souls to damnation.

The Argument of the Epistle of St. Paul to Philemon

HEARING of Philemon's virtue, who was a Colossian, he writeth a familiar letter from Rome (being prisoner there) about his fugitive servant Onesimus: not doubting but that he might command him yet rather requesting that he will forgive him, yea and receive him as he would Paul himself, who also hopeth to come unto him.

THE EPISTLE OF PAUL TO PHILEMON

PAUL the prisoner of Christ JESUS, and brother TIMOTHY: to Philemon the beloved and our coadjutor,

2. And to Appia our dearest sister, and to Archippus our fellow soldier and to the church which is in thy house.

3. Grace to you and peace from God our Father, and our Lord JESUS Christ.

4. I give thanks to my God, always making a memory of thee in my prayers,

5. Heaving thy ^vcharity and faith which thou hast in our Lord JESUS, and toward all the saints:

6. That the communication of thy faith may be made evident in the agnition of all good that is in you in JESUS Christ.

7. For I have had great joy and consolation in thy charity, because the bowels of the saints ^vhave rested by thee brother:

8. For the which thing having great confidence in Christ JESUS to command thee that which pertaineth to the purpose:

9. For charity rather I beseech, whereas thou art such an one, as Paul being old and now prisoner also of JESUS Christ.

10. I beseech thee for my son whom I have begotten in bands, *Onesimus,

Col. 4:9

11. Who hath been sometime unprofitable to thee, but now profitable both to me and thee,

12. Whom I have sent back to thee. And ^vdo thou receive him as mine own bowels.

13. Whom I would have retained with me, that for thee he might minister to me in the bands of the Gospel:

14. But without thy counsel I would do nothing: that thy good might be not as it were of necessity, but voluntary.

15. For perhaps therefore he departed for a season from thee, that thou mightest take him again forever.

16. Now not as a servant, but for a servant, a most dear brother, especially to me, but how much more to thee both in the flesh and in our Lord?

17. If therefore thou take me for thy fellow: receive him as myself.

18. And if he hath hurt thee anything or is in thy debt, that impute to me.

19. I Paul have written with mine own hand: I will repay it: not to say to thee, that thou ^vowest me thine own self also.

ο αναμνη

20. Yea brother, ^cGod grant I may enjoy thee in our Lord. Refresh my bowels in our Lord.

21. Trusting in thy obedience I have written to thee, knowing that thou wilt do above that also which I do say.

22. And withal provide me also a lodging. for I hope by your prayers that I shall be given to you.

23. There salute thee Epaphras my fellow prisoner in Christ JESUS,

24. Mark, Aristarchus, Demas and Luke my coadjutors.

25. The grace of our Lord JESUS Christ be with your spirit. Amen.

^vFaith and charity commended always together, both necessary to make a complete Christian man, and to justification and salvation.

^vThe duties of charity and mercy done to Christ's prisoners, are exceeding acceptable to God and all good men.

^vAll Spiritual men ought to be exceeding propense and ready to procure mens pardon, and reconciliation to all penitents.

^vThe great debt and duty that we owe to such as be our spiritual parents in Christ.

ANNOTATIONS

5. *Toward all the saints.*] The Apostle sticketh not to say, Charity and faith in Christ and all his Saints, which our captious Adversaries count in Catholic mens speeches and writings, very absurd, feigning that in all such we make no difference betwixt the love we bear to Christ, and the love we owe to our neighbors: betwixt the trust or belief we have in God, and that which we have in his holy Saints. Malice and contention doth so blind all Heretics.

Faith and belief in Saints.

The Argument of the Epistle of St. Paul to The Hebrews

THAT the Hebrews were not all the Jews, but only a part of them, it is manifest *Acts 6:* where the primitive Church of Jerusalem, although it consisted of Jews only, as we read *Acts 2.* yet is said to consist of two sorts, Greeks and Hebrews. Which again is manifest *Phil. 3.* where St. Paul comparing himself with the Judaical false Apostles saith, that he also is *an Hebrew of Hebrews.* Finally, they seem to have been those Jews which were born in Jewry, which for the most part dwelled also there. Therefore to the Christian Jews in Jerusalem and in the rest of Jewry, St. Paul writeth this Epistle, out of Italy: saying thereupon, *The brethren of Italy salute you.* Heb. 13. By which words, and by these other in the same place, *Know ye our brother Timothy to be dismissed, with whom (if he come the sooner) I will see you,* it is evident, that he wrote this, not only after he was brought prisoner to Rome, wherein St. Luke endeth the Acts of the Apostles: but also after he was set at liberty there again.

*Yet was Christ head of the Gentiles also. So likewise his vicar St. Peter, notwithstanding his more peculiar Apostleship over the Jews.

Many causes are given of the Doctors, why writing to the Jews, he doth not put his name in the beginning, *Paul an Apostle etc.* as he doth lightly in his Epistles to the Churches and Bishops of the Gentiles. The most likely cause is, for that he was *the preacher and Apostle and Master of the Gentiles.* And again in another place he saith, that himself was appointed the Apostle of the Gentiles, as Peter of the Jews, Gal. 2. Only St. Peter therefore writing to the Jews, doth use this style: *Peter and Apostle of JESUS Christ etc.* because he was more peculiarly their Apostle, as being the Vicar of Christ, who was also himself *more specially *the minister of the Circumcision* that is (as himself speaketh) *not sent but to the sheep which were lost of the house of Israel.* Matt. 15.

2 Tim. 1.
1 Tim. 2.
1 Pet. 1.
Rom. 5.
Heb. 13.

The Argument of the Epistle St. Paul himself doth tell us in two words, calling it *verbum solatij, the word of solace and comfort.* Which also is plain in the whole course of the Epistle, namely in the tenth chapter v. 32, etc. Where he exhorteth them to take great comfort and confidence in their manifold tribulations sustained of their own countrymen the Jews, whereof the Apostle also maketh mention to the Thessalonians, 1 Thess. 2:14. Those persecutions then of the obstinate incredulous Jews their countrymen, was one great temptation unto them. Another temptation was, the persuasions that they brought unto them out of Scriptures, to cleave unto the Law, and not to believe in JESUS the dead man.

And whereas the Jews did magnify their Law, by the Prophets, and by the Angels by whom it was given, and by Moses, and by their land of promise, into which Josue brought them, and by their father Abraham, and by their Aaronical or Levitical priesthood and sacrifices by their Tabernacle, and by their testament: he showeth, that our Lord JESUS, as being the natural son of God, passeth incomparably the Prophets, the Angels, and Moses: that the Rest or quietness which God promised, was not in their earthly land, but in heaven: that his figure Melchisedec far passed Abraham: and that his priesthood, Sacrifice, Tabernacle, and Testament, far passed theirs. in all which he showeth often at these three marks: to take away the scandal of Christ's death, by giving them sundry good reasons and testimonies of it: to erect their minds from visible and earthly promises (to which only the Jews were wholly bent) to invisible and heavenly: and to insinuate that the Ceremonies should now cease, the time of their correction by Christ being now come.

The Epistle may be divided into these parts: the first, Of Christ's excellency above the Prophets, Angels, Moses, and Josue: chapters 1-4. The second, of his priesthood and excellency thereof, above the priesthood of the Old Testament: chapter 5 unto the midst of the 10th. The last part is of exhortation, chapter 10 verse 9 to the end of the Epistle.

THE EPISTLE OF PAUL THE APOSTLE TO THE HEBREWS

**In the English Bible of the year 1579.*

Let the Christian Reader note the corruption and impudent boldness of our Adversaries, that upon a false private persuasion of their own, that St. Paul was not the author of this Epistle, *leave out his name in the title of the same, contrary to the authentical copies both Greek and Latin. In old time there was some doubt who should be the writer of it, but then, when it was no less doubted whether it were Canonical Scripture at all. Afterward the whole Church (by which only we know the true Scriptures from other writings) held it and delivered it, as now she doth, to the faithful, for Canonical, and for St. Paul's Epistle. Notwithstanding the Adversaries would have refused the Epistle, as well as they do the Author, but that they falsely imagine certain places thereof to make against the Sacrifice of the Mass.

Heretical corruption.

The Epistle to the Hebrews, is St. Paul's.

CHAPTER 1

God spake to their fathers by the Prophets: but to themselves by his own Son, 14. who incomparably passeth all the Angels.

DIVERSELY and many ways in times past God speaking to the fathers in the prophets:

2. Last of all in these days hath spoken to us in his Son, whom he hath appointed heir of all, by whom he made also the worlds.

Sap. 7:26

^c απαγωγασμα

3. *Who being the ^cbrightness of his glory, and the ^bfigure of his substance, and carrying all things by the word of his power, making purgation of sins, sitteth on the right hand of the Majesty in the high places:

4. Being made so much better then Angels, as he hath inherited a more excellent name above them.

Psalms 2:7

5. For to which of the Angels hath he said at any time, *Thou art my son, today have I begotten thee? and again, I will be to him a father, and he shall be to me a son.*

2 Kgs. 7:14

6. And when again he bringeth in the first begotten into the world, he saith, *And *let all the Angels of God adore him.*

Psalms 96:7

7. And to the Angels truly he saith, *He that maketh his Angels, spirits: and his ministers, a flame of fire.*

Psalms 103:4

8. But to the Son: *Thy throne O God for ever and ever: a rod of equity, the rod of thy kingdom.*

Psalms 44:7

9. *Thou hast loved justice, and heard iniquity: therefore thee, God, thy God hath anointed with the vile of exultation above thy fellows.*

Psalms 101:26

10. *And, Thou in the beginning O Lord didst found the earth: and the works of thy hands are the heavens.*

11. *They shall perish, but thou shalt continue: and they shall all wax old as a garment.*

12. *And as a vesture shalt thou change them, and they shall be changed: but thou art thyself same, and thy years shall not fail.*

Psalms 109:1

1 Cor. 15:25

13. But to which of the Angels said he at any time: *Sit on my right hand, until I make thine enemies the footstool of thy feet.*

14. Are they not all, ^vministering spirits: sent to minister for them which shall receive the inheritance of salvation?

The Epistle at the 3rd Mass on Christmas day.

^b χαρακτηρ υποστασεως

The excellency of Christ above Angels.

^vThe holy Angels (saith St. Augustine) to the society of whom we aspire in this our peregrination, as they have eternity to continue, so also facility to know, and felicity to rest: for they do help us without all difficulty, because with their spiritual motions pure and free, they labor or travel not. *De Civit. li. 11 c. 31.*

The Blessed
Sacrament a figure,
and yet the true body.

The adoration of Christ
in the Blessed
Sacrament.

3. *The figure.*] To be the figure of his substance, signifeth nothing else but that which St. Paul speaketh in other words to the Philippians 2:6. that he is the form and most express resemblance of his Father's substance. So St. Ambrose and others expound it, and the Greek word *Character* is very significant to that purpose. Noe also by this place, that the Son, though he be a figure of his Father's substance, is notwithstanding of the same substance. So Christ's body in the Sacrament and his mystical death and sacrifice in the same, though called a figure, image, or representation of Christ's visible body and sacrifice upon the Cross, yet may be and is the selfsame in substance.

μορφη χαρακ
τηρ

6. *Let all the Angels adore.*] The Heretics marvel that we adore Christ in the Blessed Sacrament, when they might learn by this place, that wheresoever his person is, there it ought to be adored both of men and Angels. And where they say it was not made present in the Sacrament nor instituted to be adored, we answer that no more was he incarnate purposely to be adored: but yet straight upon his descending from heaven, it was the duty both of Angels and all other creatures to adore him.

CHAPTER 2

He inferreth of the foresaid, that it shall be incomparably more damnable for them to neglect the New Testament than the Old, 3. considering the irrefragable authority of the Apostles also. 5. Then he prosecuteth the excellence of Christ above the Angels, 9. who nevertheless, was made lesser than the Angels, to suffer and die for men, to destroy the dominion of the Devil, 15. to deliver men from fear of death, 17. and to be a fit Priest for men.

As that which runneth
out of a broken vessel
or that runneth by, is
lost.

THEREFORE more abundantly ought we to observe those things which we have heard: lest perhaps we run out.

ση ποτε
παρρωμεν

2. For if the word that was spoken by Angels, became sure, and all prevarication and disobedience hath received a just retribution of reward:

3. How shall we escape if we neglect so great salvation? which when it was begun to be declared by our Lord, of them that heard was confirmed on us,

4. *God withal testifying by signs, and wonders, and diverse miracles, and distributions of the holy Ghost according to his will.

Matt. 16:20

5. For not to Angels hath God made subject the world to come, whereof we speak.

6. But one hath testified in a certain place, saying: ***What is man, that thou art mindful of him: or the son of man, that thou visitest him?***

Psalms 8:5

7. ***Thou didst minish him little less then Angels: with glory and honour thou hast crowned him, and constituted him over the works of thy hands.***

8. ***All things hast thou made subject under his feet.*** For in that he subjected all things to him, he left nothing, not subject to him. But now we seen to as yet all things subjected to him.

1 Cor. 15
Eph. 1

9. But *him that was a little lessened under the Angels, we see JESUS, because of the passion of death, crowned with glory and honour: that through the grace of God he might taste death for all.

Philip. 2:8

10. For it became him for whom all things, and by whom all things, that had brought many children into glory, to consummate the author of their salvation, by his passion.

11. For he that sanctifieth, and they that be sanctified: all of one. For the which cause he is not ashamed to call them brethren,

12. Saying, ***I will declare thy name to my brethren: in the midst of the Church will I praise thee.***

Psalms 21:23
Psalms 17:3

13. And again, I will have affiance in him, And again, ***Behold here am I and my children: whom God hath given me.***

Es. 8:18

14. Therefore because the children have communicated with flesh and blood, himself also in like manner hath been partaker of the same: that *by death he might destroy him that had the empire of death, that is to say, the Devil:

Osee 13:14
1 Cor. 15:54

This proveth against
the Calvinists that
Christ by his Passion
merited his own
glorification which
they would not for
shame deny of Christ,
but that they are at a
point to deny all
meritorious works, yea
even in Christ also.
And therefore they
translate also this
sentence heretically, by
transposing the words.
*In the Bible printed the
year 1579.*

15. And might deliver them that by the fear of death through all their life were subject to servitude.
16. For no where doth he take Angels: but °the seed of Abraham he taketh.
17. Whereupon he ought in all things to be like unto his brethren: that he might become a merciful and faithful high Priest before God, that he might repropitiate the sins of the people.
18. For in that wherein himself suffered and was tempted: he is able to help them also that are tempted.

cThe dignity of man, in that Christ took our nature to his person in Deity, and not the nature of Angels.

CHAPTER 3

By example of Christ (who is incomparable more excellent than Moses also) he exhorteth them to be faithful unto God. 7. Their reward shall be, to enter into everlasting rest, if they persevere, as contrariwise to be excluded (as was shadowed in their forefathers in the wilderness) if they sin and become incredulous.

- Nu. 12:7
- W**HEREFORE holy brethren, partakers of the heavenly vocation, consider the Apostle, and high priest of our confession JESUS.
2. Who is faithful to him that made him, as also *Moses in all his house.
3. For, this man is esteemed worthy of more ample glory above Moses, by so much as more ample glory then the house, hath he that framed it.
4. For every house is framed of some man. but he that created all things, is God.
5. And Moses indeed was faithful in all his house as a servant, for a testimony of those things which were to be said:
6. But Christ as the Son in his own house: which house are we, if we keep firm the confidence and glory of hope unto the end.
- Psalm 94:8
7. Wherefore, as the holy Ghost saith, ***Today if you shall hear his voice,***
8. ***Harden not your hearts as in the exacerbation according to the day of tentation in the desert.***
9. ***Where your fathers tempted me: proved and saw my works***
10. ***Forty years. For the which cause I was offended with this generation, and said, They do always err in heart. And they have not known my ways.***
11. ***To whom I swear in my wrath, If they shall enter into my rest.***
12. Beware brethren, lest perhaps there be some of you an evil heart of incredulity, to depart from the living God.
13. But exhort yourselves every day, whiles today is named, that none of you be obdurate with the fallacy of sin,
14. For we be partakers of Christ: yet so if we keep the °beginning of his substance firm unto the end.
15. While it is said, ***Today if you shall hear his voice, do not obdurate your hearts as in that exacerbation.***
16. For some hearing did exasperate: but not all they that went out of Egypt by Moses.
17. And with whom was he offended forty years? was it not with them that sinned, whose *carcasses were overthrown in the desert?
18. And to whom did he swear that they should not enter into his rest: but to them that were incredulous?
19. And we see that they could not enter in, because of incredulity.

The excellency of Christ above Moses.

°Faith is the groundwork of our creation is Christ, which if we hold not fast, all the building is lost.

CHAPTER 4

That they must fear to be excluded out of the foresaid rest (which he proveth out of the Psalms) 12. considering that Christ seeth their most inward secrets. 14. And that he (as their Priest who also himself suffered) is able and ready to strengthen them in confession of their faith.

¶If the Apostle had not evidently here showed that the Sabbath rest was a figure of the

eternal repose in heaven, who durst to have applied that Scripture of God's rest the seventh day, to that purpose? Or how can our adversaries now reprehend the like application manifoldly used in all holy ancient writers to the like end

¶What soever God threateneth by his word concerning the punishment of sin and incredulity shall be executed, be the offense never so secret, deep, or hidden in our hearts; because God's speech passeth easily and searcheth thoroughly every part, power, and faculty of man's soul. The Epistle in a Mass for the election of the Pope.

Scripture abused against invocation of Saints.

LET us fear therefore lest perhaps forsaking the promise of entering into his rest, some of you be thought to be wanting.
2. For to us also it hath been denounced, as also to them. but the word of hearing did not profit them, not mixed with faith of those things which they heard.

3. For we that have believed, shall enter into their rest: as he said, *As I sware in my wrath, if they shall enter into my rest:* and truly the works from the foundation of the world being perfected.

Psalm 94:11

4. For he said in a certain place of the ^vseventh day, thus: *And God rested the seventh day from all his works.*

Gen. 2:2

5. And again in this, *If they shall enter into my rest.*

6. Because then it remaineth that certain enter into it, and they to whom first it was preached, did not enter because of incredulity:

7. Again he limiteth a certain day: *Today*, in David saying, after so long time, as it above said, *Today if you shall hear his voice: do not obdurate your hearts.*

Heb. 3:7

8. For if ^eJesus had given them rest: he would never speak of another day afterward.

^eSo Josue is called in Greek.

9. Therefore there is left a sabbatisme for the people of God.

10. For he that is entered into his rest, the same also hath rested from his works, as God from his.

11. Let us hasten therefore to enter into that rest: that no man fall into the same example of incredulity.

12. For ^vthe word of God is lively and forcible, and more piercing then any two edged sword: and reaching unto the division of the soul and the spirit, of the joints also and the marrows, and a discernor of the cogitations and intents of the heart.

13. And there is no creature invisible in his sight. but all things are naked and open to his eyes, to whom our speech is.

14. Having therefore a great high Priest that hath entered the heavens, JESUS the son of God, let us hold the confession.

15. For we have not a high priest that can not have compassion on our infirmities: but tempted in all things by similitude, except sin.

16. Let us go therefore with confidence to the throne of grace: that we may obtain mercy, and find grace in seasonable aid.

ANNOTATIONS

Chapter 4

16. *Let us go with confidence.*] The Adversaries go about to prove by these words that we need no help of Saints to obtain anything, Christ himself being so ready, and we being admonished 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 heaven, or of our brethren in earth, for any mistrust of God's mercy, but for our own unworthiness: being assured that the prayer of a just man availeth more with him, than the desire of a grievous sinner: and of a number making intercession together, rather than of a man alone. Which the Heretics cannot deny except they reprove the plain Scriptures. Neither do we come less to him, or with less confidence, when we come accompanied with the prayers of Angels, saints, Priests, or just men joining with us, as they fondly imagine and pretend: but with much more affiance in his grace, mercy, and merits, than if we prayed ourselves alone.

CHAPTER 5

That Christ being a man and infirm, was therein but as all Priests, and that he also was called of God to the office: offering as the others: 8. and suffered obediently for our example. 12. Of whose Priesthood he hath much to say, but that the Hebrews have need rather to hear their Catechism again.

FOR every high Priest taken from among men, is appointed for men in those things that pertain to God: that he may offer gifts and sacrifices for sins:

The Epistle for a Bishop that is a Confessor, and for St. Thomas of Canterbury.

2. That can have compassion on them that be ignorant and do err: because himself also is compassed with infirmity:

3. And therefore he ought, as for the people, so also for himself to offer for sins.

2 Par. 26:18

4. *Neither doth any man take the honour to himself, but he that is called of God, as *Aaron.

1 Par. 23:13

5. So Christ also did not glorify himself that he might be made a high priest: but he that spake to him, *My Son art thou, I this day have begotten thee.*

Psalm 2:7

6. As also in another place he saith, *Thou art a priest for ever, according to the order of Melchisedec:*

Psalm 109:4

7. Who in the days of his flesh, with a strong cry and tears, offering prayers and supplications to him that could save him from death, was heard for his reverence.

8. And truly whereas he was the Son, he learned by those things which he suffered, obedience:

9. And being consummate, was made to all that obey him, cause of eternal salutation,

10. Called of God a high priest according to the order of Melchisedec.

11. Of whom we have great speech and inexplicable to utter: because you are become weak to hear.

12. For whereas you ought to be masters for your time, you need to be taught again yourselves what be the elements of the beginning of the words of God: and you are become as have need of milk, and not of strong meat.

13. For every one that is a partaker of milk, is unskillful of the work of justice: for his is a child.

14. But strong meat is for the perfect, them that by custom have their senses exercised to the discerning of good and evil.

ANNOTATIONS

Chapter 5

1. *Every High Priest.*] By the description of a Priest or High Priest (for to this purpose all is one matter) he proveth Christ to be one inmost excellent sort. First then, a Priest must not be an Angel, or of any other nature but mans. Secondly, every man is not a Priest, but such an one as is specially chosen out of the rest, and preferred before other of the community, severed, assumed, and exalted into a higher state and dignity than the vulgar. Thirdly, the cause and purpose why he is so sequestered and picked out from the residue, is to take charge of divine things, to deal as a mediator betwixt God and the people, to be the Deputy of men in such things as they have to crave or to receive of God, and to present or give to him again. Fourthly, the most proper and principal part of a Priests office, is to offer oblations, gifts and sacrifices to God for the sins of the people: without which kind of most sovereign duties, no person, people, or Commonwealth can appertain to God: and which can be done by none, of what other dignity or calling soever he be in the world, that is not a Priest: diverse Princes (as we 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 Kgs. 13

2 Par. 26

1 Kgs. 13

And generally we may learn here, that *in usque sunt ad Deum*, in all matters touching God, his service, and religion, the Priest hath only charge and authority. As the Prince temporal is the people's governor, guider, and sovereign, in the things touching their worldly affairs. Which must for all that by him be directed and managed no otherwise, but as it is agreeable to the due worship and service of God, against which is the terrene⁷⁷ Powers commit anything, the Priests ought to admonish them from God.

The Priests temporal authority, how far it extendeth.

We learn also hereby, that every one is not a Priest, and that the people must always have certain persons chosen out from among them, to deal in their suits and causes with God, to pray, to minister Sacraments, and to sacrifice for them. And whereas the Protestants will have no Priest, Priesthood, nor sacrifice, but Christ and his death, pretending these words of the Apostle to be verified only in the Priesthood and Service of the old law, and Christ's person alone, and after him of no more

There is a peculiar order and calling of Priests of the new Testament.

⁷⁷terrene: belonging to the earth or this word, earthly, worldly, secular, material - as opposed to heavenly, eternal, spiritual or divine things.

Priests and sacrifice necessary in the new Testament, and nothing derogatory to Christ's priesthood or sacrifice.

therein they show themselves to be ignorant of the Scriptures, and of the state of the New Testament, and induce a plain Atheism and Godlessness into the world. For, so long as man hath to do with God, there must needs be some deputed, and chosen out from among the rest, to deal according to this declaration of the Apostle, in things pertaining to God, and those must be Priests. For else, if men need to deal no more, but immediately with Christ, what do they with their Ministers? Why let they not every man pray, and minister for himself, and to himself? What do they with Sacraments, seeing Christ's death is as well sufficient without them, as without sacrifice? Why standeth not his death as well with Sacrifice, as with Sacraments? As well with Priesthood, as with other Ecclesiastical function? There is no other cause in the world, but that Sacrifice being the most principal act of religion that man oweth to God, both by his Law, and by the law of nature) the Devil by these his ministers, under pretense of deferring or attributing the more to Christ's death, would abolish it.

The difference and excellency of Christ's Priesthood.

This definition of a Priest and his function with all the properties thereto belonging holdeth not only in the law of Moses, and order of Aaron's Priesthood, but it was true before, in the law of nature, in the Patriarchs, in Melchisedec, and now in Christ, and all his Apostles, and Priests of the New Testament: saving that it is a peculiar excellency in Christ, that he only offered for other mens sins, and not at all for his own, as all other do.

All true priests and preachers must be lawfully called thereto.

4. *Taketh to himself.*] A special provision for all Priests, preachers, and such as have to deal for the people things pertaining to God, that they take not that honor or office at their own hands, but by lawful calling and consecration, even as Aaron did. By which clause if you examine Luther, Calvin, Beza, and the like, or if all such as now a days intrude themselves in so sacred functions, look into their consciences, great and foul matter of damnation will appear.

The dignity and function of Priesthood is not to be usurped.

5. *Did not glorify himself.*] The dignity of Priesthood must needs be passing high and sovereign, when it was a promotion and preferment in the Son of God himself according to his manhood, and when he would not usurp, nor take upon him the same, without his Father's express commission and calling thereunto. An eternal example of humility and an argument of condemnation to all mortal men, that arrogate unjustly any function or power spiritual, that is not given them from above, and by lawful calling, and commission of their superiors.

Christ both Priest and king: but his Priesthood more excellent of the two.

6. *A Priest forever.*] In the 109 Psalm, from whence this testimony is taken, both Christ's kingdom and Priesthood are set forth, but the Apostle urgeth specially this Priesthood, as the more excellent and preeminent state in him, our Redemption being wrought and achieved by sacrifice, which was an act of his Priesthood, and not of his kingly power, though he was properly a king also, as Melchisedec was both Priest, and king, being a resemblance of Christ in both, but much more in his Priesthood. And our Lord had this excellent double dignity (as appeareth by the discourse of St. Paul, and his allegations here out of the Psalms) at the very first moment of his conception or incarnation. For you must beware of the wicked heresy of the Arians and Calvinists (except in these later it be rather an error proceeding of ignorance) that stick not to say, that Christ was a Priest, or did sacrifice, according to his Godhead. Which is to make Christ, God the Father's Priest, and not his son, and to do sacrifice and homage to him as his Lord, and not as his equal in dignity and nature. Therefore St. Augustine saith in *Psal. 109. That as he was man, he was Priest: as God, he was not Priest.* And Theodoret in *Psalm 109. As man, he did offer sacrifice, but as God, he did receive sacrifice.* And again, *Christ touching his humanity was called a Priest, and he offered no other host but his own body.* etc. Dialog. 1 circa med. Some of our new Masters not knowing so much, did let fall out of their pens the contrary, and being admonished of the error, and that it was very Arianism, yet they persist in it of mere ignorance in the grounds of divinity.

Christ a Priest, as he is man, not as he is God.

Psalm 2, 109

The sacrifice of the Cross, was the principal act of Christ's priesthood.

7. *With a strong cry.*] Though our Saviour make intercession for us, according to his human nature, continually in heaven also: yet he doth not in any external creatures make sacrifice, nor use the prayers sacrificially, by which our redemption was achieved, as he did in the time of his mortal life, and in the act of his Passion. And most principally, when with a loud voice, and with this prayer *In manus tuas commende 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 word and consummation of our redemption.

Priest's prayers more effectual.

Observe moreover, that though commonly every faithful person pray both for himself and others, and offer his prayers to God, yet none offereth by office and special deputation, and appointment, in the person of the whole Church and people, saving our Priest. Whose prayers therefore be more effectual in themselves, for that they be the voice of all faithful men together, made by him that is appointed and received of God for the people's legate. And of this kind were all Christ's prayers, in all his life and death, as all his other actions were: his fasting, watching, preaching, instituting, ministering, or receiving Sacraments: every one being done as Priestly actions.

Christ's Priestly actions.

Retent. pag. 89.

Luke 23:46

απο ευλαβει
ας
Flac. Illyr.
upon this
place.

7. *For his reverence.*] These words have our English Translators perniciously and most presumptuously corrupted, turning them thus, *In that which he feared*, contrary to the version and sense of all antiquity, and to Erasmus also, and contrary to the ordinary use of the Greek word, as Beza himself defineth it *Luke 2:25*: and contrary to the propriety of the Greek phrase, as not only the Catholics, but the best learned Lutherans do show and prove by many examples. They follow herein the singular presumption of Calvin, who was the first (as his fellows Beza confesseth) that ever found out this interpretation. Which neither St. Chrysostom, nor any other, as perfect Grecians as they were, could ever espy. where, only to have made choice of that impious and arrogant Sectaries sense, before the saith Fathers and all the Church's besides, had been shameful enough: but to set the same down for very Scripture of God's blessed word, that is intolerable, and passeth all impiety. And we see plainly that they have no conscience, indifference, nor other purpose, but to make the poor Readers believe, that their opinions be God's own word, and to draw the Scriptures to sound after the fantasy of their heresies. But if the good Reader knew, for what point of doctrine they have thus framed their translation, they would abhor them to the depth of Hell. Forsooth it is thus: they would have this Scripture mean, that Christ was in horrible fear of damnation, and that he was not only in pains corporal upon the Cross (which they hold, not to have been sufficient for man's redemption) but that he was in the very sorrows and distress of the damned, without any difference, but that it was not everlasting, as theirs is.

For this horrible blasphemy (which is their interpretation of Christ's descending into Hell) God's holy word must be corrupted, and the sacrifice of Christ's death (whereof they talk so presumptuously) must not be enough for our redemption, except he be damned for us also to the pains of Hell. Woe be to our poor country, that must have such books, and read such translations. See Calvin and Beza in their Commentaries and Annotations upon this place, and you shall see, that for defense of the said blasphemies they have thus translated this text. See the Annotations before, *Acts 2:27 and Matt. 27:46*.

9. *Consummate.*] The full work of his sacrifice, by which we were redeemed, was wholly consummate and accomplished, at the yielding up of his spirit to God the Father, when he said, *Consummatum est*. though for to make the same effectual to the salvation of particular men, he himself did diverse things, and now doth in heaven, and ourselves also must use many means, for the application thereof to our particular necessities. See the next Annotation.

9. *Was made to all.*] The Protestants upon pretense of the sufficiency of Christ's Passion, and his only redemption, oppose themselves guilefully in the sight of the simple, against the invocation of Saints, and their intercession, and help of us, against our penitential works or suffering for our own sins, either in this life or the next: against the merits of fasting, praying, alms, and other things commended to us in holy Writ, and against most things done in the Church, in sacrifice, Sacrament, and ceremony. But this place and many other show, that Christ's Passion, though it be of itself far more sufficient and forcible, than the Protestants in their baseness of understanding can consider, yet profiteth none but such, as both do his commandments, and use such remedies and means to apply the benefits thereof to themselves, as he appointeth in his word, or by the Holy Ghost in his Church. And the Heretics that say, faith only is the thing required to apply Christ's benefits unto us, are hereby also easily refuted. For we do not obey him only by believing, but by doing whatsoever he commanded. Lastly, we note in the same words, that Christ appointeth not by his absolute and eternal election, men so to be partakers of the fruit of his redemption, without any condition or respect of their own works, obedience, or free will: but with this condition always, if men will obey him, and do that which he appointeth. See St. Augustine (or Prosper) to 7 Respons. *Prosperi li. 2. articulo 1 ad obiectiones Vincentij*, where he saith of the cup of Christ's passion, *It hath in deed in itself, to profit all: but if it be not drunken, it healeth not*.

11. *Inexplicable.*] Intending to treat more largely and particularly of Christ's or Melchisedec's Priesthood, he forewarneth them that the mystery thereof is far passing their capacity, and that through their feebleness in faith and weakness of understanding, he is forced to omit diverse deep points concerning the Priesthood of the new law. Among which (no doubt) the mystery of the Sacrament and Sacrifice of the Altar, called MASS, was a principal and pertinent matter: which the Apostles and Fathers of the primitive Church used not to treat of so largely and particularly in their writings, which might come to the hands of the unfaithful, who of all things took soonest scandal of the Blessed Sacrament; as we see John 6. *he spake to the Hebrews* (saith St. Jerome ep. 126) *that is, to the Jews, and not to faithful men, to whom he might have been bold to utter the Sacrament*. And indeed it was not reasonable to talk much to them of that sacrifice which was the resemblance of Christ's death, when they thought not right of Christ's death itself. Which the Apostle's wisdom and silence our Adversaries wickedly abuse against the holy Mass.

Notorious Heretical translation to maintain Calvin's horrible blasphemy.

Calvin's blasphemy that Christ suffered hell pains upon the cross, and that his death otherwise were insufficient.

Christ's yielding up the Ghost, accomplished our redemption.

Christ's Passion sufficient for all, but profitable to them only which obey, not by faith only, but by doing as he and his Church command.

The Apostle omitteth to speak of the Blessed Sacrament as a mystery then too deep for the Jews capacity.

John 19:30

CHAPTER 6

He exhorteth them to be perfect scholars, and not to need to be Catechumens again, 4. considering they cannot be baptized again: 9. and remembering their former good works, for the which God will not faith to perform them his promise, if they fail not to imitate Abraham by perseverance in the faith with patience. 20. And so endeth his digression, and returneth to the matter of Christ's Priesthood.

WHEREFORE intermitting the word of the beginning of Christ, let us proceed to perfection, not again laying the foundation of penance from dead works, and of faith toward God,

2. Of the doctrine of baptism, and of imposition of hands, and of the resurrection of the dead, and of eternal judgment.

3. And this shall we do, if God will permit.

4. For *it is impossible for them that were once illuminated, have tasted also the heavenly gift, and were made partakers of the holy Ghost, Heb. 10:26

5. Have moreover tasted the good word of God, and the powers of the world to come,

6. And are fallen: to be renewed again to penance, crucifying again to themselves the son of God, and making him a mockery.

7. For the earth drinking the rain often coming upon it, and bring forth grass commodious for them by whom it is tilled, receiveth blessing of God.

8. But bring forth thorns, and briers, it is reprobate, and very near a curse, whose end is, to be burnt.

9. But ^vwe confidently trust of you, my best beloved, better things and nearer to salvation: although we speak thus.

10. For God is not unjust, that he should forget your work and love which you have showed in his name, which have ministered to the saints and do minister.

11. And our desire is that every one of you show forth the same carefulness to the accomplishing of hope unto the end:

12. That you become not slothful, but imitators of them which by faith and patience shall inherit the promises.

13. For God promising to Abraham, because he had none great by whom he might swear, he sware by himself,

14. Saying, *Unless blessing I shall bless thee, and multiplying shall multiply thee. Gen. 12:16

15. And so patiently enduring he obtained the promise.

16. For men swear by a greater then themselves: and the end of all their controversy, for the confirmation, is an oath.

17. Wherein God meaning more abundantly to show to the heirs of the promise the stability of his counsel, he interposed another:

18. That by two things unmovable, whereby it is impossible for God to lie, we may have a most strong comfort. who have fled to hold fast the hope proposed,

19. Which we have as an anchor of the soul, sure and firm, and going in into the inner parts of the veil,

20. Where JESUS the precursor for us is entered, made a high priest for ever according to the order of Melchisedec.

^vIt is evident by these words, against the Novatians and the Calvinists, that St. Paul meant not precisely, that they had done, or could do any such sin, whereby they should be put out of all hope of salvation, and be sure of damnation, during their life.

ANNOTATIONS

Chapter 6

The Apostles form of Catechism, and the points thereof.

1. *The foundation of penance.*] We see hereby, what the first grounds of Christian institution or Catechism were in the primitive Church, and that there was ever a necessary instruction and belief of certain points had by word of mouth and tradition, before men came to the Scriptures: which he could not treat of things so particularly, as was requisite for the teaching of all necessary grounds. Among these points were the 12 Articles contained in the Apostle's Creed: the doctrine of penance before Baptism: the manner and necessity of Baptism: the Sacrament of Imposition of hands after Baptism, called Confirmation: the articles of the Resurrection, Judgment, and such like. Without which things

first laid, if now would be sent to pick his faith out of the Scripture, there would be mad rule quickly. See St. Augustine in *exposit. inchoat. ep. ad Ro. versus finem*.

Ambr. de poenit. li. 2 c. 2.

4. *Impossible.*] How hard the holy Scriptures be, and how dangerously they be read of the unlearned, or of the proud be they never so well learned, this one place might teach us. *Whereas the Novatians of old did so stumble, that they thought, and heretically taught, that none falling into any mortal sin after Baptism, could be received to mercy or penance in the Church: and so to a contentious man, that would follow his own sense, or the bare words, without regard of the Church's sense and rule of faith (after which every Scripture must be expounded) the Apostle's speech doth here sound. Even as to the simple, and to the Heretic that submitteth not his sense to the Church's judgment, certain places of this same Epistle, seem at the first sight, to stand against the daily oblation or sacrifice of the Mass: which yet in truth make no more for that purpose, than this text we now stand on, serveth the Novatians: as when we come to the places, it shall be declared.

And let the good Readers beware here also of the Protestants exposition, for they are herein worse than the Novatians, specially such as precisely follow Calvin: holding impiously, that it is impossible for one that forsaketh entirely his faith, that is, becometh an Apostate or an Heretic, to be received to penance or to God's mercy. To establish which false and damnable sense, these fellows make nothing of St. Ambrose's, St. Chrysostom's and the other Fathers' exposition, which is the holy Church's sense; that the Apostle meaneth of that penance which is done before and in Baptism. Which is no more to say, but that it is impossible to be baptized again, and thereby to be renovated and illuminated, and cleansing of sins, as that first sacrament of generation did yield: which applieth Christ's death in such ample manner to the receivers, that it taketh away all pains due for sins before committed: and therefore requireth no further penance afterward, for the sins before committed, all being washed away by the force of that Sacrament duly taken. St. Augustine calleth the remission in Baptism, *Magnam indulgentiam*, a great pardon. *Enchirid. c. 64.*

Ambr. loco cit. and in ep. Ad Heb. Chrysos. ho. 9 in c. 6 ad Hebr.

The Apostle therefore warneth them, that if they fall from their faith, and from Christ's grace and law which they once received in their Baptism, they may not look to have anymore that first great and large remedy applied unto them, nor no man else that sinneth after Baptism: though the other penance, which is called the *Second table after shipwreck*, which is a more painful medicine for sin than Baptism, requiring much fasting, praying, and other afflictions corporal, is open not only to other sinners, but to all once baptized, Heretics, or oppugners of the truth maliciously and of purpose or what way soever, during this life. See St. Cyprian *ep. 52.* St. Ambrose upon this place. St. Augustine *cont. ep. Parm. li. 2 c. 13. and ep. 50.* St. Damascene *li. 4 c. 10.*

Hiero ep. 8 ad Demetriad. c. 6.

10. *God is not unjust.*] It is a world to see, what wringing and writhing the Protestants make, to shift themselves from the evidence of these words, which make it most clear to all not blinded in pride and contention, that good works be meritorious, and the very cause of salvation, so far that God should be unjust, if he rendered not heaven for the same. *Revera grandu iniustitia Dei* (saith St. Jerome) *Si tantum peccata puniret, et bona opera non susciperet.* That is, *Indeed great were God's injustice, if he would only punish sins, and would not receive good works.* *Li. 2 cont. Iouin. c. 2.*

The Novatians (as all Heretics) made Scripture the ground of their heresy.

Other places, make no more for the Protestants than this doth for Novatians.

Calvin's heresy upon this place, worse than the Novatians.

The further exposition of this place.

The Sacrament of penance is ready for all sinners whatsoever.

God's justice in rewarding meritorious works.

CHAPTER 7

*To prove the Priesthood of Christ incomparable to excel the priesthood of Aaron (and therefore, that Levitical priesthood now to cease, and that law also with it) he scanneth every word of the verse alleged out of the Psalms, **Our Lord hath sworn: thou art a Priest forever, according to the order of Melchisedec.***

Gen. 14:18

FOR this Melchisedec, the king of Salem, Priest of the God most high, *who met Abraham returning from the slaughter of the kings, and blessed him:

2. To whom also Abraham divided tithes of all: first in deed by interpretation, ^vthe king of justice: and then also king of Salem, which is to say, king of peace,

3. Without father, without mother, without genealogy, having neither beginning of days nor end of life, but likened to the son of God, continueth a priest for ever.

4. And behold how great this man is, to whom also Abraham the Patriarch gave tithes of the principal things.

Nu. 18:21
Deut. 18:1
Jos. 14:4

5. And certainly *they of the sons of Levi that take the priesthood, have commandment to take tithes of the people according to the Law, that is to say, of their brethren: albeit themselves also issued out of the loins of Abraham.

6. But he whose generation is not number among them, took tithes of Abraham, and blessed him that had the promises.

^vWhen the Fathers and Catholic expositors pick out allegories and mysteries out of the names of men, the Protestants not endued with the Spirit whereby the Scriptures were given, deride their holy labors in the search of the same: but the Apostle findeth high mystery in the very names of persons and places, as you see.

¶The tithes given to Melchisedec were not given as to a mere mortal man, as all of the tribe of Levi and Aaron's order were: but as to one representing Son of God, who now liveth and reigneth and holdeth his priesthood and the functions thereof forever.

7. But without all contradiction, that which is less, is blessed of the better.
8. And here in deed, ¶men that die, receive tithes: but there he hath witness, that he liveth.
9. And (that it may so be said) by Abraham Levi also, which received tithes, was tithed.
10. For as yet he was in his fathers loins, when Melchisedec met him.
11. If then consummation was by the Levitical priesthood (for under it the people received the Law) what necessity was there yet another priest to rise according to the order of Melchisedec, and not to be called according to the order of Aaron?
12. For the priesthood being translated, it is necessary that a translation of the Law also be made.
13. For he on whom these things be said, is of another tribe, of the which, none attended on the altar.
14. For it is manifest that our Lord sprung of Juda: in which tribe Moses spake nothing of 'priests'.
15. And yet it is much more evident: if according to the similitude of Melchisedec there arise another priest, *Priesthood*
16. Which was not made according to the Law of the carnal commandment, but according to the power of life indissoluble.
17. For he witnesseth, *That thou art a priest for ever, according to the order of Melchisedec.* Psalm 109:4
18. Reprobation certainly is made of the former commandment, because of the weakness and unprofitableness thereof.
19. For the Law brought nothing to perfection, but an introduction of a better hope, by the which we approach to God.
20. And in as much as it is not without an oath, (the other truly without an oath were made priests:
21. But this with an oath, by him that said unto him: *Our Lord hath sworn, and it shall not repent him: thou art a priest for ever*) Psalm 109:4
22. By so much, is JESUS made a surety of a better testament.
23. And the other in deed were made priests, being many, because that by death they were prohibited to continue:
24. But this, for that he continueth for ever, hath an everlasting priesthood.
25. Whereby he is able to save also for ever 'going' by himself to God: ¶always living to *them that got* made intercession for us.
26. For it was seemly that we should have such a high priest, holy innocent, impolluted, separated from sinners, and made higher then the heavens.
27. Which hath not necessity daily (as the priests) *first for his own sins to offer hosts, then for the peoples. for this he did once, in offering himself. Lev. 9:7, 16:6.
28. For the Law appointeth priests them that have infirmity: but the word of the other which is after the Law, the Son for ever perfected.

The Epistle for a Confessor that is a Bishop.
¶Christ according to his human nature prayeth for us, and continually representeth his former passion and merits to God the Father.

The resemblance of Melchisedec to Christ, in many points.

By the sundry excellencies of Melchisedec's Priesthood is proved the excellency of the

ANNOTATIONS

Chapter 7

1. *Melchisedec.*] The excellence of this person was so great, that some of the antiquity took him to be an Angel, and some of the holy Ghost. Which opinion not only the Hebrews, that avouch him to be Sem the son of Noe, but also the chief Fathers of the Christians do condemn: not doubting that he was a mere man and a Priest and a king, whosoever he was. For else he could not in office and order and sacrifice have been so perfect a type and resemblance of our Saviour, as in this Chapter and other is showed.

3. *Without father.*] Not that he was without father and mother, saith St. Jerome *ep. 126*: for Christ himself was not without father, according to his divinity, nor without mother, in his humanity: but for that his pedigree is not set out in the Genesis, as the genealogy of other Patriarchs is, but is suddenly induced in the holy history. No mention made of his stock, tribe, beginning, or ending, and therefore in that case also resembling in a sort the Son of God, whose generation was extraordinary; miraculous, and ineffable, according to both his natures, lacking a father in the one, and a mother in the other. His person having neither beginning nor ending. And his kingdom, and Priesthood specially, in

Priesthood and
sacrifice of the new
Testament.

himself and in the Church, being eternal, both in respect of the time past, and the time to come: as the said Doctor in the same epistle writeth.

4. *Behold.*] To prove that Christ's Priesthood far passeth the Priesthood of Aaron: and the Priesthood of the New Testament, the Priesthood of the old law: and consequently that the sacrifice of our Saviour and the sacrifice of the Church doth much excel the sacrifices of Moses Law, he disputeth profoundly of the preeminences of Melchisedec above the great Patriarch Abraham, who was father of the Levites.

4. *Tithes.*] The first preeminence, that Abraham paid tithes, and that of the best and most chief things that he had, unto Melchisedec, as a duty and homage, not for himself only in person, but for Levi, who was not born, and so for the whole Priesthood of Levi's stock, acknowledging thereby, Melchisedec not only to be a Priest, but his Priest and Superior, and so of all the Levitical order. And it is here to be observed, that whereas in the 14th of Genesis, whence this holy narration is taken, both in the Hebrew, and in the 70⁷⁸, it standeth indifferent or doubtful, whether Melchisedec paid tithes to Abraham, or took tithes of him: the Apostle here putteth all out of controversy, plainly declaring that Abraham paid tithes to the other, as the inferior to his Priest and Superior. And touching payment of tithes, it is a natural duty, that men owe to God in all laws, and to be given to his Priests in his behalf, for their honor and livelihood. Jacob promised or owed to pay them, *Gen. 28*. Moses appointed them. *Levit. 27 and Num. 18, Deut. 12,14,26*. Christ confirmeth that duty *Matt. 23*: and Abraham specially here giveth them to Melchisedec: plainly thereby approving them or their equivalent to be due to Christ and the Priesthood of the New Testament, much more than either in the law of Moses, or in the law of Nature. Of which tithes due to the Clergy of Christ's Church see St. Cyprian *ep. 66.*; St. Jerome *ep. 1 c. 7.* and *ep. 2 c. 5.* to Heliodorus and Nepotianus; St. Augustine *ser. 119 de tempore*.

7. *Is blessed of the better.*] The second great preeminence is, that Melchisedec did bless Abraham: which we see here. St. Paul maketh a great and sovereign holy thing, grounding our Saviour's prerogative above the whole order of Aaron therein: and we see that in this sort it is the proper act of Priesthood: and that without controversy as the Apostle saith, he is greater in dignity, that hath authority to bless, than the person that hath not, and therefore the Priest's vocation to be in this behalf 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 have the Bishops of his Church done, and do. Which no man can marvel that our forefathers have so highly esteemed and sought for, if he mark the wonderful mystery and grace thereof here expressed. This Patriarch also which here taketh blessing of Melchisedec, himself (though in an inferior sort) blessed his sons, as the other Patriarchs did, and fathers do their children by that example.

11. *If consummation.*] The principal proposition of the whole epistle and all the Apostle's discourse, is inferred and grounded upon the former prerogatives of Melchisedec above Abraham and Levi: that is, that the end, perfection, accomplishment, and consummation of all man's duties and debts to God, but the general redemption, satisfaction, full price and perfect ransom of all mankind, was not achieved by any or all the Priests of Aaron's order, nor by any sacrifice or act of that Priesthood, or of all the law of Moses, which was grounded upon the Levitical Priesthood, but by Christ and his Priesthood, which is of the order and rite of Melchisedec.

11. *What necessity.*] This disputation of the preeminence of Christ's Priesthood above the Levitical order is against the erroneous persuasion of the Jews, that thought their law, priesthood, and sacrifices to be everlasting, and to be sufficient in themselves, without any other Priest than Aaron and his successors, and without all relation to Christ's Passion or any other redemption or remission, than that which their Levitical offices did procure: not knowing that they were all figures of Christ's death, and to be ended and accomplished in the same. Which point well understood and kept in mind, will clear the whole controversy betwixt the Catholics and Protestants, concerning the sacrifice of the Church. For, the scope of the Apostle's disputation being to avouch the dignity, preeminence, necessity, and eternal fruit and effect of Christ's Passion, he had not to treat at all of the other, which is a sacrifice depending of his Passion. Specially writing to the Hebrews, that were to be instructed and reformed first touching the sacrifice of the Cross, before they could fruitfully hear anything of the other. Though in covert and by most evident sequel of disputation, the learned and faithful may easily perceive whereupon the said Sacrifice of the Church (which is the Mass) is grounded. And therefore St. Jerome saith *ep. 126*: that all these commendations of Melchisedec are in the type of Christ, *cuius profectus Ecclesiae sacramenta sunt*.

He received the tithes
of Abraham and
consequently of Levi
and Aaron.

Tithes.

He blessed Abraham.

Blessing a great
preeminence, specially
in Priests.

The full
accomplishment of
man's redemption was
not by Aaron's but by
Melchisedec's
Priesthood.

The Apostle to confute
the Jews false
persuasion of Aaron's
Priesthood and
sacrifices, speaketh
altogether of the
sacrifice of the Cross.

⁷⁸70: The Septuagint, or Greek translation of the Old Testament by the 70 elders; and thereby so called the 70.

No lawful state of people without an external Priesthood.

External Priesthood necessary for the state of the new Testament.

External sacrifice also necessary for the same.

The translation of the old Priesthood and sacrifices, must needs be into the said Priesthood and sacrifice of the Church.

How Christ is a Priest forever.

Christ's external Priesthood consisteth in the perpetual sacrifice of his body and blood in the Church.

12. *Translated.*] Note well this place, and you shall perceive thereby, that every lawful form and manner of law, state, or government of God's people dependeth on Priesthood, riseth, standeth, falleth, or altereth with the Priesthood. In the law of Nature, the state of the people hanged on one kind of Priesthood: In the law of Moses, or another: in the state of Christianity, of another: and therefore in the former sentence the Apostle said that the Jewish people or Commonwealth had their law under the Levitical Priesthood, and the Greek more properly expreseth the matter, that they were *legitimated*, that is to say, made a lawful people or community under God, by the Priesthood. for there is no just nor lawful commonwealth in the world, that is not made legal and God's peculiar, and distinguished from unlawful Commonwealths that hold of false gods, or of none at all, by Priesthood. Whereupon it is clear, that the new law, and all Christian peoples holding of the same, is made lawful by the Priesthood of the New Testament, and that the Protestants shamefully are deceived, and deceive others, that would have Christian Commonwealths to lack an external Priesthood, or Christ's death to abolish the same. For, this is a demonstration, that if Christ have abolished Priesthood, he hath abolished the new law, which is the New Testament and state of Grace, which all Christian Commonwealths live under. Neither were it true, that the Priesthood were translated with the Law, if all external Priesthood ended by Christ's death, where the new law began. For so the law should not depend on Priesthood, but dure when all Priesthood were ended: which is against St. Paul's doctrine.

μοθετατε

Furthermore it is to be noted, that this legitimation or putting Communities under law, and Priesthood, of what order soever, is no otherwise, but by joining one with another in one homage of sacrifice external, which is the proper act of Priesthood. For, as no lawful state can be without priesthood, so no priesthood can be without sacrifice. And we mean always of Priesthood and sacrifice taken in their own proper signification as here St. Paul taketh them. For, the constitution, difference, alteration, or translation of states and laws rise not upon any mutation or spiritual or metaphorically taken Priesthood, or sacrifice: but upon those things in proper acception, as it is most plain.

Lastly, if followeth of this, that though Christ truly sacrificed himself upon the Cross (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 law and priesthood of this his new and eternal state, by his blood: yet that cannot be the form of sacrifice into which the old Priesthood and sacrifices were translated, where upon the Apostle inferreth the translation of the Law. For they all were figures of Christ's 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 meet often to worship at it, nor have their law and Priests constituted in the same. Though for the honor and duty, remembrance and representation thereof, not only we Christians, but also all peoples faithful both of Jews and Gentiles, have had their priesthood and sacrifices according to the difference of their states. Which kind of Sacrifices were translated one into another: and so no doubt in the Priesthood Levitical properly turned into the Priesthood and sacrifice of the Church, according to Melchisedec's rite, and Christ's institution in the forms of bread and wine. See the next note.

17. *A Priest forever.*] Christ is not called a Priest forever, only for that his person is eternal, or for that he sitteth on the right hand of God, and perpetually prayeth or maketh intercession for us, or for that the effect of his death is everlasting: for all this proveth not that in proper signification his Priesthood is perpetual: but according to the judgment of all the Fathers grounded upon this deep and divine discourse of St. Paul, and upon 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 forever according to Melchisedec's order, specially in respect of the sacrifice of his holy body and blood, instituted at his last supper, and executed by his commission, commandment, and perpetual concurrence with his Priests, in the forms of bread and wine: in which things only the said High Priest Melchisedec did sacrifice. For though St. Paul make no express mention hereof, because of the depth of the mystery, and their incredulity or feebleness to whom he wrote: yet it is evident in the judgment of all the learned Fathers (without exception) that ever wrote upon this epistle, or upon the 14th of Genesis, or the Psalm 109, or by occasion have treated of the sacrifice of the altar, that the eternity and proper act of Christ's Priesthood, and consequently the immutability of the new law, consisteth in the perpetual offering of Christ's body and blood in the Church.

Which thing is so well known to the Adversaries of Christ's Church and Priesthood, and so granted, that they be forced impudently to cavil upon certain Hebrew particles, that Melchisedec did not offer in bread and wine: yea and when that will not serve, plainly to deny him to have been a Priest: which is to give checkmate to the Apostle, and to overthrow all his discourse. That whiles these wicked men pretend to defend Christ's only Priesthood, they indeed abolish as much as in them lieth, the whole order, office, and state of his eternal law and Priesthood.

Arnobius saith, *By the mysteries of bread and wine he was made a Priest for ever.* And again, *The eternal memory, by which he gave the food of his body to them that fear him, in psalm 109, 110.* Lactantius, *In the Church he must needs have his eternal Priesthood according to the order of Melchisedec.* Li. 14. *Institut.* St. Jerome to Ivagrius, *Aaron's Priesthood had an end, but Melchisedec's,*

Ep. 126

*That is, from Adam to the end of the world, represented by sacrifice.

that is, Christ's and the Church's is perpetual, *both for the time past and to come. St. Chrysostom therefore calleth the Church's sacrifice, *hostiam inconsumptibilem, an host or sacrifice that cannot be consumed. ho. 17 in 9 Hebrews*. St. Cyprian, *hostiam qua sublata, nulla esset futura religio, an host which being taken away, there could be no religion., de Coena Domini nu.2*. Emistenus, *Perpetuam oblationem et perpetuo currentem redemptionem, a perpetual oblation and a redemption that runneth or continueth everlastingly. ho. 5 de Pasch*. And our Saviour's expresseth so much in the very institution of the Blessed Sacrament of his body and blood: specially when he calleth the latter kind, *the New Testament in his blood*, signifying that as the old law was established in the blood of beasts, so the new (which is his eternal Testament) would be dedicated and perpetual in his own blood: not only as it was shed on the Cross, but as given in the Chalice. And therefore into this sacrifice of the altar (saith St. Augustine *li. 16 de Civit. c. 20*; St. Leo *ser. 8 de Passione*, and the rest) were the old sacrifices to be translated. See St. Cyprian *ep. 65 ad Cecil. nu. 2.*; St. Ambrose *de Sacram. li. 5 c. 4.*; St. Augustine *in Psal. 33., Conc. 2 and li. 17 de Divit. c. 17*; St. Jerome *ep. 17 c. 2. and ep. 126.*; Epiph. *haer. 55.*; Theodoret *in Psal. 109. c. 14*.

Finally if any of the Fathers, or all the Fathers, had either wisdom, grace, or intelligence of God's word and mysteries, his is the truth. If nothing will serve our Adversaries, Christ Jesus confound them, and defend his external Priesthood, and state of his New Testament established in the same.

18. *Of the former commandment.*] The whole law of Moses containing all their old Priesthood, sacrifice, sacraments, and ceremonies, is called the *Old commandment*: and the New Testament containing the sacrifice of Christ's body and blood, and all the sacraments and graces given by the same, is named the *New mandatum*: for which our forefathers called Thursday in the Holy Week, *Maundy Thursday*, because that in it, the new law and Testament was dedicated in the Chalice of his blood: and the old *mandatum*, law, Priesthood, and sacrifices, for that they were insufficient and unperfect, being taken away: and this new sacrifice, after the order of Melchisedec, given in the place thereof.

19. *The introduction.*] Ever observe, that the abrogation of the old law, is not an abolishing of all Priesthood, but an introduction of a new, containing the hope of eternal things, where the old had but temporal.

21. *With an oath.*] This oath signifieth the infallible and absolute promise of the eternity of the new Priesthood and state of the Church: Christ by his death, and blood shed in the sacrifice of the Cross, confirming it, sealing it, and making himself the surety and pledge thereof. For though the New Testament was instituted, given, and dedicated in the Supper, yet the warrant, confirmation, and eternal operation thereof, was achieved upon the Cross, in the one oblation and one general and everlasting redemption there made.

23. *Being many.*] The Protestants not understanding this place feign very foolishly, that the Apostle should make this difference betwixt 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 St. Jerome declareth upon the same place) in these words, *You shall be called the *Priests of God: the *ministers of our God, shall it be said to you:* and it taketh away all visible Priesthood, and consequently the lawful state that the Church and God's people have in earth, with all Sacraments and external worship.

The Apostle then meaneth first, that the absolute sacrifice of consummation, perfection and universal redemption, was but one, once done, and by one only Priest done, and therefore it could not be any of the sacrifices, or all the sacrifices of the Jews' law, or wrought by any or by all of them, because they were a number at once, and succeeding one another, every of their offices and functions ending by their death, and could not work such an eternal redemption as by Christ only was wrought upon the Cross. Secondly, St. Paul insinuateth thereupon, that Christ never loseth the dignity or practice of his eternal Priesthood, by death nor otherwise, never yieldeth it up to any, never hath successors after him, that it may enter into his room or right of Priesthood, as Aaron and all other had in the Levitical Priesthood, but that himself worketh and concurrerth with his ministers the Priests of the New Testament, in all their acts of Priesthood, as well of sacrifice as Sacrament, blessing, preaching, praying, and the like whatsoever.

This therefore was the fault of the Hebrews, that they did not acknowledge their Levitical sacrifices and Priesthood to be reformed and perfected by Christ's sacrifice on the Cross: and against them the Apostle only disputeth, and not against our Priests of holy Church, or the number of them, who all confess their Priesthood and all exercises of the same, to depend upon Christ's only perpetual Priesthood.

27. *This did he once.*] This is the special preeminence of Christ, that he offereth for other men's sins only, having none of his own to offer for, as all other Priests both of the old and new law have. And this again is the special dignity of his own person, not communicable to any other of what order of Priesthood so ever, that he by his death (which is the only oblation that is by the Apostle declared to be irreiterable in itself) paid the one full sufficient ransom for the redemption of all sins.

Christ's external Priesthood and sacrifice in the Church is proved out of the Fathers.

The old commandment and the new.

Maundy Thursday why so called.

The introduction of a new Priesthood.

The eternity of the new Priest-hood confirmed by the Fathers oath, and Christ's passion.

By the comparison of many priests, and 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 only, Christ Jesus, who liveth a Priest forever, hath no successor, and as chief priest, worketh and concurrerth with all Priests in their priestly functions.

Esa. c. 61.

* ιερείς

* λειτουργοί

CHAPTER 8

*Out of the same Psalm 109 he urgeth this also, **Sit thou on my right hand**, showing that the Levitical tabernacle on earth, was but a shadow of his true Tabernacle in heaven: without which he should not be a Priest at all: 6. Whereas he is of a better Priesthood than they, as also he proveth by the excellence of the New Testament above the old.*

∇Christ living and reigning in heaven, continueth his priestly function still, and is minister not of Moses Sancta and tabernacle, but of his own body and blood, which be the true holies, and tabernacle, nor formed by man, but be God's own hand.

∇The promises and effects of the Law were temporal, but the promises and effects of Christ's Sacraments in the Church be eternal.

BUT the sum concerning those things which be said, is: We have such an high priest, who is set on the right hand of the seat of majesty in the heavens,
2. A ∇minister of the holies, and of the true tabernacle, which our Lord pight⁷⁹ and not man.

3. For every high priest is appointed to offer gifts and hosts, wherefore it is necessary that he also have something that he may offer:

4. If then he were upon the earth, neither were he a priest: whereas there were that did offer gifts according to the Law,

5. That ∇serve the exemplar and shadow of heavenly things. As it was answered Moses, when he finished the tabernacle, *See (quote he) that thou make all things according to the exemplar which was showed thee in the mount.

6. But now he hath obtained a better ministry, by so much as he is mediator of a better testament, which is established in better promises.

7. For ∇if that former had been void of fault, there should not certainly a place of a second been sought.

8. For blaming them, he saith: **Behold the days shall come, saith our Lord: and I will consummate upon the house of Israel, and upon the house of Juda a new Testament:**

9. **Not according to the testament which 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.**

10. **For this is the testament which I will dispose to the house of Israel after those days, saith our Lord: Giving my laws into their mind, and in their heart will I superscribe them: and I will be their God, and they shall be my people:**

11. **And everyone shall not teach his neighbor, and every one his brother, saying, Know our Lord: because all shall know me from the lesser to the greater of them:**

12. **Because I will be merciful to their iniquities, and their sins I will not now remember.**

13. And in saying a new, the former he hath made old. And that which groweth ancient and waxeth old, is nigh to utter decay.

ελατρευουσι(ν)

Ex. 25:9, 40.

Jer. 31:31

ANNOTATIONS

Chapter 8

Christ's priesthood and sacrifice is external, not spiritual only.

5. *Necessary that he also.*] Even now being in heaven, because he is a Bishop and Priest he must needs have somewhat to offer, and wherein to do sacrifice: and that not in spiritual sort only, for that could not make him a Priest of any certain order. And it is most false and wicked, to hold with the Calvinists, *that Melchisedec's Priesthood was wholly spiritual. For then Christ's death was not a corporal, external, visible, and truly named sacrifice: neither could Christ or Melchisedec be any otherwise a Priest, then every faithful man is: which to hold (as the Calvinists do) is directly against the Scriptures, and no less against Christ's one oblation of his body upon the Cross, than it is against the daily sacrifice of his body upon the altar. Therefore, he hath a certain host in external and proper manner, to make perpetual oblation thereby in the Church: for, visible and external act of sacrificing in heaven he doth not exercise.

Beza in schol. Test. Graecolat. in 6,7 Heb. num. 6.

How Christ's body is made fit to be sacrificed and eaten perpetually.

4. *If upon the earth.*] It is by his death, and resurrection to life again, that his body is become apt and fit in such a divine sort to be sacrificed perpetually. For if he had lived in mortal sort still, that way of mystical representation of breaking his body and separating the blood from the same, could not have been agreeable. And so the Church and Christian people should have lacked a priesthood and

⁷⁹pight: to throw; — used also adjectively. Pitched; fixed; determined.

sacrifice, and Christ himself should not have been a Priest of a peculiar order, but either must have offered in the things that Aaron's Priests did, or else have been no Priest at all. For, to have offered only spiritually, as all faithful men do, that could not be enough for his vocation, and our redemption, and state of the New Testament. How his flesh was made fit to be offered and eaten in the Blessed Sacrament, by his death, see Isychius *li. 1 in Levit. cap. 2.*

5. *Heavenly things.*] As the Church or state of the New Testament is commonly called *Regnum cœlorum et Dei*, in the Scriptures, so these heavenly things be probably taken by learned men, for the mysteries of the New Testament. And it seemeth that the pattern given to Moses to frame his tabernacle by, was the Church, rather than the heavens themselves: all St. Paul's discourse tending to show the difference betwixt the new Testament and the old, and not to make comparison between the state of heaven and the old law. Though incidentally, because the condition of the New Testament more nearly resembleth the same, than the old state doth, he sometime may speak somewhat thereof also.

10. *Into their mind.*] This also and the rest following is fulfilled in the Church, and is the proper effect of the New Testament, which is the grace and spirit of love, grafted in the hearts of the faithful by the Holy Ghost, working in the Sacraments and sacrifice of the new law to that effect.

Lev. 22.

10. *Their God.*] This mutual covenant made betwixt God and the faithful, is that which was dedicated and established, first in the chalice of his blood, called therefore *the new Testament in his blood*: and which was straight after ratified by the death of the testator, upon the Cross.

Acts 2
John 14:12

11. *Shall not teach.*] So it was in the primitive Church, in such specially as were the first founders of our new state in Christ. And that which was verified in the Apostles and other principal men, the Apostle speaketh generally as though it were so in the whole. As St. Peter applieth the like out of Joel, and our Saviour so speaketh, when he saith that such as believe in him, shall work miracles of diverse sorts. Christian men then must not abuse this place to make chalenge of new inspirations and so great knowledge that they need no Scriptures or teaching in this life, as some Heretics do: with much like reason and show of Scriptures as the Protestants have to refuse external sacrifice. And it is no less fantastical madness to deny external sacrifice, sacraments, or Priesthood, then it is to abolish teaching and preaching.

Kingdom of heaven, and heavenly things, spoken of the Church.

Grace, the effect of the new Testament.

The new Testament or covenant between God and man.

Scriptures abused for fantastical inspirations.

CHAPTER 9

In the Old Testament, that secular sanctuary had two parts: the one signifying that time, with the ceremonies thereof for the emendation of the flesh: the other signifying heaven, which then was shut, until our High Priest Christ entered into it, and that with his own blood, shed for the emendation of our consciences. Whereupon he concludeth the excellence of his tabernacle and host above the old. 21. Noting also the difference, that he entered but once (so effectual was the one bloody offering of himself, forever) whereas the Levitical High priest entered every year once.

Ex. 25, 26:1, 36
ε λατρειας

THE former also in deed had justifications ^cof service, and a secular sanctuary.

The Epistle upon Ember Saturday in September.

3 Kgs. 8
2 Par. 5

2. For the tabernacle was made, the first, wherein were, the candlesticks, and the table, and the proposition of loaves, which is called Holy.

3. But after the second veil, the tabernacle, which is called Sancta Sanctorum:
4. Having a golden censer, and the ark of the testament covered about on every part with gold, in the which was a golden pot having Manna, and the rod of Aaron that had blossomed, and ^{*}the tables of the testament,

^vThe way to heaven was not open before Christ's passion, and therefore the Patriarchs and good men of the old Testament were in some other place of rest until then.

Ex. 25:22

5. And over it were ^{*}the Cherubins of glory overshadowing the propitiatory. of which things it is not needful to speak now particularly.

Ex. 30:10
Lev. 16:2, 30

6. But these things being so ordered, in the first tabernacle indeed the priests always entered, accomplishing offices of the sacrifices.

7. But in the second, ^{*}once a year the high priest only: not without blood which he offereth for his own and the peoples ignorance:

8. The holy Ghost signifying this, that the way of the holies was ^vnot yet manifested, the former tabernacle as yet standing.

ε τον λατρευο
ντα

9. Which is a ^cparable of the time present: according to which are offered gifts and hosts, which can not concerning the conscience make perfect ^chim that serveth,

10. Only in meats and in drinks, in diverse baptisms, and justices of the flesh laid on them until the time of correction.

^cAll things done in the old Testament and priesthood were figures of Christ's actions.

^bThe Epistle upon
Passion Sunday.

11. But ^bChrist assisting an high Priest of the good things to come, by a more ample and more perfect tabernacle not made with hand, that is, not of this creation:

12. Neither by the blood of goats or of calves, but by his own blood entered in once into the Holies, eternal redemption being found.

Lev. 9:8, 16:6,
14
Nu. 19

13. For ^{*}if the blood of goats and of oxen and the ashes of an heifer being sprinkled, sanctifieth the polluted to the cleansing of the flesh:

14. How much more 'hath' the blood of Christ who by the holy Ghost offered himself unspotted unto God, 'cleansed' our conscience from dead works, to serve the living God?

*shall
cleanse*

15. And therefore he is the mediator of the new Testament: that death being a mean, unto the redemption of these prevarications which were under the former testament, they that are called may receive the promise of eternal inheritance.

^vHere we may learn that the Scriptures contain not all necessary rites or truths, when neither the place to which the Apostle alludeth, nor any other, mentioneth half these ceremonies, but he had them by tradition.

16. For ^{*}where there is a testament: the death of the testator must of necessity come between.

Gal. 3:15

17. But a testament is confirmed in the dead: otherwise it is yet of no value, whiles he that tested, liveth.

18. Whereupon neither was the first certainly dedicated without blood.

19. For all the commandment of the Law being read of Moses to all the people: he taking the blood of calves and goats with ^vwater and scarlet wool and hyssop, sprinkled the very book also itself and all the people,

20. Saying, ^{*}This is the blood of the Testament, which God hath commanded unto you.

Ex. 24:8

21. The tabernacle also and all the vessel of the ministry he in like manner sprinkled with blood.

22. And all things almost according to the Law are cleansed with blood: and without shedding of blood there is not remission.

23. It is not necessary therefore that the exemplars of the celestials be cleansed with these: but the celestials themselves with better hosts then these.

24. For JESUS is not entered into Holies made with hand, exemplars of the true: but into heaven itself, that he may appear now to the countenance of God for us.

^cBy this word which signifieth to empty or draw out even to the bottom, is declared the plentiful and perfect redemption of sin by Christ.

25. Not that he should offer himself often, as the high priest entereth into the Holies, every year in the blood of others:

26. Otherwise he ought to have suffered often from the beginning of the world: but now once in the consummation of the worlds, to the destruction of sin, he hath appeared by his own host.

27. And as it is appointed to men to die once, and after this, the judgment:

28. So also Christ was offered once ^cto exhaust the sins of many, the second time he shall appear without sin to them that expect him, unto salvation.

*^cad
exhauriendas
peccata*

ANNOTATIONS

Chapter 9

Relics

They continue without
putrefactions.

The holy CROSS.

The sepulchres of
Christ and his Saints.

4. A golden pot.] The Protestants count it superstitious to keep with honor and reverence the holy memories or monuments of God's benefits and miracles, or the tokens of Christ's Passion, as his Cross, garments, or other things appertaining to him or his Saints, and think it impossible that such things should dure so long: when they may here see the reverent and long reservation of Manna, which of itself was most apt to perish, and of Aaron's rod, only for that it suddenly flourished by miracle, the tables of the Testament, etc. See a notable place in St. Cyril *li. 6 cont. Julian.* where he defendeth against Julian the Apostate's blasphemy, he keeping and honoring of that Cross or wood which Christ died on. See also St. Paulinus *ep. 11.* and what reverence St. Jerome and the faithful of his time did to the sepulchres of Christ and his Martyrs, and to their relics. *We reverence and worship*⁸⁰ (saith he) *everywhere Martyrs sepulchres, and putting the holy ashes to our eyes, if we may, we touch it with our mouth also: and do some think, that the monument wherein our Lady was buried, is to be neglected?*

ep. 17:5

⁸⁰worship: here the word does not mean to adore or worship in the 20th Century sense, but rather to honor or revere as a supernatural power, or as a holy thing, to regard or approach with veneration. See the Annotation for Hebrews 11:21 and Apoc. 2:9, 19:10 especially in this regard.

But our Protestants cannot skill⁸¹ of this, they had rather follow Vigilantius, Julianus the Apostate, and such Masters, than the holy Doctors and evident practice of the Church in all ages.

5. *Cherubins.*] You see it is a fond thing, to conclude upon the first or second commandment, that there should be no sacred images in the Church, when even among these people that were most prone to idolatry, and gross in imagination of spiritual things such as Angels are, and to whom the precept was specially given, the same God that forbade them graven idols, did command these images of Angels to be made, and set in the sovereign holiest place of all the Tabernacle or Temple. By which it is plain, that much more the images of Christ and his Blessed Mother and Saints, that they may be more truly pourtered than mere spiritual substances can be, are not contrary to God's commandment, nor against his honor, or repugnant to any other Scripture at all, which condemn only the idols or portraitures of the Heathen made for adoration of false gods.

10. *Until the time of correction.*] All those gross and carnal sacrifices, ceremonies, and observations instituted to cleanse and purify the flesh from legal irregularities and impurities only, and not reaching to the purging of the souls and consciences of men, being commanded not forever, but till Christ's coming, ceased then: and better, more forcible, and more spiritual Sacraments were instituted in their place. For we may not imagine Christ to have taken away the old, and put none in their place or to alter the sacraments only into other sacraments external,, and not also to translate the sacrifices to some other more excellent. For it is called, *tempu correctionu, non abolition sacrifice aut legu: the time of correction not of abolishing sacrifice or law.* Neither have they more reason to affirm Christ's one oblation upon the Cross to have rather taken away all kind of sacrifice, than all manner of Sacraments. The time and state of the New Testament is not made lawless, hostless, or without sacrifice, but it is the time of correction or reformation and abettering all the foresaid things.

12. *Eternal redemption.*] No one of the sacrifices, nor all the sacrifices of the old law, could make that one general price, ransom, and redemption of all mankind, and of all sins, saving this one highest Priest Christ, and the one sacrifice of his blood once offered upon the Cross. Which sacrifice of redemption cannot be often done, because Christ could not die but once, though he figures also thereof in the law of nature and of Moses, were truly called sacrifices, as specially this high and marvelous 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 St. Augustine calleth it) a sacrifice. But nether this sort, nor the other of the old law, being often repeated and done by many Priests (all which were and are sinners themselves) could be the general redeeming and consummating sacrifice: nor any one of those Priests, nor all the Priests together, either of the law of nature, or of Aaron's, or Melchisedec's order (except Christ alone) could be the general redeemers of the world.

And this is the Apostle's meaning in all this comparison and opposition of Christ's death to the old sacrifices, and of Christ to their Priests: and not that Christ's death or sacrifice of the Cross should take away all sacrifices, or prove that those Aaronical offices were no true sacrifices at all, nor those Priests, verily Priests. They were true Priests and true sacrifices, though none of those sacrifices were the high, capital, and general sacrifice of our price and redemption: nor none of them, or of those Priests, could without respect to this one sacrifice of Christ's death, work anything to God's honor, or remission of sins, as the Jews did falsely imagine, not referring them at all to this general redemption and remission by Christ, but thinking them to be absolute sacrifices in themselves. And that to have been the error of the Hebrews, you may read in St. Augustine *li. 3 doct. Christ. c. 6.* And this, we tell the Protestants, is the only purpose of the Apostle.

But they be so gross,, or ignorant in the Scriptures, and so maliciously set against God's and the Church's truth, that they perversely and foolishly turn the whole disputation against the sacrifice of the Blessed Mass, and the Priests of the New Testament: as though we held, than the sacrifice of the altar were the general redemption or redeeming sacrifice, or that it had no relation to Christ's death, or that it were not instituted and done, to apply in particular to the use of the partakers, the other general benefit of Christ's one oblation upon the Cross. Against the Jews then only St. Paul disputeth, and against the false opinion they had of their Priests and sacrifices, to which they attributed all remission and redemption, without respect of Christ's death.

13. *Of those prevarications.*] The Protestants do unlearnedly imagine, that because all sins be remitted by force of Christ's passion, that therefore there should be no other sacrifice after his death. Whereas indeed they might as well say, there ought never to have been sacrifice appointed by God, either in the law of nature, or of Moses: as all their arguments made against the Sacrifice of the Church upon the Apostle's discourse, prove as well, or rather only, that there were no sacrifices of Aaron's order or Levitical law at all. For against the Jews false opinion concerning them, doth he dispute, and not a word touching the sacrifice of the Church, unto which all this discourse he never opposeth Christ's sacrifice upon the Cross: all Christian men well knowing that the host and oblation of those two, though they differ in manner and external form, yet is indeed all one.

Images in Salomon's temple commanded by God.

Sacrifice not taken away by the new Testament, but changed into a better.

One only sacrifice on the Cross the redemption of the world: and one only Priest (Christ) the redeemer thereof.

The Apostle's disputation being only against the error of the Jews concerning their sacrifices and priests: the Protestants applying it against the sacrifice of the Mass and priests of the new Testament.

de Sp. et lit. c. 11.

⁸¹skill: to have discrimination or knowledge, especially in a specialized matter.

The Apostle then showeth here plainly, that all the sins that ever were remitted since the beginning of the world, were not otherwise forgiven, but by the force and in respect of Christ's Passion. yet it followeth not thereupon, that the oblations of Abel, Abraham, Aaron, etc. were no sacrifices, as by the Heretics foolish deduction it should do: St. Paul not opposing Christ's Passion to them, for the intent to prove them to have been no sacrifices, but to prove, that they were not absolute sacrifices, nor the redeeming or consummating Sacrifice, which 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.

Calvin's argument against the sacrifice of

And that you may see the blasphemous pride and ignorance of Calvin, and in him, of all his fellows: read (so many as may read Heretical books) his commentary upon this place, and there you

shall see him gather upon this, that Christ's death had force from the beginning and was the remedy for all sins since the creation of the world, therefore there must be no more but that one sacrifice of Christ's death. Which must needs by his deduction hold (as it doth indeed) no less against the old sacrifices than the new sacrifice of the Church, and so take away all, which is against the Apostle's meaning and all religion. the altar, maketh no less against the sacrifices of the old Law.

The correspondence of words in dedicating both Testaments proveth the real presence of blood in the Chalice.

20. *This is the blood.*] Christ's death was necessary for the full confirmation, ratification and accomplishment of the New Testament, though it was begun to be dedicated in the sacrifice of his last supper, being also within the compass of his Passion. Which is evident by the words pronounced by Christ over the holy chalice, which be correspondent to the words that were spoken (as the Apostle here declareth) in the first sacrifice of the dedication of the old law, having also express mention of remission of sins thereby, as by the blood of the new Testament. Whereby it is plain, that the Blessed Chalice of the altar hath the very sacrificial blood in it that was shed upon the Cross, by which the new Testament (which is the law of spirit, grace, and remission) was dedicated, and doth consist. And therefore it is also clear, that many divine things, which to the Heretics or ignorant may seem to be spoken only of Christ's sacrifice upon the Cross, be indeed verified and fulfilled also in the sacrifice of the altar. Whereof St. Paul for the causes aforesaid would not treat in plain terms. See Isychius *li. 1 in Levit. c. 4 paulo post initium*, applying all these things to the immolation of Christ also in the Sacrament.

In the old Testament were figures of the new: in the new, is resemblance of the heavenly stated.

23. *The exemplars.*] All the offices, places, vessels, and instruments of the old law, were but figures and resemblances of the state and sacraments of the new Testament, which are here called *celestials*, for that they are the lively image of the heavenly state next ensuing: which be therefore specially dedicated and sanctified in Christ's blood, sacrificed on the altar, and sprinkled upon the faithful, as the old figures and people were cleansed by the blood of beasts. And therefore by a transition usual in the holy Scriptures, the Apostle suddenly passeth in the sentence immediately following, and turneth his talk to Christ's entrance into heaven, the state whereof, both by the Sacraments of the old law, and also more specially by them of the new, is prefigured.

Christ once offered in bloody sort, but unbloodily often, namely, in the sacrifice of the altar.

25. *Offer himself often.*] As Christ never died but once, nor never shall die again, so in that violent, painful, and bloody sort he can never be offered again, neither needeth he so to be offered any more: having by that one action of sacrifice upon the Cross, made the full ransom, redemption, and remedy for the sins of the whole world. Nevertheless, as Christ died and was offered after a sort in all the sacrifices of the Law and Nature, since the beginning of the world (all which were figures of this one oblation upon the Cross) so is he much rather offered in the sacrifice of the altar of the new Testament, incomparably more nearly, divinely, and truly expressing his death, his body broken, his blood shed, than did any figure of the old law, or other sacrifice that ever was: as being indeed (though in hidden, sacramental, and mystical, and unbloody manner) the very selfsame Blessed body and blood, the self same host, oblation and sacrifice, that was done upon the Cross.

The sacrifice of the altar and that on the Cross, both one.

And this truth is most evident by the very form of words 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 St. Cyprian, *is correspondent to the Passion of Christ.* And, *The sacrifice that we offer is the Passion of Christ.* *ep. 63 nu. 4. and nu. 7.* St. Augustine de fid. ad. Pet. c. 19. *In those carnal sacrifices was the prefiguring of the flesh of Christ, which he was to offer for sins, and of the blood, which he was to shed, but in this Sacrifice in the commemoration of the flesh of Christ which he hath now given, and of the blood which he hath shed: in illis prænuntiabatut occidendus, in hoc annuntiatut occisus. In them he was foreshowed as to be killed: in these he is showed, as killed.* And St. Gregory Nazianzen saith, *erat. in morbum*, that the Priest in this sacrifice, *immiscet see magnu Christi Passionibiu.* St. Ambrose *li. 2 Offic. c. 48. Offertur Christus in imagine quasi recipiens passionem.* Alexander I, *ep. ad omnes Orthodox. nu. 4 to 1. Conc. Cuius corpus et sanguis conficitur, passio netiam celebratur.* St. Gregory, *ho. 37 in Evang. So often as we offer the host of his Passion, so often we renew his Passion.* And, *He suffereth for us again in mystery.* And Isychius, *li. 2 c. 8 in Levit. post med. By the sacrifice of the only begotten many things are given unto us, to wit, the remission or pardoning of all mankind, and the singular introduction or bringing in of the mysteries of the new Testament.*

Comment in 9
Hebr:

And the said Fathers and others, by reason of the difference in the manner of Christ's presence and oblation in respect of that on the Cross, called this *the unbloody sacrifice*, as Calvin himself confesseth, but answereth them in the pride of heretical spirit, with these words: *Nihil moror quod sic vetusti scriptores*, that is, *I pass not for it, that the ancient writers do so speak*: calling the distinction of bloody and unbloody sacrifice, scholastical and frivolous, and *diabolicum commentum*, a *devilish devise*. With such ignorant and blasphemous men we have to do, that think they understand the Scriptures better than all the Fathers.

The Fathers call it the unbloody sacrifice of the altar.

Calvin's contempt of the Fathers.

CHAPTER 10

Because in the yearly feast of Expiation was only a commemoration of sins, therefore in place of all those old sacrifices the Psalm telleth us of the oblation of Christs body. 10. Which he offered bloodily but once (the Levitical Priests offering so every day) because that once was sufficient for ever; 15. in that it purchased (as the prophet also witnesseth) remission of sin. 19. After all this he prosecuteth and exhorteth them unto perseverance, partly with the opening of Heaven by our high-priest, 26. partly with the terror of damnation if they fall again: 32. bidding them remember how much they had suffered already, and not lose their reward.

Lev. 16:14

FOR the law having a shadow of good things to come, not the very image of the things: every year with the self same hosts which they offer incessantly, can never make the comers thereto perfect:

2. Otherwise they should have ceased to be offered, because the worshippers once cleansed should have no conscience of sin any longer.

3. But in them there is made a commemoration of sin every year.

4. For it is impossible that with the blood of oxen and goats sins should be taken away.

Psalms 39:7

5. Therefore coming into the world he saith: ***Host and oblation thou wouldst not: but a body thou hast fitted to me:***

6. ***Holocausts and ^efor sin did not please thee.***

7. ***Then said I, Behold I come: in the head of the book it is written of me: That I may do thy will O God.***

8. Saying before, ***Because hosts and oblations and holocausts, and for sin thou wouldst not, neither did they please thee***, which are offered according to the law,

9. ***Then said I. Behold I come that I may do thy will O God:*** he taketh away the first, that he may establish that that followeth.

10. In the which will, we are sanctified by the oblation of the body of JESUS Christ once.

11. And every priest in deed is ready daily ministering, and often offering the same hosts, which can never take away sins:

Psalms 109

1 Cor. 15:25

12. But this man offering one host for sins, for ever ^{*}sitteth on the right hand of God,

13. Hence forth expecting, until his enemies be put the foot stool of his feet.

14. For by one oblation hath he consummated for ever them that are sanctified.

15. And the holy Ghost also doth testify to us. For after that he said:

Jer. 31:33

Heb. 8:8

16. ***And this is the Testament which I will make to them after those days, saith our Lord, giving my laws ^vin their hearts, and in their minds will I superscribe them:***

17. ***And their sins and iniquities I will now remember no more.***

18. But where there is remission of these, now there is not an oblation for sins.

19. Having therefore confidence in the entering of the holies in the blood of Christ.

^e ΕΝΕΚΑΙΝΙΣΘΕΝ

20. Which ^ehe hath dedicated to us anew and living way by the veil, that is, his flesh,

21. And a high priest over the house of God,

22. Let us approach with a true heart in fullness of faith, having our hearts sprinkled from evil conscience. and our body washed with clean water,

23. Let us hold the confession of our hope undecaying (for he is faithful that hath promised)

24. And let us consider one another unto the provocation of charity and of good works:

25. Not forsaking our assembly as some are accustomed, but comforting, and so much the more as you see the day approaching,

^eFor sin, is the proper name of a certain sacrifice called in Hebrew הַטָּאָה as Holocaust is another kind. See the Annotation 2 Cor. 5:21.

^vThis is partly fulfilled in and by the grace of the new Testament, but it shall be perfectly accomplished in heaven.

^eTo dedicate, is to be author and beginner of a thing. The Protestants translate, he hath prepared, for their heresy that Christ was not the first man that entered into heaven.

Heb. 6:4	26. *For if we sin willingly after the knowledge of the truth received now there is not left an host for sins,	
vHeresy and Apostasy from the Catholic Faith, punishable by death.	27. But a certain terrible expectation of judgment and rage of fire, which shall consume the adversaries. 28. A man making the law of Moses frustrate: without any mercy *dieth under two or three witnesses. 29. vHow much more think you, doth he deserve worse punishments which hath trodden the son of God under foot, and esteemed the blood of the testament polluted, wherein he is sanctified, and hath done contumely to the spirit of grace? 30. For we know him that said, Revenge to me, I will repay. And again, That our Lord will judge his people.	Deut. 19:15 Matt. 18:16, 10:8, 17.
The Epistle for many Martyrs.	31. It is horrible to fall into the hands of the living God. 32. But call to mind the old days: wherein being illuminated, you sustained a great sight of passions. 33. And on the one part certainly by reproaches and tribulations made a spectacle: and on the other part made companions of them that conversed in such sort. 34. For, you both had compassion on them that were in bonds: and the spoil of your own goods you took with joy, knowing that you have a better and a permanent substance. 35. Do not therefore leese ⁸² your cconfidence, which hath a great remuneration. 36. For patience is necessary for you: that doing the will of God, you may receive the promise.	Deut. 32:35 Ro. 12:19 Ps. 134:14
cGood works make great confidence of salvation, and have great rewards.	37. For *yet a little and a very little while, he that is to come, will come, and will not slack. 38. And my just liveth of faith. 39. But we are not the children of withdrawing unto perdition: but of faith to the winning of the soul.	Abac. 2:3 Ro. 1:17 Gal. 3:12

ANNOTATIONS
Chapter 10

The old sacrifices obscurely shadowed, but the sacrifice of the altar most plainly representeth the sacrifice on the Cross.	1. <i>A shadow.</i>] The sacrifices and ceremonies of the old law, were so far from the truth of Christ's Sacraments, and from giving spirit, grace, remission, redemption, and justification, and thereupon the entrance into heaven and joys celestial, that they were but mere shadows, imperfectly and obscurely representing the graces of the new Testament and Christ's death: whereas all the holy Church's rites and actions instituted by Christ in the Priesthood of the new law, contain and give grace, justification, and life everlasting to the faithful and worthy receivers: and therefore they be not shades or dark resemblances of Christ's passion, which is the fountain of all grace and mercy, but perfect images and most lively representations of the same, specially the sacrifice of the altar, which is because it is the same oblation, the same host, and offered by the same Priest Christ JESUS (though by the ministry of man and in mystery) is the most pure and near image, character, and correspondence to the sacrifice of Christ's passion, both in substance, force, and effect, that can be.
The Jews sacrifices were not absolute and independent, because they were often repeated.	2. <i>They should have ceased.</i>] If the hosts and offerings of the old law have been of themselves perfect to all effects of redemption and remission, as the Hebrews (against whom the Apostle disputeth) did think, and had had no relation to Christ's sacrifice on the Cross or any other absolute and universal oblation or remedy for sin, but by and of their own efficacy could have generally purged and cleansed man of all sin and damnation: then they should never have 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 sins left. But sins did remain, even those sins for which they had offered sacrifices before, notwithstanding their sacrifices were particularly applied unto them. For, offering yearly they did not only offer sacrifices for the new committed crimes, but even for the old, for which they had often sacrificed before: the sacrificers being rather records and attestations of their sins, than a redemption or full remission, as Christ's death is. Which being once applied to man by Baptism, wipeth away all sins past, God never remembering them any more, nor ever any sacrifice or sacrament or ceremony being made or done for them any more, though for new sins other remedies be daily requisite. Their sacrifices then could not of themselves remit sins, much less make the general redemption without relation to
The Apostle proveth by the often repeating of the Jews sacrifices, not that they were none, but that they were not absolute and sufficient.	

⁸²leese: to lose, be deprived of, to fail to preserve or maintain.

Christ's Passion. And so you see it is plain everywhere, that the Apostle proveth not by the often repetition of the Jewish sacrifices, that they were no sacrifices at all, but that they were not of that absolute force or efficacy, to make redemption or any remission, without dependence of the one universal redemption by Christ: his whole purpose being, to inculcate unto them the necessity of Christ's death, and the oblation of the new Testament. As for the Church's holy sacrifice, it is clean of another kind than those of the Jews, and therefore he maketh no opposition betwixt it, and Christ's death or sacrifice on the Cross, in all this Epistle: but rather as a sequel of that one general oblation, covertly always inferreth the same: as being in a different manner the very selfsame host and offering that was done upon the Cross, and continually is wrought by the selfsame Priest.

4. *Impossible.*] The hosts and sacrifices of the old law, which the carnal Jews made all the count of, without relation to Christ's death, were not only not perfect and absolutely sufficient in themselves, but they did not, nor could not remit any sins at all, being but only signs thereof, referring the offenders for remission indeed, to Christ's Passion. For the blood of brute beasts could have no other effect, nor any other element or creatures, before Christ's death. The fruit whereof, before it was extant, could be not otherwise applied unto them, but by belief in him.

3. *Host and oblation.*] He meaneth not that God would no host nor sacrifice any more, as the Protestants false imagine: for that were to take away not only the sacrifice of Christ's body upon the altar, but the sacrifice of the same body upon the Cross also. Therefore the Prophet speaketh only of the legal and carnal sacrifices of the Jews, signifying that they did never of themselves please God, but in respect of Christ, by whose oblation of his own body they should please.

5. *But a body.*] If Christ had not had a body, he could not have had any worthy matter or any matter at all to sacrifice in visible manner, other than the hosts of the old law. Neither could he either have made the general redemption by his one oblation upon the Cross, nor the daily sacrifice of the church: for both which, his body was fitted by the divine wisdom. Which is a high conclusion, not understood of the Jews, Pagans, nor the Heretics of our time, that Christ's human nature was taken to make the Son of God (who in his divine nature could not be either Priest or host) fit to be the sacrifice and Priest of his Father, in a more worthy sort, than all the Priests or oblations of the old law. And that his body was given him, not only to be the sacrifice upon the Cross, but also upon the altar, St. Augustine affirmeth in these words. *The table which the Priest of the new Testament doth exhibit, is of his body and blood: for that is the sacrifice which succeeded all those sacrifices that were offered in shadow of that to come. For the which also we acknowledge that voice of the same Mediator in the psalm, BUT A BODY THOU HAST FITTED TO ME, because instead of all those sacrifices and oblations his body is offered, and is ministered to the partakers or receivers. Li. 17 Civit. Dei. c. 20. And again, li. 4 de Trin. c. 14. Who so just and holy a Priest, as the only son of God? What might so conveniently be offered for men, of men, as man's flesh? and what so fit for the immolation or offering, as mortal flesh? what so clean for cleansing the vices of mortal men, as the flesh born of the virgin's womb? and what can be offered and received so gratefully, as the flesh of our sacrifice, made the body of our Priest?*

8. *Neither did they please thee.*] By that he saith, the things offered in the Law, did not please God, and likewise by that he saith, the former to be taken away, that the second may have place, it is evident, that all hosts and sacrifices be not taken away by Christ, as the Heretics foolishly conceive: but that the old hosts of brute beasts be abrogated to give place to that which is the proper host of all the new law, that is, Christ's own body.

11. *Often offering the same hosts.*] As St. Paul is forced often to inculcate the one principal of the efficacy and sufficiency of Christ's death, because of the Hebrews to much attributing to their legal sacrifices, and for that they did not refer them to Christ's only oblation: so we, through the intolerable ignorance and importunity of the Heretics of this time (abusing the words of the Apostle spoken in the due defense and declaration of the valure and efficacy of Christ's Passion above the sacrifices of the Law) are forced to repeat often, that the Apostle's reason of many Priests and often repetition of the selfsame sacrifices, concerneth the sacrifices of the Law only, unto which he opposeth Christ's sacrifice and Priesthood: and speaketh no word of or against the Sacrifice of the New Testament, which is the sacrifice of Christ's own Priesthood, Law, and institution, yea the same sacrifice done daily unbloodily, that once was done bloodily: made by the same Priest Christ Jesus, though by his ministers hands: and not many hosts, as those of the old law were, but the very selfsame in number, even Christ's own body that was crucified. And that you may see that this is the judgment of all antiquity, and their exposition of these and the like words of this Epistle, and that they seeing the very same arguments that the Protestants now make so much ado withal among the simple and unlearned, yet well perceived that they made nothing against the daily oblation or sacrifice of the altar, and therefore answered them before the Protestants were extant, 1200 years: we will set down some of their words, whose authority and exposition of the Scriptures must prevail in all that have wisdom or the fear of God, above the false and vain glosses of Calvin and his followers.

The old sacrifices remitted not sins, but were only signs thereof.

God refuseth the Jews sacrifices, not all sacrifices.

That Christ should have a body, was necessary for his Priesthood, and sacrifice.

The body of Christ is the sacrifice of the altar.

The Jews sacrifices refused, not all sacrifice.

We must often note that the Apostles speech of many Priests and often sacrificing, concerneth only the Jews' Priests and sacrifices, not the Priests and sacrifice of the new Testament.

The Calvinists arguments against Christ's body often offered, and in many places, answered by the Fathers long ago.

Thus then first saith St. Ambrose: *Quid ergo nos etc. What we then? do not we offer every day? we offer surely: but this sacrifice is an exemplar of that: for we offer always the selfsame, and not now one lamb, tomorrow another; but always the selfsame thing: therefore it is one sacrifice. Otherwise, by this reason because it is offered in many places, there should be many Christs., Not so, but it is one Christ in every place, here whole, and there whole, one body. But this which we do, is done for a commemoration of that which was done, for we offer not another sacrifice, as the high Priest of the old law, but always the selfsame. etc.* Primasius, St. Augustine's scholar, doth also preoccupate⁸³ these Protestants' objections thus: *What shall we say then? do not our Priests daily offer sacrifice? they offer surely, because we sin daily, and daily have need to be cleansed: and because he cannot 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 verity.* So saith this holy Father, to wit, that as the sacrifice of the Cross was a general redemption, so this of the altar is, to all that use it, a particular redemption or application of Christ's redemption to them. In which sense also Ven. Bede calleth the holy Mass, *redemptionem corporis et anima sempiternam, the everlasting redemption of body and soul. li. 4 c. 22 histor.* Again the same Primasius, *The divinity of the Word of God which is everywhere, 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 Virgin's womb, nor many bodies, even so also one sacrifice, nor divers, as those of the Jews were.*

in 10 cap. Hebr.

ibidem

Primas. locis citate.

*ho. 17 in ep. ad Heb

The general redemption upon the Cross is particularly applied in the sacrifice of the altar.

*St. Chrysostom also, and after him Theophylacte, and Oecumenius, and of the Latins, Haimo, Paschasius, Remigius, and others, object to themselves thus: *Do not we also offer every day? We offer surely, but this sacrifice is an exemplar of that, for we offer always the selfsame: and not now one lamb, tomorrow another, but the selfsame: therefore this is one sacrifice. Otherwise, because it is offered in many places, there should be many Christs.* And a little after, *Not another sacrifice, as the high Priest of the old Law, but the selfsame we do always offer, rather working a remembrance or commemoration of the sacrifice.* See the Annotation Luke 22:19 upon these words, *A Commemoration.* Thus did all the ancient Fathers, Greek and Latin, treat of these matters, and so they said Mass, and offered daily. And many of them made such forms of celebrating the divine sacrifice, as the Greeks and Latins do use in their Liturgies and Masses, and yet they saw these places of the Apostle and made commentaries upon them, and understood them (I trow) as well as the Protestants.

Councils and Fathers

He that for his further confirmation or comfort list see what the ancient Councils and Doctors believed, taught, and practices in this thing, let him read the first holy Council of Nice *cap. 14: and in fine Conc. ex Graco;* the Council of Ephesus *Anathematis. 11., the Chalcedon Council act. 3 pag. 112. Conc. Ancyran. c. 1 4 and 5. Neo Caesar. can. 13; Laodic. can 19. Carthag. 2 cap. 8.; Carthag. 3 cap. 24. and Carthag 4 cap. 33 and c. 41. St. Denys cap. 3 Eccl. hier.; St. Andrew in historia Passionis; St. Irenaeus li. 4 c. 32,34; Tertullian de cultu foeminarum, and de corona milit.; Origen homil. 13 in Levit.; St. Cyprian ep. ad Cecilinum. nu. 2 and de Coena Domini. nu. 14; and Eusebius demonst. Evang. li. 1 cap. 10.; and the rest which we have cited by occasion before, and might cite but for tediousness: a truth most known and agreed upon in the Christian religion.*

When the Apostle seemeth to say, there is no remission or oblation for sin, he always meaneth that full remission by Baptism.

18. *Now there is not.*] Christ's death cannot be applied unto us in that full and ample sort as it is in baptism, 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 sin shall cease after Christ's sacrifice upon the Cross, nor that there should be no oblation for sins committed after Baptism, or that a man could not sin at all after Baptism, so that if he sinned afterward, he could have no remedy or remission by God's ordinance in the Church, which diverse falsehoods sundry Heretics gather of this and such like places: but only the Apostle telleth the Hebrews, as he did before chapter 6, and as he doth straight afterward, that if they fall now (whereunto they seemed very prone) to their old law, and voluntarily after the knowledge and profession of the Christian faith by Baptism, commit this sin of incredulity and apostasy, they can never have that abundant remission applied unto them by Baptism, which can never be ministered to them again. And that general full pardon he calleth here, *oblation*, and after in the 16th verse, *hostiam pro peccato, an host for sin.*

The Calvinists heresy against the remission of sins..

All sins may be remitted by penance, but not so fully as by baptism.

16. *If we sin willingly.*] As the Calvinists abuse other like places against the holy sacrifice of the Mass, so they abuse this as the Novatians did before them, to prove that an Heretic, Apostate, or any that willfully forsaketh the truth, can never be forgiven. Which (as is before declared in the 6th chapter) is most wicked blasphemy: the meaning hereof being, as is there said, only to terrify the Hebrews, that falling from Christ they cannot so easily have the host of Christ's death applied unto them, because they cannot be baptized any more, but must pass by sacramental penance, and satisfaction, and other hard remedies which Christ hath prescribed after Baptism in the Church's discipline. Therefore St. Cyril saith, *li. 5 in Io. cap. 17: Penance is not excluded by these words of Paul, but the renewing by the laver of regeneration. He doth not here take away the second or third remission of sins (for he is not such an*

⁸³preoccupate: to preposses, to influence.

2 Peter 3	<i>enemy to our salvation) but the host which is Christ he denieth that it is to be offered again upon the Cross. So saith this holy Doctor. And by this place and the like you see, how perilous a thing it is for Heretics and ignorant persons to read the Scriptures. Which by following their own fantasy they pervert to their damnation.</i>	Perilous reading of the Scriptures.
Luke 22	<p>29. <i>The blood of the Testament.</i>] Whosoever maketh no more account of the blood of Christ's sacrifice, either as shed upon the Cross, or, as in the holy Chalice of the altar (for our Saviour calleth that also the blood of the new Testament) then he doth of the blood of calves and goats, or of other common drinks, is worthy death, and God will in the next life, if it be not punished here, revenge it with grievous punishment.</p> <p>31. <i>It is horrible.</i>] Let all Christian people do satisfaction and penance for their sins in this life. For the judgments of God in the next life done by God himself, of what sort soever, whether temporal as in Purgatory, or eternal as in Hell, be exceeding grievous.</p> <p>34. <i>You had compassion.</i>] To be merciful to the afflicted for religion, and to be partakers of their miseries, is a very meritorious work, and giveth great confidence before God in the day of repayment or remuneration for the same.</p> <p>34. <i>With joy.</i>] If all Christian men would consider this, they would not think it so great a matter to lose their land or goods for defense of the Catholic faith.</p> <p>38. <i>Liveth of faith.</i>] Faithful men afflicted in this life, have their comfort in their assured faith and hope of Christ's coming to deliver them once from all these miseries: and so by that faith and comfort they live, whereas otherwise this miserable life were a death.</p>	<p>Contempt of Christ's blood in the Sacrament.</p> <p>Penance</p> <p>Mercy to the imprisoned for religion.</p> <p>Loss of goods for religion.</p> <p>Faith is the comfort of the afflicted.</p>

CHAPTER 11

He exhorteth them by the definition of faith, to stick unto God, though they see not yet his reward: showing that all the Saints aforetime did the like, being all constant in faith, though not one of them received the promise, that is, the inheritance in heaven: but they and we now after the coming of Christ receive it together.

<p>ελεγγος</p> <p>Gen. 1:13</p> <p>Gen. 4:4</p> <p>Matt. 23:35</p> <p>Gen 5:24</p> <p>Eccl. 44:16</p> <p>Gen. 6:13</p> <p>Eccl. 44:17</p> <p>Gen. 12:4,</p> <p>13:11</p> <p>Gen. 17:19,</p> <p>18:10, 21:2</p> <p>Eccl. 44:22</p>	<p>AND faith is, ^vthe substance of things to be hoped for, the ^cargument of things not appearing.</p> <p>2. For in this the old men obtained testimony.</p> <p>3. [*]By faith, we understand that the worlds were framed by the word of God: that of invisible things visible things might be made.</p> <p>4. [*]By faith, Abel offered a greater host to God then Cain: [*]by which he obtained testimony that he was just, God giving testimony that he was just, God giving testimony to his gifts, and by it, he being dead, yet speaketh.</p> <p>5. [*]By faith ^vHenoch was translated, that he should not see death, and he was not found: because God translated him. for before his translation he had testimony that he had pleased God.</p> <p>6. But without faith it is impossible to please God. For he that cometh to God, must believe that he is, and is a ^vrewarder to them that seek him.</p> <p>7. [*]By faith, Noe having received an answer concerning those things which as yet were not seen, fearing, framed the ark for the saving of his house, by the which he condemned the world: and was instituted heirs of the justice which is by faith.</p> <p>8. [*]By faith, he that is called, Abraham, obeyed to go forth into the place which he was to receive for inheritance: and he went forth, not knowing whether he went.</p> <p>9. By faith, he abode in the land of promise, as in a strange land, dwelling in cottages with Isaac and Jacob the coheirs of the same promise.</p> <p>10. For he expected the city that hath foundations: whose artificer and maker is God.</p> <p>11. [*]By faith, Sara also herself being barren, received virtue in conceiving of seed, yea past the time of age: because she believed that he was faithful which had promised.</p> <p>12. For the which cause even of one (and him quite dead) there rose as the stars of heaven in multitude, and as the sand that is by the sea shore innumerable.</p> <p>13. According to faith died all these, not having received the promises, but beholding them afar off, and saluting them, and confessing that they are pilgrims and strangers upon the earth.</p> <p>14. For they that say these things, do signify that they seek a country.</p>	<p>^vBy this word substance is meant, that faith is the ground of our hope.</p> <p>^vHere it appeareth that Henoch yet liveth and is not dead: against the Calvinists. See the Annot. Apoc. chap. 11.</p> <p>^vWe must believe that God will reward all our good works: for he is a rewarder of true justice, not an acceptor or imputer of that that is not.</p>
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	15. And in deed if they had been mindful of the same from whence they came forth, they had time verily to return.	
	16. But now they desire a better, that is to say, a heavenly. Therefore God is not confounded to be called their God, for he hath prepared them a city.	
	17. *By faith, Abraham offered Isaac, when he was tempted: and his only begotten did he offer who had received the promises:	Gen. 22:9
That is, in figure and mystery of Christ dead, and alive again.	18. (To whom it was said, <i>That in Isaac shall seed be called to thee.</i>)	Gen. 21:12
	19. According that God is able to raise up even from the dead. Whereupon he received him also ^e for a parable.	Rom. 9:7
^v The translation of Relics or Saints bodies and the due regard and honor we ought to have to the same, are proved hereby.	20. *By faith, also of things to come, Isaac blessed Jacob and Esau.	Gen. 27:27, 36
	21. *By faith, Jacob dying, blessed every one of the sons of Joseph: and adored the top of his rod.	Gen. 48:15
	22. *By faith, Joseph dying, made mention of the going forth of the children of Israel: and gave commandment ^v concerning his bones.	Gen. 47:31 Gen. 50:24, 25
	23. *By faith, Moses being born, was hid three months by his parents: because they saw him a proper infant, and they feared not the kings edict.	Ex. 2:2
	24. *By faith, Moses being made great, denied himself to be the son of Pharaos daughter:	Ex. 2:11
^v The Protestants that deny we may or ought to do good in respect or for reward in heaven, are hereby confuted.	25. Rather choosing to be afflicted with the people of God, then to have the pleasure of temporal sin,	
	26. Esteeming the reproaches of Christ, greater riches then the treasure of the Egyptians. for ^v he looked unto the remuneration.	
	27. *By faith, he left Egypt: not fearing the fierceness of the king. For him that is invisible he sustained as if he had seen him.	Ex. 11:37
	28. By faith, he celebrated the Pasche, and the shedding of the blood: that he which destroyed the first born, might not touch them.	
	29. *By faith they passed the Red Sea as it were by the dry land: which the Egyptians assaying, were devoured.	Gen. 14:22
	30. *By faith the walls of Jericho fell down, by the circuiting of seven days.	Jos. 6:20
	31. *By faith, Rahab the harlot perished not with the incredulous, receiving the spies with peace.	Jos. 6:23, 25:2, 3.
The Epistle for many Martyrs.	32. And what shall I yet say? For the time will fail me telling of Gedeon, Barac, Sampson, Jephthe, David, Samuel, and the prophets:	
	33. Who by faith overcame kingdoms, wrought justice, obtained promises, stopped the mouths of lions,	
	34. Extinguished the force of fire, repelled the edge of the sword, recovered of their infirmity, were made strong in battle, turned away the camp of foreigners:	
	35. Women received of resurrection their dead. and others were racked, not accepting redemption, that they might find a better resurrection.	
	36. And others had trial of mockeries and stripes, moreover also of bands and prisons:	
	37. They were stoned, they were hewed, they were tempted, they died in the slaughter of the sword, they went about in sheep skins, in goats skins, needy, in distress, afflicted:	
	38. Of whom the world was not worthy. wandering in deserts, in mountains and dens, and in caves of the earth.	
	39. And all these being approved by the testimony of faith, received not the promise,	
	40. God for us providing some better things, that they without us should not be consummate.	

ANNOTATIONS

Chapter 11

Not only a special faith.

1. *Faith is.*] By this description of faith: and by all the commendation thereof through the whole chapter, you may well perceive that the Apostle knew not the forged special faith of the Protestants, whereby everyone of these new Sectmasters and their followers believe their sins are remitted, and that themselves shall be saved, though their sects be clean contrary to one another.

1. *Not appearing.*] *This is the praise of faith, saith St. Augustine, if that which is believed, be not seen. For what great thing is it, if that be believed, which is seen? according to that sentence of our Lord when he rebuked his disciple, saying: Because thou hast seen me Thomas, thou hast believed: blessed are they that have not seen and have believed. Aug. in evang. Io. tract. 79.* Which may be a rebuke also and a check to all those faithless speeches, I would see him, taste him, touch him, and see his very flesh in the Sacrament, otherwise I will not believe.

6. *He that cometh.*] Faith is the foundation and ground of all other virtues and worship of God, without which no man can please God. Therefore if one be a Jew, a heathen, or an heretic, that is to say, he be without the Catholic faith, all his works shall profit him no whit to salvation.

21. *Adored the top of his rod.*] The learned may see here that the Apostle doth not tie himself to the Hebrew in the place of Genesis whence it is alleged, but followed the Septuagint, though it differ from the Hebrew, as also the other Apostles and Evangelists and our Saviour himself did: neither were they curious (as men now a days) to examine all by the Hebrew only, because they writing and speaking by the Holy Ghost, knew very well 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 always authentical in the Greek Church, notwithstanding the diversity thereof from the Hebrew. Even so we that be Catholics, follow with all the Latin Fathers the authentical Latin translation, though it be not always agreeable to the Hebrew or Greek that now is. But Calvin is not only very saucy, but very ignorant, when he saith that the Septuagint were deceived, and yet that the Apostle without curiosity was content to follow them: because it is evident, that *the Hebrew being then without points, *might be translated the one way as well as the other. Which they understood so well (and therefore were not deceived) that within three lines after, in the beginning of the next chapter, they translate the same word, as he would have it in this place.

Again observe in those words, *He adored the top of his rod*, that adoration (as the Scripture useth this word) may be done to creatures, or to God at and before a creature: as, at or *before the Ark of the Testament in the old time, now at or before the crucifix, relics, images: and in the Psalms 98, 131. *Adore ye his footstool. Adore ye toward his holy mount. We will adore toward the place where his feet stood:* or (which by the Hebrew phrase is all one) *Adore ye his holy mount. We will adore the place where his feet stood.* as also the Greek Fathers, St. Damascene *li. 1 de imaginibus*, and Leontius cited of him, yea St. Chrysostom also do handle these places, and namely that of the Apostle which we not speak of, interpreting the Greek as our Latin hath, and as we do. He adored the rod or the top of his rod, that is, the scepter of Joseph now Prince of Egypt, so fulfilling Joseph's dreams which foretold the same *Gen. 37:* and withal signifying as it were by this prophetic fact, *the kingdom of Israel or of the ten tribes, that was to come of Joseph by Ephraim his younger son in the first king Jeroboam, thus the Greek Fathers. Whereunto may be added, that all this was done in type and figure of Christ's scepter and kingdom, whom he adored by and in his Cross, as he did Joseph by or in his rod and scepter: and therefore the Apostle saith, he did it by faith, as having respect toward things to come. By all which it is evident, that it is false which the Calvinists teach, that we may not adore image, crucifix, or any visible creature, that is, we may not adore God at or by such creatures, nor kneel before them and therefore their corrupt translation of this place for the same purpose is intolerable, saying thus, (LEANING) *upon his staff he adored* (God). adding no less than two words more than is in the Greek. Which though it might be the sense of the place, and St. Augustine so expoundeth it, yet they should not make his exposition the text of holy Scripture, specially whereas he only of all the ancient Fathers (as Beza confesseth) so expoundeth it.

33. *Wrought justice.*] Men are not just by belief only, as the Protestants affirm, but by working justice. And we may note that in all this long commendation of faith in the Fathers and holy persons, their good works are also specially recounted, as Rahab's harboring the spies, Abraham's offering his son (which their works St. James doth inculcateth), Noe's making the Ark *Gen. 6.*, Abel's better oblation than Cain's *Gen. 4.* and *Hebr. 11:4*, and so forth. therefore St. Clement Alexandrinus saith, that the said persons and others were just by faith and obedience by faith and hospitality, by faith and patience, by faith and humility.

The Apostle's purpose then is nothing else, but to prove to the Hebrews (who made so great account of their Patriarchs and forefathers and their famous acts) that all these glorious personages and their works were commendable and acceptable only through the faith they had of Christ, without which faith none of all their lives and works should have profited them any whit: the Gentiles doing many noble acts (as Heretics may also do) which are of no estimation before God, because they lack faith. And that is the scope of St. Paul's Epistle to the Romans, and of all other passages where he commendeth faith: further proving specially in this Epistle to the Hebrews, that all their sacrifices were nothing else but figures and attestations of the Christian faith in Christ and his death. All which high resolution and conclusion against the Jews and Gentiles, that the Christian faith is the true faith and religion, the Heretics of our time ignorantly and brutishly abuse against Christian works, sacrifice, and

Faith is of things not seen: as in the Blessed Sacrament.

Nothing profitable or meritorious without faith.

The citation in the New Testament, not only according to the Hebrew, but to the Septuagint.

The vulgar Latin translations.

* ραβδος, rod
κλινη, bed

Adoration of creatures, and namely of holy things.

Corrupt translation against Dulia.

Not faith only.

No works of the Patriarchs or any other profitable, but by their faith in Christ. Which is always the Apostle's meaning in commending faith.

Gen. 47:31

*Aug. de civ. Dei. li. 15 c. 14.

טטה

Jos. 7:6

*Oecum. in collect.

*3 Kgs. 11:12

James 2.

4 Stro. pag. 240.

The Patriarchs and other just not in heaven before Christ.

Sacraments, which the Apostle meant specially to commend and establish by his high commendation of the faith in Christ.

40. *Without us should not.*] The Fathers before Christ could not be accomplished, that is, not admitted to the heavenly joys, vision, and fruition of God, till the Apostles and other of the new law were associate to them, and the way to everlasting glory opened by our Lord's death and Ascension. Neither shall either they or we be fully perfected in glory both of body and soul, till the general resurrection: God's providence being so, that we should not one be consummated, without another, all being of one faith, and redeemed by one Lord Christ.

CHAPTER 12

By the foresaid examples he exhorteth them to patience, 2. and by example of Christ himself crucified, 5. and because this discipline is an argument that they be Gods children, 9. without whose rod they should be much more content then with that of their carnal fathers: and because it bringeth justification. 12. Exhorting them therefore to pluck up their hearts, and to take faster footing: 38. considering that all being now so sweet, and not terrible as in the Old Testament, their damnation, if they refuse to hear, will be so much the greater.

AND therefore we also having so great a cloud of witnesses put upon us: *laying away all weight and sin that compasseth us, by patience let us run to the fight proposed unto us, Col. 3:8
1 Pet. 2:1

2. Looking on the author of faith, and the consummator JESUS, who, joy being proposed unto him, sustained the cross, contemning confusion, and sitteth on the right hand of the seat of God.

3. For, think diligently upon him which sustained of sinners such contradiction against himself: that you be not wearied, fainting in your minds.

4. For you have not yet resisted unto blood, repugning against sin:

5. And you have forgotten the consolation, which speaketh to you, as it were to children, saying, *My son, neglect not the discipline of our Lord: neither be thou wearied whiles thou art rebuked of him.* Prov. 3:11
Apoc. 3:19

6. *For whom our Lord loveth, he chasteneth: and he scourgeth every child that he receiveth,*

7. Persevere ye in discipline. As unto children doth God offer himself to you. for what son is there, whom the father not correct?

8. But if you be without discipline, whereof all be made partakers: then are you bastards, and not children.

9. Moreover the fathers indeed of our flesh we had for instructors, and we did reverence them: shall we not much more obey the Father of spirits, and live?

^That we be not good, there is no lack on God's part, who offereth his grace to us: but the defect is in ourselves that are not answerable to God's calling of us and grace towards us.

10. And they indeed for a time of few days, according to their will instructed us: but he, to that which is profitable in receiving of his sanctification.

11. And all discipline for the present certainly seemeth not to be of joy, but of sorrow: but afterward it will render to them that are exercised by it, most peaceable fruit of justice.

12. For the which cause stretch up the slacked hands and the loose knees:

13. And make straight steps to your feet that no man halting err, but rather be healed.

14. *Follow peace with all men, and holiness: without which no man shall see God: Ro. 12:18

15. Looking diligently lest any man ^vbe wanting to the grace of God: lest any root of bitterness springing up do hinder, and by it may be polluted.

^Such as forsake their salvation and religion to save their lands and goods, are like Esau.

16. Lest there be any fornicator or profane person ^eas Esau: *who for one dish of meat sold his first birth rights. Gen. 25:33

17. For know ye that afterward also desiring to inherit the benediction he was reprobated: *for he found not place of repentance, although with tears he had sought it. Gen. 27:38
Ex. 19, 20

18. For you are not come to *a palpable mount, and an 'accessible' site, and whirlwind, and darkness, and storm, *kindled (or) burning*

Ex. 19:12	<p>19. And the sound of trumpet, and voice of words, which they that heard, excused themselves, that the word might not be spoken to them,</p> <p>20. (For they did not bear that which was said, <i>And if a beast shall touch the mount, it shall be stoned.</i></p> <p>21. And so terrible was it which was seen, Moses said: <i>I am frightened and tremble.</i></p> <p>22. But you are come to mount Sion, and the city of the living God, heavenly Jerusalem, and the assembly of many thousand Angels,</p> <p>23. And the Church of the first born, and the spirits of the just made perfect,</p>	<p>¶The faithful are made fellows of Angels and of all the perfect souls departed since the beginning of the world, and of Christ himself.</p>
<p>ἑτελειωμενο v Gen. 4:10</p>	<p>24. And the mediator of the new Testament JESUS, and the sprinkling of blood speaking better then *Abel.</p> <p>25. See that you refuse him not speaking. for if they escaped not, refusing him that spake upon the earth: much more we, that turn away from him speaking to us from heaven.</p>	
Ag. 2:7	<p>26. Whose voice moved the earth then: but now he promiseth, saying <i>Yet once: and I will move not only the earth, but heaven also.</i></p> <p>27. And in that he saith, <i>Yet once</i>, he declareth the translation of moveable things as being made, that those things may remain which are unmovable.</p>	
<p>ἑλατρευομεν Deut. 4:24</p>	<p>28. Therefore receiving an unmovable kingdom, we have grace: by the which ἑlet us serve pleasing God, with fear and reverence.</p> <p>29. For *our God is a consuming fire.</p>	

ANNOTATIONS

Chapter 12

6. *He scourgeth.*] By this we prove that God often punisheth the sins even of his loving children, though not with eternal damnation, yet with temporal chastisement and correction: and that he doth not always together with the remission of deadly sins and eternal punishment, exempt the offender received to his grace, from all fatherly correction either in this life or in the next. Neither have the Heretics of this time any reason or scripture in the world, why they should take away God's chastisement of his children in the next life, more than in this world.

Temporal punishment after remission of sins, either here or in purgatory.

17. *He found not.*] It is not meant, that Esau could not find remission of his sin at God's hand: but that, having once sold and yielded up the right of his first birth to his younger brother, it was too late to be sorry for his unadvised bargain.

CHAPTER 13

He commendeth unto them mutual love, 2. hospitality, 3. compassion, 4. chastity, 5. contentation, 7. imitation of the faith of their Catholic Prelates and Martyrs (not hearkening to the doctrines of heretics, not fearing the casting out of the Jews synagogue) 17. and obedience to their present pastors. 18. And so with requesting their prayers, and praying for them, he endeth the Epistle.

Ro. 12:10
1 Pet. 4
Gen. 18:3,
19:2, 3.

LET ἑthe charity of the fraternity abide in you.

2. And hospitality do not forget, for by this, certain being not aware, *have received Angels to harbor.

ἑ φιλαδελφια

3. Remember them in bonds, as if you were bound with them: and them that labor, as yourselves also remaining in body.

4. Marriage honorable in all, and the bed undefiled. For, fornicators and adulterers God will judge.

Deut. 31
Jos. 1
Psalm 55:12,
117:6

5. Let your manners be without avarice: contented with things present. For he said, *I will not leave thee, neither will I forsake thee.*

6. So that we do confidently say: *Our Lord is my helper I will not fear what man shall do to me.*

7. Remember your Prelates, which have spoken the word of God to you the end of whose conversation beholding, imitate their faith.

The Epistle for a Confessor that is a Bishop.

8. JESUS Christ yesterday, and today: the same also forever.

°New, diverse, changeable, and strange doctrines to be avoided, for such be heretical. Against which the best remedy or preservative is, always to look back to our first Apostles, and the holy Fathers doctrine.

9. With °various and strange doctrines be not led away. For it is best that the heart be established with grace, not with meats: which have not profited those that walk in them.
10. We have an altar: whereof they have not power to eat which serve the tabernacle.
11. For *the bodies of those beasts, whose blood for sin is carried into the holies by the high priest, are burned without the camp. Lev. 16:27
12. For the which thing JESUS also, that he might sanctify the people by his own blood, suffered without the gate.
13. let us go forth therefore to him without the camp: carrying his reproach.
14. For we have not here a permanent city: but we seek that which is to come.
15. By him therefore let us offer the host of praise always to God, that is to say, *the fruit of lips confessing to his name. Os. 14:3
16. And beneficence and communication do not forget for with such hosts God is promerited.
17. Obey your Prelates, and be subject to them. For they watch as being to render account for your souls: that they may do this with joy, and not mourning. for this is not expedient for you.
18. Pray for us. for we have confidence that we have a good conscience, willing to converse well in all.
19. And I beseech you the more to do this, that I may the more speedily be restored to you.
20. And the God of peace which brought out from the dead the great Pastor of the sheep, in the blood of the eternal testament, our Lord JESUS Christ:
21. °Fit you in all goodness, that you may do his will, doing in you that which may please before him by JESUS Christ: to whom is glory for ever and ever. Amen.
22. And I desire you brethren that you suffer the word of consolation. For in very few words have I written to you. ° aptet vos
23. Know you our brother TIMOTHY to be dismissed: with whom (if he come the sooner) I will see you.
24. Salute all your prelates, and all the saints. The brethren of Italy salute you.
25. Grace be with you all. Amen.

°καταρτισαι
that is, make you perfect and absolute in all goodness.

ANNOTATIONS

Chapter 13

Hospitality

Angels harbored.

How marriage is honorable in all, if the Apostle did so say, as he doth not.

2. *Hospitality.*] Hospitality, that is, receiving and harboring of poor pilgrims, persecuted and desolate persons, is so acceptable to God and so honorable, that often times it hath been mens good happen to harbor Angels instead of poor folk unawares. Which must needs be ever a great benediction to them and their families, as we see by Abraham and Lot *Gen. 18 and 19.* (and the like fell also to St. Gregory, as John Diaconus writeth, to whose ordinary table of poor men, not only Angels but Christ also came in Pilgrims weed. *In vit. li. 1 c. 10 and li. 2 c. 22, 23.*) whereof if we had not example and warrant by St. Paul's words in this place, and many other express Scriptures of the old Testament, these scornful miscreants of this time making so little account both of good works and such miraculous entrance of Christ and his Angels in to holy mens harbor, would make this also seem fabulous, as they do other like things.

4. *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, think not the good of marriage to be a fault, but yet they doubt not perpetual continency to be better than good marriage, specially in the time when it is said of continency, He that can take, let him take. De fid. ad Pet. c. 3 apud Aug. in fine.* Mark the doctrine of the Fathers and of the Catholic concerning matrimony, that it is honorable, and so honorable, that it is a holy sacrament, but yet *inferior to virginity and perpetual continency: honorable in all, that is, all such as may lawfully marry and are lawfully married: not in brother and sister, not in persons that have vowed the contrary, to whom the same Apostle saith it is damnable. 1 Tim. 5:13. And this were the meaning of this place, if it were to be read thus, Marriage is honorable.

*1 Cor. 7:38

But to see how the Protestants in all their translations, to abuse the simple, do falsify this sentence of the Apostle, to make it serve for the marriage of Votaries, it is notorious. First, they use deceit in supplying the verb substantive that wanteth, making it the Indicative mood thus, *Marriage is honorable etc.* as though the Apostle affirmed all marriage to be honorable or lawful, where the verb to be supplied ought rather to be the Imperative mood, *Let marriage be honorable*, that so the speech may be an exhortation or commandment to them that be or will be married, to use themselves in that state in all fidelity, cleanliness, and conjugal continency one toward another: as when St. Peter also and this Apostle exhort married men to give honor to their wives as to the weaker vessels, and to possess their vessel in honor, not in the passions of ignominy and uncleanness: this is honorable or chaste marriage, to which he here exhorteth. And that it is rather an exhortation, than an affirmation, it is evident by the other parts and circumstances of this place both before and after: all which are exhortations in their own translations, this only being in the middle, and as indifferent to be an exhortation as the rest (by their own confession) they restrain of purpose. Our text therefore and all Catholic translations leave the sentence indifferent *as it is in the Greek, and as true translators ought to do, not presuming to addict⁸⁴ it to one side, lest they should restrain the sense of the holy Ghost to their own particular fantasy.

One short place manifoldly corrupted by the Protestants.

They restate the sense to their heretical fancy.

* Τιμιος ο γαμος εν πασι(ν)

1 Pet. 3
1 Thess. 4

*The Eng. Bib. 1577.

*Oecum. in Collect.

*Beza in no. Test.

Graecolat. an. 1565.

Again, *our new translators corrupt the text in that they translate, *in omnibus, among all men*, because so they think it would sound better to the ignorant, that Priests, Religious, and all whosoever, may marry: where they cannot tell either by the Greek or Latin, that *in omnibus* should be the masculine gender, rather than the neuter (as not only Erasmus, but *the Greek doctors also take it) to signify that marriage should be honorably kept between man and wife in all points and in all respects. See St. Chrys. and Theophy. in hunc locum. For there may be many filthy abuses in wedlock, which the Apostle warneth them to take heed of, and to keep their marriage bed undefiled. But the third corruption for their purpose aforesaid, and most impudent, is, *that some of the Calvinists for, *in omnibus*, translate, *inter quosuis*, with a marginal interpretation to signify all orders, conditions, states, and qualities of men. So boldly they take away all indifferency offenses, and make God's word to speak just that which themselves would, and their heresy requireth, in which kind they pass all impudency and all heretics that ever were.

7. Remember your Prelates.] We be here warned to have great regard in our life and belief, to the holy Fathers, Doctors, and glorious Bishops gone before us in God's Church, not doubting but they being our lawful Pastors, had and taught the truth: of whom St. Augustine said, *That which they found in the Church, they held fast: that which they learned, they taught: that which they received of their Fathers, the same they delivered to their children.* Con. Julian. li. 2 c. 10. Which respect to our holy forefathers in faith, is now in this wicked contempt of the Heretics, so much the more to be had. See the said holy Doctors second book against Julian the Pelagian throughout, what great account he maketh of them in the confutation of heresies, and how far he preferreth them above the proud Sectmasters of that time: as we must now do against our new doctors. This place also is rightly used to prove that the Church of God should keep the memories of Saints departed, by solemn holidays and other devout ways of honor.

We must have regard to the faith and doctrine of the Fathers.

Memories and feasts of Saints.

9. Not with meats.] He speaketh not of Christian fasts, but of the legal difference of meats, which the Hebrews were yet prone unto: not considering that by Christ's faith they were made free from all such observations of the Law.

Judaical abstinence from meats.

10. We have an altar.] He putteth them in mind by these words, that in following too much their old Jewish rites, they deprived themselves of another manner and a more excellent sacrifice and meat: meaning, of the holy altar, and Christ's own blessed body offered and eaten there. Of which, they that continue in the figures of the old Law, could not be partakers. *This altar* (saith Isychius) *is the altar of Christ's body, which the Jews for their incredulity must not behold.* Li. 6 c. 21 in Levit. And the Greek word (as also the Hebrew answering thereunto in the old Testament) signifieth properly an altar to sacrifice on, and not a metaphorical and spiritual altar. Whereby we prove against the Heretics, that we have not a common table or profane communion board, to eat mere bread upon, but a very altar in the proper sense, to sacrifice Christ's body upon: and so called of the Fathers in respect of the said body sacrificed. Greg. Naziana. in orat. de sorere Gorgania.; Chrys. demonstr. quod Christus sit Deus.; Socrat. li. 1 c. 20, 25.; Aug. ep. 86., De Civ. Dei. li. 8 c. 27, and li. 22 c. 10 Confess., li. 9 c. 11, 13 Cont. Faust. Manich. li. 20 c. 21; Theophyl. in 23. Matt. And when it is called a table, it is in respect of the heavenly food of Christ's body and blood received.

Material altars for the sacrifice of Christ's body.

Θυσιαστηριον
זבוח

⁸⁴addict: to bind or obligate.

The sacrifice of the altar is the principal host of praise and thanksgiving, therefore called Eucharistia.

15. *The host of praise.*] Though it may signify the spiritual sacrifices of praise and thanksgiving of what sort soever: yet it specially may be thought to signify the great Sacrifice of the blessed body and blood of Christ: not as upon the Cross, which was but once done in bloody sort, but as in the Church, and new Testament, where it is daily done unbloodily, being the proper host of laud and thanksgiving, and therefore called the *Eucharist*, and being the fruit and effect of Christ and his Priest's lips or words, that is, of consecration: because this sacrifice is made by the force of the holy words. And when we read in the psalm and other places of the old Testament, of the host of praise, it may be thought to be a prophesy of the new Sacrifice, and not of every vulgar thanksgiving. And so the old Fathers in the primitive Church to hide the mysteries from the unworthy or heathen, often speak. *What is* (saith St. Augustine) *a more holy sacrifice of praise, than that which consisteth in thanksgiving, all which the faithful do know in the sacrifice of the Church. Li. 1. cont. advers. leg. and proph. c. 18.* Again, *c. 20. The Church from the times of the Apostles by the most certain 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 house he will not take calves nor goats, but will take the Sacrifice of praise, not according to the order of Aaron, but according to the order of Melchisedec. See ep. 120 c. 19 and ep. 57 ad q. 1 in fine.* Thus you see, when the holy Fathers handle the Scriptures, they find Mass and Sacrifice in many places, where the ignorant heretics or the simple think they speak only of a common thanksgiving.

The Protestants avoid the word merit.

Good works meritorious

16. *God is promerited.*] This Latin word *promeretur*, cannot be expressed effectually in any one English word. It signifieth, God's favor to be procured by the foresaid works of alms and charity, as by the deserts and merits of the doers. Which doctrine and word of merits the Adversaries like so ill, that they flee both here and elsewhere from the word, translating here for, *promeretur Deus, God is pleased*, more near to the Greek, as they pretend. Which indeed maketh no more for them than the Latin, which is agreeable to most ancient copies, as we see by Primasius, St. Augustine's scholar. For if God be pleased with good works, and show favor for them, then they are meritorious, and then only faith is not the cause of God's favor to men.

εὐαρεστεῖται

The Apostle doth inculcate obedience to the Priests and Bishops of God's Church.

No person exempted from this obedience, in matters of religion.

17. *Obey your Prelates.*] There is nothing more inculcated in the holy Scriptures, than obedience of the lay people to the Priests and Prelates of God's Church, in matters of soul, conscience, and religion. Whereof the Apostle giveth this reason, because they have the charge of mens souls, and must answer for them: which is an infinite preeminence and superiority, joined with burden, and requireth marvelous submission and most obedient subjection of all that be under them and their government. From this obedience there is no exception nor exemption of kings nor Princes, be they never so great. If they have souls, and be Christian men, they must be subject to some Bishop, Priest, or other Prelate. And whatsoever he be (though Emperor of all the world) if he take upon him to prescribe and give laws of religion to the Bishops and Priests, whom he ought to obey and be subject unto in religion, he shall be damned undoubtedly, except he repent, because he doth against the express word of God and law of nature. And by this you may see the difference of an heretical and a disordered time, for other Catholic Christian days. For heresy and the like damnable revolts from the Church of God, is no more but a rebellion and disobedience to the Priests of God's Church, when men refuse to be under their discipline, to hear their doctrine, and interpretation of Scriptures, to obey their laws and counsels. This disobedience and rebellion from the Spiritual Governor, under pretense of obedience to the Temporal, is the bane of our days, and specially of our country, where these new Sects are properly maintained by this false principle. That the Prince in matters of soul and religion may command the Prelate: which is directly and evidently against this Scripture and all other, that command the sheep of Christ's fold to obey their spiritual Officers.

The Argument of the Epistle of St. James

THIS Epistle (as the rest following) is directed specially, as St. Augustine saith, against the error of only faith, which some held at that time also, by misconstruing St. Paul's words. Yea not only that, but many other errors (which then also were annexed unto it, as they are now) doth this Apostle here touch expressly.

He saith therefore, that not only faith, but also good works are necessary: that not only faith, but also good works do justify: that they are acts of Religion, or service and worship of God: that to keep all the commandments of God, and so to abstain from all mortal sin, is not impossible, but necessary: that God is not author of sin, no not so much as of temptation to sin: that we must stay ourselves from sinning, with fear of our death, of the Judgment, of hell: and stir ourselves to doing of good, with out reward that we shall have for it in heaven. These points of the Catholic faith he commendeth earnestly unto us, inveighing vehemently against them that teach the contrary errors. Howbeit he doth withal admonish not to neglect such, but to seek their conversion, showing them how meritorious a thing that is. Thus then he exhorteth generally to all good works, and dehortheth from all sin. But yet also namely to certain, and from certain: as, from acception of persons, from detraction and rash judging, from concupiscence and love of this world, from swearing: and, to prayer, to alms, to humility, confession and penance: but most copiously to patience in persecution.

Now, who this James was: It is not he, whose feast the Church keepeth the 25th of July, which was St. John's brother, and whose martyrdom we have *Acts 12*, but he, whom the Church worshippeth the first of May, who is called *Frater Domini, our Lord's brother*, and brother to Jude, and which was the first Bishop of Jerusalem, of whom we read *Acts 15 and 21* and also *Gal. 2*. of whose wonderful austerity and purity of life, the Ecclesiastical stories do report. *Euseb. li. 2 c. 12.; Hiero. in Catalogo.*

Therefore as the old High Priest had power and charge over the Jews, not only in Jerusalem and Jewry, but also dispersed in other countries (as we understand *Acts 9:1,2.*) so St. James likewise, being Bishop of Jerusalem, and having care not only of those Jews with whom he was resident there in Jewry, but of all the rest also, writeth this Epistle. *To the twelve tribes that are in dispersion.* and in them, to all Christians universally dispersed through the world.

Which James wrote this epistle.

James 1

THE CATHOLIC EPISTLE OF JAMES THE APOSTLE

The Protestants abhor the word *Catholic*.

Catholic Epistle.] The word Catholic in the title of this Epistle and the rest following (called the Catholic Epistles) is not wholly in the same sense, as it is in the Creed: yet the Protestants so fear and abhor the word altogether, that in some of their Bibles they leave it clean out, although it be in the Greek, and in some they had rather translate ridiculously thus, *The general Epistle etc.* whereas these are famously known and specified in antiquity, by the name of Catholic Epistles, for that they are written to the whole Church, not to any peculiar people or person, as St. Paul's are.

*Euseb. li. 2
hist. c. 11.*

The Church readeth these Catholic or Canonical Epistles in order at Matins, from the 4th Sunday after Easter until Whitsunday.

We have to rejoice in persecution (but if we be patient, and withal abstain from all mortal sin) 9. considering how we shall be exalted and crowned for it, when the persecutor (who enricheth himself with our spoils) shall fade away. 13. But if any be tempted to fall, or to any other evil, let him not say, God is the author of it, who is the author of all good only. 19. Such points of the Catholic faith we must be content to learn without contradiction and anger, and to do accordingly. 24. Because otherwise we may talk of Religion, but in deed it is no Religion.

CHAPTER 1

The Epistle for a Martyr

JAMES the servant of God and of our Lord JESUS Christ, to the twelve tribes that are in dispersion, greeting.

2. Esteem it, my brethren, all joy, when you shall fall into diverse tentations:

3. Knowing that the *probation⁸⁵ of your faith worketh patience.

Ro. 5:3

4. And let patience have a perfect work: that you may be perfect and entire, failing in nothing.

5. But if any of you lack wisdom, let him ask of God who giveth to all men abundantly, and upbraideth not: and it shall be given him.

6. But *let him ask in faith nothing doubting. for he that doubteth, is like to a wave of the sea, which is moved and carried about by the wind.

Matt. 28:22
Mark 11:24

7. Therefore let not that man think that he shall receive anything of our Lord.

8. A man double of mind is inconstant in all his ways.

9. But let the humble brother glory, in his exaltation.

Psalms

10. And the rich, in his humility, because *as the flower of grass shall he pass:

102:15

11. For the sun rose with heat, and parched the grass, the flower of it fell away, and the beauty of the shape thereof perished: so the rich man also shall wither in his ways.

Ecc. 14:18

12. Blessed is the man that suffereth tentation: for when he hath been proved, he shall receive the crown of life, which God hath promised to them that love him.

Es. 4:6

13. Let no man when he is tempted, say that he is tempted of God. for God is not a tempter of evils, and he tempteth no man.

1 Pet. 1:14

14. But *every one is tempted of his own concupiscence abstracted and allured.

Job 5:17

15. Afterward concupiscence when it hath conceived, bringeth forth sin. but sin when it is consummate, engendreth death.

16. Do not err therefore my dearest brethren.

17. Every best gift, and every perfect gift, is from above, descending from the Father of lights, with whom is no transmutation, nor shadowing of alteration.

18. Voluntarily hath he begotten us by the word of truth, that we may be some beginning of his creature.

Prov. 17:27

⁸⁵probation: the action or process of testing; putting to the proof

Matt. 7:28
Ro. 2:13

19. You know my dearest brethren, And *let every man be swift to hear: but slow to speak, and slow to anger.
20. For the anger of man worketh not the justice of God.
21. For the which thing casting away all uncleanness and abundance of malice, in meekness receive the engraved word, which is able to save your souls.
22. But *be doers of the word, and not hearers only, deceiving yourselves.
23. For if a man be a hearer of the word, and not a doer: he shall be compared to a man beholding the countenance of his nativity in a glass.
24. For he considered himself, and went his way, and by and by forgot what an one he was.
25. But he that hath looked in the law of perfect liberty, and hath remained in it, not made a forgetful hearer, but a doer of the work: this man shall be ^vblessed in his deed.
26. And if any man think himself to be religious, not bridling his tongue, but seducing his heart: this mans religion is vain.
27. Religion clean and unspotted with God and the Father, is this, to visit pupils and widows in their tribulation: and to keep himself unspotted from this world.

The Epistle on the 5th
Sunday after Easter.

^vBeatitude or salvation
consisteth in well
working.

ANNOTATIONS

Chapter 1

6. *Ask in faith making doubting.*] The Protestants would prove by this, that no man ought to pray without assurance that he shall obtain that which he asketh. Where the Apostle meaneth nothing else but that the asker of lawful things may not either mistrust God's power and hability⁸⁶, or be in diffidence and despair of his mercy: but that our doubt be only in our own unworthiness or undue asking.

What faith is required
in prayer.

13. *Let no man say that he is tempted of God.*] We see by this, that when the Scriptures (as in the *Pater noster* and other places) seem to say, that God doth sometimes tempt us, or lead us into tentation: they mean not, that God is any ways the author, causer, or mover of any man to sin, but only by permission, and because by his gracious power he keepeth not the offender from tentations. Therefore the blasphemy of Heretics, making God the author of sin, is intolerable. See *St. Augustine. ser 9 de divers. c. 9.*

God is not author of
evil.

13. *God is not a tempter of evils.*] The Protestants as much as they may, to diminish the force of the Apostle's conclusion against such as attribute their evil tentations to God (for other tentations God doth send to try mens patience and prove their faith) take and translate the word passively, in this sense, that God is not tempted by our evils. Where more consonantly to the letter and circumstance of the worse before and after, and as agreeably *to the Greek, it should be taken actively as it is in the Latin, that God is no tempter to evil. For being taken passively, there is no coherence to the other words of the Apostle.

Partial and willful
translation.

*απειραστο
ςκακων

15. *Concupiscence when it hath conceived.*] Concupiscence (we see here) of itself is not sin, as Heretics falsely teach: but when by any consent of the mind we do obey or yield to it, then is sin engendered and formed in us.

Concupiscence of
itself no sin.

15. *Sin consummate engendreth death.*] Here we see that not all sin nor all consent unto concupiscence is mortal or damnable, but when it is consummate, that is, when the consent of mans mind fully and perfectly yieldeth to the committing or liking of the act or motion whereunto concupiscence moveth or inciteth us.

Not every sin mortal.

25. *The law of perfect liberty.*] The law of the Gospel and the grace of Christ, is called the law of liberty, in respect of the yoke and burden of the old carnal ceremonies, and because Christ hath by his blood of the new Testament delivered all that obey him, from the servitude of sin and the Devil. But not as the Libertines and other Heretics of this time would have it, that in the new Testament every man may follow his own liking and conscience, and may choose whether he will be under the laws and obedience of Spiritual or Temporal Rulers, or no.

What is the law of
liberty in the New
Testament.

27. *Religion clean.*] True religion standeth not only in talking of the Scriptures, or only faith, or Christ's justice: but in purity of life, and good works, specially of charity and mercy done by the grace of Christ. This is the Apostolical doctrine, and far from the heretical vanity of this time.

Good works a part of
mans justice.

⁸⁶hability: ability.

CHAPTER 2

Against acception of persons. 10. From all and every sin we must abstain, having in all our words and deeds, the judgment before our sin: wherein works of mercy shall be required of us, 14. and only faith shall not avail us. 18. And that the Catholic by his works showeth that he hath faith: whereas the Heretic hath no more faith than the Devil, talk he of faith never so much, and of justification thereby only, by the example of Abraham (Romans 4). For Abraham in deed was justified by works also, 25. and likewise Rahab.

<p>MY brethren, Have not the faith of our Lord JESUS Christ of glory in acception of persons.</p> <p>2. For if there shall enter into your assembly a man having a golden ring in goodly apparel, and there shall enter in a poor man in homely attire,</p> <p>3. And you have respect to him that is clothed with the goodly apparel, and shall say to him, Sit thou here well: but say to the poor man, Stand thou there: or sit under my foot stool:</p> <p>4. Do you not judge with yourselves, and are become judges of unjust cogitations?</p> <p>5. Hear my dearest brethren: hath not God chosen the poor in this world, rich in faith, and heirs of the kingdom which God hath promised to them that love him?</p> <p>6. But you have dishonored the poor man. Do not the rich oppress you by might: and themselves draw you to judgments?</p> <p>7. Do not they blaspheme the good name that is invocated upon you?</p> <p>8. If not withstanding you fulfill the royal law according to the scriptures, <i>Thou shalt love thy neighbor as thyself</i>, you do well:</p> <p>9. But if you accept persons, you work sin, reprov'd of the Law as transgressors.</p> <p>10. And *whosoever shall keep the whole Law, but offendeth in one: is made guilty of all.</p> <p>11. For he that said, Thou shalt not commit adultery, said also, Thou shalt not kill. And if thou do not commit adultery, but shalt kill: thou art made a transgressor of the Law.</p> <p>12. So speak ye, and so do, as beginning to be judged by the law of liberty.</p> <p>13. For judgment without mercy to him that hath not done mercy. And mercy *exalteth itself above judgment.</p> <p>14. What shall it profit my brethren, if a man say he hath faith: but hath not works? Shall faith be able to save him?</p> <p>15. And *if a brother of sister be naked, and lack daily food:</p> <p>16. And one of you say to them, Go in peace, be warmed and filled: but you give them not the things that are necessary for the body: what shall it profit?</p> <p>17. So faith also, if it have not works, is dead in itself.</p> <p>18. But some man saith, Thou hast faith, and I have works: show me thy faith without works: and I will show thee by works my faith.</p> <p>19. Thou believest that there is one God. Thou doest well: the devils also believe and tremble.</p> <p>20. But wilt thou know [∇]O vain man, that faith without works is 'idle'?</p> <p>21. Abraham our father was he not justified by works, *offering Isaac his son upon the altar?</p> <p>22. Seest thou that faith did work with his works: and by the works the faith was consummate?</p> <p>23. And the Scripture was fulfilled, saying, <i>Abraham believed God, and it was reputed him to justice, and he was called the friend of God.</i></p> <p>24. Do you see that by works a man is justified: and not by faith only?</p> <p>25. And in like manner also *Rahab the harlot, was not she justified by works, receiving the messengers, and putting them forth another way?</p> <p>26. For even as the body without the spirit is dead: so also faith without works is dead.</p>	<p>Lev. 19:25 Deut. 1:16 Pro. 24:23 Eccl. 42:1</p> <p>Lev. 19:18 Matt. 22:39 Ro. 13 Lev. 19:37 Deut. 1:18</p> <p>* κατακαυχαι</p> <p>John 3:17</p> <p><i>dead</i> Gen. 22:10</p> <p>Gen. 15:6 Ro. 4:3 Gal. 3 Jos. 2:1, 18 and 6:22.</p>
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[∇]He speaketh to all Heretics that say, faith only without works doth justice, calling them vain men, and comparing them to Devils.

1. *In acception of persons.*] The Apostle meaneth not, as the Anabaptists and other seditious persons sometime gather hereof, that there should be no difference in Commonweals or assemblies, betwixt the Magistrate and the subject, the free man and the bond, the rich and the poor, betwixt one degree and another. For, God and nature, and the necessity of man, have made such distinctions, and men are bound to observe them. But it is meant only, or specially, that in spiritual gifts and graces, in matters of faith, Sacraments, and salvation, and bestowing the spiritual functions and charge of soul, we must esteem of a poor man or a bondman, no less than of the rich man and the free, than of the Prince or the Gentleman: because as Christ himself calleth all, and endueth all sorts with his graces: so in such and the like things we must not be partial, but count all to be fellows, brethren, and members of one head. And therefore the Apostle saith with a special clause, That we should not hold or have the Christian faith with or in such differences or partialities.

Scripture abused by the Anabaptists to make no distinction of persons.

What the Apostle meaneth by acception of persons.

10. *Is made guilty of all.*] He meaneth not, that whosoever is a thief, is also a murderer, or that every murderer is an adulterer also: or that all sins be equal, according to the Stoics and the heresy of Jouinians much less, that he shall have as great damnation that transgresseth one commandment, as if he had offended against every precept. But the sense is, that it shall not avail him to salvation, that he seemeth to have kept certain and not broken all the commandments: seeing that any one transgression of the Law, proveth that he hath not observed the whole, which he was bound to do, so far as is required, and as is possible for a man in this life. St. Augustine disputing profoundly in his 29th Epistle to St. Jerome, of this place of St. James, expoundeth it thus: that he which offendeth in one, that is, against the general and great commandment of love or charity (because it is in manner all, as being the sum of all, the plenitude of the law, and the perfection of the rest) breaketh after a sort and transgresseth all, no sin being committed but either against the love of God, or of our neighbor.

How he that offendeth is one commandment, is guilty of all.

13. *Judgment without mercy.*] Nothing giveth more hope of mercy in the next life, than the works of alms, charity, and mercy, done to our neighbors in this life. Neither shall any be used with extreme rigor in the next world, but such as used not mercy in this world. *August. de pec. merit. li. 2 c. 3.* Which is true, not only in respect of the judgment to everlasting damnation, but also of the temporal chastisement in Purgatory, as St. Augustine signifieth, declaring that our venial sins be washed away in this world with daily works of mercy, which otherwise should be chastised in the next. See *epist. 29* aforesaid *in fine.* and *li. 22 de Civ. Dei c. 17 in fine.*

Works of mercy exceeding grateful to God.

14. *What shall it profit, if a man say he hath faith?.*] This whole passage of the Apostle is so clear against justification or salvation by only faith, damnably defended by the Protestants, and so evident for the necessity, merit, and concurrence of good works, that their first author Luther and such as exactly follow him, boldly (after the manner of Heretics) when they can make no companions disagreeing with their Masters, confess it to be holy Scripture. But their shifts and fond glosses for answer of so plain places, be as impudent as the denying of the Epistle was in the other, who would never have denied the books, thereby to show themselves Heretics. If they had thought those vulgar evasions that the Zwinglians and Calvinists do use (whereof they were not ignorant) could have served. In both sorts the Christian Reader may see, that all the Heretics vaunting of express Scriptures and the word of God, is no more but to delude the world. Whereas indeed, be the Scriptures never so plain against them, they must either be wrested to sound as they say, or else they must be no Scriptures at all. And to see Luther, Calvin, Beza, and their fellows, sit as it were in judgment of the Scriptures, to allow or disallow their pleasures, it is the most notorious example of Heretical pride and misery that can be. See their prefaces and censures upon this Canonical Epistle, the Apocalypse, the Machabees, and others.

The proud and impudent dealing of the Heretics against this Epistle, because it is so plain against only faith.

21. *Abraham was he not justified by works?.*] It is much to be noted that St. Augustine in his book *de fide et operibus c. 14* writeth, that the heresy of only faith justifying or saving, was an old heresy even in the Apostles' time, gathered by the false interpretation of some of St. Paul's profound disputation in the Epistle to the Romans, wherein he commended so highly the faith in Christ, that they though good works were not available⁸⁷: adding further, that the other three Apostles, James, John and Jude, did of purpose write so much of good works, to correct the said error of only faith, gathered by the misconstruction of St. Paul's words. Yea when St. Peter (*2 Peter 3*) warneth the faithful that many things be hard in St. Paul's writings, and of light unlearned men mistaken to their perdition: the said St. Augustine affirmeth, that he meant of his disputation concerning faith, which so many Heretics did mistake to condemn good works. And in the preface of his commentary upon the 31st Psalm, he warneth all men, that this deduction upon St. Paul's speech, *Abraham was justified by faith, therefore works be not necessary to salvation:* is the right way to the gulf of Hell and damnation.

Only faith, an old heresy.

St. James and the rest inculcate good works against the error of only faith falsely gathered of St. Paul's words.

loco citatis.

⁸⁷available: able to avail or help; availing.

St. Augustine's whole disputation in this point very notable, and directly against only faith.

Heresies against good works.

Works concur with faith as cause of justification.

Works make us just in deed before God.

The Protestants say, by faith only: St. James clean contrary, Not by faith only.

*See the same annot. upon the epistle to the Romans c. 2:13.

The manifold meaning of certain saints, when they say, Only faith.

St. Paul nameth faith, and St. James works, causes of justification: but neither the one, faith only: nor the other, works only.

Faith without works is a true faith, but not available: as the body without the spirit is a true body, though it be dead.

And lastly (which is in itself very plain) that we may see this Apostle did purposely thus commend unto us the necessity of good works, and the inanity and insufficiency of only faith, to correct the error of such as misconstrued St. Paul's words for the same: *the said holy Doctor noteth that of purpose he took the very same example of Abraham, whom St. Paul said to be justified by faith, and declareth that he was justified by good works, specifying the good work for which he was justified and blessed of God, to wit, his obedience and immolation of his only son. But how St. Paul saith that Abraham was justified by faith, see the Annotations upon that place. *Ro. 4:1.*

22. *Faith did work with.*] Some Heretics hold, that good works are pernicious to salvation and justification: other, that though they be not hurtful but required, yet they be no causes or workers of salvation, much less meritorious, but are as effects and fruits issuing necessarily out of faith. Both which fictions, falsehoods, and slights from the plain truth of God's word, are refuted by these words, when the Apostle saith, That faith worketh together with good works: making faith to be a coadjutor or cooperater with works, and so both jointly concurring as causes and workers of justification: yea afterward he maketh works the more principal cause, when he resembleth faith to the body, and works to the spirit or life of man.

23. *The friend of God.*] By this also another false and frivolous evasion of the Heretics is overtaken, when they feign, that the Apostle here when he saith, works do justify, meaneth that they show us just before men, and avail not to our justice before God. For the Apostle evidently declareth that Abraham by his works was made of truly called the friend of God, and therefore was not (as the Heretics say) by his works approved just before man only.

24. *Not by faith only.*] This proposition or speech is directly opposite or contradictory to that which the Heretics hold. For the Apostle saith, Man is justified by good works, and not by faith only. But the Heretics say, Man is not justified by good works, but by faith only. Neither can they pretend that there is the like contradiction or contrariety betwixt St. James speech and St. Paul's. For though St. Paul say, man is justified by faith, yet he never saith, by faith only, nor ever meaneth by that faith which is alone, but always by that faith which worketh by charity, *as he expoundeth himself. Though concerning works also, there is a difference betwixt the first justification, whereof St. Paul specially speaketh: and the second justification, whereof St. James doth more specially treat. Of which thing *elsewhere there is enough said.

The Fathers indeed use sometimes this exclusive, *sola, only*: but in far other sense than the Protestants. For some of them thereby exclude only the works of Moses law, against the Jews: some, the works of nature and moral virtues without the grace or knowledge of Christ, against the Gentiles: some, the necessity of external good works where the parties lack time and means to do them, as in the case of the penitent thief: some, the false opinions, sects, and religions contrary to the Catholic faith, against Heretics and miscreants: some exclude reason, sense, and arguing in matters of faith and mystery, against such as will believe nothing but that they see or understand: some, the merit of works done in sin before the first justification: some, the arrogant Pharisaical vaunting of mans own proper works and justice, against such as refer not their actions and good deeds to God's grace. To these purposes the holy Doctors say sometimes, that only faith saveth and serveth: but never (as the Protestants would have it) to exclude from justification and salvation, the cooperation of mans free will, dispositions, and preparations of our hearts by prayers, penance, and sacraments, the virtues of hope and charity, the purpose of well-working and of the observation of God's commandments: much less, the works and merits of the children of God, proceeding of grace and charity, after they be justified and are now in his favor: which are not only dispositions and preparations to justice, but the meritorious cause of greater justice, and of salvation.

25. *Rahab.*] This Apostle allegeth the good works of Rahab by which she was justified, and St. Paul (*Hebrews 11*) saith she was justified by faith. Which are not contrary one to the other. For both is true, that she was saved by faith, as one saith: and that she was saved by here works, as the other saith. But it were untruly said, that she was saved either by only faith as the Heretics say: or by only good works, as no Catholic man ever said. But because some Jews and Gentile Philosophers did affirm: they, that they should be saved by the works of Moses law: these, by their moral works: therefore St. Paul to the Romans disputed specially against both, proving that no works done without or before the faith of Christ, can serve to justification or salvation.

15. *Faith without works is dead.*] St. James (as the Protestants feign) saith that faith without good works is no faith, and therefore it justifieth not, because it is no faith. For he saith that it is dead without works, as the body is dead without the soul, and therefore being dead hath no activity or efficacy to justify or save. But it is a great difference, to say that the body is dead, and to say that it is no body. Even so it is the like difference, to say that faith without works is dead, and to say that faith without works is no faith. And if a dead body be notwithstanding a true body, then according to St. James comparison here, a dead faith is notwithstanding a true faith, but yet not available to justification, because it is dead, that is, because it is only faith without good works.

*Li. 83 q. q. 79.

*Gal. 5.

And therefore it is a great impudency in Heretics, and a hard shift, to say that the faith of which the Apostle disputeth all this while, is no true or properly called faith at all. It is the same faith that St. Paul defined and commended in all the 11th chapter to the Hebrews, and the same which is called the Catholic faith, and the same which being formed and made alive by charity, justifieth. Mary true it is, that it is not that special faith which the Heretics feign only to justify, to wit, when a man doth firmly believe as an article of his faith, that himself shall be saved. This special faith it is not whereof the Apostle here speaketh. For neither he, nor St. Paul, nor any other sacred writer in all the holy Scriptures ever speak or knew of any such forged faith.

What faith the Apostle speaketh of: and that he knew no special faith.

CHAPTER 3

Against proud Masters and authors of Sects. 5. Of the manifold sins of the unbridled tongue. 13. The difference betwixt proud, contentious, and worldly wisdom, and that wisdom which is heavenly, peaceable, modest, and so forth.

Matt. 23:8
Eccl. 14:1,
9:16

BE ye not many masters my brethren, knowing that you receive the greater judgment,
2. For in many things we offend all. *If any man offend not in word: this is a perfect man. he is able also with bridle to turn about the whole body.

3. And if we but bits into the mouths of horses that they may obey us, we turn about all their body also.

4. And behold, the ships, whereas they be great, and are driven of strong winds: yet are they turned about with a little stern whither the violence of the director will.

little

5. So the tongue also is certainly a little member, and 'vaunteth great things. Behold how 'much' fire what a great wood it kindleth.

μεγαλαυχε
ι

6. And the tongue is set among our members, which defileth the whole body, and inflameth the wheel of our nativity, inflamed of hell.

7. For all nature of beasts and fowls and serpents and of the rest is tamed and hath been tamed by the nature of man.

8. But the tongue no man can tame, an unquiet evil, full of deadly poison.

9. By it we bless God and the Father: and by it we curse men which are made after the similitude of God.

10. Out of the self same mouth proceedeth blessing and cursing.

11. Doth the fountain give forth out of one hole sweet and sour water?

*can it yield
salt and
sweet water.*

12. Can, my brethren, the fig tree yield grapes: or the vine, figs? So neither 'can the salt water yield' sweet.

13. Who is wise and hath knowledge among you? Let him show by good conversation his working in mildness of wisdom.

14. But if you have bitter zeal, and there be contentions in your hearts: glory not and be not liars against the truth.

15. For this is not 'wisdom descending from above: but earthly, sensual, devilish.

16. For where zeal and contention is: there is inconstancy, and every perverse work.

17. But the wisdom that is from above, first certainly chaste: then peaceable, modest, suasive⁸⁸, consenting to the good, full of mercy and good fruits, not judging, without simulation.

18. And the fruit of justice, in peace is sowed, to them that make peace.

∇The difference betwixt the human wisdom, specially of Heretics: and the wisdom of the Catholic Church and her children.

ANNOTATIONS

Chapter 3

1. *Many masters.*] He meaneth principally Sectmasters that make themselves several Ringleaders in sundry sorts of new devised doctrines: every one arrogating to himself to be master, and none so humble as to be a scholar, either to God's Church and true Pastors, or to other guides and authors of the said sects. So did Zwinglius disdain to be Luther's scholar, and Calvin to be the follower of Zwinglius.

Many masters are many proud Sectmasters.

⁸⁸suasive: capable of being persuaded.

CHAPTER 4

By concupiscences and love of this world, we are made enemies to God: but we should rather humble us to him, punishing ourselves for our sins. 11. Against detraction and rash judging. 13. To remember always the uncertainty of our life.

∇The boldness of Heretics adding here the word Scripture to the text thus, And the Scripture giveth greater grace.

∇Free will and mans own endeavor necessary in coming to God.

∇He forbiddeth detraction, evil speaking, slandering.

∇All promises and purposes of our worldly affairs are to be made under condition of God's good liking and pleasure: and it becometh a Christian man to have usually this form of speech in that case, If God will, if God otherwise dispose not.

FROM whence are wars and contentions among you? Are they not hereof? of your concupiscences which war in your members?

2. You covet: and have not. you kill, and envy: and can not obtain. you contend and war: and you have not, because you ask not.

3. You ask, and receive not: because you ask amiss: that you may consume it on your concupiscences.

4. Adulterers, know you not that the *friendship of this world, is the enemy of God? Whosoever therefore will be a friend of this world: is made an enemy of God.

5. Or do you think that the Scripture saith in vain: **To envy doth the spirit covet which dwelleth in you?**

6. And ∇giveth greater grace. For the which it saith, **Got resisteth the proud, and giveth grace to the humble.**

7. Be subject therefore to God, but resist the Devil, and he will flee from you.

8. ∇Approach to God, and he will approach to you. Cleanse your hands, ye sinners, and purify your hearts, ye double of mind.

9. Be miserable, and mourn, and weep: let your laughter be turned into mourning: and joy, into sorrow.

10. *Be humbled in the sight of our Lord, and he will exalt you.

11. ∇Detract not one from another my brethren. He that detracteth from his brother, or he that judgeth his brother, detracteth from the Law, and judgeth the Law. But if thou judge the Law, thou art not a doer of the Law, but a judge.

12. For there is one law maker, and judge that can destroy and deliver.

13. But *thou, what art thou that judgest thy neighbor?

Behold now you that say, Today or tomorrow we will go into that city, and there certainly will spend a year, and will traffic, and make our gain

14. (Who are ignorant what shall be on the morrow. For what is your life? It is a vapor appearing for a little while, and afterward it shall vanish away)

15. For that you should say, ∇If our Lord will: and, If we shall live, we will do this or that.

16. But now you rejoice in your arrogancies. All such rejoicing, is wicked.

17. To one therefore knowing to do good, and not doing it: to him it is sin.

1 John 2:15

Prov. 3:35

1 Pet. 5:5

1 Pet. 5:6

∇μη καταλα
λειτε αλληλ
ων

Ro. 14:4

ANNOTATIONS

Chapter 4

Mans working with God's grace, is no derogation thereunto.

8. *Purify your hearts.*] Man (we see here) maketh himself clean and urgeth his own heart. Which derogateth nothing to the grace of God being the principal cause of the same. Yet Protestants think we derogate from Christ's Passion, when we attribute such effects to our own works, or to other secondary helps and causes.

CHAPTER 5

By the damnation to come upon the unmerciful rich, he exhorteth the persecuted to patience, and by their own reward, and by example. 12. Not to swear at all in common talk. 23. In affliction, to pray: in prosperity, to sign: in sickness, to call for the Priests, and that they pray over them and anoil them with oil: and that the sick persons confess their sins. 19. Finally, how meritorious it is, to convert sin erring unto the Catholic faith, or the sinner to amendment of life.

	<p>GO too now ye rich men, weep, ^vhowling in your miseries which shall come to you.</p> <p>2. Your riches are corrupt: and your garments are eaten of moths.</p> <p>3. Your gold and silver is rusted: and their rust shall be for a testimony to you, and shall eat your flesh as fire. You have stored to yourselves wrath in the last days.</p> <p>4. Behold the hire of the workmen that have reaped your fields, which is defrauded of you, crieth: and their cry hath entered into the ears of our Lord of Sabboth.</p> <p>5. You have made merry upon the earth: and in riotousness you have nourished your hearts in the day of slaughter.</p>	<p>^vA fearful description of the miseries that shall befall in the next life to the unmerciful covetous men.</p>
condemned	<p>6. You have 'presented', and slain the just one: and he resisted you not.</p> <p>7. Be patient before brethren, until the coming of our Lord. Behold, the husbandman expecteth the precious fruit of the earth: patiently bearing till he receive ^cthe timely and the lateward.</p>	<p>^cHe meaneth either fruit or rain.</p>
is at hand	<p>8. Be you also patient, and confirm your hearts: because the coming of our Lord 'will approach'.</p> <p>9. Grudge not brethren one against another: that you be not judged. Behold, the judge standeth before the gate.</p> <p>10. Take an example, brethren, of labor and patience, the prophets: which spake in the name of our Lord.</p> <p>11. Behold we account them blessed that have suffered. The sufferance of Job you have heard, and the end of our Lord you have seen, because our Lord is merciful and pitiful.</p>	<p>The Epistle in a votive Mass for the sick.</p>
Matt. 5:34	<p>12. But before all things my brethren, *swear not, neither by heaven, nor by earth, nor other oath whatsoever. But let your talk be, yea, yea: no, no: that you fall not under judgment.</p>	<p>^bThe Epistle in Maioribus Litanys on St. Mark's day, and in the Rogation days.</p>
Matt. 6:13	<p>13. Is any of you in heaviness? let him pray. Is he of a cheerful heart? let him sing.</p> <p>14. Is any man sick among you? let him bring in the priests of the Church, and let them pray over him, *anoiling him with oil in the name of our Lord.</p> <p>15. And the prayer of faith shall save the sick: and our Lord shall lift him up: and if he be in sins, they shall be remitted him.</p> <p>16. ^bConfess therefore your sins one to another: and pray one for another that you may be saved. for the continual prayer of a just man availeth much.</p>	<p>^bThe Heretics translate, Acknowledge your sins. etc. So little they can abide the very word of confession.</p>
3 Kgs 17 Eccl. 48 Luke 4:25 3 Kgs 18:41	<p>17. *Elias was a man like unto us passable: and with prayer he prayed that it might not rain upon the earth, and it rained not for three years and six months.</p> <p>18. *And he prayed again: and the heaven gave rain, and the earth yielded her fruit.</p> <p>19. My brethren, if any of you shall err from the truth, and a man convert him:</p> <p>20. He must know that he which maketh a sinner to be converted from the error of his way, shall save his soul from death, and ^vcovereth a multitude of sins.</p>	<p>^vHe that hath the zeal of converting sinners, procureth thereby mercy and remission to himself: which is a singular grace.</p>

ANNOTATIONS

Chapter 5

4. *The hire.*] To withhold from the poor or laborer the hire or wages that is due or promised to him for his service or work done, is a great iniquity, and one of those five sins which in holy Writ be said to call for vengeance at God's hand, as we see here. They be called in the Catechism, *Sins crying to heaven*. The other for be, Murder, *Gen. 18:20*; Usury, *Exod. 22:27*; the sin against nature *Gen. 18:20*; the oppression and vexation of widows, pupils, strangers and such like. *Ibid. and Exod. 3:5*.

12. *Swear not.*] He forbiddeth not all oaths, as the Anabaptists falsely say, for in justice and judgment we may be by our lawful Magistrate put to swear, and may lawfully take an oath, as also for the advantaging of any necessary truth when time and place require. But the custom of swearing, and all vain, light, and unnecessary oaths in our daily speech do displease God highly, and are here forbidden by the Apostle, as also by our Saviour. *Matt. 5*.

14. *Let him bring in the Priests.*] The Protestants for their special hatred of the holy order of Priesthood, as elsewhere often, so here they corrupt the text evidently, translating *Presbyteros*, elders. As though the Apostle had meant men of age, and not such as were by holy office, Priests. St. Chrysostom who knew the sense and signification of the Greek word according to the Ecclesiastical use and the whole Church's judgment, better than an Protestant alive, taketh it plainly for *Sacerdotes*, that is, Priests *li. 3 de Sacerdotio propo initium*. And if they confess that it is a word of office with them also, though they call them Elders, and not Priests: then we demand whether the Apostle mean here

The sins crying to heaven.

What others are lawful, what are not.

Heretical translation against Priesthood.

Neither their Elders (so called) nor their Ministers, can be those

whom the Apostle here calleth, Presbyteros.

men of that function which they in their new churches call Elders. If they say no, as they must needs (for Elders with them are not deputed specially to public praying or administration of the Sacraments, such as the Apostle here requireth to be sent for) then they must needs grant, that their Elders answer not to the function of those which in the new Testament are called *Presbyteri* in Greek and Latin, and therefore both their translation to be false and fraudulent, and also their naming of their new degrees or orders to be fond and incongruous.

They have no reason to call their Ministers by that name.

If they say their ministers be correspondent to such as were called *Presbyteri* in holy writ and in the primitive Church, and that they are the men whom the Apostle writeth to be called for to anoint the sick and to pray for him, why do they not then translate *Presbyteros*, Ministers? Which they might do with as good reason, as call such as they have taken instead of our Catholic Priests, Ministers. Which word being in large acception common to all that have to do about the celebration of divine things, was never appropriated by the use either of Scripture or of the holy Church, to that higher function of public administration of the Sacraments and Service, which is Priesthood: but to the order next under it, which is Deaconship. And therefore if any should be called Ministers, their Deacons properly should be so termed. And the Protestants have no more reason to keep the ancient Greek word of Decoia, appropriated to that office by the use of antiquity, than to keep the word Priest, being made no less peculiar to the state of such only as minister the holy Sacraments, and offer the Sacrifice of the Altar. But these fellows follow neither God's word nor Ecclesiastical use, nor any reason, but mere fantasy, novelty, and hatred of God's Church. And how little they follow any good rule or reason in these things may appear by this, that here they avoid to translate *Priest*, and yet in their Communion books, in the order of visiting the sick, they commonly name the Minister, *Priest*.

Their Deacons should rather be called Ministers.

They should keep the name Priest, as well as deacon.

14. *Anointing with oil.*] Here is the Sacrament of Extreme Unction so plainly promulgated (for it was instituted, as all other Sacraments of the New Testament, by our Saviour Christ himself, and, as Venerable Bede thinketh and other ancient writers, the anointing of the sick with oil *Mark 6* pertaineth thereunto) that some Heretics, for the evidence of this place also (as of the other for good works) deny the Epistle. Other (as the Calvinists) through their confidence of cunning shifts and glosses, confessing that St. James is the author, yet condemn the Church of God for using and taking it for a Sacrament. But what dishonor to God is it (we pray them) that a Sacrament should be instituted in the matter of oil, more than in the element of water? Why may not grace and remission of sins be annexed to the one as well as to the other, without derogation to God?

The Sacrament of EXTREME UNCTION.

The Heretics objections against the said Sacrament, answered: and withal it is proved to be a Sacrament.

But they say, Sacraments endure forever in the Church, this but for a season in the primitive Church. What Scripture telleth them that this general and absolute prescription of the Apostle in this case, should endure but for a season? when was it taken away, abrogated, or altered? They see the Church of God hath always used it upon this warrant of the Apostle, who knew Christ's meaning and institution of it better than these deceived men, who make more of their own fond guesses and conjectures, ground neither on Scripture nor upon any circumstance of the text, nor any one authentical author that ever wrote, than of the express word of God. It was (say they) a miraculous practice of healing the sick, enduring only in the Apostle's time, and not only after. We ask them whether Christ appointed any certain creature or external element unto the Apostles generally to work miracles by. Himself used sometimes clay and spittle, sometimes he sent them that were diseased, to wash themselves in waters, but that he appointed any of those or the like things for a general medicine or miraculous healing only, that we read not. For in the beginning, for the better inducing of the people to faith and devotion, Christ would have miracles to be wrought by sundry of the Sacraments also. Which miraculous works ceasing, yet the Sacraments remain still unto the world's end.

Remission of sins annexed to creatures.

Again we demand, whether ever they read or heard that men were generally commanded to seek of their health by miraculous means. Thirdly, whether all Priests, or (as they call them) Elders, had the gift of miracles in the primitive Church? No, it cannot be, for though some had, yet all those indifferently of whom the Apostle speaketh, had not the gift: and many that were no Priests, had it, both men and women, which yet could not be called for, as Priests were in this case. And though the Apostle and others could both cure men and revive them again, yet there was no such general precept for sick or dead men, as this, to call for the Apostles to heal or restore them to life again. Lastly, had any external element or miraculous practice, unless it were a Sacrament, the promise of remission of all kind of actual sins joined unto it? Or could St. James institute such a ceremony himself, that could save both body and soul, by giving health to the one, and grace and remission to the other? At other times these contentious wranglers rail at God's Church, for annexing only the remission of venial sins to the element of water, made holy by the Priest's blessing thereof in the name of Christ, and his word: and lo here they are driven to hold that St. James prescribed a miraculous oil or creature which had much more power and efficacy. Into these straits are such miscreants brought that will not believe the express word of God, interpreted by the practice of God's universal Church.

Holy water.

Holy oil blessed by the Bishop.

Venerable Bede in Luke 9 saith thus. *It is clear that this custom was delivered to the holy Church by the Apostles themselves, that the sick should be anointed with oil consecrated by the Bishop's blessing.* See for this, and for the assertion and use of this Sacrament, St. Innocentius *ep. 1 ad*

Decentium Eugubinum cap. 8 to 1. Conc., and Lib. 2 de visitatione infirmorum in St. Augustine cap. 4 Concil. Cabilonense 2. cap. 48; Conc. Wormatiense cap. 72 to 3.; Conc. Aquisgra. c. 8; Florentinum, and other later Councils. St. Bernard in the life of Malachy in fine. This holy oil because the faithful saw to have such virtue in the primitive Church, diverse carried it home and occupied it in their infirmities, not using it in the Sacramental sort which the Apostle prescribeth, as the Adversaries unlearnedly object unto us: but as Christians now do (and then did also) concerning the waters of Baptism, which they used to take home with them after it was hallowed, to give it their diseased to drink.

The people's devotion toward such hallowed creatures.

15. *The prayer of faith.*] He meaneth the form of the Sacrament, that is, the words spoken at the same time when the party is anointed, which no doubt are most ancient and Apostolic. Not that the word or prayer alone should have that great effect here mentioned, but joined with the foresaid unction, as is plain.

The sacramental words.

15. *Shall save.*] The first effect of this Sacrament is, to save the soul, by giving grace and comfort to withstand the terrors and tentations of the enemy, going about (specially in that extremity of death) to drive men to desperation or distress of mind and other damnable inconveniences, the which effect is signified in the matter of this Sacrament specially.

The three effects of this Sacrament.

15. *Shall life him up.*] When it shall be good for the salvation of the party, or agreeable to God's honor, this Sacrament restoreth also a man to bodily health again, as experience often teacheth us. Which yet is not done by way of miracle, to make the party suddenly whole, but by God's ordinary providence and use of second causes, which otherwise should not have had that effect, but for the said Sacrament. This is the second effect.

15. *They shall be remitted him.*] What sins soever remain unremitted, they shall in this Sacrament and by the grace thereof be remitted, if the persons worthily receive it. this is the third effect. St. Chrysostom of this effect saith thus: *They* (speaking of Priests) *do not only remit sins in baptism, but afterward also, according to the saying of St. James, If any be sick, let him bring in the Priests, etc. Li. 3 de Sacerd. prope initiu.* Let the Protestants mark that he calleth Presbyteros, *sacerdotes*: that is, *Priests*, and maketh them the only ministers of this Sacrament, and not elders or other laymen. By all which you see this Sacrament of all other to be marvelous plainly set forth by the Apostle. Only sick men and (as *the Greek word giveth) men very weak must receive it: only Priests must be the ministers of it: the matter of it is holy oil: the form is prayer, in such sort as we see now used: the effects be as is aforesaid. yet this so plain a matter and so profitable a Sacrament, the enemy by Heretics would wholly abolish.

Priests (and not Elders) are the ministers of this sacrament.

* ασθενειτις

16. *Confess therefore.*] It is not certain that he speaketh here of sacramental Confession: yet the circumstance of the letter well beareth it, and very probable it is that he meaneth of it: and Origen doth so expound it. *ho. 2 in Levit.* and Venerable writeth thus: *In this sentence* (saith he) *there must be this discretion, that our daily and little sins we confess one to another, unto our equals, and believed to be saved by their daily prayer; but the uncleanness of the great leprosy let us according to the law open to the Priest, and at his pleasure in what manner and how long time he shall command, let us be careful to be purified.* But the Protestants fleeing from the very word confession in despite of the Sacrament, translate thus, *Acknowledge your faults one to another.* They do not well like to have in one sentence, Priests, praying over the sick, anointing them, forgiving them their sins, confession, and the like.

Confession

in hunc locum.

17. *He prayed.*] The Scriptures to which the Apostle alludeth, make no mention of Elias' prayer. Therefore he knew it by tradition or revelation. Whereby we see that many things unwritten be of equal truth with the things written.

Truths unwritten and known by tradition.

20. *Maketh to be converted.*] Here we see the great reward of such as seek to convert Heretics, or other sinners from error and wickedness, and how necessary an office it is, specially for a Priest.

Converting of souls.

20. *Shall save.*] We see, it derogateth not from God, to attribute our salvation to any man or Angel in heaven or earth, as to the workers thereof under God, by their prayers, preaching, correction, counsel, or otherwise. Yet the Heretics are so foolish and captious in this kind, that they cannot hear patiently, that our Blessed Lady or others should be counted means or workers of our salvation.

Our salvation attributed to men, without derogation to Christ.

The Argument of Both the Epistles of St. Peter, the First and the Second

OF St. Peter we read at large, both in the Gospels, and in the Acts of the Apostles: and namely, that Christ designed him, and also made him his vicar (as St. Matthew for that cause in the catalogue of the Apostles, calleth him *Primus, the first*, and all antiquity, *Princeps Apostolorum, the Prince of the Apostles*) and that he accordingly executed that office after Christ's departure, placing the Church first among the Jews in Jerusalem and in all that country and coasts about, as Christ also himself before had preached to the Jews alone. Matt. 10:2

But preaching at length to the Gentiles also, according to Christ's commission (*Matt. 28:19*) and being now come to Rome, the head city of the Gentiles, from thence he writeth this Epistle to his Christian Jews, having care of them in his absence, no less than when he was present: and not to the Jews that were at home, (belike because they had St. James, or his successor St. Simon Cleopha, resident with them) but *to them that were dispersed in Pontus, Galatia, Cappodocia, and Bithynia. 1 Pet. 1

*See the Annotation 2
Pet. 5:13

And that he writeth it from Rome, himself signifieth by saying: *The Church that is in Babylonia saluteth you.* *Where by Babylonia meaneth Rome, as all antiquity doth interpret him: not, that he so calleth the Church of Rome, but the heathen state of the Roman Empire, which then, and 300 years after, unto the conversion of Constantine the Emperor, did persecute the elect Church of Rome, in so much that the first 33 Bishops thereof unto St. Sylvester, were all Martyrs. 1 Pet. 5

For the matter whereof he writeth, himself doth signify it in these words: *This lo the second Epistle I write to you, my dearest, in which (Epistles) I stir up by admonition, your sincere mind, that you may be mindful of those words, etc.* So he saith there of both together. And again of the first to the same purpose, in another place: *I have briefly written, beseeching and testifying that this is the true grace of God, wherein you stand.* For, there were at that time certain Seducers (as *St. Augustine also hath told us) who went about to each *Only faith*, as though good works were not necessary, nor meritorious. There went also great persecutions, to compel them with terror to deny Christ, and all his religion. He therefore exhorteth them accordingly, neither for perfection, 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 St. Paul's Epistle to the Ephesians, in words also, and so thick of Scriptures, as though he spake nothing else. 2 Pet. 3

*See the Annotation
upon St. James epistle c.
2:21.

The time when the first was written, is uncertain: the second was written a little before his death, as is gathered by his words is the same. *2 Peter 1:14.* 1 Pet. 5

THE FIRST EPISTLE OF PETER THE APOSTLE

CHAPTER 1

He comforteth them in their persecutions (being now by Baptism made the children of God) with the hope of their heavenly inheritance: 6. showing how meritorious it is for them to be so constant in faith; 10. and confirming therein to live also accordingly in all holiness, 15. considering the holiness of God, the uprightness of his judgment, the price of the redemption by Christ, 22. and the virtue of the seed on them. (Which is gross regeneration in Baptism) foretold by the Prophet also.

PETER an Apostle of JESUS Christ, to the elect strangers of the dispersion of Pontus, Galatia, Cappodocia, Asia, and Bithynia,
2. According to the prescience of God the Father, into sanctification of the Spirit, unto the obedience and sprinkling of the blood of JESUS Christ: Grace to you and peace be multiplied.

The Epistle *In Cathedra S. Petri Roma*, January 28.

2 Cor. 1:3
Eph. 1:3

3. Blessed be God and the father of our Lord JESUS Christ, who according to his great mercy hath regenerated us unto a lively hope, by the resurrection of JESUS Christ from the dead,

The Epistle for many martyrs.

4. Unto an inheritance incorruptible, and incontaminate, and that can not fade, conserved in the heavens in you,

5. (Who in the virtue of God are kept by faith unto salvation) ready to be revealed in the last time.

6. Wherein you shall rejoice, a little now if you must be made heavy in diverse tentations:

7. That the probation of your faith much more precious then gold (which is proved by the fire) may be found unto praise and glory and honor in the revelation of JESUS Christ:

8. Whom having not seen, you love: in whom now also not seeing you believe: and believing you rejoice with joy unspeakable and glorified,

9. Receiving the end of your faith, the salvation of your souls.

10. Of the which salvation the Prophets inquired and searched, which prophesied of the grace to come in you,

11. Searching unto which or what manner of time the Spirit of Christ in them did signify: foretelling those passions that are in Christ and the glories following:

12. To whom it was revealed, that not to themselves, but to you they ministered those things which now are told you by them that have evangelized to you, the holy Ghost being sent from heaven, on whom the Angels desire to look.

13. For the which cause having the loins of your ^ymind girded, sober, trust perfectly in that grace which is offered you, in the revelation of JESUS Christ,

14. As children of obedience, not configurated to the former desires of your ignorance:

15. But according to him that hath called you, the Holy one, be you also in all conversation holy:

16. Because it is written: *You shall be holy, because I am holy.*

17. And if you invoke the Father, him which ^{*}without acception of persons judgeth according to every ones ^cwork: in fear converse ye the time of your peregrination.

18. Knowing that ^{*}not with corruptible things, gold or silver, you are redeemed from your vain conversation of your fathers ^vtradition:

19. But with the precious blood as it were of an immaculate and unspotted lamb, Christ,

20. ^{*}Foreknown in deed before the constitution of the world, but manifested in the last times for you,

Lev. 17:19,
20:7
Deut. 10

Ro. 2
Gal. 2

1 Cor. 6:20,
7:23

^vChastity not only of body but also of mind, is required. *St. Bede upon this place.*

^cGod will judge men according to everyone's works, and not by faith only.

^vHe meaneth the errors of Gentility, or if he write to the Jews dispersed, he meaneth the yoke of the Law

with the fond and heavy additions of their later Masters, called *Deuteroses*. The Heretics, to make it sound to the simple against the traditions of the Church, corrupt the text thus, *Which you have received by tradition of the fathers.*

21. Which by him are faithful in God who raised him from the dead, and hath given him glory, that your faith and hope might be in God.
22. Making your souls chaste in obedience of charity, in the sincere love of the fraternity from the heart love ye one another earnestly:
23. Born again not of corruptible seed, but incorruptible by the word of God who liveth and remaineth for ever.
24. ***For all flesh is as grass: and all the glory thereof as the flower of the grass. the grass is withered, and the flower thereof is fallen away.***
25. But the word of our Lord remaineth for ever, and this is the word that is evangelized among you.

Ro. 16:25
Col. 1:26
Tit. 1:2

Esa. 40:6

CHAPTER 2

Now after their Baptism, what must be their meat: 4. and being come to Christ, how happy they be about their incredulous brethren, according to the Scriptures also. 12. Whereupon he beseecheth them to shine in good life among the Heathen, so to procure their conversion: 13. to be obedient subjects to higher Powers (howsoever some misconstrue Christian liberty) 14. and servants to obey their Masters. 19. And so, doing well, though they suffer for it, it is very meritorious, 21. whereas Christ also not only gave them example, 24. but also by his death hath made them able to live justly.

The Epistle upon Saturday in Easter week.

LAYING away therefore all malice, and all guild, and simulations, and envies, and all detractions,
2. As infants even now born, reasonable, milk without guile desire ye, that in it you may grow unto salvation.

°The Protestants can no more gather of this, that all Christians be Priests: then, that all be kings: as is most plain Apoc. 1:6 and 5:10. Thou hast made us a kingdom (or kings) and priests, whereto also they are ordained.

3. If yet you have tasted that our Lord is sweet.
4. Unto whom approaching, a living stone, of men in deed reprobated, but of God elect and made honorable:
5. Be ye also yourselves superedified as it were living stones, 'spiritual houses', a holy priesthood, to offer spiritual hosts, acceptable to God by JESUS Christ.
6. For the which cause the Scripture containeth, ***Behold I put in Sion a principal corner stone elect, precious, and he that shall believe in him, shall not be confounded.***
7. To you therefore that believe, honour: but to them that believe not, ***the stone which the builders rejected, the same is made into the head of the corner:***
8. And *a stone of offense, and a rock of scandal, to them that stumble at the word, neither do believe 'wherein also they are put'.

a spiritual house,
Es. 28:16

Psalm 17
Matt. 21
Acts 4
Es. 8

The Epistle upon the 3rd Sunday after Easter.

9. But you are an *elect generation, a *kingly priesthood, a holy nation, a people of purchase: that you may declare his virtues which from darkness hath called you into his marvelous light.
10. ***Which sometime not a people: but now the people of God. Which not having obtained mercy: but now having obtained mercy.***

Ro. 9:33
Ex. 19
Apoc. 1
Osee 2
Ro. 9
Gal. 5:16

°So is the Greek, but the Protestants in favor of temporal laws made against the Catholic religion, translate it very falsely thus, *to all manner ordinance of man*: themselves boldly rejecting Ecclesiastical decrees as men's ordinances.

11. My dearest I beseech you as strangers and pilgrims, *to refrain yourselves from carnal desires which war against the soul,
12. Having your conversation good among the Gentiles: that in that wherein they misreport of you as of malefactors, by the good works considering you, *they may glorify God in the day of visitation.
13. *Be subject therefore to every °human °creature for God: whether it be to king, as excelling:
14. Or to rulers as sent by him to the revenge of malefactors, but to the praise of the good:
15. For so is the will of God, that doing well you may make the ignorance of unwise men to be dumb:

Matt. 5:16
Ro. 13:1
° κτισται

°In this speech is often commended the unity of all Christians among themselves.

16. As free, and not as having the freedom for a cloak of malice, but as the servants of God.
17. Honour all men. °Love the fraternity. Fear God. Honour the king.
18. Servants be subject in all fear to your masters, not only to the good and modest, but also to the wayward.

	19. For this is thank, if for conscience of God a man sustain sorrows, suffering unjustly.	
	20. For what glory is it: if sinning, and buffeted you suffer? but if doing well you sustain patiently: this is thank before God.	
you us	21. For unto this are you called: because Christ also suffered for 'us', leaving 'you' an example that you may follow his steps.	The Epistle upon the 2nd Sunday after Easter.
Es. 53:9	22 . Who did no sin, neither was guile found in his mouth.	
° ουκ αβ- τελειοδορει	23. Who when he was reviled, °did not revile: when he suffered, he threatened not: but delivered himself to him that judged him unjustly.	
Es. 53:4	24. Who himself *bare our sins in his body upon the tree: that dead to sins, we may live to justice. by whose stripes you are healed.	
Matt. 8:17	25. For you were as sheep straying: but you be converted now to the Pastor and Bishop of your souls.	

ANNOTATIONS
Chapter 2

	5. <i>Spiritual hosts.</i>] Here we see, that as he speaketh of spiritual hosts, which every Christian man offereth, so he speaketh not properly of priesthood, when he maketh all Priests, but of a spiritual priesthood. Which spiritual priesthood was also in all the Jews: but the priesthood (properly so called) was only in the sons of Aaron, and they offered the sacrifices (properly so called) which none besides might offer.	Spiritual hosts and Priests.
Ro. 13.	13. <i>Be subject.</i>] Not only our Master Christ, but the Apostles and all Christians were never charged by such as though to bring them in hatred with Princes, with disobedience to kings and temporal Magistrates, therefore both *St. Paul and this Apostle do specially warn the faithful, that they give no occasion by their ill demeanor to secular Princes, that the Heathen should count them disobedient or seditious workers against the States of the world.	Obedience to temporal princes.
Acts 1	13. <i>To every human creature.</i>] So he calleth the temporal Magistrate elected by the people, or holding their Sovereignty by birth and carnal propagation, ordained for the worldly wealth, peace, and prosperity of the subjects: to put a difference betwixt that human Superiority, and the spiritual Rulers and regiment, guiding and governing the people to an higher end, and instituted by God himself immediately. For Christ did expressly constitute the form of regiment used ever since in the Church. He made one the chief, placing Peter in the Supremacy: he called the Apostles and Disciples, giving them their several authorities. Afterward *God guided the lot for choice of St. Matthias in Judas' place: and the Holy Ghost expressly and namely severed and chose Paul and Barnabas unto their Apostolical function: and generally the Apostle saith of all spiritual Rulers, <i>The Holy Ghost hath placed you to rule the Church of God.</i>	God instituted the Spiritual government in more excellent than the temporal.
Acts 20	And although all power be of God, and kings rule by him, yet that is not otherwise, but by his ordinary concurrence, and providence, whereby he procureth the earthly commodity or wealth of men, by maintaining of due superiority and subjection one towards another, and by giving power to the people and Commonwealth to choose to themselves some kind or form of Regiment, under which they be content to live for their preservation in peace and tranquillity. But the Spiritual superiority is far more excellent, as in more excellent sort depending, not of mans ordinance, election, or (as this Apostle speaketh) creation, but of the Holy Ghost, who is always resident in the Church (which is Christ's body mystical, and therefore another manner of Commonwealth than the earthly) concurring in singular sort to the creation of all necessary Officers in the said Church, even to the world's end, as St. Paul writeth to the Ephesians.	
Eph. 4	Lest therefore the people, being then in so precise sort always warned of the excellency of their Spiritual *governors and of their obedience toward them, might neglect their duties to Temporal Magistrates, specially being infidels, and many times tyrants and persecutors of the faith, as Nero and other were then: therefore St. Peter here warneth them to be subject, for their bodies and goods and other temporal things, even to the worldly Princes both infidels and Christians, whom he calleth human creatures.	
Hebr. 13.	13. <i>To the king as excelling.</i>] Some simple heretics and others also not unlearned, at the beginning, for lack of better places, would have proved by this, that the king was head of the Church, and above all Spiritual rulers: and to make it sound better that way, they falsely translated it, <i>To the king as to the chief head.</i> in the Bible of the year 1562. But it is evident that he calleth the king, the precellent or more excellent, in respect of his Vicegerents which he calleth Dukes of Governors that be at his appointment: and not in respect of Popes, Bishops, or Priests, as they have the rule of men's	Heretical Translation. The Kings excellency of power is in respect of the nobility and lay magistrates under him.

souls: who could not in that charge be under such Kings or Emperors as the Apostle speaketh of: no more than the kings or Emperors then, could be heads of the Church, being Heathen men and no members thereof, much less the chief members. See a notable place in St. Ignatius ep. ad Smyrnenses, where he exhorteth them first to honor God, next the bishop, and then the king.

Christian Princes have no more right to be supreme heads in spiritual causes, than the Heretics.

This is an invincible demonstration, that this text maketh not for any spiritual claim of earthly kings, because it giveth no more to any Prince than may and ought to be done and granted to a Heathen Magistrate. Neither is there anything in all the new Testament that proveth the Prince to be head or chief governor of the Church in spiritual or Ecclesiastical causes, more than it proveth any heathen Emperor of Rome to have been. For they were bound in temporal things to obey the heathen being lawful kings, to be subject of them even for conscience, to keep their temporal always, to pay them tribute, to pray for them, and to do all other natural duties: and more no scriptures bind us to do to Christian kings.

Libertines.

16. *Not as having.*] There were some Libertines in those days, as there be now, that under pretense of liberty of the Gospel, sought to be free from subjection and laws of men as now under the like wicked pretense, Heretics refuse to obey their spiritual rulers and to observe their laws.

Deadly sins of Princes or Superiors exempt not the subjects from obedience, as Wyclif held.

18. *But also the wayward.*] The Wyclifists and their followers in these days, sometimes to move the people unto sedition, hold and teach that masters and magistrates lose their authority over their servants and subjects if they be once in deadly sin, and that the people in that case need not in conscience obey them. Which is a pernicious and false doctrine, as is plain by this place, where we be expressly commanded to obey even the ill conditioned. Which must be always understood, if they command nothing against God. For then their rule is ever to be followed. *We must obey God rather than men. Acts 5:29.*

CHAPTER 3

The duty of wives and husbands to each other. 9. None to do or speak evil by their persecutors, 15. but to answer them always with modesty, and specially with innocence, after the example of Christ most innocent: whose body though they killed, yet his soul lived and preached afterward to the souls in Hell (namely to those in the time of Noes flood being a figure of our Baptism) rose again, and ascended.

How wives should behave themselves toward their husbands.

IN like manner also *let the women be subject to their husbands: that if any believe not the word, by the conversation of the women without the word they may be won,

Eph. 5:28
Col. 3:18

Against the proud, curious and costly attire of women, wherein this ill time of ours exceedeth.

2. Considering your chaste conversation in fear.

3. Whose trimming let it not be outwardly the plaiting of hair, or laying on gold round about, or of putting on vestures:

1 Tim. 2:9

4. But the man of the heart that is hidden, in the incorruptibility of a quiet and a modest spirit, which is rich in the sight of God.

5. For so sometime the holy women also that trusted in God, adorned themselves, subject to their own husbands.

6. As *Sara obeyed Abraham, calling him lord: *whose daughters you are, doing well, and not fearing any perturbation.*

Gen. 18
ε ης

How husbands should behave themselves toward their wives.

7. Husbands likewise, dwelling with them according to knowledge, as unto the weaker feminine vessel imparting honour, as it were to the coheirs also of the grace of life: that your prayers be not hindered.

8. And 'in fine' all of one mind, having compassion, lovers of the fraternity, merciful, modest, humble.

in faith

9. *Not rendering evil for evil, nor curse for curse: but contrariwise, blessing: for unto this are you called, that you may by inheritance possess a benediction.

Prov. 17:13
Matt. 5:44

10. ***For he that will love life, and see good days: let him refrain his tongue from evil, and his lips that they speak not guile.***

Psalms 33:13

11. ***Let him decline from evil, and do good: let him enquire peace, and follow it:***

12. ***Because the eyes of our Lord are upon the just, and his ears unto their prayers: but the countenance of our Lord upon them that do evil things.***

13. And who is he that can hurt you, if you be emulators of good?

14. But *and if you suffer ought for justice, blessed are ye. And the fear of them fear ye not, and be not troubled.

Matt. 5:10

15. But sanctify our Lord Christ in your hearts, ready always to satisfy every one that asketh you a reason of that hope which is in you:

16. But with modesty and fear, having a good conscience: that in that which they speak ill of you, they may be confounded which calumniate your good conversation in Christ.

17. For it is better to suffer as doing well (if the will of God will have it so) then doing ill.

18. Because Christ also died once for our sins, the just for the unjust: that he might offer us to God, mortified certainly in flesh, but quickened in spirit.

19. In the which spirit coming he preached 'to them' also that were in prison:

20. Which had been incredulous sometime, * when they expected the patience of God in the days of Noe, when the ark was abuilding: in the which, few, that is, * eight souls were saved by water.

21. Whereunto Baptism being of the like form now saveth 'you' also: not the laying away of the filth of the flesh, but the examination of a good conscience toward God by the resurrection of JESUS Christ.

22. Who is on the right hand of God, swallowing death, that we might be made heirs of life everlasting: being gone into heaven, Angels and Potestates and Powers subjected to him.

The Epistle upon Friday in Easter week.

those spirits

Gen. 6

Matt. 24

Gen. 7:7

us

ANNOTATIONS

Chapter 3

19. *To them that were in prison.*] St. Augustine in his 99th Epistle *in principio*, confesseth this place to be exceeding hard to understand, and to have many difficulties which he could never explicate to his own satisfaction. Yet unto Heretics this and all other texts be easy, nor doubting but that is the sense which themselves imagine, whatsoever other men deem thereof. St. Augustine only findeth himself sure of this, that Christ's descending into Hell in soul after his death, is plainly proved hereby. Which thing he declareth there, to be conformable to diverse other express words of holy Writ, and namely to this same Apostle's sermon *Acts 2*. And at length he concludeth thus, *Quis ergo nisi infidelis negauerit fuisse apud inferos Christum?* That is, *Therefore who but an infidel, will deny that Christ was in Hell?* Calvin then (you see) with all his followers are infidels, who instead of this descending of Christian soul after his death, have invented another desperate kind of Christ's being in Hell, when he was yet alive on the Cross. St. Athanasias also in his epistle cited by St. Epiphanius *har. 77 in principio*, and in his book *de Incarnatione Verbi propius initio*, St. Cyril *de recta fide ad Theodosium*, Oecumenius, and diverse others upon this place, prove Christ's descending to Hell. As they likewise declare upon the words following, that he preached to the spirits or souls of men detained in Hell or in Prison.

But whether this word *Prison* or *Hell* be meant of the inferior place of the damned, or of *Limbus patrum* called Abraham's bosom, or some other place of temporal chastisement: and, to whom he preached there, and who by his preaching or presence there were delivered, and who they were that are called, *Incredulous in the days of Noe*: all these things St. Augustine calleth great profundities, confessing himself to be unable to reach unto it: only holding fast and assured this article of our faith, that he delivered none deputed to damnation in the lowest hell, and yet not doubting but that he released diverse out of places of pains there, which cannot be out of any other place than Purgatory. See the said Epistle, where also he insinuateth other expositions of explication of the manifold difficulties of this hard text, which were too long to rehearse, our special purpose being only to note briefly the things that touch the controversies of this time.

20. *Incredulous sometime.*] They that take the former words, of Christ's descending to Hell, and delivering certain there detained, do expound this, not of such as died in their infidelity or without all faith in God, for such were not delivered: but either of some that once were incredulous, and afterward repented before their death: or rather and specially of such as otherwise were faithful, but yet trusted not Noes preaching by his work and word, that God would destroy the world by water. Who yet being otherwise good men, when the matter came to pass, were sorry for their error, and died by the flood corporally, but yet in state of salvation. And being chastised for their fault in the next life, were delivered by Christ's descending thither, and not they only, but all others in the like condition. For the Apostle giveth these of Noes time but for an example.

21. *Of the like form.*] The water bearing up the Ark from sinking, and the persons in it from drowning, was a figure of Baptism, that likewise saveth the worthy receivers from everlasting perishing. *As Noe* (saith St. Augustine) *with his, was delivered by the water and the wood, so the family of Christ by Baptism signed with Christ's Passion on the Cross. Li. 12 Cont. Faustum c. 14.* Again he

Christ in soul descended unto hell, whiles his body lay in the grave.

The Calvinists denying the same, are (by St. Augustine's judgment) Infidels.

Certain difficulties whereof St. Augustine doubteth.

Purgatory.

What were the incredulous persons of whom the Apostle here speaketh.

Noe's Ark and the water, a figure of Christ's Cross and Baptism.

ibid. c. 17

Baptism received of Heretics or Schismatics, when damnable, when not.

The ceremonies of Baptism, namely Abrennuntio, etc.

It hath the same difficulty and sense that the other like words have before, Chap. 3. See the annotation there v. 19 and St. Aug. ep. 69 and Oecumenius upon this place.

The Epistle upon Sunday next after the Ascension.

The Epistle for a Martyr.

saith, that as the water saved none out of the Ark, but was rather their destruction: so the Sacrament of Baptism received out of the Catholic Church at Heretics or Schismatics hands, though it be the same water and Sacrament that the Catholic Church hath, yet profiteth none to salvation, but rather worketh their perdition. Which yet is not meant in case of extreme necessity, when the party should die without the said Sacrament, except he took it at an Heretics or Schismatics hand. Neither is it meant in the case of infants, to whom the Sacrament is cause of salvation, they being in no fault for receiving it at the hands of the unfaithful, though their parents and friends that offer them unto such to be baptized, be in no small fault. St. Jerome to Damascus Pope of Rome, compareth that See to the Ark, and them that communicate with it, to them that were saved in the Ark: all other Schismatics and Heretics, to the rest that were drowned.

Ep. 57.

21. *The examination of a good conscience.*] The Apostle seemeth to allude here to the very form of Catholic Baptism, containing certain interrogatories and solemn promises made of the articles of the Christian faith, and of good life, and of renouncing Satan and all his pomps and works, which (no doubt) howsoever the Calvinists esteem of them, are the very Apostolic ceremonies used in the ministration of this Sacrament. See St. Denys in fin Ec. hierarchia; St. Cyril li. 12 in Io. c. 64; St. Augustine ep. 23; St. Basil de Sp. sancto c. 12 and 15; St. Ambrose de ys qui mysteris initiantur c. 2,3,4.

CHAPTER 4

That they arm themselves to sin no more after Baptism, against the tentations of the Heathen, considering that the general end now approacheth. 8. Specially toward their own Christians to show their charity, hospitality, and grace, doing all to the glory of God. 12. And as for being persecuted because they are Christians, to rejoice, considering the reward that they shall have with Christ, and damnation that they avoid thereby.

CHRIST therefore having suffered in the flesh, be you also armed with the same cogitation. because he that hath suffered in the flesh, hath ceased from sins:

2. That now not after the desires of men, but according to the will of God he live the rest of his time in the flesh.
3. For the time past suffiseth (to accomplish the will of the Gentiles) them that have walked in riotousness, desires, excess of wine, banquetings, potations, and unlawful services of Idols.
4. Wherein they marvel blaspheming, you not concurring into the same confusion of riotousness.
5. Who shall render account to him, which is ready to judge the living and the dead.
6. For, for this cause also was it evangelized to the dead: that they may be judged in deed according to men, in the flesh: but may live according to God in the Spirit.
7. And the end of all 'shall approach'. Be wise therefore: and watch in prayers.
8. But before all things, having mutual charity continual among yourselves: because *charity covereth the multitude of sins.
9. *Using hospitality one toward another without murmuring.
10. *Every one as he hath received grace, ministering the same one toward an other: as good dispensers of the manifold grace of God.
11. If any man speak, as the words of God. if any man minister: as of the power, which God administereth. that in all things God may be honored by JESUS Christ: to whom is glory and empire for ever and ever.
12. My dearest, think it not strange in the fervor which is to you for a tentation, as though some new thing happened to you:
13. But communicating with the passions of Christ, be glad, that in the revelation also of his glory you may be glad rejoicing.
14. *If you be reviled in the name of Christ, you shall be blessed: because that which is of the honour, glory, and virtue of God, and the Spirit which is his, shall rest upon you.
15. But let none of you suffer as a murderer, of a thief, or a railer, or a covetor of other mens things.
16. But if as a Christian, let him not be ashamed, but let him glorify God in this name.

is at hand.

Prov. 10
Ro. 12
Heb. 13
Ro. 12:6

Matt. 5:11

Jer. 25:29

17. For *the time is that judgment begin of the house of God. And if first of us: what shall be the end of them that believe not the Gospel of God?

Prov. 11:31

18. And *if the just man shall scarce be saved: where shall the impious and sinner appear?

19. Therefore they also that suffer according to the will of God, let them commend their souls to the faithful creator, in good deeds.

ANNOTATIONS

Chapter 4

9. *Charity covereth.*] Faith only cannot justify, seeing that charity also doth cause remission of sins. And saying charity, he meaneth love and charitable works toward our neighbors, unto which works of mercy the Scriptures do specially attribute the force to extinguish all sins. See St. Augustine *c. 69 Enchiridy and tract. 1 in ep. 1 Io. c. 1.* and Venerable Bede *upon this place.* And in the like sense the holy scriptures commonly commend unto us alms and deeds of mercy for redemption of our sins. *Proverb. c. 10; Ecclesiastici 12:2; Danielis 4:14.*

Not only faith.

Works of mercy.

17. *That judgment begin.*] In this time of the New Testament, the faithful and all those that mean to live godly (specially of the Clergy) must first and principally be subject to God's chastisement: and temporal afflictions, which are here called judgment. Which the Apostle recordeth for the comfort and confirmation of the Catholic Christians, who were at the time of the writing hereof, exceeding persecuted by the heathen Princes and people.

The better men most afflicted in this life.

18. *If the just.*] Not that a man dying just and in the favor of God, can afterward be in doubt of his salvation, or may be rejected of God: but that the just being both in this life subject to assaults, tentations, troubles, and dangers of falling from God and losing their state of justice, and also oftentimes to make a strait count, and to be temporally chastised in the next life, cannot be saved without great watch, fears, and trembling, and much laboring and chastisement. And this is far contrary to the Protestants doctrine, that putteth no justice but in faith alone, maketh none just in deed and in truth, teacheth men to be so secure and assured of their salvation, that he that hath lived wickedly all his life, if he only have their faith at his death, that is, if he believe steadfastly that he is one of the elect, he shall be as sure of his salvation immediately after his departure, as the best liver in the world.

The just man himself is hardly saved.

Against the vain security of only faith.

CHAPTER 5

He exhorteth Priests to feed their flocks, only for Gods sake and reward of heaven, without all lordliness. 5. The laity to obey: all to be humble one towards another, 8. to be constant in the Catholic faith, considering it is not man, but that lion the Devil that persecuteth them, 9. as he doth the whole Church also, and that God will after a while make them secure in heaven.

The Epistle for St. Apollinaris, July 23.

THE seniors therefore that are among you, I beseech, myself a fellow senior with them and a witness of the passions of Christ, who am also partaker of that glory which is to be revealed in time to come:

¶Desire of lucre, or to exercise holy functions for gain, is a filthy fault in the Clergy, and therefore much to be avoided.

ἘΠΙΣΚΟΠΟΥΝΤ
ΕΣ

2. Feed the flock of God which is among you ^εproviding not by constraint, but willingly according to God: ^υneither for filthy lucre sake, but voluntarily:

3. Neither as overruling⁸⁹ the Clergy, but made examples of the flock from the heart.

4. And when the prince of Pastors shall appear, you shall receive the incorruptible crown of glory.

Prov. 3

5. In like manner ye young men be subject to the seniors. And do ye all insinuate humility one to another, because **God resisteth the proud: and to the humble he giveth grace.**

The Epistle upon the 3rd Sunday after Pentecost.

James 4

6. *Be ye humbled therefore under the mighty hand of God, that he may exalt you in the time of visitation:

James 4

7. *Casting all your carefulness upon him, because he hath care of you.

Psalm 54

8. Be sober and watch: because your adversary the Devil as a roaring lion goeth about, seeking whom he may devour.

Matt. 6:25

⁸⁹overruling: ruling over in tyranny. See the Annotation on this verse.

9. Whom resist ye, strong in faith: knowing that the self same affliction is made to that your fraternity which is in the world.
10. But the God of all grace, which hath called us unto his eternal glory in Christ JESUS, he will perfect you having suffered a little, and confirm, and establish you.
11. To him be glory and empire for ever and ever.
12. By Sylvanus a faithful brother to you, as I think, I have briefly written: beseeching and testifying that this is the true grace of God, wherein you stand.
13. The Church saluteth you, that is in Babylon, coelect: and Mark my son.
14. *Salute one another in a holy kiss. Grace be to all you which are in Christ JESUS. Amen.

Ro. 16:16
1 Cor. 16:20
2 Cor. 13:12

ANNOTATIONS

Chapter 5

Senior in the vulgar translation is often Priest or Bishop. See Acts 15.

1. *Seniors.*] Though the Latin, *Senior*, be not appropriated to holy order by use of speech, neither in the Latin nor in our language: yet it is plain that the Greek word *Presbyter*, which the Apostle here useth, is here also (as commonly in other places of the New Testament) a word of Ecclesiastical office, and not of age, and is as much to say as *Priest* or *Bishop*. For the Apostle himself being of that order, speaketh (as by his words it is plain) to such as had charge of souls, saying, *Feed the flock of God which is among you*. Because we follow the vulgar Latin translation, we say *Seniors* and *Senior*: whereas otherwise we might and should say according to the Greek, *The Priests therefore I beseech, myself a fellow priest with them*. So doth St. Jerome read (*Presbyteros com presbyter*) and expound ep. 85. So translateth Erasmus, and Beza himself.

New Superiority but tyranny and lordliness is forbidden in the Clergy.

3. *Overruling.*] Not superiority, preeminence, sovereignty, or rule on the one side, nor obedience, subjection, and inferiority on the other side, be forbidden in the Clergy: but tyranny, pride, and ambitious domination be forbidden, and humility, meekness, moderation are commended in Ecclesiastical Officers. The Greek word here of ruling or overruling, being the same that our Saviour useth 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.

κατα-κυριευ
οντες
Matt. 20:25

Heretical translation.

3. *The Clergy.*] Some of the English new translations turn it corruptly, *Parishes*: others, *heritages*: both, to avoid the most known, true, and common word in all Christian languages, to wit, Clergy. Though in another more vulgar acception it may agree to all Christ's chosen heritage, as well of lay people as Priests, which the Protestants had rather follow, because they will have no difference between the laity and the Clergy. But the holy Fathers far otherwise even from the beginning. Whereof see St. Cyprian ep. 4, 5, 6, etc. And St. Jerome ep. 2 to *Nepotianus* c. 5 where he interpreteth this word. *Therefore* (saith he) *Clericus*, that is, a *Clergyman*, which serveth the Church of Christ, let him first interpret his name, and the signification of the name being declared, let him endeavor to be that which he is called. If κληρος (Clerus) in Greek, be called in Latin, *Sors*, therefore are they called Clerici, that is, Clergymen, because they are of the lot of our Lord, or because our Lord himself is the lot or portion of Clergymen, etc.

The name of Clergy and Cleric.

Which calling no doubt was taken out of the holy Scriptures, *Numbers 18* and *Deuteronomy 18*. where God is called the inheritance, lot, and portion of the Priests and Levites: and now when men be made of the Clergy, they say, *Dominus pars hereditatis mea*. That is, *Our Lord is the portion of mine inheritance*. But specially out of the New Testament, *Acts 1:17,25* and *8:21*. Where the lot or office of the Ecclesiastical ministry is called by this word κληρος, Clerus. See in Venerable Bede the causes why this holy state being severed by name from the Laity, doth wear also a crown on their head for distinction. *Liv. 5 hist. Angl. c. 22*.

Priests crowns.

κατα-κυριευ
οντες
κληρονομια
μερις

The heavenly crown of Doctors and preachers.

4. *Crown of glory.*] As life everlasting shall be the reward of all the just, so the preachers and Pastors that do well, for their doing shall have that reward in a more excellent degree, expressed here by these words, *Crown of glory*, according to the saying of Daniel c. 12. *They that sleep in the dust of the earth, shall awake, one sort to life everlasting, others to everlasting rebuke. But such as be learned, shall shine as the brightness of the firmament: and such as instruct many to justice, shall be as stars, during all eternity*.

St. Peter writeth from Babylon, that is, Rome.

13. *That is in Babylon.*] The Protestants show themselves here (as in all places where any controversy is, or that maketh against them) to be most dishonest and partial handlers of God's word. The ancient Fathers, namely St. Jerome in *Catalogo de scriptoribus Ecclesiasticis, verbo Marcus*: Eusebius *li. 2 c. 14 hist.* Oecumenius upon this place: and many more agree, that Rome is meant by the word Babylon, here also as in the 16 and 17 of the Apocalypse: saying plainly, that St. Peter wrote this

Epistle at Rome, which is called Babylon for the resemblance it had to Babylon that great city in Chaldea (where the Jews were captives) for magnificence, monarchy, resort and confusion of all peoples and tongues. And for that it was before Christ and long after, the seat of all ethnic superstition and idolatry, and the slaughterhouse of the Apostles and other Christian men, the Heathen Emperors then keeping their chief residence there. See St. Leo *Ser. 1 in Nati. Petri et Pauli*.

This being most plain, and consonant to that which followeth of St. Mark, whom all the Ecclesiastical histories agree to have been Peter's scholar at Rome, and that he there wrote his Gospel. Yet our Adversaries fearing hereby the sequel of Peters or the Popes supremacy at Rome, deny that ever he was there, or that this Epistle was written there, or that Babylon doth ere signify Rome. But they say that Peter wrote this Epistle at Babylon in Chaldea, though they never read either in Scriptures or other holy or profane history, that this Apostle was ever in that town. But see their shameless partiality. Here Babylon (say they) is not taken for Rome, because it would follow that Peter was at Rome, etc.; but in the Apocalypse where all evil is spoken of Babylon, there they will have it signify nothing else but Rome, and the Roman Church also. Not (as the Fathers interpret it) the temporal state of the Heathen Empire there. So do they follow in every word no conceiving but the advantage of their own heresy. See the Annotation upon the last of the Romans v. 16 and upon Apocalypse 17:5.

And as for their wrangling upon the supputation of the time of his going thither, and the number of years that he was there, and the diversity that seemeth to be in the Ecclesiastical writers concerning the same, read Blessed Fisher and other that substantially answer all such cavils. And if such contentious reasoning might take place, we should hardly believe the principal things recorded either in Ecclesiastical histories, or in the Scriptures themselves. Concerning the time of Christ's fleeing into Egypt, of the coming of the Sages to adore him, yea of the years of his age, and time of his death, all ancient writers do not agree. And concerning the day of his last supper and institution of the holy Sacrament, there is diversity of opinions. Shall we therefore infer that he never died, and that the other things never were? Can the Heretics accord all the histories that seem even in holy Scripture to have contradiction? Can they tell us certainly, when David first came to Saul, and the like? Doubt they whether the world was ever created, because the count of the years is diverse? Do they not believe that Paradise ever was, because no man knoweth where it is? And such other like things infinite to rehearse? Which when they were done, were plain and known things in the world: and now for us to call them to an account, after in many years, ages, and worlds, is but sophistication and plain infidelity. And this sect of the Protestants standing only upon destruction and negatives, and dealing with out religion even as Julian, Porphyry, and Lucian did, it is an easy thing for them to bestow their time in picking of quarrels.

Why Rome was called Babylon.

The Protestants will have Babylon to signify Rome in other places but not here.

The Protestants wrangle about the time of Peter's being at Rome.

Many things most true (even in the Scriptures) are not agreed upon concerning the time.

The Second Epistle of Saint Peter

THE SECOND EPISTLE OF PETER THE APOSTLE

CHAPTER 1

How much God hath done for them making them Christians: 5. and that they again must do their part, not having only faith, but all other virtues also and good works, that so they may have the more assurance to enter into the kingdom of heaven. 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 witness of the Father himself, as also by the Prophets, concerning whom he warneth them that they follow not private spirits, but the Holy Ghost (speaking now in the Church).

SIMON Peter servant and Apostle of JESUS Christ, to them that have obtained equal faith with us in the justice of our God and Saviour JESUS Christ.

2. Grace to you and peace be accomplished in the knowledge of God and Christ JESUS our Lord:

3. As all things of his divine power which pertain to life and godliness, are given us by the knowledge of him which hath called us by his own proper glory and virtue, by whom he hath given us most great and precious promises: that by these you may be made partakers of the divine nature, fleeing the corruption of that concupiscence which is in the world.

4. And you employing all care, minister ye in your faith, virtue: and in virtue, knowledge:

6. And in knowledge, abstinence: and in abstinence, patience: and in patience, piety:

7. And in piety, love of the fraternity: and in the love of fraternity, charity.

8. For if these things be present with you and abound: they shall make you not vacant, nor without fruit in the knowledge of our Lord JESUS Christ.

9. For he that hath not these things ready, is blind and groping with his hand, having forgotten, the purging of his old sins.

10. Wherefore, brethren, labor the more that by good works you may make sure your vocation and election. for, doing these things, you shall not sin at any time.

11. For so there shall be ministered to you abundantly an entrance into the everlasting kingdom of our Lord and Saviour JESUS Christ.

12. For the which cause I will begin to admonish you always of these things: and you in deed knowing and being confirmed in the present truth.

13. But I think it meet as long as I am in this tabernacle, to stir you up by admonition:

14. Being certain that the laying away of my tabernacle is at hand, according as our Lord JESUS Christ also signified to me.

15. And I will do my diligence, you to have often after my decease also, that you may keep a memory of these things.

16. For, not having followed unlearned fables, have we made the power and 'presence' of our Lord JESUS Christ known to you: but ^{made} beholders of his greatness. *prescience*

17. For, he receiving from God his father honour and glory, this manner of voice coming down to him from the magnificent glory, ***This is my beloved son in whom I have pleased myself, hear him.*** *Matt. 17:5*

18. And this voice we heard brought from heaven, when we were with him in the ^{holy} mount.

19. And we have the prophetic word more sure: which you do well attending unto, as to a candle shining in a dark place, until the day dawn, and the day star arise in your hearts:

20. Understanding this first that no prophecy of scripture is made by private interpretation.

21. For, ^{not} by mans will was prophecy brought at any time: but the holy men of God speak, inspired with the holy Ghost. *2 Tim. 3:17*

The Epistle in the *Transfiguration* of our Lord, Aug. 6.

^{By} this it is plain, that either John, James, or Peter must be the author of this epistle, for these three only were present at the Transfiguration. *Matt. 17:1*

^{You} see that places are made holy by Christ's presence, and that all places be not alike holy. See Annot. Acts 7:33.

Chapter 1

10. *By good works.*] Here we see, that God's eternal predestination and election consisteth with good works. Yea that the certainty and effect thereof is procured by mans free will and good works, and that our well doing is a means for us to attain to the effect of God's predestination, that is, to life everlasting. And therefore it is a desperate folly and a great sign of reprobate persons, to say, If I be predestinate, do what I will, I shall be saved. Nay, the Apostle saith, If thou hope to be one of the predestinate (for know it thou canst not) do well, that thou mayest be the more assured to attain to that thou hopest: or, make it sure by good works. The Protestants in such cases not much liking these words, *by good works*, though the Latin have it universally, and some Greek copies also, as Beza confesseth, leave them out in their translations, by their wonted policy.

δια των καλω
ν εργαων

15. *After by de cease also.*] These words though they may be easily altered by construction into diverse senses not untrue, yet the correspondence of the parts of the sentence going before and following, give most plain this meaning, that, as during his life he would not omit to put them in memory of the things he taught them, so after his death (which he knew should be shortly) he would not fail to endeavor that they might be mindful of the same. Signifying that his care over them should not cease by death. And that by his intercession before God after his departure, he would do the same thing for them that he did before in his life by teaching and preaching. This is the sense that the *Greek Scholies speak of, and this is most proper to the text, and consonant to the old use of this Apostle and other Apostolic Saints and Fathers of the primitive Church.

Oecumen. in
hunc loc.
Gazn.

St. Clement in his Epistles to St. James, our Lord's brother, witnesseth, that St. Peter encouraging him to take after his de cease the charge of the Apostolic Roman See, promised that after his departure he would not cease to pray for him and his flock, thereby to ease him of his Pastoral burden. *To. 1 concil. ep. 1. S. Clem in initio.* And St. Leo the Great, one of his successors in the said See, often attributeth the good administration and government thereof to St. Peter's prayers and assistance: namely in these goodly words. *Ser. 3 in annivers. die. assump. ad Pontif. We are much bound (saith he) to give thanks to our Lord and Redeemer Jesus Christ, that hath given so great power to him whom he made the Prince of the whole Church: that if in our time also anything be done well and be rightly ordered by us, it is to be imputed to his works and his government, to whom it was said "And thou being converted, confirm thy brethren:" and to whom our Lord after his resurrection said thrice, "Feed my sheep." Which now also without doubt the godly Pastor doth execute, confirming us with his exhortations, and not ceasing to pray for us, that we be overcome with no tentation, etc.*

Luke 22
John 21.

Yea it was a common thing in the primitive Church among the ancient Christians, and always since among the faithful, to make covenant in their lifetime, that whether of them went to heaven before the other, he should pray for his friend and fellow yet alive. See the Ecclesiastical history of the holy Virgin and Martyr Potamiaena, promising at the hour of her Martyrdom, that after her death she would procure mercy of God to Batilides one of the soldiers that led her to execution, and so she did. *Euseb. li. 6 c. 4.* Also St. Cyprian *ep. 17 in fine.* Let us, (saith he) *pray mutually one for another, and whether of us who shall by God's clemency be first called for, let his love continue, and his prayer not cease for his brethren and sisters in the world.* So said this holy Martyr at that time when Christians were so far from Calvinism (which abhorreth the prayers of Saints and praying to them) that to be sure, they bargained beforehand to have the martyrs and other Saints to pray for them. The same St. Cyprian also in his book *De disciplina et habitu virginum*, speaketh thus unto them: *Tantum tunc mementose nostri, cum incipses in vobis virginitas honorari.* that is, *Only them have use in remembrance, when your virginity shall begin to be honored.* That is, after their departure. Where he insinuateth the use of the Catholic Church in keeping the festival days and other duties toward the holy Virgins in heaven. St. Jerome also in the same manner speaketh to Heliodorus, saying, that when he is once in heaven, then he will pray for him that exhorted and incited him to the blessed state of the Monastical life. *Ep. 1 c. 2.*

And so doth he speak to the virtuous matron Paula after her death, desiring her to pray for him in his old age, affirming that she shall the more easily obtain, the nearer she is now joined to Christ in heaven. *in Epitaph. Paula in fine.* It were too long to report, how St. Augustine desireth to be helped by St. Cyprian's prayers (then and long before a Saint in heaven) to the understanding of the truth concerning the peace and regiment of the Church. *li. 5 de Bapt. con. Donatistas c. 17.* And in another place the same holy Doctor allegeth the said St. Cyprian saying, that great numbers of our parents, brethren, children, friends, and other, expect us in great solicitude and carefulness of our salvation, being sure of their own. *li. 1 de praedest. Sanctorum c. 14;* St. Gregory Nazianzen in his oration of the praise of St. Cyprian *in fine*, and of St. Basil also *in fine*, declareth how they pray for the people. Which two Saints he there invocateth, as all the ancient Fathers did both generally all Saints, and (as occasion served) particularly their special Patrons. Among the rest see how holy Ephrem (*in erat. de laud. S. Deipara*) prayed to our Blessed Lady with the same terms of *Advocate, Hope, Reconciliatrix*, that the faithful yet use, and the Protestants cannot abide. St. Basil *ho. de 40 Martyribus in fine.* St. Athanasias

Good works must concur with God's predestination to the effect thereof.

The Heretics (according to their custom) exclude this sense altogether by their false translation.

St. Peter's pastoral care and protection of the Church after his death.

The Saints in heaven pray for the living.

Feasts of holy Virgins.

Invocation of Saints.

The Second Epistle of Saint Peter

Ser. in Evang. de St. Deipara in fine. St. Hilary in Psal. 124. St. Chrysostom ho. 66 ad pos. Antiochenum in fine. Theodoret de curas. Graecorum affectuum li. 8 in fine. Finally all the Fathers are full of these things: who better knew the meaning of the Scripture and the sense of the Holy Ghost, than these new interpreters do.

Private fantastical interpretations.

20. *Private.*] The Scriptures cannot be rightly expounded of every private spirit or fantasy of the vulgar reader: by the same spirit wherewith they were written, which is resident in the Church.

CHAPTER 2

As not only Prophets, but also false prophets were in the Old Testament, so now likewise there shall be Masters of Heresy, to the damnation of themselves, and of their followers. 4. And of their damnation he pronounceth by examples (as he comforteth the virtuous Catholics or true believers with the example of Lot) because of their railing at their Superiors and Prelates, their blaspheming of Catholic doctrine, their voluptuous living, their lechery, their covetousness, their manner of seducing, and the persons seduced, 10. for whom it had been less damnable, if they had never been Christians.

Heretics (of whom he prophesieth here) do gain scholars, by preaching heresy, and by their own licentious life, which is specially joined to the heresy of these days.

All the sweet words of heretics, speaking much of the word of the Lord, the Gospel, JESUS CHRIST etc. are but terms of art to buy and sell poor mens souls.

The special properties of heretics.

So heretics blaspheme the highest mysteries of our faith through ignorance.

BUT there were also false prophets in the people, as also in you there shall be ^{*}lying masters which shall bring in sects of perdition, and deny him that hath bought them, [^]the Lord: bringing upon themselves speedy perdition.

2. And ^vmany shall follow their riotousness, by whom the way of truth shall be blasphemed.

3. And in avarice shall they [^]with feigned words make merchandise of you. unto whom the judgment now long since ceaseth not: and their perdition slumbereth not.

4. For if God spared not Angels sinning: but with the ropes of Hell being drawn down into Hell delivered them to be tormented, that they should be reserved unto judgment:

5. And he spared not the original world, but ^{*}kept the eight, Noe, the preacher of justice, brining in the deluge upon the world of the impious.

6. And ^{*}bringing the cities of the Sodomites and of the Gomorrhites into ashes, he damned them with subversion, putting an example of them that shall do impiously:

7. And ^{*}delivered just Lot oppressed by the injury and luxurious conversation of the abominable men.

8. For in sight and hearing he was just: dwelling with them who from day to day vexed the just soul with unjust works.

9. Our Lord knoweth to deliver the godly from tentation, but to reserve the unjust unto the day of judgment to be tormented:

10. And especially them which walk after the flesh in concupiscence of uncleanness, and contemn dominion, bold, self pleasers: they fear not to bring in sects, blaspheming.

11. Whereas Angels being greater in strength and power, bear not the execrable judgment ^{*}against them.

12. But these men as unreasonable beasts, naturally tending to the innate and into destruction, ^vin those things which they know not, blaspheming, shall perish in their corruption,

13. Receiving the reward of injustice, esteeming for a pleasure the delights of a day: ^bcoinquinations⁹⁰ and spots, flowing in delicacies, in their feastings rioting with you,

14. Having eyes full of adultery and incessant sin: alluring unstable souls, having their heart exercised with avarice, the children of malediction:

15. Leaving the right way they have erred, having followed the way of Balaam of Bosor, which loved the reward of iniquity,

16. But ^{*}had a check of his madness. the dumb beast under the yoke, speaking with mans voice, prohibited the foolishness of the prophet.

17. These are fountains without water, and clouds, tossed with whirlwinds, to whom the mist of darkness is reserved.

1 Tim. 4
Jude
[^]δεσποτην

Gen. 7

Gen. 19.

Gen. 19:16

from our Lord

^bcoinquinatio
ns and macule,

Nu. 22:23

⁹⁰coinquinations: complete pollution, defilement

John 8:34
Ro. 6:16
Matt. 12:45

Prov. 26:11
ε
εις κλισμον

18. For, speaking the proud things of vanity, they allure in the desires of fleshly riotousness, those that escape a little, which converse in error,

19. ^vPromising them liberty, whereas themselves are the slaves of corruption. for ^{*}wherewith a man is overcome: of that he is the slave also.

20. For if fleeing from the coinquinations of the world in the knowledge of our Lord and Saviour JESUS Christ, they again entangled with the same be overcome: ^{*}the later things are become unto them worse then the former.

21. For it was better for them not to know the way of justice, then after the knowledge, to turn back from that holy commandment which was delivered to them.

22. For, that of the true proverb is chanced to them, ^{*}The dog returned to his vomit: and, The sow washed ^cinto her wallowing in the mire.

^vWho ever promised more liberty to their followers than Luther, Calvin, and the like, taking away penance, fasting, continency or chastity, keeping of vows, necessity of good works (because faith doth all) obedience to Ecclesiastical pastors and Councils, and such like.

CHAPTER 3

These two Epistles he writeth to confirm them in the Apostles doctrine, and warneth them of scornors that shall come, and deny Doomsday. Whose vain arguments he answereth, and giveth the reason of Gods so long patience, 10. exhorting to all holiness of life in respect of that terrible day. 16. Finally giving warning of such as misinterpret St. Paul's Epistles and the other Scriptures, and that we must not for anything fall from the true Faith.

^c in quibus

THIS is the second epistle I write to you my dearest, ^cin which I stir up by admonition your sincere mind:

2. That you may be mindful of those words which I told you before from the holy Prophets, and of your Apostles, of the precepts of our Lord and Saviour.

2 Tim. 3:1
Jude 12.

3. Knowing this first, that ^{*}in the last days shall come mockers in deceit, walking according to their own concupiscences,

4. Saying, Where is his promise of his coming? For since the time that the fathers slept, all things do so persevere from the beginning of creature.

5. For they are willfully ignorant of this, that the heavens were before and the earth, out of water, and through water, consisting by the word of God:

6. By the which, that world then, being overflowed with water perished.

7. But the heavens which now are, and the earth, are by the same word kept in store, reserved to fire unto the day of judgment and of the perdition of the impious men.

Psalms 89:4

8. But this one thing be not ignorant of, my dearest, that ^{*}one day with our Lord is as a thousand years, and a thousand years as one day.

Ezec. 33

9. Our Lord slacketh not his promise, as some do esteem it: but he doth patiently for you, ^{*}not willing that any perish, but that all return to penance.

1 Tim. 2

10. And ^{*}the day of our Lord shall come as a thief in the which the heavens shall pass with great violence, but the elements shall be resolved with heat, and the earth and the works which are in it, shall be burnt.

Matt. 24

1 Thess. 3

Apoc. 3

11. Therefore whereas all these things are to be dissolved: what manner of men ought you to be in holy conversations and godliness,

12. Expecting and hasting unto the coming of the day of our Lord, by which the heavens burning shall be resolved, and the elements shall melt with the heat of fire?

Esa. 65:17

Apoc. 21:1

13. But we expect ^{*}new heavens and a new earth according to his promises, in which justice inhabiteth.

14. For the which cause my dearest, expecting these things, labor earnestly to be found immaculate and unspotted to him in peace:

Ro. 2:4

15. And ^{*}the longanimity of our Lord, do ye account salvation, as also our most dear brother Paul according to the wisdom given him hath written to you:

16. As also in all epistles, speaking in them of these things, in the which are certain things hard to be understood, which the unlearned and unstable deprave, as also the rest of the Scriptures, to their own perdition.

17. You therefore brethren, foreknowing, take heed lest led aside by the error of the unwise you fall away from your own steadfastness.

The Second Epistle of Saint Peter

18. But grow in grace and in knowledge of our Lord and Saviour JESUS Christ. To him be glory both now and unto the day of eternity. Amen.

ANNOTATIONS

Chapter 3

The heretical proud spirit of private interpretation of Scriptures.

16. *Certain things hard.*] This is a plain text to convince the Protestants, who (as all heretics lightly do and did from the beginning) say the Scriptures be easy to understand, and therefore maybe not only read safely, but also expounded boldly of all the people, as well unlearned as learned: and consequently everyone by himself and his private spirit, without respect of the expositions of the learned Fathers, or expectation of the Church's, their Pastors and Prelates judgment, may determine and make choice of such sense as himself liketh or thinketh agreeable. For this is partly their saying, partly the necessary sequel of their foolish opinion, which admitteth nothing but the bare Scriptures. And Luther said that the Scriptures were more plain than all the Fathers commentaries: and so all to be superfluous but the Bible. *Præfat assert. art. damoniat.*

The Scriptures be hard, namely St. Paul's epistles, specially where he speaketh of justification by faith.

Against all which Devilish and seditious arrogancy, tending to make the people esteem themselves learned or sufficient without their Pastors and spiritual rulers help, to guide themselves in all matters of doctrine and doubts in religion: the holy Apostle here telleth and forewarneth the faithful, that the Scriptures be full of difficulty, and specially St. Paul's epistles of all other parts of holy writ. And that ignorant men and unstable or fantastical fellows puffed to and from with every blast of doctrine and heresy, abuse, pervert, and misconstrue them to their own damnation. And *St. Augustine saith, that the special difficulty in St. Paul's epistles, which ignorant and evil men do so pervert and which St. Peter meaneth, is his hard speech and much commendation of that faith which he saith doth justify. Which the ignorant even from the Apostle's time, and much more now, have and do so misconstrue, as though he had meant that only faith without good works could justify or save a man. Against which wicked collection and abuse of St. Paul's words, the said Father saith, all these Canonical or Catholic epistles were written.

**De fid. et op. c. 14.*

The Protestants idle distinction between difficulty in the Epistles and difficulty in the things.

But the Heretics here to shift off the matter, and to creep out after their fashion, answer, that St. Peter saith not, St. Paul's epistles be hard, but that many things in them are hard. Which may be to the Catholics an example of their sophistical evasions from the evidence of God's word. As though it were not all one to say, *Such an author or writer is hard read. There be many things in that writer hard to be understood.* For, whether it be that the argument and matter be high and past vulgar capacity, as that of predestination, reprobation, vocation of the Gentiles, and justifying faith: or whether his manner of style and writing be obscure: all prove that his epistles be hard, and other Scriptures also: because St. Peter here affirmeth that by reason of the difficulties in them, whether in the style, or in the depth of the matter, the ignorant and unstable (such as Heretics), and through ignorance, pride, and private fantasy, meeting with hard places of St. Paul's epistles or other Scriptures, breed Heresies.

The Greek copies, have both, some εν δις, in which things some εν αις, in which epistles.

And that not only the things treated of in the holy Scriptures, but also that the very manner of writing and ending thereof, is high and hard, and purposely by God's providence appointed to be written in such sort, see St. Augustine li. 2 de doct. Christ. c. 6 and ep. 119. St. Ambrose ep. 44 in principio. St. Jerome to Paulinus ep. 103 c. 5,6,7. who also (ep. 65 c. 1) saith, that in his old age when he should rather have taught than be taught, he went as far as Alexandria, only to hear Didymus, and to have his help for the understanding of the Scriptures, and confesseth with great thanks to the said Didymus, that he learned of him that which before he knew not. David saith, *Give me understanding, and I will search thy law.* The Eunuch in the Acts said, "How can I understand without an interpreter?" The Apostles, till Christ opened their sense to understand the scriptures, could not understand them. The holy Doctors by continual study, watching, fasting, and praying, had much ado to understand them: that great cleric St. Augustine confessing in the foresaid epistle 119 c. 21, that there were many more things that he understood not, than that he understood. The Heretics say the Fathers did commonly err, and how could such great wise learned men be deceived in reading and expounding the Scriptures, if they were not hard? And if they were hard to them, how are they easy to these new masters of the Heretics? Finally, why do they write so many new glosses, scholies, commentaries, as a cart cannot carry? Why do Luther, Zwinglius, Calvin, and their companions agree no better upon the interpretation of the Scriptures, if they be not hard? Whereat stumbled all the old heretics and the new, Arius, Macedonius, Vigilantius, Nestorius, Eutyches, Berengarius, Wyclif, Protestants, Puritans, Anabaptists, and the rest, but at the hardness of the Scriptures? They be hard then to understand, and Heretics pervert them to their own damnation.

Not only the matter, but the style of the Scriptures is hard.

*Psalm 125
Acts 8
Luke 24:25*

The Argument of St. John's Three Epistles

OF St. John was said in the Argument before his Gospel. Now here follow his three Epistles: one to all Catholics (*though some ancients do call it, *Ad Parthos*;) the other two being very short, unto a certain Lady, and to one Gaius. The effect of all is, to witness unto them the certainty of the Catholic faith, and to exhort them to continue still in it: also to love the Catholic Church; and so, neither to become Heretics, nor Schismatics: but rather to avoid all such, as the forerunners of Antichrist, and to remember, that Catholics need not to go to school to any such Masters, having at home in the Catholic Church, the doctrine of the Holy Ghost himself, who was given to the Church visibly in the beginning, to lead here into all truth, and to continue with here for ever. Therefore he saith: *That which you have heard from the beginning, let it abide in you.* Likewise a little after, v. 27 and ep. 2. v. 6. *This is the commandment, that as you have heard from the beginning, you walk in the same, because many seducers are gone out into the world.* and v. 8 and 9.

And not only thus in general, but also in particular to be expresseth the points which the heretics did then call in question. Some were about Christ himself, for they denied that JESUS is Christ, that he is the very son of God, that he is incarnate. 1 St. John 2:22 and 2 St. John 2:7. And against such it was that he wrote his Gospel also, as he there signifieth, John 20:31. Other points are about our justification, against only faith, and for good works, as also St. Augustine noted, whose words were cited before. Hereupon he saith: *If we say we have society with God, and walk in darkness, we lie.* 1 St. John 1:1. Again, *He that saith he knoweth God, and keepeth not his commandments, is a liar.* Again, *This is the charity of God, that we keep his commandments, and his commandments are not heavy.* Finally, *Children let no man seduce you, he that doth justice, is just, even as he is just.* 1 St. John 2:7-8, likewise 2:29. And indeed in all the three Epistles through out, he doth inculcate good works and keeping the commandments, against the heresy of only faith.

*Hignius ep. 1 to. 1
Concil.
August li. 2 Evang.
quaest. q. 39.

1 John 2:24

De fid. et op. c.
14.

1 John 3 and 5

THE FIRST EPISTLE OF JOHN THE APOSTLE

CHAPTER 1

Good cause there is to believe the Apostles preaching. 5. And this is one point of their preaching, that to have participation with God, we must not only believe, but also abstain from all mortal sins, 8. though we all sin venially.

THAT which was from the beginning which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life:

2. (And the life was manifested: and we have seen, and do testify, and declare unto you, that you also may have society with us, and our society may be with the Father and with his Son JESUS Christ.

4. And these things we write to you, that you may rejoice, and your joy may be full.

5. And this is the annunciation which we have heard of him, and declare unto you, John 8:12

That *God is light, and in him there is no darkness.

6. If we shall say that we have society with him, and walk in darkness: we lie, and do not the truth.

7. But if we walk in the light, as he also is in the light: we have society one toward another, and *the blood of JESUS Christ his son cleanseth us from all sin. Heb. 9
1 Pet. 1

8. *If we say that we have no sin, we seduce ourselves, and the truth is not in us. Apoc. 1

9. If we confess our sins: he is faithful and just, for to forgive us our sins, and to cleanse us from all iniquity. 2 Kgs. 8:46
2 Par. 6:36

10. If we shall say that we have not sinned: we make him a liar, and his word is not us.

ANNOTATIONS

Chapter 1

No salvation but in the Society of the Church.

3. *You may have society.*] St. John showeth manifestly, that whosoever desire to be partakers with God, must first be united to the Church's society, learn that faith, and receive those Sacraments, which the Disciples received of the Truth itself, conversant with them in flesh. So saith Venerable Bede upon this place. Whereby we see there is no society with God in sects or schisms, nor anywhere but in the unity, fellowship, and commandment of that Church which can prove itself to descend from the Apostles.

Many means and instruments of remitting sins, but all by the force and merit of Christ's blood applied by them.

7. *The blood of Jesus.*] Whether sins be remitted by prayers, by fasting, by alms, by faith, by charity, by sacrifice, by Sacraments, and by the Priests, (as the holy Scriptures do plainly attribute remission to every of these) yet none of all these do otherwise remit, but in the force, by the merit and virtue of Christ's blood: these being but the appointed means and instruments by which Christ will have his holy blood to work effectually in us. Which means whosoever condemneth, depriveth himself of the commodity of Christ's own blood, and continueth still in sin and uncleanness, vaunt he himself never so much of Christ's death. Which point let the Protestants mark well, and cease to beguile their poor deceived followers, persuading them, that the Catholics derogate from Christ's blood, or seek remission otherwise then by it, for that they use humbly the means pointed by Christ to apply the benefit of his holy blood unto them.

All remission of sins is by the Passion of Christ though by secondary means also.

7. *From all sin.*] From original and actual, venial and mortal, *a culpa et poena*, that is, from the fault and the pain due for the same. Venerable Bede saith, that Christ's Passion doth not only remit in Baptism the sins before committed, but all other afterward also done by frailty: yet so, if we use for the remission of them, such means as be requisite and as Christ hath appointed, whereof he reckoneth some. *Bede upon this place.* See St. Augustine also upon this place *to. 9* and St. Jerome *li. 2 con. Pelag. c. 3.*

8. *That we have no sin.*] We gather by these words and the former, that there be two sorts of sins: one mortal, excluding us from light and the society of God: another venial, which is found even in those that walk in the light, and are in the society of God. Also we note against the Pelagians, that we be truly called the sons of God, and so just indeed, though we be not without all sins, every one of us as well just as unjust, being taught and bound to confess our offenses, and to ask pardon of God, by this petition of the *Pater noster*; *Forgive us our debts.* therefore St. Augustine *li. de natura et grat. c. 36* reckoneth up all the holy Patriarchs, Prophets, and renowned just persons, to have been sinners, even when they were in grace and justice: excepting always our Blessed Lady, *de qua propter Lovorem Domini, nullians prorjus, cum de peccatis agitur, habere volo quastionem.* Of whom, saith he, *for the honor of our Lord, when we talk of sins, I will have no question.* And Pelagius asking what sins Abel and such just men did commit, *St. Augustine answereth, that they might laugh sometime immoderately, or jest too much, or covet somewhat intemperately, or pluck fruit over greedily, or in eating take somewhat more than afterward was well digested, or have their intention in time of prayer somewhat distracted, and such like; thus in sense St. Augustine. Whereby we may learn which be venial sins, that consist with true justice and *cannot always be avoided even of holy men in this life. In the book *de fide ad Petrum c. 41.* are excepted from this common rule of sinners, the children which be newly baptized and have not yet use of reason to sin either mortally or venially.

Some sins venial.

A man may be truly just, notwithstanding venial sins.

St. Augustine excepteth our Blessed Lady from sinners.

Examples of venial sins.

* c. 32

* *de dono perseverant, c. 2.*

CHAPTER 2

If any sin 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 no new doctrine, but the very primitive, though a new life it is. 9. Therefore he that believeth must also love his brethren: 12. and that men must not love the world, but do that which God willeth. 18. Many are gone out of the Church and become Seducers, all the ministers of Antichrist: but the true Christians must continue in their old faith, considering the reward, and that they need not go to school to any heretic, the Holy Ghost himself being the schoolmaster of the Church, 19. he doth earnestly inculcate justice and good works.

παρακλητον

MY little children, these things I write to you, that you sin not. But and if any man shall sin, we have an ^cadvocate with the Father, JESUS Christ the just:
2. And he is the propitiation for our sins: and not for ours only, but also for the whole worlds.

3. And in this we know that we have known him, if we observe his commandments.

4. He that saith he knoweth him, and keepeth not his commandments: is a liar and the truth is not in him:

5. But he that keepeth his word, in him in very deed the charity of God is perfected: in this we know that we be in him.

6. He that saith he abideth in him: ought even as he walked, himself also to walk.

7. My dearest, I write not a new commandment to you, but an old commandment which you had from the beginning. The old commandment is the word which you have heard.

John 13:34,
15:12

8. Again *a new commandment write I to you, which thing is true both in him and in you: because the darkness is passed, and the true light now shineth.

1 John 3:14

9. He that sayeth he is in the light, and hateth his brother: is in the darkness even until now.

10. *He that loveth his brother, abideth in the light, and scandal is not in him.

11. But he that hateth his brother: is in the darkness, and walketh in the darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes.

12. I write unto you little children, because your sins are forgiven you for his name.

13. I write unto you fathers, because you have known him which is from the beginning. I write unto you young men, because you have overcome the wicked one.

14. I write to you infants, because you have known the Father. I write unto you young men, because you are strong, and the word of God abideth in you, and you have overcome the wicked one.

15. Love not the world, nor those things which are in the world. If any man love the world, the charity of the Father is not in him.

How all sin and temptation proceed of these three. See St. Thomas Summa 1 and 2 *quast. 77 art. 5.*

They were of us for the time, that is, of and in the Church: otherwise they could not have gone out. But they were not of the constant sort, or of the elect and predestinate for then they had tarried within, or returned before their death.

Keep that firmly and constantly which you have heard even from the beginning, by the mouth of the Apostles: and not that only which you have received by writing.

We see it is Apostolical doctrine, that men may do or work justice, and that so doing they be just by their works proceeding of God's grace, and not by faith or imputation only.

16. Because all that is in the world, is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life, which is not of the Father, but is of the world.

17. And the world passeth and the concupiscence thereof. But he that doeth the will of God, abideth for ever.

18. Little children, it is the last hour, and as you have heard, that Antichrist cometh: now there are become many antichrists: whereby we know, that it is the last hour.

19. They went out from us: but they were not of us. for if they had been of us, they would surely have remained with us: but that they may be manifest that they are not all of us.

20. But you have the unction from the Holy one, and know all things.

21. I have not written to you as to them that know not the truth, but as to them that know it: and that no lie is of the truth.

22. Who is a liar, but he which denieth that JESUS is not the Christ? This is Antichrist which denieth the Father and the Son.

23. Every one that denieth the Son, neither hath he the Father. He that confesseth the Son, hath the Father also.

24. You, that which you have heard from the beginning, let it abide in you. If that abide in you which you have heard from the beginning, you also shall abide in the Son and the Father.

25. And this is the promise which he promised us, life everlasting.

26. These things have I written to you concerning them that seduce you.

27. And you, the unction which you have received from him, let it abide in you. And you have no need that any man teach you: but as his unction teacheth you of all things, and it is true, and it is no lie. And as it hath taught you, abide in him.

28. And now little children abide in him: that when he shall appear, we may have confidence, and not be confounded of him in his coming.

29. If you know that he is just, know ye that every one also which doeth justice, is born of him.

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ANNOTATIONS Chapter 2

1. *That you sin not.*] St. John (saith Venerable Bede upon this place) is not contrary to himself, in that he seeketh here to make them without sin, whom he said in the last chapter could not be without all sins. But in the former place he warned us only of our frailty, that we should not arrogate to ourselves perfect innocency: here he provoketh us to watchfulness and diligence in resisting and avoiding sins, specially the greater, which by God's grace may more easily be repelled.

1. *An advocate.*] The calling and office of an Advocate, is in many things proper to Christ, and in every condition more singularly and excellently agreeing to him than to any Angel, Saint, or creature living, though these also be rightly and truly so called, and that not only without all derogation, but much to the honor of Christ's advocacy. To him solely and only it agreeth to procure us mercy before god's face, by the general ransom, price, and payment of his blood for our delivery, as it is said in the sentence following, *And he is the propitiation for our sins, and not for ours only, but for the whole worlds.* In which sort he is our only advocate, because he is our only redeemer. And hereupon he alone immediately, by and through himself, and without the aid or assistance of any other, man or Angel, in his own name, right, and merits, confidently dealeth in our causes before God our judge, and to procureth our pardon, which is the highest degree of advocacy that can be.

All which notwithstanding, yet the Angels, and Saints, and our fellows alive, may and do pray for us, and in that they deal with God by intercession to procure mercy for us, may justly be called our advocates: not so as Christ is, who demandeth all things immediately by his own merits, but as secondary intercessors, who never ask nor obtain anything for us, by *per Christum Dominum nostrum*, by and through Christ our common Lord, Advocate, and Redeemer of mankind. And behold how St. Augustine (*tract. 1 in ep. Io* upon these very words) prevented the Heretics cavilations. *Sed dicit aliquis, etc. But some man will say, Do not the Saints then pray for us? Do not Bishops then or Prelates and Pastors pray for the people? Yes, saith he, Mark the Scriptures, and you shall find that the Apostles prayed for the people, and again desired the people to pray for them, and so the head prayeth for all, and the members one for another.* And likewise (lest the Heretics should say, there is a difference betwixt the living and the dead in this case) thus the same holy Father writeth upon the 85th Psalm in fine. *Our Lord Jesus Christ doth yet make intercession for us, all the Martyrs that be with him, pray for us: neither will their intercession cease, till we cease our groanings.*

How Christ is our only Advocate.

How Angels, Saints, and men alike are our advocates.

Saints in heaven pray for us.

*Iren. li. 3 c. 33
and li. 5 post
med.
D. Hiero. in
Matt. c. 18.*

In this sense therefore whosoever prayeth for us, either alive or dead, is our advocate, as St. Augustine (*ep. 59 to Paulinus circa med.*) calleth Bishops, the people's advocates, when they give them their benediction or blessing. So doth the holy Church call our Blessed Lady our advocate, by the very words of St. Irenaeus, that you may see such speeches be no new inventions of the later age, but Apostolical. *The obedient Virgin MARY* (saith he) *is made the advocate of the disobedient virgin Eve.* And to confound the Protestants plainly, in that they think or pretend that the advocacy or patronage of Saints should be injurious to Christ, remember that our Saviour acknowledgeth Angels to be deputed for the protection (which is nothing else but advocacy) of infants before the face of God, besides the plain examples in the old Testament *Gen. 48:16; Tob. 5:27 and 12:12.; Dan. 10.* And this not only the Catholic Church, but the very English Protestants themselves in their service book and in the Collect of Michaelmas day, profess, and pray for the same protection or advocacy of Angels, and defend the same against their younger brethren the Puritans.

2. *For the whole world.*] St. Augustine gathereth hereof against the Donatists, and all other Heretics, that would drive the Church into corners or some certain countries, from the universality of all Nations (whereof it was named by the Apostles, Catholic) that the true religion, and Church, and consequently the effect of Christ's propitiation, death, and advocacy, pertaineth not to one age, nation, or people, but to the whole world. St. Augustine upon this place *to. 9 tract. 1 in ep. 10.*

4. *he that saith he knoweth.*] To know God here, signifieth (as it doth often in the Scriptures) to love, that is, as in the last chapter, to be in society with him, and to have familiar and experimental knowledge of his graces. if any vaunt themselves thus to know God, and yet keep not his commandments, he is a liar, as all Calvinists and Lutherans, that profess themselves to be in the favor of God by only faith: affirming, that they neither keep, nor possibly can keep his commandments.

18. Many antichrists.] The holy Apostle St. John (saith St. Cyprian) did not put a difference betwixt one heresy or schism and another, nor meant any sort that specially separated themselves, but generally called all without exception, Antichrists, that were adversaries to the Church, or were gone out from the same. And a little after, It is evident that all be here so called Antichrists, that have severed themselves from the charity and unity of the Catholic Church. So writeth he *ep. 76 nu. 1 ad Mangum.* whereby we may learn, that all Heretics, or rather Arch-heretics be properly the precursors of that one and special Antichrist, which is to come at the last end of the world, and which is called here immediately before, *ο αντιχριστος*, that peculiar and singular Antichrist.

19. *They went out from us.*] An evident not and mark, whereby to convince all Heretics and false teachers, to wit, that being once of the common Catholic Christian fellowship, they forsook it, and went out from the same. Simon Magus, Nicolas the Deacon, Hymenaeus, Alexander, Philetus, Arius, Macedonius, Pelagius, Nestorius, Eutyches, Luther, Calvin, and the like, were of the common society of all us that be Christian Catholics, they went out from us whom they saw to live in unity of faith, and religion together, and made themselves new conventicles. Therefore they were (as the Apostle here showeth) Antichrists, and we and all that abide in the ancient fellowship of Christian religion, that were not out of their fellowship, in which we never were, nor out of any other society of known Christians, cannot be Schismatics or Heretics, but must needs be true Christian Catholic men. Let our Adversaries tell us, out of what Church we ever departed, when and where, and under what persons it was that we revolted, as we can tell them the where, the Ringleaders of their revolt.

19. *They were not of us.*] He meaneth not, that Heretics were not, or could not be in or of the church, before they went out or fell into their heresy or schisms: but partly that many of them which afterward fall out, though they were before with all the rest, and partakers of all the Sacraments with other their fellows, yet in deed were of naughty life and conscience when they were within, and so being rather as ill humors and superfluous excrements, then true and lively parts of the body, after a sore: may be said not to have been of the body at all. So St. Augustine expoundeth these words in his commentary upon this place, *tract. 3.*, but elsewhere, more agreeably as it seemeth, that the Apostle meaneth, that such as will not tarry in the Church, but finally forsake it to the end, in the prescience of God, and in respect of the small benefit they shall have by their temporal final abode there, be not of or in the Church, though according to this present state, they are truly members thereof. *Li. de corrept. et gr. c. 9 and de dono persever. c. 8.*

19. *That they may be manifest.*] God permitteth heresy to be, that such as be permanent, constant, and chosen members and children of the Catholic Church, only known of God before, may now also be made manifest to the world, by their constant remaining in the CHURCH, when the wind and blast of every heresy or tentation driveth out the other light and unstable persons.

20. *Know all things.*] They that abide in the unity of Christ's Church, have *the unction*, that is, the Holy Ghost, who teacheth all truth. Not that every member or man thereof hath all knowledge in himself personally, but that everyone which is of that happy society to which Christ promised and gave the Holy Ghost, is partaker of all other mens gifts and graces in the same Holy Spirit, to his salvation. Neither need any to seek truth at Heretics hands or others that be gone out, when it is within themselves and only within themselves in God's Church. *If thou love unity* (saith St. Augustine) *for thee also hath*

The Blessed Virgin is our advocate.

Angels are our protectors.

The Catholic Church is the only true Church.

Not only faith.

All Heretics are antichrists, the forerunners of the great Antichrist.

The mark of all heretics is their going out of the Catholic society.

The Catholics can not be proved to have gone out.

How Heretics are of the Church, before they fall.

By heresies constant Catholics are known.

Every good Catholic is sufficiently taught by the Church to salvation.

he, whosoever hath anything in it, take away envy, it is thine which I have, it is mine which thou hast., etc. Tract. 32 in Evang. Ioan.

CHAPTER 3

It is not for the sons of God to sin mortally, but for the sons of the Devil, whereby they are known one from another, and not by only faith. 11. True faith is that we also love our brethren giving both our life and substance for them. 19. Such unfeigned love may have great confidence before God, 23. because the keeping of his commandments doth much please him, which consist in faith and charity.

¶Not by nature, as Christ is but by grace and adoption.

¶How we shall see God, and be like unto him in the next life. See St. Augustine ep. 111, 112 and li. 12 de civit. Dei c. 25.

¶This teacheth that man sanctifieth himself by his free will working together with God's grace. St. Augustine upon this place.

The Epistle for St. Polycarp, January 26.

The Epistle upon the 2nd Sunday after Pentecost.

¶Every man is bound to give alms according to his ability, when he seeth his brother in great necessity.

¶Lest any man should think by the words next before, only faith in Christ to be commanded or to please God, he addeth to faith the commandment of charity or love of our neighbor.

SEE what manner of charity the Father hath given us, that we should be named and be the sons of God. For this cause the world doth not know us, because it hath not known him.

2. My dearest, now we are the sons of God: and it hath not yet appeared what we shall be. We know that when he shall appear, we shall be like to him: because we shall see him as he is.

3. And every one that hath this hope in him, sanctifieth himself, as he also is holy.

4. Every one that committeth sin, committeth also iniquity: and sin is iniquity.

5. And *you know that he appeared to take away our sins: *and sin in him there is none. Es. 53:4

6. Every one that abideth in him, sinneth not: and every one that sinneth, hath not seen him, nor known him. 1 Pet. 2:24

7. Little children, let no man seduce you. He that doeth justice is just: even as he also is just.

8. *He that committeth sin is of the devil: because the devil sinneth from the beginning. For this, appeared the Son of God, that he might dissolve the works of the devil. John 8:44

9. Every one that is born of God, committeth not sin: because his seed abideth in him, and he can not sin because he is born of God.

10. In this are the children of God manifest, and the children of the devil. Every one that is not just, is not of God, and he that loveth not his brother.

11. Because this is the annunciation, which you have heard from the beginning, *That you love one another. John 13:15

12. Not as *Cain, who was of the wicked, and killed his brother. And for what cause killed him? Because his works were wicked: but his brothers, just. Gen. 4:8

13. Marvel not brethren, if the world hate you.

14. We know that we are translated from death to life, because we love the brethren. He that loveth not, abideth in death.

15. Whosoever hateth his brother: is a murderer. And you know that no murderer hath life everlasting abiding in himself.

16. In this we have known the charity of God, because he hath yielded his life for us: and we ought to yield our lives for the brethren. John 15:13

17. *He that shall have the substance of the world, and shall see his brother have need, and shall shut his bowels from him: how doth the charity of God abide in him? James 2:15

18. My little children, let us not love in word, nor in tongue, but in deed and truth.

19. In this we know that we are of the truth: and in his sight we shall persuade our hearts.

20. For if our heart do reprehend us: God is greater then our heart, and knoweth all things.

21. My dearest, if our heart do not reprehend us, we have confidence toward God.

22. And *whatsoever we shall ask, we shall receive of him: because we keep his commandments, and do those things which are pleasing before him. Matt. 21
John 14

23. And *this is his commandment, that we believe in the name of his son JESUS Christ: 1 John 5

and love one another, as he hath given commandment unto us. John 17:3,

24. And *he that keepeth his commandments, abideth in him, and he in him. And in this we know that he abideth in us, by the Spirit which he hath given us. 13:34
John 14:23

ANNOTATIONS

Chapter 3

4. *Sin is iniquity.*] Iniquity is not taken here for wickedness, as it is commonly used both in Latin and in our language, as is plain by the Greek word *ανομια*, signifying nothing else but a swerving or declining from the straight line of the law of God or nature. So that the Apostle meaneth, that every sin is an obliquity or defect from the rule of the law: but not contrary, that every such swerving from the law, should be properly a sin, as the Heretics do untruly gather, to prove that concupiscence remaining after Baptism is a very sin, though we never give our consent unto it. And though in the 5th chapter following verse 17 the Apostle turn the speech, affirming every iniquity to be a sin, yet there the Greek word is not the same as before, *ανομια*, but *αδικια*. By which it is plain that there he meaneth by *iniquity*, mans actual and proper transgression which must needs be a sin. See St. Augustine *cont. Julian. li. 5 c. 3.* Ambrose *li. de Apologia David c. 13.*

Concupiscence remaining after Baptism is no sin, without consent.

6. *Sinneth not.*] Jouinian and Pelagius falsely (as Heretics used to do) argued upon these words, and those that follow verse 9: the one, that the baptized could sin no more: the other, that no man being or remaining just could sin. But among many good senses given of this place, this seemeth most agreeable, that the Apostle should say, that mortal sin doth not consist together with the grace of God, and therefore cannot be committed by a man continuing the son of God. And so is the like speech in the 9th verse following to be taken. See St. Jerome *li. 2 cont. Jouinianum c. 1.*

Heretical exposition of Scriptures.

7. *he shall doeth justice.*] He doth inculcate this often, that mans true justice or righteousness consisteth in doing or working justice, and that so he is just, and biddeth them not to be seduced by Heretics, in this point.

No man in grace sinneth mortally.

8. *Sinneth from the beginning.*] The Devil was created holy and in grace, and not in sin: but he fell of his own free will from God. Therefore these words, *from the beginning*, may be interpreted thus, from the beginning of sin, and so the Apostle will say, The Devil committed the first sin. So St. Augustine *li. 11 de civ. Dei c. 15* expoundeth it. The most simple meaning seemeth to be, that he sinned from the beginning of the world, not taking the beginning precisely for the first instant or moment of the creation, but straight upon the beginning, as it must needs also be taken in St. Johns Gospel c. 8:44.

True justice.

How the Devil sinned from the beginning.

22. *We shall receive, because.*] Let the Protestants be ashamed to say, that we obtain all of God by only faith, the Apostle here attributing it to the keeping of God's commandments. Note here also that God's commandments are not impossible to be kept, but were then, and are now observed of good men.

Not only faith.

CHAPTER 4

We may not believe all that boast of the spirit, but try them, whether they teach Catholic articles of the faith (namely the incarnation of Christ:) whether their doctrine be not worldly, and themselves disobedient hearers of the Apostle. 7. We must love one another, considering the exceeding love of God in sending his son to save us. 17. An argument of perfect charity is if we have nothing in our conscience to fear in the day of judgment. 19. And an argument that we love God if we love our brethren.

MY dearest, believe not every spirit, but prove the spirits if they be of God: because many false prophets are gone out into the world.

2. In this is the spirit of God known. every spirit that confesseth JESUS Christ to have come in flesh, is of God:

° το του
αντιχριστου

3. And every spirit that dissolveth JESUS, is not of God: and this is °Antichrist, of whom you have heard that he cometh, and now is in the world.

4. You are of God, little children, and have overcome him. because greater is he that is in you, then he that is in the world.

5. They are of the world: therefore of the world they speak, and the world heareth them.

John 8:47,
10:27

6. We are of God. *He that knoweth God, heareth us. he that is not of God, heareth us not. in this we know the spirit of truth, and the spirit of error.

7. My dearest, let us love one another: because charity is of God. And everyone that loveth, is born of God, and knoweth God.

8. He that loveth not, knoweth not God: because God is charity.

John 3:16

9. *In this hath the charity of God appeared in us, because God hath sent his only begotten son into the world, that we may live by him.

The Epistle upon the first Sunday after Pentecost.

¶No man in this life, nor with corporal eyes, can see the proper essence or substance of the Deity. See St. August ad Paulin. de vide de Dec. ep. 112.

- 10. In this is charity: not as though we have loved him, but because he hath love us, and sent his son a propitiation for our sins.
- 11. My dearest, if God hath so loved us: we also ought to love one another.
- 12. *God ¶no man hath seen at any time. If we love one another, God abideth in us, and his charity in us is perfected.
- 13. In this we know that we abide in him, and he in us: because he of his Spirit hath given to us.
- 14. And we have seen, and do testify, that the Father hath sent his Son the Saviour of the world.
- 15. Whosoever shall confess that JESUS is the Son of God, God abideth in him, and he in God.
- 16. And we have known and have believed the charity, which God hath in us. God is charity: and he that abideth in charity, abideth in God, and God in him.
- 17. In this is charity perfected with us, that we may have confidence in the day of judgment: because as he is, we also are in the world.
- 18. Fear is not in charity: but perfect charity casteth out fear, because fear hath painfulness. and he that feareth, is not perfect in charity.
- 19. Let us therefore love God, because God first hath loved us.
- 20. If any man shall say, that I love God: and hateth his brother, he is a liar. For he that loveth not his brother whom he seeth: God whom he seeth not, how can he love?
- 21. *And this commandment we have from God: that he which loveth God, love also his brother.

John 1:18
1 Tim. 6:16

John 13:34,
15:12.

ANNOTATIONS
Chapter 4

Heretical boasting of the spirit.

1. *Believe not every spirit.*] That is, Receive not every doctrine of such as boast themselves to have the spirit. For there be many false prophets, that is to say, Heretics, which shall go out of the Church, and challenge the spirit, and vaunt of God's word, Scripture, and Gospel, which indeed be seducers.

The Church only, not every private man, hath to prove and discern spirits.

1. *Prove the spirits.*] It is not meant by this place, as the Protestants would have it, that every particular person should of himself examine, try, or judge who is a true or false doctor, and which is true or false doctrine. But the Apostle here would every one to discern these diversities of spirits, by taking knowledge of them to whom God hath given the gift of discerning spirits and doctrines (which St. Paul express saith is given but to some, and not to every one, 1 Cor.) and by obeying the Church of God, to whom Christ hath given *the Spirit of truth. And this is only the sure way to prove the spirits and doctrines of these days. And all they that would bring us from our Pastors and the Church's judgment, to our own private trial, seek nothing else but to drive us to miserable uncertainty in all our belief, as Calvin doth, who upon this place saith, that private men may examine the General Councils' doctrines.

John 14:16

Calvin.

To confess or deny any article which the Catholic Church teacheth, is at all times a certain mark of Catholic and Heretic.

2. *Every spirit that confesseth.*] The Apostle speaketh according to that time, and for that part of Christian doctrine which then was specially to be confessed, taught, and maintained against certain wicked Heretics, Cerinthus, Ebion, and the like, that taught wickedly against the person and both natures of Christ JESUS. The Apostle therefore giveth the faithful people this token to know the true teachers of those days from the false. Not that this mark would serve for all times, or in case of all other false doctrines, but that it was then a necessary note. As if a good Catholic writer, Pastor, or parents would warn all theirs, now in these days, to give care only to such teachers as acknowledge Christ our Saviour to be really present, and sacrificed in the Blessed Mass, and that all such are true preachers and of God, the rest to be of the Devil, or to be counted the spirit of Antichrist. Which spirit of Antichrist (he saith) was come even then, and is no doubt much more now in all Heretics, all being precursors of that great Antichrist which shall come towards the later end.

Many old heresies that dissolved Christ.

3. *That dissolveth.*] To dissolve, loose, or separate JESUS sunder, was proper to all those old Heretics that taught either against his Divinity, or Humanity, or the Unity of his person, being of two natures, as Cerinthus, Ebion, Nestorius, Eutyches, Manes or Manichaeus, Cerdon, Apelles, Apollinaris and the like. And this is one place by which we may see that the common Greek copies be not ever authentical, and that our old approved translation may not always be examined by the Greek that now is, which the Protestants only follow: but that it is to be presupposed, when our old Latin text differeth plainly from the Greek, that in old time either all or the more approved Greek reading was otherwise,

The Greek text corrupted by old heretics.

li. 7 c. 32.

and that often the said Greek was corrupted then or since by Heretics or otherwise. For of the Greeks, St. Irenaeus *li. 3 c. 18*: among the Latin Fathers, St. Augustine *tract. 6 in fine*; St. Leo *ep. 10 c. 5*; and Venerable Bede did read as we do. And this reading maketh more against the said Heretics, than that which the common Greek now hath, to wit, *Every spirit that confesseth not Christ to have come in flesh, is not of God*. Which is also in effect said before verse 2. And that therefore it was corrupted and altered by Heretics, see the words of Socrates also a Greek writer, very agreeable to this purpose. Nestorius saith he) *being eloquent by nature*, which is often in Heretics, *accounted himself therefore learned, and disdained to study the old interpreters, counting himself better than them all: being ignorant that in St. John's Catholic epistle the old (Greek) copies had, EVERY ONE THAT DISSOLVETH JESUS, IS NOT OF GOD*. So saith he, adding moreover that such as would separate the divinity from the dispensation of Christ's humanity, took out of the old copies this sense. For which the old expositors noted that these which would loose JESUS had corrupted this Epistle. See also the Tripartite li. 12 c. 4.

6. *In this we know*.] This is the most sure and general mark to know the true spirits and prophets from the false: that those which be of God, will hear and obey their Apostles and lawful pastors succeeding the Apostles, and submit themselves to the Church of God: the other, that be not of God, will not hear either Apostle, Pastor, or Church, but be their own judges.

17. *That we may have confidence*.] Confidence called in Latin *Fiducia*, is neither all one with faith, nor a persuasion infallible that maketh a man no less secure and certain of his salvation, than of the things that we are bound to believe, as the Protestants falsely teach: but it is only a hope well corroborated, confirmed, and strengthened upon the promises and grace of God, and the parties' merits. And the words both following and going before, prove also evidently against the Protestants, that our confidence and hope in the day of judgment dependeth not only upon our apprehension of Christ's merits by faith, or upon his grace and mercy, but also upon our conformity to Christ in this life, in charity and good works. And that is the doctrine of St. Peter when he said, *Labor; that by good works you may make sure your vocation and election*. And St. Paul's meaning, when he said, *I have fought a good fight, there is laid up for me a crown of justice, which our Lord will render to me in that day, a just judge*.

18. *Fear is not in charity*.] The Heretics very falsely understand this place so, that Christian godly men ought to have no doubt, mistrust, or fear of hell and damnation. Which is most evidently against the Scriptures, commending everywhere unto us the awe and fear of God, and his judgments. *Fear him* (saith our Saviour Matt. 10) *that can cast body and soul into hell*. And Psalm 118. *Pierce my flesh with thy fears*. Which fear of God's judgments caused St. Paul and all good men to chastise their bodies, lest they should be reprobate and damned. And the wise man for this cause affirmeth him to be happy, *that is ever fearful*. And holy Job saith, *I feared all my works*. And the Apostle, *With fear and trembling work your salvation*. Which kind of fear is even in the justest man and most full of charity, consisting well with the same virtue, and is called *Filialis timor*, because it is such as the good child ought to have toward his Father.

But there is a kind of fear which standeth not with charity, and is clean against hope also, that which bringeth such perplexity and anxiety of conscience, that it induceth a man to mistrust or despair of God's mercies. That servile fear also which maketh a man often to leave sinning and to do the external works of justice, not for any love or delight he hath in God or his laws, but only for fear of damnation, though it be not ill in itself, but very profitable, as that which helpeth toward the love of God, yet it standeth not with charity neither, but is daily more and more lessened, and at length quite driven out by charity. Of these kinds of fears then the Apostle speaketh, and (as some expound) of the fear of men also, of which our Saviour saith, *Fear not them that kill the body*.

A sure mark of true or false teachers.

Against the Protestants special faith and presumptuous security of salvation.

The fear of God in just men, consisteth with charity.

What fear agreeth not with charity.

Servile fear is not ill.

2 Pet. 1:10

2 Tim. 4:7

1 Cor. 9

Prov. 28

Job 9

Phil. 2

Matt. 10

CHAPTER 5

They that love God, must love his natural son JESUS, and his son by adoption, and keep his commandments, which to the regenerate are light. 4. But not, unless they continue in the Catholic faith, namely of this article, that JESUS is the son of God, and therefore able to give to life everlasting, 14. and all our petitions, 16. and our prayers for all our brethren that sin not unto death, dying in their mortal sins by impenitence. Last of all, he warneth them not to communicate with idols.

WHOSOEVER believeth that JESUS is Christ, is born of God. And every one that loveth him which begat: loveth him also which was born of him.

2. In this we know that we love the children of God: when as we love God, and keep his commandments.

The Epistle upon Dominica in albis or Low Sunday.	3. For this is the charity of God, that we keep his commandments: *and his commandments are not heavy.	Matt. 11:30
	4. Because all that is born of God, overcometh the world, and this is the victory which overcometh the world, our faith.	
	5. Who is he *that overcometh the world, but he that believeth that JESUS is the son of God?	1 Cor. 15:57
	6. This is he that came by water and blood JESUS Christ: not in water only, but in water and blood. And it is the Spirit which testifieth, that Christ is the truth.	
	7. For there be three which give testimony in heaven, the Father, the Word, and the Holy Ghost. and these three be one.	
	8. And there be three which give testimony in earth: the spirit, water, and blood, and these three be one.	
	9. If we receive the testimony of men, the testimony of God which is greater. because this is the testimony of God which is greater, that he hath testified of his son.	
	10. *He that believeth in the son of God, hath the testimony of God in himself. He that believeth not the Son, maketh him a liar: because he believeth not in the testimony which God hath testified of his son.	John 3:36
	11. And this is the testimony, that God hath given us life everlasting. And this life is in his son.	
	12. He that hath the Son, hath life. he that hath not the son of God, hath not life.	
	13. These things I write to you, that you may know that you have eternal life which believe in the name of the son of God.	
	14. And this is the confidence which we have toward him: that, *whatsoever we shall ask according to his will, he heareth us.	Matt. 7:7, 21:22
° or, <i>if we know</i>	15. And °we know that he heareth us whatsoever we shall ask: we know that we have the petitions which we request of him.	1 John 3:22
	16. He that knoweth his brother to sin a sin not to death, let him ask, and life shall be given him, sinning not to death. There is a sin to death: for that I say not that any man ask.	
	17. All °iniquity, is sin. And there is a sin 'to death'.	° <i>not to death</i>
	18. We know that every one which is born of God, sinneth not: but the generation of God preserveth him, and the wicked one toucheth him not.	
	19. We know that we are of God, and the whole world is set in wickedness.	Luke 14:45
	20. And we know that the son of God cometh: and he *hath given us understanding, that we may know the true God, and may be in his true son. This is the true God, and life everlasting.	αδικια απο των ειδω λων
	21 . My little children, keep yourselves from Idols. Amen.	

ANNOTATIONS
Chapter 5

The commandments possible to be kept.	3. <i>His commandments are not heavy.</i>] How can the Protestants say that God's commandments cannot possibly be fulfilled or kept in this life, seeing the Apostle saith, <i>they be not heavy</i> : and Christ saith, <i>his yoke is sweet, and his burden light</i> ? See for the full understanding of this place St. Augustine <i>de perfectione justicia c. 10</i> . The Heretics in favor of their foresaid error, rather translate, <i>His commandments are not *grievous</i> : then, <i>are not heavy</i> .	Matt. 11 * βαρειαι
Heretical translation.		
Three persons and one substance in the Blessed Trinity.	7. <i>Three which give testimony.</i>] An express place for the distinction of three persons, and the unity of nature and essence in the Blessed Trinity: against the Arians and other like Heretics, who have in diverse ages found themselves so pressed with these plain Scriptures, that they have (as it is thought) altered and corrupted the text both in Greek and Latin many ways: even as the Protestants handle those texts that make against them. But because we are not now troubled with Arianism so much as with Calvinism, we need not stand upon the variety of readings or expositions of this passage. See St. Jerome in his epistle put before the 7 Canonical or Catholic Epistles.	
The Arians corrupt the text of scripture.		

What is a sin to death. 16. *A sin to death.*] A sin to death is another thing then a mortal sin, for it is that moral sin only, whereof a man is never penitent before his death, or in which he continueth till death, and die in it. *I affirm* (saith St. Augustine de correptione et gratia c. 12) *that a sin to death is to leave faith working by charity even till death.* So likewise in the words before, *a sin not to death*, is not that which we call a venial sin, but any that a man committeth and continueth not therein till death.

16. *For that I say not.*] If the sin to death whereof he speaketh, be the sin wherein a man dieth without repentance, according to St. Augustine's words before rehearsed: then the prayer which he speaketh of, must needs be prayer for the dead. Because he speaketh of praying, or not praying, for them that died in deadly sin, exhorting us to pray, and encouraging us to do it with confidence to be heard, if we pray, for them that departed this life not in deadly sin: and contrariwise in manner dissuading and discouraging us from praying for such as continued in wickedness even till their lives end. And St. Augustine setteth down the Church's practice agreeable to the Apostle's meaning. li. 21 c. 14 de Civitate Dei. *If there be any* (saith he) *that persist till death in impenitence of heart, doth the Church now pray for them, that is, for the souls of them that so are departed?* So saith he. And this is the cause, that *Concilium Bracharense primum cap. 34* forbiddeth to pray for such as die in desperation, or kill themselves: and the reason, why the Church forbeareth to pray for Heretics that die in their heresy, or maintain heresy unto death and by their death.

Prayer for the dead.

Some of the dead may not be prayed for.

And that the place is most properly or only meant of praying for the departed, this convinceth, that neither the Church nor any man is dehorted here from praying for any sinner yet living. Nor for the remission of any sin in this life: all sins (of what sort soever) 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 world. And we see that the Church prayeth, and is often heard, for Heretics, Jews, Turks, Apostates, and what other infidels or ill men soever, during their lives. And it is great blasphemy that the Calvinists utter upon this place: to wit, that the Apostasy and certain other sins of the reprobate, cannot be forgiven at all in this life. Which they hold, only to avoid the sequel of praying for the dead upon these words of St. John. Besides that they must take upon them presumptuously, to know and discern of God's secrets, who be reprobate, and who be not, and according to that, pray for some, and not for othersome. All which is most wicked and absurd presumption.

It is proved that the Apostle speaketh of praying for the dead.

The Calvinists blasphemy, to avoid this sense of the Apostle.

As for their allegation, that St. Jeremy the Prophet was forbidden to pray for the Jews, and warned that he should not be heard, Chapters 7, 11, 14: there is great difference. First, he had a revelation by the words of God, that they would continue in their wickedness, as we have not of any certain person, whereof St. John here speaketh. Secondly, Jeremy was not forbidden to pray for the remission of their sins, nor had denial to be heard therein for any mans particular case, whereof the Apostle here speaketh: but he was told that they should not escape the temporal punishment and affliction which he had designed for them, and that he would not hear him therein.

21. *From idols.*] It is so known a treachery of Heretics to translate *idols* images (as here and in a number of places, specially of the English Bible printed the year 1562) that we need not much to stand upon it. As this also is seen to all the world, that they do it of purpose to seduce the poor ignorant people, and to make them think, that whatsoever in the Scriptures is spoken against the idols of the Gentiles (which the Prophet calleth *Simulacra Gentium*) is meant of pictures, sacred images, and holy memories of Christ and his Saints. Against such seducers the second sacred Council of Nice, called the seventh Synod, decreeth thus Act. 4 page 122. *Quicumque sententias sacra scriptura de Idolis, contra venerandis imagines adducunt, anathema. Qui venerandas imagines idola appeilant, anathema. Qui dicunt q, Christiani adorant imagines ut Deos, anathema.* That is, *Anathema to all them that bring the sentence 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.*

Heretical translation against sacred images.

The 2nd Council of Nicea pronounced anathema, that is, a curse against the Calvinists.

Now in their later translations the Heretics perceiving that the world seeth their dishonest dealing, correct themselves in some places, and in this place have put, *idols*, in the text: but to give the people a watchword that the Church's images are to be comprised in the word, *idols*, *they have put, *images*, in the margin. But concerning this matter, it is most evident that neither every idol is an image, nor every image an idol: and that, howsoever the

The great difference of idol and image.

Psalms 113

Edit. Colc. an 1567.

*The Bible of the year 1577.

origin or etymology of the word, *idol*, may be taken in the Greek, yet both the words and the things be in truth and by the use of all tongues, far differing. The great dragon that the Babylonians adored (*Dan. 14*) was an idol, and the face of the Queen in her coin or elsewhere, as Caesar's face upon the coin that Christ called for, is an image, but not an idol. And the Heretics dare not translate that text of Scripture thus, *Whose idol is this superscription?* nor call the Queen's image, the idol of the Queen: nor Christ, the idol of his Father: nor woman, the idol of the man: nor man, the idol of God. All which is in Scripture be named images for all that, and be so in deed, and not idols. Which convinceth, that the Heretics be false and corrupt translators in this place and other the like, confounding these two words as if they were one.

Sacred images in Churches by God's own warrant.

But as for the having of images or portraits of holy things, not only in private houses, but also in Churches, God himself doth warrant us, who *commanded even the Jews themselves (a people most prone to idolatry, and that after he had given them a special precept of not having, making, or worshipping of idols) to make the images of Angels (the Cherubins) and that in the sovereign holiest place of adoration that was in the Temple, and about the Ark. Yea and in respect of which sacred images partly, they did (as St. Jerome saith ep. 17 c. 3) so great reverence to the holy place called *Sancta sanctorum*. If they then were warranted and commanded to make and have in so great reverence the images of mere spirits or Angels, whose natural shape could not be expressed: how much more may we Christians have and reverence the images of Christ, his Blessed Mother, the Apostles, and other Saints, being men, whose shape may be expressed? So doth the said Nicene Council argue against the Heretics which at that time were the Adversaries of images.

Ex. 25.

The 2nd Council of Nicea was gathered against image breakers.

And note here, that eight hundred years ago, they were straight counted Heretics, that began to speak against images, and that Council was called purposely for them, and condemned them for Heretics, and confirmed the former ancient reverence and use of sacred images. Which began even in our Saviour's time or little after, when good religious folk for love and reverence made his image, namely the woman that he healed of the bloody flux. Which image was also approved by miracles, as the Ecclesiastical history telleth, and namely Eusebius *Eccl Hist. li. 7 c. 14*. *who also witnesseth the images of Peter and Paul were in his days, as you may see also in St. Augustine (*li. d. consens. Evangelist. c. 10*) that their pictures commonly stood together in Rome, even as at this day. Of our Ladies image see St. Gregory *li. 7 ep. 5 indict. 2 ad Ianuar. and ep. 53*. In whom also (*li. 7 ep. 109*) you may see the true use of images, and that they are the books of the unlearned, and that the people ought to be instructed and taught the right use of them, even as at this day good Catholic folk do use them to help and increase their devotion, in all Catholic Churches: yea the Lutherans themselves retain them still. St. Damascene wrote three books in defense of sacred images against the foresaid Heretics.

**Loco citate.*

The antiquity of holy images.

The use and fruit of holy images.

THE SECOND EPISTLE OF JOHN THE APOSTLE

CHAPTER 1

He commendeth the lady and her sons for continuing in the old faith, bidding them so to do hereafter also, lest they lose the reward of their works in the day of judgment: and to love the true believers, but with heretics to have no society expressing also the points then in controversy.

THE Senior to the lady Elect and her children, whom I love in truth, and not I only, but also all that have known the truth,

2. For the truth which abideth in us, and shall be with us for ever.

3. Grace be with you, mercy, peace from God the Father, and from Christ JESUS the son of the Gather in truth, and charity.

4. I was exceeding glad, because I have found of thy children walking in truth, as we have received commandment of the Father.

5. And now I beseech thee Lady, not as writing a new commandment to thee, but that which we have had from the beginning, *that we love one another.

John 15:12

1 John 3:11

6. And this is charity, that we walk according to his commandments. For this is the commandment, that as you have heard from the beginning, you walk in the same:

7. Because many seducers are gone out into the world, which do not confess JESUS Christ to have come into flesh: this is a seducer and an antichrist.

8. Look to yourselves, that you lose not the things which you have wrought: but that you may receive a full ^vreward.

^vReward for keeping fast the Catholic faith.

9. Every one that ^erevolteth, and persisteth not in the doctrine of Christ: hath not God. He that persisteth in the doctrine: the same hath both the Father, and the Son.

Ro. 16:17

10. If *any man come to you, and bring not this doctrine: receive him not into the house, nor say, **God save you**, unto him.

^eTo go back or revolt from the received truth and doctrine Apostolical, is damnable.

11. For he that saith unto him, **God save you**, communicateth with his wicked works.

12. Having more things to write unto you: I would not by paper and ink: for I hope that I shall be with you, and speak mouth to mouth: that you joy may be full.

13. The children of thy sister elect salute thee.

ANNOTATIONS

5. *From the beginning.*] This is the rule of a Christian Catholic man, to walk in that faith and worship of God which he hath received from the beginning. Which is that which we now call according to the Scriptures, *the tradition of the Apostles*: that which is come to us from man to man, from Bishop to Bishop, and so from the Apostles. So shall a faithful man avoid seducers that rise up in every age, teaching new doctrine.

To hold fast the old received faith.

10. *This doctrine.*] The Apostles, and true Pastors in their lawful successors, and the Church of God in holy Council, use to set down the true doctrine in those points which Heretics call into controversy. Which being once done and declared to the faithful, they need no other mark or description to know an Heretic or false teacher by, but that he cometh with another doctrine that which is set down to them. Neither can the Heretics shift themselves, as now a days they would do, saying, O let us first be proved Heretics by the Scriptures, let them define an Heretic. No, this is not the Apostle's rule. Many a good honest shepherd knoweth a wolf, that cannot define him. But the Apostle saith, If he bring not this set doctrine, he is a seducer. So holy Church saith now, Christ is really in the Blessed Sacrament, under form of bread and wine, etc. If therefore he bring not this doctrine, he is a seducer, and an Heretic, and we must avoid him, whether in his own definitions and censures he seem to himself an Heretic or no.

To bring willfully another doctrine than the Catholic Church setteth down, is always a mark of seducers and Heretics.

When and wherein to converse with Heretics is tolerable: when and wherein it is damnable.

St. John would not be in one bath with Cerinthus the Heretic.

The like zeal of St. Polycarp, and other Apostolic men in not communicating with Heretics.

10. *Receive him not.*] Though in such times and places where the community or most part be infected, necessity often forceth the faithful to converse with such in worldly affairs, to salute them, to eat and speak with them, and the Church by decree of Council, for the more quietness of timorous consciences provideth, that they incur not excommunication or other censures for communicating in worldly affairs with any in this kind, except they be by name excommunicated or declared to be Heretics: yet even in worldly conversation and secular acts of our life, we must avoid them as much as we may, because their familiarity is many ways contagious and noisome to good men, namely to the simple: but in matter of religion, in praying, reading their books, hearing their sermons, presence at their service, partaking of their Sacraments, and all other communicating with them in spiritual things, it is a great damnable sin to deal with them.

10. *Nor say, God save you.*] St. Irenaeus (*li. 3 c. 3*) reporteth a notable story of this holy Apostle touching this point, out of St. Polycarp, which is this. *There be some (saith he) that have heard Polycarp say, that when John the disciple of our Lord was going to Ephesus, into bath, to wash himself, and saw Cerinthus the Heretic within the same, he suddenly skipped out, saying that he fear lest the bath should fall, because Cerinthus the enemy of truth was within.* So saith he of St. John, and addeth also a like worthy example of St. Polycarp himself: who on a time meeting Marcion the Heretic, and the said Marcion calling upon him, and asking him whether he knew him not: *Yes, quoth Polycarp. I know thee for Satan's son and heir. So great fear (saith St. Irenaeus) had the Apostles and their disciples to communicate in word only, with such as were adulterers or corrupters of the truth. As St. Paul also warned, when he said, A man that is an Heretic, after the first and second admonition avoid.* So far Irenaeus. If then, to speak with them or so speak with them to salute them, is so earnestly to be avoided according to this Apostle's example and doctrine: what a sin is it to flatter them, to serve them, to marry with them, and so forth?

Tit. 3

THE THIRD EPISTLE OF JOHN THE APOSTLE

He commendeth Gaius for continuing in the truth, and for sustaining or succoring true preachers, 9. noting Diotrepes for the contrary, and praising Demetrius.

THE Senior to Gaius the dearest, whom I love in truth.

2. My dearest, concerning all things I make my prayer that thou proceed prosperously, and fare well, as thy soul doth prosperously.

3. I was exceeding glad when the brethren came, and gave testimony to thy truth, even as thou walkest in truth.

pleasure

χαραν, χαρι
ν

4. Greater 'thank' have I not of them, then that I may hear my children do walk in truth.

5. My dearest, thou doest faithfully whatsoever thou workest on the brethren, ^vand that upon strangers.

6. They have rendered testimony to thy charity in the sight of the Church: whom, thou shalt do well, brining on their way in manner worthy of God.

7. For, for his name did they depart, taking nothing of the Gentiles.

8. We therefore ought to receive such: that we may be coadjutors of the truth.

9. I had written perhaps to the Church: but he that loveth to bear ^bprimacy among them, Diotrepes, doth not receive us.

^c *commonebo.*
υπομν

10. For this cause, if I come, ^cI will advertise his works which he doeth: with malicious words chatting against us. and as though these things suffice him not: neither himself doth receive the brethren, and them that do receive, he prohibiteth, and casteth out of the Church.

11. My dearest, do not imitate evil, but that which is good. He that doeth well, is of God: he that doeth ill, hath not seen God.

12. To Demetrius testimony is given of all, and of the truth itself, yea and we give testimony: and thou knowest that our testimony is true.

13. I had many things to write unto thee: but I would not by ink and pen write to thee.

14. But I hope forthwith to see thee, and we will speak mouth to mouth. Peace be to thee. The friends salute thee. Salute the friends by name.

^vA great grace to be beneficial to strangers, specially to them that be of our Catholic faith and suffer for the same.

^bIt seemeth (saith St. Bede) he was an Arch-heretic or proud Sect-master.

^cThat is, I will rebuke them and make them known to be wicked. Bede.

The Argument of the Epistle of St. Jude

IN the Gospel these are called *Fratres Iesu, the brethren of Jesus*: James and Joseph, and Simon, and Jude. Their father is called Alphaeus, where James is termed, *James of Alphaeus*: and their mother, *Maria Iocobi minoris. Mary the mother of James the younger and of Joseph*. Which Mary in another place being called *Maria Cleophae*, we perceive their father was named both Alphaeus and also Cleophas. And that this Cleophas was brother to Joseph our Lady's husband, *Hegesippus telleth us. Therefore because Joseph was called the father of Christ, his brother's 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 Joseph himself by another wife, much less (as Helicidius the Heretic did blaspheme) by our Blessed Lady: the perpetual virgin MARY. Howbeit some good authors say, that their mother Mary was the natural sister of our Lady, and that therefore they are called *Fratres Domini, the brethren of our Lord*.

Matt. 13

Matt. 10

Matt. 13

John 19

*Euseb. hist. li. 3 c. 10.

Howsoever that be, three of them are reckoned among the 12 Apostles: James and Simon Cananaeus and Jude. Yea and that they were somewhat more than Apostles, though less than Peter, St. Paul signifieth, where he saith speaking of himself and Barnabas: *As also the other Apostles, and the brethren of our Lord, and Cephas*. 1 Cor. 9.

Luke 6

Matt. 10

And as St. Luke calleth this Jude, *Jude of James*, so he calleth himself in this Epistle of his, *Jude the servant of Jesus Christ, and the brother of James*. St. Matthew and St. Mark do call him *Thaddaeus*, as *Lebbaeus* also in the Greek. His feast and his brother Simon's together, the Church keepeth October 18, called *Simon and Jude's Day*.

Matt. 10

Mark 3

pag. 379, 646.

His Epistle is an invective against all heretics (as it were a Commentary of 2 Pet. 2) and namely (*as St. Augustine hath told us) against those, which misconstrued St. Paul's Epistles and held *Only faith*, whom he calleth therefore, *Men that transfer or pervert the grace of God into riotousness*, v. 4, exhorting Catholics to be constant and unmoveable from their old faith, and to contend for the keeping thereof, v. 3 and v. 20. For, heretics (saith he) *segregate themselves* from the Church and from her faith, v. 19.

THE CATHOLIC EPISTLE OF JUDE THE APOSTLE

He exhortheth them to stand to their old faith, showing them by examples, that it is damnable not to continue and be constant: 8. inveighing against the lechery, blasphemy, apostasy, banqueting of the heretics. 14. And that their damnation was long foretold. 17. Catholics therefore to be unmoveable, to reprove the obstinate, to recover all not desperate, to confirm the weak, and to live themselves virtuously and without mortal sin, which by Gods grace they may do.

JUDE the servant of JESUS Christ, and brother of James: to them that are in God the Father beloved, and in JESUS Christ preserved, and called.

2. Mercy to you, and peace and charity be accomplished.

3. My dearest, taking all care to write unto you of your common salvation, I thought it necessary to write unto you: beseeching you to contend for the faith once delivered to the saints.

4. For there are certain men secretly entered in (which were long ago prescribed unto this judgment) impious, transferring the grace of our God ^vinto riotousness, and denying the only Dominator, and our Lord JESUS Christ.

2 Pet. 2.
Nu. 14:14,
25:2

5. *But I will admonish you, that once know all things, that ^cJESUS, saving the people out of the land of Egypt, *secondly destroyed them which believed not.

6. But the Angels which kept not their principality, but forsook their own habitation, he hath reserved under darkness in eternal bonds unto the judgment on the great day.

Gen. 19
^c *exfornicate*

7. As *Sodom and Gomorrhé, and the cities adjoining in like manner having ^cfornicated, and going after other flesh, were made an example, sustaining the pain of eternal fire.

8. In like manner these also defile the flesh, and ^vdespise dominion, and blaspheme majesty.

rebuke

9. When Michael the Archangel, disputing with the Devil, made altercation for the body of Moses: he durst not infer judgment of blasphemy, but said, Our Lord 'command' thee.

10. But these, what things soever certainly they are ignorant of, they blaspheme: and what things soever naturally, as dumb beasts, they know, in those they are corrupted.

because they

11. Woe unto them, 'which' have gone in the way of *Cain: and with the error of *Balaam, have for reward poured out themselves, and have perished in the contradictions of Core.

Gen. 4:8
Nu. 22
Nu. 16

12. These are in their banquets, spots, feasting together without fear, feeding themselves, clouds without water, twice dead, plucked up by the roots,

13. Raging waves of the sea, foaming out their own confusions, wandering stars: to whom the storm of darkness is reserved for ever.

14. And of these prophesied Enoch, the seventh from Adam, saying, Behold our Lord is come in his holy thousands,

15. To do judgment against all, and to reprove all the impious, of all the works of their impiety whereby they have done impiously, and of all the hard things which impious sinners have spoken against him.

16. These are murmurers, full of complaints, walking according to their own desires, and their mouth speaketh pride, admiring persons for gain sake.

17. But you my dearest, be mindful of the words which have been spoken before by the Apostles of our Lord JESUS Christ,

1 Tim. 4
2 Tim. 3
2 Pet. 3
your

18. Who told you, *that in the last time shall come mockers, according to their own desires walking in impieties.

19. These are they which segregate themselves, sensual, having not the Spirit.

20. But you my dearest, building yourselves upon 'our' most holy faith, in the holy Ghost, praying,

21. Keep yourselves in the love of God, expecting the mercy of our Lord JESUS Christ unto life everlasting.

22. And these certainly reprov'd of being judged:

^vDivers Heretics abuse the liberty of Christ's grace and Gospel, to the fulfilling of their carnal lusts and concupiscences.

^cThis is our Saviour, not Josue, as St. Jerome noteth ep. 17. See Abac. 3:18.

^vSuch be Heretics that will not be subject to any superior, or that refuse to obey the laws of Spiritual or Temporal rulers, in which kind (specially in blaspheming the supreme Spiritual Magistrate) the Protestants do pass.

23. But them save, pulling out of the fire. And on other have mercy in fear: hating also that which is carnal, the spotted coat.

24. And to him that is able to preserve you without sin, and to set you immaculate before the sight of his glory in exultation in the coming of our Lord JESUS Christ,

25. To the only God our Saviour by JESUS Christ our Lord be glory and magnificence, empire and power before all worlds, and now and for all worlds evermore. Amen.

ANNOTATIONS

Truths unwritten, and known by tradition.

9. *For the body of Moses.*] When, why, or how this altercation or combat was between St. Michael and the Devil about Moses' body, no man can declare. Only this we see that many truths and stories were kept in the mouths and hearts of the faithful, that were not written in Scriptures canonical, as this was among the Jews.

Ignorance maketh Heretics blaspheme.

10. *They blaspheme.*] He speaketh of Heretics, who being ignorant in God's mysteries and the divine doctrine of his Church, when they cannot reprove the things, then they fall to execrations, irrisions⁹¹, and blasphemies against the Priests, Church, and Sacraments, and whatsoever is godly.

Heretics resembled to Cain, Balaam, and Coré.

11. *Cain, Balaam, Coré.*] The Apostle would have Heretics specially to be known by the resemblance they have, first to Cain, in that for envy that his brother's service and sacrifice was accepted and his rejected, slew his said brother, and was a fugitive from the face and city of God, which is the Church. Secondly, by their resemblance to Balaam, who for money was induced to curse God's people, as covetousness is commonly the cause that first maketh Heretics and false Prophets. *Whereupon*, St. Augustine saith, *He is an Heretic that for temporal commodities sake either coineth or follow new opinions*. *St. Augustine li. de Utilred. cap. 1.* And lastly by the resemblance they have with the ancient and notorious Schismatic Coré, and his companions, who forsook the ordinary Priesthood appointed by God, and would needs do sacrifice themselves without lawful calling.

Such indeed be all Heretics, and such be all their sacraments, service, and offices in their Church, as Core's were in his schismatical tabernacles. And as pride was the cause of his revolting from the obedience of Moses and Aaron his Priests and true Governors: so is intolerable pride the cause of all Heretics forsaking their lawful Pastors and Rulers, and namely of forsaking Christ's own Vicar in earth, our true Aaron, as St. Bernard calleth him. *De consid. li. 2 cap. 8.* To all such forsakers the Apostle here giveth the curse and *Va* due to the said three, Cain, Balaam, and Coré, and telleth them that the storm of darkness and eternal damnation is provided for them: most lively describing all heretics (as in some we to our woe have experience by their manners in our days) in all this passage even to the end of the epistle.

All Heretics segregate themselves.

19. *These are they which segregate themselves.*] The conditions of Heretics in the later days, that is, ever since Christ's time, not of these only of our age. for there were many that forsook God's Church and *segregated themselves* from the fellowship of the faithful even in the primitive Church: that we may the less marvel at these mens segregating themselves, and going out from the rest, into several sects, which St. Augustine therefore calleth *Segregations*.

⁹¹irrision: action of laughing at a person or thing in scorn or contempt, derision.

The Argument of the Apocalypse of St. John

THAT which the old Testament foretold of Christ himself, the Apostles could report the fulfilling thereof in the new Testament, by way of an history, even from his Conception to his Glorification. But of his Church, they could not do the like: because in their time it did but begin: being to continue long after them, even to the end of the world, and then at length to be glorified, as Christ her Spouse already is. Hereupon God would have St. Luke to report in the Acts of the Apostles, the story of the Church's beginning. And for the rest of it to the end, (that we might receive this benefit also by the Apostle's hands) he would St. John to tell us of it in this book by way of a prophesy.

Of which book St. Jerome saith: The Apocalypse of St. John hath as many sacraments or mysteries, as words. Yea more than that, In every word there are hid manifold and sundry senses. Therefore it is very little that can here be noted, in respect. Yet to give the good Catholic (whose comfort is here) some little help, the book may be divided into five parts.

Hier. ad Paulin.

1st part.

1. The first (after the Proöme⁹²) containeth seven Epistles from Christ now in glory, to seven Churches of Asia, or (for, these he maketh all one) to the seven Bishops of those Churches: meaning not to those only, but to all his Churches and Bishops throughout the world: saying therefore in ever one of them, to all in general: *He that hath an ear, let him hear what the Spirit saith to the Churches.* As also in every one he exhorteth us to fight manfully (in this spiritual warfare of ours against ins) for the victory, and in every one accordingly promiseth us a reward in heaven. But before this, in the beginning of every 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 somewhat in all, save only in two, which are the second and the sixth. In the beginning also of every one, he taketh some piece out of the apparition going before, to frame thereof his style agreeably to the matter of each Epistle.

Chapters. 1-3

2nd Part

After this admonition to Pastors and their flocks: the second part followeth, wherein the Church and whole course thereof from the beginning to the end, is expressed in the opening of a book in God's hand, and the seven seals thereof, by Christ. For the which, he seeth praise sung now in heaven and earth, not only to the Godhead, as before, but also (after a new manner) to Christ according to his Manhood. And here, when he is come to the opening of the last seal, signifying Doomsday, he letteth that matter alone for a while, and to speak more fully yet of the said course of the Church, he bringeth in another pageant (as it were) of seven Angels with seven Trumpets. The effect of both the Seals and Trumpets, is this: That the Church beginning and proceeding, there should be raised against it, cruel persecutions, and pestilent heresies: and at length after all heresies, a certain most blasphemous Apostasy, being the next preparative to the coming of Antichrist: After all which, Antichrist himself in person shall appear in the time of the sixth seal, and sixth trumpet, persecuting, and seducing (for the short time of his reign) more than all before him. The Church notwithstanding shall still continue, and wade though all, because Christ her Spouse is stronger than all these adversaries, who also straight after the said sixth time, shall in the seventh, come in majesty and judge all.

Chapters. 4-8

Chapters 8-12

3rd Part

Of the which judgment, deferring yet awhile to speak at large, he doth first in the third part entreat more fully of the Devil's working by Antichrist and his

Chapters 12-14

⁹²proöme: preface, prologue.

company against the Church, that the justice of Christ afterward in judging, may be more manifest.

Chapters 15-21

1 John 2
Apoc. 17

At length therefore in the fourth part he cometh to the seven last plagues, the seventh of them containing the final damnation of the whole multitude, society, or corps of the wicked, from the beginning of the world to the end. Which multitude, in the Gospel and first Epistle of this same St. John (as also in the other Scriptures commonly) is often called *Mundus, the world*. And here he calleth it partly, *Meretricem, a whore or harlot*, because with her concupiscence she enticeth the carnal and worldly men away from God: partly, *Civitatem Babylon, the City of Babylon*, because it maketh war against Jerusalem the City of God, and laboreth to hold God's people captive in sin, as it was shadowed in Nabuchodenesor and his Babylonians, leading and holding the Jews with their Jerusalem, in captivity, until Cyrus (in figure of Christ) delivered them. But whether all these seven plagues should be understood (as the seventh) of Doomsday itself, it is hard to define. More like it is, that the first six are to go before Doomsday: but whether corporally and literally, (so as Moses plagued Egypt) or rather spiritually, it is more hard to define. Yet it seemeth more easy, to understand them corporally, as also the plagues wherewith Elias and his fellow shall in the time of Antichrist plague the wicked (which peradventure shall be the same last plagues) whereof we read in this book, c. 11 v. 6. But not content to have described thus the damnation of the whole adulterous nation, which are these, Antichrist, and his False Prophet, and the Devil himself the author of all this mischief.

4th Part

Chapters 21-22

Finally, on the other side, in the fifth part he reporteth the unspeakable and everlasting glory, that the Church after all this suffering, shall by Christ her glorious Spouse be assumed unto. And so he concludeth the book.

5th Part

THE APOCALYPSE OF JOHN THE APOSTLE

CHAPTER 1

9. *ST. JOHN being banished in the isle Patmos, is commanded to write to the seven Churches of Asia (signified by the seven candlesticks) that which he saw upon a Sunday, round about the Son of Man: 13. whose manner of apparition is described.*

THE Apocalypse of JESUS Christ which God gave him, to make manifest to his servants the things which must be done quickly: and signified, sending by his Angel to his servant,

2. Who hath given testimony to the word of God, and the testimony of JESUS Christ, what things soever he hath seen.

3. Blessed is he that readeth and heareth the words of this prophecy: and ^vkeepeth those things which be written in it. for the time is nigh.

Ex. 3:14

4. John to the seven churches which are in Asia. Grace to you and peace from ^{*}him that is, and that was, and that shall come, and from the seven spirits which are in the sight of his throne.

Col. 2

Heb. 9

5. And from JESUS Christ who is the faithful witness, the ^{*}first born of the dead, and the prince of the kings of the earth, who hath loved us, and ^{*}washed us from our sins in his blood,

1 Pet. 1

1 Pet. 2

Zach. 12.

6. And hath made us ^{*}a kingdom and priests to God and his father, to him be glory and empire for ever and ever. Amen.

Esa. 44

Apoc. 21:22,

13

7. Behold he cometh with the clouds, and every eye shall see him, and they that ^{*}pricked him. And all the tribes of the earth shall bewail themselves upon him. yea, Amen.

8. ^{*}I am Alpha and Omega, the beginning and the end, saith our Lord God, which is, and which was, and which shall come, the omnipotent.

9. I John your brother and partaker in tribulation, and the kingdom, and patience in Christ JESUS, was in ^vthe Island, which is called Patmos, for the word of God and the testimony of JESUS.

10. I was in ^cspirit on the Dominical day, and heard behind me a great voice as it were of a trumpet,

11. Saying, That which thou seest, write in a book: and send to the seven churches which are in Asia, to Ephesus, and Smyrna, and Pergamus, and Thiatira, and Sardis, and Philadelphia, and Laodicea.

12. ^bAnd I turned, to see the voice that spake with me. And being turned I saw seven candlesticks of gold:

^c *podere*

Sap. 18:24

13. And in the midst of the seven candlesticks of gold, one^v like to the Son of man, vested in a ^cpriestly garment to the foot, and girded bout near to the paps with a girdle of gold.

14. And his head and hairs were white, as white wool, and as snow, and his eyes as the flame of fire.

15. And his feet like to latten, as in a burning furnace. And his voice as the voice of many waters:

16. And he had in his right hand seven stars. and from his mouth proceeded a sharp two edged sword: and his face, as the sun shineth in his virtue.

Esa. 41:4, 44:6

17. And when I had seen him, I fell at his feet as dead. And he put his right hand upon me, saying, Fear not. ^{*}I am the first and the last,

18. And alive, and was dead, and behold I am living for ever and ever, and have the keys of death and of hell.

19. Write therefore the things which thou hast seen, and that are, and that must be done after these.

The Church readeth this book at Matins from the 3rd Sunday after Easter unto the 4th.

The 1st part.

Seven epistles to the Churches.

The Epistle upon Michaelmas day, September 29 and on the Apparition of St. Michael May. 8.

^vThere by many (specially now a days) that be great readers, hearers and talkers of Scriptures, but that is not enough to make them good or blessed before God, except they keep the things prescribed and taught therein, according to our Saviour's saying (Luke 11). Blessed are they that hear the word of God and keep it.

^vBanished thither for religion by Nero, or rather by Domitian, almost 60 years after Christ's Ascension.

^bThe 1st GENERAL VISION of the 7 according to St. Ambrose.

^vIt seemeth not to be Christ himself, but an Angel, bearing Christ's person, and using diverse speeches proper to Christ.

^vSt. Irenaeus alluding to this saith, *The Church everywhere preacheth the truth, and this is the sevenfold candlestick, bearing the light of*

Christ, etc. Li. 5 aduers.
haer.

20. The sacrament of the seven stars, which thou hast seen in my right hand, and the seven candlesticks of God. the seven stars, are the angels of the seven churches. and ^vthe seven candlesticks, are the seven churches.

ANNOTATIONS

Chapter 1

An admonition to the reader concerning the difficulty of this book.

1. *APOCALYPSE.*] Of the Apocalypse thus writeth the ancient Father Denys, Bishop of Corinth, as Eusebius calleth him. li. 7 c. 20 hist. Eccl. *Of this book (saith he) this is my opinion, that the matter thereof is far more profound than my wit can reach unto, and I doubt not but almost in every sentence of it, there lieth hidden a certain sense exceeding mystical and marvelous, which though I understand not, yet I conceive that under the words there is a deep meaning, and I measure not the matter by reason, but attribute all to faith, taking it to be more high and divine, than I can be cogitation comprise: not reproving that which I understand not, but therefore I admire with reverence, because my wit cannot attain to it.* Again St. Augustine saith, *that in the Apocalypse many things are obscurely spoken, to exercise the mind of the reader and yet some few things left evident, that through them a man may with labor search out the rest. Specially for that the author so repeateth the same things in diverse sorts, that seeming to speak of sundry matters, indeed is found but to utter the same things diverse ways.* li. 20 de Civit. Dei. c. 17.

Which we set down here in the beginning, to warn the good Christian reader to be humble and wise in the reading both of all other holy Scriptures, and namely of this divine and deep prophecy: giving him further to understand, that we will in our Annotations, according to our former trade and purpose, only or chiefly note unto the studious, such places as may be used by Catholics, or abused by Heretics, in the controversies of this time, and some other also that have 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 certain numbers may be observed as significative and mystical, it is plain by many places of holy Scripture, and by the ancient Doctors special noting of the same to many purposes. Whereby we see the rashness of our Adversaries, in condemning generally all religious respect of certain numbers in our prayers, fasts, or actions. Namely the number of *Seven*, is mystical, and propheticall, perfect, and which (as St. Augustine saith) the Church knoweth by the Scriptures, to be specially dedicated to the Holy Ghost: and to appertain to spiritual mundation⁹³, as in the Prophets appointing of Naaman to wash seven times in Jordan, and the sprinkling of the blood seven times against the tabernacle. *li. 4 quest. in numer. q. 33. See li. 5. c. 5 de Gen. ad lit. and li. 5 quest. in Deuter. q. 42.* All these visions stand upon sevens. Seven Churches, seven Angels, seven stars, seven spirits, seven candlesticks, seven lamps, seven trumpets, seven vials, seven horns of the Lamb, seven hills, seven thunders, seven heads of the Dragon, signifying the Devil. Seven of the beast that is Antichrist, seven of the beast that the harlot rode upon. Finally the number also of the visions is specially marked to be seven, in this book. And every time that this number is used in this prophesy, it hath a mystery and a more large meaning, than the nature of that number is precisely and vulgarly taken for. As when he writeth to seven Churches, it is to be understood of all the Churches in the world, as the seven Angels, for all the Angels or governors of the whole Catholic Church, and so forth in the rest, because the numer of *Seven*, hath the perfection of universality in it, as St. Augustine saith *li. 5 quast. in Deuter. q. 42.*

The number of Seven mystical: specially in this book.

4. *From the 7 spirits.*] The Holy Ghost may be here meant, and so called for his sevenfold gifts and graces, as some expositors think. But it seemeth more probable that he speaketh of the holy Angels, by comparing this to the like in the 5th Chapter following where he seemeth to call these, the seven spirits sent into all the world, as St. Paul to the Hebrews (1:14) speaketh of Angels. And so the Protestants take it in their commentaries: which we note: because thereupon they must needs confess that the Apostle here giveth or wisheth grace and peace, not from God only, but also from his Angels: though that benediction cometh one way of God, and another way of his Angels or Saints, being but his creatures. And so they may learn, that the faithful often joining in one speech, *God and our Lady, our Lord and any of his Saints*, to help us or bless us, is not superstitious, but an Apostolical speech, and so the Patriarch said (Gen. 48:16): "*The Angel that delivereth me from all evils, bless these children.*" See the Annotations Acts 15:28.

Grace and peace from God and the holy Angels.

God and our Lady save us, and the like.

How all Christians be both kings and Priests.

6. *A kingdom and Priests.*] As all that truly serve God, and have the dominion and superiority over their concupiscences and whatsoever would induce them to sin, be kings: so all that employ their works and themselves to serve God and offer all their actions as an acceptable sacrifice to him, be priests. Nevertheless, as if any man would hereupon affirm that there ought to be no other

⁹³mundation: act of cleansing, or state of being cleansed.

earthly powers or kings to govern in worldly affairs over Christians, he were a seditious Heretic, even so are they that upon this or the like places where all Christians be called priests in a spiritual sort, would therefore infer, that every one is in proper signification a Priest. Or that all be Priests alike, or that there ought to be none but such spiritual priests. For it is the seditious voice of Corè, saying to Moses and Aaron, *Let it suffice you, that all the multitude is of holy ones, and the Lord is in them. Why are you extolled over the people of the Lord?* Num. 16.

10. *On the Dominical day.*] Many notable points may be marked here. First, that even in the Apostles time there were days deputed to the service of God, and so made holy and different, though not by nature, yet by use and benediction, from other profane or (as we call them) work days.

Secondly, that the Apostles and faithful abrogated the Sabbath which was the seventh day, and made holy day for it, the next day following, being the eight day in count from the creation: and that without all Scriptures, or commandment of Christ that we read of, yea (which is more) not only otherwise than was by the Law observed, but plainly otherwise than was prescribed by God himself in the second commandment, yea and otherwise than he ordained in the first creation, when he sanctified precisely the Sabbath day, and not the day following, such great power did Christ leave to his Church, and for such causes gave he the Holy Ghost to be resident in it, to guide it into all truths, even such as in the Scriptures are not expressed. And if the Church had authority and inspiration from God, to make Sunday (being a work day before) an everlasting holy day: and the Saturday, that before was holy day, now a common workday: why may not the same Church prescribe and appoint the other holy feasts of Easter, Whitsuntide, Christmas, and the rest? For the same warrant she hath for the one, that she hath for the other.

Thirdly, it is to be noted that the cause of this change was, for that now we Christians esteeming more our redemption, than our first creation, have the holy day which was before for the remembrance of God's accomplishment of the creation of things, now for the memory of the accomplishment of our redemption. Which therefore is kept upon that day on which our Lord rose from life to death, which was the day after the Sabbath, being called by the Jews, *una* or *prima Sabbathi*, *the first of or after the Sabbath.* *Matt. 28, Acts 20, 1 Cor. 16.* Fourthly, it is to be marked, that this holy day by the Apostles tradition also, was named *Dominicum dies*, *our Lord's day*, or *the Dominic*, which is also an old Ecclesiastical word in our language. For the name Sunday is a heathenish calling, as all other of the weekdays be in our language: some imposed after the names of planets, as in the Romans time: some by the name of certain Idols that the Saxons did worship, and to which they dedicated their days before they were Christians. Which names the Church useth not, but hath appointed to call the first day, *the Dominic*, after the Apostle here: the other by the name of *Feries*, until the last of the week, which she calleth by the old name, *Sabbath*, because that was of God, and not by imposition of the heathen. See the marginal Annotation *Luke 24:1.*

Lastly observe, that God revealeth such great things to Prophets, rather upon holy days, and in times of contemplations, sacrifice, and prayer, than on other profane days. And therefore as St. Peter (*Acts 10*) had a revelation at the sixth hour of prayer, and Zachary (*Luke 1*) at the house of incense, and Cornelius (*Acts 10*) when he was at his prayers the ninth hour, so here St. John noteth that he had all these marvelous visions upon a Sunday.

13. *Vested in a Priestly garment.*] He appeared in a long garment or vestment proper unto Priests (for so the word, *poderes*, doth signify, as Sap. 18:24) and that was most agreeable for him that represented the person of Christ the High Priest, and appeared to John being a most holy Priest, and who is specially noted in the Ecclesiastical history for his Priestly garment called, *pétalon* or *lamina.* *Euseb. li. 3 hist. Eccl. c. 25 and li. 5 c. 23.*

20. *The seven stars.*] The Bishops are the stars of the Church, as the Churches themselves are the golden candlesticks of the world: no doubt to signify, that Christ preserveth the truth only in and by the lawful Bishops and Catholic Church, and that Christ's truth is not to be sought for, in corners or conventicles of Heretics, but at the Bishops hands, and *upon the candlestick which shineth to all in the house.

20. *The Angels of the Churches.*] The whole Church of Christ hath St. Michael for her keeper and Protector, and therefore keepeth his holy day only by name, among all Angels. And as earthly kingdoms have their special Angels Protectors, a we see in the 10th Chapter of Daniel: so much more the particular Churches of Christendom. See St. Jerome in *34 Ezech.* But of those Angels it is not here meant, as is manifest. And therefore Angels here must needs signify the Priests or Bishops specially of the Churches here, and in them, all the governors of the whole and of every particular Church of Christendom. They are called Angels, for that they are god's messengers to us, interpreters of his will, our keepers and directors in religion, our intercessors, the carriers and offerers of our praises to him, and mediators unto him under Christ, and for these causes and for their great dignity they are here and in *other places of Scripture called Angels.

Difference of holy days and work days.

Sunday made holyday by the Apostles and the Church's authority.

Other feasts ordained by the Church.

As Saturday was in memory of the creation, so Sunday of Christ's resurrection.

The Church useth not the Heathenish names of days but Dies Dominicus, feria, Sabbatum.

God giveth greater grace at holy times of prayer and fasting.

Priestly garments.

The true religion manifest as the light on a candlestick.

Angels Protectors.

Bishops and Priests are called Angels.

Malach. 2:7

CHAPTER 2

¶That which before he willed him to write to the Church, he now willethe to be written to the Angels or Bishops only, where we see, it is all one, to the Church, and to the head or governor thereof.

¶By this we see is plainly refuted that which some Heretics hold, that a man once in grace or charity can never fall from it.

¶This Church representeth the state of them that are spoiled of their goods, imprisoned, and manifoldly afflicted for the Catholic faith.

¶The singular reward of Martyrdom.

¶The death of the body is the first death: the death of the soul, the second, which Martyrs are surest to escape of all men.

¶The special residence of Satan is where the faithful are persecuted for Christ's truth; where not to deny the Catholic faith for fear is much here commended.

¶None of these are anything worth without the other.

¶Who seeth not here that good works deserve salvation, as ill works damnation: and

He is commanded to write down things to the churches of Ephesus, Smyrna, Pergamus, and Thyatira: praising them that had not admitted the doctrine of the heretics call Nicolaites, 22. and calling others by threats unto penance: 26. and promising reward to him that manfully overcometh.

AND ¶to the Angel of the Church of Ephesus write, Thus saith he which holdeth the seven stars in his right hand, which walketh in the midst of the seven candlesticks of gold,

2. I know thy works and labor, and thy patience: and that thou canst not bear evil men, and hast tried them which say themselves to be Apostles, and are not, and hast found them liars:

3. And thou hast patience, and hast born for my name, and hast not fainted.

4. But I have against thee a few things, because ¶thou hast left thy first charity.

5. Be mindful therefore from whence thou art fallen: and do penance, and do the first works. But if not: I come to thee, and will move thy candlestick out of his place, unless thou do penance.

6. But this thou hast, because thou hatest the sects of the Nicolaites, which I also hate.

7. He that hath an ear, let him hear what the Spirit saith to the Churches, To him that overcometh, I will give to eat of the tree of life, which is in the Paradise of my God.

8. And to the Angel of the Church of Smyrna write, Thus saith *the first and the last, who was dead, and liveth,

Apoc. 1:17

9. I know thy tribulations and thy ¶poverty, but thou art rich: and thou art blasphemed of them that say themselves to be Jews and are not, but are the synagogue of Satan.

10. Fear none of these things which thou shalt suffer. Behold the Devil will send some of you into prison that you may be tried: and you shall have tribulation ten days. Be thou faithful until death: and I will give thee ¶the crown of life.

11. He that hath and ear, let him hear what the Spirit saith to the Churches, He that shall overcome, shall not be hurt of the ¶second death.

12. And to the Angel of the Church of Pergamus write, Thus saith he that hath the sharp two edged sword,

13. I know where thou dwellest, where the seat of Satan is: and thou holdest my name, and hast not denied my faith. And in those days Antipas my faithful witness, who was slain among you, ¶where Satan dwelleth.

14. But I have against thee a few things: because thou hast there, them that hold the doctrine of Balaam, who taught Balac to cast a scandal before the children of Israel, to eat and commit fornication:

Nu. 14:14, 25:2

15. So hast thou also them that hold the doctrine of the Nicolaites.

16. In like manner do penance. if not: I will come to thee quickly, and will fight against them with the sword of my mouth.

17. He that hath an ear, let him hear what the Spirit saith to the Churches, To him that overcometh I will give the hidden manna, and will give him a white °counter: and in the counter, a new name written, which no man knoweth, but he that receiveth it.

° ψηφον
calculæ

18. And to the Angel of the Church of Thyatira write, Thus saith the Son of God, which hath eyes as a flame of fire, and his feet like to latten.

19. I know thy ¶works and faith, and thy charity, and ministry, and thy patience and thy last works more then the former.

20. But I have against thee a few things: because thou permittest the woman *Jezebel, who calleth herself a prophetess, to teach, and to seduce my servants, to fornicate, and to eat of things sacrificed to idols.

3 Kgs. 18

21. And I gave her a time that she might do penance: and she will not repent from her fornication.

1 Kgs 16
Psalm 7:10
Jer. 1:20

22. Behold I will cast her into a bed: and they that commit adultery with her, shall be in very great tribulation, unless they do penance from their works:

23. And her children I will kill unto death, and all the Churches shall know *that I am he that searcheth the reins and hearts, and I will give to every one of you ^vaccording to his works.

depths

24. But I say to you the rest which are at Thratira, whosoever have not this doctrine, which have not known the 'depth' of Satan, as they say, I will not cast upon you another weight.

Psalm 2:9

25. Yet that which you have, hold till I come.

26. And he that shall overcome and keep my works unto the end: I will give him power over the nations,

27. And *he shall rule them with a rod of iron, and as the vessel of a potter shall they be broken,

28. ^vAs I also have received of my father: and I will give him the morning star.

29. He that hath an ear, let him hear what the Spirit saith to the Churches.

that it is not faith alone that God rewardeth but that faith which worketh by charity?

^vThis great privilege of Saints riseth of the power and preeminence of Christ, which his father gave him according to his humanity, and therefore to deny it to Saints, is to deny it to Christ himself.

ANNOTATIONS

Chapter 2

1. *Holdeth the seven.*] Much to be observed, that Christ hath such care over the Church and the Bishops thereof, that he is said here to bear them up in his right hand, and to walk in the midst of them: no doubt to uphold and preserve them and to guide them in all truth.

2. *Thy works, labor, patience etc..*] Things required in a Bishop, first, good works, and great patience in tribulation. Next zeal and sharp discipline toward offenders is here commended to them. Thirdly, wisdom and diligence in trial of false Apostles and preachers coming in sheepskins: where is signified the watchful providence that ought to be in them, that Heretics enter not into their flocks.

5. *Will move.*] Note that the cause why God taketh the truth from certain countries, and removeth their Bishops or Churches into captivity or desolation, is the sin of the Prelates and people. And that is the cause (no doubt) that Christ hath taken away our golden candlestick, that is, our Church in England. God grant us to remember our fall, to do penance and the former works of charity which our first Bishops and Church were notable and renowned for.

6. *Because thou hatest.*] We see here that of all things, Christian people (specially Bishops) should have great zeal against Heretics and hate them, that is, their wicked doctrine and conditions, even as God hateth them. For which only zeal, our Lord saith here that he beareth with some Churches and Prelates, and saveth them from perishing.

6. *Of the Nicolaites.*] Heretics have their callings of certain persons, as is noted at large. *Acts 11:26.* These had their name of Nicholas, one of the 7 first Deacons that were chosen *Acts 6.* Who is thought to have taught community of women or wives, and that it was lawful to eat of meats offered to idols. Which later point is such a thing, as if one should hold it lawful to receive the bread or wine of the new Communion, which is a kind of *Idolathyta*, that is, *idolatrous meats*. For though such creatures be good by creation, yet they be made execrable by profane blessings of Heretics or Idolators. And concerning the name of Nicolaites given here by our Lord himself to those Heretics, it is a very pattern and mark unto the faithful for ever, what kind of men they should be, that should be called after the like sort, Arians, Macedonians, Nestorians, Lutherans, Zwinglians, etc. See St. Jerome *cont. Lucifer. in fine.*

li. 4 Antiq. c. 6.

14. *To cast a scandal.*] Josephus writeth that when Balaam could not curse God's people, nor otherwise annoy them, he taught Balac a way how to overthrow them: to wit, by presenting unto them their Heathen women very beautiful, and delicate of dishes of meat offered to Bel-phegor: that so being tempted they might fall to heathenish matters and displease God. To which crafty counsel of Balaam the Apostle resemblenth Heretics fraud, who by offering of liberty of meat, Women, Church goods, breach of vows, and such other licentious allurements, cause many more to fall, than by their preaching.

2 Pet. 2:15

Jude v. 11.

20. *The woman Jezebel.*] He warneth Bishops to be zealous and stout against false Prophets and Heretics of what sort soever, by alluding overtly to the example of holy Elias that in zeal killed 450 false prophets of Jezebel, and spared not Achab nor Jezebel themselves, but told them to their faces that they troubled Israel, that is, the faithful people of God. And whether there were any such great woman then, a furtherer and promoter of the Nicolaites, whom the Prophet should here mean, it is hard to say.

3 Kings 18

21. *She will not repent.*] See free will here most plainly, and that God is not the proper cause of obduration or impenitence, but man himself only. Our Lord giveth sinners so long life, specially to expect their amendment: but Jezebel (to whom the Apostle here alludeth) would never repent.

3 Kgs. 19:18

Ro. 11

22. *They that commit adultery with her.*] Such as communicate with Heretics, shall be damned (alas) with them. For, not only such as were in their hearts, of Jezebel's religion, or inwardly believed in Baal, but such as externally for fear worshipped him (which the Scriptures call, bowing of

Christ's care of his Church.

Special virtues required in a Bishop.

Sin is the cause that God taketh the Catholic faith from countries.

Zeal against Heretics.

Nicolaites the first Heretics so called, as a pattern of Arians, Lutherans, and the like peculiar callings.

Balaam overcoming God's people by persuasion of lechery and bellycheer, was a type of Heretics.

Zeal against Heretics.

Achab and Jezebel.

Free will.

God is not author of evil.

They that communicate with Heretics, shall be

damned with them.

their knees to Baal) are culpable. As now many bow their knees to the Communion, that bow not their hearts.

Saints also are Patrons,
not only Angels.

26. *I will give him power.*] Observe that not only Angels have power and regiment over Countries under God, but now for the honor of Christ's human nature, and for his ministry in the world, the Saints deceased also, being in heaven, have government over men and Provinces, and therefore have to do with our affairs in the world. Which is against the Heretics of these days, that to take away our prayers to Saints, would spoil them of many sovereign dignities, wherein the Scriptures make them equal with Angels.

CHAPTER 3

He is commanded to write to the Churches of Sardis, Philadelphia, and Laodicea: recalling them that err to penance by threatening, but praising the rest, and promising reward to him that overcometh: 15. detesting also the cold indifferent Christian. 10. He saith that God knocketh at the door of mans hearts by offering his grace, for to enter into him that will open unto him by consent of free will.

AND to the Angel of the Church of Sardis, write, Thus saith he that hath the seven Sprits of God, and the seven stars, I know thy works, that thou hast the name that thou livest, and thou art dead.

2. Be vigilant, and confirm the rest of the things which were to die. For I find not thy works full before my God.

3. Have in mind therefore in what manner thou hast received and heard: and keep, and do penance. If therefore thou *watch not, I will come to thee as a thief, and thou shalt not know what hour I will come to thee.

1 Thess. 5:2
2 Pet. 3:10
Apoc. 16:15

Such as have not
committed deadly sins
after baptism.

4. But thou hast a few names in Sardis, which have not defiled their garments: and they shall walk with me in whites, because they are worthy.

5. He that shall overcome, shall thus be vested in white garments, and I will not put his name out of the book of life, and I will confess his name before my father, and before his Angels.

6. He that hath an ear, let him hear what the Spirit saith to the Churches.

7. And to the Angel of the Church of Philadelphia write, Thus saith the Holy one and the True one, he that hath the *key of David: he that openeth, and no man shutteth: shutteth, and no man openeth.

Esa. 21:22

8. I know thy works. Behold I have given before thee a door opened which no man can shut: because thou hast a little power, and hast kept my word, and hast not denied my name.

9. Behold I will give of the synagogue of Satan, which say they be Jews, and are not, but do lie. Behold I will make them come and adore before thy feet, and they shall know that I have loved thee.

10. Because thou hast kept the word of my patience, and I will keep thee from the hour of temptation, which shall come upon the whole world to tempt the inhabitants on the earth.

11. Behold I come quickly: hold that which thou hast, that no man take thy crown.

12. He that shall overcome, I will make him a pillar in the temple of my God: and he shall go out no more: and I will write upon him the name of my God, and the name of the city of my God, new Jerusalem which descendeth out of heaven from my God, and my new name.

13. he that hath an ear let him hear what the Spirit saith to the Churches.

14. And to the Angel of the Church of Laodicea write, Thus saith Amen, the faithful and true witness, *which is the beginning of the creature of God.

ο ο αμην
Ecclesiastici
24:9, 14
Col. 1:15

15. I know thy works, that thou art neither cold, nor hot. I would thou were cold, or hot.

16. But because thou art lukewarm and neither cold nor hot, I will begin to vomit thee out of my mouth.

17. Because thou sayest, That I am rich, and enriched, and lack nothing: and knowest not that thou art a miser, and miserable, and poor, and blind, and naked.

Note that there is in
man a worthiness of
the joys of heaven, by
holy life. And this is a
common speech in
holy Scriptures, that
man is worthy of God,
of heaven, of salvation.

Prov. 3:12
Heb. 12:6

18. I counsel thee to buy of me gold fire tried, that thou mayest be made rich: and mayest be clothed in white garments, that the confusion of thy nakedness appear not: and with eye salve anoint thine eyes, that thou mayest see.

19. I, *whom I love, do rebuke and chastise. Be zealous therefore and do penance.

20. Behold I stand at the door and ^vknock. if any man shall hear my voice, and open the gate, I will enter in to him, and will sup with him, and he with me.

21. He that shall overcome, I will give unto him to sit with me in my throne: as I also have overcome, and have sitten with my father in his throne.

22. He that hath an ear, let him hear what the Spirit saith to the Churches.

^vGod first calleth upon man and knocketh at the door of his heart: that is to say, offereth his grace. And it lieth in man to give consent by free will helped also by his grace.

ANNOTATIONS

Chapter 3

5. *He that shall overcome.*] In all these speeches to diverse Bishops and their Churches, he continually encourageth them to constancy in faith and good life, by setting before their eyes the reward of the next life. And yet the Calvinists would have no man do good in respect of such reward.

9. *Adore before thy feet.*] You see this word of adoration is in Scriptures used for worship of creatures also, and that to fall before the feet of holy men or Angels for duty and reverence, is not idolatry, except the proper honor due to God, be given unto them. See the Annotations upon the 10th and 22nd Chapters concerning the Apostles prostration before the Angel. And the Adversaries evasion, saying that the adoration was of God only: and that, *before the feet of* the party, signifieth nothing else but, *in his presence*, is false and against the phrase of Scriptures, as *4 Reg. 4.* where the Sunamite adored Eliseus, falling down before his feet. And *4 Reg. 2.* the sons of the Prophet adored him in the same sort, and here this adoration cannot be meant but of the Bishop or Angel of Philadelphia, because he promiseth this honor as a reward, and as an effect of his love towards him, saying, *And they shall know that I have loved thee.* And that which he saith in the 22nd Chapter, *I fell down to adore before the feet of the Angel:* the very same he expreseth thus in the 19th Chapter, *I fell before his feet to adore him:* making it all one, to adore before his feet, and to adore him.

11. *That no man take thy crown.*] That is, his crown of everlasting life and glory, if he persevere not to the end in faith and good works: otherwise another shall enter into his place, as Matthias did both to the dignity of the Apostleship, and to the heavenly crown due for the well using and executing of the same function: which Judas might and should have had, if he had persevered to the end. And as the Gentiles came into the grace and place of the Jews. Other difficulties concerning this kind of speech are resolved in Schoolmen, and are not here to be stood upon.

16. *Luke warm.*] Zeal and fervor is commendable, specially in God's cause: and the Neuters that be neither hot nor cold, are to Christ and his Church burdensome and loathsome, as lukewarm water is to a mans stomach, provoking him to vomit. And therefore he threateneth to void up such Neuters out of his mouth.

Doing well in respect of reward.

Adoration of creatures, called Dulia.

Perseverance in good continuing to the end.

Neuters or indifference in religion.

CHAPTER 4

1. A door being open in heaven, he saw one sitting in a throne, 4. and round about him four and twenty seniors sitting, 6. and the four beasts here described, 9. which with the 24 seniors continually glorified him that sat upon the throne.

AFTER these things I looked, and behold a door open in heaven, and the first voice which I heard, was as it were of a trumpet speaking with me, saying, Come up hither, and I will show thee the things which must be done quickly after these.

2. Immediately I was in spirit: and behold there was a seat set in heaven, and upon the seat one sitting.

3. And he that sat, was like in sight, to the Jasper stone, and the Sardine: and there was a rainbow round about the seat, like to the sight of an Emerald.

4. And round about the seat, four and twenty seats: and upon the thrones, four and twenty seniors sitting, clothed about in white garments, and on their heads crowns of gold.

5. And from the throne proceeded lightenings, and voices, and thunders: and seven lamps burning before the throne, which are the seven Spirits of God.

The 2nd part.

First, the book with 7 seals: secondly, 7 Angels with trumpets.

THE 2ND VISION.
In which is represented unto us the glory and majesty of God in heaven, and the incessant honor and praises of all Angels and Saints assisting him. Which is resembled in the daily honor done to him by

all orders and sorts of holy men in the Church militant also.

¶These four beasts, and the like described Ezech. 1. by the judgment of the holy Doctors signify the 4 Evangelists, and in them all true preachers, the man Matthew, the lion Mark, the calf Luke, the eagle, John. See the causes hereof in the Sum of the 4 Evangelists pag. 1 St. Grego. in 1 Ezech.

The *Sanctus* thrice repeated.

THE 3RD VISION.

¶St. Gregory taketh it to be the books of holy Scripture. li. 4 Dialog. c. 42.

¶He speaketh not of the damned in Hell: of whom there could be no question, but of the faithful in Abraham's bosom; and in Purgatory.

¶So did Jacob (Gen. 49) call Christ, for his kingly fortitude in subduing the world unto him.

¶The Epistle upon All Hallows Eve.

¶So Christ is called for that he is the immaculate host or sacrifice for our sins.

¶This maketh against the Calvinists who are not content to say that we merit not, but that Christ merited not for himself. Calvin Philip. 2:9.

6. And in the sight of the seat, as it were a sea of glass like to crystal: and in the midst of the seat and round about the seat ¶four beasts full of eyes before and behind.

7. And the first beast, like to a lion: and the second beast, like to a calf: and the their beast, having the face as it were of a man: and the fourth beast, like to an eagle flying.

8. And the four beasts, every one of them had six wings round about: and within they are full of eyes, and they had no rest day and night, saying, *Holy, Holy, Holy, Lord God omnipotent*, which was, and which is, and which shall come.

9. And when those beasts gave glory and honour and benediction to him that sitteth upon the throne, that liveth for ever and ever:

10. The four and twenty seniors fell down before him that sitteth in the throne, and adored him that liveth for ever and ever, and cast their crowns before the throne, saying,

11. Thou art worthy O Lord our God to receive glory and honour and power: because thou hast created all things, and for thy will they were and have been created.

Es. 6:3

ANNOTATIONS

Chapter 4

8. *Holy, holy, holy.*] This word is thrice repeated here, and *Esa. 6:* and to the imitation thereof, in the service of the holy Church, as *Te Deum*, and at Mass, specially in the Preface next before the great mysteries, for the honor of the three persons in the Blessed Trinity, and that the church militant may join with the triumphant, and with all the orders of Angels. Who also are present at the consecration, and do service there to our common Lord and Master. As St. Chrysostom writeth li. 6 de *Sacerdotio.* and *ho. 1 de verb. Esa. to 8.* The Greeks call it they hymn *Trisagios*, that is, *Thrice holy.*

CHAPTER 5

4. *ST. JOHN weeping, because no man could open the book sealed with seven seals: 6. the Lamb that was slain, opened it: which being done, the four beasts and four and twenty seniors, with an innumerable multitude of Angels and all creatures, did glorify him exceedingly.*

AND I saw in the right hand of him that sat upon the throne, a ¶book written within and without, sealed with seven seals.

2. And I saw a strong Angel, preaching with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3. And no man was able neither in heaven nor in earth, nor ¶under the earth, to open the book, nor look on it.

4. And I wept much because no man was found worthy to open the book, nor to see it.

5. And one of the seniors said to me, Weep not: behold ¶the *lion of the tribe of Juda, the root of David, hath won, to open the book, and to loose the seven seals thereof.

6. ¶And I saw, and behold in the midst of the throne and of the four beasts and in the midst of the seniors, ¶a Lamb standing as it were slain, having seven horns and seven eyes: which are the seven spirits of God, sent into all the earth.

7. And he came, and received the book out of the right hand of him that sat in the throne.

8. And when he had opened the book, the four beasts and the four and twenty seniors fell before the Lamb, having every one harps, and golden vials full of odors, which are the prayers of saints:

9. And they sang a new canticle, saying, Thou art worthy O Lord to take the book, and to open the seals thereof: ¶because thou was slain, and hast redeemed us to God in thy blood out of every tribe and tongue and people and nation,

10. And *hast made us to our God a 'kingdom' and priests, and we shall reign upon the earth.

11. ¶And I looked, and heard the voice of many Angels round about the throne, and of the beasts and of the seniors: and the number of them was *thousands of thousands,

Gen. 49:9

1 Pet. 2
kings

Dan. 7:10

12. Saying with a loud voice, The Lamb that was slain, is worthy to receive power, and 'divinity', and wisdom, and strength, and honour, and glory, and benediction.
 Apoc. 4:11 13. And every creature that is in heaven, and upon the earth, and under the earth, and that are in the sea, and that are therein: all did I hear saying, *To him that sitteth in the throne, and ^vto the Lamb, benediction and honour and glory and power for ever and ever.
 14. And the four beasts said, Amen. And the four and twenty seniors fell on their faces: and adored him that liveth for ever and ever.

^bThe Epistle in a votive Mass of the holy Angels.

^vAll the said creatures are bound to give honor, not only to God, but to Christ as man, and our redeemer: and so they here do.

ANNOTATIONS
 Chapter 5

8. *The prayers of Saints.*] Hereby it is plain that the Saints in heaven offer up the prayers of faithful and holy persons in earth (called here saints, and in Scripture often) unto Christ. And among so many divine and unsearchable mysteries set down without exposition, it pleased God yet, that the Apostle himself should open this one point unto us, that these odors be the lauds and prayers of the faithful, ascending and offered up to God as incense, by the Saints in heaven. That so the Protestants may have no excuse for their error: that the Saints have no knowledge of our affairs or desires.

The Saints in heaven offer our prayers to God.

10. *A kingdom and priests.*] To serve God and subdue vices and sins, is to reign or to be a king spiritually, likewise to offer unto him the sacrifices of good works, is to be a priest after a sort: though neither the one nor the other in proper speech. See the Annotation before Chap. 1:6.

Spiritual kings and Priests.

13. *Every creature.*] He meaneth the creatures in heaven, as Angels and Saints, the holy persons in earth, and those that were in Limbo, or be in Purgatory (for of the damned in hell he cannot speak in his cases.) lastly, of the peoples in islands (here called the sea) which the Prophets use often to name severally, when they foretell the spreading of Christ's glory through the world, as Esa. c. 49, *Hear ye islands and you people afar off, etc.*

Limbus Patrum or Purgatory.

CHAPTER 6

3. *Four seals of the seven being opened, there follow diverse effects against the earth, 9. when the fifth seal was opened, the souls of martyrs desire that the judgment may be hastened: 12. and at the opening of the sixth, there are signs showed of the judgment to come.*

AND I saw that the Lamb had opened one of the seven seals, and I hear one of the four beasts, saying, as it were the voice of thunder, Come, and see.
 2. And I saw: And behold a white horse, and he that sat upon him had a bow, and there was a crown given him, and he went forth conquering that he might conquer.
 3. And when he had opened the second seal, I heard the second beast, saying, Come, and see.
 4. And there went forth another horse, red: and he that sat thereon, to him it was given that he should take peace from the earth, that they should kill one another, and a great sword was given to him.
 5. And when he had opened the third seal, I heard the third beast, saying, Come, and see. And behold a black horse, and he that sat upon him, had a balance in his hand.
 6. And I heard as it were a voice in the midst of the four beasts saying: Two pounds of wheat for a penny, and thrice two pounds of barley for a penny, and a wine and oil hurt thou not.
 7. And when he had opened the fourth seal, I heard a voice of the fourth beast, saying, Come, and see.
 8. And behold a pale horse: and he that sat upon him, his name was death, and hell followed him. and power was given to him over the four parts of the earth, to kill with sword, with famine, and with death, and with beasts of the earth.
 9. And when he had opened the fifth seal: I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they had.
 10. And they cried with a loud voice, saying, How long Lord, holy and true, judgest thou not and revengest thou not our blood of them that dwell on the earth?

¶This one stole signifieth the glory or bliss of the soul only, but at the day of judgment they shall have it doubled by adding the glory of their body also.

¶The tribulation that shall fall in the time of Antichrist.

11. And white stoles were given, to every one of them ¶one: and it was said to them, that they should rest yet a little time, till their fellow servants be complete, and their brethren, that are to be slain even as they.

12. And I saw, when he had opened the sixth seal, and ¶behold there was made a great earthquake, and the sun became black as it were sack cloth of hair: and the whole moon became as blood:

13. And the stars from heaven fell upon the earth, as the fig tree casteth her green figs when it is shaken of a great wind:

14. And heaven departed as a book folded together: and every hill, and islands were moved out of their places.

15. And the kings of the earth, and princes, and tribunes, and the rich, and the strong, and every bondman, and freeman hid themselves in the dens and rocks of mountains.

16. And they say to the mountains and the rocks: *Fall upon us, and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb:

17. Because the great day of their wrath is come, and who shall be able to stand?

Osee 10
Luke 23:50

ANNOTATIONS

Chapter 6

Consecration of altars with Saints relics.

9. *Under the altar.*] Christ as man (no doubt) is this altar, under which the souls of all Martyrs live in heaven, expecting their bodies, as Christ their head hath his body there already. And for correspondence to their place or state in heaven, the Church layeth commonly their bodies also or relics near or under the altars, where our Saviour's body is offered in holy Mass: and hath a special provision that no altars be erected or consecrated without some part of a Saints body or relics. *Conc. African. can. 50 Carth. 5 can. 14.* See St. Jerome *cont. vigilant. c. 3.* St. Augustine *de civit. li. 8 c. 17.* St. Gregory *li. 5 ep. 50; li. 1 ep. 52; li. 2 ep. 58.* Whereunto the Prophet seemeth here to allude, making their souls also to have their being in heaven, as it were under the altar. But for this purpose more well the words of St. Augustine (or what other ancient writer soever was the author thereof) *Ser. 11 de Sanctis. Under the altar (saith he) of God I saw the souls of the slain. What is more reverent or honorable, than to rest under that altar on which sacrifice is done to God, and in which our Lord is the Priest: as it is written, Thou art a Priest according to the order of Melchisedec? Rightly do the souls of the just rest under the altar, because upon the altar our Lord's body is offered, neither without cause do the just there call for revenge of their blood, where also the blood of Christ is shed for sinners.* and many other goodly words to that purpose.

Saints be present at their tombs and relics.

This place also the wicked heretic Vigilantius (as St. Jerome writing against him witnesseth c. 2) abused to prove, that the souls of Martyrs and other Saints were included in some certain place, that they could not be present at their bodies and monuments (where Christian people used in the primitive Church to pray unto them, as Catholic men do yet) nor be where they list, or where men pray unto them. To which the hold doctor answereth at large, that they be wheresoever Christ is according to his humanity: for under that altar they be. Part of his words be these, that you may see how this blessed Father refuted in that Heretic the Calvinists so long before they were born. *Doest thou (saith he) prescribe laws to God? Doest thou fetter the Apostles, that they may be kept in prison till the day of judgment, and be kept from their Lord, of whom it is written, They follow the Lamb whithersoever he goeth. And if the devil and wicked spirits gadding abroad in the world with passing celerity, be present everywhere: shall holy Martyrs after the shedding of their blood, be kept close under an altar, that they cannot stir out from thence?* So answereth this learned Doctor.

The Calvinists heresy concerning the Saints confuted by St. Jerome long ago.

Apoc. 14

They unlearnedly accuse St. Jerome as an Ubiquiste.

Which misliketh our Calvinists so much, that they charge him of great error, in that he saith, Christ according to his humanity is everywhere, as though he were an ubiquitary Protestant. Where, if they had any judgment, they might perceive 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, speed, and agility to be where they list, is incomparable, and that their power and operation is accordingly. Which they may learn to be the holy Doctors meaning, by the words that follow of the Devil and his ministers: whom he affirmeth to be everywhere no otherwise but by their exceeding celerity of being and working mischief now in one place, now in another, and that in a moment. For though they be spirits, yet are they not everywhere at once according to their essence. And for our new Divines it were a hard thing to determine, how long Satan (that told our Lord he had circuited the earth) was in his journey, and in the particular consideration and tentation of Job: and how many men he assaulted in that his one circuit. No, no. Such curious companions know nothing, nor believe nothing, but that they see with corporal eyes, and teach nothing but the way to infidelity.

How St. Jerome saith, Christ and his Saints are everywhere.

Job 1

10. *And they cried.*] St. Jerome also against the said Vigilantius reporteth, that he used an argument against the prayers of Saints out of this place, for that these Martyrs cried for revenge, and could not obtain. But we will report his words, that you may see how like one heretic is to another, these of our days to those of old. *Thou sayest in thy book* (saith St. Jerome c. 3.) *that whiles we be alive, one of us may pray for another: but after we be dead, no mans prayer shall be heard for another: specially seeing the Martyrs asking revenge of their blood, could not obtain.* So said the Heretic. Against which the holy Doctor maketh a long refutation, proving that they pray much more after they be in heaven, than they did here in earth: and that they shall be much sooner hear of God, then when they were in the world.

But for the Heretics argument framed out of these words of the Apocalypse thus, *These Martyrs did not obtain, ergo Saints do not pray for us:* it was so frivolous, and the antecedent so manifestly false, that he vouchsafed not to stand about it. For it is plain that the Martyrs here were heard, and that their petition should be fulfilled in time appointed by God (whereunto they did and do always conform themselves:) for it was said unto them, *That they should rest yet a little time, till etc.* And that Martyrs prayers be heard in this case, our Saviour testifieth Luke 18 saying, *And will not God revenge his elect that cry to him day and night? I say to you, he will quickly revenge them.* And if God do not hear the Saints sometime nor grant their requests, is it therefore consequent that they do not or may not pray? Then Christ himself should not have prayed his Father to remove the bitter cup of death from him, because that petition was not granted.

10. *Revengest thou not?.*] They do not desire revenge upon their enemies for hatred, but of charity and zeal of God's honor, praying that his enemies and the persecutors of his Church and Saints, that will not repent, may be confounded: and that our Lord would accelerate his general judgment, that so they might attain the perfect crown of glory promised unto them, both in body and soul: which is to desire the resurrection of their bodies, which then shall triumph perfectly and fully over the persecutors that so cruelly handled the bodies of the elect, which shall then appear glorious to the enemies confusion.

11. *Till their fellow servants be complete.*] There is a certain number that God hath ordained to die for the testimony of truth and the Catholic faith, for conformity of the members to the head CHRIST our chief Martyr. And till that number be accomplished, the general condemnation of the wicked persecutors shall not come, nor the general reward of the elect.

That Saints pray for us, St. Jerome proveth against the Heretic Vigilantius.

How Martyrs cry for revenge.

CHAPTER 7

The earth being to be punished, 3. they are commanded to save them that art signed in their foreheads: 4. which are described and numbered both of the Jews and Gentiles, blessing God. 13. Of them that were clothed in white stoles or long robes.

AFTER these things I saw four Angels standing upon the four corners of the earth, holding the four winds of the earth that they should not blow upon the land, nor upon the sea, nor on any tree.

2. ^bAnd I saw another Angel ascending from the rising of the sun, having the sign of the living God: and he cried with a loud voice to the four Angels, to whom it was given to hurt the earth and the sea,

3. Saying, Hurt not the earth and the sea, nor the trees, till ^vwe sign the servants of our God in their foreheads.

4. And I heard the number of them that were signed, an hundred forty four thousand were signed, ^cof every tribe of the children of Israel.

5. Of the tribe of Juda, twelve thousand signed. Of the tribe of Rueben, twelve thousand signed. Of the tribe of Gad, twelve thousand signed.

6. Of the tribe of Aser, twelve thousand signed. Of the tribe of Nephtali, twelve thousand signed. Of the tribe of Manasses twelve thousand signed.

7. Of the tribe of Simeon, twelve thousand signed. Of the tribe of Levi, twelve thousand signed. Of the tribe of Issachar, twelve thousand signed.

8. Of the tribe of Zabulon, twelve thousand signed. Of the tribe of Joseph, 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, and tongues: standing before the throne, and in the sight of the Lamb, clothed in white robes, and ^vpalms in their hands:

^bThe Epistle upon All Hallows Day.

^vIt is an allusion to the sign of the Cross which the faithful bear in their foreheads, to show they be not ashamed of Christ.

^cOf all the tribes put together, so many, 144,000

He signifieth by these thousands and the multitude following all the elect: but the elect of the Jews, to be in a certain number: the elect of the Gentiles to be innumerable.

*St. August.
tract. 43 in Io.*

☞The elect of the Gentiles.

☞Boughs of the palm tree be tokens of triumph and victory.

The Epistle for many Martyrs.

The glory of Martyrs.

10. And they cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and to the Lamb.

11. And all the Angels stood in the circuit of the throne and of the seniors and of the four beasts: and they fell in the sight of the throne upon their faces, and adored God,

12. Saying, Amen. Benediction, and glory, and wisdom, and thanksgiving, honour and power, and strength to our God for ever an ever. Amen.

13. And one of the seniors answered, and said to me, These that are clothed in the white robes, who be they? and whence came they?

14. And I said to him, My Lord thou knowest. And he said to me, These are they which are come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15. Therefore they are before the throne of God, and they serve him day and night in his temple: and he that sitteth in the throne, shall dwell over them.

16. *They shall no more hunger nor thirst, neither shall the sun fall upon them, nor any heat. Esa. 49:10

17. Because the Lamb which is in the midst of the throne, shall rule them, and shall conduct them to the living fountains of waters, and *God will wipe away all tears from their eyes. Es. 25:8
Apoc. 21:4

THE 4TH VISION

☞The Priest standing at the altar praying and offering for the people in the time of the high mysteries, Christ himself also being present upon the altar, is a figure of this thing, and there unto he alludeth.

☞If this be St. Michael or any Angel, and not Christ himself, as some take it, Angels offer up the prayers of the faithful, as the 14 Elders did chap. 5. for this word, Saints, is taken here for the holy persons on earth, as often in the Scripture: though it be not against the Scriptures, that the inferior Saint or Angel in heaven should offer their prayers to God by their superiors there. But hereby we conclude against the Protestants, that it derogateth not from Christ, that Angels or Saints offer our prayers to God, as

CHAPTER 8

3. The seventh seal being opened, there appear Angels with trumpets: 5. and when another Angel poured out fire taken from the altar, upon the earth, there follow diverse tempests. 7. In like manner, while four Angels of the seven sound their trumpets, there fall sundry plagues.

AND when he had opened the seventh seal, there was silence in heaven, as it were half an hour.

2. And I saw seven Angels standing in the sight of God: and there were given to them seven trumpets.

3. And another Angel came, and stood ☞before the altar, having a golden censer: and there were given to him many incenses, that he should give of the prayers of all saints upon the altar of gold, which is before the throne of God.

4. And the smoke of the incenses ☞of the prayers of the saints ascended from the hand of the Angel before God.

5. And the Angel took the censer, and filled it of the fire of the altar, and cast it on the earth, and there were made thunders and voices and lightnings, and a great earthquake.

6. And the seven Angels which had the seven trumpets, prepared themselves to sound with the trumpet.

7. And the first Angel sounded with the trumpet, and there was made hail and fire, mingled in blood, and it was cast on the earth, and the third part of the earth was burnt, and the third part of trees was burnt, and all green grass was burnt.

8. And the second Angel sounded with the trumpet: and as it were a great mountain burning with fire, was cast into the sea, and the third part of the sea was made blood:

9. And the third part of those creatures died, which have lives in the sea, and the third part of the ships perished.

10. And the third Angel sounded with the trumpet, and a great star fell from heaven, burning as it were a torch, and it fell on the third part of the floods, and on the fountains of waters:

11. And the name of the star is called wormwood. and the third part of the waters was made into wormwood: and many men died of the waters, because they were made bitter.

12. And the fourth Angel sounded with the trumpet, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so that the third part of them was darkened, and of the day there shined not the third part, and of the night not the third part, and of the night in like manner.

13. And I looked and heard the voice of one eagle flying through the midst of heaven, saying with a loud voice, Woe, woe, woe to the inhibitors on the earth: because of the rest of the voices of the three Angels which were to sound with the trumpet.

also it is plain of
Raphael Tob. 12:12.

CHAPTER 9

The fifth Angel sounding the trumpet, a star falleth. 3. The issuing forth of locusts from the smoke of the deep pit to vex men, 7. and the description of them. 13. The sixth Angel sounding, four Angels are let loose, 18. which with a great troop of horsemen do murder the third part of man.

AND the fifth Angel sounded with the trumpet, and I saw ^va star to have fallen from heaven upon the earth, and there was given to him the key of the pit of bottomless depth.

2. And he opened the pit of the bottomless depth: and the smoke of the pit ascended, as the smoke of a great furnace: and the sun was darkened and the air with the smoke of the pit.

3. And from the smoke of the pit there issued forth locusts into the earth. and power was given to them, as the scorpions of the earth have power:

4. And it was commanded them that they should not hurt the grass of the earth nor any green thing, nor any tree: but only men which have not the sign of God in their foreheads.

5. And it was given unto them that they should not kill them: but that they should be tormented five months: and their torments as the torments of a scorpion when he striketh a man.

Apoc. 6:26

6. And ^{*}in those days men shall seek for death, and shall not find it: and they shall desire to die, and death shall flee from them.

7. And the similitudes of the locusts, like to horses prepared into battle: and upon their heads as it were crowns like to gold: and their faces as the faces of men.

8. And they had hair as the hair of women: and their teeth were as of lions.

9. And they had habbergions⁹⁴ as habbergions of iron, and the voice of their wings as the voice of the chariots of many horses running into battle.

10. And they had tails like to scorpions, and stings were in their tails: and their power was to hurt men five months.

11. And they had over them a king, the Angel of the bottomless depth, whose name in Hebrew is *Abaddon*, and in Greek *Apollyon*: in Latin having the name *Exterminans*.

12. One woe is gone, and behold two woes come yet after these.

13. And the sixth Angel sounded with the trumpet: and I heard one voice from the four horns of the golden altar, which is before the eyes of God,

14. Saying to the sixth Angel which had the trumpet, Loose the four Angels which are bound in the great river Euphrates.

15. And the four Angels were loosed, who were prepared for an hour, and a day and a month and a year that they might kill the third part of men.

16. And the number of the army of horsemen was twenty thousand times ten thousand. And I heard the number of them.

17. And so I saw the horses in the vision: and they that sat upon them, had habbergions of fire and of hyacinth and brimstone.

18. And by these three plagues was slain the third part of men, of the fire and of the smoke and of the brimstone, which proceeded from their mouth.

19. For the power of the horses is in their mouth, and in their tails. for, their tails be like to serpents, having heads: and in these they hurt.

20. ^cAnd the rest of men which were not slain with these plagues, neither have done ^vpenance from the works of their hands, not to adore Devils and Idols of gold and silver and brass and stone and wood, which neither can see, nor hear, nor walk,

21. And have not done penance from their murders, nor from their sorceries, nor from their fornication, nor from their thefts.

Most understand all
this of Heretics.

^vThe fall of an Arch-
Heretic, as Arius,
Luther, Calvin, out of
the Church of God.
Which have the key of
Hell to open and bring
forth all the old
condemned heresies
buried before in the
depth.

^cInnumerable petty
Heretics following
their Masters after the
opening and the smoke
of the bottomless pit.

The chief Master of
Heretics.

אבדן

Ἀπολλύων

or, In English, *Destroyer*

^cPagans, Infidels, and
sinful impenitent
Catholics must be
condemned also.

^vThis phrase being the
like both in Greek and
Latin, signifieth such
sorrowful and penal
repentance as causeth a
man to forsake his
former sins and depart
from them

μετανοήσαν εκ των ε
ργων

See the same phrase, c.

⁹⁴habbergions: a light sleeveless coat of chain mail worn under the hauberk

Who are seduced by Heretics.

4. *Nor any green thing.*] The Heretics never hurt or seduce the green tree, that is, such as have a living faith working by charity, but commonly they corrupt him in faith who should otherwise have perished for ill life, and him that is a reprobate, that hath neither the sign of the Cross (which is God's mark) in the forehead of his body, nor the note of election in his soul.

The manifold hypocrisy of Heretics.

7. *Prepared into battle.*] Heretics being ever ready to contend, do pretend victory, and counterfeit gold: in shape as men, as smooth and delicate as women, their tongues and pens full of gall and venoms, their hearts obdurate: full of noise and shuffling: their doctrine as pestiferous and full of poison, as the tail and sting of a scorpion, but they endure for a little season.

Heretical translation.

20. *Idols of gold.*] Here again the new translators abuse the people, for *idols* saying *images*: the place being plainly against the portraits of the heathen gods, which are here and in the Psalm 95 called, *daemonia, Devils*.

CHAPTER 10

CHRIST the valiant Angel is here described.

Another strong Angel crying out 3. seven thunders do speak. 4. The Angel sweareth that there shall be time no more, but at the voice of the seventh Angle the mystery shall be fully accomplished. 9. He giveth John a book to devour.

¶Many great mysteries and truths are to be preserved in the Church, which for causes known to God's providence are not to be written in the book of holy Scripture.

AND I saw another Angel, strong, descending from heaven, clothed with a cloud, and a rainbow on his head, and his face was as the sun, and his feet as 'a pillar' of fire.
2. And he had in his hand a little book opened: and he put his right foot upon the sea, and his left upon the land.

pillars

¶This was the manner of taking an oath by the true God, as Deut. 32.

3. And he cried with a loud voice, as when a lion roareth. And when he had cried, the seven thunders spake their voices.
4. And when the seven thunders had spoken their voice, I was about to write: and I heard a voice from heaven saying to me: Sign the things which the seven thunders have spoken: and write them not.

5. And *the Angel which I saw standing upon the sea and upon the land, lifted up his hand to heaven,

Dam/ 12:7

6. And he swore by him that liveth for ever and ever, that created heaven and those things which are in it: and the earth, and those things which are in it: and the sea, and those things which are in it: That there shall be time no more:

7. But in the days of the voice of the seventh Angel, when the trumpet shall begin to sound, the mysteries of God shall be consummate, as he hath evangelized by his servants the Prophets.

8. And I heard a voice from heaven again speaking with me, and saying: Go, and take the book that is opened, of the hand of the Angel standing upon the sea and upon the land.

¶By earnest study and meditation.

9. And I went to the Angel, saying unto him, that he should give me the book. And he said to me, *Take the book, and devour it: and it shall make thy belly to be bitter, but in thy mouth it shall be sweet as it were honey.

Ezec. 3:1

¶Sweet in the reading, but in fulfilling, somewhat bitter, because it commandeth works of penance and suffering of tribulation.

10. And I took the book of the hand of the Angel, and devoured it: and it was in my mouth as it were honey, sweet. and when I had devoured it, my belly was made bitter,

11. And he said to me, Thou must again prophecy to Nations, and peoples and tongues, and many kings.

CHAPTER 11

ST. JOHN measuring the Temple, 5. heareth of two witnesses that shall preach: 7. whom the beast coming up from the sea shall kill, 13. but they rising again ascend into heaven, 13. and seven thousand persons are slain when an earthquake: 13. and at the sound of the seventh Angel, the four and twenty seniors give praise and thanks to God.

AND there was given me a reed like unto a rod: and it was said to me, Arise, and measure the temple of God, and the altar, and them that adore in it.

2. But the court which is without the temple, cast forth, and measure not that: because it is given to the Gentiles, and they shall tread under foot the holy city ^vtwo and forty months:

3. And I will give to my two witnesses, and they shall prophecy a thousand two hundred sixty days, clothed with sack clothes.

4. These are the two olive trees and the two candlesticks that stand in the sight of our Lord of the earth.

5. And if any man will hurt them, fire shall come forth out of their mouths, and shall devour their enemies, and if any man will hurt them: so must he be slain.

6. These have power to shut heaven, that it rain not in the days of their prophecy: and they have power over the waters to turn them into blood, and to strike the earth with all plague as often as they will.

7. And when they shall have finished their testimony: ^vthe beast which ascended from the depth, shall make war against them, and shall overcome them, and kill them.

8. And their bodies shall lie in the streets of the ^cgreat city, which is called spiritually Sodom and Egypt, where their Lord also was crucified.

9. And there shall of tribes, and peoples, and tongues, and Gentiles, see their bodies for three days and a half: and they shall not suffer their bodies to be laid in monuments.

10. And the inhabitants of the earth ^vshall be glad upon them, and make merry: and shall send gifts one to another, because these two prophets tormented them that dwelt upon the earth.

11. After three days and a half, the spirit of life from God entered into them. And they stood upon their feet, and great fear fell upon them that saw them.

12. And they heard a loud voice from heaven saying to them, Come up hither. And they went up into heaven in a cloud: and their enemies saw them.

13. And in that hour there was made a great earthquake: and the tenth part of the city fell: and there were slain in the earthquake names of men seven thousand: and the rest were cast into a fear, and gave glory to the God of heaven.

14. The second woe is gone: and behold the third woe will come quickly.

15. And the seventh Angel sounded with a trumpet: and there were made loud voices in heaven saying, ^vThe kingdom of this world is made our Lords and his Christs, and he shall reign for ever and ever. Amen.

16. And the four and twenty seniors which sit on their seats in the sight of God, fell on their faces, and adored God,

17. Saying: We thank thee Lord God omnipotent, which art, and which wast, and which shalt come: because thou hast received thy great power, and hast reigned.

18. And the Gentiles were angry, and thy wrath is come, and the time of the dead, to be judged, and ^vto render reward to thy servants the prophets, and saints, and to them that fear thy name, little and great, and to destroy them that have corrupted the earth.

19. And the temple of God was opened in heaven: and the ark of his testament was seen in his temple, and there were made lightnings, and voices, and an earthquake and great hail.

^vThree years and a half. Which is the time of Anti-christ's reign and persecution.

^cHe meaneth Jerusalem, named Sodom and Egypt for the imitation of the wickedness. So that we see his chief reign shall be there, though his tyranny may extend to all places in the world.

^vThe wicked rejoice, when holy men are executed by the tyrants of the world, because their life and doctrine are burdensome unto them.

^vThe kingdom of this world usurped before by Satan and Antichrist, shall afterward be Christ's forever.

^vTo repay the hire or wages (for so both the Greek word and the Latin signify) due to holy men, proveth against the Protestants, then they did truly merit the same in this life.

Enoch and Elias yet alive, shall preach in the time of Anti-christ.

^vThe great Antichrist.

ANNOTATIONS

Chapter 11

5. *My own witnesses.*] Enoch and Elias, as it is commonly expounded. For, that Elias shall come again before the later day, *it is a most notorious known thing* (to use St. Augustine's words) *in the mouths and hearts of faithful men.* See *li. 20 de Civit. Dei c. 29; Tract. 4 in Ioan.* and both of *ep. 61 c. 11 and in Psal. 20;* St. Ambrose *in Psal. 45;* St. Hilary *20 can. in Matt.;* Prosper *li. ultima de Promissionibus c. 13.;* St. Gregory *li. 14 Moral. c. 11 and ho. 12 in Ezech.;* Beda *in 9 Marci.* The Greek Fathers also, as St. Chrysostom *ho. 58 in Mat. and ho. 4 in 2 Thessal. and ho. 22 in ep. ad Hebr.;* Theophylact and Oecumenius *in 17 Matthai;* St. Damascene *li. 4 de Orthodoxa fide c. 27.*

Furthermore, that they live also in Paradise, it is partly gathered out of the Scripture Ecclici. 44:16 where it is plainly said of Enoch, that *he is translated into Paradise,* as all our Latin exemplars

do read: and of Elias, that he was taken up alive, it is evident *4 Reg. 2*. And St. Irenaeus saith, it is the tradition of the Apostles, that they be both there. *li. 5 in initio. Dicunt Presbyteri* (saith he) *qui sunt Apostolorum Discipuli. So lay the Priests or Ancients that are the scholars of the Apostles.* see St. Justin *q. 85 ad orthodoxos*. Finally, that they shall return into the company of men in the end of the world, to preach against Antichrist, and to invite both Jews and Gentiles to penance, and so be martyred, as this place of the Apocalypse seemeth plain, so we have in part other testimonies hereof. *Malac. 4; Eccles. 44:16, 48:10.; Matt. 17:11*. See also Hippolytus book of *Antichrist and the end of the world*. All which being well considered, the Heretics are to contentious and incredulous, to discredit the same, as they commonly do.

THE 3RD PART.

The Dragon's incredulous and persecuting multitude, and Anti-christ the chief head thereof.

∇This is properly and principally spoken of the Church: and by allusion, of our Blessed Lady also.

∇The spirits that fall from their first state into Apostasy with him and by his means.

∇The Devil's endeavor against the Church's children, and specially our Blessed Lady's only son the head of the rest.

∇When the Angels or we have the victory, we must know it is by the blood of Christ, and so all is referred always to him.

∇This often insinuateth that Anti-christ's reign shall be but three years and a half (*Dan. 7:25, Apoc 11:2,3*, and in this chapter v. 6, c. 13:5) proveth that the Heretics be exceedingly blinded with malice, that hold the Pope to be Anti-Christ, who hath ruled so many ages.

CHAPTER 12

4. The great dragon (the Devil) watching the woman that brought forth a man-child to devour it, God took away the child to himself, and fed the woman in the desert. 7. Michael fighting with the dragon overcometh him. 13. Who being thrown down to the earth, persecuteth the woman and her seed.

AND a great sign appeared in heaven: ∇a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars:

2. And being with child, she cried also travailing, and is in anguish to be delivered.

3. And there was seen another sign in heaven, and behold a great red dragon having seven heads, and ten horns: and on his heads seven diadems,

4. And his tail drew ∇the third part of the stars of heaven, and cast them to the earth, and the dragon stood before the woman which was ready to be delivered: that when she should be delivered, he might ∇devour her son.

5. And she brought forth a man child, who was to govern all nations in an iron rod: and her son was taken up to God and to his throne,

6. And the woman fled into the wilderness where she had a place prepared of God, that there they might feed her a thousand two hundred sixty days.

7. And there was made a great battle in heaven, Michael and his Angels fought with the dragon, and the dragon fought and his Angels:

8. And they prevailed not, neither was their place found any more in heaven.

9. And that great dragon was cast forth, the old serpent, which is called the Devil and Satan, which seduceth the whole world: and he was cast into the earth, and his Angels were thrown down with him.

10. And I heard a great voice in heaven saying: Now is there made salvation and force, and the kingdom of our God, and the power of his Christ: because the accuser of our brethren is cast forth, who accused them before the sight of our God day and night.

11. And ∇they overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives even unto death.

12. Therefore rejoice O heavens, and you that dwell therein. Woe to the earth and to the sea, because the Devil is descended to you, having great wrath, knowing that he hath a little time.

13. And after the dragon saw that he was thrown into the earth, he persecuted the woman which brought forth the man child.

14. And there were given to the woman two wings of a great eagle, that she might fly into the desert unto her place, where she is nourished for ∇a time and times, and half a time, from the face of the serpent.

15. And the serpent cast out of his mouth after the woman, water as it were a flood.

16. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17. And the dragon was angry against the woman: and went to make battle with the rest of her seed, which keep the commandments of God, and have the testimony of JESUS Christ.

18. And he stood upon the sand of the sea.

∇The great Devil, Lucifer.

Psalm 2:9
Apoc. 2:27

ANNOTATIONS

Chapter 12

The Church shall flee as to a desert in Anti-christ's time, but not decay or be unknown, no not for so short a time.

6. *The woman fled.*] This great persecution that the Church shall flee from, is in the time of Antichrist, and shall endure but three years and a half, as is noted v. 14 in the margin. In which time for all that, she shall not want our Lord's protection, nor true Pastors, nor be so secret, but all faithful men shall know and follow her: much less shall she decay, err in faith, or degenerate and follow Antichrist, as Heretics do wickedly feign. As the Church Catholic now in England in this time of persecution, because it hath no public state of regiment nor open free exercise of holy functions, may be said to be fled into the desert, yet it is neither unknown to the faithful that follow it, nor the enemies that persecute it: as the hid company that the Protestants talk of, was for some worlds together, neither known to their friends nor foes, because there was in deed none such for many ages together. And this is true, if we take the flight for a very corporal retiring into wilderness. Where in deed it may be, and is of most expounded, to be a spiritual flight, by forsaking the joys and solaces of the world, and giving herself to contemplation and penance, during the time of persecution under Antichrist. And by enlarging the sense, it may also very well signify the desolation and affliction that the Church suffereth and hath suffered from time to time in this wilderness of the world, by all the forerunners and ministers of Antichrist, Tyrants and Heretics.

7. *A great battle.*] In the Church there is a perpetual combat betwixt St. Michael (protector of the Church militant as he was sometime of the Jews Synagogue. *Dan. 10:21*) and his Angels, and the Devil and his ministers, the perfect victory over whom, shall be at the judgment. Mark here also the cause why St. Michael is commonly painted fighting with a dragon.

15. *To be carried away.*] By great persecution he would draw her, that is, her children from the true faith: But every one of the faithful elect, gladly bearing their part thereof, overcome his tyranny. At whose constancy he being the more offended, worketh malicious attempts in assaulting the frailer sort, who are here signified by *the rest of her see that keep the commandments*, but are not so perfect as the former.

St. Michael fighting with the dragon.

Anti-christ's attempts to draw from the true faith.

CHAPTER 13

2. *A beast rising up out of the sea, having seven heads and ten horns and ten diadems, 5. blasphemeth God, 7. and warreth against the Saints and destroyeth them. 13. And another beast rising out of the earth with two horns, was altogether for the foresaid beast, constraining men to make and adore the image thereof, and to have the character of his name.*

AND I saw a beast coming up from the sea, having seven heads, and ten horns, and upon his horns ten diadems, and upon his heads names of blasphemy.
2. And the beast which I saw, was like to a lizard, and his feet as of a bear, and his mouth, as the mouth of a lion. And the dragon gave him his own force and great power.

3. And I saw one of his heads as it were slain to death: and the wound of his death was cured. And all the earth was ^vin admiration after the beast.

4. And they adored the dragon which gave power to the beast: and they adored the beast, saying, Who is like to the beast? and who shall be able to fight with it?

5. And there was given to it a mouth speaking great things and blasphemies: and power was given to it to work two and forty months.

6. And he opened his mouth unto blasphemies toward God, ^vto blaspheme his name, and his tabernacle, and those that dwell in heaven.

7. And it was given unto him to make battle with the saints, and to overcome them. And power was given him upon every tribe and people, and tongue, and nation,

8. And all that inhabit the earth, adored it, ^{*}whose names be not written in the book of life of the Lamb, which was slain from the beginning of the world.

9. If any man have an ear, let him hear.

10. He that shall lead into captivity, goeth into captivity: ^{*}he that shall kill in the sword, he must be killed with the sword. here is the patience and the faith of saints.

^vThey that now follow the simplest and grossest heretics that ever were without seeing miracles, would then much more follow this great seducer working miracles.

^vNo Heretics ever liker Anti-christ, then these in our days, specially in blasphemies against God's Church, Sacraments, Saints, ministers, and all sacred images.

Apoc. 3:9

Gen. 9:6
Matt. 26:52

Another false prophet inferior to Anti-christ, shall work wonders also, but all referred to the honor of his master Anti-christ. So doth Calvin and other Arch-Heretics pervert the world to the honor of Anti-christ, and so do their scholars also for the honor of them.

11. And I saw another beast coming up from the earth: and he had two horns, like to a lamb, and he spake as a dragon.
12. And all 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, whose wound of death was cured.
13. And he did many signs, so that he made also fire to come down from heaven unto the earth in the sight of men.
14. And he seduceth the inhabitants on the earth through the signs which were given him to do in the sight of the beast, saying to them that dwell on the earth, that they should make the image of the beast which hath the stroke of the sword, and lived.
15. And it was given him to give spirit to the image of the beast, and that the image of the beast should speak: and should make, that whosoever shall not adore the image of the beast, be slain.
16. And he shall make all, little and great, and rich, and poor, and freemen, and bondmen, to have a character in their right hand, or in their foreheads.
17. And that no man may buy or sell, but he that hath the character, or the name of the beast, or the number of his name.
18. Here is wisdom. He that hath understanding, let him count the number of the beast. For it is the number of a man: and the number of him is six hundred sixty six.

ANNOTATIONS

Chapter 13

Many mysteries expounded

1. *A beast coming up.*] This beast is the universal company of the wicked, whose head is Antichrist: and the same is called (*Apoc 17*) the whore of Babylon. the 7 heads be expound (*Apoc 17*) seven kings: five before Christ, one present, and one to come. The 10 horns be also there expounded to be 10 kings that shall reign a short while after Antichrist. this dragon is the Devil, by whose power the whore or beast or Antichrist worketh. For in the words follow (v. 3 & 4) Antichrist is called the beast, to whom the dragon, that is, the Devil giveth that power of feigned miracles. And as we adore God for giving power to Christ and his followers, so they shall adore the Devil for assisting Antichrist and giving him power.

Great persecution by Anti-christ and his ministers.

7. *To make battle with the saints.*] He shall kill the saints then living, Elias and Enoch, and infinite more that profess Christ. Whereby we must learn, not to marvel when we see the wicked persecute and prevail against the just, in this life. then shall his great persecution and cruelty try the saints patience, as his wonderful means to seduce shall try the steadfastness of their faith, which is signified by these words following, *Here is the patience and the faith of saints.* And when it is said, *They adored*

Their blessedness that continue constant.

the beast, whose names are not written in the book of life of the Lamb, it giveth great solace and hope to all them that shall not yield to such persecutions, that they are of God's elect, and their names written in the book of life.

The honor of Christ's image is for the honor of Christ.

14. *The image of the beast.*] They that now refuse to worship Christ's image, would then worship Antichrist's. And we may note here, that as the making or honoring of this image was not against the honor of Antichrist, but wholly for it, as also the image erected of Nabuchodonosor, and the worship thereof was altogether for the honor of him, so is the worship of Christ's image, the honor of Christ himself, and not against him, as Protestants madly imagine.

17. *The character or the name.*] As belike for the perverse imitation of Christ, whose image (specially as on the Rood or crucifix) he seeth honored and exalted in every Church, he will have his image adored (for that is Antichrist, in emulation of like honor, adversary to Christ's) so for that he seeth all true Christian men to bear the badge of his Cross in their foreheads, he likewise will force all his to have another mark, to abolish the sign of Christ. By the like emulation also and wicked opposition he will have his name and the letters thereof to be sacred, and to be worn in mens caps, or written in solemn places, and to be worshipped, as the name of JESUS is and ought to be among Christian men. And as the ineffable name of God was among the JEWS expressed by a certain number of 4 characters (therefore called *Tetragrammaton*) so it seemeth the Apostle alludeth here to the number of Antichrist's name.

Anti-christ's triple honor against the honor of Christ.

יהוה

And here it is much to be noted, that the Protestants plucking down the image of Christ out of all Churches, and his sign of the cross from mens foreheads, and taking away the honor and reverence of the name JESUS, do make room for Antichrist's image, and mark, and name. And when Christ's images and ensigns or arms shall be abolished, and the Idol of Antichrist set up instead thereof, as it is already begun: then is the abomination of desolation which was foretold of Daniel and our Saviour.

The Protestants by abolishing of Christ's images, and cross and irreverence to the name JESUS, make a ready way to the honor of Anti-christ.

John 14:19

18. *Let him count.*] Though God would not have it manifest before hand to the world, who in particular this Antichrist should be: yet it pleased him to give such tokens of him, that when he cometh, the faithful may easily take notice of him, according as it is written of the event of other prophecies concerning our Saviour. *That when it is come to pass, you may believe.* In the mean time we must take heed that we judge not over rashly of God's secrets, the holy writ here signifying, that it is a point of high understanding, illuminated extraordinarily by God's spirit, to reckon right and disciples truly before hand, Antichrist's name and person.

Anti-christ's name secret.

18. *It is the number of a man.*] A man he must be, and not a Devil or spirit, as here it is clear, and by St. Paul, *2 Thess. 2.* where he is called, *the man of sin.* Again, he must be one particular person, and not a number, and the characters thereof be (though obscurely) insinuated. Which reproveth the wicked vanity of Heretics, that would have Christ's own Vicars, the successors of his chief Apostle, yea the whole order of them for many ages together, to be this Antichrist. Who 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 JESUS. And whosoever he be, these Protestants undoubtedly are his precursors. For as they make his way by ridding away Christ's images, cross, and name, so they exceedingly promote the matter by taking away Christ's chief minister, that all may be plain for Antichrist.

Anti-christ shall be one special man, and of a peculiar name.

If the Pope had been Antichrist, and had been revealed now a good many years sithence, as these fellows say he is to them, then the number of this name would agree to him, and the prophesy being now fulfilled, it would evidently appear that he bare the name and number here noted. For (no doubt) when he cometh, this count of the letters or number of his name which before is so hard to know, will be easy. For he will set up his name in every place, even as we faithful men do now advance JESUS. And what name proper or appellative of all or any of the Popes do they find to agree with this number, notwithstanding they boast that they have found the whole order and every of them these thousand years to be Antichrist, and the rest before even from St. Peter, foreworkers toward his kingdom?

The Pope cannot be Anti-christ.

Iren. li. 5 in fine.

18. *The number 666.*] For as much as the ancient expositors and other do think (for certain knowledge there no mortal man can have without an express revelation) that his name consisteth of so many, and such letters in Greek, as according to their manner of numbering by the Alphabet proper and common: (as St. Irenaeus findeth them in *Latinos* and *Teitan*, Hippolytus in *αριθμος*, Aretas in *Lampetis*, and some of this age in *Luderus*, which was Luther's name in the Alaman⁹⁵ tongue:) therefore we see there can be no certainty, and every one frameth and applieth the letters to his own purpose. And most absurd folly it is of the Heretics, to apply the word, *Latinos*, to the Pope: neither the whole order in common, nor ever any particular Pope being so called. And St. Irenaeus the first that observed it in that word, applied it to the Empire and state of the Roman Emperor, which then was Heathen, and not to the Pope of his days or after him: and yet preferred the word, *Teitan*, as more agreeable, with this admonition, that it were a very perilous and presumptuous thing to define any certainty before hand, of that number and name. And truly whatsoever the Protestants presume herein of the Pope, we may boldly discharge Luther of that dignity. He is undoubtedly one of Antichrist's precursors, but not Antichrist himself.

All framing of letters to express Anti-christ's name is uncertain.

⁹⁵Alaman: The German tribe of the Alemanni which gave the French their name for Germany, Allemagne.

CHAPTER 14

The Epistle upon St. Innocent's day in Christmas

∇ Christ, and the same number of elect that were signed in chap 7.

∇ One state of life more excellent than another, and virgins for their purity passing the rest, and always accompanying Christ according to the Church's hymn out of this place. Quocunque pergu, virgines sequuntur etc.

∴ This the Church applieth to the holy Innocents that died first for Christ.

∇ The city of the devil, which is the universal society of the wicked misbelievers and ill livers in the world.

∇ The great damnation that shall follow them that forsake Christ and the Church and worship Anti-christ or his image

∇ Faith is not enough to salvation, without fulfilling of God's commandments.

^bThe Epistle in a daily Mass for the dead.

3. *Virgins follow the Lamb whithersoever, singing a new canticle. 6. One Angel Evangelizeth the Gospel: and another Angel telleth the fall of Babylon: 9. the third declareth their torments that have adored the beast. Moreover two having sickles, 15. one of them is commanded to reap down the corn, 18. the other to gather the grapes all in vintage, which are trodden in the lake of Gods wrath.*

AND I looked, and behold a ∇Lamb stood upon mount Sion, and with him an hundred forty four thousand having his name, and the name of his Father written in their foreheads.

2. And I heard a voice from heaven, as the voice of many waters, and as the voice of great thunder: and the voice which I heard, as of harpers harping on their harps.

3. And they sang as it were a new song before the seat and before the four beasts, and the seniors, and no man could 'say' the song, but those hundred forty four thousand, that were bought from the earth.

4. These are they which were not defiled with women. For they are ∇virgins. These follow the Lamb whithersoever he shall go. These were bought from among men, the first fruits to God and the Lamb:

5. And in their mouth there was found no lie. for they are without spot before the throne of God.

6. And I saw another Angel flying through the midst of heaven, having the eternal Gospel, to evangelize unto them that sit upon the earth, and upon every nation, and tribe, and tongue, and people:

7. Saying with a loud voice, Fear our Lord, and give him honour, because the hour of his judgment is come: and adore ye him *that made heaven and earth, the sea and all things that are in them, and the fountains of waters.

8. And another Angel followed, saying, *Fallen, fallen, is that great ∇Babylon, which of the wine of the wrath of her fornication made all nations to drink.

9. And the third Angel followed them, saying with a loud voice, If any man adore the beast and his image, and receive the character in his forehead, or in his hand:

10. ∇He also shall drink of the wine of the wrath of God, which is mingled with pure wine in the cup of his wrath, and shall be tormented with fire and brimstone in the sight of the holy Angels and before the sight of the Lamb.

11. And the smoke of their torments shall ascend for ever and ever: neither have they rest day and night, which have adored the beast, and his image, and if any man take the character of his name.

12. Here is the patience of saints, which ∇keep the commandments of God and the faith of JESUS.

13. ^bAnd I heard a voice from heaven, saying to me, Write, Blessed are the dead which die in our Lord. from henceforth now, saith the Spirit, that they rest from their labors. for their works follow them.

14. And I saw, and behold a white cloud: and upon the cloud one sitting like to the Son of man, having on his head a crown of gold, and in his hand a sharp sickle.

15. And another Angel came forth from the temple, crying with a loud voice to him that sat upon the cloud, *Thrust in thy sickle, and reap, because the hour is come to reap, for the harvest of the earth is due.

16. And he that sat upon the cloud, thrust his sickle into the earth, and the earth was reaped.

17. And another Angel came forth from the temple which is in heaven, himself also having a sharp sickle.

18. And another Angel came forth from the altar, which had power over the fire: and he cried with a loud voice to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vineyard of the earth: because the grapes thereof be ripe.

19. And the Angel thrust his sharp sickle into the earth, and gathered the vineyard of the earth, and cast it into the great press of the wrath of God:

learn
μαθων

Psalms 145
Acts 14

Es. 21
Jer. 51
Apoc. 18

Joel 3
Matt. 13

ἑληνον
lacis. fat,
trough, lake.

20 . And the ἑpress was trodden without the city, and blood came forth out of the press, up to the horse bridles, for a thousand six hundred furlongs.

ANNOTATIONS

Chapter 14

Beza

13. *From henceforth now.*] This being specially spoken of Martyrs (as not only St. Augustine seemeth to take it, but the Calvinist's themselves, translating, *in domino, for our Lord's cause*) the Protestants have no reason to use the place against Purgatory or prayer for the departed, seeing the Catholic Church and all her children confess, that all Martyrs are straight after their death, in bliss, and need no prayers. Whereof this is St. Augustine's known sentence, *He doth injury to the Martyr, that prayeth for the Martyr. Ser. 17 de ver. Apost. c. 1.* and again to this purpose he writeth thus most excellently, tract. 84 in Ioan. *We keep not a memory of Martyrs at our Lord's table, as we do of other that rest in peace, that is, for the intent to pray for them, but rather that they may pray for us, etc.*

Praying for the dead, and unto Saints, at the altar.

But if we take the words generally for all deceased in state of grace, as it may be also, then we say that even such, though they be in Purgatory and God's chastisement in the next life, and need our prayers, yet (according to the foresaid words of St. Augustine) *do rest in peace*, being discharged from the labors, afflictions, and persecutions of this world, and (which is more) from the daily dangers of sin and damnation, and put into infallible security of eternal joy with unspeakable comfort of conscience. And such in deed are more happy and blessed than any of this life. Whereby we see that these words, *from hence forth they shall rest from their labors*, may truly agree to them also that are in Purgatory, and so here is nothing proved against Purgatory. Lastly, this adverb, *à modo*, in Latin, as in the Greek, *απαρτι*, doth not properly signify, from this present time forward, as thought the Apostle had said, that after their death and so forward they are happy: but it noteth and joineth the time past together with the time present, in this sense, that such as have died since Christ's Ascension, when he first entering into Heaven opened it for others, go not to *Limbus Patrum*, as they were wont before Christ's time, but are in case to go straight to bliss, except the impediment be in themselves. Therefore they are here called blessed, that die now in this state of grace and of the new Testament, in comparison of the old faithful and good persons.

The place abused against Purgatory, answered.

απαρτι
Photius in
Lexico.

CHAPTER 15

2. *They that had now overcome the beast and his image and the number of his name, do glorify God. 6. To seven Angels having the seven last plagues, are give seven cups full of the wrath of God.*

AND I saw another sign in heaven great and marvelous: seven Angels having the seven last plagues. Because in them the wrath of God is consummate.

2. And I saw as it were ἑa sea of glass mingled with fire, and them that overcame the beast and his image and the number of his name, standing upon the sea of glass, having the harps of God:

3. And singing the ᵘsong of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works Lord God omnipotent: just and true are thy ways King of the 'worlds'.

4. Who shall not fear thee O Lord, and magnify thy name? because thou only art holy, because all nations shall come, and adore in thy sight, because thy judgments be manifest.

5. And after these things I looked, and behold the temple of the tabernacle of testimony was opened in heaven:

6. And there issued forth the seven Angels, having the seven plagues, from the temple: revested with clean and white 'stone', and girded about the breasts, gave to the seven Angels seven vials of gold full of the wrath of the God that liveth for ever and ever.

7. And one of the four beasts, gave to the seven Angels seven vials of gold full of the wrath of the God that liveth for ever and ever.

8. And the temple was filled with smoke at the majesty of God, and at his power: and no man could enter into the temple, till the seven plagues of the seven Angels were consummate.

THE 4TH PART.

Of the 7 last plagues and final damnation of the wicked.

The tribulations about the day of judgment.

ἑBaptism

ᵘThe song of Moses and Christ, is the new Testament and the old.

THE FIFTH VISION.

Saints

linen - λινον
stone - λιθον

CHAPTER 16

Upon the pouring out of the seven cups of Gods wrath on the land, the sea, the fountains, the seat of the beast, Euphrates and the air: there arise sundry plagues in the world.

AND I heard a great voice out of the temple, saying to the seven Angels: Go, and pour out the seven vials of the wrath of God upon the earth.

2. And the first went, and poured out his vial upon the earth, and there was made a cruel and very sore wound upon men that had the character of the beast: and upon them that adored the image thereof.

3. And the second Angel poured out his vial upon the sea, and there was made blood as it were of one dead: and every living soul died in the sea.

4. And the third poured out his vial upon the rivers and the fountains of waters: and there was made blood.

5. And I heard the Angel of the waters, saying: Thou art just O Lord, which art, and which wast, the holy one, because thou hast judged these things:

6. ^vBecause they have shed the blood of the Saints and Prophets, and thou hast given them blood to drink. for they are worthy.

7. And I hear another, saying: Yea Lord God omnipotent, true and just are thy judgments.

8. And the fourth Angel poured out his vial upon the sun, and it was given unto him to afflict men with heat and fire:

9. And men boiled with great heat, and ^vblasphemed the name of God having power over these plagues, neither did they penance to give him glory.

10. And the first Angel poured out his vial upon the seat of the beast: and his kingdom was made dark, and they together did eat their tongues for pain:

11. And they blasphemed the God of heaven because of their pains and wounds, and ^cdid not penance from their works.

12. And the sixth Angel poured out his vial upon that great river Euphrates: and dried up the water thereof that a way might be prepared to the kings from the rising of the sun.

13. And I saw from the mouth ^vof the dragon, and from the mouth of the false prophet 'three' unclean spirits in manner of frogs.

14. For they are the spirits of Devils working signs, and they go forth to the kings of the whole earth to gather them into battle at the great day of the omnipotent God.

15. Behold ^{*}I come as a thief: Blessed is he that watcheth, and keepeth his garments, that he ^{*}walk not naked, and they see his turpitude.

16. And he shall gather them into a place which in Hebrew is called ^cArmageddon.

17. And the seventh Angel poured out his vial upon the air, and there came forth a loud voice out of the temple from the throne, saying: It is done.

18. And there were made lightnings, and voices, and thunders, and a great earthquake was made, such an one as never hath been since men were upon the earth, such an earthquake, so great.

19. And ^vthe great city was made into three parts: and the cities of the Gentiles fell. And Babylon the great came into memory before God, ^{*}to give her the cup of wine of the indignation of his wrath. Jer. 25:15

20. And every island fled, and mountains were not found.

21. And great hail like a talent came down from heaven upon men: and men blasphemed God for the plague of the hail: because it was made exceeding great.

^vThe great revenge that God will do at the later day upon the persecutors of his Saints.

^vThe desperate and damned persons shall blaspheme God perpetually. Which shall be such only as do not repent in this life.

^vThe dragon, is the Devil: and the beast, Anti-christ, or the society whereof he is head: the false prophet, either Anti-christ himself, or the company of Heretics and seducers that follow him.

^cThe hill of thieves, by Jerome's interpretation.

^vThe city or commonwealth of the wicked divided into three parts: into Infidels, Heretics and evil Catholics. This city is here called Babylon, whereof see the Annotation upon the next chapter v. 5.

^cSee chap. 9:20 in the margin.

issue forth three
Apoc. 3
2 Cor. 5:3

CHAPTER 17

The harlot Babylon clothed with diverse ornaments, 6. and drunken of the blood of Martyrs, sitteth upon a beast that hath seven heads and ten horns: 7. all which things the Angel expoundeth.

AND there came one of the seven Angels which had the seven vials, and spake with me, saying, Come, I will show ^vthee the damnation of the great harlot, which ^csitteth upon many waters,

2. With whom the kings of the earth have fornicated, and they which inhabit the earth have drunk of the wine of her whoredom.

3. And he took me away in spirit into the desert. And I saw a woman sitting upon a scarlet colored beast, full of names of blasphemy, having seven heads, and ten horns.

4. And the woman was clothed round about with purple and scarlet, and gilded with gold, and precious stone, and pearls, having a golden cup in her hand, full of the abominations and filthiness of her fornication.

5. And in her forehead a name written, "*Mystery*": Babylon the great, mother of the fornications and the abominations of the earth.

6. And I saw the woman drunken of the blood of the Saints, and of the blood of the martyrs of JESUS. And I marveled when I had seen her, with great admiration.

7. And the Angel said to me, Why doest thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and the ten horns.

8. The beast which thou sawest, ^vwas, and is not, and shall come up out of the bottomless depth, and go into destruction: and the inhabitants on the earth (whose names are not written in the book of life from the making of the world) shall marvel, seeing the beast that was, and is not.

9. And here is understanding, that hath wisdom. The seven heads: are seven hills, upon which the woman sitteth, and they are seven kings.

10. Five are fallen, one is, and another one is not yet come: and when he shall come, he must tarry a short time.

11. And the beast which was, and is not: the same also is the eight, and is of the seven, and goeth into destruction.

12. And the ten horns which thou sawest: are ^vten kings, which have not yet received kingdom, but 'shall' receive power as kings one hour after the beast.

13. These have one counsel and force: and their power they shall deliver to the beast.

14. These shall fight with the Lamb, and the Lamb shall overcome them, ^{*}because he is Lord of lords, and King of kings, and they that are with him, called, and elect, and faithful.

15. And he said to me, The waters which thou sawest where the harlot sitteth: are peoples, and nations, and tongues.

16. And the ten horns which thou sawest in the beast: these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and her they shall burn with fire.

17. For ^vGod hath given into the hearts, to do that which pleaseth him: that they give their kingdom to the beast, till the words of God be consummate.

18. And the woman which thou sawest: is the great city, which hath kingdom over the kings of the earth.

^vThe final damnation of the whole company of the reprobate, called here the great whore.

^cThese many waters are many peoples. v. 15.

^vIt signifieth the short reign of Anti-christ, who is the chief horn or head of the beast.

^vSome expound it of ten small kingdoms, into which the Roman Empires shall be divided, which shall all serve Anti-christ both in his life and a little after.

^vNot forcing or moving any to follow Anti-christ, but by his just judgment, and for punishment of their sins, permitting them to believe and consent to him.

do

1 Tim. 6:15
Apoc. 19:16

ANNOTATIONS

Chapter 17

5. *Babylon.*] In the end of St. Peter's first Epistle, where the Apostle dateth it at Babylon, which the ancient writers (as we there noted) affirm to be meant of Rome: the Protestants will not in any wise have it so, because they would not be driven to confess that Peter ever was at Rome. But here for that they think it maketh for their opinion, that the Pope is Antichrist, and Rome the seat and city of Antichrist, they will needs have Rome to be this Babylon, this great whore, and this purple harlot. For such fellows, in the exposition of holy Scripture, be led only by their prejudicate opinions and heresies, to which they draw all things without all indifferency and sincerity.

The Protestants here will needs have Babylon to be Rome, but not in St. Peter's epistle.

But Babylon (according to all the Fathers) is signified, partly the whole society of the wicked, partly the city of Rome, only in respect of the terrene and heathenish seat of them that persecuted the Church.

The Church of Rome is never called Babylon.

Mystery

This woman signifieth all persecutors of Saints.

Putting Heretics to death is not to shed the blood of saints.

The Protestants madness in expounding the 7 hills of Rome: the Angel himself expounding it otherwise.

But St. Augustine, Aretas, and other writers, most commonly expound it, neither of Babylon itself a city of Chaldea or Egypt, nor of Rome, or any one city, which may be so called spiritually, as Jerusalem before, chap. 11, is named spiritual Sodom and Egypt: but of the general society of the impious, and of those that prefer the terrene kingdom and commodity of the world, before God and eternal felicity. The author of the Commentaries upon the Apocalypse set forth in St. Ambrose name, writeth thus: *This great whore sometime signifieth Rome, specially which at that time when the Apostle wrote this, did persecute the Church of God. But otherwise it signifieth the whole city of the Devil, that is, the universal corps of the reprobate.* Tertullian also taketh it for Rome, thus, *Babylon* (saith he) *in St. John is a figure of the city of Rome, being so great, so proud of the Empire, and the destroyer of the saints.* Which is plainly spoken of that city, when it was heathen, the head of the terrene dominion of the world, the persecutor of the Apostles and their successors, the seat of Nero, Domitian, and the like, Christ's special enemies, the sink of idolatry, and false worship of the Pagan gods. Then was it Babylon, when St. John wrote this, and then was Nero and the rest figures of Antichrist, and that city the resemblance of the principal place (wheresoever it be) that Antichrist shall reign in, about the later end of the world.

li. advers. Iudaeos.

Now to apply that to the Roman Church and Apostolic See, either now or then, which was spoken only of the terrene state of that city, as it was the seat of the Emperor, and not of Peter, when it did slay above 30 Popes Christ's Vicars, one after another, and endeavored to destroy the whole Church: that is most blasphemous and foolish.

The Church in Rome was one thing, and 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. Which distinction the Heretics might have learned by St. Peter himself *ep. 1 chap. 5.* writing thus, *The Church saluteth you, that is in Babylon, coelect.* So that the Church and the very chosen Church was in Rome, when Rome was Babylon. Whereby it is plain that, whether Babylon or the great whore do here signify Rome or no, yet it cannot signify the Church of Rome: which is now, and ever 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 Emperors (which were figures of Antichrist) did principally sit in Rome, so also the great Antichrist shall have his seat there, as it may well be (though others think that Jerusalem rather shall be his principal city) yet even 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 Roman Church he will bear as much good will as the Protestants now do, and he shall have more power to persecute him and the Church, than they have.

St. Jerome *epist. 17 c. 7.* to Marcella, to draw here out of the city of Rome to the holy land, warning her of the manifold allurements to sin and ill life, that be in so great and populous a city, alludeth at length to these words of the Apocalypse, and maketh it to be Babylon, and the purple whore. But straight way, lest some naughty person might think he meant that of the Church of Rome, which he spake of the society of the wicked only, he addeth: *There is there in deed 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 Gentility trodden under foot, the name of Christian daily advancing itself on high.* Whereby you see that whatsoever may be spoken or interpreted of Rome, out of this word Babylon, it is not meant of the Church of Rome, but of the terrene state, in so much that the said holy Doctor (*li. 2 advers. Jouinian*) signifieth, that the holiness of the Church there, hath wiped away the blasphemy written in the forehead of her former iniquity. But of the difference of the old state and dominion of the Heathen there, for which it is resembled to Antichrist, and the Priestly state which now it hath, read a notable place in St. Leo *serm 1 in natli. Petri et Pauli.*

Ro. 1.

5. *Mystery.*] St. Paul calleth this secret and close working of abomination, the mystery of iniquity, *2 Thess. 2,* and it is called a little after in verse 7 *the Sacrament* (or mystery) of the woman, and it is also the mark of reprobation and damnation.

6. *Drunken of the blood.*] It is plain that this woman signifieth the whole corps of all the persecutors that have and shall shed so much blood of the just: of the Prophets, Apostles, and other Martyrs from the beginning of the world to the end. The Protestants foolishly expound it of Rome, for that there they put Heretics to death, and allow of their punishment in other countries: but their blood is not called the blood of saints, no more than the blood of thieves, mankillers, and other malefactors: for the shedding of which by order of justice, no Commonwealth shall answer.

9. *Seven hills.*] The Angel himself here expoundeth these 7 hills to be all one with the 7 heads and the 7 kings: and yet the Heretics blinded exceedingly with malice against the Church of Rome, are so made to take them for the seven hills literally, upon which in old time Rome did stand: that so they might make the unlearned believe that Rome is the seat of Antichrist. But if they had any consideration, they might mark that the Prophets visions here are most of them by Sevens, whether he talk of heads, horns, candlesticks, Churches, kings, hills, or other things: and that he alluded not to the hills, because they were just seven, but that *Seven* is a mystical number, as sometime *Ten* is, signifying universally all of that sort whereof he speaketh. As, that the seven heads, hills, or kingdoms (which are

here all one) should be all the kingdoms of the world that persecute the Christians: being heads and mountains for their height in dignity above others. And some take it, that there were seven special Empires, kingdoms, or States, that were or shall be the greatest persecutors of God's people, as of Egypt, Chanaan, Babylon, the Persians, and Greeks, which be five. Sixthly of the Roman Empire which once persecuted most of all other, and which (as the Apostle here saith) *yet is*, or standeth, but the seventh, then when St. John wrote this, was not come, neither is yet come in our days: which is Antichrist's state, which shall not come so long as the Empire of Rome standeth, as St. Paul did Prophecy, *2 Thess. 2.*

11. *The same is the either.*] The beast itself being the congregation of all these wicked persecutors, though it consist of the foresaid seven, yet for that the malice of all is complete in it, may be called the eight. Or, Antichrist himself, though he be one of the seven, yet for his extraordinary wickedness shall be counted the odd persecutor, or the accomplishment of all other, and therefore is named the eight. Some take this beast called the eight to be the Devil.

18. *The great city.*] If it be meant of any one city, and not of the universal society of the reprobate (which is the city of the Devil, as the Church and the universal fellowship of the faithful is called the city of God) it is most like to be old Rome, as some of the Greeks expound it, from the time of the first Emperors, till Constantine's days, who made an end of the persecution. For by the authority of the old Roman Empire, Christ was put to death first, and afterward the two chief Apostles, and the Popes their successors, and infinite Catholic men throughout the world, by lesser kings which then were subject to Rome. All which Antichristian persecutions ceased, when Constantine reigned, and yielded up the city to the Pope, who holdeth not the kingdom or Empire over the world, as the Heathen did, but the fatherhood and spiritual rule of the Church. Howbeit the more probable sense is the other, of the city of the Devil, as the author of the homilies upon the Apocalypse in St. Augustine, declareth.

What is the eighth beast.

The double interpretation of Babylon.

CHAPTER 18

The fall of Babylon, her judgment, plague and revenges: for the which, 9. the kings, 16. and merchants of the earth that sometimes did cleave unto her, shall mourn bitterly: 10. but heaven, and the Apostles and Prophets shall rejoice.

¶The measure of pains and damnation according to the

Apoc. 14:8
 ° φυλακη

AND after these things I saw another Angel coming down from heaven, having great power: and the earth was illuminated of his glory.

2. And he cried out in force, saying, *Fallen, fallen, is Babylon the great: and it is become the habitation of Devils, and the custody of every unclean spirit, and the custody of every unclean and hateful bird:

3. Because all nations have drunk of the wine of the wrath of her fornication: and the kings of the earth have fornicated with her: and the merchants of the earth were made rich by the virtue of her delicacies.

4. And I hear another voice from heaven, saying, Go out from her my people: that you be not partakers of her sins, and receive not of her plagues.

5. Because her sins are come even to heaven, and God hath remembered her iniquities.

6. Render to her as she also hath rendered to you: and double ye double according to her works: In the cup wherein she hath mingled, mingle ye double unto her.

Es. 47:8

7. As much as she hath glorified herself, and hath been in delicacies, °so much give her torment and mourning: because she saith in her heart, *I sit a queen, and widow I am not, and mourning I shall not see.

8. Therefore in one day shall her plagues come, death, and mourning, and famine, and with fire she shall be burnt: because God is strong that shall judge her.

9. And ¶the kings of the earth, which have fornicated with her, and have lived in delicacies, shall weep, and bewail themselves upon her, when they shall see the smoke of her burnings?

10. Standing far off for the fear of her torments, saying, Woe, woe, that great city Babylon, that strong city: because in one hour is thy judgment come.

11. And the merchants of the earth shall weep, and mourn upon her: because no man buy their merchandise any more,

wicked pleasures or unlawful delights of this life. Which is a sore sentence for such people as turn their whole life to lust and rict.⁹⁶

¶Kings and Merchants are most encumbered, dangered and drowned in the pleasures of this world. Whose whole life and traffic is (if they be not exceeding virtuous) to find variety of earthly pleasures. Who seeing once the extreme end of their joys and of all that made there hearts here, to be turned into pains and damnation eternal, then shall howl and weep too late.

⁹⁶rict: right

☉The Angels and all Saints shall rejoice and laud God to see the wicked confounded, and God's justice executed upon their oppressors and persecutors. And this is that which the Martyrs prayed for, chap. 6.

☉By this it seemeth clear that the Apostle meaneth not any one city, but he universal company of the reprobate, which shall perish in the day of judgment: the old prophets also naming the whole number of God's enemies mystically *Babylon*, as Jer. 6:52.

12. Merchandise of gold and silver and precious stone, and of pearl, and fine linen, and purple, and silk, and scarlet, and all Thyne wood, and all vessels of ivory, and all vessels of precious stone and of brass and iron and marble,

13. And cinnamon, and of odors, and ointment, and frankincense, and wine, and oil, and flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

14. And the apples of the desire of thy soul are departed from thee, and all fat and goodly things are perished from thee, and they shall no more find them.

15. The merchants of these things which are made rich, shall stand far from her for fear of her torments, weeping and mourning,

16. Saying, Woe, woe, that the great city, which was clothed with silk, and purple, and scarlet, was gilded with gold, and precious stone, and pearls:

17. Because in one hour are so great riches made desolate: and every governor, and every one that saileth into the lake, and the shipmen, and they that work in the sea, stood afar off,

18. And cried seeing the place of her burning, saying, What other is like to this great city?

19. And they threw dust upon their heads, and cried weeping and mourning, saying: Woe, woe, that great city, in which all were made rich that had ships in the sea, of her prices: because in one hour she is desolate.

20. ☉Rejoice over her, heaven, and ye holy Apostles and Prophets: because God hath judged your judgment of her.

21. And one strong Angel took up as it were a great millstone, and threw it into the sea, saying, *With this violence shall ☉Babylon that great city be thrown, and shall now be found no more.

22. And the voice of harpers, and of Musicians, and of them that sing on shalme and trumpet, shall no more be heard in thee, and every artificer of every art shall be found no more in thee, and the noise of the mill shall no more be heard in thee,

23. And the light of the lamp shall no more shine in thee, and the voice of the bridegroom and the bride shall no more be heard in thee: because thy merchants were the princes of the earth, because all nations have erred in thine enchantments.

24. And in her is found the blood of the Prophets and Saints, and of all that were slain in the earth.

Jer. 52:63

CHAPTER 19

The Saints glorifying God for the judgment pronounced upon the harlot, 7. the marriage of the Lamb is prepared. 10. The Angel refuseth to be adored of ST. JOHN. 11. There appeareth one (who is the Word of God, and the King of Kings and Lord of Lords) sitting on a horse, with a great army, and fighting against the beast and the kings of the earth and their armies: 27. the birds of the air being in the meantime called to devour their flesh.

The Epistle for many Martyrs.

ALLELUIA

☉This often repeating of *Alleluia* in times of rejoicing, the Church doth follow in her service.

AFTER these things I heard as it were the voice of many multitudes in heaven saying, Alleluia. Praise, and glory, and power is to our God:

2. Because true and just are his judgments which hath judged of the great harlot, that hath corrupted the earth in her whoredom, and hath revenged the blood of his servants, of her hands.

3. And ☉again they said, *Alleluia*. And her smoke ascendeth for ever and ever.

4. And the four and twenty seniors fell down, and the four beasts, and adored God sitting upon the throne, saying: *Amen, Alleluia*.

5. And a voice came out from the throne, saying: say praise to our God all ye his servants: and you that fear him, little and great.

6. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of great thunders, saying, *Alleluia*. because our Lord GOD the omnipotent hath reigned.

	7. Let us be glad and rejoice, and give glory to him: because the ^v marriage of the Lamb is come, and his wife hath prepared herself.	^v At this day shall the whole Church of the elect be finally and perfectly forever joined unto Christ in marriage inseparable.
Matt. 22 Luke 14	8. And it was given to her that she clothe herself with silk glittering and white. For the silk are the justifications of Saints.	
	9. And he said to me, Write, *Blessed be they that are called to the ^v supper of the marriage of the Lamb. And he said to me, These words of God, be true.	^v That is the feast of eternal life prepared for his spouse the Church.
Apoc. 22:9	10. And *I fell before his feet, to adore him. And he saith to me, See thou do not: I am thy fellow servant, and of thy brethren that have the testimony of JESUS. Adore God. For the testimony of JESUS, is the spirit of prophecy.	
	11. And I saw heaven opened, and behold a white horse: and he that sat upon him, was called Faithful and True, and with justice he judgeth and fighteth.	
Es. 63:1	12. And his eyes as a flame of fire, and on his head many diadems. having a name written, which no man knoweth but himself.	^c The second person in Trinity, the Son or the Word of God, which was made flesh. John 1.
	13. *And he was clothed with a garment sprinkled with blood: and his name is called, ^cTHE WORD OF GOD.	
	14. And the hosts that are in heaven followed him on white horses clothed in white and pure silk.	
Apoc. 2:27	15. And out of his mouth proceedeth a sharp sword: that in it he may strike the Gentiles. And *he shall rule them in a rod of iron: and he treadeth the wine press of the fury of the wrath of God omnipotent.	
Apoc. 17:14	16. And he hath in his garment and in his thigh written, * ^vKING OF KINGS AND LORD OF LORDS.	^v Even according to his humanity also.
	17. And I saw one Angel standing in the sun, and he cried with a loud voice saying to all the birds that did fly by the midst of heaven, Come and assemble together to the great supper of God:	
	18. That you may eat of the flesh of kings, and the flesh of tribunes, and the flesh of valiants, and the flesh of horses and of them that sit on them, and the flesh of all freemen and bondmen, and of little and great.	
	19. And I saw the beast and kings of the earth, and their armies gathered to make war with him that sat upon the horse and with his army.	
	20. When the beast was apprehended, and with him the false prophet: which wrought signs before him, wherewith he seduced them that took 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 slain by the sword of him that sitteth upon the horse, which proceedeth out of his mouth: and all the birds were filled with their flesh.	

ANNOTATIONS
Chapter 19

אמן
הַלְלוּיָהּ

4. *Amen, Alleluia.*] These two Hebrew words (as other elsewhere) both in the Greek and Latin text are kept religiously, and not translated, unless it be once or twice in the Psalms. Yea and the Protestants themselves keep them in the text of their English Testaments in many places, and marvel it is why they use them not in all places, but sometimes turn, *Amen*, into, *verily*, whereof see the Annotation *John 8:34*: and in their Service book they translate, *Alleluia*, into *Praise ye the Lord*. As though *Alleluia* had not as good a grace in the act of serving God, (where it is indeed properly used) as it hath in the text of the Scripture.

The Church Catholic doth often and specially use this sacred word, to join with the Church triumphant, consisting of Angels and Saints, who here are said to laud and praise God without great rejoicing, by this word, *Alleluia*, and by often repetition thereof: as the Catholic Church also useth, namely in Easter time even till Whitsuntide, for the joy of Christ's resurrection, which (as St. Augustine declareth *ep. ad Ianuarium*) was the general use of the primitive Church, making a greater mystery and matter of it, than our Protestants now do. At other times of the year also he saith it was sung in some Churches, but not in all. And St. Jerome numbereth it among the heresies of Vigilantius, That *Alleluia* could not be sung but at Easter. *Advers. Vigilant. c. 1.*

Ep. ad Ian. c. 17 and c. 15.

Amen, Alleluia not translated.

Alleluia often used in the Church, specially in Easter time.

It signifieth more than (as the Protestants translate it) *praise the Lord*.

False translation.

Amen and *Alleluia* should not be translated into vulgar tongues.

All nations in the Primitive Church sang *Amen* and *Alleluia*.

The Protestants profane this word by translating it, and diminish the signification thereof.

Justifications are good works, not as the effects of faith justifying, but because themselves also with faith justify a man.

St. John adoring of the Angel, explicated against the Protestants abusing the same.

The Protestants are refelled by their own reason.

St. John erred only in the person, mistaking

The truth is, by the use of Scriptures it hath more in it then, *Praise ye the Lord*, signifying with laud, glorifying, and praising of God, a great rejoicing withal, mirth, and exultation of heart in the singers thereof. And that is the cause why the holy Church saith, *Laus tibi Domine, Praise be to thee O Lord*, in Lent and times of penance and mourning, but not *Alleluia*. Which (as St. Augustine also declareth) is a term of signification and mystery, joined with that time, and then used specially in the Church of God, when she representeth to us in her Service, the joys and beatitude of the next life: which is done specially at Easter, by the joyful celebrating of Christ's glorious Resurrection and Ascension, after the penal time of Lent which representeth the misery of this life. See St. Augustine *Ser. 1 and 5 c. 9, and 6 c. 9 de Diversis to. 10* and his narration upon the 148th Psalm. For in the titles and ends of diverse holy Psalms this *Alleluia* is full of mystery and sacred signification. Where we must ask the Protestants, why they have left it out altogether, being in the Hebrew, saying neither *Alleluia*, nor, *Praise ye the Lord*, in the Bible 1577: and that nine times in the six last Psalms.

Moreover the said holy Doctor (*li. 2 de doct. Christ. c. 11*) affirmeth that *Amen* and *Alleluia* be not translated into any other language, *propter sanctorem auctoritatem*, for the more sacred authority of the words so remaining. And *ep. 178*, he saith, that it is not lawful to translate them. *Nam sciendum est etc. For it is to be known* (saith he) *that all nations do sing Amen and Alleluia in the Hebrew words, which neither the Latin man nor the Barbarous may translate into his own language.* See St. Jerome also, *epist. 137*. And namely for our nation, St. Gregory will bear us witness that our country received the word *Alleluia* with their Christianity, saying thus *li. 27 Moral. c.6. Lingua Britannia quo nihil, aliud nonerat quam barbarum fremdere, iam dudum in Divinis laudibus Hebraeum coepit resonare Alleluia.* That is, *The British tongue, which knew nothing else but to mutter barbarously, hath begun of late in God's divine lauds and praises to sound the Hebrew Alleluia.* And for Jewry, St. Jerome *ep. 17 c. 7.* writeth, that the husbandman at the plow sang *Alleluia*, which was not then their vulgar speech. Yea he saith that in Monasteries the singing of *Alleluia* was instead of a bell to call them together *ad Collectam. in Epitaph. Paula. c. 10.*

This word is a sacred, Christian, mystical, and Angelical song. And yet in the new service book it is turned into, *Praise ye the Lord*, and *Alleluia* is quite gone, because they list neither to agree with the Church of God, nor with the use of holy Scriptures, no nor with their own translations. But no marvel, that they cannot sing *the song of our Lord* and of Angels *in a strange country*, that is, out of the Catholic Church, in the captivity of schism and heresy. Lastly, we might ask them whether it be all one to say *Matt. 21, Hosanna*, and, *Save us we beseech thee?* Whereas *Hosanna* is withal a word of exceeding congratulation and joy which they expressed toward our Saviour. Even so *Alleluia* hath another manner of sense and signification in it, than can be expressed by, *Praise ye the Lord*.

8. *Justifications of Saints.*] Here the Heretics in their translations could not alter the word *justifications* into *ordinances*, or *constitutions*, as they did falsely in the first of St. Luke, whereof see the Annotation there verse 6. But they are forced to say in Latin, *justificationes*, as Beza: and in English *righteousness*, (for *justifications* they will not say in any case for fear of inconvenience.) yea and they cannot deny but these justifications be the good works of saints. But where *they make this gloss, that they be so called, because they are the fruits or effect of faith and of the justice which we have by only faith, it is most evidently false, and against the very text, and nature of the word. For there is no cause why anything should be called a mans justification, but for that which it maketh him just. So that, *justifications*, be the virtues of faith, hope, charity, and good deeds, justifying or making a man just, and not effects of justification. Neither faith only, but they all together be the very ornaments and inward garments, beauty, and justice of the soul, as here it is evident.

10. *And I fell.*] The Protestants abuse this place, and the example of the Angel's forbidding John to adore him being but his fellow servant, and appointing him to adore God, against all honor, reverence, and adoration of Angels, Saints, or other sanctified creatures, teaching that no religious worship ought to be done unto them. But in truth it maketh for no such purpose, but only warneth us that Divine honor and the adoration due to God alone, may not be given to any Angel or other creature. *St. Augustine de vera relig. cap. ultima.* And when the Adversaries reply that so great an Apostle, as John was, could not be ignorant of that point, nor would have given divine honor unto an Angel (for so he had been an Idolator) and therefore that he was not reprehended for that, but for doing any religious reverence or other honor whatsoever to his fellow servant: we answer that by the like reason, St. John being so great an Apostle, if this later kind of reverence had been unlawful and to be reprehended, as the Protestants hold it no less than the other, could not have been ignorant thereof, nor would have done it.

Psalm 136

Beza

Apoc. c. 1	<p>Therefore they might much better have learned of St. Augustine (<i>q. 63 in Genes.</i>) how this fact of St. John was corrected by the Angel, and wherein the error was. In effect it is thus. That the Angel being so glorious and full of majesty, presenting Christ's person, and in his name using, diverse words proper to God, as <i>I am the first and the last, and alive and was dead</i>, and such like, might well have been taken of St. John, by error of his person, to be Christ himself, and that the Apostle presuming him to be so indeed, adored him with Divine honor: which the Angel correcting, told him he was not God, but one of his fellows, and therefore that he should not so adore him, but God. thus then we see, John was neither so ignorant, to think that any undue honor might be given to any creature: nor so ill, to commit idolatry by doing undue worship to any Angel in heaven: and therefore was not culpable at all in his fact, but only erred materially (as the Schoolmen call it) that is, by mistaking one for another, thinking that which was an Angel, to have been our Lord: because he knew that our Lord himself is also * called an Angel, and hath often appeared in the visions of the faithful.</p>	<p>the Angel to be Christ himself, and so adoring him as God.</p>
Esa. 9 in Graeco. Malac. 3	<p>And the like is to be thought of the Angel appearing in the Apocalypse 22, whether it were the same or another. For that also did so appear, that John could not tell whether it were Christ himself or no, till the Angel told him. Once this is certain, that John did not formally (as they say) commit idolatry, nor sin at all herein, knowing all duties of a Christian man, no less than an Angel of heaven, being also in as great honor with God, yea and in more than many Angels. Which perhaps may be the cause (and consequently another explication of this place) that the Angel knowing his great graces and merits before God, would not accept any worship or submission at his hands, though John again of like humility did it, as also immediately afterward chap. 22. Which belike he would not have done, if he had been precisely advised by the Angel but a moment before, or error and undutifulness in the fact. Howsoever that be, this is evident, that this the Angels refusing of adoration, taketh not away the due reverence and respect we ought to have to Angels or other sanctified persons and creatures. And so these words, <i>See thou do it not</i>, signify rather an earnest refusal, than any signification of crime to be committed thereby.</p>	<p>St. John sinned not in this adoration.</p> <p>Another explication of this place.</p>
Aug. de ver relig. c. 55.	<p>And marvel it is that the Protestants making themselves so sure of the true sense of every doubtful place by conference of other Scriptures, follow not here the conference and comparing of Scriptures that themselves so much or only require. We will give them occasion and a method so to do, thus. He that doubteth of this place, findeth out three things of question, which must be tried by other Scriptures. The first, whether there ought to be or may be any religious reverence or honor done to any creatures, taking the word religion or religious worship not for that special honor which is properly and only due to God, as St. Augustine sometimes useth it, but for reverence due to anything that is holy by sanctification or application to the service of God. The second thing is, whether by use of Scriptures, that honor be called <i>adoration</i> in Latin, or by a word equivalent in other languages, Hebrew, Greek, or English. Lastly, whether we may by the Scriptures fall down prostrate before the things, or at the feet of the persons that we so adore, For of civil duty done to our Superiors by capping, kneeling, or other courtesy, I think the Protestants will not stand with us: though in deed, their arguments make as much against the one as the other.</p>	<p>The Protestants by conference of Scriptures might find religious adoration of creatures.</p> <p>Three points herein examined and proved by Scriptures.</p> <p>προσκυνειν</p>
Psalms 5, 137 Dan. 6 3 Kgs 8 Jos. 7 Psalm 98, 131	<p>But for religious worship of creatures (which we speak of) let them see in the Scriptures both old and new: first, whether the Temple, the tabernacle, the Ark, the propitiatory, the Cherubins, the altar, the bread of proposition, the Sabbath, and all their holies, were not revered by all sings of devotion and religion: whether the Sacraments of Christ, the Priests of our Lord, the Prophets of God, the Gospel, Scriptures, the name of JESUS, suchlike (which he by use, signification, or sanctification made holy) are not now to be revered: and they shall find all these things to have been revered of all the faithful, without any dishonor of God, and much to his honor. Secondly, that his reverence is named <i>adoration</i> in the Scriptures, these speeches do prove <i>Ps. 9. Adore ye his footstool, because it is holy.</i> and <i>Hebr. 11. he adored the top of his rod.</i> Thirdly, that the Scriptures also warrant us (as the nature of the word adoratio giveth in all three tongues) to bow down our bodies, to fall flat on the ground at the presence of such things, and at the feet of holy persons, specially Angels, as John doth here, these examples prove. Abraham adored the Angels that appeared to him, Moses also the Angel that showed himself out of the bush, who were creatures, though they represented God's person, as this Angel here did, that spake to St. John. Balaam adored the Angel that stood before him with a sword drawn. Nu. 22. Josue adored falling flat down before the feet of the Angel, calling him his Lord, knowing by the Angel's own testimony, that it was but an Angel. Who refused it not, but required yet more reverence, commanding him to pluck off his shoes, because the ground was holy, no doubt so made by the presence only of the Angel.</p>	<ol style="list-style-type: none"> 1. Religious worship of creatures. 2. The same is called adoration. 3. Falling prostrate before the persons or things adored.
Gen 18 Ex. 3		Adoring of Angels.
Josue 5		Adoring of Prophets and holy persons.
Dan. 2 * or, Judas 4 Kings 4 Judith 13	<p>Yea not only to Angels, but even to great Prophets this devotion was done, as to Daniel by Nabuchodonosor, who fell flat upon his face before him, and did other great offices of religion, which the Prophet refused not, because they were done to God rather than to him, as St. Jerome defendeth the same against Porphyry, who charged Daniel with intolerable pride therein, and the said holy Doctor allegeth the fact of Alexander the Great, that did the like to *Ioiadas the high priest of the Jews. Howsoever that be (for of the sacrifice there mentioned there may be some doubt, which the Church</p>	

doth always immediately to God, and to no creature) the fact of the prophets (4 Kgs. 2) to Eliseus, is plain: where they perceiving that the double grace and spirit of Elias was given to him, fell flat down at his feet and adored. So did the Sunamite, to omit that Achior adored Judith, falling at her feet, as a woman blessed of God, and infinite other places.

All which things, by comparing the Scriptures, our Adversaries should have found to be lawfully done to men, and Angels, and sovereign holy creatures. Whereby they might convince themselves, and perceive that the thing could not be forbidden St. John to do to the Angel, which they pretend. though the Angel for causes might refuse even that which St. John did lawfully unto him, as St. Peter did refuse the honor given him by Cornelius, according to St. Chrysostom's opinion. *ho. 23 in c. 10 Act.* yea even in the third chapter of this book (if our Adversaries would look no further) they might see where this Angel prophesieth and promiseth that the Jews should fall down before the feet of the Angel of Philadelphia and adore. See the Annotation there.

See in St. Augustine (li. 20 *de Civit. c. 7, 8* and seq.) the exposition of this chapter.

St. Augustine thinketh that these do not signify any certain nations but all that shall then be joined with the Devil and Anti-christ against the Church. li. 20 *de Civitate. c. 11.* See St. Jerome in *Ezech. li. 11.*

universitatis persecutione solidatur.

D. Gregor li. 9 Moral. c. 1

THE SIXTH VISION

They shall then be new, not the substance, but the shape changed. 2 Pet. 2. See St. Aumustin. li. 20 *de Civit. c. 14.*

the books of men's consciences where it shall plainly be read what every man's life hath been.

Such as do no good works, if they have age and time to do them, are not found in the book of life.

CHAPTER 20

An Angel casteth the dragon (or Devil) bound, into the depth for a thousand years in which the souls of martyrs in the first resurrection shall reign with Christ. 7. After which years, Satan being let loose, shall raise Gog and Magog, an innumerable army, against the beloved city: 9. but a fire from heaven shall destroy them. 12. Then books are opened, and he that sitteth upon the throne, judgeth all the dead according to their works.

AND I saw an Angel descending from heaven, having the key of the bottomless depth, and a great chain in his hand.

2. And he apprehended the dragon the old serpent, which is the Devil and Satan, and bound him for a thousand years.

3. And he threw him into the depth, and shut him up, and sealed over him, that he seduce no more the nations, till the thousand years be consummate. and after these things he must be loosed a little time.

4. And I saw seats: and they sat upon them, and judgment was given them, and the fowls of the beheaded for the testimony of JESUS, and for the word of God, and that adored not the beast, nor his image, nor received his character in their foreheads or in their hands, and have lived, and reigned with Christ a thousand years.

5. The rest of the dead lived not, till the thousand years be consummate. This is the first resurrection.

6. Blessed and holy is he that hath part in the first resurrection. in these the second death hath not power: but they shall be priests of God and of Christ: and shall reign with him a thousand years.

7. And when the thousand years shall be consummate, Satan shall be loosed out of his prison, and shall go forth, and seduce the nations that are upon the four corners of the earth, *Gog, and Magog, and shall gather them into battle, the number of whom is as the sand of the sea.

8. And they ascended upon the breadth of the earth, and compassed the camp of the Saints, and beloved city.

9. And there came down fire from God out of heaven, and devoured them:

10. And the Devil which seduced them, was cast into the pool of fire and brimstone, where both the beast and the false prophet shall be tormented day and night for ever and ever.

11. And I saw a great white throne, and one sitting upon it, from whose sight earth and heaven fled, and there was no place found for them.

12. And I saw the dead, great and little, standing in the sight of the throne, and books were opened: and another book was opened, which is of life: and the dead were judged of those things which were written in the books according to their works.

13. And the sea gave the dead that were in it, and death and hell gave their dead that were in them, and it was judged of every one according to their works.

14. And hell and death were cast into the pool of fire. This is the second death.

15. And he that was not found written in the book of life, was cast into the pool of fire.

Quid in millenario numero nisi ad proferendam novam sobolem perfecta universitas praescita generationis expremiter? hinc per Joannem dicitur, et regnabunt cum illo mille annis, omnia regnum sancta Ecclesia

Ezec. 38:14, 39:2

Apoc. 3:5, 21:27

ANNOTATIONS

Chapter 20

- 1 Cor. 5. 2. *Bound him.*] Christ by his Passion hath abridged the power of the Devil for a thousand years, that is, the whole time of the new Testament, until Antichrist's time, when he shall be loosed again, that is, be permitted to deceive the world, but for a short time only, to wit, three years and a half.
4. *I saw seats.*] St. Augustine (*li. 20 de Civit. Dei c. 9*) taketh this to be spoken, *not of the last judgment, but of the Sees or Consistories of Bishops and Prelates, and of the Prelates themselves, by whom the Church is now governed. At the judgment here given, can be taken no otherwise better; than of that which was said by our Saviour Matt. 18 Whatsoever you bind in earth, shall be bound in heaven.* And therefore the Apostle, saith, *What have I to do to judge of them that are without?*
4. *And the souls.*] *He meaneth* (saith St. Augustine in the place alleged) *the souls of Martyrs, that they shall in the mean time, during those thousand years, which is the time of the Church militant, be in heaven without their bodies, and reign with Christ. For, the souls (saith he) of the godly departed, are not separated from the Church, which is even now the kingdom of Christ. For else there should be kept no memory of them at the altar of God in communicating of the body of Christ: neither should it avail to hasten to Baptism in the perils of death, for fear of ending our life without it: nor to hasten to be reconciled, if we fortune for penance or of ill conscience to be separated from the same body. And why 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 only named here, yet it is meant of others also that die in the state of grace.*
3. *The rest lived not.*] The rest which are not of the happy number aforesaid, but lived and died in sin, reign not with Christ in their souls during this time of the new Testament, but are dead in soul spiritually, and in body naturally, till the day of judgment. *St. August. ibidem.*
3. *This is the first resurrection.*] As there be two regenerations, one by faith, which is now in Baptism: and another according to the flesh, when at the latter day the body shall be made immortal and incorruptible: so there be two resurrections, the one now of the souls to salvation when they died in grace, which is called the first, the other of the bodies at the latter day. *St. Augustine li. 20 de Civit. c. 6.*
6. *They shall be priests.*] *It is not spoken* (saith St. Augustine *li. 20 de Civit. c. 10*) *of Bishops and Priests only, which are properly now in the Church called Priests: but as we call all Christians, for the mystical Chrism or ointment, so all, Priests, because they are the members of one Priest, of whom the Apostle Peter saith, A holy people, a kingly Priesthood.* Which words be notable for their learning that think there be none properly called Priests now in the new Testament, no otherwise than all Christian men and women, and a confusion to them that therefore have turned the name Priests into Ministers.
7. *Satan.*] In the whole 8th chapter of the said 10th book *de Civitate Dei* in St. Augustine, is a notable commentary of these words. Where first he declareth, that neither this binding nor loosing of Satan is in respect of seducing or not seducing the Church of God: proving that whether he be bound or loose, he can never seduce the same. *The same* (saith he) *shall be the state of the Church at that time when the Devil is to be loosed, even as since it was instituted, the same hath it been and shall be at all time in her children that succeed each other by birth and death.* And a little after. *This I thought was therefore to be mentioned, lest any man should think, that during the little time wherein the Devil shall be loosed, the Church shall not be upon the earth, he either not finding it here when he shall be let loose, or consuming it when he shall by all means persecute the same.* Secondly he declareth, that the Devil to be bound, is nothing else but not to be permitted by God to exercise all his force or fraud in tentations: as to be loosed, is to be suffered by God for a small time, that is, for three years and a half, to practice and prove all his power and arts of tentations against the Church and her children, and yet not to prevail against them. Thirdly this Doctor showeth by what great mercy our Lord hath tied Satan and abridged his power during the whole millenary or thousand years, which is all the time of the new Testament: until then: and with what wisdom he permitteth him to break loose that little time of three years and six months, toward the later day, which shall be the reign of Antichrist. Lastly he showeth what kind of men shall be most subject to the Devil's seduction, (even such as now by tentation of Heretics go out of the Church) and who shall avoid it.
- By all which we may confute diverse false expositions of old and late Heretics. First, the ancient sect of the Millenaries, that grounded upon these thousand years named by the Prophet, this heresy, that here should be so many years after the resurrection of our bodies, in which we should reign with Christ in this world, in our bodies, in all delights and pleasures corporal, of meats, drinks, and suchlike, which they called the first resurrection. Of which heresy Cerinthus was the author. *Epiph. har. 77 in fine.; Hiero. Comment. in c. 19 Mat.; August. har. 8 ad Quadvult Deum.* Eusebius also (*li. 3 historica c. 33*) showeth that some principal men were in part (though after a more honest manner concerning those corporal delicacies) of the same opinion, by misconstruction of these words of St.
- Bishops consistories and judicial power.
- During a thousand years (that is the time of this militant Church) saints reign with Christ in soul only.
- The rest are dead and damned in soul, during the same time.
- The first resurrection, of the souls only.
- Priests, some properly so called, some improperly.
- The binding and loosing of Satan, explicated by St. Augustine.
- The short reign of Antichrist.
- Millenarij or Chiliasta.
- The Scriptures hard.

John. Whereby we learn and all the world may perceive, the holy Scriptures to be hard, when so great clerics did err, and that there is no security but in that sense which the Church alloweth.

By St. Augustine's foresaid explication, is evidently deduced against the Protestants that the Church cannot err, and that the Pope cannot possibly be Antichrist.

The late Heretics also by the said St. Augustine's words are fully refuted, affirming not only that the Church may be seduced in that great persecution of the Devil's loosing, but that it hath been seduced even a great piece of this time when the Devil is bound: holding that the very true Church may error fall from truth to error and idolatry, yea (which is more blasphemy) that the chief governor of the church is Antichrist himself, and the very Church under him, the whore of Babylon: and that this Antichrist, (which the Scriptures in so many places, and here plainly by St. Augustine's exposition, testify, shall reign but a small time, and that toward the last judgment) hath been revealed long sithence, to be the Pope himself, Christ's own Vicar, and that he hath persecuted the Saints of their sect for these thousand years at the least. Which is no more but to make the Devil to be loose, and Antichrist to reign the whole thousand years, or the most part thereof, that is, almost the whole time of the Church's state in the new Testament: (which is against this and other Scriptures evidently, appointing that, to be the time of the Devil's binding). Yea it is to make Antichrist and the Devil weaker toward the day of judgment than before, and the truth better to be known, and the faith more common, the nearer we come to the same judgment: which is expressly * against the Gospel, and this prophesy of St. John.

An invincible demonstration.

We see that the sects of Luther, Calvin, and other, be more spread through the world than they were ever before, and consequently the Pope and his religion lessened, and his power of punishing (or, as they call it) persecuting the said Sectaries, through the multitude of his adversaries, diminished. How then is the Pope Antichrist, whose force shall be greater at the later end of the world, than before? Or how can it be otherwise, but these Sect Masters should be Antichrists near precursors, that make Christ's chief Ministers and the Church's chief governors that have been these thousand years and more, to be Antichrists: and themselves and their sects to be true, that come so near the time of the Devil's loosing and seduction and of the personal reign of Antichrist?

Matt. 14
Luke 18:8

The camp of Saints is the Catholic Church through the world.

8. The camp of the Saints.] St. Augustine in the said 20 books de Civit. Dei cap. 18. It is not, saith he, to be taken that the persecutors shall gather to any place, as though the camp of the saints or the beloved city should be but in one place, which indeed are no other thing but the Church of Christ spread through the whole world. And therefore wheresoever the Church shall then be (which shall be in all Nations even then, for so much is insinuated by this latitude of the earth here specified) there shall the tents of saints be, and the beloved city of God, and there shall she be besieged by her enemies, which shall be in every country where she is, in most cruel and forcible sort. So writeth this profound holy Doctor. Whereby we see, that, as now the particular Churches of England, Scotland, Flanders, and such like, be persecuted by their enemies in those countries, so in the time of Antichrist, the Churches of all Nations, as of Italy, Spain, France, and all other which now be quiet, shall be assaulted as now the foresaid are, and much more, for that the general persecution of the whole, shall be greater than the particular persecution of any Churches in the world.

As now Heretics in particular countries, so Antichrist shall persecute the Churches of all nations.

9. *There came down a fire.*] It is not meant of the fire of Hell (saith St. Augustine *ib c.* 12) into which the wicked shall be cast after the resurrection of their bodies, but of an extraordinary help that God will send from heaven, to give succor to the Saints of the Church that then shall fight against the wicked: or, the very fervent and burning zeal of religion and God's honor, which God will kindle in the hearts of the faithful, to be constant against all the forces of that great persecution.

What is meant by fire from heaven.

12. *Another book.*] This is the book of God's knowledge or predestination, wherein that which before was hid to the world, shall be opened, and wherein the true record of every mans works shall be contained, and they have their judgment diversely according to their works and not according to faith only, or lack of faith only. For, all infidels (as Turks, obstinate Jews, and Heretics) shall never come to that examination, being otherwise condemned.

The book of every mans works, opened in the day of judgment.

THE 5TH PART.

The final glorification of the Church.

CHAPTER 21

Heaven and earth being made new, 3. John seeth the new city Jerusalem prepared and adorned for the spouse of the Lamb. 6. The just are glorified, 7. and the wicked thrust into the pool of fire. 12. The wall and gates and foundations of the city are described and measured: 18. all which are gold and crystal, precious stones and pearls.

The Epistle upon the dedication of a Church

☉The Church triumphant.

AND I saw a new heaven and a new earth. for * the first heaven, and the first earth was gone, and the sea now is not.
2. And I John saw ☉the holy city Jerusalem new descending from heaven, prepared of God, as a bride adorned for her husband.

Es. 63:17,
66:21
2 Pet. 3:13

Es. 25:8
Apoc. 7:17
because the

Es. 43:19

Apoc. 1:8,
22:13

Es. 60:19

Es. 60:3

Es. 60:11

3. And I heard a loud voice from the throne saying: ^vBehold the tabernacle of God with men, and he will dwell with them. And they shall be his people: and he God with them shall be their God.

4. And ^{*}God shall ^cwipe away all tears from their eyes: and death shall be no more. nor mourning, nor crying, neither shall there be sorrow any more, 'which' first things are gone.

5. And he that sat in the throne, said: ^{*}Behold I make all things new. And he said to me: Write, because these words be most faithful and true.

6. And he said to me: It is done, ^{*}I am Alpha and Omega: the beginning and the end. To him that thirsteth I will give of the fountain of the water of life, gratis.

7. He that shall overcome, ^vshall possess these things, and I will be his God: and he shall be my son.

8. But ^cto the fearful, and incredulous, and execrable, and murders, and fornicators, and sorcerers, and Idolators, and all liars, their part shall be in the pool burning with fire and brimstone, which is the second death.

9. And there came one of the seven Angels that had the vials full of the seven last plagues, and spake with me, saying: Come, and I will show thee the bride, the wife of the Lamb.

10. And he took me up in spirit unto a mountain great and high: and he showed me the holy city Jerusalem descending out of heaven from God,

11. ^vHaving the glory of God. and the light thereof like to a precious stone, as it were to the jasper stone, even as crystal.

12. And it had a wall great and high, having twelve gates, and the gates twelve Angels, and names written thereon, which are ^cthe names of the twelve tribes of the children of Israel.

13. On the East, three gates: and on the North, three gates: and on the South, three gates: and on the West, three gates.

14. And the wall of the city having twelve foundations: and in them, twelve names, of the twelve Apostles of the Lamb.

15. And he that spake with me, had a measure of a reed, of gold, to measure the city and the gates thereof, and the wall.

16. And ^vthe city is situated quadranglewise, and the length thereof is as great as also the breadth: and he measured the city with the reed for twelve thousand furlongs, and the length and height and breadth thereof be equal.

17. And he measured the wall thereof of an hundred forty four cubits, the measure of a man which is of an Angel.

18. And the building of the wall thereof was jasper stone: but the city itself pure gold, like to pure glass.

19. And the foundations of the wall of the city, were adorned with all precious stone. The first foundation, the jasper: the second, the sapphire: the third, the calcedonius: the fourth, the emerald:

20. The fifth, the sardonix: the sixth, the sardius: the seventh, the chrysolithus: the eight, the beryllus: the ninth, the topazius: the tenth, the chrysoprasus: the eleventh, the hyacinth: the twelfth, the amethyst.

21. And the twelve gates: there are twelve pearls, one to every one: and every gate was of one several pearl. and the street of the city pure gold, as it were transparent glass.

22. And ^vtemple I saw not therein. for our Lord the God omnipotent is the temple thereof, and the Lamb.

23. And ^{*}the city needeth not sun nor moon, to shine in it. for the glory of God hath illuminated it, and the Lamb is the lamp thereof.

24. And ^{*}the Gentiles shall walk in the light of it: and the kings of the earth shall bring their glory and honour into it.

25. And ^{*}the gates thereof shall not be shut by day: for there shall be no night there.

26. And they shall bring the glory and honour of nations into it.

^vThis tabernacle is Christ according to his humanity.

^cThis happy day shall make an end of all the miseries of this mortality.

^vHe that hath the victory against sin in the Church militant, shall have his reward in the triumphant.

^cAll that commit mortal sins and repent not, shall be damned.

THE 7TH AND LAST VISION

^vThe glory of the Church triumphant.

^cThe names of the Patriarchs and Apostles honorable and glorious in the triumphant Church.

^vSee St. Jerome ep. 17 touching this description of the heavenly Jerusalem, which is the Church triumphant, teaching that these things must be taken spiritually, not carnally.

^vAll external sacrifice which now is necessary duty of the faithful, shall then cease and therefore there shall need no material temple.

¶None, not perfectly cleansed of their sins, can enter into this heavenly Jerusalem.

27. There shall ¶not enter into it any polluted things, nor that doeth abomination and maketh lie, but *they that are written in the book of life of the Lamb. Apoc. 20:12

ANNOTATIONS
Chapter 21

The state of glorified bodies.

18. *Pure gold.*] St. Gregory (*li. 18 Moral. c. 23*) saith, the heavenly state is resembled to gold, precious stone, crystal, glass, and the like, for the purity, clarity, glittering of the glorious bodies: where one mans body, conscience, and cogitations are represented to another, as corporal things in this life are seen through crystal or glass.

CHAPTER 22

The tree of life being watered with living water, yieldeth fruits every month. 3. There is neither curse nor night in the city. 6. The Angel that showed John all these things, refuseth to be adorned of him. 14. He telleth him that the just shall enter into the city, but the rest shall be cast forth. 18. Lastly, he protesteth and threateneth against them that shall presume to add to this prophecy, or take away from the same.

¶Christ is our tree of life: in the Church, by the Blessed Sacrament: and in heaven, by his visible presence and influence of life everlasting both to our bodies and souls: of whom Salomon saith, The tree of life to all that approached him. Prov. 3.

AND he showed me a river of 'living water', clear as crystal, proceeding from the seat of God and of the Lamb. *water of life,*

2. In the midst of the street thereof, and on both sides of the river, ¶the tree of life, yielding twelve fruits, rendering his fruit every month, and the leaves of the tree for the curing of the Gentiles.

3. And no curse shall be any more: and the seat of God and of the Lamb shall be in it, and his servants shall serve him.

4. And they shall see his face: and his name in their foreheads.

5. And ¶night shall be no more: and they shall not need the light of lamp, nor the light of the sun, because our Lord God doth illuminate them, and they shall reign for ever and ever. Apoc. 21 Es. 60

6. And he said to me, These words are most faithful and true. And our Lord the God of the spirits of the prophets, sent his Angel to show his servants those things which must be done quickly.

7. And behold I come quickly. Blessed is he that keepeth the words of the prophecy of this book.

THE CONCLUSION

¶You see it is all one to adore before the feet of the Angel: though, to adore him, be not expressed as in the 19th chapter. See the annotation there v. 10.

8. And I John which have heard, and seen these things. And *after I had heard and see, I fell down to ¶adore before the feet of the Angle which showed me these things: Apoc. 19:10

9. And he said to me, See thou do not, for I am thy fellow servant, and of thy brethren the prophets, and of them that keep the words of this book. Adore God.

10. And he saith to me, Seal not the words of the prophecy of this book. for the time is near.

11. He that hurteth, let him hurt yet: and he that is in filth, let him be filthy yet: and he that is just, ¶let him be justified yet: and let the holy be sanctified yet.

¶Man by God's grace and doing good works, doth increase his justice.

12. Behold I come quickly. and my reward is with me, *to render to every man ¶according to his works, Ro. 2:6

13. I am *Alpha and Omega, the first and the last, the beginning and the end. Apoc. 21:6, 1:8

14. Blessed are they that wash their stoles: that their power may be in the tree of life, and they may enter by the gates into the city.

15. Without are dogs and sorcerers, and the unchaste, and murderers, and servers of Idols, and every one that loveth and maketh a lie.

¶Heaven is the reward, hire, and repayment for good works, in all

16. I JESUS have sent mine Angel, to testify to you these things in the Churches, I am the root and stock of David, the bright and morning star.

the Scriptures. Yet the Adversaries will not see it.

17. And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And *he that thirsteth, let him come: and he that will, let him take the water of life gratis. Es. 55:7

18. For I testify to every one hearing the words of the prophecy of this book, If any man shall add to these things, God shall add upon him the plagues written in this book.

19. And if any man shall diminish of the words of the book of this prophecy: God shall take away his part out of the book of life, and out of the holy city, and of these things that be written in this book.

20. Saith he that giveth testimony of these things. Yea I come quickly: Amen. Come Lord JESUS.

21. The grace of our Lord JESUS Christ be with you all. Amen.

ANNOTATIONS

Chapter 22

11. *He that heareth.*] It is not an exhortation, but a commination or threatening, that how far soever the wicked increase in mightiness, God hath provided answerable punishment for them.

18. *If any man shall add.*] The author of the commentaries upon this book, bearing the name of St. Ambrose, saith thus of this point. *He maketh not this protestation against the expositors of his prophesy, but against heretics. For the expositor doth add or diminish nothing, but openeth the obscurity of the narration, or showeth the moral or spiritual sense. he curseth therefore Heretics, that used to add somewhat of their own that was false, and to take away other things that were contrary to their heresy.* So saith this ancient writer. And this was the property of them in all ages, and so is it of ours now, as we have noted through the whole Bible, and as we have in sundry places set forth to the sight of all indifferent readers, in the new Testament, that all the world may see that the Apostles curse is fallen upon them and may beware of them.

20. *Come Lord Jesus.*] And now O Lord Christ, most just and merciful, we thy poor creatures that art so afflicted for confession and defense of the holy, Catholic, and Apostolic truth, contained in this thy sacred book, and in the infallible doctrine of thy dear spouse our mother the Church, we cry also unto thy Majesty with tenderness of our hearts unspeakable, COME LORD JESUS QUICKLY, and judge betwixt us and our Adversaries. And in the meantime give patience, comfort, and constancy to all that suffer for thy name, and trust in thee. O Lord God our only helper and protector, tarry not long. AMEN.

The curse against adding or diminishing, is against Heretics, not Catholic expositors.

A brief petition unto JESUS Christ, to come quickly, as St. John here speaketh, and to judge the cause of Catholics and Protestants.

An Explication of Certain Words

AN EXPLICATION OF CERTAIN WORDS

IN THIS TRANSLATION, NOT FAMILIAR

TO THE VULGAR READER,

which might not conveniently be uttered otherwise.

A

- Abstracted**, drawn away. page 518
Acquisition, Getting, purchasing 415
Advent, The coming. 78
Adulterating, Corrupting. See p. 382,386
Agnition, knowledge or acknowledging. 484
Allegory, a Mystical speech, more than the bare letter. p. 407, See the Annotations, 410
Amen, expounded. p. 206.
Anathema, expounded. 328
Arch-synagogue, expounded. 100
Assist, p. 126., signifieth the Angels standing and attending, always ready to do their ministry.
Assumption, p. 148, Christ's departure out of this world by his death and Ascension.
Azymes, Unleavened bread. p. 83

C

- Calumniate**. By this word it signified violent oppression by word or deed, p. 132.
Catechizeth, and **Catechized**, p. 412. He catechizeth that teach the principles of the Christian faith: and they that hear and learn, are catechized, and are therefore called often in the Annotations, *Catechumens*.
Character, a mark or stamp. p. 577
Commessations, Immoderate banquets, and belly cheer, with wanton riotousness, 411
Condign, comparable. 324
Contristate. This word signifieth to make heavy and sad. 419
Cooperate, signifieth working with others, p. 325, likewise *Cooperation*, *Cooperators*.
Corbana, expounded. 87

D

- Depositum**, p. 471. See the Annot. p. 473. It may signify also, God's graces given us to keep, p. 473, v. 14. Also v. 12, *ibid*. See the Annotations.
Didrachme, expounded. 63
Dominical day, Sunday. See Annot. p. 562.
Donaries, gifts offered to God for his Temple, etc. 199.

E

- Evacuated** from Christ, that is, Made void and having no part with him, p. 410.
The scandal of the cross **evacuated**, that is, made void, clean taken away, *ibidem*.
Evangelize, signifieth such preaching of good tidings, as concerneth the Gospel. *See the Preface*.
Eunuchs. Gelded men.
Euro-acquilo. A north-east wind.
Exinanited, abased exceedingly. p. 426.

G

- Gratis**, an usual word to signify, for nothing, freely, for God amercy, without desert.

H

- Holocaust**, a kind of sacrifice where *all was burnt* in the honor of God. p. 505
Hosts, sacrifices. 359

I

- Invocated**, called upon, prayed unto, p. 316. Hereof we say, *Invocation of Saints*, and to invoke.
Issue, good event. 359

J

Justice, taken in the New Testament, not as it is contrary to wrong or injury, but for that quality whereof a man is just and justified. 317

N

Neophyte, expounded. 459

O

Paraclete, expounded. 217

Parasceve, the Jew's Sabbath-eve, Good Friday, p. 122 v. 42. *See the Preface.*

Pasche, Easter, and the Paschal lamb. 173

Pentecost, Whitsuntide, and the space of 50 days.

Prepuce, expounded. 313

Prevaricator, transgressor: and prevarication, transgression. p. 313, 314

Loaves of **Proposition**, so called, because they were proposed and set upon the table in the Temple, before God 48

R

Repropitiate the sins, p. 488, that is, make a reconciliation for them.

Resolution, the separation of the body and soul, the departing out of this life. 478

Resuscitate the grace, that is, Raise, quicken, renew and revive the grace which otherwise languisheth and decayeth. 473

S

Sabbatisme, a time of resting and ceasing from labors. 489

Sacrament, for mystery. 422

Sancta Sanctorum, the holies of holies, that is, the inmost and holiest place of the Jews' temple, as it were the Chancel. 501

Superedified, Builded upon Christ the principal stone. 529

T

Tetrarch, Governor or Prince of the quarter part of a country. 54

Thrones, an higher order of Angels. 432

V

Victims, Sacrifices. 2