

THE
NEVV TESTAMENT
OF IESVS CHRIST, TRANSLATED FAITHFULLY INTO ENGLISH.

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

Psal. 118.

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

That is,

Giue me vnderstanding, and I will searce thy law, and will keepe it with my whole hart.

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

Omnia quae leguntur in Scripturae sanctae, ad instructionem & salutem nostram intencio oportet audiri: maxime tamen memoria commendanda sunt, quae contra Haereticos valent: diuinitiam: quorum insidia infirmis: quique & negligens, circumuenire non ceant.

That is,


All things that are reade in holy Scriptures, we must heare with great attention, to our instruction and saluation: but those things especially must be commended to memorie, which make most against Heretikes: vvhich weertes ceare not to circumuent and beguile al the vvrake: sort and the more negligent persons.

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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 peritissimī viri contestati sint, nihil in
hoc opere reperiri, quod non sit Catholicę Ecclesię
doctrinæ, & pietati consentaneum, vel quod vllō
modo potestati ac paci ciuili repugnet, sed omnia
potius veram fidem, Reip. bonum, vitæque ac mo-
rum probitatem promouere: ex ipsorum fide cen-
semus ista vtiliter excudi & publicari posse.

PETRVS REMIGIVS *Archidiaconus maior Metropolis anæ insignis
Ecclesiæ Rhemensis, Iuris Canonici Doctor, Archiepiscopus Rhemensis
generalis Vicarius.*

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

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

GVLIELMVS BALBVS, *Theologia professor, Collegij Rhemensis
Archimagister.*

S. Augst. 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.

*Ye 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 PREFACE TO THE READER TREATING OF THESE THREE POINTS: OF THE TRAN- SLATION OF HOLY SCRIPTURES INTO THE vulgar tongues, and namely into English: of the causes vvhich this new Testament is translated ac- cording to the auncient vulgar Latin text: & of the maner of translating the same.



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

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

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

In this matter, to marke onely the vvifeddom & moderatiō of hoily Church and the governours thereof on the one side, and the indiscrete zeale of the

a ij popular

The Churches vvitte and moderatiō con-

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cerning vulgar translation.

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

Act. 14.
1 Cor.
13.

The Scriptures in the vulgar languages of diuers nations.

The Armenians say they haue the Psalter and some other peeces translated by S. Chrysostom into their language, vvhhen he vvas banished among them: and George the Patriarch, in vviriting his lite, signifieth no lesse. The Slauians affirme they haue the Scriptures in their vaigar tongue, turned by S. Hierom, and some vvould gather so much by his ovvne vvordes in his epistle to Sopronius, but the place in deede proueth it not. Vulpilas surely gaue the Scriptures to the Gothes in their ovvne tonge, and that before he vvas an Arrian. It is almost three hundred yeres, since Iames Archbis hop of Genou is said

Bib. 522.
li. 4.

Hiero. ep.
134.

Bib. 522.
lib. 4.

Ancient Catholike translations of the Bible into the Italian, French, or English tongue.

to haue translated the Bible into Italian. More then two hundred yeres agoe, in the daies of Charles the fifth, the Frenche king, vvas it put forth faithfully in Frenche, the sooner to shake out of the deceived peoples hãdes, the false heretical translations of a secte called *Vvaldenses*. In our ovvne countrie, notwithstanding the Latin tonge vvas euer (to vse Venerable Bedes vvordes) common to all the prouinces of the same for meditation or studie of Scriptures, and no vulgar translation commonly vsed or occupied of the multitude, yet they vvere extant in English euen before the troubles that Vvicleffe and his folovvers raised in our Church, as appeareth, as well by some peeces yet remaining, as by a prouincial Constitution of Thomas Arundel Archbis hop of Canturburie, in a Council holden at Oxford, vvhether strait prouision vvas made, that no heretical version set forth by Vvicleffe, or his adherentes, should be suffered, nor any other in or after his time be published or permitted to be readde, being not approoued and allowed by the Diocesan before: alleaging S. Hierom for the difficultie and danger of interpreting the holy Scripture out of one tonge into another, though by learned and Catholike men. So also it is there insinuated, that neither the Translations set forth before that Heretikes time, nor other afterward being approoued by the lawfull Ordinaries, were euer in our countrie wholly forbidden, though they were not (to say the truth) in quiet and better time: (much lesse when the people vvere prone to alteration, heresie, or noueltie) either hastily admitted, or ordinarily readde of the vulgar, but vsed onely, or specially, of some deuout religious and contemplatiue persons, in reuerence, secrecie, and aieance, for their spiritual comfort.

Li. 1. biff.
Angl. c. 2.

An auncient prouincial constitution in England concerning English translations. See *Limwood's tit. de Magistris*.

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

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

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

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

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

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

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

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

Vvhere and in whose hands the Scriptures were in the primitiue Church.

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How the laetiche
of those daies
did read them,
with what hu-
militie and reli-
gion, and enfor-
mation of life
and maners.

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

The fathers
sharply repre-
hend as an ab-
use, that al
indifferently
shoud reade,
expound, and
talke of the
Scriptures.

Then the scholer taught not his maister, the sheepe controuled not the Pastor, the yong student set not the Doctor to schoole, not reproued their fathers of error & ignorance. Or if any were in those better daies (as in al times of heresie such muill needes be) that had itching eares, titling tongues and wittes, curious and contentious disputers, hearers, and talkers rather then doers of Gods word: such the Fathers did euer sharply reprehend, counting them vnworthy and vnprofitable readers of the holy Scriptures. S. Hierom in his Epistle to Paulinus, after declaration that no handy craft is so base, nor liberall science so easy, that can be had without a maister (which S. Augustine also affirmeth, *De utilitate cred. cap. 7.*) nor that men presume in any occupation to teach that they neuer learned, *Only* (saith he) *the ars of Scriptures is that vrbich euery man chalengeth: this the chasting old wvise, this the doring old man, this the bragling sophister, this on euery hand, men presume to teach before they learne it.* Againe, *Some vrbis poise of lofty vvordes deuise of scripture matters among vvomen: othevsome (pby vpon it) learne of vvomen, vrbat to teach men, and lest that be not yvough, by facultie of tong, or rather audacitie, teach that to othevs, vrbich they vnderstand neuer a vrbis them selues, to say nothing of such as be of my facultie: vrbis stepping from seculas learning to holy scriptures, and able to tickle the eares of the multitude vrbis a smorbe sale, thinke all they speake, to be the Law of God.* This he wrote then, when this maladie of arrogancie and presumption in diuine matters, vvas nothing so outrageous as now it is.

Hiero. p.
103. 6.

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

In orat. de
moderatio.
in dispuca-
sionanda.

gredines

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greedines of appetit or vvilfulnes, but as is most meete for eche ones necessitie and capacitie: that as it is a shame for a Bisshop or Priest to be vnlearned in Gods mysteries, so for the common people it is often times profitable to saluation, not to be curious, but to solouy their Pastors in sinceritie & simplicitie:

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

De opus
Christ. c.
33.
De bene
perfor. c.
16.

whercof excellently saith S. Augustine, *Fidei simplicitate & sinceritate laetati, nutriamur in Christo: & cum parui sumus, maiorum cibos non appetamus.* that is, Being fed with the simplicitie and sinceritie of faith, as it were with milke, so let vs be nourished in Christ: and when we are litle ones, let vs not conue the meates of the elder sort. V who * in an other place testifieth, that the vvord of God can not be preached nor certaine mysteries vttered to all men alike, but are to be deliuered according to the capacitie of the hearers: as he proueth both * by S. Pauls example, vvho gaue not to euery sort strong meate, but milke to many, as being not spiritual, but carnal and not capable: and * by our lordes also, vvho spake to some plainely, and to others in parables, & affirmed that he had many things to vtter vvhich the hearers were not able to beare.

1 Cor. 3.
Ma. 13.

How much more may vve gather, that all things that be vvritten, are not for the capacitie and diet of euery of the simple readers, but that very many mysteries of holy vvrite, be very far aboute their reach, & may and ought to be (by as great reason) deliuered them in measure & meane most meete for them vvhich in dede can hardly be done, when the vvhole booke of the Bible lieth before euery man in his mother tonge, to make choise of vvhat he list.

In oral. de
modera. in
dign. forma.
in fine.
Mora. in
promu. in
maner. in
Ex. ubi.

For vvhich cause the said Gregorie Nazianzen vvisheth the Christians had as good a lawv as the Hebrues of old had: vvho (as S. Hierom also vvitnesseth) tooke order among them selues that none should read the *Cantica Cantecorum* nor certaine other pieces of hardest Scriptures, till they were thirtie yeres of age.

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

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

Eph. 4.
Ro. 10. 17.

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

Gen. 3.
1 Tim. 6.
10.
Ro. 12. 3.

The popular obiectiōns of vvithholding the Scriptures from the people, answered.

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

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

Mat. 7, 6.

*Li. de pro-
scriptioni-
bus.*

*Orig. in
2 ad Ro.*

Lucas 24.

The holy Scrip-
tures to carnal
men & Hereti-
kes, are as pear-
les to swine.

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

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

*In visa
Asbanajij.*

*Ho. 2 in
Mac. &
ho. 3 de
Lazarus, et
ho. 3 in 2
ad Thess.
& alibi
sape.*



S. Chrysoftom
maketh no: hig
for the popular
and licentious
reading of Scri-
ptures vvid a-
mong the Pro-
titants norv a
dices.

To this sense said S. Chrysoftom diuers things, not as a teacher in schole, making exact and general rules to be obserued in all places & times, but as a pulpit man, agreeably to that audiēce & his peoples default: nor making it therefore (as some peruerseiy gather of his vvordes) a thing absolutely needful for euery poore artiticer to reade or studie Scriptures, nor any vvhit fauouring the presumptuous, curious, and contentious iangling and searching of Gods secretes, reproued by the foresaid fathers, much lesse approving the excessiue pride and madnes.

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madnes of these daies, vvhē euery man and vwoman is become not only a reader, but a teacher, controuler, and iudge of Doctōrs, Church, Scriptures and all : such as either contemne or easily passe ouer all the moral partes, good examples, and precepts of life (by vvhich as vwell the simple as learned might be much edified) & only in a maner, occupie them selues in dogmatical, mystical, high, and hidden secretes of Gods counsels, as of Predelination, reprobation, election, prescience, forsaking of the Iewes, vocation of the gentiles, & other incomprehensible mysterics, *Languishing about questions* of onely faith, sūduce, new phrases and figures, *euer learning, but neuer comming to knowlledge*, reading, and tossing in pride of vvitte, conceit of their ovvne cunning, and vpon presumption of I can tell vvhāt spirit, such bookes specially and Epistles, as S. Peter foretold that the vnlearned and inlible vould depraue to their ovvne damnation.

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

1. Tim. 6.
2 Tim. c. 3
1 Pet. 3.

They delight in none more then in the Epistle to the Romans, the *Canticum canticorum*, the Apocalypsc, which haue in them as many mysterics as wōrdes. they find no diticultie in the sacred booke *clasped vwith seuē scales. they ake for no expōsitor * vwith the holy Eunuch. they feele no such depth of Gods science in the scriptures, as S. Augustine did, vvhē he cried out, *Mira profunditas eloquiorum tuorum, mira profunditas (Deus meus) mira profunditas: horror est intendere in eam, horror honoris, et tremor amoris.* that is, *O vvonderful profoundnes of thy vvordes: vvonderful profoundnes, my God, vvonderful profoundnes: it maketh a man quake to looke on it: to quake for reuerence, and to tremble for the love thereof.* they regard not that vvhich the same Doctōr affirmeth, that the depth and profunditie of vvifedom, not only in the vvordes of holy Scripture, but also in the matter & sense, is so vvonderful, that liue a man neuer so long, be he of neuer sū high a vvitte, neuer so ltidious, neuer so seruēt to attaine the knowlledge thereof, yet vvhē he endeth, he shall confesse he doth but begin. they feele not vwith S. Hierom, that the text hath a hard shel to be broken before vve come to the kernal. they vvill not stay them selues in only reading the sacred Scriptures thirtene yeres together, vwith S. Basil & S. Gregorie Nazianzene, before they expound them, nor take the care (as they did) neuer othervvise to interpret them, then by the vvaiforme consent of their forefathers and tradition Apostolike.

Apoc. 1. 10
1. 2.
Confess.
lib. 12.
cap. 14.

Ser. 9. 3.
1. 2.

Hier. 9.
23. 6. 4.

Ruff. Ec.
lib. 12. 2.
4. 3.

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

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

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

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

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Scriptures as profanely cited as hea. hen poetes.

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

Scriptures erroneously expounded according to euey vvicked mans priuate fanatic.

This fall of good life & prophaning the diuine mysteries, euey body seeth: but the great corruption & decay of faith hereby, none see but vvif: men, who onely knowv, that, vvhere the Scriptures neuer so truly translated, yet Heretikes and ill men that followv their ovvne spirit and knowv nothing, but their priuate fantastic, and not the sense of the holy Church and Docters, must needs abuse them to their damnation: and that the curious simple and * sensual men vvhich have no tast of the things that be of the Spirit of God, may of infinite places take occasion of pernicious errors, for though the letter or text haue no error, yet (saith S. Ambrose) the Arrian, or (as vvve may novv speake) the Calvinian interpretation hath errors. *lib. 2 ad Gratianum c. 1.* and Tertullian saith, *The sense adulterated is as perilsous as the style corrupted. De Praescript. 5.* Hilarie also speaketh thus: *Heretice riseth about the vnderstanding, not about the vvriting: ibe faults is in the sense, not in the vvord. lib. 2 de Trinit. in principio.* and S. Augutine saith, that many hold the scriptures as they doe the Sacraments, *ad speciem, et non ad salutem: so the outward shewv, and not so saluation. de Baptif. cons. Donat. lib. 3 c. 19.* Finally all Sect-maisters and raucning vvolumes, vva* the diuels them selues pretend Scriptures, alleage Scriptures, and vvholly shroud them selues in Scriptures, as in the vvool and fleece of the simple sheepe. Vvhereby the vulgar, in these daies of generall disputes, can not but be in extreme danger of error, though their bookes vvere truly translated, and vvere truly in them selues Gods ovvne vvord in deede.

All Heretikes pretend Scriptures.

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

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

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

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

Cor. 2
Cor. 4
* See the sense of the Creede in meter.

ning no religious respect to keepe either the maiestic or sincere simplicity of that venerable style of Christs spirit, as S. Augustine speaketh, vvhich kind the holy Ghost did choose of infinite vvisedom to haue the diuine mysteries rather vttered in, then any other more delicate, much lesse in that meretricious maner of vvriting that sundrie of these new translators doe vse: of vvvhich sort Caluin complaineth of the new delicate translators, namely Castalion: him self & Beza being as bad or vvorise.

Satan to haue gained more by these new interpreters (their number, leuitie of spirit, and audacitie encreasing daily) then he did before by keeping the word from the people. And for a paterne of this mischeefe, they giue Castalion, adiuuring all their churches and scholars to bevvare of his translation, as one that hath made a very sport and mockery of Gods holy vvord. so they charge him: them selues (and the Zuinglians of Zuricke, vvvhose translations Luther therefore abhorred) handling the matter vvith no more fidelitie, grauitie, or sinceritie, then the other: but rather vvith much more falsification, or (to vse the Apostles vvordes) *causponation* and *adulteration* of Gods vvord, then they. besides many vvicked gloses, prayers, confessions of faith, containing both blasphemous errors* and plaine contradictions to them selues and among them selues, all priuiledged and authorized to be ioyned to the Bible, and to be said and sung of the poore people, and to be beleueed as articles of faith and vvholly consonant to Gods vvord.

Prof in nom T of B Gal. 1567

Iohes Sim lorus in vi no Bullin 302.

1 Cor. 2. 17.

Caluin complaineth of the new delicate translators, namely Castalion: him self & Beza being as bad or vvorise.

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

The purpose & commoditie of setting forth this Catholike edition.

The religious care & sinceritie obserued in this translation.

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

San S. Hierom. glos. li. 3. cap. 6. 5.

b ij. vvordes.

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Wvordes. *Ad Pammach. epistola 101. ca. 2 in princip.* Vve must, saith S. Augustine, speake according to a set rule, lest licence of wordes breede some wvicked opinion concerning the thinges contained vnder the wvordes. *De civitate lib. 10. cap. 12.* Vvhereof our holy forefathers and auncient Doctōrs had such a religious care, that they wvould not change the very barbarismes or incongruities of speach wvwhich by long vsē had preuailed in the old readings or recitings of Scriptures. as, *Neque nubens neque nubentur*, in Tertullian li. 4. in Marcion. *Mat. 22.* in S. Hilaric in c. 22. Mar. and in al the fathers. *Qui me confusus fueris, confundar & ego eum*, in S. Cyprian ep. 63 nu. 7. *Talis enim nobis decetbas sacerdos* (wvwhich vvas an elder translation then the vulgar Latin that nowv is) in S. Ambrose c. 3 *de fuga seculi.* and S. Hierom him self, wvwho othervvise corrected the Latin translation that vvas vsed before his time, yet keepeth religiously (as him self professeth *Prasat. in 4 Euang. ad Damasum*) these and the like speaches, *Nonne vos magis pluris estis illis?* and, *filius hominis non venit ministrari, sed ministrare:* and, *Neque nubens, neque nubentur:* in his commentaries vpon these places. and, *Non capis Prophetam perire extra Hierusalem*, in his commentaries in c. 2. *Ioel. sub finem.* And S. Augustine, wvwho is most religious in al these phrases, counteth it a special pride and infirmitie in those that haue a litle learning in tonges, & none in thinges, that they easily take offense of the simple speaches or solecismes in the Scriptures. *de doctrina Christi. li. 2. cap. 13.* See also the same holy father *li. 3 de doct. Christi. c. 3.* and *tract. 2 in Euang. Ioan.* But of the maner of our translation more anon.

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

Of the Annotations, wvwhy they were made, & vvhat matter they containe.

Now, though the text thus truely translated, might sufficiently in the sight of the learned and al indifferent men, both controule the aduerlaries corruptions, and proue that the holy Scripture wvwhereof they haue made so great vauntes, make nothing for their newv opinions, but wvholy for the Catholike Churches beleefe and doctine, in all the pointes of difference betwixt vs: yet knowing that the good and simple may easily be seduced by some fewv obliuate persons of perdition (wvwhom vve see giuen ouer into a reprobate sense, to wvhom the Gospell, wvwhich in it self is the odour of life to saluation, is made the odour of death to damnation, ouer wvhose eies for sinne & disobedience God suffereth a veile or couer to lie, whiles they read the newv Testamēt, euen as the Apostle saith the Ievves haue til this day, in reading of the old, that as the one sort can not finde Christ in the Scriptures, reade they neuer so much, so the other can not finde the Catholike Church nor her doctine there neither) and finding by experience this saying of S. Augustine to be most true, *If the prejudice of any erroneous persuasion preoccupate the mind, wvwhatsoever the Scripture hath to the contrarie, men take it for a figurative speech:* for these causes, and somewhat to help the faithfull reader in the difficulties of diuers places, vve haue also set forth reasonable large ANNOTATIONS, thereby to shevv the studious reader in most places pertaining to the controuersies of this time, both the heretical corruptious and false deductions, & also the Apostolike tradition, the expositions of the holy fathers, the decrees of the Catholike Church and most auncient Coucels: which meanes wvhosoeuer trusteth not, for the sense of holy Scriptures, but had rather follow his priuate iudgemēt or the arrogant spirit of these Sectaries, he shal wvorthly through his owne wilfulnes be deceived. beseeching all men to looke wvwith diligence, sinceritie, and indifference, into the case that concerneth no lesse then euery ones eternal saluation or damnation.

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

T O T H E R E A D E R .

like doctrine against our aduersaries, vvhich perhaps he had thought before this diligent search, either not to be consonant to Gods vvord, or at least not be most true. *Multi sensus &c.* Many senses of holy Scriptures lie hidde, and are knowne to some few of greater vnderstanding: neuer are they at any time auouched more commodiously and acceptably then at such times, vvhen the care to answer heretikes doth force men therevnto. For then, euen they that be negligent in matters of studie and learning, shaking of sluggishnes, are stirred vp to diligens bearing, that the Aduersaries may be refilled. Again, how many senses of holy Scriptures, concerning Christes Godhead, haue been auouched against Photinus: how many, of his Manhood, against Manichee: how many, of the Trinitie, against Sabellius: how many, of the vniue in Trinitie, against the Arians, Eunomians, Macedonians: how many, of the Catholike Church dispersed through out the vvhole vvorld, and of the mixture of good and bad in the same vntill the end of the vvorld, against the Donatistes and Luciferians and other of the like error: how many against al other heretikes, vvich it were to long to rehearse? Of vvich senses and explications of holy Scriptures the approved authors and auouchers, should otherwise either not be knownen as al, or not so vvell knownen, as the contradictions of proud heretikes haue made them.

Heretikes make
Catholikes
more diligent
to search and
finde the senses
of holy Scrip-
ture for refel-
ling of the
same.

In Psal.
67. propo-
sition.

Thus he saith of such things as not seeming to be in holy Scriptures to the ignorant or heretikes, yet in deede be there. But in other pointes doubted of, that in deede are not decided by Scripture, he giueth vs this goodly rule to be folowed in all, as he exemplifieth in one. *Then doe vve bold* (saith he) *the veritie of the Scriptures, vvhen vve doe that vvich nowr hath seemed good to the vniuersal Church, vvich the authoritie of the Scriptures them selues doth comend: so that, forasmuch as the holy Scripture can not deceiue, vvho soeuer is afraid to be deceiued vvith the obscuritie of questions, let him therein aske counjel of the same CHURCH, vvich the holy Scripture most certainly and evidently sheweth and pointeth vnto.* Aug. li. i. Cont. Crescon. c. 13.

Many causes
vvhy this new
Testament is
translated accord-
ing to the au-
gient vulgar La-
tin text.

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

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

It is most au-
cient.
Corrected by
S. Hierom.
Commended by
S. Augutine.
Vved and ex-
pounded by the
fathers.
Only authenti-
cal by the holy
Council of
Trent.
Most graue,
least partial.

Ep. 10.

off. 4.

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

7. It is so exact and precise according to the Greeke, both the phraze and the word, that delicate Heretikes therfore reprehend it of rudenes. And that it followeth the Greeke far more exactly then the Protestants translations, besides infinite other places, we appeale to these. Tit. 3. 14. *Curent bonis operibus preesse. κρηναυται.* Engl. bib. 1577, to maineine good vvorkes. and Hebr. 10. 20. *Viam nobis inuiauunt, in αμίστου.* English Bib. be prepared. So in these vvorces, *Institutiones, Traditiones, Idola &c.* In al vvhich they come not neere the Greeke, but auoid it of purpose.

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

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

All the rest disliked of the Sectaries them selues, eche reprehending an other.

* Coebla. c. 11 de Canon. Script. anabristica

The new Test. printed the year 1580. in the iule.

It is truer then the vulgar Greeke text it self.

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

The prooffe hereof is euident, because most of the auncient Heretikes were Grecians, & therfore the Scriptures in Greeke were more corrupted by them, as the auncient fathers often complaine. Tertullian noteth the Greeke text which is at this day (1 Cor. 15. 47) to be an old corruption of Marcion the Heretike, and the truth to be as in our vvulgar latin, *Secundus homo de caelo caelestis, The second man from heauen beauenly.* So reade other * auncient fathers, and Erasmus thinketh it must needs be so, and Caluin him self folovveth it *Infir.*

Li. 5 cont. Marcionis Ambrosii Hierom.

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

li. 2. c. 13. parag. 2. Againe S. Hierom noteth that the Greeke text (1 Cor. 7. 33) which is at this day, is not the *Apostolical veritie* or the true text of the Apostle: but that which is in the vulgar Latin, *Qui cum vxore est, sollicitus est qua sunt mundi. quomodo placeat vxori, & diuisus est. He that is vvvith a vvife, is careful of vvorldly things, how he may please his vvife, and is diuided or distracted.* The Ecclesiastical historie called the Tripartite, noteth the Greeke text that now is (1 Io. 4. 3) to be an old corruption of the auncient Greeke copies, by the Nestorian Heretikes, & the true reading to be as in our vvulgar Latin, *Omnis spiritus qui soluis In s v m, ex Deo non est. Euery spirit that dissoluetb In s v s, is not of God:* and Beza confesseth that Socrates in his Ecclesiastical historie readeth so in the Greeke, *πᾶν πνεῦμα ἢ λόγον τῶν ἰσθῶν χριστῶ &c.*

Li. 1. cont. Iouan. c. 7.

Li. 12. c. 4.

Li. 7. c. 32

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

tin, namely Beza and his scholars the English translators of the Bible, in these places. Hebr. chap. 9, vers. 1. saying, *The first covenant*, for that which is in the Greeke. *The first tabernacle*. vvhere they put, *covenant*, not as of the text, but in an other letter, as to be understood, according to the vulgar Latin, vvhich most sincerely teacheth it altogether, saying, *Habuit quidem & prius iustificaciones &c. The former also in deede had iustificacions &c.* Againe, Ro. 11, vers. 21. They translate not according to the Greeke text, *Temporiseruientes, seruing the time*, vvhich Beza saith must needs be a corruption: but according to the vulgar Latin, *Domino seruientes, seruing our Lord*. Againe, *Apoc. 11, vers. 2.* they translate not the Greeke text, *Atrium quod intra templum est, the court vvith is vvithin the temple*: but cleane contrarie, according to the vulgar Latin, vvhich Beza saith is the true reading, *Atrium quod est foris templum, the court vvith is vvithout the temple*. Onely in this last place, one English Bible of the yere 1562, solovveth the error of the Greeke. Againe, *1 Tim. 2, vers. 14.* they adde, *but*, more then is in the Greeke, to make the sense more comodious and easie, according as it is in the vulgar Latin. Againe, *La. 5, 12.* they leaue the Greeke, and solovveth the vulgar Latin, saying, *lest you fall into condemnation*. I doubt not (saith Beza) *but this is the true and sincere reading, and I suspect the corruption in the Greeke came thus &c.* It vvere inhonorable to set downe all such places, vvhere the Aducrsaries (specially Beza) solovveth the old vulgar Latin and the Greeke copie agreable thereunto, condemning the Greeke text that now is, of corruption.

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

Againe, Erasmus the best translator of all the later, by Bezas judgement, saith, that the Greeke sometime hath superfluities corruptly added to the text of holy Scripture. as *Mat. 6.* to the end of the *Pater noster*, these vvordes, *Because thine is the kingdom, the power, and the glorie, for ever more*. Vvwhich he calleth, *unguar*, trifles rashly added to our Lords praier, and reprehendeth Valla for blaming the old vulgar Latin because it hath it not. likevvise *Ro. 11, 6.* these vvordes in the Greeke, and not in the vulgar latin: *But if of vvordes, it is not now graces: otherwise the vvorke is no more a vvorke.* and *Mar. 10, 29.* these vvordes, *or vvise*, and such like. Yea the Greeke text in these superfluities condemneth it self, and iustificeth the vulgar Latin exceedingly: as being marked through out in a number of places, that such and such vvordes or sentences are superfluous, in all vvhich places our vulgar Latin hath no such thing, but is agreable to the Greeke vvhich remaineth after the superfluities be taken avay. For example, that before mentioned in the end of the *Pater noster*, hath a marke of superfluitie in the Greeke text thus: and *Mar. 6, 11* these vvordes, *Amen I say to you, it shal be more tolerable for the land of Sodom and Gomorrie in the day of iudgements, then for that cite.* and *Mar. 10, 22.* these vvordes, *And be baptized vvith the baptisme that I am baptized vvith?* Vvwhich is also superfluously repeated againe vers. 23, and such like places exceeding many: vvhich being noted superfluous in the Greeke, and being not in the vulgar Latin, proueth the Latin in those places to be better, truer and more sincere then the Greeke.

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

Vvherevpon vve conclude of these premisses, that it is no derogation to the vulgar Latin text, vvhich we translate, to disagree from the Greeke text, vvhereas it may notwithstanding be not onely as good, but also better, and this the Aducrsarie him self, their greatest and latest translator of the Greeke, doth auouch against Erasmus in behalfe of the old vulgar Latin translation, in these notorious vvordes. *How vvorribly and vviciously cause (saith he) doth Erasmus blame the old Interpreter as dissenting from the Greeke? he dissented, I grant, from those Greeke copies vvith be had gotten: but vve haue found, not in one place, that the same interpretation*

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

de. 2. 10

nam qd
no, 10

de. 2. 10
no, 10

See No.
Tost. Graec.
Rob. Stephani in
folio, and
Crispini.

Shula pro
far. No.
Tost. 1556
See him
also Anno.
in 11. 1556.
u. 10.

THE PREFACE

XIV

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

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

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

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

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

2 If it disagree here and there from the Greeke text, it agreeth with an other Greeke copie set in the margin, whereof see examples in the foresaid Greeke Teitaments of Robert Steuens and Crispin through out. namely *1 Per. 1. 10. Satagite vt per bona opera certam vestram uocationem faciatu. Διά τῶν ἀγαθῶν ἔργων.* and *Marc. 3. v. 7. Et ipso benedixit ὑπολύτας ἄλλοις.*

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

4 If al Erasmus Greeke copies haue not that which is in the vulgar Latin, Beza had copies which haue it, and those most auncient (as he saith) & better. And if al Bezas copies faile in this point and wil not helpe vs, Gagneie the Frenche kings preacher, and he that might commaund in al the kings libraries, he found Greeke copies that haue iust according to the vulgar Latin: that in such place as would seeme other wise lesse probable. as *1ac. 3. vers. 5. Ecce quantum ignis quam magnam siluam incendit! Behold how much fire vvhath a great vvood it kindleth!* A man would thinke it must be rather as in the Greeke text, *A little fire vvhat a great vvood it kindleth!* But an approued auncient Greeke copie alleged by Gagneie, hath as it is in the vulgar Latin. And if Gagneis copies also faile sometime, there Beza and Crispin supply Greeke copies fully agreeable to the vulgar Latin, as *ep. Iuda vers. 5. Scientes semel omnia, quoniam Ihs vs & c. and vers 19. Segregant semetipsos. like wise 1 Ephel 1. Quod elegerit vos primitias: ἀπαρ: ὡς 10 some Greeke copies. Gagn. & 1 Cor. 9. Vestra amulatio, ὁ ὅμων ἰσλ. &c. so hath one Greeke copie. Beza.*

Codex vaticanensis ἰλιανῶ πύβ παύλα, ἰίη 10 σθς. ιαυδῶβ

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

καλοφωρίας

Likewise

Likewise *Io. 10. 19. Pater meus quod mihi dedit manus omnibus est.* so readeth S. Cyril and expoundeth it *li. 7 in Io. c. 10.* likewise *1 Io. 4. 3. Omnis spiritus qui soluit* *IBSV M, ex Deo non est.* so readeth S. Irenæus *li. 3. c. 18. S. Augustine tract. 6. in Io. S. Leo epist. 10. c. 5.* beide Socrates in his Ecclesiastical historie, *li. 7. c. 22.* and the Tripartite *li. 11. c. 4.* vwho say plainly, that this was the old and the true reading of this place in the Greeke And in what Greeke copie extant at this day is there this text *Io. 5. 1. Est autē Hierosolymis probatica piscina* and yet S. Chrysoitom, S. Cyril, and Theophylacte read so in the Creeke, and Beza saith it is the better reading, and so is the Latin text of the Romane Masse booke iustified, and eight other Latin copies, that reade so. for our vulgar Latin here, is according to the Greeke text, *Super probatica.* & Ro. *5. 7. 17. Donationis et iustitia.* so readeth Theodoret in Greeke. & *Ln. 2. v. 14.* Origen & S. Chrysostom reade, *Hominiū bona voluntatio*, and Beza liketh it better then the Greeke text that nowv is.

The Greeke fathers.

in the margin

6. Vwhere there is no such signe or token of any auncient Greeke copie in the fathers, yet these later Interpreters tel vs, that the old Interpreter did folovv some other Greeke copie. as *Marc. 7. 3. Nisi crebro Lavetis.* Erasmus thinketh that he did read in the Greeke *πύγην, often*: and Beza and others commend his coniecture, yea and the English Bibles are so translated. vwhereas nowv it is *πύγην* vvhich signifieth the length of the arme vp to the elbowv. And vvhio vould not thinke that the Euangelist should say, The Pharisees vvasht often, because othervvise they eat not, rather then thus, *Unless they vvasht vp to the elbowv, they eat not?*

7. If al such coniectures, and al the Greeke fathers help vs not, yet the Latin fathers vwith great consent vvil easily iustifie the old vulgar translation, vvhich for the most part they folovv and expound. as, *Io. 7. 39. Non est enim spiritus datus.* so readeth S. Augustine *li. 4. de Trinit. c. 20.* and *li. 83. Quest. 4. 62.* and *tract. 52 in Ioan.* Leo *ser. 2 de Pentecoste.* Vvhose authentic vvare iusticient, but in deede Didymus also a Greeke Doctor readeth so *li. 2. de Sp. sancto*, translated by S. Hierom and a Greeke copie in the Varicane, and the Syriake newv Testament. Likewise *Io. 21. 22. Sic enim volo manere.* so reade S. Ambrose, in *Psal. 45. & Psal. 118. oratorio Rosh. 5.* Augustine and Ven. Bede vpon S. Iohns Gospel.

The Latin fathers.

See Annotations in the Preface and Annotations in the margin.

8. And lastly, if some other Latin fathers of auncient time, reade othervvise, either here or in other places, not al agreeing vwith the text of our vulgar Latin, the cause is, the great diuerſitie and multitude that vvare then of Latin copies, (vwhereof S. Hierom complaineth) til this one vulgar Latin grew onely into vs. Nether doth their diuers reading make more for the Greeke, then for the vulgar Latin, differing oftentimes from both. as vvhien S. Hierom in this last place readeth, *Sic enim volo manere, li. 1. ad h. Iouin.* it is according to no Greeke copie nowv extant. And if yet there be some doubt, that the readings of some Greeke or Latin fathers, differing from the vulgar Latin, be a checke or condemnation to the same: let Beza, that is, let the Adversarie him self, tel vs his opinion in this case also. *Vvbi loquer, sith he. sith take vpon him to correct these things: speaking of the vulgar Latin translation) out of the iudgements fathers writing, either Greeke or Latin, vvhile he doe it very circumspectly and abaisedly, he sith surely corrupts al rather then amend it, because it is not to be thought, that as often as they cited any place, they did alvvayes looke into the booke, or number euery vvord.* As if he should say, Vve may not by and by thinke that the vulgar Latin is faultie and to be corrected, vvhien vve read othervvise in the fathers either Greeke or Latin, because they did not alvvayes exactly cite the vvordes, but folovved some

Preface in the Evangelical Dictionarium.

Preface in the margin.

commodious and godly sense thereof.

The few and small faultes negligently crept into the vulgar Latin translation.

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

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

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

In Annot. De Test. an. 1556.

But among other places, he labourerh exceedingly to proue a great corruption Act. 7. v. 14. vvhere it is said (according to the Septuaginta, that is, the Greeke text of the old Testament) that Iacob vvent downe into Egypt vvith 75 soules. And Luc. 3. v. 36. he thinketh these vvordes *τὸ ναβάρ, Vvich vvay of Cennan*, to be so false, that he leaueth them cleane out in both his editions of the newv Testament: saying, that he is bold so to doe, by the authoritie of Moytes. Vvhereby he vvil lignitie, that it is not in the Hebrue text of Moytes or of the old Testament, and therefore it is false in the Greeke of the newv Testament. Vvchich consequence of theirs (for it is common among them and comerneth al Scriptures) if it vvere true, al places of the Greeke text of the newv Testament, cited out of the old according to the Septuaginta, and not according

An. De. 1556 and 1561.

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

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

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

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

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

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

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

Luc. 22. vs. 20.

For the real presence.

For fasting.

For free vvill.

Against only faith.

Against special assurance of saluation.

For the sacrifice of Christs body and blood.

THE PREFACE

XVIII

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

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

It is void of al partialitie.

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

Againc, was he a Papist in these kinde of vvordes onely, and was he not in whole sentences? as, *Tibi dabo claves, &c. Quicquid solueris in terra, eris solutum & in caelis.* and, *Quorum remisistis peccata, remittuntur eis.* and, *Tunc redet vnique secundum opera sua* and, *Nunquid poterit fides saluare eum? Ex operibus iustificatur homo & non ex fide tantum.* and, *Nubere voluit, damnationem habentes, quia primam fidem irritam fecerunt.* and, *Mandata eius gratia non sunt.* and, *Aspexis in remunerationem.* Are al these and such like, Papistical translations, because they are most plaine for the Catholike faith which they call Papistrie? Are they not word for word as in the Greeke, and the very vvordes of the holy Ghost? And if in these there be no accusatiõ of Papistical partiality, vvhy in the other? Lastly, are the auncient fathers, General Councils, the Churches of al the west part, that vse al these speeches & phrases now so many hundred yeres, are they al Papistical? Be it so, and let vs in the name of God follow them, speake as they spake, translate as they translated, interpret as they interpreted, because we beleeye as they beleeued. And thus far for defense of the old vulgar Latin translation, and why we translated it before al others: Now of the maner of translating the same.

Against D. Sand. Recke pag. 147. See Arminius exam. Cõs. Triu. fff. 4. Mar. 1. & 11. Epist. 5. Luc. 1. Heb. 13.

Mar. 1. 11x241-100000

No. 798. 1580.

in op. ad Heb. Ep. 14 & 18.

Mar. 16. 10. 2. Tim. 5. 10. 1. Heb. 12.

IN

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

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

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

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

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

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

and therefore is not changed, neither in the Syriake nor Greeke, nor vulgar Latin Testament, but is preferred and vsed of the Euangelistes and Apostles them selues, euen as Christ spake it, *propter sanctiorem auctoritatem.* as S. Augustine saith of this and of *Alleluia*, *for the more holy and sacred auctoritie thereof.* li. 1. Do. 7. *Christ. c. 11.* And therefore do we keepe the word *Alleluia.* Apoc. 19. as it is both in Greeke and Latin yea and in al the English translations, though in their bookes of common praier they translate it, *Fraise ye the Lord.* Againe, if *Hosanna, Roca, Belial,* and such like be yet vnterminated in the English bibles,

Amen.
Alleluia.

See. Top. an. 1560. Bib. an. 1577.

why may not we say, *Corbana,* and *Parascene*: specially when they English this later thus, *the preparation of the Sabboth,* put three wordes more into the text, then the Greeke word doth signifie. *Mat. 27. 62.* And others saying thus, After the day of preparing, make a cold translation and short of the sense: as

Parascene.

See. 14. v. 42.

if they should translate, *Sabboth, the resting for,* * *Parascene* is as solemne a word for the Sabboth eue, as *Sabboth* is for the Iewes seuenth day. and now among Christians much more solemner, taken for Good-friday onely. These wordes then we thought it far better to keepe in the text, and to tel their signification in the margent or in a table for that purpose, then to disgrace bothe the text & them with translating them. Such are also these wordes, *The Pasche. The feast of Pasche.*

See. 1577. Mar. 26. 17.

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

Azymes.
Neophyte.

XX

cation of the word thus, *a young scholer*. Vvhereas it is a peculiar word to signify them that were lately baptized, as *Catechumenus*, signifieth the newly instructed in faith not yet baptized, who is also a young scholer rather then the other. and many that have been old scholars, may be *Neophytes* by differing baptisme. And if *Phylacteries* be allowed for English *Mas. 23*, we hope that *Diadragmes* also, *Prepuce*, *Paraclete*, and such like, wil easily grow to be currant and familiar. And in good sooth there is in al these such necessitie, that they can not conveniently be translated. as when S. Paul saith, *conciso, non circumciso: Phil. 3.* how can we but follow his very wordes and allusion? And how is it possible

Why we say, our Lord, not, the Lord (but in certain cases) see the Annotations: Tim. 6. pag. 185.

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

Catholike termes proceeding from the very text of Scripture.

Moreouer, we presume not in hard places to mollifie the speeches or phrases, but religiously keepe them vvord for vvord, and point for point, for feare of missing, or restraining the sense of the holy Ghost to our phantasie. as Eph. 6. *Against the spirituals of wickednes in the celestials*. and, *Vvhat to me and thee woman?* 1a. 2a

Certaine hard speeches and phrases.

whereof see the Annotation vpon this place. and 1 Pet. 2. *As infants enen newly borne, reasonable, milke vvithout guile desire ye*. We do so place, *reasonable*, of purpose, that it may be indifferēt both to infants going before, as in our Latin text: or to milke that foloveth after, as in other Latin copies and in the Greeke. Luc. 3. we translate, *The spirit breatheth vvhere he vvill &c.* leauing it indifferent to signifie either the holy Ghost, or vvinde: vvhich the Protestants translating, *vvinde*, take avvay the other sense more common and vsual in the ancient fathers. We translate Luc. 8, 23. *They vvere filled*, not adding of our ovvne, *vvith vvater*, to mollifie the sentence, as the Protestants doe. and c. 22. *This is the chalice, the new Testaments &c.* not, *This chalice is the new Testaments*. likewise, Mar. 13. *Those daies shal be such tribulation &c.* not as the Aduersaries, *In those daies*, both our text and theirs being otherwise. likewise Iac. 4. 6. *And giueth greater grace*, leauing it indifferent to the Scripture, or to the holy Ghost, both going before. Vvhereas the Aduersaries to to boldly & presumptuously adde, saying, *The Scripture giueth*, taking avvay the other sense, which is far more probable. likewise Hebr. 12, 21 we translate, *So terrible vvas it vvhich vvas seen, Moyses said &c.* neither doth Greeke or Latin permit vs to adde, *that Moyses said*, as the Protestants presume to doe. So we say, *Men breidren*, *A vvildovv woman*, *A vvoman a sister*, *James of Alphaew*, and the like. Sometime also we follow of purpose the Scriptures phrase, as, *The bel of fire*, according to Greeke and

The Protestants presumptuous boldnes and libertie in translating.

Lat. 3.

Coloss. 1.
170.

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

Vve adde the Greeke in the margent for diuers causes. Sometime vvhen the sense is hard, that the learned reader may consider of it and see if he can helpe him self better then by our translation. as *Luc. 11. Notice extollis. p̄ p̄tonisifid̄.* and againe, *Quod superest dast elemosynam. τὰ ὑψ̄θη.* Sometime to take away the ambiguitye of the Latin or English, as *Luc. 11. Es domus supra domum cadet.* Vv which we must needes English, *and house vpon house, shal fall by the Greeke, the sense is not, one house shal fal vpon another, but, if one house rise vpon it self, that is, against it self, it shal perish, according as he speaketh of a kingdom devided against it self, in the wordes before. And Act. 14. Sacerdos louis qui erat. in the Greeke, *quis*, is referred to Iupiter. Sometime to satisfie the reader, that might otherwite conceiue the translation to be false. as *Philip. 4. v. 6. But in enery thing by praier, &c. ἰσχυρῶς προσευχῆ*, not, *in al praier*, as in the Latin it may seeme. Sometime when the Latin neither doth, nor can, reache to the signification of the Greeke word, we adde the Greeke also as more significant. *Illis soli seruiet, bim only shals ibou serue, λατρεύουσιν.* And *Act. 6. Nicolas a stranger of Antioche, ἀποβλῆτος.* and, *Rō. 9. The seruice, ἡ λατρεία.* and *Eph. 1. to perse, ἰνίσταυρε omnia in Christo, ἰσχυρῶς λατρεύσατω.* And, *Vvherem be bath gratified vs, ἰχρησθη.* & *Eph. 6. Put on the armour, ἀσπασάτω.* and a number the like. Sometime, when the Greeke hath two senses, and the Latin but one, we adde the Greeke. 2. Cor. 1. *By the exhortation vvheretvvib vve also are exhorted,* the Greeke signifieth also *consolation &c.* and 2. Cor. 10. *But hauing hope of your faith increasing, to be &c.* vvhere the Greeke may also signifie, *as or vvhen your faith increaseth.* Sometime for advantage of the Catholike cause, when the Greeke maketh for vs more then the Latin. as, *Seniores, ἀγαθὸν ἔχετε. Vt digni habeamini. ἰνα ἀξιωθῆτε. Qui effundetur, τὸ ἰσχυρῶς ποιοῦν,* *Præcepta, παραδείσους. & Io. 21. ἰσχυρῶς, Pafce & regē.* And sometime to shew the false translation of the Heretike. as when Beza saith, *Hoc poculum in meo sanguine qui. τὸ ὑποπίον ἐν τῷ ἰμῶ ἀμαρτῆ τὸ ἰσχυρῶς ποιοῦν.* *Luc. 22, & Quē oportet celo cōstruere. ἰν ἰσχυρῶν διχιδῶν,* *Act. 3.* Thus we vie the Greeke diuers waies, & esteeme of it as it is worthie, & take al cōmodities thereof for the better vnderstanding of the Latin, which being a translation, can not al waies attaine to the full sense of the principal tonge, as vve see in al translations.*

Act. 4.

Act. 17.
1. Thes. 2.
1 Cor. 11.

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

The Greeke added often in the margens for many causes.

The Latin text sometime noted in the margent.

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

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

theyv, S. Paul: because it is so neither in Greeke nor Latin. though in the topes of the leaues folowving, where vve may be bolder, we add; S. Matthew &c. to satisfie the reader. Much vnlike to the Protestants our Aduerfaries, vvvhich make no scruple to leaue out the name of Paul in the title of the Epistle to the Hebrues, though it be in euery Greeke booke vvvhich they translate. And their most authorisid English Bibles leaue our (Catholike) in the title of S. James Epistle and the rest, vvvhich vvvere famoufly knovven in the primitive Church by the name of *Catholica Epistola*. Euseb. hist. Eccl. li. 1 c. 22.

Bib. an. 1579. 1580. an. 1577 1562.

An other reading in the margin.

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

The pointing sometime altered.

Vve binde not our selues to the pointes of any one copie, print, or edition of the vulgar Latin, in places of no controuersie, but solovv the pointing most agreeable to the Greeke and to the fathers commentaries. As *Col. 1. 10. Ambulantes dignè Deo, per omnia placentes. Valking vvvorthy of God, in al things pleasing.* *αξιως τοις κυριωις αιετως αγραμας.* Eph. 1, 17. Vve point thus, *Deus Domini nostri Iesu Christi, pater gloriae.* as in the Greeke. and S. Chrysolom, & S. Hierom both in text and commentaries. Vvvhich the Catholike reader specially must marke, lest he finde fault, vvhen he seeth our translation disagree in such places from the pointing of his Latin Testament.

The margin sometime preferred before the text.

Vve translate sometime the word that is in the Latin margin, and not that in the text, vvhen by the Greeke or the fathers we see it is a manifest fault of the writers heretofore, that misooke one word for another. As, *In fine*, not, *in fide*, 1. Pet. 3. v. 8. *praesentiam*, not, *praesentium*, 2. Pet. 1. v. 16. Heb. 13. *lacrimans*, not, *placuerunt*.

Thus we haue endeouored by al meane: to satisfie the indifferent reader, and to helpe his vnderstanding euery way, both in the text, and by Annotations: and vvithal to deale most sincerely before God and man, in translating and expounding the most sacred text of the holy Testament. Fare vvell good Reader, and if we profit the any vvhat by our poore paines let vs for Gods sake be partakers of thy deuout prayers. & together vvith humble and contrite hart call vpon our Saviour Christ to cease these troubles & stormes of his dereit spouse: in the meane tyme comforting our selues vvith this saying of S. Augustine: *Thas Heretikes, vvhen they receiue povver corporally so afflict: be Church, doe exercise her patience: but vvhen they oppugne her onely by their euil doctrine or opinions, then they exercise her vvifedom.* De ciuit. Dei li. 16. ca. 51.



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

TH E numbers in the inner margent of the text, shewv the number of verses in euery Chapter.

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

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

The numbers in the inner margent, or els vvhere, ioyned to the citations of Scripture, if they be vvritten thus, Gen. 4. 16. the first is the chapter, the second is the verse. If thus, Gen. 4. 16. both are the Chapters. If thus, Gen. 4. 16. 17. 18. the first is the chapter, al the rest, the verses. If thus, Gen. 4. 16. 5. 7. it signifieth, chap. 4. vers. 16. and chap. 5. vers. 7.

- † This crosse signifieth the beginning of euery verse.
- This marke in the text, signifieth that there is an Annotation vpon that vvord or vvordes vvhich solovv the said marke.
- * This starre in the text, or in the Annotatiōs, signifieth the allegations cited ouer against the same in the margent, or some other thing answering therevnto.
- This marke shewveth an other reading in the margent. And if there be nothing in the margent, it signifieth that those vvordes are not in some copies.
- ∴ c b These notes in the text, referre the reader to the self same in the margent.

Mt. for Matthevv.

Mr. for Marke.

¶ This marke signifieth the ending of Gospels and Epistles.

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

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

4 GOSPELS.

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

S. PAVLES EPIST. 14.

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

The 2 Epistle to the Theffalonias.
The 1 Epistle to Timorhee.
The 2 Epistle to Timothee.
The Epistle to Titus.
The Epistle to Philemon.
The Epistle to the Hebrewves.

THE 7 CATHOL. EPISTLES.

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

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

S. Augustine li. 11. cons. Faustino. cap. 5.

THE excellencie of the Canonical authoritie of the old and new Testament, is distincted from the bookes of later writers: which being confirmed in the Apostles times, by the successions of Bishops, and propagations of Churches, is placed as it were in a certaine throne on high, whereunto euery faithful & godly vnderstanding muil be subiect and obedient. There, if any thing moue or trouble thee as absurd, thou maicst not say, The author of this booke held not the truth: but, either the copie is faultie, or the Translatour erred, or thou vnderstandest not. But in the workes of them that wrote after ward, which are contained in CANONICAL SCRIPTURES: in which fouer of them is found euen the same truth, yet the authoritie is far vnequal.

2 The discerning of Canonical from not Canonical, and of their infallible truth, and sente, cometh vnto vs, only by the credite vve giue vnto the CATHOLIKE CHVRCHES: through vvhose comendation vve beleue both the Gospel and Christ him self. Vvhich whereas the Sectaries measure the matter by their fantasies and opinion.

S. Augustine eius Epist. iudamenti cap. 5.

I for my part, vould not beleue the Gospel, vnles the authoritie of the CATHOLIKE CHVRCH moued me. They therefore whom I obeyed saying, Beleue the Gospel: vwhy should I not beleue them saying, Beleue not *Manichæus: Choose vvhether thou wilt. If thou wilt say, Beleue the Catholikes: loe they vvarne me that I giue no credite vnto you: and therefore beleucing them, I must needs not beleue thee. If thou say, Beleue not the Catholikes: it is not the right vvay, by the Gospel to driue me to the faith of Manichæus, because I beleue-
ued

*Luther,
Caluin.*

ued the Gospel it self by the preaching of Catholikes.

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

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

Againe eous. Faustum li. II. cap. 21.

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

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

Tertullian li. De præscriptionibus, bringeth in the CATHOLIKES CHURCH speaking thus to all Heretikes.

Who are you, vvhhen, and from vvhence came you? what doe you in my possession, that are none of mine? by vvhath right (Marcion) doest thou cut downe my wood? vvhoh gaue the licence (ô Valentine) to turne the course of my fountaines? by vvhath authoritie (Apelles) doest thou remoue my boundest and * you the rest, vvhhy do you vovv and seede for these companions at your pleasure? It is my possession, I possesse it of old, I haue assured origins thereof, euen from those authors vvhose the thing vvas. I am the heire of the Apostles. As they prouided by their testament, as they committed it to my credite, as they adiuured me, so doe I hold it. You surely they disherited alwaies and haue cast you of, as forainers, as enemies.

Againe in the same booke.

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

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

S. Hierom aduersus Luciferianos in fine.

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

d ij

Vincencius

*S. Luther,
Zanynian,
Caluan.*

** Their
scholers &
followers.*

Vincenſium Liſinenſis li. cont. prophanas hæreſum Nouationes.

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

* Of Caluin, of
Luel, of the reſt.

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

Vincenſium Liſinenſis in his golden booke before cited, aduerſus prophanas hæreſum Nouationes.

Here ſome man perhaps may aſke, for aſmuch as the Canon of the Scriptures is perſe, and in all pointes very ſufficient in it ſelf, vvhat neede is there, to ioynce therevnto the authoritic of the* Eccleſiaſtical vnderſtanding? for this cauſe ſurely, for that all take not the holy Scripture in one and the ſame ſenſe, becauſe of the deepenes thereof. but the ſpeeches thereof, ſome interpret one vvay, & ſome an other vvay, ſo that there may almoſt as many ſenſes be picked out of it, as there be men. for, Nouatian doth expound it one vvay, and Sabelius, an other vvay. ochervvife Donatus, ochervvife Arius, Eunomius, Macedonius, ochervvife Phorinus, Apollinaris, Prifcillianus, ochervvife Iouinian, Pelagius, Celeftius, laſtly ochervvife Neſtorius.* And therefore very neceſſarie it is, becauſe of ſo great vvindinges and turninges of diuers errors, that the line of Prophetical and Apoſtolicall interpretation, be directed according to the rule of the Eccleſiaſtical and Catholike ſenſe or vnderſtanding.

* So he calleth
the Churches
ſenſe, and the
fathers inter-
pretations of
Scriptures.

* Ochervvife
Wicleffe, Lu-
ther, Caluin,
Puritanes.

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

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

THE



THE SUMME OF THE NEW TESTAMENT.

THAT which was the summe of the Old Testament, to wit, Christ and his Church, as S. Augustine saith catechizing the ignorant: the very same is the summe of the New Testament also. For (as the same S. Augustine saith againe) In the Old Testament there is the occultation of the New: and in the New Testament there is the manifestation of the Old. And in another place: In the Old doth the New lye hidden, and in the New doth the Old lye open. And thereupon our Saviour said: I am not come to breake the Law or the Prophets, but to fulfill them. For assuredly I say vnto you, til heauen and earth passe, one iote or one title shall not passe of the Law, till all be fulfilled. In which wordes he sheweth plainly, that the new Testament is morbing els bus the fulfilling of the old.

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

Super Exod. q. 73.

Mat. 5.

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

The Summe of the 4 Gospels.

The Gospels doe tell historically the life of our Lord Iesus, shewing plainly, that he is Christ or the King of the Iewes, whom vntil then, at the time of the Old Testament, they had expected: and vntil, as they of their owne mere malice and blindness (the iaiquise beginning of the Seniors, bus as the length the multitude also consenting) would not receaue him, bus euer sought his death: vntil for the Redemption of the world, he as length permitted them to compass, they deserning thereby most iustely to be refused of him, and so his Kingdom or Church to be taken away from them, and giuen to the Gentils. For the gathering of which Church after him, he chooseth Truelue, and appointeth one of them to be the cheefe of al, vntil instructions both to them and him accordingly.

10. 20. 31.

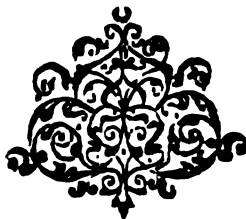
The storie hereof is written by foure: vnto in Ezechiel and in the Apocalypse are likened to foure liuing creatures, every one according as his booke beginneth. S. Matthew to a Man, because he beginneth vntil the pedegree of Christ as he is man. S. Marke to a Lion, because he beginneth vntil the preaching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

Eze. 1. Apoc. 4.

A The

The first three do report at large what Christ did in Galilee, after the imprisonment of S. Iohn Baptist. Wherefore S. Iohn the Euangelist 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 Capernautes he could and would give, Io. 6.) and reporteth first, what he did whiles Iohn Baptist as yet was preaching and baptizing: then, after Iohns imprisoning, what he did in Iurie every yere about Easter. But of his Passion all foure do write at large.

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



The argument of S. Matthews Gospel.

S Matthews Gospel may be well divided into five partes. The first parte, as touching the Infancie of our Lord Iesus: Chap. 1 and 2.
 The second, of the preparation that was made to his manifestation: chap. 3. and a piece of the 4.
 The third, of his manifesting of him selfe by preaching and miracles, and that in Galilee: the other piece of the 4. chap. unto the 19.
 The fourth, of his coming into Iurie, toward his Passion: chap. 19. and 20.
 The fifth, of the Holy weeke of his Passion in Hierusalem: chap. 21 unto the end of the booke.

Of S. Matthew we have Mat. 9. Mar. 2. Lu. 5: How being before a Publican, he was called of our Lord, and made a Disciple. Then Luk. 6. Mar. 3. Mat. 10: How out of the whole number of the Disciples he was chosen to be one of the twelve Apostles. And out of them againe he was chosen (and none but he and S. Iohn) to be one of the foure Euangelistes. Among which four also, he was the first that wrote, about 8 or 10 yeres after Christes Ascension.

T H E



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

CHAP. I.

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

*The pedigree of Iesus, to shew that he is Christ, promised to * Abraham and * Dauid. 11. That he was conceived and borne of a Virgin, as Esay prophesied of him.*

Gen. 11.
22.
1. *Reg.* 7.
Psal. 111.

Luc. 3,
31.

Gen. 21.
25. 29.
33.

1 *Par.* 2,
5.
Ruth. 4,
18.

2 *Reg.* 12,
24.
1 *Par.* 3,
10.

4 *Reg.*
24.
2. *Par.*
36.
1 *Par.* 3.
1 *Esd.* 3.



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

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

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

As also it is the Gospele of the *Conception* and *Natiuities* of our B. Lady: because here is declared the pedigree of her alio.

7 And * Dauid the King begat Salomon of her that was the
8 wvife of Vrias. † And * Salomon begat Roboam. And Roboam begat Abia. And Abia begat Afa. † And Afa begat Iosaphat. And Iosaphat begat Ioram. And Ioram begat Ozias.
9 † And Ozias begat Ioatham. And Ioatham begat Achaz. And
10 Achaz begat Ezechias. † And Ezechias begat Manasses. And Manasses begat Amon. And Amon begat Iosias. † And Iosias begat Iechonias & his brethren * in the Transmigration of Babylon.
11 † And after the Transmigration of Babylon, * Iechonias
12 begat Salathiel. * And Salathiel begat Zorobabel. † And Zorobabel begat Abiud. And Abiud begat Eliacim. And Eliacim
13 begat Azor. † And Azor begat Sadoc. And Sadoc begat Achim.
14 And Achim begat Eliud. † And Eliud begat Eleazar. And
15 Eleazar begat Mathan. And Mathan begat Iacob. † And Iacob
16

A ij begat

begarⁿ Ioseph theⁿ husband of MARI^E:^o of vvhom vvvas borne I E S V S, vvho is called CHR^IST. †

† Therefore al the generations from Abraham vnto Dauid, 17 fourtene generations. And from Dauid to the Transmigration of Babylon, fourtene generations. And from the Transmigration of Babylon vnto CHR^IST, fourtene generations.

The Gospel vv^e Christmas eue. and Vpon S. Iosephs day the 19 of Marche.

† And the generation of CHR^IST vvvas in this vvife. 18 When his mother MARI^E vvvas spoused to Ioseph, before they came together, she vvvas found to be vvith childe by the Holy Ghost. † Wherevpon Ioseph, for that he vvvas a iust man, 19 & vvould not * put her to open shame: vvvas minded secretly to dimisse her. † But as he vvvas thus thinking, behold the 20 Angel of our Lord appeared to him in sleepe saying: Ioseph sonne of Dauid, feare not to take MARI^E thy vvife. for that vvwhich isⁿ borne in her, is of the Holy Ghost. † And she shal 21 bring forth a sonne: and thou shalt call his name^o I E S V S. For he shal saue his people from their sinnes. † † And 22 al this vvvas done that it might be fulfilled vvwhich our Lord spake by the Prophet saying. † Beholdⁿ a Virgin shal be vvwith childe, 23 andⁿ bring forth a sonne, and they shal call his name Emmanuel, vvwhich being interpreted is, God vvwith vs. † And Ioseph rising vp from sleepe, 24 did as the Angel of our Lord cōmaunded him, and tooke his vvife. † And he knevv her notⁿ til she brought forth herⁿ first: 25 borne sonne: and called his name I E S V S.

† I E S V S an Hebrue Word, in English S A V I O U R.

de qua-

Deu. 24.
1.

Esa. 7.
14.

ANNOTATIONS

CHA P. I.

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

16. *Ioseph.*] Ioseph marrying our Lady as neere of kinne (for so was the * law) by his pedigree sheweth hers, and consequently Christs pedigree from Dauid. Num. 16.

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

20. *Borne in her.*] The triple good or perfection of marriage accomplished in the parents of Christ, to Wit, Illue, Fidelitic, Sacrament. *Aug. de nup. & conc. li. 1. c. 11.*

Virginie preferred.

21. *A Virgin.*] Our Saviour borne in manage, but yet of a Virgin, would honour both states: and Withal, reacheth vs agaynit Iouinian the old Heretike and these of our time, that virginity and the continent life are preferred before marriage that hath carnal copulation. *Ser. 5. Hierom. adu. Iouin. and S. Greg. Nazianz. Ser. 20. de studio in pauperes, in initio.*

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

Our B. Ladies perpetual virginity.

21. *And bring forth.*] The Heretike Iouinian is here refuted, holding that her virginity was corrupted in bringing forth Christ. *Aug. her. 28. Li. 1. cont. Iouin. c. 2.*

21. Til,

21. Til, first-borne.] Heluidius of old abused these wordes, nil, and, first-borne, agaynst the perpetual virginity of our B. Ladie. Hiero. cons. Helu. Which truth though not exprest in Scripture, yet our Aduersaries also do graunt, and Heluidius for denial therof was condemned for an heretike by tradition only. Aug. her. 20.

Tradition.

CHAP. II.

The Gentils come vnto Christ With their offerings, and thus so openly, that the Iewes can not preceid ignorance. 1 The Iewes With Herode conspire agaynst him. 12 Hee therupon fleeth from them into Ægypte. 16 They afterward, seeing their subteltie preuailed not, imagined to oppress him by open persecution. 19 But they as yett dyed, and he returneth to the land of Israel: al according to the Scriptures.

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

The holy seall
 of the Epiphane
 called Twelfth-
 day the 6 of
 Ianuarie. vpon
 which day this
 is the Goipel.

The Goipel of
 Childermas day.

and his mother by night, and rettyred into Ægypt: and he vvas there vntil the death of Herod: † that it might be fulfilled vvhich vvas spoken of our Lord by the Prophet, saying, *One of Ægypt haue I called my sonne.*

Of. 11, 2.

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

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

Ire. 35, 15.

The Gospel on Twelfth eue.

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

ANNOTATIONS CHAP. II.

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

2. *Starre.*] Choits Natiuite depended not vpon this starre, as the Priscillianists falsely furnished: but the starre vpon his Natiuite, for the seruice wherof it was created. *Grego. Ho. 10.*

Pilgrimage.

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

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

Adoration of the B. Sacrament.

11. *Adored him.*] This body (*saib S. Chryssostom.*) the Sages adored in the crible. Let vs at the least imitate them: thou seest him not now in the crible, but on the altar: not a woman holding him, but the Priest present, and the Holy Ghost powred out abundantly vpon the sacrifice. *Ho. 20. in 1. Cor. Ho. 7. in Act. Ho. de iunctis Philogenio.*

12. *Treasures.*] These treasures are as it were the first frutes of those riches and gifts, which *Psal. 72.* (according to the Prophecies of Dauid and Esay) Gentilitie should offer to Christ and his Church. *Esa. 60.* che, and now haue offered, specially from the time of Constantine the Great. As also these three Sages, being principal men of their Countrie, represent the whole state of Princes, kings, and Emperours, that were (according to the said Prophecies) to beleue in Christ, to humble them

The three kings.

selues to his crosse, to toster, enriche, adorne and defend his Church. Wherevpon it is also a very *Chryf. Cic. de Diuinitat.* conuenient and agreeable tradition of antiquite, and a receiued opinion among the faithful, * not lacking testimonies of ancient writers, and much for the honour of our Sauour, that these three also were kings: to witte, either according to the state of those Countreies, * where the Princes *Plin. li. 20.*

WCE

Elher 1. were *Magi*, and * *Magi* the greatest about the Prince: or as we read in the Scriptures, of Melchisedec king of Salem, and many other kings that dwelt within a small compass: or as * *Tob* three freendes are called kings. These are commonly called the three kings of Colen, because their bodies are there translated thither from the East Countrie: their names are said to have been Gaspar, Melchior, Baltasar.

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

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

16. Murthered.] By this example we learne how great credit we owe to the Church in Canonizing Saints, and celebrating their holy daies: by whose only warrant, without any word of Scripture, these holy Innocents have been honoured for Martyrs, and their holy day kept euer since the Apostles time, although they died not voluntarily: nor al perhaps circuncised, and some the children of Pagans. *Aug. ep. 22. Orig. bo. 1. in dinorso.* Canonizing of Saints.

CHAP. III.

John Baptist by his Eremitic life, by his preaching and baptisme, calleth al vnto penance, to prepare them to Christ. 10. He preacheth to the Pharisees and Sadducees, threatening th them (unless they truly doe penance) reprobation here and damnation hereafter: and for saluation sendeth them to Christ and his baptisme. Which being far more comendeth them Iohn, yet Christ him self among those penitentes vouchsafeth to come vnto Iohns baptisme. Where he hath testificons from heauen also.

THE second part of this Gospel, Of the Preparation that was made to the manifestation of Christ.

Mr. 2, 4. Luc. 3, 3.

Ef. 40, 3



1 **A**ND in those dayes * cometh Iohn the Baptist preaching in the "desert of Ievvie, † & saying, "Doe penance: for the Kingdom of heauen is at hand. † For this is he that was spoken of by Esay the Proppher, saying, *A voyce of one crying in the desert,*

2
3
4 *prepare ye the way of our Lord, make straight his pathes.* † And the sayd Iohn had his garment of camels haire, & a girdle of a skinne about his loynes: and his meate was locustes & vvilde honie.

5 † Then vvent forth to him Hierusalem & al Ievvie, and

6 al the countrey about Iordan: † & vvere baptized of him in

7 Iordan, " confessing their sinnes. † And seeing many of the Pharisees & Sadducees coming to his baptisme, he sayd to them.

8 Ye vipers brood, vvho hath (hevved you to flee from the

9 vvraith to come? † Yeld therefore " fruite vvorthie of penance.

10 † And delite not to lay vvithin your selues, vve haue Abraham to our father. for I tel you that God is able of these

stones to raise vp children to Abraham. † For novv the " axe is pur to the roote of the trees. Euerie tree therefore that doth

11 † * Lin deede baptize you " in vvater vnto penance. but he that shal come after me, is stronger then I, vvhoſe shoes I am not vvorthie to beare, he shal baptize you in the Holy Ghost & fire

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

* *Mr. 1, 8. Lu. 3, 16. Jo. 1, 26. AB. 11. 16. 19, 4.*

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

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

ANNOTATIONS
CHAP. III.

Eremitic.

1. *Desert.*] Of this word *desert* (in Greeke *eremus*) commeth the name *Eremitici*, and *Eremitici*: that liue a religious and austere life in deserts and solitarie places, by the example of S. Iohn Baptist, whom the holy Doctors thereto call the Prince and as it were the author of such profession. *S. Chrys.* ho. 1 in *Marcum* & ho. de *Io. Baptista*. *Hiero. ad Eustoch.* de *custod. virg.* l. 1. c. 12 de *diu. off.* *Bernardus de exccl. Jo. Baptista*. Wherevvith the Protestants are so offended that * they say, S. Chryostom spake rashly and vntruely. And no maruel, for whereas the Euangelist him self in this place maketh him a perfect patterne of penance and Eremitical life, for desert or wildernes, for his rough and rude apparel, for abstayning from al delicate meates (according to our Sauours testimonie also *Mat. 11, 3. Luc. 7, 33*) they are not ashamed to peruert all vvith this strange commentarie, that it was a desert * full of townes and villages, his garment was * chamlet, his meate * such as the country gaue and the people there vsed: to make him thereby but a common man like to the rest, in his manner of life: cleane against Scriptures, fathers, and reason.

Magdeb.
Cens. 1. c. 6
6. pag. 711.
Cens. 1. li.
1. c. 10.
Cyrranus
in 1. cap.
Mat.
Bucerus
ibid.

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

Penance.

2. *Dee penance.*] So is the Latin word for word, so readeth al antiquitie, namely S. Cyprian ep. 52 often, and S. Auguline li. 13 Confes. c. 12. and it is a very viual speache in the New Testament, specially in the preaching of S. Iohn Baptist, * Christ him self, and * the Apoittles: to signifie perfect repentance, which hat. not onely confession and amendment, but contrition or sorrow for the offence, and painefull satisfaction: such as S. Cyprian speakech of in al the foresaid epistle. But the Aduentaries of purpose (as * namely: Beza protesteth) mislike that interpretation, because it fauoureth satisfaction for sinne, which they cannot abide. Where if they pretend the Greeke word, we send them to these places *Mat. 11, 21. Lu. 10, 13. 1 Cor. 7, 9.* Where it must needs signifie, sorrowful, paynfull, and satisfaction repentance. We tell them also that * S. Basil a Greeke Doctor calleth the Niniuities repentance vvith fasting and hearecloth and ashes, by the same Greeke word *Μετάνοια*. And more we vvill tell them in other places.

Act. 4, 17.
Lu. 12, 1.
Lu. 24, 47.
Act. 2, 18.
36, 20.
Annot. in hunc locu.
Serm. in sam. & factu.

Mat. 23. 12. 13. 14.

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

4. *Fraus Verbie.*] He preacheth satisfaction by doing worthy fruites or vvorkes of penance, which are (as S. Hierom saith in 2. Joel) fasting, praying, almes and the like.

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

Iohns baptisme and Christs.

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

saluation

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

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

16. *Opened.*: To signifie that heauen was shut in the old law, til Christ by his Passion opened it, and to by his Ascention was the first that entered into it: contrane to the doctrine of the Heretikes. See *Hebr. 9, 8.* and *11, 40.*

CHA P. IIII.

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

Mr. 1, 12
Ln. 4, 1.

1 **W**HEN * I E S V S was ledde of the Spirit into the " desert, to be tempted of the Deuil. † And vwhen he had " fasted fourtie daies and fourtie nightes, aftervvard he vvas hungrie. † And the tempter approached & sayd to him, If thou be the sonne of God, commaund that these stones be made bread. † Who answered & said, It is vwritten, *Not in bread alone doth man liue, but in euery word that proceedeth from the mouth of God.*

2
3
4
5 † Then the Deuil tooke him vp into the holy citie, and set
6 him vpon the pinnacle of the Tēple, † and sayd to him, If thou be the sonne of God, cast thy self dovvne, for " it is vwritten. *That he wil giue his Angels charge of thee, & in their hands shal they hold thee vp, lest perhaps thou knocke they foose agaynst a stone.* † I E S V S sayd to him
7 againe, It is vwritten, *Thou shalt not tempt the Lord thy God.*

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

12 † And * vwhen I E S V S had heard that Iohn vvas deliuered
13 vp, he retyred into Galilee: † and leauing the citie Nazareth, THE THIRD part of the Gospel, of Christs manifesting him self by preaching, and that in Galilee.
14 came & dwelt in Capharnaum a sea rovvne, in the borders of
15 Zabulon & Nephthali, † that it might be fulfilled vvich vvas
16 sayd by Esay the Prophet. † *Land of Zabulon & land of Nephthali, the way of the sea beyond Iordan of Galilee, of the Gentils: † the people that sate in darknesse, hath seen greas light: and to them that sate in a countrey of the shadow of death, light is risen to them.* † FROM that time I E S V S began to
17 of death, light is risen to them. † FROM that time I E S V S began to

Deu. 8, 3

Pf. 90,
12.

Deu. 6,
16.

Deu. 6,
13.

Mr. 1, 14

Luc. 4,
14.

Esa. 9, 1.

B preach

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

The Gospel vpp
S. Andrewes
day.

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

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

Mr. 1, 15.

Lk. 5, 1.

Mar. 1,
19.

Luc. 5,
10.

AN NOT A T I O N S
C H A P. IIII.

Eremites.

1. *Desert.*] As John the Baptist, so our Sauour by going into the desert and there liuing in contemplation euen among brute beasts, and subiect to the assaults of the Diuel for our tinnes, geueh a warrant and example to such holy men as haue liued in Wildernesse for penance and contemplation, called Eremites.

The Lent-fast.

2. *Fasted fourre daies.*] Elias and Moytes (saith S. Hierom) by the fast of 40 daies were filled with the familiarie of God, and our Lord him self in the Wildernesse fasted as many, to leaue vnto vs the solemne daies of fast. (that is, Lent.) *Hierom in e. 18 Esa.* S. Augustine also harh the very like wordes ep. 119. And generally al the ancient fathers that by occasion or of purpose speake of the Lent-fast, make it not onely an imitation of our Sauours fast, but also an Apostollicall tradition, and of necessitie to be kept. *Contemne nos Lent* (saith S. Ignatius) *for it conueneh the imitacion of our Lordes conuersacion.* And S. Ambrose saith plainly, that it was not ordained by men, but consecrated by God: nor instituted by any earthly cogitation, but commanded by the heauenly *Deus*. And againe, that it is linne not to fast al the Lent. S. Hieroms wordes also be most plain: *We* (saith he) *sist fourtie daies, or, make one Lent in a yere, according to the tradition of the Apostles, in time conuient.* This time most conuenient is (as S. Augustine saith ep. 119) immediately before Easter, thereby to communicate with our Sauours Passion: and (as other Writers do adde) thereby to come the better prepared and more worthily, to the great solemnitie of Christs Resurrection: beside many other goodly reasons in the ancient fathers which for breuicie we omitte. See (good Christian Reader) 12 notable sermons of S. Leo the Great *de Quadragesima*, of Lent: namely Ser. 6 and 9. where he calleth it the Apostles ordinance by the doctrine of the Holy Ghoit. See S. Ambrose from the 23 sermon forward: in S. Bernard 7 sermons, and in many other fathers the like. Last of al, note well the saying of S. Augustine, who affirmeth that by due obseruacion thereof, the wicked be separated from the good, infidels from Christians, Heretikes from faithful Catholikes.

*Igna. ep. 1.
Ambros. de
Quadrages.
ser. 10. 10.
Hier. ep. 1. a
ad Mar-
cel. adu.
Contra-
num.*

*Aug. Ser.
69. de sep.*

6. 114

6. *It is written.*] Heretikes alleage scriptures, as here the Deuil doeth, in the false sense: the Church vseth them, as Christ doeth, in the true sense, and to confute their falsehood. *Aug. conr. iis. Petil. li. 2. c. 51. 10. 7.*

11. *Him only seru.*] It was not sayd, sayth S. Augustine, The Lord thy God only shalt thou adore, as it was said, Him onely shalt thou serue: in Greeke, *αὐτῷ ὄνεις.* *Aug. sup. Gen. q. 61. Larria. Dulia.* Wherevpon the Catholike Church hath alwayes vsed this most true and necessarie distinction: that there is an honour deu to God only, which to giue vnto any creature, were idolatrie: and there is an honour deu to creatures also according to their dignitie, as to Saints, holy things, and holy places. See Euseb. *Hist. Ec. li. 4. c. 10. S. Hierom. cont. Vigil. ep. 51. Aug. li. 10. Cimit. c. 1. Li. 1. Trin. c. 6. Conc. Nic. 2. Damasci. li. 1. de Imag. Trad. in 4. Luc.*

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

21. *Healing every maladie.*] Christ (sayth S. Augustine) by miracles gat authoritie, by authoritie found credit, by credit drew together a multitude, by a multitude obteyned antiquitie, by antiquitie fortified a Religion, which not only the most fond new ryng of Heretikes viing deceitful wiles, but neither the drowie old error of the very Heathen with violence setting agaynst it, might in any part shake and cast downe. *Aug. de vit. cred. c. 10.*

THE SER-
mon of
Christ vpon
the Mount:
conteyning the
parerne of a
Christian life, in
these three chap-
ters folowing.
Wherof S. Au-
gustine hath
two goodly
bookes to. 4.

CHAP. V.

First, he promisseth rewarde, 11 and he layeth before the Apostles their office. 17 Secondly, he protesteth vnto vs: that we must keepe the commandements, and that more exactly than the Scribes and Pharisees, whose iustice was counted most perfecte: but yet that is was vnjusticent, he sheweth in the precepts of 21 Murder, 27 Adulterie, 31 Diuorce, 33 Swearing, 38 Reuenge, 42 Usurie, 43 Enuies.

Luc. 6,
20.



1 ND seeing the multitudes, he* vvent vp
2 into a mountaine: and vwhen he vvas set, his
3 Disciples came vnto him, †and opening his
4 mouth he taught them, saying.
5 † Blessed are the poere in Spirit: for theirs
6 is the Kingdom of heauen. † Blessed are the
7 meeke: for they shal possesse the land. † Blessed are they that
8 moune: for they shal be comforted. † Blessed are they that
9 hunger & thirst after iustice: for they shal haue their fil.
10 † Blessed are the merciful: for they shal obrayne mercie.
11 † Blessed are the cleane of hart: for they shal see God. † Blessed
12 are the peace-makers: for they shal be called the children of
13 God † Blessed are they that suffer persecutionⁿ for iustice: for
14 theirs is the Kingdom of heauen. † Blessed are ye vwhen they
15 shal reuile you, and persecute you, & speake al that naught is
16 agaynst you, vntruely, for my sake: † be glad & reioyce, for
yourⁿ reuward is very great in heauen. † For so they persecuted
the Prophets, that were before you.

THE EIGHT
Beatitudes:
which are a part
of the Carechif-
me.
The Gospel vpo
Alholowes day,
and vpon the
feastes of many
Martyrs.

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

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

The Gospel on
the feastes of Do-
ctors.

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

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

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

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

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

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

Luk. 16,
17.
La. 2, 10.

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

Luk. 12,
58.

Exo. 20,
14.

Deut. 24,
1.
11, 19,
7.

The Goſpel vv^o6
the fifth Sun-
day after Pen-
tecoſt.

:: This Priſon
is taken of very
ancient fathers,
for Purgatorie:
namely S. Cyp.
ep. 11. ad Anton.
nn. 6.

- 33 him giue her a bil of diuorcement. † But I say to you, vvhofoeuer shal dimisse his vvife, " excepting the cause of fornication, maketh her to committe aduoutrie: And he that shal marie her that is dimissed, " committeth aduoutrie.
- 34 † Agayne you haue heard that it vvas sayd to them of old, * Thou shalt not committe periurie: but thou shalt performe
- 35 thy othes to our Lord. † But I say to you " not to svveare at al: neither by heauen, because it is the throne of God: † neither by the earth, because it is the foote-stole of his feete: neither
- 36 by Hierusalé, because it is the citie of the great King. † Neither shalt thou svveare by thy head, because thou canst not make
- 37 one heare vvwhite or blacke. † Let your talke be, yea, yea: no, no: and that vvwhich is ouer & aboute these, is of euil.
- 38 † You haue heard that it vvas sayd, * An eye for an eye, and
- 39 a tooth for a tooth. † But I say to you " not to resist euil: but if one strike thee on thy right cheeke, turne to him also the
- 40 other: † and to him that vvvil contend vvith thee in iudgment,
- 41 and take away thy cote, let goe thy cloke also vnto him. and vvwhofoeuer vvvil force thee one mile, goe vvwith him other
- 42 rvwayne. † He that aketh of thee, giue to him: and * to him that vvould borovv of thee, turne not avvay.
- 43 † You haue heard that it vvas sayd, * Thou shalt loue thy
- 44 neighbour, and " hate thine enemy. † But I say to you, loue your enemies, doe good to them that hate you: and pray for
- 45 them that persecute and abuse you: † that you may be the children of your father vvwhich is in heauen, vvwho maketh his sunne to rise vpon good & bad, and rayneth vpon iust &
- 46 " vniust. † For if you loue them that loue you, vvwhat reward
- 47 shal you haue? do not also the Publicans this? † And if you salute your brethren only, vvwhat do you more? do not also the
- 48 heathen this? † Be you perfect therefore, as also your heauenly father is perfect.

The Gospell vps the friday after Ashwensday.

So taught the Pharisees, not the Law.

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

A N N O T A T I O N S

C H A P. V.

10. For iustice.) Heretikes and other malefactours sometime suffer willingly and stoutly: but they are not blessed, because they suffer not for iustice. For (sayth S. Aug.) they can not suffer for iustice, that haue deuided the Churche, and, Where souna sayth or charitie is not, there cannot be iustice. *Cons. ep. Parm. li. 1. c. 9. Ep. 10. Psal. 10. Conc. 2.* And so by this scripture are excluded all false Martyrs, as S. Augulstine often declareth, and S. *Cypr. de vni. Eccl. nn. 2.*

Falſe Martyrs.

11. Reward.) In Latin and Greeke the word signifieth very wages and hire do we for wor-
ker, and so presupposeth a meritorious deede.

Merces.
Mistice.

The Church visible.

11. *The light.*] This light of the world, and cide on a mountayne, and candell vpon a candlestick, signifie the Clergie, and the whole Church, so built vpon Christ the mountayne, that it must needs be visible, and can not be hid nor vnknown. *Aug. cont. Fulg. Domas. c. 18. Li. 16. cont. Faust. c. 17.* And therefore, the Church being a candle not vnder a busshel, but shining to all in the house (that is) in the world, what shall I say more (saith S. Augustine) then that they are blind which shut their eyes agaynst the candle that is set on the candlestick? *Tract. 1. in ep. 16.*

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

20. *One of the best.*] Behold how necessarie it is, not only to beleeeue, but to keepe all the commandements, even the very least.

True inherent iustice.

21. *Your iustice.*] It is our iustice, when it is geuen vs of God. *Aug. in Pf. 10. Conc. 1. De Sp. S. l. c. 9.* So that Christians are truly iust, and haue in them selues inherent iustice, by doing Gods commandements. Without which iustice of workes no man of age can be saved. *Aug. de fid. S. oper. c. 16.* Whereby we see saluation, iustice, and iustification, not to come of only faith, or impuation of Christs iustice.

Venial finnes.

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

24. *Gifts at the altar.*] Beware of coming to the holy altar or any Sacrament out of charitie. But be first reconciled to thy brother, and much more to the Catholike Church, which is the whole brotherhood of Christian men, *Heb. 11. 1.*

Marriage a Sacrament, and is not dissolved by diuorce.

25. *Excepting the cause of fornication.*] This exception is onely to shew, that for this one cause a man may put away his wife for euer: but not that he may marrie another: as it is most plaine in S. Marke and S. Luke, who leaue out this exception, saying: "Whosoever dismisseth his wife and marryeth an other, committeth adulterie." See the Annot. Luc. 19, 9. But if both parties be in one and the same fault, then can neither of them not so much as diuorce or put away the other.

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

27. *Not to swear.*] The Anabaptists here not following the Churches iudgement, but the bare letter (as other Heretikes in other cases) hold that there is no othe lawfull, no nor before a iudge. whereas Christ speaketh agaynst rashe and vsual swearing in common talke, when there is no cause.

29. *Not to Resist euil.*] Here also the Anabaptists gather of the letter, that it is not lawfull to goe to law for our right, as Luther also vpon this place held, that Christians might not resist the Turke. whereas by this, as by that which followeth, patience only is signified, and a wil to suffer more, rather then to reuenge. For neither did Christ nor S. Paule follow the letter by turning the other cheek. *1o. 11. Mat. 23.*

CHA. VI.

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



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

The first worke of iustice.

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

And.

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

9 † Thus therefore shal you pray. *OVR FATHER which art in heauen, sanctified be thy name. † Let thy Kingdom come. Thy wll be done, as in heauen, as in earth also. † Giue vs to day our super substantial bread. † And forgiue vs our dettes, as we also forgiue our detters. † And leade vs not into temptation. But deliuer vs from euil. Amen.* † For if it you vvil forgiue men their offenses, your heauenly father vvil forgiue you also your offenses. † But if you vvil not forgiue men, neither vvil your father forgiue you your offenses.

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

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

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

25 † Therefore I say to you, be not careful for your life vvhat you shal eate, neither for your body vvhat rayment you shal put on.

cond worke of iustice.

THE PATER NOSTER.

‡ In S. Luke, the Latin is, *Panem quotidianum, dny being indifferent to both.*

‡ The third worke of iustice.

The Gospel vpon Ashwensday.

The Gospel on the 14 Sunday after Pentecost.

Luc. 11, 2.
 Mt. 11, 25.
 Luc. 12, 33.
 Luc. 11, 34.
 Luc. 16, 13.
 Luc. 12, 22.

In Expos.
ans. De.
Luc. 1.

13. *Lauda vs nos.*] S. Cypr. readeth, *Ne patiaris nos induci.* Suffer vs not to be led, as S. Augustine noteth *li. de be. person. c. 6.* and so the holy Church vnderstandeth it, because God (as S. Iames sayth) tempteth no man: though for our finnes, or for our probation and crowne, he permitte vs to be tempted. Beware then of Bezars exposition vpon this place, who (according to the Caluinists opinion) saith, that God leadeth them into temptation, into whom him self bringeth in Satan for to fill their hearts: so making God the author of sinne.

God is not author of euil.

14. *If you forgive.*] This poynt, of forgiueing our brother, when we aske forgiueneesse of God, our Sauour repeareth agayne, as a thing much to be considered: and therefore commended in the parable also of the seruant that would not forgiue his felow seruant, *Mat. 18.*

1md. 20, 26.
2. Efd. 9.
Ioud. 2, 17.
Iou. 1.

15. *Faith.*] He forbiddeth not open and publike fasts, which in the Scriptures were commanded and proclaimed to the people of God, and the Miniſtres by such fasting appeased Gods wrath: but to fast for vaine glorie and praise of men, and to be defourous by the very face and looke to be taken for a faster, that is forbidden, and that is hypocrisie.

Publike fast.

16. *Treasures in heauen.*] Treasures layd vp in heauen, must needs signifie, not sayth only, but plentiful almes and deedes of mercie and other good workes, which God keeping as in a booke, will reward them accordingly: as of the contrarie the Apostle sayth, *He that soweth sparingly, shall reap sparingly.* 2. Cori 9.

Meritorious workes.

17. *Two Masters.*] Two religions, God and Baal, Christ and Cahin, Masse and Communion, the Catholike Church and Heretical Conuenticles. Let them marke this lesson of our Sauour, that thinke they may serue al masters, al times, al religions. Agayne, these two masters doe signifie, God and the World, the fleshe and the spirit, iustice and sinne.

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

CHA P. VII.

In this third and last Chapter of his Sermon, because we know not mans ends, he biddeth vs beware of iudging: & and neuertheless to take open degen (so he calleth them) as they be, 7 if these workes of iustice seeme to hard, we must pray instantly to him that giueth them. 12 In the conclusion, he giueth one short rule of al iustice. 13 and then he exhorteth vs with al vehemence to the strait way both of the Catholike sayth, 21 and also of good life: because only sayth wil not suffice.

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



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

Lk. 11, 9

C that

that knocketh, it shal be opened. † Or vvhhat man is there of 9
you, vvhom if his childe shal aske bread, vvil he reach him a
stone? † Or if he shal aske him fish, vvil he reach him a fer- 10
pent? † If you then being naught, knovv hovv to giue good 11
giftes to your children: hovv much more vvil your father
vvhich is in heauen, giue¹¹ good things to them that aske him?

∴ These good things are grace and al spiritual gifts, and what soeuer pertayneth to the health of the soule.

† * Al things therfore vvhathsoeuer you vvil that men doe 12
to you doe you also to them. For this is the Lavv and the Pro-
phets.

* † Enter ye by the narrowv gate: because brode is the gate, 13
and large is the vvay that leadeth to perdition, and many there
be that enter by it. † Hovv narrowv is the gate, and strait is 14
the vvay that leadeth to life: and fewv there are that finde it!

The Gospel on the 7 Sunday after Pentecost.

† Take ye great heede of false Prophets, vvhich come to 15
you in the¹⁵ clothing of sheepe, but invvardly are rauening
vvolves. † By their¹⁶ frutes you shal knovv them. Do men 16
gather grapes of thornes, or figges of thistels? † Euen so euery 17
good tree yeldeth good frutes, and the euil tree yeldeth euil
frutes. † A good tree can not yeld euil frutes, neither an euil 18
tree yeld good frutes. † Euery tree that yeldeth not good 19
fruite, shal be cut d^ovvne, and shal be cast into fyre. † Ther- 20
fore by their frutes you shal knovv them.

† Not euery one that sayth to me, " Lord, Lord, shal enter 21
into the Kingdom of heauen: but he that doeth the vvil of
my father vvhich is in heauen, he shal enter into the kingdom
of heauen. † Many shal say to me in that day, Lord, Lord, 22
haue not vve prophecied in thy name, and in thy name cast
out diuels, and in thy name vvrought many miracles? † And 23
then I vvil cōfesse vnto them, That I neuer knevv you. depart
from me you that vvorke iniquitie. † * Euery onetherfore 24
that heareth these my vvordes, and doeth them: shal be like-
ned to a wise man that built his house vpon a rocke, † and 25
the rayne fel, and the fluddes came, & the vvindes blewve,
and they beate agaynst that house, and it fel not, for it vvas
founded vpon a rocke. † And euery one that heareth these 26
my vvordes, & doeth them not, shal be like a foolish man
that built his house vpon the sand, † and the rayne fel, and 27
the fluddes came, and the vvindes blewve, and they beate
agaynst that house, and it fel, & the fall therof vvas great.

† And it came to passe, vvhwhen I E S V S had fully ended 28
these vvordes, the multitude vvvere in²⁸ * admiration vpon his
doctrinne

Luc. 6,
31.

Luc. 13,
24.

Luc. 6,
44.

Luc. 6,
47.

Mar. 1,
22.
Luc. 4,
32.

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

ANNOTATIONS

CHAP. VII.

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

2. Holy to degeer.] No holy Sacrament and specially that of our Sauours blessed body, must be worthy receiving examined and proued them selues. See the Annot. 1. Cor. 11, 27, 28, 29.

3. Emory one thos of keb.] Al things that we aske necessarie to saluation with humilite, attention, continuance, and other dewe circumstances, God wil vndoubtedly graunt when it is best for vs.

11. Clashing of sheepe.] Extraordinaire apparence of zeale and holines is the sheepes cote in some Heretikes: but theie of this time weare not that garment much, being men of vnstable sinne. This is rather their garment, common to them with al other Heretikes, to crake much of the word of the Lord, and by pretended allegations and swete wordes of benediction, and specially by promise of knowledge, light and libertie of the Gospel, to seduce the simple and the sinful.

Heretikes volues in sheepe-kinnes.

Re. 14, 12.

14. Fruites.] These are the fruities which Heretikes are known by, diuision from the whole Church, diuision among them selues, taking to them selues new names and new masters, inconstancie in doctrine, disobedience both to others and namely to spiritual officers, loue and liking of them selues, pride and inrolerable vaunting of their owne knowledge aboute al the holy Doctour, corruption, falsification, and quite denying of the Scriptures that specially make agaynst them, and these be common to al Heretikes lightly. Other some are more peculiar to these of our time, as Incessuous mariages of vored persons, Spoile of Churches, Sacrilege and profanation of al holy things, and many other special poynts of doctrine, directly tending to the corruption of good life in al states.

Heretikes known by their fruities.

17. Lord, Lord.] These men haue faith, other wise they could not inuocare, Lord, Lord: Re. 10. But here we see that to beleue is not ynough, and that not only infidelitie is sinne, as Luber teacheth. Yea Catholikes also that worke true miracles in the name of our Lord, and by neuer so great fayth, yet without the workes of iustice shal not be saued. 1. Cor. 13. Agayne, consider here. Who they are that haue so often in their mouth, The Lord, the Lord, and how litle it shal auaille them, that set to lide by good workes, and contemne Christian iustice.

Not only faith.

CHAP. VIII.

Immediately after his Sermon (to confirme his doctrine with a miracle) he curth a Leper. But about him and al other leues, he comendeth the faith of the Centurion, who was a Gentile: and foretellet by this occasion, the vocation of the Gentiles, and reprobation of the Iewes. In Peters house he sheweth great grace. In the way to the sea he speaketh with swa, of folowing him: 23 and upon the sea commaundeth the tempest: 25 and beyond the sea he manifesteth the devils malice agaynst man in an boord of furrine.

Mr. 1, 40. Lu. 5, 12.

1
2
3
4



ND vwhen he vvas come dovne from the mountaine, great multitudes folovved him: † And * behold a leper came and adored him saying, Lord, if thou vvilt, thou canst make me cleane. † And I e s v s stretching forth his hand, touched him, saying. I vvil. be thou made cleane. And forthvvith, his leprosy vvas made cleane. † And I e s v s sayth to C ij him

The Gospel on the 3. Sunday after the Epiphania.

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

Leu. 14,
2.

THE GOS-
PEL vpon the
thursday after
Ascensionday.
And also in
Masse for the
sicke.

† And * vvhē he vvas entred into Capharnaum, there 5
came to him a Centurion, beseeching him, † & saying, Lord 6
my boy lieth at home sicke of the palsey, & is sore tormētēd.
† And I E S V S sayth to him, I vvil come, & cure him. † And 7. 8
the Centurion making ansvver, sayd, Lord "I am not vvorthie
that thou shouldest enter vnder my rooffe: but only say the
vvord, and my boy shal be healed. † For I also am a man 9
subiect & to authoritie, hauing vnder me souldiars: and I say to
this, goe, and he goeth: and to an other, come, & he cometh:
and to my seruant, doe this, & he doeth it. † And I E S V S 10
hearing this, marueiled: and sayd to them that folovved him,
Amen I say to you, I haue not found so great faith in Israel.
† And I say to you, that many shal come from the East and 11
West, and shal sitte dovvn vvith Abraham & Isaac & Iacob
in the kingdom of heauen: † but the children of the kingdom 12
shal be cast out into the exteriour darkenesse: there shal be
vveeping & gnashing of teeth. † And I E S V S said to the 13
Centurion, Goe: and as thou hast beleued, be it done to thee.
And the boy vvas healed in the same houre. ¶

Lu. 7, 1.

† And * vvhē I E S V S Was come into Peters house, he savv 14
"his vvives mother layde, & in a fitte of a feuer: † and he tou- 15
ched her hand, and the feuer left her, and she arose, and mini-
stred to him. † And vvhē euening vvas come, they brought 16
to him many that had diuels: and he cast our the spirites vvith
a vvord: and al that vvēre il at ease he cured: † that it might 17
be fulfilled vvich vvas spoken by Esay the Prophete saying,
Heooke our infirmities, and bare our diseases.

Mr. 1, 29
Lu. 4, 38

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

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

Luc. 9,
19.

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

† And * vvhē he entred into the boate, his Disciples fo- 23
loved him: † and loe a great tempest arose in the sea, so 24
that

Mar. 4,
36.
Lu. 8, 22

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

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

AN NOT A T I O N S
C H A P. V I I I.

1. *Triest.* The Priests of the oid law (saith S. Chryostome) had authoritie and privilege only to dicerne who where healed of leprosie, and to denounce the same to the people: but the Priest of the new law haue power to purge in very deepe the filth of the soule. Therefore who- soeuer despiseth them, is more vvorthie to be punis hed then the rebel Datnan and his complices.

Priests forgiue
sinnes.

2. *Gift.* Our Sauour willeth him to goe and offer his gift or sacrifice according as Moyes prescribed in that case, because the other sacrifice being the holiest of al holics, which is his body, was not yet begonne. So saith S. Aug. li. 2. q. Enang. q. 2. & Cons. Admor. leg. & Proph. li. 1. c. 19. 20.

* *Liturgy.*
S. *Chry.*
Gaac. jub
finem.

3. *Worship.* Orig. li. 1. in *Amel.* When thou eatest (saith he) and drinkest the body and bloud of our Lord, he entereth vnder thy roofe. Thou also therefore humbling thy self, say: Lord I am not vvorthy. &c. So said * S. Chryostom in his Masse. and so doeth the Cath. Church vnto this day in every Masse. See S. Augustine ep. 112 ad Iann.

DOMINE,
non sum di-
gnus.

Lib. 1. adu.
Sou. c. 10.
Mt. 19. 29.
Epiph. ha.
59.
Sozom.
li. 1. c. 23.
Socrus. li.
1. 1.

4. *His vvives mother.* Of Peter specially among the rest it is euident that he had a wife, but (as S. Hierom sayth) after they were called to be Apostles, they had no more carnal companie vvith their vvives, as he proueth there by the very vvordes of our Sauour, " He that hath left wife &c. And so in the Latin Church hath been alwayes vied, that married men may be and are daily made Priests, either after the death of the wife, or vvith her consent to lue in perpetual continencie. And if the Greekes haue Priests that doe otherwise, S. Epiphanius a Greeke Doctour telleth ther: that they doe it agavnst the ancient Canons, and * Paphnutius plainely signifyeth the same in the first Councel of Nice. But this is most playne, that there was neuer either in the Greeke Church or the Latin, authentical example of any that married after holy Orders.

Priests mari-
age.

5. *Let the dead.* By this we see that not only no vvordly or carnal respect, but no other laudable

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

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

CHA. IX.

The Masters of the Lawes he confuted both with reasons and miracles: 2 defending his remitting of finnes, 9 his easing with sinners, 10 and his condescending to his weak Disciples until he haue made them stronger. 11 shewing also in two miracles, the order of his providence about the Lawes and Gentils, leaving the one when he called the other. 27 he curath two blind men, and one possessed. 33 And hauing with so many miracles together confuted his enemies, and yet they worke and worke, upon this toward the people, he thinketh of sending oute pastours vnto them.

The Gospel vpon the 18 Sunday after Pentecost.

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



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

Mar. 2, 3.
Luc. 5,
18.

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

Ose. 6, 6.

Mar. 2,
18.
Luc. 11, 33.

The Gospel vpp
5. Matthev
day.

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

*Christ signi-
fich that the
Churche shal
vie fasting daies
after his Ascen-
sion. Epiph. in
Comp. fol. Camb.
Aug. p. 10.*

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

*The Gospel vvvs
the 23 Sunday
after Pentecost.*

*:: Loe, her de-
uotion to the
hemme of his
garment, was
not superstiti-
ous, but a token
of greater faith: so
is the deuout
touching of ho-
ly relikes.*

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

† But

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

*Mat. 12,
22.*

∴ In like maner
say the Hereticks,
calling al
miracles done
in the Catholike
Churche, the
living signes of
Antichrist.

† But * the Pharisees sayd, ∴ In the prince of diuels he casteth 34
out diuels.

† And I E S U S went about al the cities, and tovvnes, tea- 35
ching in their synagogs, and preaching the Gospel of the
kingdom, and curing euery disease, and euery infirmitie.

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

Mr. 12.
24

ANNOTATIONS
C H A P. IX.

3. *He blasphemeth.* When the Iewes heard Christ remitte sinnes, they charged him with blasphemie, as Hereticks now charge: his priests of the new Testament, for that they remitte sinnes: to Whom he sayd, *Who remitte sinnes you shal forgive, they are forgiven* &c. *Jo. 20.*

Men haue
power to forgive
sinnes.

5. *Whether it easier.* The faithlesse Iewes thought, as Hereticks now saies: that to forgive sinnes was so proper to God, that it could not be communicated vnto man: but Christ sheweth that as to worke miracles is otherwile proper to God only, and yet this power is communicated to men, so alio to forgeue sinnes.

6. *The sinne of man in earth.* Christ had power to remit sinnes, and often executed the same, not only as he was God, but also as he was a man, bec use he was head of the Churche and our cheefe Bisnop and Priet according to his manhood, in respect wherof al power was gouden him in heauen and earth. *Mat. 28. v. 18.*

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

9. *To men.* Not only Christ as he was man, had this power to forgive sinnes, but by him and from him the Apollites, and consequentl: Priests. *Mat. 28. At ueritatem ueniam me.* *Mat. 18. What soeuer uos iudicauerit in earth, shal be loosed in heauen.* *Ioan. 20. Whosocunqz uos iudicauerit, they are forgiven.*

External Sacrifice.

13. *Not sacrifice.* These are the wordes of the Prophete, who spake them euen then when sacrifices were offered by Gods commandement: to that it maketh not agaynst sacrifice, but the faith that sacrifice only without mercie and charite, and generally with mortal sinne, is not acceptable. The Iewes offered their sacrifices deuote, but in the meane time they had no pitie nor mercie on their brethern: that is it which God misliketh.

Fasting.

16. *Fast often.* By the often fasting of his disciples, we may easely gather that he appointed them a precept manner of fasting: as it is certaine he taught them a forme of prayer. *Lu. 5. and 11.*

17. *New Wine.* By this new Wine, he doth plainly here signifie fasting and the sterner kind of life: by the old bottels, them that can not away therewith.

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

Reliques and Images.

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

Ench. li.
7 c. 10.
hiff.

li. 5 c. 20.

21. Do

22. Do you believe that I can? We see here that to the corporal healing of these men he requi-
reth onely this faith, that he is able. Which faith is not sufficient to iustifie them. How then doe
the Heretikes by this and the like places pleade for their onely iustifying faith? See the *Admon.*
Mar. 5. 16.

23. Pray therefore. Therefore doth the Church pray and fast in the Ember daues, when holy
Orders are geuen. that is, when Workemen are prepared to be sent into the harvest. See *Mt. 11. 2.*

CHAP. X.

*He giueth to the Twelue the power of Miracles, and so sendeth them to the left hande of
the Ierusalem, & giueth instructions accordingly: 10 and by occasion of the same
foretelieth of the persecutions after his Ascension, arming them and al other against
the same. 20 and also exhorting the people to narrow their seruants in such times of
persecution.*

*Mt. 5. 13.
6, 7.
Lk. 6. 13
9, 1.*

1 **A**ND hauing called his twelue Disciples to-
gether, * he gaue them pouer ouer vnclene
spirites, that they should cast them out, and
should cure al maner of disease, and al maner of
infirmities.

2 † And the names of the twelue Apostles be these: the first,
Simon vvhoe is called Peter, and Andrew his brother,
3 † James of Zebedee, and Iohn his brother, Philip and Barthle-
mev, Thomas and Matthev the publican, and James of Al-
4 phæus, & Thaddæus, † Simon Cananæus, and Iudas Iscariot,
vvhoe also betrayed him.

5 † These twelue did I E S V S send: commaunding them,
6 saying, Into the vway of the Gentiles goe ye not, and into
7 the cities of the Samaritans enter ye not: † but goe rather
8 to the sheepe that are perished of the house of Israel. † And
9 going preache, saying, That the kingdom of heauen is at hand.

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

10 † Cure the sicke, raise the dead, cleanse the lepers, cast out
11 diuels: gratis you haue receiued, gratis giue ye. † Do not
12 possesse gold, nor siluer, nor money in your purses: † not a
13 skrippe for the vway, neither two coates, neither shoes, nei-
14 ther rodde. for the vworkeman is vworthie of his meate. † And
15 into vwhatsoever citie or tovvne you shall enter, inquire vvhoe
in it is vworthie: and there tarie til you goe forth. † And vvhoe
ye enter into the house, salute it, saying, Peace be to this hou-
se. † And if so be that house be vworthie, your peace shall come
vpon it. but if it be not vworthie: your peace shall returne to
you. † And vvhosoever shall not receiue you, nor heare your
vwordes: going forth out of the house or the citie shake of
the dust from your feete. † Amen I say to you, it shall be more
tolerable for the land of the Sodomites and Gomorrhians in
the day of iudgement, then for that citie.

D Behold

The Gospel vp6
the Commemoration of S.
Paul, Iun. 30.

:: Wisdom and
simplicitie both
be necessarie in
preachers, Bishops and Priests.

The Gospel vp6
S. Athanasius
day. Maij 2.

:: A goodly comfort for Christians and Catholikes and al good men, in the persecutiōs of Turke, of Heretikes, of al wicked men.

The Gospel vp6
a Martyrs day
that is not a
Bishop.

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

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

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

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

Mat. 13,
11.

Luc. 12,
11.

Luc. 21,
16.

Luc. 6,
40

Mat. 8,
38.

Luc. 9,
26. 12,
8.

Luc. 12,
51.

Mich. 7,
6.

mother more then me, is not vvorthy of me: and he that
loueth sonne or daughter aboue me, is not vvorthy of me.

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

Luk. 10.
16.

40 † * He that receiueh you, receiueh me: and he that recei-
41 ueh me, receiueh him that sent me. † He that receiueh a
Prophet in the name of a Prophet, shal receiue the reuward
of a Prophet. and he that receiueh a

Mat. 9.
41.

42 of a iust man, shal receiue the reuward of a iust man. † And
* vvhofoeuer shal giue drinke to one of these litle ones a
cuppe of cold vvater, only in the name of a discipule, amen I
say to you, he shal not lose his reuward. †

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

AN NOTATIONS

CHA P. X.

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

Beza in
Annot. no
= Trist.
1116.

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

Peters Prima-
cie.

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

* Aug. de
anim. li. 22
c. 2. Leo
imp. 1. 2. 208.
1. Chrys.
Serm. li. 2.
c. 1. 2.

4. Peace to this house.) As Christ him self vsed these wordes or this blessing often, Peace be to
you, so here he biddeth his Apostles say the like to the house where they come: And so hath it
been alwaies a most godly vse of Bishops to grue their blessing where they come. Which blessing
must needs be of great grace and profite, when none but vvorthy persons (as here we read) might
take good thereof: and when it is neuer lost, but returneth to the gener, when the other partie is
Serm. li. 2. c. 1. 2. Leo
imp. 1. 2. 208.
1. Chrys.
Serm. li. 2.
c. 1. 2.

Bishops bles-
sing.

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

It remitteth vn-
ciall finnes.

6. More allowable.) Hereby it is euident that there be degrees and differences of damnation in
Hel fire according to mens deserts. Aug. li. 2. de Bapt. c. 19.

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

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

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

48. p.

10. Confesse me.) See how Christ esteemeth the open confessing of him, that is, of his truth in
the Catholike Churche. for as when Saul persecuted the Churche, he layd * him self was persecuted:
so to confesse him, and his Churche, is al one. Contrariwise, see how he abhorreth them that deny
him before men. Which is not only to deny any one litle article of the Catholike sayth comended
to vs by the Churche: but also to allow or consent to heresie by any means, as by subscribing,

Confessing of
Christ and his
truth.

D ij coming.

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

30. *Not peace but sword.*) Christ came to breake the peace of Worldlings and sinners: as when the sonne belueth in him, and the father doth not: the wife is a Catholike, and the husband is not. For to agree together in infidelitie, heretic, or any other sinne, is a naughty peace. This being the true meaning of Christes wordes, make that the Heretikes interpret this to mainteine their rebellions and troubles which their new gospel breedeth. *Beza in no. Test. an. 1565.*

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

41. *In the name.*) Reward for hospitalitie, and especially for receiuing a holy person, as Prophet, Apostle, Bishop, or Priest persecuted for Christes sake. For by receiuing of him in that respect as he is such an one, he shal be partaker of his merites, and be rewarded as for such an one. Whereas on the contrary side, he that receiueth an Heretike into his house and a false preacher, doth communicate with his wicked works. *Ep. 3. 10.*

CHA. XI.

Iohn the Baptist in prison also doing his diligences, sendeth some of his disciples to Christ: that as they heard, so they might also see his miracles: wish their eyes. 7 Afterward Christ declareth how worthy of credite Iohns testimonie was: 16 and inuigleth agaynst the Ieruus, who wish neither of their manners of life could be ronne: 20 no nor wish Christes infinite miracles: 21 praying Gods triuom in this behalf, 27 and calling to him his self as feele their owne burdens.



The Gospel on
the 2. Sunday
in Aduent.

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

†* And vwhen Iohn had heard in prison the vworkes of Christ: sending tivo of his disciples, he said to him, †* Art thou he that art to come, or looke vve for an other? † And I E S V S making answer said to them, Goe and report to Iohn vwhat you haue heard and seen. †* The blinde see, the lame vvalke, the lepers are made cleane, the deafe heare, the dead rise againe, to the poore the Gospel is preached: † and blessed is he that shal not be scandalized in me.

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

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

Luc. 7,
18.

Esa. 35,
5. 6, 1.

Mal. 3, 1.

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

The Gospell
 vpo S. Martinus
 day Febr. 24. and
 vpon S. Francis
 da. Octob. 4.
 and for many
 Martyrs.

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

Eremitical life.

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

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

Elias.

10. *Elias.*) As Elias (shal be the messenger of Christes later coming, so was Iohn his messenger and Præcursor at his former coming: and therefore is he called Elias, because of his like office and like spirit. *Luce. 1. Grog. bo. 7. in Enang.*

Penance.

17. *Eating and drinking.*] The Wicked quarrellers of the World miscontrre easely al the acts and life of good men. If they be great fasters and austere liuers, they are blasphemed and counted hypocrites: if they conuerse with other men in ordinary manner, then they be counted dissolute.

21. *Penance in sackcloth.*] By this Sackcloth and ashes added here and in other places, wee see euidently that Penance is not only leauing of former sinnes, and change or amendment of life past, no nor bare sorrowfulness or recounting of our offences already committed, but requireth punishment and chastisement of our persons by these and such other meanes as the Scriptures do els where set forth, and therefore concerning the worde also, it is rather to be called Penance, as in our translation: then (as the Aduerſaries of purpose auoyding the word) Repentance or Amendment of life: and that according to the very vſual ſignification of the Greeke word in the most ancient Ecclesiastical Greeke Writers: who for Penitentes (Which in the Primitive Church did publike penance) say, * *οἱ ἐπιτεταμένοι ἐστίν*, that is, *Men that are doing penance.* And concerning that

Μετάνοια.

part of penance which is Cōfession, the Ecclesiastical historie callen it by the same Greeke word, and the penitents coming to confession, *τοῖς μετανοουμένοις.* See *Act. 19. 18. Socrus. li. 5. c. 19. c. 1. in in-*

21. *Lile ones.*) These lile ones doe not signifie here only the vblearned, as though Coblers &c. and weauers and wemen and girdles had this reuelation, and therefore do vnderstand al Scriptures and are able to expound them: but here are signified the humble, whether they be learned or vblearned: as when he sayth, *Unless you become as lile ones, you shall not enter into the Kingdom of heauen.* *Mat. 18. 3.*

The commandments possible.

30. *Yoke (wore.)*] What is this light burden and (weere yoke, but his commaundments, of which S. Iohn sayth 1. Ep. 1. *His commaundments are not heavy!* cleane contrary to the Aduerſaries that say, they are vnpossible to be kept.

CHAP. XII.

The blindness of the Pharisees about the Sabbath he reprehendeth by Scripture, by reason, and by a miracle. 10 and his death being therefore sought by them, he markedly goes out of the way, according as Esay had prophesied of him. 20 His casting out of devils also he defendeth against them, 21 and setteth forth the danger they stand in for their horrible blasphemie. 28 And because they aske yes for a signe, he sheweth howe vnersubly they shal be damned, as forswalling howe the dead shal possesse their Nation, 44 and testifying that although he be of their blood, yet not they for shew, but such as keepe his commaundments are deere vnto him.



T hat time * IESVS went through the corne 1
on the Sabbath: and his Disciples being hun-
grie, began to plucke the eares, and to eate.
† And the Pharisees seeing them, said to him. 2
Loe, thy Disciples doe that which is not law-
ful

Mr. 2,
23.
Luce. 6, 2.

- 3 ful for them to doe on the Sabbath-dayes. † But he sayd to
 L. R. c. 21, 4- them, Haue you not read vvhhat * Dauid did vvhen he vvas
 4 an hungred, and they that vvhere vvith him: † hovv he entred
 into the house of God, and did eate the loaves of propo-
 sition, vvwhich it vvas not lavvful for him to eate, nor for them
 L. c. 24, 9- that vvhere vvith him, * but for priestes only? † Or haue ye
 N. c. 28, 9- not read in the * Lavv, that on Sabbath-dayes the priestes
 6 blame: † but I tel you that there is here a greater then the tēple.
 7 † And if you did knovv vvhat it is, *I vvill mercie, and not sacrifice:* † See the anno-
 8 you vvould neuer haue condemned the innocentes. † For *tiō chap. 9, 13.*
 the Sonne of man is lord of the Sabbath also.
 9 † And vvhen he had passed from thence, he came into their
 M. c. 3, 1. L. c. 6, 6. 10 synagoge. † And * behold there vvas a man vvwhich had a vvith-
 11 thered hand, and they asked him saying, Whether is it lavvful
 to cure on the Sabbath? that they might accuse him. † But
 he sayd to them, vvhat man shal there be of you, that shal haue
 one sheepe: and if the same fall into a ditche on the Sabbath,
 12 vvil he not take hold and lift it vp? † Hovv much better is a
 man more then a sheepe? therefore it is lavvful on the Sab-
 13 boths to doe a good deede. † Then he sayth to the man,
 Stretch forth thy hand. and he stretched it forth, and it vvas
 restored to health euen as the other.
 14 † And the Pharisees going forth made a cōsultation agaynst
 15 him, hovv they might destroy him. † But I x s v s knowing
 it, retired from thence: and many folovved him, and he cured
 16 them all. † and he charged them that they should not dis-
 17 close him. † That it might be fulfilled vvwhich vvas spoken by
 E. c. 42, 1 18 Esay the Prophete, saying. † *Behold my seruants vvhom I haue chosen,*
 19 *my beloued in vvhom my soul hath vvell liked. I vvill put my spirit vpon him, and*
 20 *iudgement to the Gentiles shal be shew. † He shal not contend, nor crie out, neither*
 21 *shal any man beare in the streetes his voyce. † The reede bruised he shal not*
 22 *breake, and smoking flaxe he shal not extinguishe: sil he cast forth iudgement vnto*
 23 *victorie. † And in his name the Gentiles shal hope.*
 L. c. 11, 14. M. c. 3, 22. 22 † Then * vvas offered to him one possessed vvith a deuill,
 23 blinde and dumme: and he cured him, so that he spake & saw.
 24 † And al the multitudes vvhere amased, and sayd, Whether this
 25 be the Sonne of Dauid? † But the Pharisees hearing it, sayd.
 This selovv casteth not out diuels but in Beelzebub the Prin-
 ce of the diuels. † And I x s v s knowing their cogita-
 tions, said to them.

Euery kingdom *∴* decided agaynst it self shal be made *∴* Therefore the
 deso

Kingdom of heretics can not possibly stand, because it is alwayes full of diuifio and difension.

desolate: and euery citie or house deuided agaynst it self, shal not stand. † And if Satan cast out Satan, he is deuided 26 against him self: how then shal his kingdom stand? † And 27 if I in Beelzebub cast out deuils: your children in vvhom do they cast out? Therefore they shal be your iudges. † But if I in 28 the Spirit of God do cast out deuils, then is the kingdom of God come vpon you. † Or how can a man enter into the 29 house of the strong, and raffe his vessel, vnles he first binde the strong: and then he vvill raffe his house. † He that is " not vvith 30 me, is agaynst me: and he that " gathereth not vvith me, scattereth. † Therefore I say to you, euery sinne and blasphemie 31 shal be forgien men, but " the blasphemie of the Spirit shal not be forgien. † And vvhofoeuer shal speake a 32 vvord agaynst the Sonne of man, it shal be forgien him: but he that shal speake against the Holy Ghost, it shal not be forgien him neither in this vvorld, nor " in the 33 vvorld to come. † Either " make the tree good, and his fruite 34 good: or make the tree euil, and his fruite euil. for of the fruite the tree is knowe. † You vipers broodes, how can you speake 35 good things, vvhereas you are euil? for of the abundance of the hart the mouth speaketh. † A good man out of a good 36 treasure bringeth forth good things: and an euil man out of an euil treasure bringeth forth euil things. † But I say vnto 37 you, that euery " idle vvord that men shal speake, they shal render an account for it in the day of iudgement. † For of thy 38 wordes thou shalt be iustified, and of thy vvordes thou shalt be condemned.

∴ It is a mans owne free wil and election, to be a good tree or an il tree: to bring forth good fruities or bad. S. Augustine vpon this place. *li. 2. c. 10. de adu. cum Felice Manicheo.*

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

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

Ion. 2, 2.

Ion. 3, 5.

3. Reg. 10, 1.

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

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

ANNOTATIONS

CHAP. XII.

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

26. *Not With me.*] They that are indifferent to al religions, commonly and fitly called Neuters, ioyning them selues to neither part, let them marke these wordes wel, and they shal see, that Christ thought al them to be agaynst him and his Church, that are not plainly and flatly vwith him and it.

Neuters in religion.

Ep. 18.

28. *Gathereth not With me.*] He speaketh not only of his owne person, but of al to whom he hath committed the gouernement of his Church, and specially of the chiefe Pastours succeeding Peter in the gouernement of the whole. As S. Hierom writing to Damianus Pope of Rome, applieth these wordes vnto him, saying of al Heretikes, *He that gathereth not With thou, scattereth: thou w to say, He that w not With Christ, w With Antichrist.*

31. *The blasphemie of the Spirit.*] He meaneth not that there is any sinne so great, which God wil not forgive, or whereof a man may not repēt in this life, as some Heretikes at this day affirme: but that some heinous sinnes (as namely, this blasphemie of the Iewes agaynt the euidēt workes of the Holy Ghost, and likewise Archeberektes who wilfully resist the knowē truth and workes of the Holy Ghost in Gods Church) are hardly forgiven, and seldom haue such men grace to repent. Otherwise among al the sinnes agaynt the Holy Ghost (which are commonly reckened fixe) one only shal neuer be forgiven, that is, dying without repentance wilfully, called Final impentence. Which sinne he committeth that dieth vvith contempt of the Sacrament of Penance, obdinary refusing absolution, by the Churches ministrie: as S. Augustine plainly declareth in these wordes, *Who soeuer he be that beleueth not mans sinnes to be remitted in Gods Church, and therefore despiseth the beneficēces of God in so mighty a worke, if he in that obstinat mind continue til his liues end, he w guilty of sinne agaynt the Holy Ghost, in which Holy Ghost Christ remitteth sinnes.* Enchir. 11. Ep. 10 in fine.

Final impentence.

Remission of sinnes in the Church,

32. *Sonne of man.*] The Iewes in their wordes sinned agaynt the sonne of man, when they reprehended those things which he did as a man, ro vvitre, calling him therefore, a glutton, a great drinker of wine, a friend of the Publicans, and taking offence because he kept company vvith sinners, brake the Sabbath, and such like: and this sinne might more easely be forgiven them, because they iudged of him as they would haue done of any other man: but they sinned

E and

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

Purgatorie.

15. *Now in the World to come.*] S. Augustine and other Holy Doctōrs gather herevpon, that some sinnes may be remitted in the next life, and consequently prouoe Purgatorie thereby. *De Ciuit. Dei li. 21 c. 11. D. Gregor. Dial. li. 4 c. 19.*

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

All Heresies al-
leage Scriptu-
res.

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

CHAP. XIII.

Speaking in parables (as the Scripture foretold of him, and as moost vvas for the rebuke Iouus:) he sheweth by the parable of the Sower, that in the labours of his Church, three partes of foure do perish through the faults of the hearers. 20 and yet, by the parable of good seeds and cockle (as also of the Tares) that his seruants must not for al that, neuer while the world lasteth, make any Schisme or Separation. 11 And by parables of the little mustard seed and leauen, that notwithstanding the three parts perishing, and ouerseruing of cockles, yet that fourth part of the good seeds shal spreade ouer al the world. 12 And vntill, vntill a trauisier, and pearle is it. 13 After al which, yet his seruants will not honour him.



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

Behold the sower vvent forth to sow. † And vvhiles he 4
soweth, some fell by the vway side, and the foules of the aire
did come and eate it. † Other some also fell vpon rockie pla- 5
ces, where they had not much earth: and they shot vp incont-
inent, because they had not deepenes of earth, † and after the 6
sunne vvas vp, they parched: and because they had not roote,
they vwithered. † And other fell among thornes: and the 7
thornes grevve and choked them. † And other some fell vpon 8
good ground: and they yelded fruite, the "one an hundred-
fold, the other threescore, and an other thirtie. † He that 9
hath eares to heare, let him heare.

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

Mr. 4. 2.
Lu. 8. 4.

- he that hath, to him shal be giuen, and he shal abound: but he
 that hath not, from him shal be taken avway that also vvhich
 13 he hath. † Therefore in parables I speake to them : because
 seeing they see not, and hearing they heare not, neither do
 14 they vnderstand : † and the prophetic of Esay is fulfilled in
 them, vvhich saith, *With bearing shal you heare, and you shal not vnder-
 stand: and seeing shal you see, and you shal not see.* † *For the hart of this people is
 waxed grosse, and with their eares they haue beaully heard, and their eyes they
 haue shut: lest at any time they may see with their eies, and heare with their eares,*
 and vnderstand with their harts and be conuerted, and I may: beale them.
- † But blefled are your eyes because they doe see, and your
 16 eares because they doe heare. † For amen I say to you, that
 17 * many Prophets and iust men haue desired to see the things
 that you see, and haue not seen them : and to heare the
 18 things that you heare, and haue not heard them. † Heare you
 therefore the parable of the sover.
- † Euery one that heareth the vword of the kingdom and
 vnderstandeth not, there cometh the vvhicked one, and cat-
 cheth avway that vvhich vvas soffen in his hart: this is he
 20 that vvas soffen by the vway side. † And he that vvas soffen
 vpon rockie places: this is he that heareth the vword, and in-
 21 cōtinent receiueth it with ioy, † yet hath he not roote in him
 self, but is for a time: and vwhen there falleth tribulation and
 22 persecution for the vword, he is by and by scandalized. † And
 he that vvas soffen among thornes, this is he that heareth
 the vword, and the carefulnes of this vworld and the deceit-
 fulnes of riches choketh vp the vword, and he becometh
 23 fruitles. † But he that vvas soffen vpon good ground: this
 is he that heareth the vword, and vnderstandeth, and bringeth
 fruite, and yeldeth some an hundred-fold, and an other three-
 score, and an other thirtie.
- † An other parable he proposed to them, saying, The
 24 kingdom of heauen is resembled to a man that soved good
 25 seede in his field. † But vwhen men vvere a sleepe, his enemy
 came and ouersoved cockle among the vvheate, and vvent
 26 his vway. † And vwhen the blade vvas shot vp, and had
 27 brought forth fruite, then appeared also the cockle. † And
 the seruants of the goodman of the house comming said
 to him, Sir, didst thou not sovv good seede in thy field?
 28 Whence then hath it cockle? † And he said to them, The ene-
 my man hath done this. And the seruants said to him, Wilt
 29 thou vve goe and gather it vp? † And he said, No: lest perhaps

When Gods
 word is pre-
 ched, they pro-
 prely haue
 eares to heare,
 that haue har-
 tes to obey: and
 they hearing do
 not heare,
 which heare by
 sense of their
 body, and obey
 not by consent
 of their hartes.
*Aug. de dono
 per seu. c. 10.*

Luc. 10,
 23.

gathering vp the cockle, you may roote vp the vvhete also together vvith it. † Suffer both to grow vntil the harvest, and in the time of harvest I vvill say to the reapers, Gather vp first the cockle, and binde it into bundels to burne, but the vvhete gather ye into my barn. †

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

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

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

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

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

The Gospel for Virgins & other holy vvomen.

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

Mar. 4.
30.
Luc. 13.
18.

Psa. 77.
2.

bought it.

47 † Again the kingdom of heauen is like to a nette cast into the sea, and gathering together of al kind of fishes.

48 † Which, vwhen it vvas filled, draving it forth, and sitting by the shore, they chose out the good into vessels, but the

49 bad they did cast out. † So shal it be in the consummation of the vworld. The Angels shal goe forth, and shal separate

50 the euil from among the iust, † and shal cast them into the furnace of fire. there shal be vweeping and gnashing of teeth.

51 † Hauē ye vnderstoode al these things? They say to him, Yea.

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

53 † And it came to passe: vwhen I E S V S had ended these pa-

54 rables, he passed from thence. † And * coming into his ovne cuntry, he taught them in their synagogues, so that they marueled, and said, How came this fellow by this vvisedom

55 and vertues? † Is not this the carpenters sonne? Is not his mother called M A R I E, and his brethren, Iames and Ioseph,

56 and Simon and Iude: † and his sisters, are they not al vvith vs? Whence therefore hath he al these things? † And they vere

57 scandalized in him. But I E S V S said to them, There is not a Prophet vvithout honour but in his ovne cuntry, and in

58 his ovne house. † And he vvrought not many miracles there because of their incredulity.

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

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

A N N O T A T I O N S

C H A P. XIII.

1. *One an hundred.*] This difference of fruites is the difference of merites in this life, and rewardes for them in the next life, according to the diuerities of states, or other differences of states, as that the hundred fold agreeth to virgins professed, threecore fold to religious Widowes, thirtiefold to the married. *Aug. li. de S. Virginit. c. 10. et seq.* Which truth the old Heretike Iouinian denied (as ours doe at this day) affirming that there is no difference of merites or rewardes. *Hiero. li. 2. adu. Iouin. Ambros. ep. 12. Aug. bar. 82.*

Difference of merites and rewardes.

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

11. *They haue shus.*] In saying that they shut their owne eyes, which S. Paul also repeareth *Act. 28*: he teacheth vs the true vnderstanding of al other places, where it might seeme by the bare wordes that God is the very author and worker of this induration, and blindness, and of other

God is not the author of euil.

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

Inflit. c. 1. 15. *Ouerflowed.*] First by Christ and his Apostles was planted the truth, and fals hōd came afterward, and was ouerflowen by the enemy the Diuel, and not by Christ, who is not the

E iij author

author of euil. *Tertul. de praescrip.*

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

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

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

32. *Carpenters ſonne.*] Herevpon Iulian the Apoſtata and his flarerer Libanius tooke their ſcoffe againſt our Sauour, laying (at his going againſt the Perſians) to the Chriſtians, what doeth the Carpenters ſonne now? and threatening that after his returne the Carpenters ſonne ſhould not be able to ſaue them from his furie. Wherevnto a godly man answered by the ſpirit of Prophecie, *He whom Iulian calleth the Carpenters ſonne, u making a Woodden coffin for him againſt his death.* And in deepe not long after there came newes that in that bataile he dyed mulerably. *Seza. li. 6 c. 2. Theodo. li. 1 c. 10.* The very like ſcoffe vie Heretikes that call the body of Chriſt in the B. Sacrament, bakers bread. It ſeemeth in deepe to the ſenies to be ſo, as Chriſt ſeemed to be Iosephs natural ſonne, but faith telleth vs the contrarie as wel in the one as in the other.

CHA. XIII.

Hearing the vvorthy decollation of Iohn Baptiſt by Herode, 11 he beateh him to hu ruyal ſolitarines in the deſert, and there feedeth 1000 vvith five loaves. 21 And then after the night ſpans in the mountaine in prayer, he vvalketh vpon the ſea (ſignifying the vvide vvorld) 21 yea and Peter alſo: vvherevpon they adore him as the ſonne of God. 22 And vvish the very robe of hu garments becauſe he is aleaſh innumerable.



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

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

* brother
Philips

:: A wicked
and raſh othe,
and more wic-
kedly fulfilled:
becauſe an vn-
lawfull othe
bindeth no ma.

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

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

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

15 to the towvnes, they may buye them selues victuals. † But I E S V S said to them, They haue no neede to goe: giue ye them to eate. † They answered him. We haue not here, but five
16 loaves, and two fishes. † Who said to them, Bring them hither to me. † And vwhen he had commaunded the multitude to sitte downe vpon the grasse, he tooke the five loaves and the two fishes, and looking vp vnto heauen he blessed and brake, and gaue the loaves to his Disciples, and " the Disciples
17 to the multitudes. † And they did all eate, and had their fill. And they tooke the leauings, twelve full baskettes of the frag-
18 ments. † And the number of them that did eate vvas, five thousand men, beside vvomen and children.

19 † And forth vvith I E S V S commaunded his Disciples to goe vp into the boate, and to goe before him ouer the vvater,

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

21 vwhen it vvas euening, he vvas there alone. † But the boate in the middes of the sea vvas tossed vvith vvaues. for the vvinde

22 vvas contrarie. † And in the fourth vvatch of the night, he came vnto them vvalking vpon the sea. † And seeing him

23 vpon the " sea vvalking, they vvere troubled saying, That it is a ghost. and for feare they cried out. † And immediatly

24 I E S V S spake vnto them, saying, Haue confidence: it is I, feare ye not. † And Peter making answer said, Lord if it be thou,

25 bid me come to thee vpon the vvaters. † And he said, Come. And Peter descending out of the boate, " vvalked vpon the

26 vvater to come to I E S V S. † But seeing the vvinde rough, he vvas afraid: and vwhen he began to be drownded, he cried

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

28 O thou of litle faith, vvhy didst thou doubt? † And vwhen they

∴ S. Iohns disciples at this time had well learned their duerv toward Christ.

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

∴ Notwithstanding the infirmities of them that gouerne

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

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

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

:: See before, chap. 9, 20.

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

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

ANNOTATIONS

CHA. XIII.

1. *Beausie of Herodias.*) It is to ordinary in Princes to put them to death that freely tel them such faultes: Women, whom they fanse, specially inciting them to such mischeete.

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

13. *Retired.*) Christ much esteemed Iohn, and withdrewe him self aside, to giue example of moderate mourning for the departed, and to shew the horror of that execrable murder. as in the Primitiue Church many good men seeing the miserable state of the world in the time of persecution, and the sinnes that abounded withal: tooke an occasion to forsake those tumults, and to giue them selues to contemplation: and for that purpose retired into the deserts of Aegypt and els where, to doe penance for their owne sinnes and the sinnes of the world. Wherevpon partly rose that infinite number of Monkes and Eremites, of whom the fathers and Ecclesiastical histories make mention. *Hieron. 10. 2 in vit. Pauli Eremita. Soles. li. 1 c. 12. 11.*

19. *The Disciples to the multitudes.*) A figure of the ministrerie of the Apostles, who as they here had the distribution and ordering of these miraculous loaves, so had they also to bestow and dispense al the foode of our soules in ministrering of the vvor and Sacraments, neither may lay men challenge the same.

26. *Walking.*) When not only Christ, but by his power Peter also walketh vpon the waters, it is euident that he can dispose of his owne body about nature and contrary to the natural conditions thereof, as to goe through a doore. *1a. 2a.* to be in the compasse of a little bread. *Epiphon. in Anchores.*

29. *Walked.*) Peter (saith S. Bernard) walking vpon the waters, as Christ did, declared him self the only Vicar of Christ, which should be ruler not ouer one people, but ouer al. For many waters, are many peoples. *Bernard. li. 2 de mensur. c. 9.* See the place, how he deduceth from Peter the like authoritie and iurisdiction to his successor the Bishop of Rome.

Sacrilege against Holy Relikes.

Eremites.

Peters Primacia.

CHAP. XV.

The Pharisees of Hierusalem comming so farre to carpe him, he chargeeth vnto a tradition contrary to Gods commaundments. 10 And to the people he yeldeth the reason of that which they reposed: 11 and againe to his Disciples, shewing the ground of the Pharisaiical vrayning (to vrayne, that meanes otherwise defile the soule) to be false. 21 then he goeth aside to hide him self among the Gentils: vrbere, in a vromaine he findeth such faith, that he is faine, left the Gentils should before the time extore the vrboule bread, as she had a crumme, so returne to the leuvas. 26 vrbere (and contrarie to the Phariseis) the common people sake vrbonderfully vnto him, and he after he hath cured their diseased, findeth 4000 of them vrbish seven leanes.

Mr. 7, 1.

1
2
3

H E N came to him from Hierusalem Scribes and Pharisees, saying, † Why do thy Disciples transgresse the tradition of the Auncientes? For they wal h not their hāds When they eate bread. † But he ansvvering said to them: Why do you also transgresse the cōmaundment of God for your traditio: For God said, † Honour father and mother. and, He that shal curse father or mosber, dying let him dye. † But you say, Whosoeuer shal say to father or mother, The gift vvhatsoeuer procedeth from me, shal profite the: and shal not honour his father or his mother: and you haue made frustrate the cōmaundment of God for your ovne tradition. † Hypocrites, vvel hath Esay Prophed of you, saying, † This people honoureth me vrbish their lippes: but their hart is farre from me. † And in vaine do they vrboshippe me, teaching doctrines and vrbionmaundments of men.

The Gospel vrbō
weneday the 3.
weeke in Lent.

Exo. 20,
12.
Leu. 20,
9.4
5
6
7
8
9Esa. 29,
13.

† And hauing called together the multitudes vnto him, he said to them, Heare ye and vnderstand. † Not that vvhich entreteth into the mouth, defileth a man: but that vvhich procedeth out of the mouth, that defileth a man. † Then came his Disciples, and said to him, Doest thou know that the Pharisees, vvhhen they heard this vrbord, vrbere scandaited? † But he ansvvering sayd: All planting vvhich my heauenly father hath not planted, shal be rooted vp. † Let them alone: blinde they are, guides of the blinde. And if the blinde be guide to the blinde, both fall into the ditch. † And Peter ansvvering sayd to him, Expound vs this parable. † But he sayd, Are you also as yet vrbithout vrbnderstanding? † Do you not vrbnderstand, that al that entreteth into the mouth, goeth into the belly, and is cast forth into the priuy? † But the things that procede out of the mouth, come forth from the hart, and those things vrbdefile a man. † For from the hart come forth euil cogitations, murders, aduoutries, fornications, thefts, false testimonies, blasphemies. † These are the things that de-

F file

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

† And I E S V S vvent forth from thence and retired into 21
the quarters of Tyre and Sidon. † And behold * a vvoman 22
of Chanaan came forth out of those coastes, and crying out,
sayd to him, Haue mercie vpon me, O lord the Sonne of
Dauid: my daughter is sore vexed of a Deuil. † Who answered 23
her nor a vvord. And his Disciples came and besought him
saying, Dimisse her: because she crieth out after vs: † And he 24
ansvvering said: I vvas not sent but to the heepe that are
lost of the house of Israel. † But she came and adored him, 25
saying, Lord, help me. † Who ansvvering, said: It is not good
to take the bread of the Children, and to cast it to the dog- 26
ges. † But she said, Yea lord: for the vvhelpes also eate of the
crummies that fall from the table of their waiters. † Then 28
I E S V S ansvvering said to her, O vvoman, :: great is thy
faith: be it done to thee as thou vvilt: and her daughter vvas
made hole from that houre. †

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

Mr. 7.
25.

Mr. 8, 1.

The Gospel vpo
Thursday the
1st weeke in
Lent.

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

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

ANNO-

ANNOTATIONS

CHAP. XV.

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

1. Cor. 14.

2. *Commandements of men.*] Such only are here called traditions, doctrines, or commandements of men, which be either repugnant to Gods lawes, as this of defrauding their parents vnder pretense of religion: or which al the left be friuolous, vnprofitable, and impertinent to pietie or true worship, as that other sort of so often washing hands and vessels without regard of inward puritie of hart and mind. Let no man therefore be abated with the Protestants peruerse application betwene the of this place against the holy lawes, canons, and precepts of the Church and our spiritual Governours here reference of God. For such are not repugnant but consonant to Gods word and al pietie, and our prehended, and Lord is truly honoured, worshiped, and serued both by the making and also by the obseruing of the Churches matters wherein Christ had prescribed nothing at al, and he chargeth the faithful to obserue the same. * The Apostles and Priests at Hierusalem made lawes, and the Christians were bound to obey them. a The keeping of Sunday in steede of the Sabbath is the tradition of the Apostles, and dare the Heretikes deny the due obseruation therof to be an acceptable worship of God? b They prescribed the Festes of Easter, and Whitsontide and other Solemnities of Christ and his Saints, which the Protestants then selues obserue. c They appointed the Lent and Ember fastes and other, as wel to chastise the concupiscence of man, as to serue and please God thereby, as is plain in the fasting of Anna, Tobie, Iudith, Esther, who serued and pleased God thereby. Therefore neither the nor other such Apostolike Ordinances, nor any precept of the holy Church or of our lawfull Pastors are implied in these Phariasaical traditions here reprehended, nor to be compted or called the doctrines and commandements of men, because they are not made by mere humane power, but by Christs warrant and authoritie, 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, joyning with our Pastors in the regiment of the faithful, they are made by our Mother the Church, which whosoever obiecth, not, * We are warned to take him as an Heathen. But on the other side, al lawes, doctrines, seruice and iniunctions of Heretikes, how soeuer pretended to be consonant to the Scriptures, be commandements of men: because both the things by them prescribed are impious, and the Authors haue neither sending nor commission from God.

2. Thes. 2.

11.

1. Cor. 11.

* Mat. 15.

a Aug. Ser.

de sep. 111.

ser. 1. Cor.

16. 2.

b Epiph.

her. 17

c Hieron. ep.

50 ad

Marcel.

cont. Marc.

* Luc. 2. 17

Tob. 12.

Judith c. 8

Esth. 4.

* Luc. 10. 16

* Mat. 18.

17.

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

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

Gen. 3.

Catholike abstinence.

CHAP. XVI.

The obstinate Pharisees and Sadducees, as though by foresaid miracles were not sufficient to prove him to be Christ, require to see some one from heauen. 1 Whereupon forsaking them, he warneth his disciples to beware of the leaues of their doctrine: 12 and Peter (the time now approaching for him to goe into Ierusalem to his Passion) for confessing him to be Christ, he maketh the Rocke of his Church, geuinge iulnes of Ecclesiastical power accordingly. 21 And after, he so rebuketh him for dissuading him Crosse and Passion. that he also affirmeth the like suffering in euery one to be necessarie to saluation.

F ij AND



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

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

† And * I E S V S came into the quarters of Cæsarea Philippi: and he asked his disciples, saying, "Whom say men that the Sonne of man is? † But" they said, Some Iohn the Baptist, & other some Elias, and others Hieremie, or one of the Prophets. † I E S V S saith to them, But vvhom do you say that I am? † Simon Peter answered & said, *Tbou art Christ the sonne of the lving God.* † And I E S V S answering, said to him, "Blessed art thou Simon bar-Iona: because flesh & blood hath not reuealed it to thee, but my father vvhich is in heauen. † And" I say to thee, *Thou art* * Peter: and * vpon this" Rocke vvil I build my Church, and the * gates of hel shal not preuaile against it. † And I * vvil give" to thee the * keyes of the kingdom of heauen. And" vvhatsoeuer thou shalt binde vpon earth, it shal be bound also in the beauens: and vvhatsoeuer thou shalt loofe in earth it shal be loofed also in the beauens. †

† Then he commaunded his disciples that they should tel

no

The Gospel vppō
SS. Peter and
Pauls day Iuan.
29. And in Ca-
thodra Petri Ro-
ma Jan. 18. &
Annohia Febr.
22. And Petri ad
vincula Aug. 1.
And on the day
of the creation
and coronation
of the Pope, and
on the Annua-
lie thereof.

:: That is, a
Rocke.

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

Mar. 12,
39.

Mar. 8,
14.
Lu. 12, 1.

Mar. 14,
17, 15,
34.

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

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

no body that he vvas I E S V S CHRIST.

- 21 † From that time I E S V S began to shevv his disciples, that he must goe to Hierusalem, & suffer many things of the Ancients & Scribes & cheefe-Priestes, and be killed, and the
 22 third day rise againe. † And Peter taking him vnto him, began to rebuke him, saying, Lord, be it farre from thee, this shal not
 23 be vnto thee. † Who turning said to Peter, Goe after me :: Sa- ran, thou art a scandal vnto me: because thou sauourest not the things that are of God, but the things that are of men.
 24 † Then I E S V S said to his disciples, If any man wil come after me, let him denie him self, and take vp his crosse, and follow
 25 me. † For he that will saue his life, shal lose it. and he that shal
 26 lose his life for me, shal finde it. † For what doth it profite a man, if he gaine the vvhole vvorlde, and sustaine the damage of his soule: Or vvhath permutation shal a man giue for his
 27 soule: † For the Sonne of man shal come in the glorie of his father vwith his Angels: and then vvil he render to euey man according to his vvorkes. -†
 28 † Amen I say to you, * there be some of them that stand here, that shal not taste death, til they see the Sonne of man comming in his kingdom.

∴ This word in Hebrew signifieth an aduer- sarye, as Reg. 11. 4. and so it is taken here.

THE GOSPEL for a Martyr that is a bishop.

Mat. 9. 1
Luc. 9. 27.

AN NOT A T I O N S
C H A P. XVI.

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

OF PETERS PRIMACIE.

16. *But they said.*] When Christ asked the peoples opinion of him, the Apostles all indifferently made answer: but when he demanded what them selues thought of him, then Ioseph Peter the mouth and head of the whole fellow ship answered for al. *Chryf. bo. 11. in Mat.*

17. *Blessed art thou.*] Though some other (as Nathanael 16. 1. 29) seeme to haue before beleued and professed the same thing for which Peter is here counted blessed, yet it may be plainly gathered by this place, and so S. Hilarie and others thinke, that none before this did further vtter of him, then that he was the sonne of God by adoption as other Sainds be, though more excellent then other be. For it was of congruie and Christs special appointment, that he vpon whom he intended to found his new Church, and whome he would make infallible, should haue the preeminence of this first profession of Christs natural diuinitie, or, that he was by nature the very sonne of God a thing so farre above the capacie of nature, reason, flesh and bloud, and so repugnant to Peters sense and sight of Christs humanitie, flesh, and infirmities, that for the beleefe and publike profession thereof he is counted blessed, as Abraham was for his faith: and hath great promises for him self and his posteritie, as the said Patriarche had for him and his seede. According as S. Basil saith, Because he excelled in faith, he receiued the building of the Church committed to him.

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

F 11j

18. Thou

Hilar. com.
6 in Mat.
Cy li. 6. de
Trinit.
Chryf. bo.
11 in Mat.
Basil. li. 2
ado. En-
nom.

PETER.

18. *Thou art Peter.*] Christ (in the first of John v. 42) foretold and appointed that this man then named Simon, I should afterwards be called *Cephus*, or *Petru*, that is to say, a *Rocke*, not then vnder the cause, but now expressing the same, *videlicet* (as S. Cyril writeth) *For that vpon him as vpon a firme rocke his Church should be builded.* Wherevnto S. Hilarie agreeing saith, *O happy foundation of the Church in the impugning of thy new name.* &c. And yet Christ here doth not so much call him by the name Peter or Rocke, as he doth affirme him to be a rocke: signifying by that Metaphore, both that he was designed for the foundation and ground worke of his house, which is the Church: and also that he should be of inuincible force, firme, durablenesse, and stabilitie, to sustaine al the Windes, Waues, and Stormes that might fall or beate against the same. And the Aduersaries obiecting against this, that Christ only is the Rocke or foundation, wrangle against the very expresse Scriptures and Christes owne wordes, geuing both the name and the thing to this Apostle. And the simple may learne by S. Basils wordes, how the case standeth. *Though* (saith he) *Peter be a rocke, yet he is not a rocke as Christ is.* For Christ is the true vnmoueable rocke of him self, Peter vnmoueable by Christ the rocke. For Iesus doth communicate and impart his dignities, not veyding him self of them, but holding them to him self, bestoweth them also vpon others. He is the light, and yet, 2 You are the lights: he is the true Priest, and yet he maketh Priests: vpon that which he said Peter was, wil he build his Church: and therefore by most euident sequelle he foundeth his Church vpon Peter. And the Aduersaries wrangling against this, do against their owne conscience and knowledge: specially seeing they know and confesse that in Christes wordes speaking in the Syriake tongue, there was no difference at all betwene *Petru* and *Petra*: yea and that the Greeke wordes also though differing in termination, yet signifie one thing, to wit, a rocke, or stone, as them selues also translate it. *Io. 1. 42.* So that they which professe to follow the Hebrew or Syriake and the Greeke, and to translate immediately out of them into Latin or English, should if they had dealt sincerely, haue thus turned Christes wordes, *Thou art a rocke, and vpon thou rocke:* or, *Thou art Peter, and vpon thou Peter wil I build my Church:* For so Christ spake by their owne confession without any difference. Which doth expressly stoppe the mouth of all their vaine euasions, that *Petru* the former word is referred to the Apostle: and *petra* the latter word, either to Christ only, or to Peters faith only: neither the said original tongues bearing it, nor the sequelle of the wordes, vpon *thou*, suffering any relation in the world but to that which was spoken of in the same sentence next before: neither the wordes following which are directly addressed to Peters person, nor Christes intention by any means admitting it, which was not to make him self or to promise him self to be the head or foundation of the Church. For his father gaue him that dignitie, and he tooke not that honour to him self, nor lent him self, nor tooke the keyes of heauen of him self, but of al his father. he had his commission the very houre of his incarnation. And though S. Augustine sometimes referre the word (*Petra*) to Christ in this sentence: which no doubt he did because the terminations in Latin are diuers, and because he examined not the nature of the original wordes which Christ spake, nor of the Greeke, and therefore the Aduersaries which otherwise flee to the tongue, should not in this case alleage him: yet he neuer denieth but Peter also is the Rocke and head of the Church, leauing that him self expounded it of Peter in many places, and altogether also S. Ambrose for the same in his hymnes which the Church singeth. And to do we alleage the holy Concion of Chalcedon, *Act. 3 pag. 118.* Tertullian, *de prescrip.* Origen, *Ho. 5 in Exa.* S. Cyprian, *De vni. Ec. S. Hilarie, Can. 16 in mat. S. Ambrose, Ser. 47. 68. li. 6 ser. 49. ser. in c. 9. Lucae. S. Hierom, Li. 1 in iouin. & in c. 1 Efa. & in c. 16 Hier. S. Epiphanius, In Anchor. S. Chrysostom, *Ho. 5 in Mat. S. Cyril, Li. 2 c. 12. com. in Io. S. Leo, Ep. 29. S. Gregorie, Li. 4 ep. 33 ind. 12. 29 de Sancto. S. An- nos. in Iob c. 10.**

Thou art Cep-
phat, and vpon
this Cephat.
WITNESSE
WITNESSE
rocke.

18. *And vpon thou rocke.*] vpon that which he said Peter was, wil he build his Church: and therefore by most euident sequelle he foundeth his Church vpon Peter. And the Aduersaries wrangling against this, do against their owne conscience and knowledge: specially seeing they know and confesse that in Christes wordes speaking in the Syriake tongue, there was no difference at all betwene *Petru* and *Petra*: yea and that the Greeke wordes also though differing in termination, yet signifie one thing, to wit, a rocke, or stone, as them selues also translate it. *Io. 1. 42.* So that they which professe to follow the Hebrew or Syriake and the Greeke, and to translate immediately out of them into Latin or English, should if they had dealt sincerely, haue thus turned Christes wordes, *Thou art a rocke, and vpon thou rocke:* or, *Thou art Peter, and vpon thou Peter wil I build my Church:* For so Christ spake by their owne confession without any difference. Which doth expressly stoppe the mouth of all their vaine euasions, that *Petru* the former word is referred to the Apostle: and *petra* the latter word, either to Christ only, or to Peters faith only: neither the said original tongues bearing it, nor the sequelle of the wordes, vpon *thou*, suffering any relation in the world but to that which was spoken of in the same sentence next before: neither the wordes following which are directly addressed to Peters person, nor Christes intention by any means admitting it, which was not to make him self or to promise him self to be the head or foundation of the Church. For his father gaue him that dignitie, and he tooke not that honour to him self, nor lent him self, nor tooke the keyes of heauen of him self, but of al his father. he had his commission the very houre of his incarnation. And though S. Augustine sometimes referre the word (*Petra*) to Christ in this sentence: which no doubt he did because the terminations in Latin are diuers, and because he examined not the nature of the original wordes which Christ spake, nor of the Greeke, and therefore the Aduersaries which otherwise flee to the tongue, should not in this case alleage him: yet he neuer denieth but Peter also is the Rocke and head of the Church, leauing that him self expounded it of Peter in many places, and altogether also S. Ambrose for the same in his hymnes which the Church singeth. And to do we alleage the holy Concion of Chalcedon, *Act. 3 pag. 118.* Tertullian, *de prescrip.* Origen, *Ho. 5 in Exa.* S. Cyprian, *De vni. Ec. S. Hilarie, Can. 16 in mat. S. Ambrose, Ser. 47. 68. li. 6 ser. 49. ser. in c. 9. Lucae. S. Hierom, Li. 1 in iouin. & in c. 1 Efa. & in c. 16 Hier. S. Epiphanius, In Anchor. S. Chrysostom, *Ho. 5 in Mat. S. Cyril, Li. 2 c. 12. com. in Io. S. Leo, Ep. 29. S. Gregorie, Li. 4 ep. 33 ind. 12. 29 de Sancto. S. An- nos. in Iob c. 10.**

18. *Rocke.*] The Aduersaries hearing the person of al the Apostles or of the whole Church, deny absurdly that him self in person had these prerogatiues. As though Peter had been the proctor only of the Church or of the Apostles, confesing the faith and receiuing their things in other mens names. Where the holy Doctours meane only, that these prerogatiues were not geuen to him for his owne vse, but for the good of the whole Church, and to be imparted to euery vocation according to the measure of their callings: and that these great priuileges geuen to Peter should not decay or die with his person, but be perpetual in the Church in his successors. Therefore S. Hierom to Damasius taketh this Rocke not to be Peters person only, but his successors and his Chaire. I (saith he) following no chiefe or principal but Christ, ioyne my self to the communion of Peters chaire. vpon that rocke I know the Church was build. And of that same Apostolike Chaire S. August. saith, *Thus same is the Rocke which the proud gates of Hell do not overcome.* And S. Leo, Our Lord would the Sacrament or mysterie of his gift so to pertaine vnto the office of al the Apostles, that be placed is principally in blessed S. Peter the chiefe of al the Apostles, that from him as from a certaine head he might poure out his giftes. as it were through the whole body: that he might vnderfit and him self to be an aliena from the diuine mysterie that should profume to reuolt from the soliditate or steadfastnes of Peter.

Cyrl. li. 2
c. 12. Com.
in Io.
Hilar. in
hymn. lxxxv.

Basil. li. de
pauca.

2 Mat. 1. 12.
3 Lucae. 22.
19.

Aug. li. 2
ser. c. 21.

in Pf. 69.
de verb.

De. sic. 10.
ser. 49. ser.

15. 16. 26.
29 de Sancto.
70. S. An-
nos. in Iob
c. 10.

Thobor.
li. 5. hbr.

Fabul. de
pauca.

Hierom. ep.
7. 10. 2.

Pfal. cont.
part. Do-
nat. 10. 7.

Leo ep. 49.

18. Build

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

18. *Gates of hel.*) Because the Church is resembled to a house or a citie, the aduersarie powers also be likened to a contrarie house or towne, the gates whereof, that is to say, the fortitude or impugnation, shall never preuaile against the citie of Christ. And so by this promise we are assured that no heretics nor other wicked attempts can preuaile against the Church builded vpon Peter, which the Fathers call Peters see and the Romane Church. Count (saith S. Augustine, *the Preface from the very See of Peter, and in that order of fathers consider vnto to whom hath succeeded, that same is the rocks vnto which the proud gates of Hel do not overcome.*) And in an other place, *that is it which hath obtained the toppe of authoritie, Heretikes in vaine barking round about it.*

Psal. 118. part. Doct. De vit. ord. c. 17.

19. *To thou.*) In saying, *to thee will I give,* it is plaine that as he gave the keys to him, so he builded the Church vpon him. So saith S. Cyprian, *To Peter first of all, vpon whom our Lord buildeth the Church, and from whom he instituted and bestowed the beginning of ecclesie, did he give thou power, that thou shouldst be loosed in the heauens, which he had loosed in earth.* Wherby appeareth the same cause of our aduersaries, which say the Church was build vpon Peters Confession only, common to him and the rest, and not vpon his person, more then vpon the rest.

Cyp. epist. 71. Greg. li. 9. ep. 22. ind. 12.

19. *The keys.*) That is, The authoritie or Chaire of doctrine, knowledge, iudgement and discretion betwene true and false doctrine: the height of government, the power of making lawes, of calling Councils, of the principal voice in them, of confirming them, of making Canons and boletom decrees, of abrogating the contrarie, of ordaining Bishops and Pastors or depoying and suspending them, finally the power to dispense the goods of the Church both spiritual and temporal. Which signification of preminent power and authoritie by the word *keys* the Scripture expresseth in many places: namely speaking of Christ, *I haue the keys of death and Hel, that is, the rule.* And againe, *I will give the key of the house of David vpon his shoulder.* Moreouer it signifieth that men can not come into heauen but by him, the keys signifying also authoritie to open and shut, as it is said *Apo. 1.* of Christ, *Who hath the key of David, he shall open, and no man shall shut.* By which wordes we gather that Peters authoritie is manerous, to whom the keys, that is, the power to open and shut heauen is given. And therefore by the name of keys is given that supereminent power which is called in comparison of the power granted to other Apostles, Bishops and Pastors, *plenitudo potestatis*, fulnes of power. *Bernard. lib. 2. de consolat. c. 1.*

Apo. 1. Eja. 22, 22.

19. *Whatsoever thou shalt bind.*) All kind of discipline and punishment of offenders, either spiritual (which directly is here meant) or corporal (so farre as it tendeth to the execution of the spiritual charge, is comprised vnder the word, bind. Of which sort be Excommunications, Anathematisms, Suspensions, degradations, and other censures and penalties or penances enjoyned either in the Sacrament of Confession or in the exterior Courtes of the Church, for punishment both of other crimes, and specially of heretic and rebellion against the Church and the chiefe pastors thereof.

The dignities of the keys.

19. *Loose.*) To loose, is as the cause and the offenders case requireth, to loose them of any the former bandes, and to restore them to the Churches Sacraments and Communion of the faithful and execution of their function, to pardon also either al or part of the penances enjoyned, or what debtes to euer man oweth to God or the Church for the satisfaction of his finnes forgiven. Which kind of releasing or loosing is called *indulgence*: finally this *Whatsoever*, excepteth nothing that is punishable or pardonable by Christ in earth, for he hath committed his power to Peter. And so the validtie of Peters sentence in binding or loosing whatsoever, shall by Christs promise be ratified in heauen. *Leo Ser. de Transfig. & Ser. 5. in annuer. assumpt. ad Pontif. Hist. can. 1. 6. in Mart. Epiph. in Anchorata propositum.* It no way temporal power can be their warrant out of scripture for such soveraine power, as is here given to Peter and consequently to his successors, by these wordes, *Whatsoever thou shalt binde*, and by the very keys, wherby greatest soveraintie is signified in Gods Church as in his familie and house hold, and therefore principally attributed and given to Christ, who in the scripture is said to haue the key of David, but here communicated also vnto Peter, as the name of Rocke: if I say any temporal potestate can be the authoritie for the like soveraintie, let them challenge hardly to be head not only of one particular, but of the whole vniuersal Church.

Eja. 22. Apo. 1.

19. *Workes.*) He saith not, to give euery man according to his mercie (or their faith) but according to their workes. *August. de verb. Apost. Ser. 11.* And againe, How should our Saviour reward euery one according to their workes, if there were no true will? *August. lib. 3. sup. c. 1. 1. de lib. cum Falis. Manich.*

Good workes.

Free will.

As he promised, he giueth them a sight of the glorie, vnto which Suffering death bring: 9 and then againe doth imitate hu Passion. 10 A deuil also he casteth out which hu Disciples could not for their incredulitie and lacke of praying and fasting, 22 being yet in Galilee, he reuealeth more about hu Passion. 20 and the traitour that sho Collected exalted for al, he payeth for him self and Peter: declaring yet with al hu freedom both by Word and miracle.

The TRANSFIGURATION of our Lord, celebrated in the Church the 6. of Aug. The Gospel of the said feast, & of the 1. Sunday in Lent: and on the Saterdag before.



AND after six dayes I E S V S taketh vnto 1
him Peter and Iames and Iohn his brother, and bringeth them into a high mountaine apart: † And he vvas "transfigured 2
before them. And his face did shine as the sunne: & his garments became vvhite as snovv. † And behold there "appeared 3
to them Moyfes and Elias talking vvith him. † And Peter ansvvering, said to I E S V S, Lord, it is good for vs to be here: if thou vvilt, let vs make here three tabernacles, one for thee, and one for Moyfes, and one for Elias. † And as he vvas yet 5
speaking, behold a bright cloude ouerhadovved rhem. And loe a voice out of the cloude, saying. This is my vvbeloued sonne, in vvhom I am vvpleased: heare ye him. † And the 6
disciples hearing it, fel vpon their face, and vvvere sore afraid. † And I E S V S came and touched them: and he said to them, 7
Arise, and feare not. † And they lifting vp their eyes, savv no 8
body, but only I E S V S. † And as they detcended from the 9
"mount, I E S V S commaunded them, saying, Tel the vision to no body, til the Sonne of man be risen from the dead. -1
† And his Disciples asked him, saying, what say the Scri- 10
bes then, that * Elias must come first? † But he ansvvering, 11
said to them, " Elias in deede shal come, and restore al things. † And I say to you, that Elias is already come, and they did not 12
know him, but vvrought on him vvhatsoever they vvould. So also the Sonne of man shal suffer of them. † Then the 13
Disciples vnderstoode, that of Iohn the Baptist he had spoken to them.
† And * vvhen he vvas come vnto the multitude, there 14
came to him a man falling dovvne vpon his knees before him, † saying, Lord haue mercie vpon my sonne, for he is 15
lunatique, and sore vexed: for he falleth often into the fire, and often into the vvater. † and I offered him to thy Disciples: 16
and they could not cure him. † I E S V S ansvvered and said, 17
O faithles and peruerse generation, hovv long shal I be vvith you

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

Mal. 4, 3

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

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

Mr. 9, 31
 Luc. 9,
 44.

^d These di-
 drachmes were
 peeces of mone-
 y which they
 payed for trib-
 ute.

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

ANNOTATIONS CHAP. XVII.

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

Christ can exhibite his body vnder what forme he list.

3. *Appeared Moyses.*] By this that Moyses personally appeared and was present with Christ, it is plaine that the Saints departed may in person be present at the affaires of the liuing. *August. de ciuitate dei. l. 11. c. 16.* For euen as Angels els where, so here the Saints also serued our Sauiour: and therefore as Angels both in the old Testament and the new, were present often at the affaires of men, so may Saints.

Saints after their death deale with and for the liuing.

9. *Mons.*] This mount (commonly esteemed and named of the ancient fathers Thabor) S. Peter calleth the holy Mons because of this wonderful vision, like as in the old Testament where God appeared to Moyses in the bush and els where to others, he calleth the place of such Apparitions, holy ground. Wherby it is euident that by such Apparitions, places are sanctified, and thereupon groweth a religion and deuotion in the faithful toward such places, and namely to this Mount Thabor (called in S. Hierom *Itabirium Ep. 11.*) there was great Pilgrimage in the Primitiue Church, as vnto al those places which our Sauiour had sanctified with his presence and miracles,

Holy places.

Deuotion and Pilgrimage to the same.

G and

The holy land. and therefore to the whole land of promis, for that causē called the holy land. *See S. Hiero. in Epistol. Pauli. 5. ep. 17. 5. 18 ad Marcellam.*

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

True miracles onely in the Cath. Church. *19. Why could not Wee.* No marvel if the Exorcists of the Catholike Church which haue power to cast out diuels, yet doe it not alwaies when they wil, and many times with much a doe: whereas the Apostles hauing receiued this power before ouer vncleane spirites, yet here canot cast the out. *Mat. 10.*

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

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

The priuileges and exemptions of the Clergie. *24. The Children free.* Though Christ to auoid scandal, payed tribute, yet in deede he sheweth that both him self ought to be free from such payments (as being the kings sonne, aswel by his eternal birth of God the Father, as temporal of Dauid) and also his Apostles, as being of his familie, and in them their successors the whole Clergie, who are called in Scripture the lotte and portion of our Lord. Which exemption and priuilege being grounded vpon the very law of nature it self, and therefore practised euen among the Heathen (*Gen. 22. 27.*) good Christian Princes haue confirmed and ratified by their lawes in the honour of Christ, whose ministers they are, and as it were the kings sonnes. as S. Hierom declareth playnly in these wordes, *We for his honour pay not tributes, and as the Kings sonnes, are free from such payments.* *Hiero. vpon this place.*

Peters preemi- nence. *27. He and thou.* A great myserie in that he payed not only for him self, but for Peter bearing the Penion of the Church, and in whom as the chiefe, the rest were coneyned. *Aug. 9. ex mo. Tiff. q. 77. 20. 2.*

CHA. XVIII.

To his Disciples he preacheth against ambition the mother of Schisme: 7 foretelling both the author whosoever he be, and also his followers, of their vne so come, 10 and shewing on the contrary side, how precious Christian soules are to their Angels, 10 the Soules of men, and to his Father. 11 charging vs therefore to forgive our brethren, vntill also we haue iust cause against them, be it neuer so often, and to labour their saluation by all means possible.

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



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

:: Humility, innocencie, simplicitie, comended to vs in the Ibare and person of a childe.

Mr. 9. 34. Luc. 9, 46.

Mr. 9, 42. Lu. 17, 2

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

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

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

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

G ij scuen

Mat. 5, 30
Mar. 9,
43.

Luc. 19,
10.
Lc. 15, 4

Luc. 17,
3.

Deu. 19,
15.

Lc. 17, 4

The Gospel vv^o6
Tuesday the 3
Weeks in Lent.

∴ That is (as S.
Chryost^o here
expoundeth it)
tell the Pre-
lates and cheefe
Pastours of the
Church: for
they haue iurisdic-
tion to bin-
de and loose
such offenders,
by the vvords
following v. 18.

∴ Al ioyning
together in the
vnity of Chri-
stes Church in
Councels and
Synods, or pu-
blike prayers, is
of more force
then of any pas-
ticular man.

The Gospel vpo
the 21 Sunday
after Pentecost.

seuentimes? † I E S V S said to him, I say not to thee* vntil seuen 22
times : but vntilⁿ seuentie times seuen times. † Therefore is 23
the kingdom of heauen likened to a man being a king, that
vould make an account vvith his seruants. † And vvhen 24
he began to make the account, there vvas one presented vnto
him that ovved him ten thousand talents. † And hauing nor 25
vvhence to repay it, his lord commaunded that he should
be sold, and his Wife and children, and all that he had, and it to
be repayed. † But that seruant falling dovvne, besought him, 26
saying, Haue patience tovvard me, and I vvil repay thee all.
† And the lord of that seruant moued vvith pitie, dimissed 27
him, and the dette he forgaue him. † And vvhen that seruant 28
vvas gone forth, he found one of his felovv-seruants that did
ovve him an hundred pence : and laying hands vpon him
thratled him, saying, Repay that thou ovvest. † And his felovv 29
seruant falling dovvne, besought him, saying, Haue patience
tovvard me, and I vvil repay the all. † And he vvould not: but 30
vvent his vvay, and cast him into prison, til he repayed the
dette. † And his felovv-seruants seeing vvhat vvas done, vvere 31
very sorne, and they came, and told their lord al that vvas
done † Then his lord called him : and he said vnto him, Thou 32
vngratious seruant, I forgaue thee al the dette because thou
besoughtest me : oughtest not thou therefore also to haue
mercie vpon thy felovv-seruant, euen as I had mercie vpon
thee? † And his lord being angrie deliuered him to the tor- 33
menters, vntil he repayed al the dette. † So also shall my hea- 34
uently father doe to you, if you forgiue not euery one his bro-
ther from your hartes. †

LUC. 17,
4.

ANNOTATIONS

CHA P. XVIII.

1. *Who is the greater.*] The occasion of this question and of their contention for Superiourie among the rest of their infirmities which they had before the coming of the Holy Ghost, was (as certaine holy Doctōrs write) vpon emulation tovvard Peter, vvhom only they saw preferred before the rest in the payment of the tribute, by these vvordes of our Sauioar, Geue it them for me and thee. *Chryf. bo. 39. Hiero. in Mat.* Vpon this place. C. 17, v. 27

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

8. *Hand, foote, eye.*] By these partes of the body so necessarie and profitable for a man, is signified, that vvhatsoeuer is nearest and dearest to vs, Wife, children, frendes, riches, al are to be contemned and forsaken for to saue our soule.

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

Natiuite an Angel for his custodie and Patronage against the Wicked before the face of God. Protection of Heres. upon this place. And the thing is so plaine, that Caluin dare not deny it, and yet he wil needes Angels. doubt of it. lib. 1. Inst. c. 10. fol. 7.

17. *Not heare the Church.*] Not only Heretikes, but any other obstinate offender that wil not be iudged nor ruled by the Church, may be excommunicated, and so made as an Heathen or Publican was to the Iewes, by the discipline of the same, casting him out of the felowship of Catholikes. Which Excommunication is a greater punishment then if he were executed by sword, fire, and wild beastes. Aug. cons. Adm. leg. li. 1. c. 17. And againe he saith, Man is more sharply and pitifully bound by the Churches Keies, then with any yron or adamantine manicles or fetters in the world. August. ibidem.

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

18. *You that binde.*] As before he gaue this power of binding and loosing ouer the whole, first o' al and principally to Peter, vpon whom he builded his Church: so here not only to Peter, and in him to his successors, but also to the other Apostles, and in them to their successors, euery one in their charge. Hieron. lib. 1. c. 70. aduers. Iovin. and Epist. ad Heliod. Cyprian. de vni. Eccl. su. 1.

18. *Shal loose.*] Our Lord geueth no lesse right and authoritie to the Church to loose, then to binde, as S. Ambrose writeth against the Nouatians, who confessed that the Priests had power to binde, but not to loose.

20. *In the middes of them.*] Not al assemblies may challenge the presence of Christ, but only such as be gathered together in the vniy of the Church, and therefore no conuenticles of Heretikes directly gathering against the Church, are warranted by this place. Cyp. de vni. Eccl. su. 7. c.

22. *Sometime times fauen.*] There must be no end of forgiving them that be penitent, either in the Sacrament by absolution, or one man an other their offences.

CHAP. XIX.

He answereth the tempting Pharisees, that the case of a man with his wife shalbe (as in the first institution is vvas) verrey indissoluble, though for one cause he may be divorced. 10 And thereupon to his Disciples he highly commendeth single life for heauen. 12 He vril haue children come vnto him. 16 He j herueth vrwhat uo he doone to enter into life everlasting: 20 What also, for a rich man to be perfect: 27 As also vrthat passing reuward they j'hal haue vrwhich followe thus his counsel of perfection: 29 you through it be but in jome one peece.

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

Mr. 10, 1.

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AND it came to passe, vwhen I xvs had ended these vvordes, he departed from Galilee, & came into the coastes of Ievrie beyond Iordā, † and great multitudes folovved him: and he cured them there.

† And there came to him the Pharisees tempting him, and saying, Is it lawvful for a man to dimisse his vwife, for cuery cause: † Who ansvvering, said to them, Hau ye nor read, that he which did make from the beginning, made them male and female? And he said, † For this cause, man j hal leane father and mother, and j hal cleane to his vwife: and they tvo shalbe in one f'j. † Therefore nov v they are not tvo, but one flesh. That therefore vvwhich God hath ioyned together, let not man separate. † They say to him, Why then * did Moyses commaund to give a bil of diuorce, and to dimisse her? † He saith to them, Because Moyses for the hardnes of your hart permitted you to dimisse your vvives:

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

G iij but

make man Gen. 1, 27. Gen. 2, 24. Cons. 24, 1.

but from the beginning it was not so. † And I say to you, that
 * Who soeuer shal dimisse his wife, but for fornication, and
 shal mary an other, doth committe aduourtie: and he that
 shal mary her that is dimissed, committeth aduourtie. † His
 10 disciples say vnto him, If the case of a man with his wife be
 so, it is not expedient to mary. † Who said to them, Not al
 11 † take this vword, but they to vvhom it is giuen. † For there
 12 are eunuches which vvere borne so fro their mothers wom-
 be: and there are eunuches vvhich were made by men: and
 there are eunuches, vvhich haue gelded them selues for the
 kingdom of heauen. He that can take, let him take. †

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

† And * behold one came and said to him, Good Maister,
 16 vvhath good shal I doe that I may haue life euerlasting?
 † Who said to him, What askest thou me of good? One is
 17 good, God. But † if thou wilt enter into life, keepe the com-
 maundements. † He saith to him, Which? And I E S V S said,
 18 † Thou shalt not murder, Thou shalt not committe aduourtie,
 Thou shalt not steale, Thou shalt not beare false witness,
 † Honour thy father and thy mother, * Thou
 19 shalt loue thy neighbour as thy self. † The yong man saith to him,
 20 Al these haue I kept from my youth: vvhath is yet vvanting

vnto me? † I E S V S said to him, If thou wilt be perfect, goe,
 21 sel the things that thou hast, & giue to the poore, and thou
 shalt haue treasure in heauen: and come, folovv me. † And
 22 vvhhen the yong man had heard this vword, he vvent avway
 sad: for he had many possessions. † And I E S V S said to his
 23 disciples, † Amen I say to you, that a rich man shal hardly
 enter into the kingdom of heauen. † And againe I say to you,
 24 it is easier for a camel to passe through the eye of a needle,
 † then for a rich man to enter into the kingdom of heauen.

† And vvhhen they had heard this, the disciples marueled very
 25 much, saying, Who then can be saued? † And I E S V S behol-
 26 ding, said to them. With men this is impossible: but vwith
 God al things are possible. † Then Peter answering, said to
 27 him, Behold vve haue left al things, & haue folovved thee:
 † vvhath therefore shal vve haue? † And I E S V S said to them,
 28 Amen

ἡμετέροις
 καπιαν.

† I see not (saith
 S. Auguline)
 why Christ
 should say, If
 thou wilt haue
 life euerlasting,
 keepe the com-
 maundements:
 if without ob-
 seruing of the,
 by only faith
 one might be
 saued. Aug. de
 Fid. & op. c. 15.

† S. Marke ex-
 poundeth it
 thus, riche men
 trusting in their
 riches, ca. 10, 24.

The Gospel vpo
 the Conuerlion
 of S. Paul Ian.

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

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

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

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

Amen I say to you, that you vvhich haue folovved me, in the regeneration, when the Sonne of man shal sitte in the seate of his maiestie, you also shal sitte vpon twelue seates, iudging
 29 the twelue tribes of Israel. † And euery one that hath left house, or brethren, or sisters, or father, or mother, or vwife, or children, or landes for my names sake: shal receive an hundred fold, and shal possesse life euerlasting. † † And * many shal be first, that are last: and last, that are first.

27. And In a vertue Maile of S. Peter and Paul, and for holy Abbotes.

28. Hereof is gathered that the Apostles among other things left their wiuues also to folow Christ. Hiero. li. i. aduers. Iovin.

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

ANNOTATIONS
 CHAP. XIX.

6. *Not man separate.*] This inseparability betwixt man and wifeth of that, that wedlocke is a Sacrament. Aug. li. 3. de pec. origine c. 20. 10. 7. De nups. & concupis. li. 1. c. 10.

9. *But for fornication.*) For aduoutrie one may dimisse an other, Mat. 5. But neither party can marry againe for any cause during life. Aug. li. 11. de adul. coniu. c. 21. 22. 20. for the which vnlawfull act of marrying agayne, Fabiola that noble matrone of Rome albeit shee was the innocent part, did publike penance, as S. Hierom writeth in her high commendation therefore. And in S. Paul Ro. 7. it is plaine that shee which is with an other man, her husband yet liuing, shal be called an aduoutrisse: contrary to the doctrine of our Aduersaries.

Marriage after diuorce vnlawfull

to Epist. Fabiola.

11. *Not al take.*) Whosoever haue not this gift geuen them, it is either for that they wil not haue it, or for that they fulfil not that which they wil: and they that haue this gift or gracie in this word, haue it of God and their owne free wil. Aug. li. de grat. & lib. arbit. c. 6. So that it is euident no man is excluded from this gift, but (as Origen here saith) it is geuen to al that aske for it: contrarie to our Aduersaries that say it is impossible, and that for excuse of breaking their vowes, wickedly say, they haue not the gift.

Orig. trakt. 7. in Mat.

12. *Gelded them selves.*) They geld them selves for the kingdom of heauen which vow chastity. Aug. de virginitate c. 20. Which proueth those kind of vowes to be both lawfull, and also more meritorious, and more sure to obtaine life euerlasting, then the state of wedlocke, contrarie to our Adu. in al respects.

Vow of chastity

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

Aug. ser. 6. de temp.

Counsels not Precepts.

13. *Impose.*) They knew the valour of Christes blessing, and therefore brought their children to him: as good Christian people haue at al times brought their children to Bishops to haue their blessing. See Annotation before Chap. 10, 12. And of Religious mens blessing see Rufin. li. 2. c. 1. hyst. S. Hierom in Epistaph. Paula c. 7. & in vis. Hilarionus. Theoderet. in historia sanctoru Patrum num. 1.

Bishops and Religious mens blessing.

11. *If thou wilt be perfect.*) Lo, he maketh a plaine difference betwene keeping the commaundements, which is necessary for euery man: and being perfect, which he counselleth only to them that wil. And this is the state of greete perfection which Religious men doe profess, according to Christes counsell here, leauing al things and folowing him.

The Religious state of perfection.

21. *Folow me.*] Thus to folow Christ is to be without wife and care of children, to lacke propriety, and to liue in common, and this hath great reward in heauen aboute other states of life: which, S. Augustine saith, the Apostles folowed, and him self, and that he exhorted others to it as much as lay in him. Aug. ep. 89. in fine, & in ps. 103 Conc. 1. post med.

20. *All things possible.*] This of the camel through a needles eye, being possible to God, although he neither hath done it, nor by like wil doe it: maketh against the blaphemous infidelity of our Aduersaries that say, God can do no more then he hath done or wil doe. We see also that God can bring a camel through a needles eye, and therefore his body through a doore, and out of the sepulchre thut, and out of his mother a virgin, and generally aboute nature and contrary to nature do with his body as he list.

27. *Left al.*) This perfection of leauing al things the Apostles vowed. Aug. li. 11. de Civ. Dei c. 6. 28. *What shal we haue.*) They leaue al things in respect of reward, and Christ doeth wel allow it in them by his answer.

Vow of paueritie in respect of reward.

Aug. in ps. 121.

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

To show how through Gods grace the Jewes shalbe overruled of the Gentiles, although they beginne after, he bringeth a parable of men working sone and later in the vineyard, but the later rewarded in the end euen as the first. 17 He reuelath more to his Disciples touching his passion: 20 Bidding the ambitious seruo iusters to thinke rather of iussuring with him: 20 And teaching vs (inste rest of his Disciples) not to be greoued at our Ecclesiastical Superiors, considering they are (as he was him self) to rise for our Saluation. 29 Then going out of Iericho, he cometh sight vnto seruo blind.

The Gospel
vpon the Sun-
day of Sepu-
grime.



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

† And vvhen euening vvas come, the lord of the vineyard 8
saith to his bailife, Call the vvorkemen, and pay them their
hire, beginning from the last euen to the first. † Therefore 9
vvhen they vvere come that came about the eleuenth houre,
they receiued euery one * a penie. † But vvhen the first also 10
came, they thought that they shold receiue more: and they
also receiued euery one a penie. † And receiuing it they **mur- 11
mured against the good man of the house, † saying, These last 12
haue continued one houre: and thou hast made them equal
to vs that haue borne the burden of the day and the heates.
† But he ansvvering said to one of them, Frende, I doe the no 13
vvrong: didst thou not couenant vvith me for a penie?
† Take that is thine, and goe: I vvil also giue to this last euen 14
as to thee also. † Or, is it not lawvful for me to do that I vvil? 15
is thine eye naught, because I am good? † So shal the last, be 16
first: and the first, last. For many be called, but * fevv elect. †

† * And I vs vs going vp to Hierusalem, tooke the vvelve 17
disciples secretly, and said to them, † Behold vve goe vp to 18
Hierusa-

:: The Jewes
are noted for
emuying the vo-
cation of the
Gentiles, and
their reward
equal vvith the
selues.

The Gospel in a
voicue Masse of
the holy Crosse

Mr. 10,
32.
2nc. 18,
31.

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

Mr. 10,
35.

20 †* Then came to him the mother of the sonnes of Zebedee vvith her sonnes, adoring and desiring some thing of
 21 him. † Who said to her, What vvilt thou? She saith to him, Say that these my tvvo sonnes may sitte, one at thy right hād,
 22 and one at thy left hand in thy kingdom. † And I E S V S answering, said, You knowv not vvhat you desire. Can you drinke of the cuppe that I shal drinke of? They say to him,
 23 We can. † He saith to them, My cuppe in deede you shal drinke of: but to sitte at my right hand and left, is not mine to giue to you: but^r to vvhom it is prepared of my father. †

Mr. 10,
41.
Ln. 22,
25.

24 † And the ten hearing it, vvere displeas'd at the tvvo brethren. † And I E S V S called them vnto him, and said, * You knowv that the princes of the gentiles[∴] ouerrule them: and they that are the greater, exercise povver against them. † It
 26 shal not be so among you. but vvhofoeuer vvil be the greater among you, let him be your minister: † and he that vvil
 27 be first among you, shal be your seruant. † Euen as the^r Sonne of man is not come to be ministred vnto, but to minister, and to giue his life a redemption for many. †

The Gospell vpon S. Iames day Iul. 25. And S. Iohns ante portam Latinam Ioh. 6.

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

Mr. 10,
46.

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

ANNOTATIONS

C H A P. X X.

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

H Nations

Diuersitie of
glorie in hea-
uen.

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

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

Aug. li. de virginis. c. 26.
10. *Few elect.*] Those are elect which despised not their caller, but folowed and beleued him: for men beleue not but of their owne free will. *Aug. li. 1. ad Simplic. q. 2.*

11. *To whom it is prepared.*] The kingdom of heauen is prepared for them that are worthy of it and detreue it by their wel doing, as in holy Scripture it is very often, That God wil repay every man according to his Workes. and, Come ye blessed, possesse the kingdom prepared for you. Why? because I was *Mt. 16, 27*
Re. 2. 6.
Mt. 25, 34

Difference of
merites and
reward.

hungrie, and you gaue me meate: thirstie, and you gaue me drinke: &c. Therefore doeth Christ say here, It is not mine to giue, because he is iust and wil not giue it to every man without respect of their deserts: yea nor alike to euery one, but diuersly according to greater or lesser merits. as here S. Chryso. maketh it plaine, when our Sauour telleth them, that although they suffer martyrdom for his sake, yet he hath not to giue them the two cheefe places. *S. S. Hiero. Upon this place, and li. 3. adu. Iouen. c. 15.* This also is a lesson for them that haue to bestow Ecclesiastical benefices, that they haue no carnal respect to kinned &c. but to the Worthines of the perions.

12. *As the sonne of man.*] Christ him self as he was the Sonne of man, was their and our Superiour, and * Lord and Maister, notwithstanding his humility: and therefore it is pride and haunticlike which is forbidden, and not Superiority or Lordship, as some Heretikes would haue it. *10. 11. 23.*

CHAP. XXI.

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

Being now come to the place of his Passion, he entereth with humility and triumph together: 10 She weth his zeale for the house of God ioynd with great marvels.

11 And so the Rulers he boldly defendeth the acclamations of the children. 12 He curseth also that fruitles leaue tree: 13 anotheth his power by the Wines of Iohn: 14 and foretelleth his in two parables their reprobation (with the Grapes uocation) for their wicked deserts, 15 and consequently their irreparable damnation that shal ensue thereof.

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



PALME
SUNDAY.

AND when they drevv nigh to Hierusa- 1
lem, and vvere come to Beth-phagee vnto 2
Mount-oliuet, then I E S V S sent two 3
disciples, † saying to them, Goe ye into 4
the tovvne that is against you, and im- 5
mediatly* you shal finde an asse tied and 6
a colt vvith her loose them & bring them 7
to me: † and if any man shal say ought vnto you, say ye, that 8
our Lord hath neede of them: and forthvvith he vvil let 9
them goe. † And this vvvas done that it might be fulfilled 10
vvhich vvvas spoken by the Prophet, saying, † *Say ye to the daugh- 11*
ter of Sion, Behold thy king cometh to thee, mecke, & sitting vpon an asse and 12
a colt the sole of her shat is vsed to the yoke. † And the disciples going, 13
did as I E S V S commaunded them. † And they brought* the 14
asse and the colt: and laide their garments vpon them, and 15
made him to sit thereon. † And a very great multitude spred 16
their* garments in the vvay: and others did cut boughes from 17
the trees, and stravved them in the vvay: † and the multi- 18
tudes 19

Mr. 11. 7.
Lu. 19,
20.
Io. 12, 14

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

rudes that vvent before and that folovved, cried, saying, wecke.
"Hosanna to the sonne of David: blessed is he that cometh in the name of our Lord. - Hosanna in the higheſt.

*Pf. 117,
26.*

10 † And v when he vvas entred Hierusalem, the vvhole citie The Goſpel vps
Tuesday the
firſt weeke in
Lent.
 11 vvas moued, ſaying, Who is this? † And the people ſaid, This

*Mr. 11,
15.*

*Lk. 19,
45.*

12 is I E S V S the Prophet, of Nazareth in Galilee. † And * I E S V S
 entred into the temple of God, and caſt out al that :: ſold
 and bought in the temple, and the tables of the bankers, and
 13 the chaires of them that ſold pigeons he ouerthrevve: † and
 he ſaith to them, It is vvritten, *My houſe ſhal be called the " houſe of*

*Eſa. 56,
7.*

Lk. 7, 11

14 *prayer: but you haue made it a denne of beecues.* † And there came to him
 the blinde, and the lame in the temple: and he healed them.
 15 † And the cheefe prieſtes & Scribes ſeeing the maruelous things
 that he did, and the children crying in the temple, & ſaying,

Pf. 8, 3.

16 *Hosanna to the ſonne of David:* they had indignatiō, † and ſaid to him,
 Heareſt thou v what theſe ſay? And I E S V S ſaid to them, Very
 vvell. haue you neuer read. *That out of the " mouth of infants and*
 17 *ſucklings thou haſt perfired praife?* † And leauing them, he vvent forth
 out of the citie into Bethania, and remained there. - †

*Mr. 11,
13.*

18 † And in the morning returning into the citie, he vvas an MVNDAY.
 19 hungred. † * And ſeeing a certaine :: figtree by the vvay :: The Iewes ha
 ſide, he came to it: and found nothing on it but leaues only, uing the wor-
 des of the law,
 and not the
 deedes, were
 the figtree ful of
 leaues, and void
 of fruit. Aug.
 de verb. Do.
 Serm. 44.
 and he ſaith to it, Neuer grovv there fruite of thee for euer.

*Mt. 17,
20.*

20 And incontinent the figtree vvas vvithered. † And the di-
 ciples ſeeing it, marueled ſaying, Howv is it vvithered incon-
 21 tinent? † And I E S V S anſvvering ſaid to them, Amen I ſay
 to you, * if you ſhal haue faith, and ſtagger not, not only that
 of the figtree ſhal you doe, but and if you ſhal ſay to this
 mountaine, Take vp and throwv thy ſelf into the ſea, it ſhal
 22 be done. † And al things vvhatſoever you ſhal aſke in prayer
 " beleeuing, you ſhal recciue.

*Mr. 11,
28.
Lk. 20, 2*

23 † And v when he vvas come into the temple, there came to
 him as he vvas teaching, the cheefe Prieſts and auncients of
 the people, ſaying, * In vvhat povver doeſt thou theſe things?
 24 and vvho hath giuen thee this povver? † I E S V S anſvvering
 ſaid to them, I alſo vvil aſke you one vvord: vv which if you
 ſhal tell me, I alſo vvil tel you in vvhat povver I doe theſe
 25 things. † The Baptiſme of Iohn vv hence vvas it: from heauen,
 or from men? But they thought vvithin them ſelues, ſaying,
 26 † If vve ſhal ſay from heauen, he vvil ſay to vs, vv why then did
 you not beleeue him? but if vve ſhal ſay from men: vve feare
 27 the multitude. for al hold Iohn as a Prophet. † And anſvvering

H ij to.

to I E S V S they said, We knowv nor. He also said to them,
Neither do I tel you in vvhat povver I doe these things.

† But vvhat is your opinion? A certaine man had tvvo 28
sonnes: and comming to the first, he said, Sonne, goe vvorke
to day in my vineyard. † And he ansvvering, said, I vvil nor. 29
But aftervvard moued vvith repentance he vvnt. † And 30
comming to the other, he said likevvise. And he ansvvering,
said, I goe Lord, and he vvnt nor. † Which of the tvvo did 31
the fathers vvil? They say to him, The first. I E S V S saith to
them, Anē I say to you, that the Publicans and vvhoores goe
before you into the kingdom of God. † For Iohn came to you 32
in the vvay of iustice: and you did not belecue him. but the
publicans and vvhoores did belecue him: but you seeing it,
neither haue ye had repentance aftervvard, to belecue him.

The Gospel
vpon friday the
second weeke
in Lent.

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

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

*Es. 5, 1.
Mr. 12, 1
Lu. 20,
9.*

*Pf. 117,
22.*

Es. 8, 14

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

Weeks.

ANNOTATIONS

CHAP. XXI.

2. *You [that finde.]* Christ by diuine power both knewe where these beasts were, being absent, and commanded them for his vic, being an other mans, and sodenly made the colt sitte to be ridden on, neuer broken before.

3. *The asse and the colt.*] This asse vnder yoke signifieth the Iewes vnder the Law and vnder God the Lord, as it were his old and ancient people: the yong colt now first ridden on by Christ, signifieth the Gentiles, wilde hitherto and not broken, now to be called to the faith and to receive our Sauours yoke. And therefore the three last Euangelists writing (specially to the Gentils, make our Sauiour mention of the colt only.

4. *Garments in the way.*] These offices of honour done to our Sauiour extraordinarily, were very acceptable: and for a memory hereof the holy Church maketh a solemne Procession euery yere vpon this day, specially in our Countrie when it was Catholike, with the B. Sacrament reuerently caried, as it were Christ vpon the asse, and strawing of rushes and floures, bearing of Palmes, setting vp boughes, spreading and hanging vp the richest clothes, the quire and quisters singing as here the children and the people. al done in a very goodly ceremonie to the honour of Christ and the memore of his triumphe vpon this day. The like seruise and the like duties done to him in al other solemne Processions of the B. Sacrament, and otherwise, be vndoubtedly no lesse grateful.

5. *Hosanna.*] These very wordes of ioyful crie and triumphant voice of gratulation to our Sauiour, holy Church useth alwaies in the Preface of the Masse, as it were the voice of the Priest and al the people (who then specially are attent and deuout) immediately before the Consecration and Elevation, as it were expecting, and reioycing at his coming.

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

7. *Mouth of infants.*] Yong childrens prayers proceeding from the instinct of Gods spirit, be acceptable: and to the voices of the like, or of other simple folke now in the Church, though them selues vnderstand not particularly what they say, be maruelous grateful to Christ.

8. *Blessing.*] In respect of our owne vnworthinesse, and of the thing not alwaies expedient for vs, we may wel doubt when we pray, whether we shall obtaine or no: but on Gods part we must beleue, that is, we must haue no diffidence or mistrust either of his power or of his wil, if we be worthy, and the thing expedient. And therefore S. Maicke hath thus, *Haue ye faith of God.*

9. *In what power?*] The Heretikes presumptuously thinke them selues in this point like to Christ, because they are asked, in what power they come, and who sent them: but when they haue answered this question as fully as Christ did here by that which he insinuateth of Johns testimonie for his authority, they shall be heard, and til then they shall be still taken for those of whom God speaketh by the Prophete, *They rane, and I sent them not.*

10. *The first.*] The first sonne here is the people of the Gentils, because Gentility was before there was a peculiar and chofen people of the Iewes, and therefore the Iewes here as the later, are signified by the other sonne.

CHAP. XXII.

Yet by one other parable he foreteweth the most deserved reprobation of the auidity and persecuting Iewes, and the gracious vocation of the Gentils in their place. 1. I then he defeateth the iure of the Pharises and Herodians about paying tribute to Caesar. 2. He answereth also the inuention of the Sadducees against the Resurrection: 3. and a question that the Pharises aske to paye him: suruing and paying them againe, because they imagined that Christ should be no more then a man: 4. and so he proceedeth al the brassy Saltes to glorie.

H iij AND

The Gospel vpō
the 19 Sunday
after Pentecost.



AND IESVS answering, spake againe in para- 1
bles to them, saying: † The kingdom of heauen 2
is likened to a man being a king, vvhich made a
" mariage to his sonne. † And he lent his⁹ seruants 3
to call them that vvere invited to the mariage:
and they vwould not come. † Againe he lent other seruants, 4
saying, Tel them that vvere invited, Behold I haue prepared
my dinner: my beeuēs and fatlings are killed, and al things
are ready: come ye to the mariage. † But they neglected: and 5
vvent their vvaies, " one to his farme, and an other to his
merchandise: † and the rest laid hands vpon his seruants, and 6
spitefully intreating them, murdered them. † But vvhē the
king had heard of it, he vvas vvroth, and sending his hostes,
destroied those murderers, and burnt their citie. † Then he 8
saith to his seruants, The mariage in deede is ready: but they
that vvere invited, vvere not vvorthis. † Goe ye therfore into 9
the high vvayes: and vvhofoeuer you shal finde, call to the
mariage. † And his seruants going forth into the vvayes, ga- 10
thered together al that they found, :: bad and good: and the
mariage vvas filled vvith ghestes. † And the king vvent in to 11
see the ghestes: and he savv there^a a man not attired in a vvēd-
ding garment. † And he saith to him, Frende, hovv camest 12
thou in hither not hauing a vvēdding garment? But he vvas
dumme. † Then the king said to the vvairers, Binde his hands 13
and feete, and cast him into the vtter darkenes: there shal be
vveeping & gnashing of teeth. † For many be called, but 14
fevv elect. -†

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

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

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

Mr. 12,
13.
Ln. 20,
20.

* Mr. 12,
19.
Ln. 20,
27.

- Mt. 23, 6. there is no resurrection: and asked him, † saying, Maister,
 Den. 25, 5. Moyſes ſaid, *If a man dye not hauing a childe, ſhaſ his brother marie his wiſe,*
 25 *and raiſe vp ſeede to his brother.* † And there vvere vvith vs ſeuē
 26 brethren: and the firſt hauing married a vvife, died: and not
 27 hauing iſſue, left his vvife to his brother. † In like maner the
 28 ſecond and the third euen to the ſeuenth. † And laſt of al the
 29 vvoman died alſo. † In the reſurrección therfore vvhoſe vvife
 30 of the ſeuē ſhal ſhe be? for they al had her. † And I E S V S
 31 anſwering, ſaid to them, You do erre, not knowing the Scrip-
 32 tures, nor the povver of God. † For in the reſurrección nei-
 33 ther ſhal they marie nor be married: but areⁿ as the Angels of
 34 God in heauen. † And concerning the reſurrección of the dead,
 35 haue you not read that vvich vvvas ſpoken of God ſaying to
 36 you, † *I am the God of Abraham, and the God of Iſaac, and the God of*
 37 *Jacob?* He is not Godⁿ of the dead, but of the liuing. † And
 38 the multitudes hearing it, marueled at his doctrine.
 39 † * But the Phariſees hearing that he had put the Sadducees
 40 to ſilence, came together: † and one of them a doctōr of
 41 law aſked of him, temptring him, † Maister, vvich is the great
 42 commaundement in the law? † I E S V S ſaid to him, *Thou ſhalt*
 43 *loue the lord thy God from thy vvhole hart, and vvith thy vvhole ſoul,*
 44 *and vvith thy vvhole minde.* † This is the greateſt and the firſt commaunde-
 45 ment. † And the ſecond is like to this, *Thou ſhalt loue thy neigh-*
 46 *bour as thy ſelf.* † On theſe tvvo commaundements dependeth
 the vvhole Law and the Prophets.
 47 † And * the Phariſees being aſſembled, I E S V S aſked them
 48 † ſaying, What is your opinion of Chriſt? vvhoſe ſonne is he?
 49 They ſay to him, Dauids. † He ſaith to them, Howv then
 50 doth Dauid in ſpirit cal him Lord, ſaying, † *The Lord ſaid to my Lord,*
 51 *ſite on my right hand, vvntil I put thine enemies the ſoothe ſtole of thy feete?* † If
 52 Dauid therfore call him Lord, howv is he his ſonne? † And no
 53 man could anſver him a vvord: neither durſt any man from
 54 that day aſke him any more. -†

The Goſpel vv^s
of the 17 Sunday
after Penrecost.

ad 71

ANNOTATIONS

CHAP. XXII.

1. *Marriage.*) Then did God the Father make this marriage, vvhen by the myſterie of the Incar-
 nation he ioyned to his ſonne our Lord, the holy Church for his ſpouſe. *Greg. hom. 18.*

2. *Servants.*) The firſt ſervants here ſent to inuite, vvere the Prophets: the ſecond, vvere the
 Apoſtles: and al that afterward conuerted countries, or that haue and doe reconcile men to the
 Church.

3. *One to his ſarme.*) Such as reſuſe to be reconciled to Chriſtes Church, allege often vaine
 impediments and vvordly excuſes, vvich at the day of iudgement vvill not ſerue them.

vvordly excu-
ſes againſt re-
conciliation.

11. *A man*

The Church consisteth of good and bad.

Neither must temporal Princes exact, nor their Subjects give vnto them, Ecclesiastical iurisdiction.

The Saints heare our prayers.

Religious single life, Angelical.

Not onely faith.

29. *A man not arrived.* It profiteth not much to be within the Church and to be a Catholike, except a man be of good life, for such an one shall be damned, because with faith he hath not good 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 charite and good works. And by this man was represented al the bad that are called, and therefore they also are in the Church, as this man was at the feast: but because he was called, and yet none of the elect, it is evident that the Church doth not consist of the elect only, contrary to our Adversaries.

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

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

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

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

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

CHAP. XXIII.

The Scribes and Pharisees after this, continuing still inerrigible, although he wil haue the doctrine of their Chaire obeyed, yet against their Workes (and namoly their ambition) he openly inuaigneth, crying to them eight woes for their unghful hypocrisie and blindness: 30 and so concluding with the most worthy reprobation of their periuising generation and their mother-citie Ierusalem with her Temple.

The Gospel vpon Tuesday the second weeke in Lent.



THEN IESVS spake to the multitudes and to his 1
disciples, saying, vpon the chaire of Moyses haue 2
sitten the Scribes and the Pharisees. † Al things 3
therefore vwhatsoever they shall say to you, ob-
serue ye and doe ye: but according to their vworkes doe ye 4
not, for they say and doe not. † For they binde heauy bur-
dens & importable: and put them vpon mens shoulders:
but

Luce. 12,
46.
Mat. 15,
10.

Deu. 22,
12.
Nu. 15,
38.
Mr. 12,
38.

Lu. 3, 1.

Lu. 20,
47.

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

:: These phylacteries were peeces of parchment, wherein they wrote the ten cōmandments, and folded it, and carried it on their forehead before their eyes, imagining grossly and superstitiously, that so they fulfilled that which is said deu. 6, They shal be immensurable before thine eyes. Micro. in 23 Mar.

† Wo to you Scribes and Pharisees, hypocrites: because 15
you make cleane that on the outside of the cuppe and dish:
but wvithin you are ful of rapine and vncleannes. † Thou 16
blinde Pharisee, first make cleane the inside of the cuppe and
the dish, that the outside may become cleane.

they are
ful

† Wo to you Scribes and Pharisees, hypocrites: because you 17
are like to vvhited sepulchres, vvhich outvvardly appeare
vnto mé beautiful, but vvithin are ful of dead mens bones, and
al filthines. † So you also outvvardly in deede appeare to men 18
iust: but invvardly you are ful of hypocrisie and iniquitie.

† Wo to you Scribes and Pharisees, ye hypocrites: be- 19
cause you build the Prophets sepulchres, and garnish
the monuments of iust men, † and say: If vve had been in 30
our fathers dayes, vve had not been their selovnes in the
bloud of the Prophets. † Therefore you are a testimonie to 31
your ovvne selues, that you are the sonnes of them that killed
the Prophets. † And fil you vp the measure of your fathers. 32
† You serpents, vipers broodes, hovv vvil you flee from the 33
judgement of hel? † Therefore behold I send vnto you Pro- 34
phets and vvise men and scribes, and of them you shal kil &
crucifie, and of them you shal scourge in your Synagogs, and
persecure from citie into citie: † that vpon you may come al 35
the iust bloud that vvvas shed vpon the earth, from the bloud
of * Abel the iust euē vnto the bloud of * Zacharias the sonne
of Barachias, vvhom you murdered betvvene the temple and
the altar. † Amen I say to you, al these things shal come vpon 36
this generation. † * Hierusalem, Hierusalem, vvhich killest the 37
Prophets, and stonest them that vvere sent to thee, hovv
often vvould I gather together thy children as the henne
doth gather together her chickens vnder her vvings, and
thou vvouldest not? † Behold, your house shal be left de- 38
sert to you. † For I say to you, you shal not see me from hence 39
forth til you say, Blessed is he that commeth in the name of
our Lord. †

The Gospel vpo
S. Steuens day
Decemb. 16.

Gen. 4, 8
1. Petr.
2, 22.

Luc. 13,
34.

:: Free Wil.

ANNOTATIONS
CHAP. XXIII.

1. *Chaire of Moyses.*] God prestrueth the truth of Christian religion in the Apostolike See of Rome, vvhich is in the new law answerable to the chaire of Moyses, notwithstanding the Bishops of the same were neuer so wicked of life: yea though some traitour as il as Iudas were Bishop thereof, it should not be prejudicial to the Church and innocent Christians, for whom our Lord providing said, Doe that vvhich they say, but doe not as they doe. *August. Epist. 165.*

1. What

Corra. li. 2.
Pari. li. 2.
6. 51.

1. *Whatseuer they shall say.*) Why (saith S. Augustin) doest thou call the Apostolike Chaire the chaire of pestilence? If for the man, why? Did our Lord Iesus Christ for the Pharisees, any wrong to the chaire wherem they sat? Did he not commend that chaire of Moyses, and preferring the honour of the chaire, reprove them? For he saith: They sitte vpon the Chaire of Moyses, that which they say, doe the same things: if you did vnto a sinner, you would not for the man wherem you defame, blaspheme the same Apostolike, wherewith you doe not communicate. And againe he saith: Neither for the Pharisees (to whom you compare us not of wisdom but of malice) did our Lord commaund the Chaire of Moyses to be forsaken, in which chaire verily he figured his vnto, for he vnturneth the people to doe that which they say, and not to doe that which they doe, and that the holinesse of the Chaire be in no case forsaken, nor the vnty of the flocke deuised, for the naughty Pastours.

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

Corra. li. 2.
Pari. li. 2.
6. 51.

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

Many masters are many Arch-heretikes.

1. Tim. 2.
2. Tim. 1.
Eph. 4.
1. Cor. 11.

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

Doctours, Masters, and spiritual fathers.

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

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

The honour of Priesthood.

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

The intention.

13. *Double more.*) They that teach that it is enough to haue only faith, doe make such Christians, as the Iewes did Protelytes, children of Hel far more then before. *August. lib. de fide & op. cap. 26.*

Not only faith.

Theophyl.
Mat. 23.

19. *Sanctified.*) Note that donaries and gifts bestowed vpon Churches and altars, be sanctified by dedication to God, and by touching the altar and other holy things: as now specially the vessels of the sacrifice and Sacrament of Christes body and blood, by touching the same, and the altar it self wherupon it is consecrated. Whereof Theophylacte writeth thus vpon this place: *In the old lawe Christ permitteb not the gifts to be greater then the altar, but vnto vs, the altar is sanctified by the gift: for the bestes by the diuine grace are turned into our Lords body, and therefore is the altar also sanctified by them.*

The altar is sanctified by our Lords body interevpon.

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

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

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

To his Disciples (by occasion of Hierusalem and the Temples destruction) he foretelleth, a vrbas thing: shalbe before the consummation of the vworld. As specially, 10 the Churches ful preaching vnto al nations: 11 then, vrbas shalbe in the very consummation, to vrit. Antichrist vrbis his passing great persecution and seduction, bus for a short time: 12 then incontinent, the Day of iudgement: to our great comfort in these miseries vnder Antichrist. 13 As for the moment, so vs is pertinensh nos to know vs it, 14 bus rather every man to vrbasch, that vs be nos unprouided vrbis he commeth to ech one particularly by death.



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

Mat. 13, 1
Lu. 21, 5

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

T W E S D A Y
night.

† And vwhen he vvas sitting vpon Mount-oliver, the dis- 3
ciples came to him secretly, saying: Tel vs, vwhen shal these
things be? and vwhat shal be "the signe of thy comming, and
of the consummation of the vworld? † And I E S V S ansvve- 4
ring, said to them, Bevvare that no man "seduce you: † for 5
many shal come in my name saying, " I am Christ: and they
shal seduce many. † For you shal heare of vvarres, & bruites 6
of vvarres. See that ye be not troubled, for these things must
be done: bus the end is not yet. † for nation shal rise against 7
nation, and kingdom against kingdom: and there shal be
pestilences, and famines, and earth- quakes in places, † and 8
al these things are the beginnings of sorovves. † † Then* shal 9
they deliuer you into tribulation, and shal kil you: and you
shal be odious to al nations for my names sake. † And then 10
many shal be scandalized: and they shal deliuer vp one an
other: and they shal hate one an other. † And many ** false- 11
prophets shal rise: and shal seduce many. † And becaufe 12
"iniquitie shal abound: the charitie of many shal vvaxe cold.
† But he that shal perseuere to the end, he shal be saued. † 13
† And this Gospel of the kingdom" shal be preached in the 14
vwhole vworld, for a testimonie to al nations, and then shal
come the consummation.

Mat. 10,
17.

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

The Gospel vps
the last Sunday
aiter Peatecock.

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

Dan. 9,
27.

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

:: Whofoeuer draweth Christ or his Church from the Communion and fellowship of al Nations Christened, to one corner, to wne, or Countrie, beleue him not. *Aug. de vniuers. Ec. c. i.*

:: This signe of the Sonne of man, is the holy Crosse, which shal appeare to the Iewes to their confusion. *Chryf. in Mat. ho. 27.* It shal be no lesse confusion to Heretikes that can not abide the signe thereof.

Exech. 32, 7. Joel 3, 15 Dan. 7, 15.

Gen. 7, 5.

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

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

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

1. Thef.
 5, L.

ANNO TATIONS
 CHAP. XXIII.

2. [As left.] This was fulfilled 40 yeres after Christes Ascension by Vespasian the Empe-
 rour and his sonne Titus. *Eniib. li. 1. c. 6 & seq. an Iosepho.* Vpon which wordes, *There shal not be*
left & c., which threaten the destruction of the Iewes Temple and those wordes, *Upon the Rocke*
I wil build my Church, which promise the building of the Catholike Church of all nations: S. Chry-
 sostome making a long comparison of these two prophesies of Christ, saith thus: Thou seest in
 both, his great and vspeakable power, in that that he increased and built vp them that wor-
 shipped him, and those that stumbled at him, he abased, destroyed, and plucked them vp by the
 roote. Doest thou see how vvhatsoeuer he hath built, no man shal destroy: and vvhatsoeuer he
 hath destroyed, no man shal build? He builded the Church, and no man shal be able to destroy it:
 he destroyed the Temple, and no man is able to build it, and that in so long time. For they haue
 endeouored both to destroy that, and could not: and they haue attempted to build vp this, and
 they could not doe that neither. & c.

The Church cō
 neuer faile.

Mt. 16.
 Li. adu.
 Genes 2
 Christm
 for Deu
 prope find

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

Heretikes sedu-
 cnder faire
 uities.

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

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

12. Iniquity

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

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

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

22. *Shal be shortned.*] The reigne of Antichrist shal be short, that is, three yeres and a halfe. *Dan. 7. Apoc. 11.* Therefore the Heretikes are blasphemous and ridiculous, that say, Christes Vicar is Antichrist, who hath sitten these 1100 yeres.

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

24. *In doctes.*] Christ hauing made the Churches authority bright and clere to the whole world, warneth the faithful to take heed of Heretikes and Schismatikes, which haue their conuenticles aside in certayne odde places and obscure corners, alluring curious persons vnto them. *Aug. li. 1. q. Enang. 9. 18.* For as for the comming together of Catholikes to serue God in secrete places, that is a necessaie thing in time of pericucion, and was vsed of Christians for three hundred yeres together after Christ, and the Apostles also and disciples came so together in Hierusalem for feare of the Iewes. And Catholikes doe the same at this day in our countrie, not drawing religion into corners from the faculty of the Catholike Church, but practising secrete the same faith, that in all Christen dom shineth and appeareth most gloriously.

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

The Gospel now preached to Iahuda.

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

Antichrist.

The secrete conuenticles of Heretikes.

Catholike Christians secrete assembling in time of periecucion.

Antichrist.

CHAP. XXV.

Continuing his Sermon, he bringeth two parables, of ten Virgins, and of Talents, to shew how is shalbe in Doomsday with the Faithful that prepare, and that prepare not them selves. 11 Then also without parables he sheweth that such Faithful as doe Works of mercy, shal haue for them life euerslasting: and such as doe not, euerslasting damnation.

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

The Gospel for holy Virgins.

weeke.

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

The Gospel for a Cōfessor that is a Bishop.

:: Free Will with Gods grace doth merite.

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

ye forth to meete him. † Then arose al those virgins: and 7 they trimmed their lampes. † And the foolish said to the 3 vviſe, Giue vs of:: your oile: because our lampes are going out. † The vviſe answered, ſaying, Left peradventure there 9 ſuffiſe not for vs and you, goe rather to them that ſell: and brie for your ſelues. † And vvhiles they went to brie, the bride- 10 grome vvas come: and they that vvere ready, entred vvith him to the mariage, and the gate vvas ſhut. † But laſt of al come 11 alſo the other virgins, ſaying: Lord, Lord, open to vs. † But 12 he anſwering ſaid, Amen I ſay to you, I knowv you not. † Watch ye therefore, because you knowv not the day nor the 13 houre. -†

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

Lnc. 19, 12.

Mr. 13,
12.
Lk. 8, 18

- 27 I souv not, & gather vvhether I straved not: † thou oughtest therfore to haue committid my money to the bankers, and comming I might haue receiued mine ovvne. vwith vsurie.
- 28 † Take ye avay therfore the talent from him, and giue it him
- 29 that hath ten talents. † For to * euery one thar hath shal be giuen, and he shal abound: but from him that hath not, thar also vvhich he seemeth to haue, shal be taken avay from him.
- 30 † And the vnprofitable seruant cast ye out into the vtter darkness. There shal be vweeping and gnashing of teeth.
- 31 † And vvhhen the sonne of man shal come in his maiestic, and al the Angels vwith him, then shal he sitte vpon the seate of his maiestic: † and al nations shal be gathered together before him, and he shal separate them one from an other, as the pastor separateth the sheepe from the goates: † and shal set the sheepe at his right hand, but the goates at his left.
- 32 † Then shal the king say to them that shal be at his right hand, Come ye blessed of my father, possesse you the kingdom: † prepared for you from the foundation of the vvorlde.
- 33 † For I vvas an hungred, and you gaue me to eate: I vvas a thirst, and you gaue me to drinke. † I vvas a stranger, and you tooke me in: naked, and you couered me: sicke, and you visited me. I vvas in prison, and you came to me. † Then shal the iust ansvver him, saying: Lord, vvhhen did vve see thee an hungred, and fed thee: a thirst, and gaue thee drinke? † and vvhhen did vve see thee a stranger, and tooke thee in? or naked, and couered thee? † or vvhhen did vve see thee sicke or
- 34 in prison: and came to thee? † And the king ansvvering, shall say to them, Amen I say to you, as long as you did it to one of these my least brethren, you did it to me. † Then he shal say to them also thar shal be at his left hand, Get ye avay from me you cursed into fire cuerlasting, vvhich vvas prepared for the Deuil and his angels. † For I vvas an hungred, and you gaue me not to eate: I vvas a thirst, and you gaue me not to drinke. † I was a stranger, and you tooke me not in: naked, and you couered me not: sicke, and in prison, and you did not visite me. † Then they also shal ansvver him, saying, Lord, vvhhen did vve see thee an hungred, or a thirst, or a stranger, or naked, or sicke, or in prison: and did not minister to thee? † Then he shal ansvver them, saying, Amen I say to you, as long as you did it not to one of these lesser, neither did
- 35 you it to me. † And these shal goe into punishment cuerlasting: but the iust, into life cuerlasting. †

The Gospel vpō
munday the
first weeke of
Lent.

:: This kingdō
then is prepared
for those onely
that do good
workes: as
Christ also sig-
nifieth els where,
saying that it
is not in his po-
wer to giue it
otherwile. See
the annot. c. 22,
11.

ANNOTATIONS
CHAP. XXV.

- Good Workes necessarie.** *1. Virgins.]* These virgins sine wife, and sine foolish, signifie that in the Church militant there be good and bad: which bad shal be shut out at the later day, although they haue lampes (that is faith) as the other, because their lampes are out, that is, their faith is dead without charity and good workes to lighten them *Greg. ho. 12.*
- Right intencion.** *1. Lampes.]* These lampes lighted, be good workes, namely of mercy, and the laudable conseruation which shineth before men. *Aug. ep. 120. c. 22.*
2. Oyle.) This oyle is the right inward intencion directing our workes to Gods glorie, and not to the praise of our selues in the light of men. *Aug. ep. 120. c. 22.*
- We must vse Gods gifts.** *27. With vsurie.)* Vsurie is here taken for the lawfull gaine that a man getteth by wel employing his goods. When God geueth vs any talent or talents, he looketh for vsurie, that is, for spiritual increase of the same by our diligence and industrie.
29. That which he seemeth to haue.) He is said to haue Gods gifts, that vse them, and to such an one God wil increase his gites. He that vseth them not, seemeth to haue, rather then hath them, and from him God wil withdraw that which before he gaue.
- Good and bad in the Church.** *22. Separate.)* Lo here is the separation, for in the Church militant they liued both together. As for Herenkes, they went out of the Church before, and separated them selues, and therefore are not to be separated here, as being iudged already.
- Heauen is the reward of good workes, and Hel of the contrarie.** *24. Come ye, & see ye a way.)* It is no incongruity that God should say, Goe into euerlasting fire, to them that by their free wil haue repelled his mercie: and to the other, Come ye blessed of my father, take the kingdom prepared for them, that by their free wil haue receiued faith, and confessed their finnes and done penance. *Aug. li. 2 ad. cum Fel. Mansch. c. 2.*
25. You gaue me.) Hereby we see how much almes-deedes and al workes of mercy preuaile to wardes life euerlasting, and to blot out former finnes. *Aug. in Pf. 29.*
22. Gaue me not.) He chargeth them not here that they beleued not, but that they did not good workes. For such did beleue, but they cared not for good workes, as though by dead faith they might haue come to heauen. *Aug. de fid. & op. c. 15. & ad Dniar. q. 2. 10. 2.*

CHAP. XXVI.

To the Council of the Iewes, Iudas by occasion of Maris Magdalens ointment, doth sell him for litle. 17 After the Paschal lambe, 26 he giueth them that bread of life (promised 10. 6.) in a mystical Sacrifice or Separation of his Body and Blood. 31 And that night he is after his prayer 27 taken of the Iewes men, Iudas being their captaine: and forsaken of the other Iewes for feare: 37 vs falsely accused, and impiouly condemned of the Iewes Council, 67 and shamefully abused of them: 69 and theris demand of Peter: 81, euen as the Scriptures and him self had often foretold

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



TENE BRE Weneiday.

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

† And

Mr. 14. 1
Lu. 22. 1

Mr. 14,
3.
Jo. 12, 3.

6 † And * vvhhen I E S V S vvas in Bethania in the house of
7 Simon the Leper, † there came to him a vvoman hauing an
8 alabaſter-boxe of pretious ointment, and povvred it out
9 vpon his head as he ſate at the table. † And the Diſciples
ſeeing it, had indignation ſaying, Whereto is " this vvaſt : † for
this might haue been ſold for much, and giuen to the poore.

10 † And I E S V S knovving it, ſaid to them: Why do you mo-
leſt this vvoman? for ſhe hath vvrought a " good vvorke
11 vpon me. † For the poore you haue alvvayes vvith you: but
12 me " you haue not alvvayes. † For ſhe in povvring this oint-
13 ment vpon my body : hath done it to burie me. † Amen I
ſay to you, vvhereſoever this Goſpel ſhal be preached in the
vvhole vvorld, that alſo vvwhich ſhe hath done, :: ſhal be re-
ported for a memorie of her. † * Then vvvent one of the Tvvelve,
vvwhich vvas called Iudas Iſcarioth, to the cheefe Prieſtes,

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

Mr. 14,
10.
Lu. 22, 3

14 † and ſaid to them, What vvil you giue me, and I vvil deliuer
15 him vnto you? But they appointed vnto him thirtie peeces
16 of ſiluer. † And from thenceforth he ſought opportunitie to
betray him.

Mr. 14,
12.
Lu. 22, 7

17 † And * the firſt day of the Azymes the Diſciples came to
I E S V S, ſaying, Where vvilt thou that vve prepare for thee to
18 eate the Paſche? † But I E S V S ſaid, Goe ye into the citie to a
certaine man : and ſay to him, The Maſter ſaith, My time is
at hand, vvith thee do I make the Paſche vvith my Diſciples.

MA V N D Y
thurſday.

19 † And the Diſciples did as I E S V S appointed them, and they
20 prepared the Paſche. † But vvhen it vvas euen, he ſate downe
21 vvith his " tvvelve Diſciples. † And vvwhile they vvvere eating,
he ſaid: Amen I ſay to you, that one of you ſhal betray me.

Pf. 40,
10.

22 † And they being very ſad, began euery one to ſay, Is it
23 I Lord? † But he anſvvering ſaid, * He that dippeth his hand
24 vvith me in the diſh, he ſhal betray me. † The Sonne of man
in deede goeth as it is vvritten of him : but vvvo be to that
man, by vvvhom the Sonne of man ſhal be betrayed. It vvwere
25 good for him, if that man had not been borne. † And Iudas
that betrayed him, anſvvering ſaid, Is it I Rabbi? He ſaith to
him, Thou haſt ſaid.

1. Cor. 11,
24.

26 † And * vvvhiles they vvvere at ſupper, I E S V S " tooke bread,
and " bleſſed, and brake: and he gaue to his Diſciples, and ſaid,
27 Take ye, and eate: " T H I S I S " M Y B O D Y. † And taking
the chalice, " he gaue thanks: and gaue to them, ſaying: :: See the mar-
28 Drinke :: yeal of this. † For T H I S I S " M Y B L O O D O F
gent note Mar.

TH VRS DAY
night.

The Nocturna
re of Martins
in the Churches
Service, and wo-
reth to this
night part of
our Saviour's
Passion, and so
consequently
the other Ca-
nonical houres
to the rest.

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

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

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

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

Zach. 13,
7.

Io. 13, 38

Io. 18, 3.

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

K iij face

Jo. 2, 19.

Dan. 7,
13.

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

† Bur Peter fate vvithout in the court: and there came to 69 him one" vvenche, saying: Thou also vvast vvith I E S V S the Galilean. † Bur he denied before them all, saying, I vvot nor 70 vvhat thou sayest. † And as he vvnt out of the gate, an other 71 vvenche savv him, and s'he saith to them that vvere there, And this felovv also vvvas vvith I E S V S the Nazarite. † And 72 againe he denied vvith an othe, That I knovv not the man. † And after a litle they came that stooode by, and said to Peter, 73 Surely thou also art of them: for euen thy speache doth bevvray thee. † Then he began" to curse and to svveare that 74 he knevve nor the man. And incontinent the cocke crevve. † And Peter remembered the vvord of I E S V S vvhich he had 75 said, Before the cocke crovv, thou shalt deny me thrise. And going forth, " he vv rept bitterly.

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

ANNOTATIONS
C H A P. X X V I.

8. This wast.] Cost bestowed vpon Christes body then aliu, being to the same not necessary, seemed to the disciples lost and fruiles: so the like bestowed vpon the same body if the Sacrament, vpon altars, or Churches, seemeth to the simple lost, or leile meizonous, then if the same were bestowed vpon the poore.

10. Good worke.] Cost bestowed for religion, deuotion, and signification, is a meritorious worke, and often more meritorious then to geue to the poore, though both be very good, and in some caie the poore are to be preferred: yea * in certaine caies of necessity, the Church wil breake *Ambros li. 2 Off. c. 28.* the very consecrated vessels and iewels of siluer and gold, and bestow them in workes of mercy. But we may remember very wel, and our fathers knew it much better, that the poore were then best releued, when most was bestowed vpon the Church.

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

12. T'was.] It mult needes be a great mysterie that he vv as to worke in the institution of the new Sacrifice by the maruelous transmutatio of bread and vvine into his body and blood. Whereas he admitted none; although many present in the cite) but the twelue Apostles, vvich were already taught to beleue it vvithout contradiction *Jo. 6*, and were to haue the administration and consecration thereof by the Order of Priesthood, vvich also vv as there geuen the to thar purpose. Whereas at the eating of the Paschal lambe al the familie vv as wont to be present.

13. He tooke bread.] Here at once is instituted, for the continuance of the external office of Christes eternal Priesthood according to the order of Melchisedec, both a Sacrifice and a Sacrament, though the Scriptures geue neither of these names to this action: and our Aduersaries vvithout al reason or religion accept in a sort the one, and vverly deny the other. A Sacrifice, in that it is ordeined to contnew the memory of Christes deah and oblation vpon the Crosse, and the application of the general vertue thereof to our particular needlines, by consecrating the fevval elemets, not into Christes vvhole person as it vv as borne of the virgin or now is in heauen, but the bread into his body apart, as betrayed, broken, and guen for vs: the vvine into his blood apart, as i shed out of his body for remission of sinnes and dedication of the new Testament, vvich be conditions of his person as he vv as in sacrifice and oblation. In vvich mystical and vvnspeakable maner, he vvould haue the Church to offer and sacrifice him daily, and he in mysterie and Sacrament dyeth, though

though now not only in heauen, but also in the Sacramēt, he be in deede *per Consecrationem* (as the Church calleth it, that is, b. sequele of al his partes to ech other) whole, aliue, and immortal. Which point becaue our Aduerſaries vnderstand not, not knowing the *Scripturas* nor the power of God, they blasphemē, and abuse the people to their damnation. It is also a Sacramēt, in that it is ordeined to be receiued into our bodies and to feede the same to reitredion and immortality, and to geue grace and saluation to our soules, if we worthely receiue it.

26. *Blessed* Our Aduerſaries for the two wordes that are in Greeke and Latin, *benedixit*, and *gratias agit*, he *blesst*, he *gaue thanks*, vie only the later, of purpose to signifie that Christ blesst not nor conſecrated the bread and the wine, and so by that blesing wrought any effect vpon them, but gaue thanks only to his father, as we doe in saying grace. But the truth is that the word *εὐχαριστῶ* signifieth properly to blesse, and is referred to the thing that is blesst, as *Luc. 9* of the fishes, *εὐλόγησεν αὐτοὺς*. *benedixit eis*, he blesst them, and thereby wrought in them that wonderful multiplication. So the blesing of God is alwayes effectfull: and therefore here also he blesst the bread, and by that blesing with the wordes following, made it his body.

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

Ambrosi. li. de in qui inisi. myst. c. 9. Aug. ep. 19 ad Ponticum. Now whereas taking the cuppe it is said, *he gaue thanks*, we say that it is al one with blesing, and that he blesst the cuppe, as before the bread: as it is euidēt by their wordes of S. Paul, *Calicem benedictionis*, the cuppe which we blesst: and therefore he calleth it, *Calicem benedictionis*, the cuppe of blesing, vnting the same Greeke word that is spoken of the bread. But why is it then said here, he gaue thanks? because we translate the wordes faultiully, as in the Greeke and the Latin, and because the tenic is al one, as we are taught by S. Paul before alleged, and by the fathers, which cal this geuing of thanks ouer the cuppe or ouer the bread, the blesing thereof. S. Iulian in *fin. 2. Apol. Panem Eucharisticum*: S. Irenae li. 2. c. 10. *Panem in quo gratia ad ea sunt*. S. Cyprian de *can. do. Calicem solenni benedictione sacratum*, that is, *καρυστήριον*.

Consecration.

The bread blesst by geuing thanks vpon it. The cuppe consecrated by solenni blesing.

Τὸν ἀρνὸν αὐ-

26. *This u.* The bread and the wine be turned into the body and blood of Christ by the same omnipotent power by which the world was made, and the word was incarnate in the wombe of the virgin. *Damas. li. 2. c. 10. Cyr. de Can. Domini. Amb. li. de myst. inisi. c. 9.*

Transsubstantiation.

26. *26's body.* He said not, *This bread is a figure of my body*: or, *This wine is a figure of my blood*: but, *This is my body*, and, *This is my blood*. *Damas. li. 2. c. 10. Theophyl. in trine locum. Cor. 1. 22. ad. 8.* so. a *causam actionis in fine*. When some fathers call it a figure or signe, they meane the outward ſence.

No figuratiue but a real pre-

27. *Blood of the new Testament.* As the old Testament was dedicated with blood in these wordes, *This is the blood of the Testament &c. Heb. 9.* so here is the infusion of the new Testament in Christes blood, by these wordes, *This is the blood of the new Testament &c.* Which is here mystically shed, and not only afterward vpon the Crosse: or the Greeke is the present tenic in al the Euangelistes, and S. Paul: and likewise speaking of the body *1. Cor. 11.* it is in the Greeke the present tenic, and *Luc. 22.* and in the Latin here. And the Heretikes them selues lo put it in their translations.

ἐκ τῶν πνεύ-
ματων.
ἀδελφῶν.

28. *Fruits of the vine.* S. Luke putteth these wordes before he come to the consecration, whereby it seemeth that he speaketh of the wine of the Paichai lambe, and therefore nameth it, the fruite of the vine, but if he speake of the wine which was now his blood, he nameth it notwithstanding wine, as S. Paule nameth the other bread, for three causes: first because it was fo before: as Eue is called Adams bone, and *Aarons rod* denoued their rodde: whereas they were not now rodde, but serpents. And, *He safted the water turned into wine*: whereas it was now wine and not water: and such like. secondly, because it keepeth the formes of bread and wine, and things are called as they appeare: as when Raphael is called a yong man *1. Tob. 7.* and, *Three men appeared to Abraham Gen. 18.* whereas they were three Angels, thirdly, because Christ in this Sacramēt is very true and principal bread and wine, feeding and reitring vs in body and soule to euerlasting life.

The elements after consecra- tion called bread and wine.

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

30. *Wash and pray.* Hereof came Vigils and Nocturnes, that is, watching and praying in the night, commonly vsed in the Primitiue Church of al Christians, as is plaine by S. Cyprian and * S. Iulian: but afterward and vntil this day, especially of Religious perions.

Vigils and No-

31. *Wash.* S. Gregorie declaring the difference of the Apostles before the receiuing of the Holy Ghost and after, saith thus: *Euen the very Pastor of the Church him self, whose most sacred body we see. he washeth as we do: the wine: can tell you: but he washeth as we do after, but answer to the high Priest declarath, Act. 1. 5: I must obey God rather then men. Greg. bo. 20 to Euzang.*

The vertue of the Holy Ghost.

32. *To eat.* A goodly example and warning to mans infirmity, and to take heede of pre- sumpcion, and to hang only vpon God in tentations.

Mans infirmite

33. *Wep bitterly.* S. Ambrose in his Hymne that the Church vseth at Laudes, speaking of this, *Peters teares* saith, *Hoc ipsa Petra ecclesiam commisit, culpam diluit, when the Cocke crewe, the Rocke of the Church and repentance him self was bed away his fault. S. August. 1. Retract. c. 21.*

CHAP. XXVII.

The chiefe of the Iewes accuse him to Pilate the Gentil (his betrayer, and the Iudge, and the Iudge's Wife, testifying in the meane time manifestly his innocencie) 20 and perswade the common people also not only to preferre the murderer Barabbas, but also to crie. CRYCIFI GE: (Al, to the reprobation of their vrbolo nation, and nothing but fulfilling the Scriptures.) 21 After many illusions, 21 he is crucified by the Gentils. 22 Which the Iewes seeing, do triumph as if they had wonne the victorie. 23 But even then by many vrbonderful vrborkes he declareth his might, to their confusion 24 Finally being buried, they so make a Iure, for Ioudaens to keepe his sepulcher.

PRIME OR HO-
ra prima in the
Churches Ser-
uice.

GOOD FRI-
day.



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

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

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

HORA TERTIA
in the Churches
Seruice.

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

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

Zach. 12,
12.

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

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

HORA SEXTA
in the Churches
Service.

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

L
Ibem

Is. 19, 2.

Pf. 21, 19

weeke.

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

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

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

Pf. 21, 9.
 Sap. 2,
 18.

MORA NONA
 in the Churches
 Service.

MORA VESPE-
 RARVM, OR.
 Eueni'ng.

rich man of Arimathæa, named Ioseph, vvho also him self was
 58 disciple to I E S V S. † He vvent to Pilate, and asked the body
 of I E S V S. Then Pilate commaunded that the body should
 59 be deliuered. † And Ioseph taking the body, vvrapr it in
 60 cleane sindon, † and laid it in his ovvne nevve monument,
 vvhich he had hevved out in a rocke. And he rolled a great
 stone to the doore of the monument, and vvent his vvay.
 61 † And there Was there Marie Magdalene, and the other Marie,
 sitting ouer against the sepulchre.
 62 † And the next day, vvhich is after the Parasceue, the cheefe
 63 Priestes and the Pharisees came together to Pilate, † saying,
 Sir, vve haue remembered, that that seducer said yet liuing,
 64 After three dayes I vvil rise againe. † Commaund therefore
 the sepulchre to be kept vntil the third day: lest perhaps his
 Disciples come, and steale him, and say to the people, He is
 risen from the dead: and the last errour shall be vvorse then
 65 the first. † Pilate said to them, You haue a gard: goe, gard it
 66 as you knowv. † And they departing, made the sepulchre
 sure: sealing vp the stone, vvith vvatchmen.

HORA COM-
 PLETORII,
 or, Complin.

SATVRDAY
 called
 Sabbatum An-
 tum.

ANNOTATIONS
 CHAP. XXVII.

3. *Repenting him.*] Note how speedily the plague of God falleth after sinne, and specially men
 must note what torment of conscience, and desperation often followeth the sheading of inno-
 cent blood. Horror of
 conscience,

4. *Hung him self.*] If he had rightly repented, nor vvithstanding his horrible treason, he might
 haue obtayned mercy: but by hanging him self he tooke away al meanes of mercy and saluation,
 because he died finally impenitent. Desperation.

5. *Innocent of his blood.*] Though Pilate was much more innocent then the Iewes, and vvould
 haue been free from the murder of our Sauour, seeking al the meanes that he could (vvithout offen-
 ding the people and the Emperour lawes) to dismiss him: Yet he is damned for being the minist-
 rer of the peoples wicked vvill against his owne conscience. euen as al Officers be, and specially the
 Iudges and Iuries which execute lawes of temporal Princes against Catholike men: for al such be
 guilty of innocent blood, and be nothing excused by that they execute other mens vvill according
 to the lawes, which be vniust. For they should rather suffer death them selues, then put an inno-
 cent man to death. They that exe-
 cute lawes a-
 gainst their co-
 nscience, are like
 to Pilate.

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

7. *Why hast thou forsaken me?*] Beware here of the detestable blasphemie of Calvin and the
 Calvinists, vvho thinke, vvhat the bodily death of Christ sufficient, say, that he was also here to for-
 sake and abandonede this vvorld, &c. that he sustained in soule and conscience the very feares and
 torments of the damned. And to take away the Article of his descending into Hel after his death,
 (vvhich was vvith triumph and not in paine,) they say that his descending was nothing els, but
 that his soule suffered the very paines of Hel vpon the Crosse. Whereas in deede by these vvords
 out of the Psalme, our Sauiour wil signifie no more but that his paines (being now so long on the
 Crosse and ready to die) were very great, and therefore according to the inhumanity of his humane
 nature, for very anguish (as before in the garden when he was but vvoward his Passion) he said he
 was Calvins blas-
 phemie,

L ij was

Calu. of
 Infr. li. 3
 16.

weeke.

was forsaken, for ~~two~~ causes, first because it was the wil of God not to delinere him, but that he should die: secondly, because his diuine nature did so repress it self for the time, that he felt no comfort thereof at al, but was left to die in extreme paines as a mere man.

Reuerent vsing of our L. Body.

19. *Wrapped.*] This honour and duty done to Christes body being dead, was marvelous grateful and meritorious. And this wrapping of it in cleane lincdon may signifie by S. Hierom, that the Body of our Lord is to be wrapped not in gold, precious stones, and silke, but in pure linnen.

Corporals.

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

S. Hierom. in hunc locum. * In. 1. Cōcil.

CHAP. XXVIII.

He riseth againe the third day, and (the blind most obstinate Iewes by bribery working to their owne reprobation) he appeareth to his Disciples in Galilee (as beate before his Passion he foretold them Mat. 26. and now after his Resurrection, first the Angel, then also him self appointed by the Women) 18 and sendeth them to all Nations, to build his Church among the Gentile.

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

EASTER day.



AND in the euening of the Sabboth vvhich 1
dauvneith on the first of the Sabboth, came
Marie Magdalene, and the other Marieⁿ to
see the sepulchre. † And behold there vvas 2
made a great earth-quake. For an Angel of
our Lord descēded from heauen: and com-
ming, rolled backe the stone, and sate vpon it: † and his 3
countenance vvas as lightening: and his garment as snovv.
† And for feare of him, the vvat chmen vvere frighted, and be- 4
came as dead. † And the Angel ansvvering said to the vvo- 5
men, Feare not you. for I knowv that you seeke I x s v s that
vvas crucified. † he is not here: for he is risen, * as he said. 6
come, and see the place vvhether our Lord vvas laid. † And 7
going quickly, tel ye his Disciples that he is risen: and behold
he goeth before you into Galilee. there you shal see him.
loe I haue fortold you.

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

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

Mr. 16,
1.
Luc. 24,
1.
Io. 20,
1.

Mr. 29,
32.

15 vvil persuade him, and make you secure. † But they taking
the money, did as they vvere taught. And this vvord vvvas
bruided abroad among the Ievves, euen vnto this day.

weeke.

16 † And the eleuen Disciples vvvent into Galilee, vnto the
17 mount vvwhere I E S V S had appointed them. † And seeing
18 him they adored, but some doubted. † And I E S V S comming
neere spake vnto them, saying, Al povver is giuen to me in
19 heauen and in earth. † going therfore teach ye al nations :

The Gospel vps
Friday in Easter
weeke.

The Gospel in
the feast of the
S. Trinitie.

BAPTIZING THEM IN THE NAME OF THE FA-
THER AND OF THE SONNE AND OF THE HOLY
20 G H O S T, † teaching them to obserue al things vvhatsoever
I haue commaunded you, and behold I am vvith you "al
daies, euen to the consummation of the vvorld. -

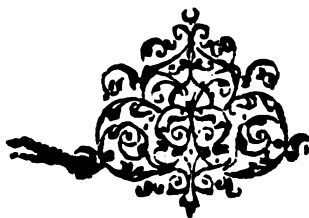
ANNOTATIONS
CHAP. XXVIII.

In Ep. 17
Pauls &
Enstoch.
ad Marcol.
10. 1.
Esa. 11.

1. *To see the Sepulcher.*] The deuout Women came to visite our Saviours sepulcher, and for their deuotion first desired to know the Resurrection, and to see him risen. The honour of the which Sepulcher and the Pilgrimage thereto in the Primitiue Church, S. Hierom declareth in these wordes, *The Iewes sometime honoured Sancta Sanctorum, because there were the Cherubs, and the Propitiatorie, and the Arke of the Testaments. Anna, Aarons rodde, and the golden altar. Darts was the Sepulcher of our Lord seeme vnto thee more honorable? Which as often as We enter into, so often doe We see our Saviour lie in the iudon: and staying there a while, We see the Angel againe sitte at his feet, and at his head the napkin wrapped together. The glorie of whose Sepulcher, We know was long prophesied before Ioseph he wred it out, by Esay saying, And his rest shall be honour: to wisse, because the place of our Lordes buriall should be honoured of al men. And at this present, notwithstanding the Turkes dominion, yet doe the Religious Christian Catholike men by Gods mighty prouidence keepe the holy Sepulcher, which is within a goodly Church, and Christians come out of al the world in Pilgrimage to it.*
19. *Going thence.*] Commition to baptize and preache to al Nations giuen to the Apottles, and grounded vpon Christes soueraine authority, to whom was giuen al power in heauen and in earth.
20. *With you al daies.*] Here Christ doth promise his concurrence vvith his Apottles and their successors, as vvell in preaching as ministring the Sacraments, and his protection of the Church neuer to cease til the worlds end: contrary to our Aduersaries, saying that the Church hath failed many hundred yeres til Luther and Caluina.

The holy Sepulcher, and Pilgrimage thereto.

The Catholike Church to be garbered of al Nations, And Christis continual protection of the same Church.





THE ARGUMENT OF S. MARKES GOSPEL.

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

Of S. Marke and his conuersation with the two Apostles S. Paul and S. Barnabee, we haue at large Act. 12. and 15. somewhat also Col. 4. and 2. Tim. 4. and to Philémon. Moreouer of his familiaritie with the Prince of the Apostles S. Peter, we haue 1. Pet. 5. For so it pleased our Lord, that onely two of the Euangelistes should be of his reuelue Apostles, to wit, S. Mattheew and S. Iohn. The other two, S. Marke and S. Luke, he gaue vnto vs of the Disciples of his two most principal and most glorious Apostles S. Peter and S. Paul. Whose Gospels therefore were of Antiquitie counted as the Gospels of S. Peter and S. Paul them selues. Marke the disciple and interpreter of Peter (saith S. Hierom) according to that which he heard of Peters mouth, wrote at Rome a briefe Gospel at the request of the Brethren (about 10 or 12 yeres after our Lordes Ascension.) Which when Peter had heard, he approued it, and with his authoritie did publish it to the Church to be read, as Clemens Alexandrinus writeth li. 6. hypotypos.

In Catal. Script.
Ecclesiast.

In the same place S. Hierom addeth, how he went into Egypt to preach, and was the first Bishop of the cheefe Citie there, named Alexandria: and how Philo Iudæus at the same time seeing and admiring the life and conuersation of the Christians there vnder S. Marke, who were Monkes, wrote a booke thereof, which is extant to this day. And not onely S. Hierom (in Marco, & in Philone) but also Ensebinus Hist. li. 2. ca. 15. 16. 17. Epiphanius Secta 29 Nazarenorum, li. 1. 10. 2. Cassianus de Insti. Canobiorum li. 2. c. 5. Sozomenus li. 2. c. 12. Nicephorus li. 2. c. 15. and diuerse others, do make mention of the said Monkes out of the same Author. Finally, He died (saith S. Hierom) the 8 yere of Nero, and was buried at Alexandria, Anianus succeeding in his place. But from Alexandria he was translated to Venice, Anno Dom. 830.

* Naudez. gene-
rat. 12.

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

THE



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

CHAP. I.

Iohn (the Eremite of whom the Prophet) preaching penance and lining him self accordingly, baptizeth the people to prepare them to Christ, 7 telling them, that it is not Iohn, but Christ's Baptisme, in which they shal receive the Holy Ghost. 9 IESVS there manifested from heauen: 12 and by and by he also goeth into the vildernesse. 16 Beginning in Galilee, 16 after that he hath called foure Disciples, 21 he preacheth first in Capharnaum, confirming his doctrine with beneficial Miracles, to the great admiration of al: 31 then also (but first retiring into the vildernes) in al the rest of Galilee, with like miracles.

THE FIRST
part of this
Gospel: of
the prepara-
tion to christ
manifesta-
tion.

Mal. 3, 1.
Esa. 40,
3.
the pro-
phess
Mt. 3, 1.
Lu. 3, 4.
Io. 1, 15.

1
2
3
4



5
6
7
8
9
10
11
12

HE beginning of the Gospel of IESVS
CHRIST the sonne of God. † As it is
vwritten in 'Esay the Prophet', (Behold I send
mine Angel before thy face, who shal prepare thy way
before thee,) † A voice of one crying in the desert, Prepare
ye the way of our Lord, make straight his pathes.

† * Iohn vvas in the desert baptizing, and
preaching the baptisme of penance :: vnto remission of sin-
nes. † And there vvent forth to him al the countrie of Ievvrie,
and al they of Hierusalem: and vvere baptized of him in the
riuer of Iordan, " confessing " their sinnes. † And Iohn vvas
" clothed with camels heare, and a girdle of a skinne about
his loines: and he did eate locustes and vild honic. † And he
preached, saying, There commeth a stronger then I after me:
vvhose lachet of his shoes I am not vworthie stouping
8 downe to vnloose. † I haue baptized you " with vwater: but
he shal baptize you with the holy Ghost.

9 † And it came to passe: in those daies came IESVS from
Nazareth of Galilee: and vvas " baptized of Iohn in Iordan.
10 † And forthwith comming vp out of the vwater, he savv the
heauens opened, and " the Spirit as a doue descending, and re-
11 maining on him. † And a voice vvas made from heauen,
Thou art my beloued sonne, in thee I am vvel pleased.
12 † And forthwith * the Spirit droue him out into " the de-
fert

:: Iohns baptis-
me put them in
hope only of
remission of sin-
nes as a prepara-
tione to Chri-
stes Sacrament
by which sin-
nes were in
decde to be re-
mitted. Ang. li.
1 de bapt. c. 10.

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

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

THESE
EOND part
of this Gos-
pel: of
Christs ma-
nifestation.

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

† And * after that Iohn vvas deliuered vp, I E S V S 14
came into Galilee, preaching the Gospel of the kingdom of
God, † and saying, That the time is fulfilled, and the kingdom 15
of God is at hand: :: be penitent, and belecue the Gospel.

† * And passing by the sea of Galilee, he savv Simon and 16
Andrevv his brother, casting nettes into the sea (for they vve-
re fishers) † and I E S V S said to them, Come after me, and 17
I vvil make you to become fishers of men. † And imme- 18
diatly leauing their nettes, they folovved him. † And being 19
gone thence a litle further, he savv Iames of Zebedee, and
Iohn his brother, and them repairing their nettes in the
shippe: † and forthvvith he called them. And leauing their 20
father Zebedee in the shippe vvith his hired men, they fo-
loved him.

† And * they enter into Capharnaum, and he forthvvith 21
vpon the Sabbath going into the Synagogue, taught them.
† And they vvere astonied at his doctrine. for he vvas tea- 22
ching them as hauing povver, and not as the Scribes. † And 23
* there vvas in their Synagogue a man in an vnclane spirit:
and he cried out, † saying, What to vs and to thee I E S V S of 24
Nazareth? art thou come to destroy vs? I know vvho thou
art, the Sainct of God. † And I E S V S threatened him, saying, 25
Hold thy peace, and goe out of the man. † And the vnclane 26
spirit tearing him, and crying out vvith a great voice, vvent
out of him. † And they marueled al, in so much that they que- 27
stioned among them selues, saying, What thing is this? vvhat
is this nev doctrine? for vvith povver he commaundeth the
vnclane spirits also, and they obey him. † And the bruite 28
of him vvent forth incontinent into al the countrie of Ga-
lilee.

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

Mat. 4,

12.

Luc. 4,

14.

Mat. 4,

18.

Luc. 5, 2.

Mat. 4,

13.

Luc. 4, 38

Luc. 4,

32.

Mat. 8,

14.

Luc. 4,

42.

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

Mr. 8, 2.
 Lu. 5, 12

Lm. 14,
 3.

** Our Saviour
 euen when he
 healed the leper
 by extraordina-
 rie miraculous
 power, would
 not yet breake
 order, but sent
 the parrie to the
 Priest.

AN NOT A T I O N S
 CH A P. I.

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

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

4. *Cleaseth.*] The Holy Ghost thought it worthy of speciall reporting how straitly this Pro-
 phete lived, and how he abstained from delicate meates and apparel. See Mat. c. 1.

8. *With water.*] Iohn with water only, Christ with the Holy Ghost, not only, as the Heretikes
 hold, that say water is not necessary, but with water and the Holy Ghost, as it is plaine 10. 3.
 unless a man be borne againe of water and the Holy Ghost, he shall not enter into the kingdom of heauen.

9. *Baptizad of Iohn.*] The humility of Christ not disdainig his seruants baptism. Which is an
 example for al faithful not to disdaine Christs Sacraments. of any Priest be he neuer so simple,
 being by the Catholike Church lawfully called. Aug. li. 1 de bapt. c. 9.

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

Particular con-
 fession.

Iohns example
 of penance.

Baptisme in
 water.

M

Holy

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

Christ's example
of penance.

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

Solitarie con-
templation.

20. *De ier. plam.*] Christ vsed very often to retire into solitary places, no doubt for our example, to teach vs that (such places are best for prayer and contemplation, and that we should often retire our selues from worldly matters to solitary meditation of heavenly things.

CHA. II.

Against the Scribes and Pharisees he defendeth first his power to remitte sinnes in earth, 22 and his curing vniuersall sinners (as being the Physician of soules, signified in those his maraculous cures vpon bodies): 18 then also he defendeth his Disciples, not hauing as yet any fastes by him prescribed vnto them, and plucking eares of corne vpon the Sabbath: signifying vniuersall that he vvil change their ceremonies.



AND againe he entred into Capharnaum 1 after some daies, and it vvas heard that he vvas in the house, † and many came 2 together, so that there vvas no place no not at the doore, and he spake to them the vvord. † And they came to him bring- 3 ging one sicke of the palsiey, vvho vvas caried of foure. † And vvhen they could not offer him vnto 4 him for the multitude, they^e vncouered the roofe vvhere he vvas: and opening it they did let do vvne the couche vvhere- in the sicke of the palsiey lay. † And vvhen I **h** **s** **v** **s** had seen 5 † their faith, he saith to the^e sicke of the palsiey, Sonne, thy sinnes are forgiven thee. † And there vvere certaine of the 6 Scribes sitting there and thinking in their hartes, † Why doth 7 he speake so? he blasphemeth. * Who can forgieue sinnes but only God? † Which by and by I **h** **s** **v** **s** knowving in his spi- 8 rit, that they so thought vvithin them selues; saith to them, Why thinke you these things in your hartes? † Whether is 9 easier, to say to the sicke of the palsiey, Thy sinnes are forgiven thee: or to say, Arise, take vp thy couche, and vvalke? † But that you may knowv that^e the Sonne of man hath 10 power^e in earth to forgieue sinnes (he saith to the sicke of the palsiey) † I say to thee, Arise, take vp thy couche, and goe in- 11 to thy house. † And forthvvith he arose: and taking vp his 12 couche, vvent his vvay in the sight of al, so that al marued, and glorified God, saying, That vve neuer savv the like.

† And he vvent forth againe to the sea: and al the multi- 13 tude came to him, and he taught them. † And vvhen he **r** **4** passed

22 Our Lord is moued to be mercifull to sinners by other mens faith and desires, and not only by the parties owne meannes alvvay.

Mt. 9, 1.
Lu. 5, 18

106. 14.
4.
Esa. 43.
25.

Mr. 9, 9.
Lu. 5, 27

passed by, * he savv Leui of Alphæus sitting at the custome place: and he saith to him, Folovv me. And rising vp he folovved him. † And it came to passe, as he sate at meate in his house, many Publicans and sinners did sit dovne together vvith I E S V S and his Disciples. for they vvere many, vvho also folovved him. † And the Scribes and the Pharisees seeing that he did eate vvith Publicans and Sinners, said to his Disciples, Why doth your Maister eate and drinke vvith Publicans and sinners? † I E S V S hearing this, saith to them, The vvhole haue not neede of a Physicion, but they that are ill at ease. for I came not to call the iust, but sinners.

Mr. 9, 13
Lu. 5, 32

† And * the disciples of Iohn and the Pharisees did vse to fast: and they come, and say to him, Why do the disciples of Iohn and of the Pharisees fast: but thy disciples do not fast? † And I E S V S said to them, Why, can the children of the mariage fast, as long as the bridegrome is vvith them? So long time as they haue the bridegrome vvith them, they can not fast. † But the daies vvil come vvhen the bridegrome shal be taken avway from them: and then they shal **fast** in those daies. † No body sovverth a peece of ravy cloth to an old garment: othervvise he taketh avway the nevv peeing from the old, and there is made a greater rent. † And no body putteth nevv vvine into old bottels: othervvise the vvine bursteth the bottels, and the vvine vvil be shed, and the bottels vvil be lost. but nevv vvine must be put into nevv bottels.

∴ He foretelleth that fasting shal be vved in his Church, no lesse then in the old law or in the time of Iohn the Baptist. See Mar. 6. 9. 11.

Mr. 12, 1
Lu. 6, 1.

† And * it came to passe againe vvhen he vvalked through the corne on the Sabboths, and his Disciples began to goe forvvard and to plucke the eares. † And the Pharisees said to him, Behold, vvhy do they on the Sabboths that vvich is not lavvful? † And he said to them, Did you neuer read vvhat Dauid did, vvhen he vvvas in necessitie, and him self vvvas an hungred and they that vvere vvith him? † hovv * he entred into the house of God vnder Abiathar the high Priest, and did eate the loaves of Proposicion, vvich it vvvas not lavvful to eate * but for the Priests, and did giue vnto them vvich vvere vvith him? † And he said to them, The Sabboth vvvas made for man, and not man for the Sabboth. † Therefore the sonne of man is ∴ Lord of the Sabboth also.

∴ The maker of the law may abrogate or dispense vvith it and vvhere for iust cause it seemeth good to him.

Mr. 22, 6.

Lu. 24, 9.

A N N O T A T I O N S
C H A P. II.

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

7. *Sicke of the palsy.*) Such as this man was in body by dissolution of his limmes, such also was he in soule by the noisome desires of the world occupying his hart, and withdrawing him from all good workes. *Aug. de Pastor. c. 6 10. 9.*

The Sacraments to be called for in sicknes.

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

Mā hath power to remit sinnes.

9. *The Sonne of man.*) As Christ proueth vnto them, that him self as man, and not as God only, hath power to remit sinnes, by that in all their sightes he was able to doe miracles and make the sick man suddenly arise: so the Apostles having power granted them to doe miracles, though they be not God, may in like manner haue authority from God to remit sinnes, not as God, but as Gods ministers.

Christ remitteth sinnes by the Priests ministerie.

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

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

Mt. 18. 18.
Mt. 18. 18.
ad Heliod.
ap. 1.

Amb. li. 3.
off. 6. 28.

C H A P. III.

The blind Pharisees seeking his death for doing good vpon the Sabbath, he meekely goeth out of the way: where the people that flocke vnto him, and his Miracles, are innumerable. 17 Yea to his Truisme also (hauing needs of more workmen) he cometh puruer to worke Miracles. 20 He so occupieth him self for soules, that his kinne thinke him madde. 22 The Scribes of Hierusalem come so farrre, and yet haue nothing but absurdly to blasfeme his casting out of Devils, to their owne damnation. 23 That the Iewes should not (after their manner) thinke it ynough, that he is of their blood, he sedeth that such rather are due to him, as to Gods commandments.



AND he entred againe into the Synagogue, and there vvas a man there that had a vvith-ered hand. † And they vvatched him vvwhether he vvould cure on the Sabbath: that they might accuse him. † And he saith to the man that had the vvithered hand, Rise vp into the middes. † And he saith to them, Is it lavvful on the Sabbath to doe vvell or ill: to saue a soule, or to destroy? but they held their peace. † And looking round about vpon them vvith anger, being forovvful for the blindness of their hart, he saith to the man, Stretch forth thy hand. And he stretched it forth: and his hand vvas restored vnto him.

And

Mt. 12. 9
Ln. 6, 8.

- 6 † And the Pharisees going forth, immediately made a consultation vwith the Herodians against him how they might
 7 destroy him. † But Iesus vwith his Disciples retired to the sea: and a great multitude from Galilee and Ievvie folovved
 8 him, † and from Hierusalem, and from Idumæa, and beyond Jordan. And they about Tyre and Sidon, a great multitude,
 9 hearing the things vvhich he did, came to him. † And he spake to his Disciples that a boate might attend on him because of the multitude, lest they should throng him. † for he
 10 healed many, so that there pressed in vpon him for :: to
 11 touch him, as many as had hurted. † And the vnclene spirits, vwhen they saw him, fel dovvne vnto him: and they
 12 cried saying, † "Thou art the sonne of God. And he vehemently charged them that they should not disclose him.
- 13 † And * ascending into a mountaine, he called vnto him
 14 vvhom he vwould himself: and they came to him. † And he made that "twelve should be vwith him, and that he
 15 might send them to preach. † And he gaue them povver to cure infirmities, and to cast out diuels. † And he gaue to
 16 Simon the name "Peter. † and Iames of Zebedee, and Iohn the brother of Iames: and he called their names, *Boanerges*,
 17 vvhich is, *the sonnes of thunder*. † and Andrevv and Philippe, and Bartlemevv and Matthevv, and Thomas and Iames of
 18 Alphæus, and Thaddæus and Simon Cananæus, † and Iudas Iscariote, vvhich also betrayed him.
- 20 † And they come to a house: and the multitude resorteth together againe, so that they could not so much as eate bread.
 21 † And vwhen his had heard of it, they vvent forth to lay hands on him. for they said, That he vvas become :: mad.
 22 † And the Scribes vvhich vvere come dovvne from Hierusalem, said, * That he hath Beelzebub: and that in the prince
 23 of devils he casteth out devils. † And after he had called them together, he said to them in parables, How can Satan cast out
 24 Satan? † And if a "kingdom be deuided against it self, that
 25 kingdom can not stand. † And if a house be deuided against
 26 it self, that house can not stand. † And if Satan be risen against him self, he is deuided, and can not stand, but hath an end.
 27 † No body can rife the vessel of the strong, being entred into his house, vnles he first binde the strong, and then shall he
 28 rife his house. † Amen I say to you, that al sinnes shall be forgiuen the sonnes of men, and the blasphemies wherevwith

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

:: See here the conceite of worldly frædes, who thinke the Zeale of Religion, madnes: and therefore count them made, that are Zealous in Gods caute and for the Catholike faith: and the more Zealous, the more mad.

Mr. 6, 1.
10, 1.
Ln. 6, 12
9, 1. °

Mat. 12,
24.
Luc. 11,
35.

M iij they

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

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

Mat. 12,
46.
Luk. 8, 19

ANNOTATIONS
CHAP. III.

11. *Thou art the Sonne.*) The confeſſion of the truth is not grateful to God, proceeding from every perſon. The diuel acknowledging our Sauour to be the ſonne of God, was bidden hold his peace: Peters confeſſion of the ſame was highly allowed and rewarded. *Aug. tracl. 10 in ep. Ioan. Ser. 30. 31. de verb. Apoſtoli.* Therefore neither Heretikes ſermons muſt be heard, no nor though they preach the truth. So is it of their prayer and ſeruice, which being neuer ſo good in it ſelf, is not acceptable to God out of their mouths, yea it is no better then the howling of wolues.

Sermons, Seruice, and praier of Heretikes.

12. *Twelue.*) This number of Twelue Apoſtles is myſtical and of great importance (as appeareth. * by the chooſing of Mathias into Iudas place to make vp againe this number) prefigured in the 12 Patriarkes, *Gen. 49.* the 12 Princes of the children of Iſrael, *Num. 11.* the 12 fountaines found in Elim, *Exod. 15.* the 12 precious ſtones in the Rational of Aaron, *Exod. 28.* the 12 Spies ſent by Moyſes, *Num. 13.* the 12 ſtones taken out of Iordan whereof the Altar was made, *Joſh. 4.* the 12 houes of Propoſition, *Leuit. 24. 8cc. Anſelm. in Mat. c. 10.* And theſe are the 12 foundations of heavenly Hieruſalem, *Apo. 21.*

The number of Twelue, myſtical.

13. *Peter.*) Peter in numbering the Twelue is alwaies the firſt, and his name is ſo giuen him for ſignification of his calling to be the * Rocke or Foundation of the Church vnder Chriſt: as here alſo the name BOANERGES is giuen to other two Apoſtles for ſignification, and ſo names els where in the old Teſtament and in the new.

Peters preeminence,

14. *Kingdom againſt kingdom.*) As this is true in al Kingdoms and Common-weales where Ciuill diſſention reſpecth, ſo is it ſpecially verified in heretikes and Heretikes, which haue alwaies diuiſions among them ſelues as the plague of God, for diuiding them ſelues and others from the Church.

Diſſention of Heretikes.

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

Venial ſinnes forgiuen after death.

16. *Who is my mother?*) Neither is it here ſaid, that he had no mother, as ſome vpon theſe wordes falſly gather: nor ingratitude to our parents is taught vs by this anſwer: but we be hereby admoniſhed to preferre the ſpiritual mother of the Faithful, which is the Church Catholike, and our brethren in her, and their ſpiritual good, about our carnal parents or kinne. For ſo our Maſter being occupied here about heavenly things, accounted al them his mother and brethren, which did the will of his Father, in which number our Lady his mother was alſo included, for ſhe did his fathers will. *Aug. ep. 31.* Yea and about al others, becauſe ſhe had ſo much grace giuen her that ſhe neuer ſinned not ſo much as venially in al her life. *Aug. de nat. & grat. c. 30.*

Spiritual kinred and buſines preferred before carnal and worldly.

The B. Virgin vvithout ſinne.

CHA. IIII.

The parable (in which he speaketh to the Iewes, because they were reprobat) he commended to his Disciples, shewing that in his seruing, three parts of foure shal perish, through the fault of the hearers. 21 and that his seruantes must confesse their faith. 26 and vse their gifts (contrary to those stony and thorny hearers.) 26 and that his Church (notwithstanding the losing of those three partes of the fowle) shalbe brought by his providence to the harvest, that is, to the end of the world: 30 growring ouer al in time, though in the beginning it be as the little mustard fowle. 31 and though such tempest: of persecution in the sea of the world doe rise against it.

Mr. 13, 1.
Lu. 8, 4.



- 1 AND againe he began to teach at the sea side:
2 and a great multitude vvas gathered together vnto him, so that he vvent vp into a boate, and fate in the sea, and al the multitude about the sea vvas vpon the land: † and he taught them in parables many things, and
3 said to them in his doctrine, † Hearc ye:
4 Behold, the sovrer vvent forth to sovv. † And vvholes he sovveth, some fel by the vvay side, and the foules of the aire came, and did eate it. † And other some fel vpon rocky places vvhere it had not much earth: and it shor vp immediatly, because it had not deepnes of earth: † and vvhen the sunne was risen, it parched, and because it had not roote, it vvithered.
5 † And some fel among thornes: and the thornes grewe vp, and
6 choked it, and it yelded not fruite. † And some fel vpon good ground: and it yelded fruite that grewe vp and increased, and it brought forth, one thirtie, one sixtie, and one an hundred.
7 † And he said, He that hath eares to heare, let him heare.
8 † And vvhen he vvas alone, the Tvvclue that vvcre vvith
9 him, asked him the parable. † And he said to them, To you it is giuen to knowv the mysterie of the kingdom of God: but to
10 † them that are vvithout, al things are done in parables: †
11 † that * seeing they may see, and not see: and hearing they
12 may heare, and not vnderstand: * lest at any time they should
13 be converted and their sinnes be forgiuen them. † And he
14 saith to them, Do you not knowv this parable? and hovv shal
15 you knowv al parables? † He that sovveth: sovveth the vvord.
16 † And they by the vvay side, are these: vvhere the vvord is
17 sovvē, and vvhen they shal haue heard, immediatly commeth Satā, and taketh avvay the vvord that vvas sovvē in their hartes. † And thy likevvise that are sovvē vpon the rocky places, are these: vvho vvhen they heare the vvord, immediatly vvith ioy receiue it: † and they haue not roote
in

Es. 6, 9

Such as be out of the Church, though they heare and read neuer so much, they cannot vnderstand. See in S. Marc.

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

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

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

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

† * And he said, To vvhat shal vve liken the kingdom of 30 God? or to vvhat parable shal vve compare it? † As a mustard 31 seede: vvhich vvhen it is sovvten in the earth, is lesse then al the feedes that ate in the earth: † and vvhen it is sovvten, it 32 riseth vp, and becommeth greater then al herbes, and maketh great boughes, so that the^u birdes of the aire may dvvel vnder the shadow thereof.

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

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

vvete

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

Lm. 8, 10

Lm. 8, 18

to you
that be-
re.

Mat. 13,

31.

Lnc. 13,

19.

Mr. 8, 23

Lm. 8, 22

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

A N N O T A T I O N S
 C H A P. IIII.

15. *Left they [should be converted.]* These speeches here and els vvhere, we must not so vnderstand God is not author of sinne, as though he spake in parables of purpose and to this end, that the hearers might not vnderstand, left they should be converted: which were as much to say as that he would not haue them vnderstand, nor be converted: but we must learne the true sense of this very place in S. Marthew and

*Mr. 11.
 Ma. 23.*

in the Actes, where our Sauour and S. Paul speake thus, *They haue heard meauity, and sawe / but their eyes, left perhaps they may see, and vnderstand, and be converted, and I heale them.* Whereby it is euidet, that the speaking in parables was not the cause (for many beside the Apostles heard and vnderstood) but them selues would not heare, and vnderstand, and be converted: and so were the cause of their owne vvillful and obstinate infidelity. And therefore also he spake in parables, because they were not vvorthy to vnderstand, as the other to whom he expounded them.

1. Cor. 3.

27. *And saepe.* The Church, and Christs doctrine, (sleep we, wake we) increaseth by the great prouidence of God, only the preachers must sow, and plant, and water, and God wil giue the increase, nourishing the feede in mens hart. And therefore we may not giue ouer, or be impatient and sollicitous, if we haue not alwaies good successe: but doing our duty, commit the rest to God.

31. *Mustard seed.* If the Church and Truth had more and more decayed and been obscured after the Apostles time vnto ours, as the Heretikes hold: then had it been great in the beginning, and small aftervvard: where this Parable saith contrary, that it was a mustard seed first, and aftervvard a great tree. *vide Christi. 10. 3. contra Gensiles in vna S. Babyla Mart.*

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

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

The Church visibly increaseth.

Christian religion wonderfully spreading.

C H A P. V.

To the Gensiles (and in them to al men) Christ manifesteth how the Diuel of his malice would vsie them, if he would permitte: 17 and yet they like not their Sauouris presence. 21 A woman Gensil, that began her sickness when the Iewes daughter began her life (signifying Abrahams time) he curth by the way as he was coming to heale the Iewes: And when then the Iewes do die, but yet them also he wil reuise, as here the Iewes daughter.

N A N D



AND they came beyond the straites of the sea into the countrie of the Geraſens. † And as he vvent out of the boate, immediately there mette him out of the sepulchres a man in an vncleane spirit, † that had his dwelling in the sepulchres. and neither vvith chaines^r could any man novv binde him: † for being often bound vvith fetters and chaines, he had burst the chaines, and broken the fetters. and no body could tame him. † and he vvas alvvayes day and night in the sepulchres and in the mountaines, crying and cutting him self vvith stones. † And seeing I E S V S a farre off, he ranne and adored him: † and crying vvith a great voice, said, What to me and thee I E S V S the sonne of God most high? I adiure thee by God that thou torment me not. † For he said vnro him, Goe out of the man thou vncleane spirit. † And he asked him, What is thy name? And he saith to him, My name is Legion: because vve are many. † And he besought him much, that he vvould not expel him out of the countrie. † And there vvas there about the mountaine a great heard of swine, feeding. † And the spirits besought him, saying, Send vs into the swine, that vve may enter into them. † And I E S V S immediately graunted vnro them. And the vncleane spirits going out, entered into the swine: and the heard vvith great violence vvas caried headlong into the sea, about tvvo thousand, and vvere stifled in the sea. † And they that fed them, fled, and caried nevvies into the cite and into the fields. And they vvent forth to see vvhat vvas done: † and they come to I E S V S, and they see him that vvas vexed of the deuill, sitting, clothed, and vvell in his vvirtes: and they vvere afraid. † And they that had seen it, told them, in vvhat maner he had been dealt vvithal that had the diuel: and of the swine. † And they began to desire him, that he vvould depart from their coastes. † And vvhen he vvent vp into the boate, he that had been vexed of the diuel, began to beseeche him that he might be vvith him, † and he admitted him not, but saith to him, Goe into thy house to thine, and tel them hovv great things the Lord hath done for thee, and hath had mercie vpon thee. † And he vvent his vvay, and began to publish in Decapolis hovv great things I E S V S had done to him: and al marueled.

† And

It is not vvith our mysterie that the diuels desired, and Christ suffered them to enter into the swine, signifying that filthy liuers be meete dwelling places for diuels. *Aug. tract. 6 m ep. 10.*

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

- Mat. 9,
 18.
 Luc. 8,
 42.
- 21 †* And vvhhen Iesus had passed in boate againe ouer the
 straitte, a great multitude assembled together vnto him, and he
 22 vvas about the sea. † And there commeth one of the Arch- *Archsynagoge.*
 synagogs, named Iairus: and seeing him, he falleth downne *cheefe gouerner*
 23 his feete, † and besought him much, saying, That my daugh- *of a Synagoge.*
 ter is at the point of death, come, impose thy hands vpon her,
 24 that she may be safe and liue. † And he vvent vwith him, and
 a great multitude folowed him, and they thronged him.
 25 † And a vvoman vvwhich vvas in an issue of blood twelue
 26 yeres, † and had suffred many things of many Physicians,
 and had bestovved al that she had, neither vvas any thing
 27 the better, but vvas rather vvorse: † vvhen she had heard of
 Iesus, she came in the preasse behind him, and touched his
 28 garment. † for she said, That "if I shal touche but his gar-
 29 ment, I shal be safe. † And forth vvith the fountaine of her
 blood vvas dried: and she felt in her body that she vvas heal-
 30 led of the maladie. † And immediatly Iesus knowving in
 him self^e the vertue that had proceeded from him, turning to
 31 the multitude, said, Who hath touched my garments? † And
 his Disciples said to him, Thou seest the multitude thronging
 32 thee, and sayest thou, Who hath touched me? † And he look-
 33 ked about to see her that had done this. † But the vvoman
 fearing and trembling, knowving vvhat vvas done in her:
 came and fel downne before him, and told him al the truth.
 34 † And he said to her, Daughter, thy faith hath made thee safe,
 goe in peace, and be vvhole of thy maladie.
 35 † As he vvas yet speaking, they come to the Archsyna-
 gogue, saying, That thy daughter is dead: vvhy dost thou
 36 trouble the Maister any further? † But Iesus hauing heard
 the vvord that vvas spoken, saith to the Archsynagogue,
 37 Feare not: "only beleeeue. † And he admitted not any man to
 folovv him, but Peter and Iames and Iohn the brother of Iames.
 38 † And they come to the Archsynagogs house, and he
 39 seeth a tumult, and folke vweeping and vvailing much. † And
 going in, he saith to them: Why make you this a doe and
 40 vveepe? the vvenche is not dead, but ^{is} sleepe. † And they
 derided him. But he hauing put forth al, taketh the father and
 the mother of the vvenche, and them that vvere vwith him,
 41 and they goe in vvhere the vvenche vvas lying. † And hold-
 ing the vvenches hand, he saith to her, *Taliba cumi,* vvwhich
 42 is being interpreted, "wende (I say to thee) arise. † and forth-
 N ij vvith

:: To Christ,
 that can more
 easily raise a
 dead man then
 we can doe one
 that is but a
 sleepe, death is
 but sleepe. *Ang.
 de Verb. Do. Ser.
 24.*

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

ANNOTATIONS
CHAP. V.

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

Profane and natural men.

The touche of Reliques.

11. If I shall touch.] So the good Catholike faith, if I might but touche one of his Apostles, yea one of his Apostles napkins, yea but the shade of one of his Saints, I should be better for it. *Act. 19.* and *19. See S. Chrys. to 1 cont. Gen. in principio, in vir. Babyla.* Yea S. Basil saith, He that toucheth the bone of a martyr, receiveth in some degree holinesse of the grace or vertue that is therein.

Tabl. in p. 111.

10. Virtue.] Vertue to heale this womans maladie, proceeded from Christ, though she touched but his coare: so when the Saints by their Reliques or garments do miracles, the grace and force thereof commeth from our Saviour, they being but the meanes or instruments of the same.

Scripture fondly applied to pious onely faith.

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

U. 1.

By three dead, are signified three kind of sinners.

11. Wench arise.] Christs miracles, besides that they be wonders and waies to shew his power, be also significatiue: as these which he corporally raised from death, put vs in minde of his raising our soules from sinne. The Scripture maketh special mention only of three raised by our Saviour, of which three, this wench is one, within the house: an other, the widowes sonne in Naira, now carried out to ward the graue: the third, Lazarus hauing been in the graue foure daies, and therefore stinking, which diuerty of dead bodies, signifie diuerty of dead soules, some more desperate then other, some past all mans hope, and yet by the grace of Christ to be reuiued and reclaimed.

Aug. de verb. De ser. 22.

CHAP. VI.

In his owne countrey (signifying the reprobate Iewes) he is contemned, and therefore worketh liue in respect. 6 His Apostles preache euery where and worke miracles. 7 so that King Herods (who shamefully killed Iohn Baptist) and others are striken with great admiration. 10 After Iohns death he goeth into the Desert, where great concourse being vnto him, he feedeth 1000 with five loaves. 16 And after he hath praised long in the synagogue, he walketh vpon the sea. 18 And with the very touche of his garments he healeth innumerable.



AND going out from thence, he went 1 into his countrey: and his Disciples followed him. † and when the Sabbath 2 vvas 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

Mt. 13, 54. Lu. 4, 16

and vvhat vvifedom is this that is giuen to him, and fuch vertues as are vvrought by his hands? † Is not this the Carpenter, the fonne of M A R I E, the brother of Iames and Iofeph and Iude and Simon? why, are not alfo his fifters here vvith vs? And they vvere scandalized in him. † And I E S V S faid to them, That there is not a Prophet vvithout honour, but in his ovvne countrie, and in his ovvne houfe, and in his ovvne kinned. † and he could not doe any miracle there, but only cured a fevv that vvere ficke, impofing his hands † and he marueled becaufe of their incredulity, and he vvent about the rovvnes in circuire teaching.

Mr. 10, 1
Ln. 9, 1

7 † And he called the Twelue: and began to fend them tvvoo
8 and tvvoo, and gaue them povver ouer vnclane fpirits. † And he commaunded them that they fhould take nothing for the vvay, but a rod only: not fkrippe, not bread, nor money in their purfe, † but fhod vvith fandals, and that they fhould
9 not put on tvvoo coates. † And he faid to them, Whithersoever you fhall enter into an houfe, there tarie til you depart
10 thence. † and vvhofoeuer fhall not receiue you, nor heare you: going forth from thence fhake of the duft from your
11 feete for a testimonie to them. † And going forth they preached that they fhould doe penance: † and they caft out many
12 diuels, and * anointed vvith :: oile many ficke, and healed them.

Lc. 5, 14.

Mr. 14, 1
Ln. 9, 7

14 † And * king Herod heard (for his name vvvas made manifest) and he faid, That Iohn the Baptift is rifen againe from
15 the dead, and therefore vertues vvorke in him. † And others faid, That it is Elias. But others faid, That it is a Prophet, as
16 one of the Prophets. † Which Herod hearing, faid, Iohn vvhom I beheaded, he is rifen againe from the dead.

Lc. 18,
16. 20,
21.

17 † For the faid Herod fent and apprehended Iohn, and bound him in prifon for Herodias the vvife of :: Philippe
18 his brother, becaufe he had married her. † For Iohn faid to Herod, * It is not lawvful for thee to haue thy brothers vvife.
19 † And Herodias lay in vvwaite for him: and vvvas defirous to kil him, and could not. † For Herod feared Iohn, knowing
20 him to be a iuft and holy man: and he kept him, and by hearing him did many things: and he heard him gladly. † And
21 vvhen a conuenient day vvvas fallen, Herod made the fupper of his birch-day to the Princes and the Tribunes and the
22 cheefe of Galilee. † And vvhen the daughter of the fame He-

:: A preparatiue to the Sacramēt of extreme vn-
Giom. *See. 1.*

The Gofpel vv^s the decollation of S. Iohn Baptift Aug. 29.

:: He might and fhould by Moyses law haue married his brothers vvife, if he had been dead vvithout iffue: but this Philippe vvvas yet alive, and had alfo this daughter that daunced.

N iij rodias

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

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

† And going forth, Iesus savv a great multitude: and 34 he had compasison on them, because they vvvere as sheepe not hauring a shepheard, and he began to teach them many things. † And * vvhen the day vvvas novv farre spent, his Di- 35 sciples came to him, saying, This is a desert place, and the houre is novv past: † dimisse them, that going out into the 36 next villages and tovvnnes, they may bie them selues meates to eate. † And he ansvvering said, Giue ye them to eate. And 37 they said to him, Let vs goe and bie bread for tvvo hundred pence: and vve vvil giue them to eate. † And he saith to 38 them, Hovv many loaves haue you? goe and see. And vvhen they knevv, they say, Fiue, and tvvo fishes. † And he com- 39 maunded them that they should make al sit dovvn, by companies vpon the greene grasse. † And they sate dovvn in 40 ranks by hundreds and fifties. † And vvhen he had taken 41 the fiue loaves, and the tvvo fishes: looking vp vnto heauen, he

Lk. 9, 10

Mt. 14, 13.

Mt. 14, 15.

Lk. 9, 12
Io. 6, 9.

he blessed, and brake the loaves, and gave to his Disciples to
 42 set before them: and the two fishes he devided to al. † And
 43 al did eate, and had their fill. † And they tooke vp the lea-
 vings, twelve full baskets of fragments: and of the fishes.
 44 † And they that did eate, were five thousand men. † And
 45 immediatly he compelled his Disciples to goe vp into the
 boate, that they might goe before him beyond the straites to
 Bethsaida: vvholes him self did dimisse the people.

Mr. 14,
 23.
 La. 6, 16.

46 † And * vvhen he had dimissed them, he went into the
 47 mountaine to pray. † And vvhen it vvas late, the boate vvas
 48 in the middes of the sea, and him self alone on the land. † And
 seeing them labouring in rowving (for the vvinde vvas against
 them) and about the fourth vvatch of the night he commeth
 to them vvalking vpon the sea: and he vvould haue passed by
 49 them. † But they seeing him vvalking vpon the sea, thought it
 50 vvas a ghost, and cried out. † For al saw him, and were trou-
 bled. And immediatly he talked vvith them, and said to them,
 51 Haue confidence, it is I, feare ye not. † And he went vp to
 them into the shippe, and the vvinde ceased: and they were
 52 farre more astonied vvithin them selues: † for they vnder-
 stood not concerning the loaves: for their hart vvas blind-
 ed.

The Gospel on
 Saturday after
 Ashwensday.

Mr. 14,
 34.

53 † And * vvhen they had passed ouer, they came into the
 54 land of Genezareth, and set to the shore. † And vvhen they
 were gone out of the boate, incontinent they knew him:
 55 † and running through that vvhole countrie, they began to
 carie about in couches those that were ill at ease, vvhere they
 56 heard he vvas. † And vvhitherfoeuer he entred into towncs
 or into villages or cities, they laid the sicke in the streates, and
 besought him that they might touche but the hemme of his
 garment: and as many as touched him, were made
 vvhole. †

ANNOTATIONS

CHA P. VI.

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

1. *They*

1. *They were scandalized*] This scandal rose partly of enuy of his equals by birth, who reputed him felus as good as he, tooke f'kome to be taught of him. Wherevpon Christ saith, *Ad Prophetas non dicitur honore sed in his o[mn]i[n]e contrariis*: signifying (as it is plaine in Luke) the malice and enuy of the Iewes his countrie men in refusing him (to. 1.) and that the Gentils would more citeene of him.

2. *He could not*] It is said that he could not worke miracles there, not meaning that he was not able, but that on their part there wanted apt disposition to receive them. And therefore he would not of cogruity worke there, vvhere their incredulity was so great, that it wvould not haue profited them. And for this cause he saith *ds vvhere to them that wil see and enioy his miracles, *Only believe.* *Mar. 6. 16.*

3. *Not vvho comes*] He forbiddeth superfluities, and to careful provision of bodily things, when they are about Gods seruice in gaining soules. And for the contrary that seemeth here and in S. Matthevv, vnderstand that there he forbiddeth them to carie rod or staffe to defend them selues, here he permitreth a vvalking rod or staffe to leane and stay vpon: there he forbiddeth shoes to couer al the foote, such as we vveare: here he permitreth sandals, that is such as had soles only, which the poore commonly vvare in leuerry, and novv some religious men. See S. Augustins opinion *l. 2 c. 20 de sensu Enang. 10. 2.*

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

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

CHAP. VII.

The masters of Hierusalem coming so farre to carpe him & he chargeth vvith traditions, partly frivulous, 9 partly also contrarie to Gods commandements. 10 And so the people he yeldeth the reason of thas vvich they carped, 11 and againe to hu disciples, shewing the ground of the Iewish vvashing (to vvise, that meates orbe vvise defile the soule) to be fals. 12 But by and by among the Gentils, in a vvoman he findeth vvonderful faith, vpon her therefore he bestoweth the crumme thas she asked, 13 returning (because the time of the Gentils vvias not yet come) to the Iewes vvith the laufe. 14 vvhere he sheweth hu compassion vvowards mankind so deafe and dumme. 15 and of the people is highly magnified.



AND there assemble together vnto him the 1
Pharisees and certaine of the Scribes, coming
from Hierusalem. † And vvhen they had seen 2
certaine of his disciples eate bread vvith
common hands, that is, not vvashed, they bla-
med them. † For the Pharisees and al the Iewes, vvles they 3
often vvash their hands, eate not, holding the tradition of
the Auncients: † and from the market, vvles they be vvashed, 4
they eate not: and many other things there be that vvere deli-
uiered vnto them to obserue, the vvashedings of cuppes and
cruses, and of brafen vessels & beddes. † And the Pharisees and 5
Scribes asked him, vvhy do not thy disciples vvalk accor-
ding to the tradition of the Auncients, but they eate bread
vvith common hands? † But he answering, said to them, 6
vvell did Esay Prophecie of you hypocrites, as it is vvritten,
This people honoureth me :: vvith their lippes, but their hart is farre from me.
† and in vaine doe they vvorship me, teaching doctrines vv precepts of men. 7
† For

∴ They that say
well or teache
and preache
well, or haue
Christ and his
word in their
mouth, and haue
naughtily, be
touch'd in this
place.

Mr. 25, 2

Esai. 29,
13.

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

14 † And calling againe the multitude vnto him, he ſaid to
 15 them, Heare me al you, and vnderſtand. † Nothing is vvith-
 out a man entring iuto him, that can defile him. but the
 things that proceede from a man thoſe are they that make a
 16 man cōmon. † If any man haue eares to heare, let him heare. †
 17 † And vvhen he vvas entred into the houſe from the multi-
 18 tude, his Diſciples aſked him the parable. † And he ſaith to
 them, So are you alſo vni kilful? Vnderſtand you not that
 euery thing from vvithout, entring into a man, can not make
 19 him common : † becauſe it entreth not into his hart, but
 goeth into the belly, and is caſt out into the priuy, purging
 20 al the meates? † But he ſaid that the things vvhich come
 21 forth from a man, they make a man common. † For from
 vvithin out of the hart of men proceede euil cogitations, ad-
 22 uoueries, fornications, murders, † theſtes, auarices, vvicked-
 neſſe, guile, impudicities, an euil eye, blaſphemie, pride, fo-
 23 liſhnes. † Al theſe euils proceede from vvithin, and make a
 man common.

24 † And* riſing from thence he vvent into the coaſtes of Tyre
 and Sidon: and entring into a houſe, he vvould that no man
 25 ſhould knowv, and he could not be hid. † For a vvoman im-
 mediately aſ the heard of him, vvhoſe daughter had an vn-
 26 cleane ſpirit, entred in, and fel dovvne at his feete. † For the
 vvoman vvas a Gentile, a Syrophænician borne. And ſhe
 beſought him that he vvould caſt forth the diuel out of her
 27 daughter. † Who ſaid to her, Suffer firſt the children to be
 filled. for it is not good to take the childrens bread, and caſt
 28 it to the dogges. † But ſhe anſvvered, and ſaid to him, Yea
 lord. for the vvhelpes alſo eate vnder the table of the crum-
 mes

† See the firſt
 annotation vpō
 this chapter.

O mes

Exo. 20.
 12.
 Lem. 20.
 9.

Mt. 15,
 21.

mes of the children. † And he said to her, For this saying goe 29
thy vway, the deuil is gone out of thy daughter. † And when 30
she vvas departed into her house, she found the maid lying
vpon the bed, and the deuil gone out.

The Gospel vvas
the 11 Sunday
after Pentecost.

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

of Tyre
and Sidon,
he
came

ANNOTATIONS CHAPTER VII.

2. *Common.*] Common and vncleane is al one. For the Iewes were commaunded by the Law to eate certaine kindes of meates only, and not al indifferently: and because these were separated from other meates, and as it were sanctified to their vse, they called the other common and profane: and because the Law calleth those cleane and these vncleane, thereof it is, that vncleane and common is al one, as in this Chapter often, and *Ab. 10.*

3. *Precepts of men.*] Mens ordinances which be repugnant to Gods commaundements, be here condemned: as al obseruations not edifying nor profitable to the fulfilling of Gods commaundements, be vaine and superfluous: as many obseruations of the Pharisees were then, and the like traditions of Heretikes be now. for howsoeuer they bragge of Scriptures, al their maner of administration and ministerie is their owne tradition and inuention without al Scripture and warrant of Gods word. But the traditions of the Apostles and Ancients, and al the precepts of holy Church we are commaunded to keepe, as things not prescribed by man, but by the Holy Ghost. *Ab. 15. 22. 41. 2 Thessal. 2, 15.*

4. *Gift.*] To giue to the Church or Altar is not forbidden, but the forsaking of a mans parents in their necessitie, pretending or excusing the matter vpon his giuing that which should relieue them, to God or to the Altar, that is impious and vnnatural. And these Pharisees teaching children so to neglect their duties to their parents, did wickedly.

5. *Nothing entering into a man.*] As these wordes of our Sauour do not import, that the Iewes then might haue eaten of those meates which God forbade them: no more doe they now, that we Christians may eate of meates which the Church forbidde vs. And yet both then and now al meates are cleane, and nothing entering into a man, defileth a man. For neither they then, nor we now abstine, for that any meates are of their nature abominable, or defile the eaters, but they for signification, we for obedience and chastisement of our bodies.

6. *Spitting.*] Not only by Christs vword and vvill, but also by ceremonie and by application of external creatures vvhich be holy, miracles are vvrought. as by Christs spittle, vvhich vvas not part of his person, being a superfluous of his body, but yet most holy. *Theophyl. in 1 Cora.*

10. *Ephphetha*

10 Ephphatha.) The Church doth most godly imitate and vse these very wordes and ceremonies of our Saviour in the Exorcismes before Baptisme, to the healing of their soules that are to be other ceremonies baptized, as Christ here healed the bodily infirmities and the disease of the soule together. *Ambrosius* in Baptism. *li. 1 de Sacram. c. 1.*

CHA P. VIII.

Of compassion he feedeth the people, 1000 wish seven loaves. 10 After all such miracles as though they were yet insufficient to prove him to be Christ, the obstinate Pharisees do require some miracle from heaven. 11 Whereupon forsaking them, he returneth his Disciples to be ware of the loaves of their doctrine, neither to feare wants of necessities. 22 He healeth a blind man by degrees and wish ceremonies. 27 Peter confesseth him (though man at this while had not learned so farre) to be Christ. 31 and by and by he revealeth to them his passion, 32 rebuking also Peter for dissuading it, 34 and sheweth that it is a thing verberain at that time healed (namely in time of persecution) must follow him.

Ms. 15,
32.

1 **I**N those daies againe vwhen there vvas a The Gospel
great multitude, and had not what to eate: vp6 the 6 Sun-
calling his Disciples together, he saith to day after Pente-
2 them, † I haue compassion vpon the colt.
multitude: because loe † three daies they now
3 endure vvith me, neither haue vvhat to † Great feruour
eate. † and if I dimisse them fasting into and deuotion
4 their home, they vvil faint in the vway: for some of them in the good
came farre of. † And his Disciples answered him, Whence people, and ex-
5 † And he asked them, How many loaves haue ye? Who said, ceding force in
6 Seuen. † And he commaunded the multitude to sit dovne our Maisters
vpon the ground. And taking the seuen loaves, giuing preaching, that
7 and they did set them before the multitude. † And they had made the abide
8 a few litle fishes: and he blessed them, and commaunded fasting so long
9 them to be set before them. † And they did eate and vvere to heare his di-
10 filled. and they tooke vp that vvwhich vvas left of the frag- vine sermons.
11 ments, seuen maundes. † And they that had eaten vvere about
12 † And * immediately going vp into the boate vvith his
13 Disciples, he came into the quarters of Dalmanûtha. † And
the Pharisees vvent forth, and began to question vvith him,
asking of him a signe from heauen, tempting him. † And
groning in spirit, he saith, Why doth this generation aske a
signe? Amen I say to you, If a signe shal be giuen to this ge-
neration. † And leauing them, he vvent vp againe into the
boate, and passed beyond the strait.

Mr. 15,
39. 16, L

o ij † And

† And they forgot to take bread: and they had but one 14
loafe vvith them in the boate. † And he commaunded them, 15
saying, Looke vvell and bevvare of the leauen of the Phari-
sees, and the leauen of Herod. † And they reasoned among 16
them selues saying, Because vve haue not bread. † Which 17
I E S V S knowing, saith to them, Why doe you reason, be-
cause you haue not bread? do you not yet know nor vnder-
stand? yet haue ye your hart blinded? † hauing eies see 18
you not? and hauing eares heare you not? Neither do you re-
member? † When * I brake siue loaves among siue thousand: 19
and hovv many baskets full of fragmētts tooke you vp? They
say to him, Tvvellue. † * When also seven loaves among foure 20
thousand, hovv many maundes of fragmētts tooke you vp?
And they say to him, Seuen. † And he said to them, Hovv do 21
you not yet vnderstand?

† And they come to Bethsaida: and they bring to him one 22
blinde, and desired him that he vvould: † touche him. † And 23
taking the hand of the blinde, he led him forth out of the
tovvne: and spitting into his eies, imposing his hands, he as-
ked him if he savv any thing. † And looking vp, he said, I see 24
men as it vvere trees, vvalking. † After that againe he im-
posed his hands vpon his eies, and he began to see, and vvvas res- 25
tored, so that he savv all things clerely. † And he sent him in-
to his house, saying, Goe into thy house: and if thou enter in 26
to the tovvn, tel no body.

† And * I E S V S vvent forth and his Disciples into the 27
tovvnes of Cæsarea-Philippi: and in the vvay he asked his
Disciples, saying to them, Whom do men say that I am?
† Who answered him, saying, Iohn the Baprist, some Elias, & 28
other some as it vvere one of the Prophets. † Then he saith 29
to them, But vvhom do you say that I am? Peter answering
said to him, Thou art Christ. † And he threatened them that 30
they should not tel any man of him.

† And he began to teache them, that the Sonne of man 31
must suffer many things, and be reiectēd of the Auncients
and of the high Priestes and the Scribes, and be killed: and
after three daies rise againe. † And he spake the vvord open- 32
ly. And Peter taking him, began to rebuke him. † Who tur- 33
ning, and seeing his Disciples, threatened Peter, saying, Goe
behind me Satan, because thou savourest not the things that
are of God, but that are of men. † And calling the multitude 34
together

Mar. 6,
38.

Mr. 8, 5.

Mt. 16,
13.
Lu. 9, 18

∴ Our Saviour
vsed to worke
much by tou-
ching: that we
may learne not
to cōterme the
corporal and
external appli-
cation of holy
things, nor to
chalege by the
spirit: and faith
only, as Here-
tikes doe.

together vvith his Disciples, he said to them, If any man vvil
 folovv me, let him deny him self, and take vp his crosse, and
 35 folovv me. † For he that vvil saue his life, †shal lose it: and
 he that shal lose his life "for me and the Gospell, shal saue it.
 36 † For vvhat shal it profit a man, if he " gaine the vvhole
 37 vvorld, and suffer damage of his soule? † Or vvhat permuta-
 38 tion shal a man giue for his soule? † For he that shal be asha-
 med of me, and of my vvordes in this aduouterous and sinful
 generation, the Sonne of man also vvil be asha-
 med of him, vvhen he shal come in the glorie of his father vvith the holy
 Angels.

ANNOTATIONS
 CHAP. VIII.

6. *Gone to his disciples.*] He serueth the people not immediatly him self, but by the Apostles mi-
 nisterie: to teach vs that We must receiue Christes Sacraments and doctrine, not at our owne hand,
 but of his Priests and our Pastours.

Luc. 9. 16. *Blessed them.*] So is it in some ancient Greeke copies, agreeable to our Latin, and in S. Luke
 expressly in the common Greeke text, that he blessed the five loaves and the two fishes: which must
 be alwaies marked against the Heretikes, which denie this blessing to pertaine to the creatures,
 but seeme it alwaies to be referred to God for thanks giuing. For if it were so, he would haue said
 grace but once for that whole refection: but he did severally bleis both the bread first, and after-
 ward the fishes also, multiplying them by his said blessing (as he did mankind and other creatures:
 Gen. 1. 22. in the beginning by blessing them) and so Working effectually some change or alteration in the
 27. very creatures themselves.

οὐρανός
 οὐρα.
 Blessing of crea-
 tures vvorketh
 an effect in the.

35. *For me and the Gospell.*] By the Gospell is signified, not only the foure Euangelistes, but all
 Scriptures, and whatsoever Christ said that is not in Scripture: for he said in this very place, *He that*
shal be ashamed of my Wordes, the same of man wil be ashamed of him &c. Neither his owne Wordes
 only, but whatsoever the Apostles taught in Word or Writing: for our sauour said, *He that despiseth*
me, despiseth me. For defence of any of all these and of euery Article of the Catholike faith, We ought
 38. to die, and this is to lose our life for Christ and his Gospell.

What is to suffer
 for the Gospell.

38. *Gaine the vvhole World.*] Let such note this, that for feare or flattery of the World cōdescend
 to obey the vniuersall lawes of men touching religion, against their owne consciences: and be content
 for the rest of a few daies of this life, and for losing their temporal goods, to lose their soule and
 the ioyes of heauen.

Doing against
 our owne con-
 science.

CHAP. IX.

*The more to confirme them, he giueth them in his Transfiguration a sight of his glorie. Where-
 unto suffering doth bring, 9 and then againe doth incense his Passion.
 10 A Diuel also he casteth out, which his Disciples (upon whom therefore the
 peruerse Scribes triumphed in his absence) could not, for lacke of fasting and
 praying. 10 Bring vs in Galilee, he revealeth more about his Passion. 11 And
 (because in the Way to Capharnaum they contended for the Primacie) he teacheth
 them inas humilitie as the Way to Primacie before God: 12 bidding them also,
 not to promise such as be not against them: nor to giue scandal to any one of the
 faithfull. and on the other side, the faithfull to auoid them by whom they may be
 scandalized and fall, be they neuer so neere vnto them.*



∴ See the Annotations vpon the 17 of S. Matthew.

∴ The law and the Prophets ioync with Christ and his Gospel: the one signified by Moyfes, the other by Elias. By whose apparitions here we also learne that sometime there may be peronal intercourse betwixt the liuing & the dead, though not ordinarily.

The Gospel vpo Weneday in the Imber Weeke of September.

AND he said to them, Amen I say to you, 1
 that there be some of them that stand here,
 vvhich shal not tast of death, vntil they see
 the kingdom of God comming in povver. 2
 † ∴ And after six daies I E S V S taketh Peter
 and Iames and Iohn: and bringeth them
 alone into a high mountaine apart, and vvas transfigured be-
 fore them. † And his garments vvere made glistering and
 vvhite excedingly as inoꝝ, the like vvhereof a fuller cannot
 make vvhite vpon the earth. † And there appeared to them 4
 ∴ Elias vwith Moyfes: and they vvere talking vwith I E S V S.
 † And Peter ansꝛing, said to I E S V S, Rabbi, it is good for 5
 vs to be here: and let vs make three tabernacles, one for thee,
 and one for Moyfes, and one for Elias. † For he knew not 6
 vvhat he said: for they vvere frighted vwith feare: † and there
 vvas a cloude ouerhadovving them, and a voice came out
 of the cloude, saying, This is my Sonne most deere: heare ye 7
 him. † And immediatly looking about, they saw no man 8
 any more but I E S V S only vwith them. † And as they descē- 9
 ded from the mountaine, he commaunded them that they
 should not tel any man vvhat things they had seen: but
 vwhen the Sonne of man shal be risen againe from the dead.
 † And they kept in the vvord vwith them selues: questioning 10
 together vvhat that should be, *when he shal be risen from the dead.*
 † And they asked him, saying, What say the Pharisees then 11
 and the Scribes, that * Elias must come first? † Who ansꝛe- 12
 ring said to them, Elias vwhen he commeth first, shal restore
 al things: and `hovv` it is vvritten of the Sonne of man, that
 he shal suffer many things and be contemned. † But I say to 13
 you that "Elias also is come (and they haue done to him
 vvhatfoeuer they vvould) as it is vvritten of him.
 † And * cōming to his Disciples, he savv a great multitude 14
 about them, and the Scribes questioning vwith them. † And 15
 forthvvith al the people seeing I E S V S, vvas astonied, and
 much afraid: and running to him, saluted him. † And he asked 16
 them, What do you question of among you? † And one of 17
 the muititude ansꝛing, said, Maister, I haue brought my
 sonne to thee, hauing a dumme spirit, † Who, vvhersoeuer 18
 he taketh him, dasheth him, and he someth, and gnasheth
 vwith the teeth, and vvithereth: and I spake to thy Disciples
 to cast him out, and they could not. † Who ansꝛing them, 19
 said,

Mat. 16,
27. 17. 1
Lu. 9. 27

Mal. 4. 5

as

Mat. 17.
14.
Lu. 9. 37

said, O incredulous generation, how long shal I be vvith you? how long shal I suffer you? bring him vnto me.

- 20 † And they brought him. And vvhen he had seen him, immediately the spirit troubled him: and being throwen vpon the
 21 ground, he tumbled foming. † And he asked his father, How long time is it since this hath chaunced vnto him? But he said,
 22 From his infancie: † and often times hath he cast him into fire and into vvaters, to destroy him. but if thou canst any
 23 thing, helpe vs, hauing compassion on vs. † And Iesus said to him, If thou canst belecue, al things are possible to him that
 24 beleueeth. † And incontinent the father of the boy crying out, vvith teares said, I do beleue Lord: helpe my incredulity.
 25 † And vvhen Iesus saw the people running together, he threatened the vncleane spirit, saying to him, Deafe and dumme spirit, I commaunde thee, goe out of him, and enter
 26 not any more into him. † And crying out, and greatly tearing him, he vvent out of him, and he became as dead, so that
 27 many said, That he is dead. † But Iesus holding his hand, lifted him vp: and he rose. † And vvhen he vvvas entred into
 28 the house, his Disciples secretely asked him, Why could not vve cast him out? † And he said to them, This kinde can goe
 29 out by nothing, but ^{::} by prayer and fasting. -†

^{::} Note the great force of prayer, and fasting.

Mt. 17.
Lk. 22.
Lk. 9, 21

- 30 † And * departing thence they passed by Galilee, neither
 31 vvould he that any man should knowv. † And he taught his Disciples, and said to them, That the Sonne of man shal be betrayed into the hands of men, and they shal kil him, and
 32 being killed the third day he shal rise againe. † But they knewv not the vvord: and they vvvere afraid to aske him.

Mt. 18, 1
Lk. 9,
 46.

- 33 † And * they came to Capharnaum. Vvho, vvhen he vvvas in the house, asked them, What did you treate of in the vvay?
 34 † But they held their peace. for in the vvay they had disputed among them selues, vvhich of them should be the greater.
 35 † And sitting dovvn, he called the Twelue, and saith to them, If any man vvil be first, he shal be last of al, and the minister of al. † And taking a childe, he set him in the middes of them. Vvhom vvhen he had embraced, he said to them,
 36 † Vvhosoever shal receiue one of such children in my name, receiueth me. and vvhosoever shal receiue me, receiueth not me, but him that sent me.

Lk. 9,
 49.

- 38 † * Iohn answered him, saying, Maister vve sawv one casting out deuils in thy name, vvho solovveth not vs, and vve prohi-

prohibited him. † But I E S V S said, Do not prohibit him. 39
 for there is no man that doth a miracle in my name, and can
 soone speake it of me. † for he that is not against you, is for 40
 you. † For vvhosoeuer shal giue you to drinke a cuppe of 41
 vvater in my name, because you are Christs: amen I say to
 you, he shal not lose his reward. † And vvhosoeuer 42
 shal scandalize one of these litle ones beleeuing in me: it is
 good for him rather if a milstone vvere put about his necke,
 and he vvere cast into the sea. † And if thy hand scandalize 43
 thee, cut it of. it is good for thee to enter into life, maimed,
 then hauing tvvo hands to goe into hel, into the fire vnquen- 44
 cheable, † vvhere their vvorme dieth not, and the fire quen-
 cheth not. † And if thy foote scandalize thee, choppe it of. 45
 it is good for thee to enter into life euerlasting, lame, rather
 then hauing tvvo feete, to be cast into the hel of vnquen- 46
 cheable fire, † vvhere their vvorme dieth not, and the fire
 quenchech not. † And if thine eye scandalize thee, cast it 47
 out. it is good for thee vvith one eye to enter into the king-
 dom of God, rather then hauing tvvo eyes, to be cast into 48
 the hel of fire, † vvhere their vvorme dieth not, and the fire
 quenchech not. † For euery one shal be salted vvith fire: and 49
 * euery victime shal be salted vvith salt. † Salt is good. but if 50
 the salt shal be vnseasoned: vvhervvith vvil you season it?
 Haue salt in you, and haue peace among you.

LEN. 2, 13

A N N O T A T I O N S
 C H A P. IX.

Elias.
 Moytes.

o. Elias With Moytes. Moytes representeth the persons of all the Saints that shal be departed this life when Christ commeth in his Maiesie to iudgement: And Elias (who was then liuing) figureth the holy men that shal then be found aliue when he commeth in glorie. Who both shal then begin to reigne with Christ in glorie. *Beats in 9. Marc.*

Elias and Iohn
 Baptist Eremit-
 tes.

11. Elias also is come. Elias was Zelous for Gods Law, a great reprehender of sinne, and an Eremitte, and shal be the Precurior of Christ in his second Aduent: So was Iohn before his first Aduent, a Zelarour, a Correcōr, an Eremitte; and his Precurior. *Theod. in ceter. Thomas super hunc locum.* See S. Hierom In the life of Paul the eremite, that both Elias and Iohn Baptist vvere counted principal professors of that life.

The name of
 IESVS worketh
 miracles.

12. In thy name. Miracles are vvrought sometime by the name of IESVS, whatsoever the men be, when it is for the prooue of a truth or for the glorie of God. In so much that Iulian the Apostata him selfe did drue away duels with the signe of the Croesse as S. Gregorie Nazanzene writeth *vnus. in iulian. Theodoret. li. 1. c. 3. hist.* And so also Heretikes may doe miracles among the Heathen, to prooue any article of the Christian faith: but they neuer did nor euer shal vvork any miracle to prooue any of their erroneous opinions, as to prooue that Christ is not really in the B. Sacrament.

CHAP. X.

CHAP. X.

He answered the tempting Pharisees (and againe his disciples after ward) that the caſe of a man With his Wife ſhalbe (as in the firſt inſtitution) utterly indiſoluble. 13 He bleſſeth children. 17 He ſaith what is to be done to get life eternalling. 21 What alſo for a rich man, to be perfect: 23 alſo what paſſing reſard they ſhal have that doe ſo in time of perſecution. 25 He remaneth more to his Diſciples touching his Paſſion: 27 bidding theſe ambitious ſattens to thinke rather of ſuffering With him: 41 and teaching vs in the reſt of his Diſciples, not to be grieved as our Eccleſiaſtical Superiours, conſidering they are (as he Was him ſelfe) ſo ſoile for our Ialuation. 46 Then going out of Iericho, he giueth ſight to a blinde man.

THE THIRD part of this goſpel, Chriſtes coming into Iericho toward his Paſſion.

Mr. 19, 1

1



ND riſing vp thence, he commeth into the coaſtes of Iericho beyond Iordan: and the multitudes aſſemble againe vnto him. and as he vvas accuſtomed, againe he taught them. † And the Pharifees coming neere, asked him, Is it lawfull for a

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Dent. 24, 1.

Gen. 1, 27.

Gen. 2, 24.

9

man to diſmiſſe his vvife? tempting him. † But he anſwering, ſaid to them, Vvhat did Moyſes commaund you? † Who ſaid, * Moyſes permitted to vvrite a bil of diuorce, and to diſmiſſe her. † To vvhom I E S V S anſwering, ſaid, For the hardnes of your hart he vvrote you this precept. † but from the beginning of the creation * God made them male and femal. † For this cauſe, * man ſhal leaue his father and mother: and ſhal cleaue to his vvife, † and they tvvo ſhal be in one fleſh. therefore novv they are not tvvo, but one fleſh. † That therefore vvhich God hath ioyned together, :: let not man ſeparate.

:: The obligation betwixt man and wife is ſo great, that during life it can not be broken.

Mr. 19, 9

Mr. 6, 32

Lk. 16, 18.

1. Cor. 7, 11.

Mr. 19, 13.

Lk. 18, 15.

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† And * in the houſe againe his Diſciples asked him of the ſame thing. † And he ſaith to them, Whosoeuer diſmiſſeth his vvife and marrieth an other: committeth aduoutrie vpon her. † And if the vvife diſmiſſe her husband, and mary an other, ſhe committeth aduoutrie. † And * they offered to him yong children, that he might rouche them. And the Diſciples threatened thoſe that offered them. † Whom vvhen I E S V S ſawv, he tooke it il, and ſaid to them, Suffer the litle children to come vnto me, and prohibit them not. for the kingdom of God is for ſuch. † Amen I ſay to you: Whosoeuer receiueth not the kingdom of God as a litle childe, ſhal not enter into it. † And embracing them, and impoſing hands vpon them, he :: bleſſed them.

:: Our Sauour gaue the children his bleſſing.

† And vvhen he vvas gone forth in the vvay, a certaine man running forth and kneeling before him asked him,

P * Good

* Good Maister, vvhathal I doe that I may receiue life everlasting? † And I E S V S said to him, Why callest thou me good? 18
 "None is good but one, God. † Thou knowest the :: com- 19
 maundements, * *Commis nos aduouerie, Kilnos, Steale not, Beare not false*
vvisnesse, doe no fraude, Honour thy father and mother. † But he ansvve- 20
 ring, said to him, Maister al these things I haue obserued from
 my youth. † And I E S V S beholding him, loued him, and 21
 said to him, One thing is vwanting vnto thee: :: goe, sel vvhath-
 soeuer thou hast, and gieve to the poore, and thou shalt haue
 treasure in heauen: and come, and folovv me. † Who being stro- 22
 ken sad at the vvord, vvent avvay sorovvful. for he had many
 possessions. † And I E S V S looking about, saith to his Disci- 23
 ples, Howv hardly shall they that haue money, enter into the
 kingdom of God! † And the Disciples vvvere astonied at his 24
 vvordes. But I E S V S againe ansvvering, saith to them,
 Children, howv hard is it for them that trust in money, to en-
 ter into the kingdom of God! † It is easier for a camel to 25
 passe through a nedels eie, then for a rich man to enter into
 the kingdom of God. † Vvho marueled more, saying to them 26
 selues, And vvho can be saued? † And I E S V S beholding 27
 them, saith, Vvith men it is impossible: but not vvith God.
 for al things are possible vvith God. † And Peter began to 28
 say vnto him, Behold, vve haue left al things, and haue fol-
 lovved thee. † I E S V S ansvvering, said, :: Amen I say to 29
 you, there is no man vvwhich hath left house, or brethren, or
 sisters, or father, or mother, or children, or landes for me and
 for the Gospel: † that shall not receiue an hundred times so 30
 much novv in this time: houses, and brethren, and sisters, and
 mothers, and children, and landes, vvith persecutions: and in
 the vvorld to come life en everlasting. † But * many that are first, 31
 shall be last: and the last, first.

† And they vvvere in the vvay going vp to Hierusalem: and 32
 I E S V S vvent before them, and they vvvere astonied: and fol-
 lovving vvvere afraid. And * taking againe the Tvvelve, he
 began to tel them the things that should befall him. † That, be- 33
 hold vve goe vp to Hierusalem, and the Sonne of man shall
 be betrayed to the cheefe Priestes, and to the Scribes and
 Auncients, and they shall condemne him to death, and shall
 deliuer him to the Gentiles, † and they shall mocke him, and 34
 spit on him, and scourge him, and kil him, and the third day
 he shall rise againe.

† And

:: Note that
 the keeping of
 Gods comā-
 dements procu-
 reth life eter-
 nall.

:: This is coun-
 sel of perfectio
 (not a precept)
 which the Re-
 ligious profes-
 sing and keep-
 ing voluntary
 pouverie, doe
 follow.

:: Exceeding
 happie be they
 that can foria-
 ke their tempo-
 ral things for
 religion.

Mr. 19,
 16.
 Ln. 18,
 18.
 Exo. 20,
 13.

Mr. 19,
 30.
 Ln. 13,
 30.

Mr. 20,
 17.
 Ln. 18,
 32.

- Mr. 20, 10. 35 † And * there come to him Iames and Iohn the sonnes of
 36 Zebedee, saying, Maister, vve vvil that vvhath thing soeuer
 37 vve shal aske, thou doe it to vs. † But he said to them, What
 38 vvil you that I doe to you? † And they said, Graunt to vs,
 that vve may sit, one on thy right hand, and the other on thy
 39 left hand, in thy glorie. † And Iesus said to them, You vvotte
 not vvhath you aske. can you drinke the cuppe that I drinke:
 or be baptized vvith the baptisme vvhervvith I am baptized?
 40 † But they said to him, Vve can. And Iesus said to them, The
 cuppe in deede vvwhich I drinke, you shal drinke: and vvith
 the baptisme vvhervvith I am baptized, shal you be bapti-
 41 zed: † but to sit on my right hand or on my left, is not mine
 to giue vnto you, but to vvhom it is prepared. † And the
 ten hearing, began to be displeas'd at Iames and Iohn.
 Mr. 20, 25. Ln. 22, 25. 42 † And Iesus calling them, saith to them, * You knowv that
 they vvwhich seeme to rule ouer the gentiles, ouerrule them:
 43 and their Princes haue powver ouer them. † But it is not so in
 you. but vvhosoeuer vvil be greater, shal be your minister:
 44 † and vvhosoeuer vvil be first among you, shal be the ser-
 45 uant of al. † For the Sonne of man also is not come to be
 minister'd vnto, but to minister, and to giue his life a redemp-
 tion for many.
 Mr. 20, 29. Ln. 18, 35. 46 † And * they come to Iericho: and vvhen he departed from
 Iericho, and his Disciples, and a vvry great multitude, the
 sonne of Timæus, Bar-timæus the blinde man, sate by the vvay
 47 side begging. † Vvho vvhen he had heard, that it is Iesus
 of Nazareth: he began to crie, and to say, Iesus, sonne of Da-
 48 uid, haue mercie vpon me. † And many threatened him, to
 hold his peace. but he cried much more, Sonne of Dauid,
 49 haue mercie vpon me. And Iesus standing stil commaun-
 ded him to be called. And they call the blinde man, saying to
 50 him, Be of better comfort, arise, he calleth thee. † Vvho casting
 51 of his garment leapt vp, and came to him. † And Iesus
 ansvvering, said to him, Vvhat vvilt thou that I doe vnto
 thee? And the blinde man said to him, Rabbôni, that I may
 52 see. † And Iesus said to him, Goe thy vvayes, thy faith hath
 made the safe. And forthvvith he savv, and folovved him in
 the vvay.

ANNOTATIONS
CHAP. X.

Toleration and permission of euil.

4. *Permitted.*) Some things are permitted, though not approoued or allowed, to auoid greater inconueniences. No man may doe euil for any cause, but he may permit other mens euils for diuerse causes: as God him self doeth, who can dee no euil. So doth the Prince and Commonwealth permit lesser euils to eschew greater, and so may the Holy Church much more (as S. Augustine saith) being placed among much chaffe and much cockle, tolerate many things: and yet whatsoeuer is against faith and good life, she neither approoueth, nor dissembleth with silence, nor committeth.

Aug. q. 119 c. 19.

Marriage after diuorce vnlawfull.

11. *And marryeth an other.*) That which S. Mattheu vttered more obscurely, and is mistaken of some, as though he meant that for fornication a man might put away his wife and marry an other, is here by this Euangelist (as also by S. Luke) put out of doubt. generally auouching, that whofoeuer putteth away his wife and marryeth an other, committeth aduoutrie. *Aug. li. 1 de adul. coning. c. 11 & sequentibus.*

Lu. 16. 18.

12. *Name is good.*) None is entirely, substantially, and of him self good, but God: though by participation of Gods goodnes, men are truly also called good.

25. *A ricke man.*) He is here called a rich man that hath his confidence (as here is expressed) in his treasure, and had rather forsake his faith and duty to God, then loise them, as al they which liue in Schisme or Heretic to saue their goods.

Their reward in this life that forsake ought for Gods sake.

30. *An hundred times so much.*) Sometime God doth so blesse men also in worldly benefites that haue forsaken al for him, as S. Gregorie, S. Augustine, and S. Paulinus: but the principal meaning is, * that he wil giue to such men in this life abundance of grace and spiritual comtort and contentatiō and ioy of cōscience (as they feele which haue experience) the which ipiritual giftes excede the temporal commodities more then an hundred fold. in so much that he thar hath fully forsaken but i mai things for religion, would not forsake religion to haue al the world.

Hiero. in 19 Mat.

CHAP. XI.

THE fourth part of this Gospel, the HOLY weeke of his Passion in Hierusalem.

Being now come to the place of his Passion, he entred with triumph as their Christ.

12 He curseth that fruitlesse leaue tree. 13 He sheweth his Zeale for the house of God: for which the Rulers seeke his destruction. 20 He exhorteth his Disciples to steadfastnes of faith, and to forgive their enemies. 27 He auoucheth his power by the witness of Iohn who was a man sent of God.

P A L M E -
Sunday.



AND vhen they came nigh vnto Hierusalem 1 and Bethania to Mount-oliuet, he sendeth rvo of his Disciples, † and faith to them, Goe in- 2 to the tovvne that is against you, and immediately entring in thither, you shal finde a colt tied, vpon vvhich no man yet hath sitten: loose him, and bring him. † And if any man † shal say to you, Vvhat doe you? 3 say that he is needeful for our Lord: and incontinent he vvil send him hither. † And going their vvaies, they found the colt 4 tied before the gate vvithout in the meeting of rvo vvaies: and they loose him. † And certaine of them that stode there, 5 said to them, Vvhat doe you loosing the colt? † Vvho 6 said to them as I E S V S had commaunded them: and they did let him goe vvith them. † And they brought the colt to 7 I E S V S: and they lay their garments vpon him, and he sate vpon him. † And 8 many spred their garments in the vvay: 8 and

Mat. 27. 1
Lu. 19.
20.
Io. 12. 15

¶ All these voluntary duties were grateful to our Saviour, and so be the like done to him in the B. Sacrament.

Pf. 117.
26.
9 and others did cut boughes from the trees, and straved them in the vway. † And they that vvent before and they that folowed, cried saying, *Hosanna, blessed is he that commeth in the name of our Lord. † blessed is the kingdom of our father David that commeth, Hosanna in the highest.* † And he entred Hierusalem into the temple: and hauing vewed al things round about, vwhen novv the euening houre vvas come, he vvent forth into Bethania vvith the Tvvclue.

Mt. 21.
19.
12 † And the next day vvhen they departed from Bethania, **MVNDAY.**
13 he vvas an hungred. † And * vvhen he had seen a farre of a figtree hauing leaues, he came if happily he could finde any thing on it. And vvhen he vvas come to it, he found nothing but leaues. for it vvas not the time for figges. † And ansvvering he said to it, Novv no man eate fruite of the any more for euer. And his Disciples heard it. † And they come to Hierusalem.

Mt. 21.
12.
Lk. 19.
45.
16 And * vvhen he vvas entred into the temple, he began to cast out them that sold and bought in the temple, and the tables of the bankers, and the chaires of them that sold pigeons he ouerthrevv. † and he suffred not that any man should carie a vessel through the temple: † and he taught, saying to them, Is it not vvritten, *That my house shal be called the house of prayer to al nations? But you haue made it a denne of sibeenes.* † Vvhich
Esa. 56.
7.
Ler. 7, 11
18 vvhen the cheefe Prieistes and the Scribes had heard, they sought hovv they might destroy him. for they vvvere afraid of him, because the vvhole multirude vvas in admiration vpon his doctrine. † And vvhen euening vvas come, he vvent forth out of the citie.

Mt. 21.
20.
20 † And * vvhen they passed by in the morning, they savv **TVESDAY.**
21 the figtree vvithered from the rootes. † And Peter remebring, **b The Gospell for S. Gregorius Thaumaturgus Nouemb. 17. And in a Votive Masse for any necessitie. :: Faith of God is to belecue that he is able, and that he will doe it if it be expedient, and no impediment on our part. :: god neuer forgiveth sinnes to him that pardoneth not his enemies fro his**
22 said to him, Rabbi, behold the figtree that thou didst curse, is vvithered. † And I z s v s ansvvering saith to them, Haue
23 :: faith of God. † Amen I say to you, that vvhofoeuer shal say to this mountaine, Be taken vp and be cast into the sea, and shal not stagger in his hart, but belecue that vvhatsoeuer he saith, shal be done: it shal be done vnto him.
24 † Therefore I say to you, al things vvhatsoeuer you aske, praying, belecue that you shal receiue, and they shal come vnto you. † † And vvhen you shal stand to pray, forgieve if you haue ought against any man: that also your father which
25 is in heauen, may forgieve you your sinnes. † :: If so be that
26

weeke.
harr. Whereby
it is euident that
more is requi-
red then only
faith.

you vvil not forgiue, neither vvil your father that is in hea-
uen, forgiue you your sinnes. † And they come againe to 27
Hierusalem.

And * vvhen he vvalked in the temple, there come to him
the cheefe Priestes and the Scribes and the Auncients, † and 28
they say to him, In vvhat povver doest thou these things? and
vvho hath giuen thee this povver, that thou shouldest doe
these things? † And I E S V S ansvvering said to them, † Also 29
vvil aske you one vvord, and ansvver you me : and I vvil tel
you in vvhat povver I doe these things. † The baptisme of 30
Iohn vv as it from heauen, or from men ? ansvver me. † But 31
they thought vvith them selues, saying, If vve say, From hea-
uen: he vvil say, Vvhy then did you not belecue him? † If vve 32
say, From men, they feared the people. for al accounted Iohn
that he vv as in deede a Prophet. † And they ansvvering say 33
to I E S V S, Vve knovv not. And I E S V S ansvvering saith
to them, Neither do I tel you in vvhat povver I doe these
things.

Mt. 23,
23.
Lu. 20,
2.

ANNOTATIONS
CHAP. XI.

Profaning of
Gods Church.

14. *Unfil through the temple.*] He could not abide to see the Temple of God profaned, no nor
suffred those things to be done in it, which otherwise were not vnlawful but honest, if they had
been done in dewe place. How much lesse can he abide the profaning of Churches now with
Heretical service and preaching of heretic and blasphemie?

17. *Denne of thomas.*] If the Temple was then a denne of theeues, because of profane and secu-
lar merchandise: how much more now, when the house appointed for the Holy Sacrifice and Sa-
crament of the Bodie of Christ, is made a denne for the Ministers of Caluins bread?

CHAP. XII.

*He foretelleth to the Iewes in a parable their reprobation most worthy, and the vocation
of the Church of the Gentils in their place, 10 him self being the headstone thereof.*

11 *He denounceth the snare of the Pharisees and Herodians, about paying tribute to
Caesar: 12 ansvvereth also the inuention of the Sadducees against the Resurre-
ction: 20 also the opposition of a Scribe. 25 And so having put at the busie iudges
to silence, he turneth and passeth them on the other side, because they imagined Christ
should be no more but a man. 28 Bidding the people to beware of the Scribes,
being ambitious and hypocrites. 31 He commendeth the poore Widow for her sww
mises, about al.*

:: This man, is
go4 the Father.
This vineyard,
is as Esay saith
5. 1.) the house
of Israel. The
seruants sent,
are Moyse and
the Prophets,
who the Iewes
did diuersely
afflict and per-
secute.



ND he began to speake to them in para-
bles, :: A man planted a vineyard and
made a hedge about it, and digged a
trough, and built a tovvre, and let it out
to husbandmen: and vvent forth into a
strange countrie. † And he lent to the 2
husbandmen in season a seruant, to receiue
of

Es. 5. 2.
Mt. 21,
33.
Lu. 20,
9.

3 of the husbandmen, of the fruite of the vineyard. † Vvho ap-
 4 prehending him, bette him: and sent him avvay emptie. † And
 5 againe he sent to them an other seruant: and him they vvoun-
 6 ded in the head, and vsed him reprochefully. † And againe he
 7 sent an other, and him they killed: and many other, beating
 8 certaine, and killing others. † Therefore hauing yet one
 9 :: sonne most deere: him also he sent vnto them last saying,
 10 That they vvill reuerence my sonne. † But the husbandmen
 11 said one to an other, This is the heier: come, let vs kill him,
 12 and the inheritance shal be ours. † And apprehending him,
 13 they killed him, and cast him forth out of the vineyard. † What
 14 therefore vvill the lord of the vineyard doe? :: He vvill come
 15 and destroy the husbandmen: and vvill giue the vineyard to
 16 others. † Neither haue you read this scripture, *The stone vvhich*
 17 *the buidlers reiected, the same is made the head of the corner:* † By our Lord w as thus
 18 done, and is so maruelous in our eyes? † And they sought to lay hands on
 19 him, and they feared the multitude. for they knevv that he
 20 spake this parable to them. And leauing him they vvvent their
 21 vvay.
 22 † * And they send to him certaine of the Pharisees and of
 the Herodians: that they shold entrappe him in his vvord.
 † Vvho comming, say to him, Maister, vve knovv that thou
 art a true speaker, and carest not for any man: for thou doest
 not looke vpon the person of men, but teachest the vvay of
 God in truth. is it lawfull to giue tribute to Cæsar: or shal
 vve not giue it? † Vvho knovving their subteltie, said to
 them, Vvhy tempt you me? bring me a penie that I may see
 it. † But they brought it him. And he saith to them, Vvhose is
 this image, and inscription? They say to him, Cæsars. † And
 I e s v s ansvvering, said to them, Render therefore the things
 that are Cæsars, to Cæsar: and that are Gods, to God. And
 they marueled at him.
 † And * there came to him the Saducees that say there is
 no resurrection: and they asked him saying, Maister, † * Moy-
 ses vvrote vnto vs, that if any mans brother die, and leaue his
 vvife, and leaue no children, his brother shal take his vvife
 and raise vp seede to his brother. † There vvwere therefore seuen
 brethren: and the first tooke a vvife, and died leauing no issue.
 † And the second tooke her, and died: and neither this left is-
 sue. And the third in like maner. † And the seuen tooke her in
 like sort: and did not leaue issue. Last of al the vvoman also
 died

Pf. 117,
22.

Mt. 22,
15.
Lk. 26,
20.

Mt. 22,
23.
Lk. 20,
27.
Act. 23,
6.
Deu. 25,
5.

His Sonne is
 CHRIST our
 Saviour, who
 the Iewes cru-
 cified out of
 the citie of Je-
 rusalem, as it
 were calling
 him out of the
 vineyard.
 The Iewes
 and their guide
 s to whom
 the vineyard
 was let, destroy-
 ed: and Gods
 vineyard giuen
 to the Apostles
 and their Suc-
 cessors in the
 Gentils.
 CHRIST
 is become the
 corner stone of
 the Synagogue
 and the Church
 in which the
 faithful both of
 the Iewes and
 Gentils are con-
 tained.

died. † In the resurrection therefore vwhen they shal rise 23
again, vvhose vvife shal she be of these? for the seuen had
her to vvife. † And I E S V S ansvvering, said to them, Do ye 24
not therefore erre", not knovving the scriptures, nor" the
povver of God? † For vwhen they shal rise againe from the 25
dead, they shal neither marrie, nor be married, but are as the
Angels in heauen. † And as concerning the dead, that they 26
do rise againe, haue you not read in the booke of Moyse,
hovv in the bush God spake to him, saying, *I am the God of Abra-*
ham, and the God of Isaac, and the God of Jacob? † He is not the God of 27
the dead, but of the liuing. You therefore are much decei-
ued.

† And *there came one of the Scribes that had heard them 28
questioning, and seeing that he had wel answered them, as ked
him vvhich vvas the first commaundement of al. † And I E S V S 29
ansvvered him, That the first commaundement of al is,
Heare Israel: the Lord thy God, is one God. † *And thou shalt loue the Lord thy* 30
God from thy vvhole hart, and vvith thy vvhole soul, and vvith thy vvhole minde,
and vvish thy vvhole povver. This is the first commaundement.
† And the second is like to it, *Thou shalt loue thy neighbour as thy self.* 31
An other commaundement greater then these there is not.
† And the Scribe said to him, Vvel Maister, thou hast said in 32
truth, that there is one God, and there is none other besides
him. † And that he be loued from the vvhole hart, and vvith 33
the vvhole vnderstanding, and vvith the vvhole soule, and
vvith the vvhole strength: and :: to loue his neighbour as
him self is a greater thing then al holocaustes and sacrifices.
† And I E S V S seeing that he had ansvvered vvifely, said to 34
him, Thou art not farre from the kingdom of God. And no
man novv durst aske him.

† And * I E S V S ansvvering, said, teaching in the temple, 35
Hovv do the Scribes say, that Christ is the sonne of Dauid?
† For Dauid him self saith in the holy Ghost: *Our Lord said to* 36
my Lord, sit on my right hand, vntil I put thine enemies the foot-stoole of thy feet.
† Dauid therefore him self calleth him Lord, and vvhence is 37
he his sonne? And a great multitude heard him gladly.
† And he said to them in his doctrine, * Take heede of the 38
Scribes that vvil vvalke in long robes, and be salured in the
market-place, † and sit in the first chaires in the Synagogs, 39
and loue the highest places at suppers: † vvhich deuoure 40
vvidovves houses vnder the pretence of long prayer: these
shal

Exo. 3, 6

Mt. 22,
34

Den. 6, 5

Len. 19,
18.

:: This excel-
lencie of Char-
itie teacheth vs
that faith only
is not sufficiēt.

Mt. 23,
41.
Lu. 10,
41.
Pj. 109,
1.

Lu. 21, 2.

shal receive larger iudgement.

41 †* And I E S V S sitting ouer against the tresurie, beheld hovv the multitude did cast money into the tresurie, and

42 many rich men did cast in much. † And vvhen there came a certaine poore vvidovv, she cast in two mites, vvhich

43 is a farthing. † And calling his Disciples together, he saith to them, Amen I say to you, that this poore vvidovv hath

44 cast in :: more then al that haue cast into the tresurie. † For al they of their abundance haue cast in : but she, of her penurie hath cast in al that she had, her vvhole liuing.

:: God doth accept almes that are correspondent to every mans abilitie : and the more able, the more must a mā giue.

ANNO T A T I O N S
C H A P. XII.

17. To God.) These men were very circumspect and wary to doe al duties to Cesar, but of their dutie to God they had no regard. So Heretikes, to flatter temporal Princes, and by them to vphold their Heresies, doe not only inculcate mens dutie to the Prince, dissembling that vvhich is due to God : but also giue to the Prince more then due, and take from God his right and dutie. But Christ allowing Cesar his right, warneth them also of their dutie toward God. And that is it vvhich Catholikes inculcate, Obey God, doe as he commaundeth, Serue him first, and then the Prince.

God first to be serued, and then the Prince.

Lu. 18, 6
Mat. 23, 1.

18. His brother shal take.) Marke wel here, that the Law vvhich saith, Thou shalt not marry thy brothers wife, is not such as admitteth no dispensation, as though this marriage were against nature. For here the same Law saith, that in some case, the brother not only might, but then was bound to marry his brothers wife.

Marrying the brothers wife.

20. Not knowing the Scriptures.) Who would haue thought that by this place of Scripture alleged by Christ, the Resurrection were proued ? and yet we see that Christ doth hereby deduce it, and chargeth these great Doctors and Maisters (vvhich arrogated to them selues the knowledge of Scriptures) that it is their ignorance, that they knew not so to deduce it. No marvel then if the Holy Doctors and Catholike Church make the like deductions sometime and proofes, vvhere the Heretike doth not or wil not see so much, therefore no doubt, because he knoweth not the Scriptures, vvhereof he boasteth so much, nor the sense of the Holy Ghost in them. For example, vvhen of that place, it shal not be forgiven in this vvorld nor in the vvorld to come, ancient fathers deduce, that there are sinnes remitted after this life in Purgatorie. See Mat. 12, 32.

Many trutnes deduced out of Scripture, vvhich Heretikes see not.

22. The power of God.) Euen so doe Heretikes erre two waies : because they know not the Scriptures, vvhich they interpret contrarie to the sense of the vvhole Church and of al the ancient fathers : and because they know not the power of God, that as he is able to raise the selfe (same bodies againe, so he can make his body prent in many places : but being altogether faithlesse and not beleueing his power, they dispute of al such matters only by reason and their owne imaginations.

Heretikes ignorant and vvithout faith.

C H A P. XIII.

To his Disciples (by reason of Hierusalem and the Temples destruction) he foretelleth, 1 vvhat things shalbe before the consummation of the vvorld, as specially the Churches ful preaching vnto al nations. 20 Then, vvhat shalbe in the very consummation, to vvizt, Antichrist vvith his passing great persuasion and seduction, but for a short time. 26 then incontinēt the day of Iudgement, 28 to our great comfort in these miseries vnder Antichrist. 32 As for the moment, so vs it pertaineth not to know it. 33 but rather every man to vvatch, that vs be not surprised vvhen he cometh to vs one particularly by deare.

Q And

See the Annotations vpon S. Matthew c. 24.



AND vwhen he vvent out of the temple, one of 1
his Disciples saith to him, Maister, behold vwhat
maner of stones, and vwhat kinde of buildings.
† And I E S V S ansvvering, said to him, Secit 2
thou al these great buildings? There shal not be
left a stone vpon a stone, that shal not be destroyed.

T W E S D A Y
night.

Great vvarres
toward the
later end.

Much persecu-
tion of the faith-
ful and Catho-
like men in the
later end.

Great treacherie
and many falsc
brethren at the
same time.

Constancie and
pericuerance nec-
cessarie in time
of pericucion.

† And vwhen he sate in Mount-oliuer against the temple, 3
Peter and Iames and Iohn and Andrevv asked him apart,
† Tel vs, vwhen shal these things be? and vwhat shal be the 4
signe vwhen al these things shal begin to be consum-
mate? † And I E S V S ansvvering began to say to them, See, 5
that no man seduce you. † for many shal come in my name 6
saying that "I am he: and they shal seduce many. † And vwhen 7
you shal heare of vvarres and bruites of vvarres, feare not.
for these things must be, but the end is not yet. † For nation 8
shal rise against nation and kingdom against kingdom, and
there shal be earthquakes in places, and famines. These things
are the beginning of sorovves. † But looke to your selues. 9
For they shal deliuer you vp in Councils, and in Synagogs
shal you be beaten, and you shal stand before Presidents and
Kings for my sake, for a testimonie vnto them. † And into al 10
nations first the Gospel must be preached. † And vwhen they 11
shal leade you and deliuer you, be not careful before hand
vwhat you shal speake: but that vvhich shal be giuen you
in that houre, that speake ye. For it is not you that speake,
but the holy Ghost. † And brother shal deliuer brother 12
vnto death, and the father his sonne: and the children shal
arise against the parents, and shal vvoike their death. † And 13
you shal be odious to al men for my name. But he that shal
endure vnto the end, he shal be saued.

† And vwhen you shal see "the abomination of desolation, stan- 14
ding vwhere it ought not (he that readeth, let him vnderstand)
then they that are in Ievvrie, let them flee vnto the mountai-
nes: † and he that is on the house-toppe, let him not goe 15
dovvne into the house, nor enter in to take any thing out of
his house: † and he that shal be in the field, let him not re- 16
turne backe to take his garment. † And vvo to them that are 17
vvith childe and that giue sucke in those daies. † But pray 18
that the things chaunce not in the vvinter. † For those daies 19
shal be such tribulations as vv ere not from the beginning
of the creation that God created vntil novv, neither shal
be.

Mr. 24, 1
Lk. 21, 5.

Dan. 9,
27.
2. T. bes.
274.

- 20 be. † And vnles the Lord had shorthened the daies, no flesh
should be sauēd: but for the elect vvhich he hath elected, he
21 hath :: shorthened the daies. † And then if any man shal say
22 vnto you, Loe, here is Christ: loe, there: do not beleue. † For
there shal rise vp false-Christis and false- Prophets, and they
shal shew * signes and vvonders, to seduce (if it be possible)
23 the elect also. † You therefore take heede: behold I haue fore-
told you al things.
- 24 † But in those daies after that tribulation * the sunne shal be
25 darkened, and the moone shal not giue her light, † and the
starres of heauen shal be falling dovvne, and the povvers
26 that are in heauen, shal be moued. † And then they shal see
the * Sonne of man comming in the cloudes, vvith much
27 pover and glorie. † And then shal he send his Angels, and
shal gather together his elect from the foure vvindes, from
28 the vttermost part of the earth to the vttermost part of hea-
uen. † And of the signes learne ye a parable. Vhen novv
29 the bough thereof is tender, and the leaues come forth, you
knowv that sommer is very nigh. † so you also vvhen you
shal see these things come to passe, knowv ye that it is very
30 nigh, at the doores. † Amen I say to you, that this generation
31 shal not passe, vntil al these things be done. † Heauen and
earth shal passe, but my vvordes shal not passe.
- 32 † But of that day or houre no man knowveth, neither the
33 Angels in heauen, nor the :: Sonne, but the Father. † Take
heede, vvatch, and pray. for you knowv not vvhen the time
34 is. † Euen as a man vvho being gone into a strange countrie,
left his house: and gaue his seruants authoritie * ouer ech
35 vvorke, and commaunded the porter to vvatch. † Vvatch
ye therefore (for you knowv not vvhen the lord of the house
commeth: at euen, or at midnight, or at the cocke crowing,
36 or in the morning) † lest comming vpon a soden, he finde
37 you sleeping. † And that vvwhich I say to you, I say to al,
Vvatch. †

:: Antichristis
reigne shalbe
three yeres and
a halfe. Dan. 7.
Apos. 11a

:: not as though
him self knew
not, as the He-
renikes Agnoitē
held: but becau-
se he knewe it
not for to teach
it others, as
being not expedi-
ent. Ambro. de
fide li. 1 c. 6.

The Gospel for
a Cōfessor that
is a Bishop,
And on the An-
niuersarie of
the creation of
a Bishop.

ANNOTATIONS

CHA P. XIII.

a. *Whom shal these things be?* The miseries which did fall before the destruction of the Temple and cite of Hierusalem, were a resemblance of the extreme calamitie that shal befall before the later day at the time of Anuchrist: wherevpon Christ speaketh indifferently of both.

b. *I am he.* As before the destruction of Hierusalem, diuerse Seducers came, and called them selves Christes, promising the people deliuerance from the feares and dangers they were in of

Arch-heretikes
be False-Christis
and False-Pro-
phets,

Qij

forraine

wecke.

fornaine souldiards: so shal there come many to wards the end of the world, and make them seloes Christes and Authors of Sectes, and shal gaime many Disciples: as in plaine wordes foloweth in this chapter v. 22. *There shal rise up Falso-Christis and Falso-Prophets &c.*

Caluinisme tendeth to the abominacion of detolacion of de-
 away with other Sacraments and external worship of God, the very sacricie of Christs Body and
 bloud, which being taken away (as S. Cyprian saith) no religion can remaine.

22. *Signes and Wonders.*] Falso-Christes and Falso-Prophets be seducers, who in the later day
 by the power of the diuel shal seeme to worke wonders, and yet men must not beleue them.
 Much lesse these, which for their false faith can not shew so much as one false miracle.

*Hypocrite.
 li. de Antichristis.
 Cyp. de
 Can. Do.
 num. 2.*

CHAP. XIII.

THE PASSION
 according to S.
 Marke in these
 two chapters,
 is the Gospel at
 Matie upon
 Tuesday in the
 Holy Wecke.

Iudas by occasion of Marie Magdalens ointment, doeth sell him to the Council of the Ierues 12 After the Paschal lambe he giueth them the bread of life (10.6.) in a mystical sacrifice or separation of his bodie and bloud. 27 and thus resigns. 28 after his prayer, 29 taken of these Ierues men. Iudas being their Captain: 30 forsaken of the other elemes for fauour: 31 is falsly accused, and impiouly condemned of the Ierues Council, 32 and shamefully abused of them: 33 and stricke denied of Peter. All euen as the Scriptures and him self had often foretold.

TENE BRE
 Wensday.



ND the Pasche vvas and the Azymes 1
 after two daies: and the cheefe Priests
 and the Scribes sought how they might
 by some vile lay hands on him, and kil
 him. † For they said, Not on the festiual 2
 day, lest there might be a tumult of the
 people.

*Mat. 26, 1
 Lu. 22, 1*

† And * vwhen he vvas at Bethania in the house of Simon 3
 the Leper, and sare at meate, there came a vvoman hauing an
 alabaster boxe of ointment, of pretious spike-narde: and
 breaking the alabaster-boxe, she povvred it out vpon his
 head. † But there vvere certaine that had indignacion vvithin 4
 them selues, and said, Vvhereto is " this vvas of the ointment
 made? † For this ointment might haue been sold for more 5
 then three hundred pence, and giuen to the poore. And they
 murmured against her. † But I e s v s said, " Let her alone, 6
 vvhy do you molest her? she hath vvrought a good vvorke
 vpon me. † for the poore you haue alwaies vvith you: and 7
 vwhen you vvil, you may doe them good: but :: me you haue
 not alwaies. † That vvich she had, she hath done: she 8
 hath preuented to anoint my body to the burial. † Amen I 9
 say to you, Vvhere soeuer this Gospel shal be preached in the
 vvhole vvorld, that also vvich she hath done, shal be told
 for a memorie of her.

*Mat. 26,
 6.
 Ioan. 12,
 5.*

:: We haue not
 Christ here need-
 ing our almes,
 as vwhen he cou-
 uered vpon the
 earth. See Mat.
 26, 11.

† And * Iudas Iscariote one of the Tvelue vvent his vvay 10
 to the cheefe Priests, for to betray him to them. † Vvho hea- 11
 ring

*Mat. 26
 17.
 Lu. 22, 7*

Mr. 26,
17.
Lu. 22, 7

Io. 13, 21

Pf. 40,
10.

Mr. 26,
26.
Luc. 22,
19.
1. Cor. 11,
24.

Zeb. 13,
7.

ring it, vvere glad: and they promised him that they vwould giue him money. And he sought hovv he might betray him conueniently.

12 † And * the first day of the Azymes vwhen they sacrificed the Pasche, the Disciples say to him, Vvither v wilt thou that

13 vve goe, and prepare for thee to eate the Pasche? † And he sendeth two of his Disciples, and saith to them, Goe ye into the citie: and there I shal meete you a man carying a pitcher

14 of vvater, folovv him: † and vvhithersoever he entreteth, say to the maister of the house, that the Maister saith, Vvhere is my refectorie, vvhere I may eate the Pasche vvith my Disci-

15 ples? † And he vvil shevv you a great chamber, adorned: and there prepare for vs. † And his Disciples vvent their vvaies,

16 and came into the citie: and they found as he had told them, and they prepared the Pasche. † And * vvhen euen vvas

17 come, he commeth vvith the Tvvelve. † And vvhen they vvere sitting at the table and eating, I E S V S said, Amen I say

18 to you, that one of you shal betray me, he that eateth vvith me. † But they began to be sad, and to say to him seuerally,

19 Is it I? † Vvho said to them, One of the Tvvelve, he that dip-

20 peth vvith me his hand in the dish. † and the Sonne of man in deede goeth, * as it is vvritten of him, but vvot to that man

21 by vvhom the Sonne of man shal be betrayed. it vvere good for him, if that man had not been borne. † And * vvhiles they vvere eating, I E S V stooke bread: and blessing brake,

22 and gaue to them, and said, Take, THIS IS " MY BODY. † And taking the " chalice, giuing thanks he gaue to them.

23 † And they :: al dranke of it. † And he said to them, THIS IS " MY BLOVD OF THE NEVV TESTAMENT, THAT

24 SHAL BE SHED FOR MANY. † Amen I say to you, that novv I vvil not drinke of the fruite :: of the vine vntil that day vvhen I shal drinke it nevv in the kingdom of God.

25 † And an hymne being said, they vvent forth into Mount-oliuet.

26 † And I E S V S saith to them, You shal al be scandalized in me in this night: for it is vvritten, I vvil strike the Pastor, and the

27 sheepe shal be dispersed. † But after that I shal be risen againe, I vvil goe before you into Galilee. † And Peter said to him,

28 Although al I shal be scandalized: yet not I. † And I E S V S saith to him, Amen I say to thee, that thou this day in this

29 night, before the cocke crowv tvvise, I shalt thrise deny me.

MAVNDY
Thursday.

:: Al dranke, to wit, al the Tvvelve, for moe were not present. Whereby is euident that the vvordes in S. Mat. (26, 27) *Drinke ye al of this,* were spoken to al the Apostles onely, which here are said that they al did drinke. And so it is no general comaunderment to al men. :: See Annot. in Mat. c. 26, 29.

THVRS DAY
night.

Q iij But

† But he spake more vehemently, Although I should die 31
together vvith thee, I vvil not denie thee. And in like maner
also said they al.

† And they come into a farme-place called Gethsemani. 32
And he saith to his Disciples, Sit you here, vntil I pray.
† And he taketh Peter and Iames and Iohn vvith him: and he 33
began to feare and to be heauy. † And he saith to them, My 34
soul is sorovvful euen vnto death: stay here, and vvatch.
† And vvhen he vvvas gone forvvard a litle, he fel flat vpon 35
the ground: and he prayed that if it might be, the houre might
passe from him: † and he said, Abba, Father, al things are pos- 36
sible to thee, transerre this chalice from me. but not that
vvhich I vvil, but that vvhich thou. † And he commeth, and 37
findeth them sleeping. And he saith to Peter, Simon, sleepest
thou? couldst thou not vvatch one houre? † Vvatch ye, and 38
pray that you enter not into tentation. The spirit in deede is
prompt, but the flesh infirme. † And going avvay againe, he 39
prayed, saying the selfsame vvord. † And returning, againe 40
he found them a sleepe (for their eies vvere heauy) and they
vvitt not vvhat they should answer him. † And he com- 41
meth the third time, and saith to them, Sleepe ye novv, and
take rest, it suffiseth, the houre is come: behold the Sonne of
man shal be betrayed into the hands of sinners. † Arise, let vs 42
goe. behold, he that shal betray me, is at hand.

† And * as he vvvas yet speaking, commeth Iudas Iscariote 43
one of the Twelue, and vvith him a great multitude vvith
svvordes and clubbes, from the cheefe Priestes and the Scri-
bes and the Auncients. † And the betrayer of him had giuen 44
them a signe, saying, Vvhomsoever I shal kisse, it is he, lay
hold on him, and leade him vvarily. † And vvhen he vvvas 45
come, immediatly going to him, he saith, Rabbi, and he kis-
sed him. † But they laid hands vpon him: and held him. † And 46
one certaine man of the stāders about, draving out a svvord, 47
smote the seruant of the cheefe priest, and cut of his eare. † And 48
I E S V S answering, said to them, As to a theefe are you come
out vvith svvordes and clubbes to apprehend me? † I vvvas 49
daily vvith you in the temple teaching, and you did not lay
hands on me. But, that the Scriptures may be fulfilled. † Then 50
his disciples leauing him, al fled. † And a certaine yong man fo- 51
lowed him clothed vvith sindon vpō the bare: & they tooke
him. † But he casting of the sindon, fled from them naked. 52

† And

Mt. 26,
47.
Lnc. 22,
47.
Io. 18, 3.

53 † And they brought I E S V S to the cheefe Priest: and al
 the Priests and the Scribes and the Auncients assembled to-
 54 gether. † And Peter solovved him a farre of euen in vnto the
 court of the high Priest: and he sare vvith the seruants at the
 55 fire, and vvarmed him self. † And the cheefe Priests and al the
 counsel sought testimonie against I E S V S, that they might
 56 put him to death, neither found they. † For many spake false
 Witnes against him: and the testimonies vvere not couenient.
 57 † And certaine rising vp, bare false vvitnes against him, saying,
 58 † That vve heard him say, * I vvill dissolue this temple made
 vvith hand, and in three daies vvil I build an other not made
 59 vvith hand. † And their testimonie vvvas not conuenient.
 60 † And the high Priest rising vp into the middes, asked I E S V S,
 saying, Ansvverest thou nothing to these things that are ob-
 61 jected to thee of these? † But he held his peace and ansvvered
 nothing. Againe the high Priest asked him, and said to
 62 him, Art thou Christ the sonne of the blessed God? † And
 I E S V S saith to him, I am. And you shal see the * Sonne of
 63 man sitting on the right hand of povver, and comming vvith
 the cloudes of heauen. † And the high Priest renting his gar-
 64 ments, saith, Vvhat neede vve vvitnesses any further? † You
 haue heard blasphemie. howv thinke you? Vvho al
 65 condemned him to be guilty of death. † And certaine began to
 spit vpon him, and to couer his face, and to beate him vvith
 buffets, and to say vnto him, Prophecie: and the seruants gaue
 him blowes.
 66 † And vvhen Peter vvvas in the court beneath, there com-
 67 meth one of the :: vvoman-seruants of the high Priest. † And
 vvhen she had seen Peter vvarming him self, beholding him
 68 she saith, And thou vvast vvith I E S V S of Nazareth. † But
 he denied, saying, Neither knowv I, neither vvot I vvhat
 thou saiest. And he vvvent forth before the court: and the
 69 cocke crevve. † And againe a vvench seeing him, began to say
 70 to the standers about, That this fellowv is of them. † But he
 denied againe. And after a vvhile againe they that stooode by,
 71 said to Peter, Verily thou art of them: for thou art also a Ga-
 72 lilzan. † But he^e began to curse and to svveare, That I knowv
 not this man vvhom you speake of. † And immediatly the
 cocke crevv againe. And Peter remembered the vvord that
 I E S V S had said vnto him, Before the cocke crovv tvvise,
 thou shalt thrise deny me. And he began to vveepe.

:: Here we may
 see that they
 were worthily
 reprobated and
 forsaken, accord-
 ing to our Sa-
 uiours predictiō
 by the parable
 (Mar. 12) The
 kingdom of God
 shal be take from
 you &c.

:: He feareth
 not afterward
 Rome the Lady
 of the world,
 that in the hou-
 se of Caiphas
 was afraid of
 the high Prie-
 stes wench. See
 in N. Aris. Pet. &
 Pau. lib. 1.

ANNOT.

ANNOTATIONS
CHAP. XIII.

Cost religiously bestowed upon Christ and his Church. *4. This wast.*] Religious offices done to Christ for signification, deuotion, or honour sake, both then in his life, and now in the Holy Sacrament, be of some (vnder pretence of better bestowing such things vpon the poore) condemned vniuſly.

6. Let her alone.] Christ answereth for the deuout woman, and for defence of her fact, as we must answer against the ignorant and ill men, vwhen they blame good men for giuing their goods to the Church.

The real presence by Consecration. *21. Bread.*] *This is bread before the Sacramental Wordes, but the Consecration once done, of bread is made the flesh of Christ.* Ambros. li. 4 c. 4 de Sacramentis.

Very bloud vnder the forme of wine. *21. Chalice.*] Wine and Water is put into the Chalice, but is made bloud by Consecration of the heavenly word: though to auoid the lothiomesse which would be in the sight of bloud, thou receiuest that which hath the likenes and resemblance thereof. *Ambr. ibidem.*

Faith necessarie in the B. Sacrament. *21. 22. My bodie, My blood.*] *Whosoener beleueth it not to be true that is said, he falleth from grace and saluation. Epiph.in Ancorato. Let vs euer giue credite to God, and neuer resist him, though the thing that he saith, seeme neuer so absurd in our imagination, or farre passe at our sense and vnderstanding. For his Wordes can not beguile vs, but our sense may easily be deceiued. Seeing therefore that he said, This is my body, let vs neuer doubt of the matter. Chrylost ho. 83. in Mat. sub finem.*

Peter. *71. He began to curse.*] In this one Apostle, Peter, the first and cheefe in the order of Apostles, in whom the Church was figured, both sortes were to be signified, to wit, the strong and the weak, because, without both the Church is not. *Aug. ser. 11 de verb. Do. Againe, Our Sauiour would shew by the example of the cheefe Apostle, that no man ought to presume of him self, when neither S. Peter could auoid the danger of mutability. Aug. tract. 66 in Euang. Io. Leo Ser. 9. de Past. Do.*

CHAP. XV.

The cheefe of the Iewes accuse him to Pilate the Gentil. 6. And (he seeking to deliuer him) they persuade the common people (vwho hitherto were alwaies ready to defend him) not only to preferre the murderer Barabbas, but also to erie Crucifige (to the reprobation of the vvhole nation.) 16 After many illusions, so he is crucified by the Gentils. 29 Vvhich the Iewes seing do triumph as if they had receiued the victoria. 31 But euen then by many vvwonderful vvorke he declareth his might, 32 and finally is buried honorably.

GOOD FRIDAY.



AND forthvwith in the morning the cheefe 1
Priests vwith the auncients and the Scribes
and the vvhole council, consulting to-
gether, binding I E S V S led and deliuered
him to Pilate. † And Pilate asked him, Art
thou the King of the Iewes? but he an-
swering, said to him, Thou saiest. † And the cheefe Prie-
sts accused him in many things. † And Pilate againe asked 4
him, saying, Answerest thou nothing? see in how many
things they accuse thee. † But I E S V S answered nothing more: 5
so that Pilate marueled.

† And vpon the festiual day he vvas vvent to release vnto 6
them one of the prisoners vvhomsoeuer they had deman-
ded. † And there vvas one called Barabbas, vvhich vvas put 7
in prison vwith seditious persons, vwho in a sedition had com-
mitted murder. † And when the multitude vvas come vp, they 8
began

Mr. 27, 1
Lu. 23, 1.
Io. 18, 28

began to require according as alwaies he did vnto them.
 9 † And Pilate answered them, and said, Vvil you that I release
 10 to you the King of the Iewes? † For he knew that the cheefe
 11 Priests for enuy had deliuered him. † But the cheefe Priests
 12 moued the people, that he should release Barabbas rather to
 13 them. † And Pilate againe answering, said to them, Vvhat
 14 vvil you then that I doe to the King of the Iewes? † But they
 15 againe cried, Crucifie him. † And Pilate said to them, Vvhy,
 16 vvhat euil hath he done? But they cried the more, Crucifie
 17 him. † And Pilate vvilling to satisfie the people, released to
 18 them Barabbas, and deliuered I E S V S, hauing vvhipped him,
 19 for to be crucified.

Io. 19, 2.

16 † And * the souldiers led him into the court of the Palace,
 17 and they call together the vvhole band: † and they clothe
 18 him in purple, and plating a crowne of thornes, they put
 19 it vpon him. † And they began to salute him, Haile King of
 20 the Iewes. † And they smote his head vwith a reede: and
 21 they did spit on him. and bowing the knees, they adored
 22 him. † And after they had mocked him, they stripped him of
 23 the purple, and put on him his owne garments, and they leade
 24 him forth to crucifie him. † And they forced a certaine man
 25 that passed by, Simon a Cyrenean comming from the coun-
 26 trie, the father of Alexander and Rufus, to take vp his crosse.
 27 † And they bring him into the place Golgotha, vvhich being
 28 interpreted is, *The place of Caluarie*. † And they gaue him to drinke
 29 vvine mingled vwith myrrhe: and he tooke it not.

24 † And crucifying him, they deuided his garments, casting
 25 lottes vpon them, vvhich should take vvhich. † And it vvas
 26 the third houre, and they crucified him. † And the title of his
 27 cause vvas superscribed, KING OF THE IEWES. † And
 28 vwith him they crucified two theeues: one on the right hand,
 29 and an other on his left. † And the Scripture vvas fulfilled
 30 that saith, *And vwith the wicked he vvas repused.* † And they that
 31 passed by, blasphemed him, vvagging their heades, and saying,
 32 Vah, he that destroyeth the temple, and in three daies buildeth
 33 it: † :: saue thy self, comming dovvne from the crosse.

31 † In like maner also the cheefe Priests mocking, said vwith
 32 the Scribes one to an other, He saued others, him self he can
 33 not saue. † Let Christ the king of Israel come dovvne now
 from the crosse: that vve may see and beleue. And they that
 vvere crucified vwith him, tailed at him.

:: So Heretikes
 say of the B. Sa-
 crament. If it be
 Christ, let him
 saue him self
 from all iniuries.

R

And

Esa. 53,

11.

ibon
 sbat de-
 stroicst
 buil-
 drst

∴ See (Mat. c. 27, 46) the blasphemous exposition of Caluin and his folowers, and take heede thereof.

† And vvhhen it vvas the sixt houre, there vvas made darke- 33
nes vpon the vvhole earth vntil the ninthe houre. † And 34
at the ninthe houre I E S V S cried out vwith a mightie voice,
saying, *Eloi, Eloi, lamma-sabachthani?* Which is being interpreted,
My God, my God, vvhy hast thou ∴ forsaken me? † And certaine of the 35
standers about hearing, said, Behold, he calleth Elias. † And 36
one running and filling a sponge vwith vinegre, and putting it
about a reede, gaue him drinke, saying, Let be: let vs see if Elias
come to take him dovvne. † And I E S V S putting forth a 37
mightie voice, gaue vp the ghost. † And the vele of the temple 38
vvas rent in tvvo, from the toppe to the bottome. † And the 39
Centurion that stoode ouer against him, seeing that so crying
he had giuen vp the ghost, said, In dedde this man vvas the
sonne of God.

† And there vvete also vvomen looking on a farre of: 40
among vvhom vvas Marie Magdalene, and Marie the mother
of Iames the lesse and of Ioseph, and Salóme: † and vvhhen he 41
vvas in Galilee, they folovved him, and ministred to him, and
many other vvomen that came vp together vwith him to
Hierusalem. † And vvhhen euening vvas come (because it 42
vvas the Parasceue, vvwhich is the Sabboth-cue) † came Io- 43
seph of Arimathæa a noble Senatour, vvho him self also vvas
expecting the kingdom of God: and he vvvent in boldly to
Pilate, and asked the body of I E S V S. † But Pilate marueled 44
if he vvete novv dead. And sending for the Centurion, asked
him if he vvete novv dead. † And vvhhen he vnderstoode by 45
the Centurion, he gaue the body to Ioseph. † And Ioseph 46
" bying sindon, and taking him dovvne, vvrapped him in
the sindon, and laid him in a monument, that vvas hevvved
out of a rocke. And he rolled a stone to the doore of the
monument. † And Marie Magdalene and Marie of Ioseph 47
beheld vvhere he vvas laid.

Pf. 21, L

ANNOTATIONS
CHAP. XV.

The Priests of
the old Testa-
ment.

11. *Chief Priests.*] Heretikes abuse the ignorant people vvith these naughtie Priests of the
old Testament, to make that name odious, and to discredit the Priests of Christ in the new Testa-
ment. But for these Priests, thou maist not marvel that they are so busy against Christ, * partly *Euseb. Ec.*
because they were such as were intruded by the secular power of the Roman Emperour, and from *Hist. li. 1*
yere to yere by bribery and friendship, not by succession according to the Law of Moyse: partly *c. 6. ec. 10*
because the time was now come vvhen the old Priesthod of Aaron should cease, and the new *scrips.*
begin according to the order of Melchisedec: and for these causes god suffered their former priuele-
ges of vviedom and iudgement and discretion to decay in these later vsurpers, and that according to
the

Exod. 7. the Prophet saying, *The Law shal perish from the Priest and counsell from the Ancients.* But the Priesthood of the new Testament is to continue vnto the end of the world, and hath (as being the principal part of the Church) the assistance of the Holy Ghost for euer promised, to teach it al truth: and for Peter the chiefe Priest thereof vnder Christ, our Sauour praied, That his faith should not faile: and to the rest he said, *He that heareth you, heareth me.*

11. To satisfie the people.] Pilate should haue suffered death, rather then by other mens prouocation or commaundement haue executed an innocent: as a Christian iudge should rather suffer al extremitie, then giue sentence of death against a Catholike man for his faith.

16. Tying freedom.] This dutie done to Christes body after his departure, was exceeding meritorious, and is therefore by holy writ so often commended for an example to faithfull men, to vie al honour and deuotion towards the bodies of Saints and holy persons.

The Priesthood of the new Testament,

Executing lawes against innocents.

Religious duty toward the bodies of Christ and his Sainct.

CHAP. XVI.

The third day, to thre women at his Sepulcher, an Angel telleth that he is risen, and vntil (as he promised Mar. 16. 28.) shew him self in Galilee. 9 The same day he appeareth to Marie Magdalene, afterward to thre Disciples: yet the Element vntil now beleue it, vntil to them also he appeareth. 13 To whom having giuen commission into al nations, vntil pervert also of Miracles, he ascendeth, and they plant his Church euer vwhere.

*Mr. 28, 1
Ln. 24, 1
Lo. 10, 1.*



ND vwhen the Sabbath vvas past, Marie Magdalene and Marie of Iames, and Salôme " bought spices, that comming they might anoint I E S V S. † And very early the first of the Sabbaths, they come to the monument: the sunne being novv risen.

The Gospel vvas Easter day.

† And they said one to another, Vvho shal roll vs backe the stone from the doore of the monument? † And looking, they savv the stone rolled backe.

EASTER DAY.

† And they said one to another, Vvho shal roll vs backe the stone from the doore of the monument? † And looking, they savv the stone rolled backe.

for it vvas very great. † And entring into the monument, they savv a yong man sitting on the right hand, couered vwith a vvhite robe: and they vvere astonied. † Vvho saith to them,

Be not dismaied: you seeke I E S V S of Nazareth, that vvas crucified: he is risen, he is not here, behold the place vwhere they laid him. † But goe, tel his Disciples and † Peter that he goeth

† Peter is named in special (as often els vwhere) for pre-rogatiue

before you into Galilee: there you shal see him, * as he told you. † But they going forth, fled from the monument. for trembling and feare had invaded them: and they said nothing to any body. for they vvere afraid.

† And he rising early the first of the Sabbath, * appeared first to Marie Magdalene, * out of vvhom he had cast seuen

deuils. † She vvent and told them that had been vwith him, that vvere mourning and vweeping. † And they hearing that he vvas alieue and had been seen of her, did not beleue.

† And * after this he appeared in an " other shape to vvov R ij of

*Mr. 14,
28.*

*Jo. 20,
16.
Luc. 8, 2.*

*Ln. 24,
13.*

The Gospel vpo
the Ascension
day.

of them vvalking, as they vvere going into the countrie.
† and they going told the rest: neither them did they belecue. 13
† Last * he appeared to those eleuen as they fate at the 14
table: and he exprobrated their incredulity and hardnes of
hart, because they did not belecue them that had seen him ri-
sen againe. † And he said to them, * Going into the vvhole 15
vworld preach the Gospel to al creatures. † He that * belee- 16
ueth and is bapuzed, shal be saued: but he that beleueeth
not, shal be condemned. † And them that beleue * these 17
signes shal folow: In my name shal they cast our deuils, They
shal speake vvith nevv tonges, † Serpents shal they take 18
avvay, And if they drinke any deadly thing, it shal not hurt
them, They shal impose hands vpon the sicke: and they shal
be vvhole.

The Ascension.

† And so our Lord I E S V S after he spake vnto them, * vv as 19
assumpted into heauen, and fate on the right hand of God.
† But they going forth preached euery vvhere: our Lord wor- 20
king vvithal, and confirming the vvord vvith signes that fo-
lloved. -I

Lm. 24,
36.
Ia. 20,
19.
Mr. 28,
19.

Lm. 25,
51.

ANNOTATIONS
CHA P. XVI.

The vvomens
deuotion to-
vvard Christs
body novv
dead.

1. *Bought spicer.*] As she did bestow and consume a costly ointment vpon his body being yet
aline (c. 14, 3,) Christ him self defending and highly commending the fact against Iudas and other
who accounted it to be superfluous and better to be bestowed otherwise: So not without great
deuotion and merite, she and these other vvomen seeke to anoint his body dead (though Heretikes
or other simple persons may pretend such thing to be better bestowed vpon the poore) and there-
fore, " she first before al other, " and they next, saw him after his Resurrection.

Mr. 16, 9.
Mr. 21, 9.

Christs body
vnder diuers
formes.

12. *In an other shape.*] Christ though he haue but one corporal shape, natural to his person,
yet by his omnipotencie he may be in whatsoever forme, and appears in the likeness of any other
man or creature, as he list. Therefore let no man thinke it strange, that he may be vnder the forme
of bread in the B. Sacrament.

Not onely
faith.

16. *He that beleueth.*] Note vv el, that whereas this Euangelist mentioneth only faith and bap-
tisme, as though to belecue and to be baptized were ynough, S. Matthevv addeth these vvordes
also of our Saviour, *teaching them to observe al things vvhatsoever I haue commaunded you*, which con-
taineth al good vvorkes and the vvhole iustice of a Chriffian man.

Mr. 23, 20.

The gift of mi-
acles.

17. *These signes shal folow.*] It is not meant, that al Chriffians or true belecuers should doe
miracles: but that some for the prooffe of the faith of al, should haue that gift. The Which is the
grace or gift of the vvhole Church, executed by certaine for the edification and profite of the
vvhole.

THE



THE ARGUMENT OF S. LVKES GOSPEL.



Lukes Gospel may be divided into five partes.

The first part is, of the Infancie both of the precursor, and of Christ him selfe: chap. 1 and 2.

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

The third, of Christs manifesting him selfe, by preaching and miracles, specially in Galilee: the other piece of the 4 chap.

unto the middes of the 17.

The fourth of his coming into Iurie towards his Passion: the other piece of the 17 chap. unto the middes of the 19.

The fifth, of the Holy weeke of his Passion in Hierusalem: the other part of the 19 chap. unto the end of the booke.

S. Luke was sectator (saith S. Hierome) that is, a disciple of the Apostle Paul, and a companion of al his peregrination. And the same we see in the Actes of the Apostles: Where, from the 16 chap. S. Luke putteth him selfe in the traine of S. Paul, writing thus in the storie. Forthwith we sought to goe into Macedonia. and in like maner, in the first person, commonly through the rest of that booke. Of him and his Gospel, S. Hierom vnderstandeth thus saying of S. Paul: We haue sent with him the brother, whose praise is in the Gospel through al Churches. where also he addeth: Some suppose, so often as Paul in his Epistles. saith, According to my Gospel, that he meaneth of Lukes booke. And againe: Luke learned the Gospel not onely of the Apostle Paul, who had not been with our Lord in flesh, but of the other Apostles: which him selfe also in the beginning of his booke declareth, saying, As they deliuered to vs who them selues from the beginning saw, and were ministers of the word. It foloweth in S. Hierome: Therefore he wrote the Gospel, as he had heard. but the Actes of the Apostles he compiled as he had seen. S. Paul writeth of him by name to the Colossians: Luke the Physicion saluteth you. and to Timothee: Luke alone is with me. Finally of his end thus doth S. Hierome write: He liued fourescore and foure yeres, hauing no wise. He is buried at Constantinople: to vvhich citie his bones vvith the Relikes of Andrew the

Hier. in Catalo.

2. Cor. 8, 2.

Luk. 1, 2.

Col. 4, 14.

2. Tim. 4, 21.

Hiero. in Catalo.

Hier. con. Vl. gl. 2.

The Heretike so counted the Catholikes for their honouring of Saints and Relikes.

Constantinople. And of the same Translation also in another place against Vigilantius the Heretike: It grieueth him that the Relikes of the Martyrs are covered with pretious coverings, and that they are not either tied in cloutes or thrown to the dunghil. why, are we then sacrilegious, when we enter the Churches of the Apostles? Was Constantinus the Emperour sacrilegious, who translated to Constantinople the holy Relikes of Andrew, Luke, and Timothee: at which the Diuels rore, and the inhabitants of Vigilantius confesse that they feele their presence?

His sacred body is now at Padua in Italie, vvhether it was againe translated from Constantinople.

R iij THE



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

CHAP. I.

THE FIRST
part: of the
Inficte both
of the Pre-
curfor , and
of CHRIS T
him self.

*The Annunciation and Conception, first of the Precursor 16 and six months after, of
Christ also him self. 19 The Visitation of our Ladie, where both the mothers
do Prophecie. 27 The Natimie and Circumcision of the Precursor, where his
father doth prophecie. 30 The Precursor is from a childre an Eremite.*



BECAUSE many haue gone about
to compile a narration of the things
that haue been accomplished among
vs: † according as they haue deliuered 2
vnto vs, vvho from the beginning
them selues savv and vvere ministers
of the vvord: † it seemed good also 3
vnto me * hauing diligently attained
to al things from the beginning, to
vvrite to thee in order, good * Theophilus, † that thou maist 4
knovv the veritie of those vvordes vvhereof thou hast been
instructed.

The Gospel vv^o
the cue of S.
Iohn Baptist.

† There vvvas in the daies of Herod the king of Ievvrie, a 5
certaine Priest named Zacharie, of the * course of Abia: and his
vvife of the daughters of Aaron, and her name Elizabeth.
† And they vvvere both " iust before God, vvalking " in al the 6
commaundements " and iustifications of our Lord vvwithout
blame, † and they had no sonne: for that Elizabeth vvvas bar- 7
ren, and both vvvere vvvel striken in their daies. † And it came 8
to passe: vvhen he executed the priestly function in the or-
der of his course before God, † according to the custome of 9
the Priestly function, he vvvent forth by lot * to offer in-
cense, entering into the temple of our Lord: † and * al the 10
multitude of the people vvvas :: praying vvwithout at the houre
of the incense. † And there appeared to him an Angel of our 11
Lord,

:: We see here
that the Priest
did his durie
vvithin, the
people in the
meane time

AR. I. 2

1 Par.
24, 10.

Exo. 3,
17.
Leu. 16,
16.

- Lord, standing on the right hand of the altar of incense.
- 12 † And Zacharie vvas troubled, seeing him: and feare fel vpon
 13 him. † But the Angel said to him, Feare not Zacharie, for thy
 praier is heard: and thy vvife Elizabeth. shal beare thee a
 14 sonne, and thou shalt cal his name Iohn: † and thou shalt
 haue^a ioy and exultation, and many shal reioyce in his nati-
 15 uitie. † for he shal be great before our Lord: :: and vvine
 and sicer he shal not drinke: and he shal be replenished vvith
 16 the Holy Ghōst euen from his mothers vvombe. † and he
 shal^{*} conuert many of the children of Israel to the Lord their
 17 God. † and he shal goe before him^{*} in the spirit and vertue
 of Elias: that he may conuert the hartes of the fathers vnto
 the children, and the incredulous to the vvisedom of the iust,
 18 to prepare vnto the Lord a perfect people. † And Zacharie
 said to the Angel, Vvhereby shal I knowv this? for I am old:
 19 and my vvife is vvel striken in her daies. † And the Angel
 ansvvering said to him, I am Gabriel that assist before God:
 and am sent to speake to thee, and to euangelize these things
 20 to thee. † And behold, :: thou shalt be dumme, and shalt
 not be able to speake vntil the day vvherein these things
 shal be done: for- because thou hast not beleued my vvor-
 21 des, vvhich shal be fulfilled in their time. † And the people
 vvas expecting Zacharie: and they marueled that he made
 22 tariance in the temple. † And comming forth he could not
 speake to them, and they knevv that he had seen a vision in
 the temple. And he made signes to them, and remained
 23 dumme. † And it came to passe, after the daies of his office
 24 vvete expired,^a he departed into his house. † And after these
 daies Elizabeth his vvife conceiued: and hid her self siue mo-
 25 neths, saying, † For thus hath our Lord done to me in the
 daies vvherein he had respect to take avvay my reproche
 among men.
- 26 †^b And in the sixt moneth, the Angel Gabriel vvas sent of
 27 God into a citie of Galilee, called Nazareth, † * to a virgin
 desposed to a man vvhose name vvas Ioseph, of the house of
 28 Dauid: and the virgins name vvas M A R I E. † And the An-
 gel being entred in, said vnto her, "H A I L E"^c ful of grace, our Lord
 29 is vvith thee: blessed art thou among vvomen. † Vvho hauing heard, vvas
 troubled at his saying, and thought vvhat maner of saluta-
 30 tion this should be. † And the Angel said to her, Feare not
 31 M A R I E, for thou hast found grace vvith God. † * Behold
 thou

praying vvith-
 out: and that
 the Priests fun-
 ctions did pro-
 fitre the, though
 they neither
 heard nor saw
 his doings.

:: This absti-
 nence foretold
 and prescribed
 by the Angel,
 sheweth that it
 is a worthy
 thing, and an
 acte of religion
 in S. Iohn, as it
 was in the Na-
 zarites.

:: Zacharie^a
 punished for
 doubting of
 the Angels
 word.

^b The Gospel
 vpo the Annun-
 ciation of our
 Lady, March 25.
 And on the We-
 nesday of Im-
 ber weeke in
 Aduet. And for
 a Voieue Masse
 of our Lady in
 Aduet.

The beginning
 of the A V E
 M A R I E. See
 the rest v. 42.

Mal. 4,
 6.
 Mt. 11,
 14.

Mt. 1, 18

Esa. 7,
 14.

thou shalt conceive in thy wombe, and shalt beare a sonne:
 and thou shalt call his name I E S U S. † he shal be great, and 32
 shal be called the sonne of the most High, and our Lord God
 shal giue him the seate of Dauid his father: † * and he shal 33
 reigne in the house of Iacob for euer, and of his kingdom
 there shal be no end. † And M A R I E said to the Angel, † 34
 Howv shal this be done? because I knowv not man? † And 35
 the Angel ansvvering, said to her, The Holy Ghost shal come
 vpon thee, and the povver of the most High shal ouersha-
 dovv thee. And therefore also that vvwhich of thee shal be
 borne Holy, shal be called the sonne of God. † And behold 36
 "Elisabeth thy cosin, she also hath conceived a sonne in her
 old age: and this moneth, is the sixt to her that is called bar-
 ren: † because there shal not be impossible vvith God any 37
 vvord. † And M A R I E said, † BEHOLD *the handmaid of our Lord,* 38
be it done to me according to thy word. † And the Angel departed
 from her.

Dem. 7,
14, 27.

She doubted not of the thing as Zacharie, but enquired of the meane.

At this very moment when the B. Virgin gave consent, she conceived him perfect God and perfect man.

The Gospel vp6 the Visitation of our Lady, Iul. 1. And vpon the Imber Friday in Aduent.

John the Baptist being yet in his mothers wombe, reioyced and acknowledged the presence of Christ and his mother.

† And M A R I E rising vp in those daies, vvent vnto the hil 39
 countrie vvith speede, into a citie of Iuda. † and she entred 40
 into the house of Zacharie, and saluted Elisabeth. † And it 41
 came to passe: as Elisabeth heard the salutation of M A R I E,
 she † infant did leape in her vvombe. and Elisabeth vvas re-
 plenished vvith the Holy Ghost: † and she cried out vvith a 42
 loude voice, and said, "BLESSED art thou among vvomen, and blessed is
 the fruite of thy vvombe. † And vvhence is this to me, that the "mo- 43
 ther of my Lord doth come to me? † For behold as the voice 44
 of thy salutation sounded in mine eares, the infant in my
 vvombe did leape for ioy. † And blessed is she that beleueed, 45
 because those things shal be accomplished that vvere spokē
 to her by our Lord. † And M A R I E said, 46

M A G N I F I C A T at Euen-song.

M Y S O U L E doth magnifie our Lord.
 † And my spirit hath reioyced in God my Saniour. † 47
 † Because he hath regarded the humilitie of his handmaid: for behold from 48
 hence forth "al generations" shal call me blessed.
 † Because he that is mightie hath done great things to me, and holy is his name. 49
 † And his mercie from generation vnto generations, to them that feare him. 50
 † He hath shewed might in his arme: he hath dispersed the proude in the con- 51
 ceits of their hart.
 † He hath depozed the mightie from their seate, and hath exalted the humble. 52
 † The hungry he hath filled vvith good things: and the rich he hath sent 53
 away empty.
 † He hath receiued Israel his child, being mindful of his mercie, 54
 † As he spake to our fathers, to Abraham and his seede for euer. 55

Have the Protestants had alwaies generations to fulfill this prophetic? or do they call her blessed, that derogate what they can from her graces, blessings, and at her honour †

† And

56 † And MARIE taried vvith her about three moneths: and she returned into her house.

57 † And Elisabeths ful time vvas come to be deliuered: and she bare a sonne. † And her neighbours and kinsfolke heard that our Lord did magnifie his mercie vvith her, and they did

The Gospel vp6 the Natuittie of S. Iohn Baptift Iun. 24. called Midſomer day.

59 congratulate her. † And it came to paſſe: on the eight day they came to circuncife the childe, and they called him by 60 his fathers name, Zacharie. † And his mother anſvvering, 61 ſaid, Not ſo, but he ſhal be called Iohn. † And they ſaid to her, That there is none in thy kintred that is called by this 62 name. † And they made ſignes to his father, vvhat he vvould 63 haue him called. † And demanding a vvriting table, he vvrote, ſaying, * Iohn is his name. And they al marueled.

Lu. 1, 13.

64 † And forth vvith his mouth vvas opened, and his tonge, and 65 he ſpake bleſſing God. † And feare came vpon al their neighbours: and al theſe things vvere bruited ouer al the hill-countrie of Ievvrie: † and all that had heard, laid them vp in their hart, ſaying, What an one, trovv ye, ſhal this childe be? For the 67 hand of our Lord vvas vvith him. † And Zacharie his father vvas replenifhed vvith the Holy Ghoſt: and he prophced, ſaying,

68 † BLESSED BE OVR LORD God of Iſrael: becauſe he hath viſited and vvronght the redemption of his people: -†

BENEDICTVS az Laudes.

69 † And hath crected the borne of ſaluation to vs, in ſie houſe of David his ſernant.

70 † As he ſpake by the mouth of his holy Propbets, that are from the beginning.

71 † Saluation from our enemies, and from the hand of al that hate vs:

72 † To vvork mercie vvith our fathers: and to remember his holy teſtament,

Gen. 22, 6.

73 † * The othe vvich be ſvvare to Abraham our father, † that he vvould giue 74 ^{10 vs,}

That vvithout feare being deliuered from the hand of our enemies, vve may ſerne him.

75 † In holines andⁿ iuſtice before him, al our daies.

Mal. 3, 1.

76 † And thou childe, ſhalt be called the Propbet of the Higheſt: for * thou ſhalt goe before the face of our Lord to prepare his vvayes.

77 † To giue knowvledge of ſaluation to his people, vvnto remiſſion of their finnes,

:: Marke that he was a voluntarie Eremite, and choſe to be ſolitarie from a childe, til he was to preach to the people, in ſo much that antiquitie counte J him the firſt Eremite. Hiero. in vit. Pauli.

Zac. 3, 9.

78 † Through the bowels of the mercie of our God, in vvichⁿ the * Oriens, from on high, hath viſited vs,

6, 12.

79 † To illuminaſe them that ſit in darkenes, and in the ſhadovv of death: to direct our ſteps into the vvay of peace.

Mal. 4,

2.

80 † And the childe grew, and vvas ſtrengthened in ſpirit, and vvasⁱⁿ the deſerts vntil the day of his manifeſtatiõ to Iſrael.

ANNOTATIONS
CHAP. I.

Sacred Writers and holy Councils.

1. *Having diligently attained.*] Hereby we see that, though the Holy Ghost ruled the penne of holy writers that they might not erre, yet did they vse humane meanes to search out and find the truth of the things they wrote of. Euen so doe Councils, and the President of them, Gods vicar, discusse and examine al causes by humane meanes, the assistance of the Holy Ghost concurring and directing them into al truth, according to Christes promise *Jo. 16. 13*: as in the very first Council of the Apottles them selues at Hierusalem is manifest *Act. 15. 7* and *28*. Againe here we haue a familiar preface of the Author as to his frende, 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 vvhole booke following. Maruel not then it the Author of the second booke of the Machabees * vse the like humane speeches both at the beginning and in the later end, neither do thou therefore reiect the booke for no Scripture, as our Heretikes doe: or not thinke him a sacred vvriter.

1 *Mach. 2. 11.*

The second booke of the Machabees.

True iustification by observing the commaundements.

6. *Just before God.*] Against the Heretikes of this time, here it is euident that holy men be iust, not only by the eflination of then, but in deede and before God.

6. *In al the commaundements.*] Three things to be noted directly against the Heretikes of our time. first, that good men doe keepe al Gods commaundements: which (they say) are impossible to be kept. Againe, that men be iustified not by only imputation of Christes iustice, nor by faith alone, but by walking in the commaundements. Againe, that the keeping and doing of the commaundements is properly our iustification.

Corrupt translation of Heretikes.

οὐκ ἀμαρτᾶς.

6. *Iustification.*] This word is so vviual in the Scriptures (namely in the *Psal. 118*) to signifie the commaundements of God, because the keeping of them is iustification, and the Greeke is alwaies so fully correspondēt to the same, that the Heretikes in this place (other wise pretending to esteeme much of the Greeke) blush not to say, that they auoid this word of purpose against the iustification of the Papists. And therefore one vvesth Tullies word forsooth, in Latin *confutatus*: and his scholars in their English Bibles Gay, *Ordinances*.

10. *Ioyfull exultation.*] This was fulfilled, not only when he was borne, but now also through the whole Church for euer, in ioyfull celebrating of his Natiuite.

Beza in *ANOT. MA. T. off. 1136.*

The continencie of priests.

21. *He departed.*] In the old Law (saith S. Hierom) they that offered hostes for the people, were not only not in their houses, but were punished for the time, being separated from their wiues, and they dranke neither wine nor any strong drinke, which are wont to prouoke concupiscence. Much more the Priests of the new Law that mult alwaies offer sacrifices, must alwaies be free from matrimonic, *Li. 1 c. 19. adu. Iouin. and ep. 10 c. 1*. See S. Ambrose in *1 Tim. 3*. And therefore if there were any religion in Caluins Communion, they would at the least giue as much reuerence in this point, as they in the old Law did to their sacrifices, and to the loaves of proposition. *1 Reg. 21*.

Often saying of the A V E M A R I E.

28. *Haile full of grace.*] Holy Church and al true Christian men doe much and often vse these wordes brought from heauen by the Archangel, as wel to the honour of Christ and our B. Laie, as alio for that they were the wordes of the first glad tidings of Christs Incarnation and our Saluation by the same, and be the very abridgement and summe of the whole Goeple. In so much that the Greeke Church vvieth it daily in the Masse.

Liturg. S. Iacobus & Chrysi.

Corrupt translation of Heretikes.

αἰχμητισμῶν. ἠλαρητισμῶν.

28. *Full of grace.*] Note the excellent prerogatiues of our B. Lady, and abhorre those Heretikes which make her no better then other vulgar women, and therefore to take from her fulnes of grace, they say here, *Haile freely beloued*, contrarie to al significatiōns of the Greeke word, which is at the left, *endued with grace*, as S. Paul vvieth it Ephes. 1, by S. Chrystostoms interpretation: or rather, *ful of grace*, as both Greeke and Latin fathers haue alwaies here vnderstood it, and the Latines alio read it, namely S. Ambrose thus, *Vel ut sine only called ful of grace, vrbis only obtained the grace, vrbis which no other woman desired, to be replenished with the auhor of grace*. And if they did as wel know the nature of their kind of Greeke wordes, as they would seeme very skilful, they might easily obserue that they signifie fulnes, as when them selues translate the like word (*Luce. 16. 20*) *ful of offores*. Beza, *viceroyus*.

S. Athan. de S. Dny. S. Ephrem in orat. de laud. B. vrbis. vrbis. in 1 Luce. li. 2. Hier. ep. 100 in exp. Pf. 44.

Our V. Lady vowed virginie.

30. *I know not man.*] These wordes declare (saith S. Augulline) that she had now vowed virginie to God. For other wise neither would she say, *How shal thu be done?* nor haue added, *because I know not man*. Yea if she had said only the first wordes, *How shal thu be done?* it is euident that she would not haue asked such a question, how a woman should beare a soanne promised her, if she had married meaning to haue carnal copulation. *c. de virgin. As if he should say, If she might haue knowven a man and so haue had a childe, she would neuer haue asked, How shal this be done?* but because that ordinarie way was excluded by her vow of virginie, therefore she asked, *How?* And in asking, *How?* she plainly declareth that she might not haue a childe by knowing man, because of her vow. See S. Grego. Nylicene *de sancta Chrysi Natiuitate*.

30. *Elisabeth*

10. *Elisabeth thy Cousin.*) By this that Elisabeth and our Lady were cousins, the one of the tribe of Levi, the other of Iuda, is gathered that Christ came of both tribes, Iuda and Levi, of the both tribes, Iudings and the priests him self both a king and a priest, and the Anointed (to wit) by grace spiri- da and Levi. tually, as they were with oile materially and corporally. *August. 3 de Conseru. Enang. c. 1.*

11. *Blessed art thou.*) At the very hearing of our Ladies voice, the infant and she were replenished with the Holy Ghost, and she sang praises not only to Christ, but for his sake to our B. Lady, calling her blessed and her truest blessed, as the Church doeth also by her wordes and example in the AVE MARIÆ.

The blessed virgin MARIÆ.

12. *Mother of my Lord.*) Elizabeth being an exceeding iust and blessed woman, yet the vvorthingnes of Gods mother doth so far excel her and al other vwomen, as the great light the little starres, *Her excellencie.*

13. *Shal call me blessed.*) This Prophecie is fulfilled, when the Church keepeth her Festiual daies, and when the faithful in al generations say the AVE MARIÆ, and other holy Antems of our Lady. And therefore the Caluinistes are not among those generations which call our Lady blessed. *Her honour in al the World.*

14. *Iohn is his name.*) Wee see that names are of signification and importance, God him self changing or giuing names in both Testaments: as, Abraham, Irael, Peter, and the principal of al others, IESVS: and here Iohn, vvhich signifieth, Gods grace or mercie, or, God vvil haue mercie. *Mysterie and signification in names.*

For he was the Precursor and Prophet of the mercie and grace that eniued by CHRIST IESVS. Note also that as then in Circumcision, so now in Baptisme (vvhich aniuerteth therevnto) names are giuen. And as we see here and in al the old Testament, great respect was had of names: so we must beware of strange, profane, and secular names (now a daies to common) and rather according to the Carechisme of the holy Councell of Trent, take names of Saints and holy men, that may be giue in Baptisme.

What names to be giue in Baptisme.

a. de bap. in fine.

15. *Iustice before him.*) Here also we see that we may haue true iustice, not only in the sight of men, or by the imputation of God, but in deede before him and in his sight: and that the comming of Christ was to giue men such iustice. *true iustice, not imputatiue.*

16. *Theorians.*) Marcell notifi Heretikes controule the old authentical translation, as though it differed fro the greek: vvhreas here they make much a doe to controule not only al the greek interpreters of the old testament, but also S. Luke him self, for the vword *αἰματινῶν*, as differing from the Hebreu v.

The Heretikes controule both Greeke and Latine text.

Beza.

CHA P. II.

The Natiuitie of Christ, and manifestation thereof to the Shepherds by an Angel, and by them to others. 21 His Circumcision. 22 His Presentation, together with Simons (as also Annes) asseffation and prophesying of his Passion, of the Iewes reprobation, and of the Gentils illumination. 23 His annual ascending to Hierusalem with his parents, to whom he was subiect, and his iuines of wisdom shewed among the Doctors as twelve yeres of his age.

- 1
- 2
- 3
- 4
- 5
- 6
- 7



AND it came to passe, in those daies there came forth an edict from Cæsar Augustus, that the vvhole vworld should be enrolled. † This first enrolling vvas made by the President of Syria Cyrinus. † And al vvent to be enrolled, euery one into his ovvne citie. † And Ioseph also vvent vp from Galilee out of the citie of Nazareth into Ievvie, to the citie of Dauid that is called Beth-lehem: for-because he vvas of the house and familie of Dauid, † to be enrolled vwith MARIÆ his desposued vwife that vvas vwith childe. † And it came to passe, vvhens they were there, her daies were fully come that she should be deliuered. † And she brought forth her first begotten sonne,

The Gospel at the first Maie vpon christmas day.

In the yere, 753 the creation of the vworld 5199: 5160 Noes flood, 2957: from the Natiuitie of Abraham, 2015: from Moyles and the coming forth of the people of Israel out of Egypt, 1510: 516 Dauid

S ij and

enointed king.
1032: from the
first Olympias,
800: from the
building of Ro-
me, 752; hebdom-
ada 63, accord-
ing to the pro-
phetic of Dani-
el (c. 9), that
is, in the yere
440 or there-
about: in the
sixt age of the
vworld, vwhen
there vvas vni-
uersal peace in
al the vworld:
the eternal God
and sonne of
the eternal Fa-
ther, meaning
to consecrate
and sanctifie
the vworld vvith
his moit blessed
cōming, being
cōceiued of the
Hol. Ghost.
nine moneths
after his concep-
tion, IESVS
CHRIST the
sonne of God is
borne in Beth-
lehem of Iuda,
in the yere of
Cesar Augustus
42. *Vjuard. in
martyrol. Doctb.
35, according to
the cōmon ancient
supputation.*

and svvaded him in clothes, and laid him dovvn in a man-
ger: because there vvas not place for them in the inne.

† And there vvere in the same countrie shepheards vvat- 8
ching, and keeping the night vvatches ouer their flocke.
† And behold, an Angel of our Lord stood beside them, and 9
the brightnes of God did shine round about them, and they
feared vvith a great feare. † And the Angel sald to them, Fea- 10
re not: for behold I euangelize to you great ioy, that shal
be to al the people: † because this day is borne to you a S A- 11
VIOR vvhich is Christ our Lord, in the citie of Dauid. † And 12
this shal be a signeto you, You shal finde the infant svva-
dled in clothes: and laid in a manger. † And sodenly there 13
vvas vvith the Angel a multitudē of the heavenly armie, prai-
sing God, and saying, † *Glorie in the highest to God: and in earth peace to 14*
men of good vvill. † And it came to passe: after the Angels de- 15
parted from them into heauen, the shepheards spake one to
an other: Let vs goe ouer to Bethlehem, and let vs see this
vvord that is done, vvhich our Lord hath shevved to vs.

† And they came vvith speede: and they found M A R I E and 16
Ioseph, and the infant laid in the manger. † And seeing it, 17
they vnderstood of the vvord that had been spoken to them
concerning this childe. † And al that heard, did maruel: and 18
concerning those things that vvere reported to them by the
shepheards. † But M A R I E kept al these vvordes, confer- 19
ring them in her hart. † And the shepheards returned, glori- 20
fying and praying God in al things that they had heard, and
seen, as it vvas said to them. †

† And * after eight daies vwere expired, that the childe 21
should be circuncised: his name vvas called I E S V S, vvhich
vvas * called by the Angel, before that he vvas conceiued in
the vvombe. †

† And after the daies vwere fully ended of her purification 22
* according to the lavv of Moyse, they caried him into Hieru-
salem, to present him to our Lord († as it is vvritten in the 23
lavv of our Lord, *That every male opening the matrixe, shal be called holy*
to the Lord.) † and to giue a sacrifice * according as it is vvrit- 24
ten in the lavv of our Lord, a paire of turtles, or tvo yong
pigeons. † And behold, there vvas a man in Hierusalem, na- 25
med Simeon, and this man vvas iust and religious, expecting
the consolation of Israel: and the Holy Ghost vvas in him.
† And he had receiued an ansvver of the Holy Ghost, that he 26
should

GLORIA
IN EX-
CELSIS
at Mass.

Gen. 17,
11.
Lm. 1. 31.

Lm. 12,
6.
Exo. 13, 2

Nm. 8, 16
Lm. 11,
8.

should nor see death vales he favv first the: CHRIST of our
 27 Lord. † And he came in spirit into the temple. And vwhen
 his parents brought in the childe I E S V S, to doe according to
 28 the custome of the Lavv for him: † he also tooke him into
 his armes, and blessed God, and said,

29 † N O W T H O V doest dimisse thy seruants O Lord, according to thy vvord
 in peace.

∴ See Ioh. 1. 20
 and 41.

30 † Because mine eyes haue seen, thy S A L V A T I O N,

N V N C D I -
 M I T T I S
 at Complun.

31 † Vvchich thou hast prepared before the face of al peoples:

32 † A light to the reuelacion of the Gensils, and the glorie of thy people
 Israel. ¶

33 † And his father and mother vvere marueling vpon those
 34 things vvchich vvere spoken concerning him. † And Simeon
 blessed them, and said to M A R I E his mother, Behold this is
 set vnto the ruine, and vnto the resurrection of many in
 35 Israel, and for a signe vvchich shal be contradicted, † and
 ∴ thine ovvne soulel hal a svword pearce, that out of many

∴ Simeon pro-
 phecied not on-
 ly of Christ but
 of our B. Lady,
 of al her so-
 rowes: wherein
 she was al-
 waies partaker
 with our Savi-
 our. from his
 flight into E-
 gypt even to his
 death.

36 hartes cogirations may be reuealed. † And there vvvas Anne
 a prophetisse, the daughter of Phanuel, of the tribe of Aser:
 she vvvas farre striken in daies, and had liued vvith her huf-
 37 band seuen yeres from her virginitic. † And she vvvas "a
 vviovv vntil eightie and foure yeres: vvho departed not
 from the temple, by fastings and praters ∴ seruing night and
 38 day. † And she at the same houre sodenly comming in, con-
 fessed to our Lord: and spake of him to al that expected the
 39 redemption of Israel. † And after they had vvholly done al
 things according to the lavv of our Lord, they returned into
 Galilee, into their citie Nazareth.

∴ 2d Spi-
 rit

strong
 in spirit:

40 † And the childe grevv, and vvaxed 'strong': ful of vvise-
 41 dom, and the grace of God vvvas in him. † And his parents
 vvvent every yere vnto Hierusalem, * at the solemne day of
 42 Pasche. † And vvhen he vvvas tvvelue yeres old, they going
 vp into Hierusalem according to the custome of the festiual
 43 day, † and hauing ended the daies, vvhen they returned, the
 childe I E S V S remained in Hierusalem: and his parents knew
 44 it not. † And thinking that he vvvas in the companie, they
 came a daies journey, and sought him among their kinffolke
 45 and acquaintance. † And nor finding him, they returned into
 46 Hierusalem, seeking him. † And it came to passe, after three
 daies they found him in the temple sitting in the middes of
 47 the Doctōrs, hearing them, and asking them. † And al vvere
 astonied that heard him, vpon his vvifedom and ansvvers.

The gospel vpb
 the first Sunday
 after the Epi-
 phanic.

Exo. 23,
 15. 34,
 17.
 Deu. 16,
 1.

S iij † And

† And seeing him, they wondered. And his mother said to 48
 him, Sonne, vvhhy hast thou so done to vs? behold thy father
 and I forovving did seeke thee. † And he said to them, Vwhat 49
 is it that you sought me? did you not know, that I must be
 about those things, vvhich are my fathers? † And they vn- 50
 derstood not the vword that he spake vnto them. † And he 51
 went dovvn vwith them, and came to Nazareth: and vvvas
 "subiect to them. And his mother kept al these vvordes in her
 hart. † And I e s v s proceeded in vvifedom and age, and grace 52
 vwith God and men. -†

A N N O T A T I O N S
 CHAP. II.

Free will.

18. *Men of good Will.*] The birth of Christ giueth not peace of minde or saluation but to such as be of good Will, because he worketh not our good against our wills, but our wills concurring.
Aug. quest. ad Simplic. li. 1. q. 2. co. 2.

Our B. Lady full of deepe contemplations.

19. *Kept al.*] Our Lady though little be spoken of her concerning such matters in the Scriptures, because she was a woman, and not admitted to teach or dispute in publike of high mysteries: yet she knew al these mysteries, and wisely noted and contemplated al those things that were done and said about Christ, from the first houre of his Conception til the end of his life and his Ascension.

Mens ruine and damnation is of them selues.

20. *To the ruine.*] Therefore to the ruine of some, because they would not beleue in him, and so were the cause of their owne ruine, as he is els where called, *A stumbling stone*, because many would stumble at him and so fall by their owne fault, other some he raised by his grace from sinne to iustice, and so he was the resurrection of many. The Apostle vseth the like speache, saying: *We erre some the odour of life, vnto life: to others, the odour of death, vnto death.* Not that their preaching was to cause death, but because they that would not beleue their preaching, wilfully incurred deadly sinne and damnation.

Holy vvidthod.

21. *A vvidthod.*] Marke that vvidthod is here mentioned to the commendation thereof euen in the old Testament also, and the fruite and as it were the profession thereof is here commended to vvrite, fasting, praying, being continually in the Temple, euen as 5. Paul more at large for the state of the new Testament speaketh of vvidthod and vvirginitee, as being professions more apt and commodious for the seruice of God.

Fasting an act of religion.

22. *By fasting and prayers seruing.*] Seruing, in the Greeke is *λατρευουσα*, that is, doing diuine worship vnto God, as by prayer, so also by fasting, so that fasting is *λατρευσις*, that is, an act of religion whereby we doe worship God, as we doe by prayer, and not vsed only to subdew our flesh, much lesse (as Heretikes would haue it) as a matter of pollicie.

Dutiful obedience to parents.

23. *Subiect to them.*] Al children may learne hereby, that great ought to be their subiection and obedience to their Parents, when Christ him self, being God, would be subiect to his parents being but his creatures.

CHAP. III.

THE SECOND part: The preparation that vvvas made to the manifestation of CHRIST.

Iohn, to prepare al to Christ (as Esay had prophesied of him) baptizeth them to penance, 7 insinuating their reprobation, and the Gentils vocation, 10 teaching also and exhorting each sort to doe their dutie. 15 That him self is not Christ, he sheweth by the difference of their vvords baptizet: 17 and saith that Christ vntil also iudge he baptizad. 19 Iohns imprisonment. 21 Christ being him self also baptizad of Iohn, leaeth testimonie from heauen, 22 as he vvboye generation reddeash vs againe to God..

And



ND in the fifteenth yere of the empire of Tiberius Cæsar, Pontius Pilate being Governour of Ievvrie, and Herod being Tetrarch of Galilee, and Philip his brother Tetrarch of Ituræa and the countrie Trachonitis, and Lysanias Tetrarch of Abilina, † vnder the high Priests Annas and Caiphas: the vvord of our Lord vvvas made vpon Iohn the sonne of Zacharie, in the desert. † And * he came into al the countrie of Iordan, preaching the baptisme of :: penance vnto remission of sinnes: as it is vvritten in the booke of the sayings of

The Gospel vpō Amber Saturday in Aduent. And on the 4 Sunday in Aduent.

Mr. 3, 1.
Mr. 1, 1.

Esa. 40,
3.

Mr. 3, 7.

2 trarch of Abilina, † vnder the high Priests Annas and Caiphas: the vvord of our Lord vvvas made vpon Iohn the sonne of Zacharie, in the desert. † And * he came into al the countrie of Iordan, preaching the baptisme of :: penance vnto remission of sinnes: as it is vvritten in the booke of the sayings of

:: Penance prepareth the way to Christ.

4 Esay the Prophet: † *A voice of one crying in the desert: prepare the way of our Lord, make straight his paths. † Every valley shall be filled: and every mountaine and hill shall be made low, and crooked things shall become straight: and rough wayes, plaine: † and al they shall see the SALVATION of God.*

7 † He said therefore to the multitudes that vvent forth to be baptized of him, * Ye vipers broodes, vvho hath shewed you to flee from the vvraih to come? † Yeld therefore :: fruites vvorthie of penance. and doe ye not begin to say, Vve haue Abraham to our father. For I tel you, that God is able

:: Fruites of penance be vvorkes satisfactorie.

9 of these stones to raise vp children to Abraham. † And now the axe is put to the roote of the trees. :: Euery tree therefore that yeldeth not good fruit, shall be cut downe, and cast into fire. † And the multitudes asked him, saying, Vvhat shall

:: A man vvithout good vvorkes is vvunfruitful, and shall be cast into euerlasting fire.

11 vve doe then? † And he ansvvering, said vnto them: :: He that hath two coates, let him giue to him that hath not: and he that hath meate, let him doe likevvise. † And the Publicans also came to be baptized, and said to him, Maister, vvhat shall vve doe? † But he said to them, Doe nothing more then that vvwhich is spoiared you. † And the souldiars also asked him, saying, Vvhat shall vve also doe? And he said to them, Vexe not neither calumniat any man: and be content vvith your stipends.

:: Almes counseled or enjoyed for sinnes and - to auoid damnation.

15 † And :: the people imagining, and al men thinking in their harts of Iohn, lest perhaps he vvvere Christ: † Iohn answered, saying vnto al, * I in deede baptize you vvith vvater: :: but there shall come a mightier then I, vvwhose latchet of his shoes I am not vvorthie to vnloose, he shall baptize you in the Holy Ghost and fire. † vvwhose fanne is in his hand, and he vvil purge his floore: and vvil gather the vvheate into his barn, but the chaffe he vvil burne vvith vnquencheable fire.

:: Iohn was so holy that many might by erroure easily thinke he was Christ.

:: How say then the Heretikes that the Baptisme of Christ is of no greater vertue then Iohas?

18 † Many other things also exhorting did he euangelize to the people.

Mr. 3, 11.
Mr. 1, 8,
cometh
Io. 1, 26.
Mat. 1, 5,
11, 16, 19
4.

people.

†* And Herod the Tetrarch, vwhen he vvas rebuked of 19
him for Herodias his `brothers' vwife, and for al the euils
vvhich Herod did: †" he added this also about al, and shut 20
vp Iohn into prison.

†* And it came to passe vwhen al the people vvas baptized, 21
Iesvs also being baptized and praying, heauen vvas opened:
† and the Holy Ghost descended in corporal shape as a doue 22
vpon him: and a voice from heauen vvas made: Thou art my
beloued sonne, in thee I am vvel pleased. † And Iesvs him self 23
vvas beginning to be about thirtie yeres old: as it was thought,
the sonne of Ioseph, vvhich vvas " of Heli, † vvhich vvas of Mat- 24
that, vvhich vvas of Leui, vvhich vvas of Melchi, vvhich vvas of
Ianné, vvhich vvas of Ioseph, † vvhich vvas of Matthathias, vvhich 25
vvas of Amos, vvhich vvas of Naum, vvhich vvas of Hesli, vvhich
vvas of Naggé, † vvhich vvas of Mahath, vvhich vvas of Mat- 26
thathias, vvhich vvas of Semei, vvhich vvas of Ioseph, vvhich vvas
of Iuda, † vvhich vvas of Iohanna, vvhich vvas of Resa, vvhich 27
vvas of Zorobabel, vvhich vvas of Salathiel, vvhich vvas of
Neri, † vvhich vvas of Melchi, vvhich vvas of Addi, vvhich 28
vvas of Cofam, vvhich vvas of Elmadan, vvhich vvas of Her,
† vvhich vvas of Iesus, vvhich vvas of Eliézer, vvhich vvas 29
of Iorim, vvhich vvas of Matthat, vvhich vvas of Le-
ui, † vvhich vvas of Simeon, vvhich vvas of Iudas, vvhich 30
vvas of Ioseph, vvhich vvas of Iona, vvhich vvas of Elia-
cim, † vvhich vvas of Melcha, vvhich vvas of Menna, vvhich 31
vvas of Matthattha, vvhich vvas of Nathan, vvhich vvas of Da-
uid, †* vvhich vvas of Iesse, vvhich vvas of Obed, vvhich vvas 32
of Booz, vvhich vvas of Salmon, vvhich vvas of Naasson,
† vvhich vvas of Aminadab, vvhich vvas of Aram, vvhich vvas 33
of Elston, vvhich vvas of Phares, vvhich vvas of Iudas, † vvhich 34
vvas of Iacob, vvhich vvas of Isaac, vvhich vvas of Abraham,
vvhich vvas of Tharé, vvhich vvas of Nachor, † vvhich vvas 35
of Sarug, vvhich vvas of Ragau, vvhich vvas of Phaleg, vvhich
vvas of Heber, vvhich vvas of Salé, † :: vvhich vvas of Cai- 36
nan, vvhich vvas of Arphaxad, vvhich vvas of Sem, vvhich vvas
of Noé, vvhich vvas of Lamech, † vvhich vvas of Mathusalé, 37
vvhich vvas of Henoah, vvhich vvas of Iared, vvhich vvas of
Malaleel, vvhich vvas of Cainan, † vvhich vvas of Henos, 38
vvhich vvas of Seth, vvhich vvas of Adam, vvhich vvas of
God.

:: Beza holdly
Wipezh out of
this Gospel, the-
se wordes, vvhich
vvas of Carman:
though al the
Greeke copies
both of the old
Testament & of
the new, haue
the wordes
with ful consent.
Wherby vve
learne the intol-
erable faucines
of the Calui-
nists, and their
cōtempt of ho-
ly Scripture, that
dare so deale
with the very
Gospel it self.

Mt. 14. 3
Mar. 6.
17.
brother
Philips
Mt. 3. 13.
Mr. 1. 9.
Io. 1. 32.

ANNOT.

ANNOTATIONS
CHAP. III.

20. *He added this above al.]* The fault of Princes and other great men, that can not only not abide to heare their faults, but also punish by death or emprisonment such as reprehend them for the same (specially if they warne them, as Prophets and Priests doe, from God) is exceding great.

22. *Of Heli.]* Vvhereas in S. Matthev, Iacob is father to Ioseph, and here Heli, the case vvvas thus. Mathan (named in S. Matthev) of his vvife called Escha begat Iacob: and after his death, Melchi (named here in S. Luke) of the same vvoman begat Heli: so that Iacob and Heli vvvere brethren of one noother. This Heli therefore marrying and dying vvithout issue: Iacob his brother, according to the Law married his vvife, and begat Ioseph, and so raised vp seede to his brother Heli. Whereby it came to passe, that Iacob vvvas the natural father of Ioseph, vvvhich as (S. Matthev saith) begat him: and Heli vvvas his legal father according to the Law, as S. Luke signifieth. *Ench. li. 1 Ec. Hist. c. 7 Hiero. in c. 1 Mat. Aug. li. 2 c. 2. 1 de evng. Enang.*

The reconciliation of Matthev and Luke in our Sauious petegree.

CHAP. III.

Christ going into the Desert to prepare him self before his manifestation, overcometh the temptations of the Diuel. 10 then beginning gloriously in Galilee, 16 he sheweth to them of Nazareth his commission out of Esay the Prophet, 22 infirmating by occasion the Iewes his countrimens reprobatton. 31 In Capharnaum his doctrine is admired, 33 specially for his miracle in the Synagogue. 38. from vvvhich, going to Peters house, he sheweth there much more power. 42 Then vvwithering into the vvildernesse, he preacheth aftervvward to the other sides of Galilee.

Mr. 4, 1.
Mr. 1, 12

1



AND I E S V S ful of the Holy Ghost, returned from Iordan, and vvvas driuen in the spirit into the desert, † fourtie daies, and vvvas tempted of the deuil. And he did eate nothing in those daies: and vvwhen they vvvere ended, he vvvas an hungred.

∴ The Church saith of 40 daies (called Lēt) cometh of this, &c is an Apostolical Tradition. *Clem. Confess. Apost. li. 5 c. 12. Hier. ep. ad Marcell. adu. erro. Nestiani. Luc. ser. 6 c. 9 de Quadrages.*

Deuter. 8, 3.

3

† And the Deuil said to him, If thou be the sonne of God, say to this stone that it be made bread. † And I E S V S made ansvver vnto him, It is vvritten, *Thou shalt not in bread alone shal man liue, but in every vvord of God.* † And the Deuil brought him into an high mountaine, and shewed him al the kingdoms of the vvhole vvorld in a moment of time: † and he said to him, To thee vvvil I giue this vvhole povver, and the glorie of them: for to me they are deliuered, and to vvvhom I vvvil, I doe giue them. † Thou therefore if thou vvvilte adore before me, they shal al be thine. † And I E S V S ansvvering said to him, It is vvritten, ∴ *Thou shalt adore the Lord thy God, and him onely shalt thou serue.* † And he brought him into Hierusalem, and set him vpon the pinnacle of the temple: and he said to him, If thou be the sonne of God, cast thy self from hence dovvnevvard. † For ∴ it is vvritten, that *He hath giuen his Angels charge*

∴ See the Annot. in S. Matthev c. 4, 11.

∴ If the Diuel him self alleage Scripture against Christ, no marvel that Heretikes do so against Christs Church.

Deu. 6, 13
10, 20.
ελαληθεν
Psal. 90,
11

5

10 dovvnevvard. † For ∴ it is vvritten, that *He hath giuen his Angels charge*

T charge

charge of thee, that they preserve thee: † and that *in their hands they shall* 11
beare thee vp, lest perhaps thou knocke thy foot against a stone. † And 12
 IESVS answering said to him, It is said, *Thou shalt not tempt the Lord*
thy God. † And al the tentation being ended, the Deuil departed 13
 from him vntil a time.

THE third
 part: of Chri-
 stes manifes-
 ting him self
 by preachig
 and mira-
 cles, special-
 ly in Gali-
 lee
 :: Our Saviour
 wfed to preach
 in their Syna-
 gogues.

† * And IESVS returned in the force of the spirit into Ga- 14
 lilee, and the same went forth through the vvhole countrie
 of him. † And he taught in their synagogs, and vvas mag- 15
 nified of al.

† * And he came to Nazareth vvhether he vvas brought vp: 16
 and he entred :: according to his custom on the Sabbath day
 into the synagogue: and he rose vp to reade. † And the 17
 booke of Esay the Prophet vvas deliuered vnto him. And as
 he vnfolded the booke, he found the place vvhether it vvas
 vvwritten, † *The Spirit of the Lord vpon me, for vvhich he anointed me, to euang-* 18
elize vnto the poore he sent me, to heale the contrite of heart, † to preach to the cap- 19
sities remission, and sight to the blinde, so dimisse the bruised vnto remission, to preach
the acceptable yere of the Lord, and the day of retribution. † And vvhhen 20
 he had folded the booke, he rendred it to the minister, and
 fate dovvne. And the eies of al in the synagogue vvere bent

vpon him. † And he began to say vnto them: That this day 21
 is fulfilled this scripture in your eares. † And al gaue testimo- 22
 monie to him: and they :: marueled in the vvorde of grace
 that proceeded from his mouth, and they said, Is not this Iosephs sonne? † And he said to them, Certes you vvil say to 23
 me this similitude, *Physician, cure thy self:* as great things as vve
 haue heard done in Capharnaum, doe also here in thy coun-
 trie. † And he said, Amen I say to you, that no Prophet is ac- 24
 cepted in his ovvne countrie. † In truth I say to you, * there 25

vvere many vvidowves in the daies of Elias in Israel, vvhhen
 the heauen vvas shut three yeres and six moneths, vvhhen
 there vvas a great famine made in the vvhole earth: † and to 26
 none of them vvas Elias sent, but into Sarepta of Sidon, to a
 vvidowv vwoman. † * And there vvere many lepers in Israel 27
 vnder Elisæus the Prophet: and none of them vvas made
 cleane but Naamã the Syrian. † And al in the synagogue vvere 28
 filled vwith anger, hearing these things. † And they rose, and 29
 cast him out of the citie: and they brought him to the edge
 of the hill, vvhervpon their citie vvas built, that they might
 throw him dovvne headlong. † But he passing through the 30
 middes of them, vvent his vvay. †

† * And

Dem. 6,
16.

Mr. 4,
12.
Mr. 1, 14

Mt. 13,
54.
Mr. 6, 1.
Io. 4, 43

Esay. 61, 1

3 reg. 17,
9.

4 reg. 5,
14.

:: He had a
 maruelous gra-
 ce, and an ex-
 traordinary
 force in mou-
 ing the hearts
 of his hearers.

The Gospel
 vpon Munday
 in the 3. vveeke
 of Lent.

Mat. 4.
13-7, 18.
Mr. 1, 21

31 † * And he vvent dovvne into Capharnaum a citie of Ga-
 32 lilee: and there he taught them on the Sabbath. † And they
 vvere astonied at his doctrine: because his talke vvas in
 33 povver. † And in the synagogue there vvas a man hauing an
 34 vnclane Diuel, and he cried out vvith a loud voice, † saying,
 Let be, vvhat to vs and thee I E S V S of Nazareth? art thou
 come to destroy vs? I know thee vvho thou art, *the SAINCT* of
 35 *God.* † And I E S V S rebuked him, saying, Hold thy peace, & goe
 out of him. And vvhen the Deuil had throvvnen him into the
 36 middes, he vvent out of him, and hurted him nothing. † And
 there came feare vpon al, and they talked together one vvith
 an other, saying, Vvhat vvord is this, that in povver and ver-
 tue he commaunderth the vnclane spirits, and they goe out?
 37 † And the fame of him vvas publifhed into euery place of
 the countree.

Mat. 8,
14.
Mr. 1, 30

38 † And I E S V S rising vp out of the synagogue, entred into
 Simons house. * And Simons vvives mother vvas holden
 39 vvith a great feuer: and they besought him for her. † And
 standing ouer her, he commaunded the feuer, and it left her.
 40 And incontinent rising, she ministred to them. † And vvhen
 the sunne vvas dovvne, al that had diseased of fundrie mala-
 dies, brought them to him. But he imposing hands vpon
 41 euery one, cured them. † And Devils vvent out from many,
 crying and saying, That thou art the sonne of God. And re-
 buking them he suffred them not to speake, that they knev
 42 he vvas Christ.

The Gospel
 vpon Thursday
 in the 3 weeke
 of Lent. And
 vpon Saturday
 in Vvhitson-
 weeke.

† And vvhen it vvas day, going forth he vvent into a desert
 place: and the multitudes sought him, and came euen vnto
 43 him: and they held him that he should not depart from them.
 † To vvhom he said, That to other cities also must I euange-
 44 lize the kingdom of God: because therefore I vvas sent. † And
 he vvas preaching in the synagogs of Galilee. †

AN NOT A T I O N S
 CHAP. IIII.

19. *Departed vnill a time.*) No marvel if the diuel be often or alwayes busie vvith Christian men. The diuels ren-
 dering after he was plainly overcome by Christ, yet did he not giue him ouer altogether, but for tations.

21. *Done in Capharnaum.*) God maketh choise of persons and places where he worketh mi- Miracles are one
 racles or doeth benefices, though he might doe the same els where if it liked his wisdom. So doth place and not as
 he in doing miracles by Saints, not in al places, nor towards al persons, but as is pleaseth him. another.
 Aug. ep. 117.

Christ's body contained in place about nature.

10. Passing through the middes of them.) Either by making him self Inuisible, or also more wonderfully, penetrating the multitude and passing through them, as he did through the doore, his body either being without space of place, or with other bodies in one place. By al which and the like his doings mentioned in the Gospel, it is euident that he can alter and order his body as he list, about the natural conditions of a body.

The Apostles left their viuiues.

11. Simons Wives mother.) It is euident that Peter had a wife, but after his calling to be an Apostle, he leaft her, as S. Hierom writeth in many places *ep. 10 c. 2 ad Iulianum. Li. 1 adu. Iouan.* See the Annot. *Matth. 9, 29.*

C H A P. V.

Having taught the people out of Peters ship, & he sheweth in a miraculous taking of fishes, how he vrul make him the fisher of men. 12 He cureth a leper by touching him, and sendeth him to the Priest in vrineffe that he u not against Moses. 13 The people flocking vnto him, he retireth into the vildernesse. 14 To the Pharisees in a soleme assembly he prooueth by a miracle his pouer to raiue sinnes in earth. 15 He defendeth his eating vrish sinners, as being the Physicion of soules. 16 and his not prescribing as yet of any fastes to his Disciples.

The Gospel vp6 the 4 Sunday after Pentecost.



AND it came to passe, v when the multitudes pressed vpon him to heare the vvord of God, and him self stooode beside the lake of Genesareth. †* And he savv tvo shippes standing by the lake: and the fishers vv ere gone dovvne, and vv ashed their nettes. † And he going vp into one ship that vvas Simons, desired him to bring it backe a litle from the land. And sitting, he taught the multitudes out of the ship. † And as he ceased to speake, he said to Simon, Launche forth into the deepe, and let loose your nettes to make a draught. † And Simon ansvvering, said to him, Maister, I labouing al the night, vve haue taken nothing: but in thy vvord I vv il let loose the nette. † And vvhen they had done this, they inclosed a very great multitude of fishes, and their nette vvas broken. † And they beckened to their fellowves that vv ere in the other ship, that they should come and help them. And they came and filled both shippes, so that they did sinke. † Vvhich vvhen Simon Peter did see, he fel dovvne at I e s v s knees, saying, Goe forth from me, because I am a sinful man; O Lord. † For he vv as vvholly astonished and al that vv ere vvith him, at the draught of fishes vv which they had taken. † In like maner also Iames and Iohn the sonnes of Zebedee, vvho vv ere Simons fellowves. And I e s v s said to Simon, Feare not: from this time novv, thou shalt be raking men. † And hauing brought their shippes to land, leauing al things they folovved him. † †* And it came to passe, vvhen he vv as in one of the cities

Mt. 4.
18.
Mar. 1.
16.

Mt. 8, 2.
Mar. 1,
40.

tics, and behold a man full of leprosie, and seeing I E S V S, and falling on his face, besought him saying, Lord, if thou wilt, thou canst make me cleane. † And stretching forth the hand, he touched him, saying, I will be thou made cleane. And immediatly the leprosie departed from him. † And he commaunded him that he should tel no body, but, Goe, † shew thy self to the Priest, and offer for thy cleansing * as Moyses commaunded, for a testimonie to them.

∴ See S. Mat. Annot. c. 8, 4.

Luk. 14, 2.

15 † But the bruite of him vvent abrode the more. and great multitudes came together to heare, and to be cured of their infirmities. † And he retired into the desert, and praied.

Mr. 9, 2.
Mr. 2, 3.

17 † * And it came to passe one day, and he sate teaching. And there vvere Pharisees sitting and Doctors of Law that vvere come out of euery towne of Galilee and Ievurie and Hierusalem: and the vertue of our Lord vvas to heale them.

The Gospel vps Friday in Whitsonweeke.

18 † And behold men carying in a bed a man that had the palsey: and they sought to bring him in, and to lay him before him.

19 † And not finding on vvhich side they might bring him in for the multitude, they vvent vp vpon the rooffe, and through the tiles let him dovne vvith the bed into the middes, before I E S V S. † Vvhoſe faith vvhen he savv, he said, Man, thy

21 sinnes are forgiuen thee. † And the Scribes and Pharisees began to thinke, saying, Who is this that speaketh blasphemies?

22 Who can forgieve sinnes, but only God? † And vvhen I E S V S knevve their cogitations, ansvvering he said to them, Vvhat doe you thinke in your hartes? † Vvwhich is easier to say, Thy sinnes are forgiuen thee: or to say, Arise, and vvalke? † but that you may knovv that the sonne of man hath povver in earth to forgieve sinnes (he said to the sicke of the palsey) I say to thee, Arise, take vp thy bed, and goe into thy house.

25 † And forth vvith rising vp before them, he tooke that vvhere he lay: and he vvent into his house, magnifying God. † And al vvere astonied: and they magnified God. And they vvere replenished vvith feare, saying, That vve haue seen marvellous things to day. †

Mr. 9, 9.
Mr. 2, 14

27 † * And after these things he vvent forth, and savv a Publican called Leui, sitting at the Custome-house, and he said to him,

The Gospel vps S. Marthwes eue Septemb. 20.

28 Follow me. † And leauing al things, he rose and folovved him. † and Leui made him a great feast in his house: and there vvas a great multitude of Publicans, and of others that vvere sitting at the table vvith them. † And their Pharisees and Scri-

T. iij bes

∴ Christ came not to call those, who presume of their owne iustice, and that coupt them selues to haue no neede of Christ.

∴ See S. *Mat.*
Annos. 6, 9, 10.

bes murmured, saying to his disciples, Why doe you eate and drinke vvith Publicans and sinners? † And I E S V S answered: 31
ring said to them, They that are vvhole, neede not the Physicion: but they that are ill at ease. † ∴ I came not to call the 32
iust, but sinners to penance. †
† But they said to him, * Vvhy doe the disciples of Iohn ∴ fast 33
often, and make obsecrations, and of the Pharisees in like manner: but thine doe eate and drinke? † To vvhom he said, Why, 34
can you make the children of the bridegrome fast vvhiles the bridegrome is vvith them? † But the daies vvil come: and 35
vvhen the bridegrome shal be taken avvay from them, then they shal fast in those daies. † And he said a similitude also 36
vnto them, That no man putteth a peece from a nevv garment into an old garment: other vvise both he breaketh the nevv, and the peece from the nevv agreeth not vvith the old. † And no bodie putteth nevv vvine into old bottels: other- 37
vvise the nevv vvine vvil breake the bottels, and it self vvil be shed, and the bottels vvil be lost. † But nevv vvine is to 38
be put into nevv bottels: and both are preserued together. † And no man drinking old, vvil nevv by and by, for he saith, 39
The old is better.

Mat. 9,
14.
Mat. 2,
18.
Lu. 5, 33.

ANNO T A T I O N S

CH A P. V.

Peters ship.

1. *One ship Simons.*) It is purposely expressed that there were two shippes, and that one of them was Peters, and that Christ went into that one, and sat downe in it, and that sitting he taught out of that ship: no doubt to signifie the Church resembled by Peters ship, and that in it is the chaire of Christ, and only true preaching.

Peters fishing.

6. *A great multitude of fishes.*) Likewise by this significant miracle wrought about Peters fishing, is evidently shewed vvhater wonderful successe Peter should haue in conuerting men to Christ, both Iewes and Gentiles, as vvhen at one draught, tharis to say, * at one Sermon he drew into his ship, which is Christs Church, a great number of men, as he did now fishes: and so, so continually by him self and his Successors vnto the worlds end.

Peters coadiutors.

7. *Worked to their fellowes.*) Peter had so much worke that he called for helpe and ioyned vnto him the other ship, representing to vs his Copartners in the preaching of the Gospel, and the continuation of the Synagogue and the people of Gentilitie vnto Peters ship, tharis, to the Church of Christ. *Ambro. li. 4. in Luc. c. 24.*

Peters preeminence in fishing for mens soules.

10. *Thou shalt be taking men.*) That al this aforesaid did properly meane Peters traualles to come, in the conuersion of the world to Christ, and his prerogative before al men therein, it is evident by Christs special promise made to him severally and apart in this place, that he should be made the taker of men, though to other he giueth also, as to Peters cooperators and coadiutors, the like office. *Mat. 4, 19.*

Zeale of soules.

19. *Was up vpon the rooffe.*) A strange diligence in procuring corporal health of and by Christ: and an example for vs of the like or greater, to obtaine saluation of him either for our selues or our frendes, and to seeke to his Church and Sacraments vvith vvhat extraordinarie paine soeuer.

The intercessiō of others.

20. *Wofe faith.*) Great is God (saith S. Ambrose) and pardoneth one sort through the merites of others, therefore if thou doubt to obtaine forgiveness of thy great offenses, ioyne vnto thy self intercessors, vse the Churches helpe, which may pray for thee and obtaine for thee that which our Lord might denie to thy self. *Amb. li. 3 in Luc.*

20. *Thou*

In actus 24. *The sonne of man in earth.* By which act (* saith S. Cyril) it is cleere that the Sonne of man hath power in earth to remit finnes: which he said both for him self and vs. For he, as God being made man and Lord of the Law, forgiveth finnes. And we also haue obtained by him that wonderful grace, for it is said to his Disciples, *Whose finnes you shall remit, they are remitted to them.* And how should not he be able to remit sinnes, who gaue others power to doe the same?
Hiero. in 25. *Leaving al folowd him.* The * profane Iulian charged Martherv of to much lightnes, to leave al and folovv a stranger, at one vvord, but in deede hereby is seen the maruelous efficacie of Christes vvord and internal vvorking, that in a moment can alter the hart of a man, and cause him nothing to esteeme the things most deere vnto him. Which he did not onely then in presence, but also daily doth in the Church. For so S. Antonie, S. Francis, and others, by hearing only the vvord of our Saviour read in the Church, forsooke al and folowd him.

Priests do remit finnes.

Forfaking al, and follovving Christ.

CHAP. VI.

For reproving by Scripture and mirade (as also by reason) the Pharisees blindnes about the obseruation of the Sabbath, 11 they seeke hu death. 12 Having in the mountaine prayed at night, he also seeth trueles Apostles. 17 and after many miracles vpon the diseased, 20 he maketh a sermon to his Disciples before the people: proposing haunten to such as vvill suffer for him. 26 and vvto to such as vvill not. 27 Yes vvithal exhorting to doe good vnto our enemies also. 29 and that the Masters must first mend them selves. 40 finally, to doe good vvorkes, because only faith vvill not suffice.

Mt. 12, 1
 Mr. 2, 23



L. Rc. 21,
 4

Lev. 24,
 9.

Mt. 12,
 10.
 Mr. 3, 1.

1 AND it came to passe on the :: Sabbath se-
 2 cond-first, vvhen he passed through the
 3 corne, his Disciples did plucke the eares, and
 4 did eate rubbing them vvith their hands.
 5 † And certaine of the Pharisees said to them,
 6 Vvhy doe you that vvchich is not lavvful
 7 on the Sabbath? † And I e s y s ansvvering them, said, Neither
 8 this haue you read vvchich Dauid did, vvhen him self
 9 vvvas an hungred and they that vvvere vvwith him: † * hovv he
 10 entred into the house of God, and tooke the loaves of Pro-
 position, and did eate, and gaue to them that vvvere vvwith him,
 vvchich it is not lavvful to eate * but only for Priests? † And
 he said to them, That the sonne of man is Lord of the Sab-
 both also.
 † And it came to passe on an other Sabbath also, that he
 entred into the synagoge, and taught. * And there vvvas
 man, and his right hand vvvas vvwithered. † And the Scribes
 and Pharisees vvatched if he vvould cure on the Sabbath:
 that they might finde hovv to accuse him. † But he knevv
 their cogitations: and he said to the man that had the vvwith-
 ered hand, Arise, and stand forth into the middes. And rising
 he stooode. † And I e s v s said to them, I aske you, if it be
 lavvful on the Sabbath to doe vvvel or il: to saue a soule or
 to destroy? † And looking about vpon them al, he said to the
 man

11 S. Hierom
 (ep. ad Nepo-
 tian.) vvriteth
 of him self,
 that being at
 Constantinople,
 he asked his
 maister Grego-
 rie nazianzene,
 the famous po-
 etor, then Bis-
 hop there, vvhat
 Sabbath this
 vvvas. vvho by
 his ansvver de-
 clared that it
 vvvas very hard
 to tel, neither is
 it yet knowne
 to the best lear-
 ned. Yet the
 Protestants are
 wont to say, Al
 is very cause.

man, Stretch forth thy hand. And he stretched it forth: and his hand vvas restored. † And they vvere replenished vvith 11. madnes: and they communed one vvith an other vvhat they might doe to 12 vs.

The Gospel vpō
S. Barthemewes
c. 27.

† And it came to passe in those daies, he vvent forth into 12 the mountaine to pray, and he passed the vvhole night in the prayer of God. † * And vvhen day vvas come, he called 13 his Disciples: and he chose twelue of them (" vvhom also he named *Apostles*) † " Simon vvhom he surnamed Peter, and An- 14 drevv his brother, Iames and Iohn, Philippe and Bartholo- mev, † Mathevv and Thomas, Iames of Alphæus and Si- 15 mon that is called Zelotes, † and Iude of Iames, and Iud 16 Iscariote vvwhich vvas the traitour. † And descending vvith 17 them he stode in a plaine place, and the multitude of his Dis- ciples, and a very great companie of people from al Ievvie and Hierusalem: and the sea coast both of Tyre and Sidon, † vvhich vvere come to heare him, and to be healed of their 18 maladies. And they that vvere vexed of vnclene spirits, vvere cured. † And al the multitude sought to touch him, because 19 vertue vvent forth from him, and healed al. † And he lift 20 ting vp his eies vpon his Disciples, said,

The Gospel vpō
Alholowescue.
And for many
Martyrs.

* Blessed are ye poore: for yours is the kingdome of God. † Blessed are you that novv are an hungred: because you shal 21 be filled. Blessed are you that novv doe vveepe: because you shal laugh. † Blessed shal you be vvhen men shal hate you, 22 and vvhen they shal separate you, and vpbraide you, and abandon your name as euil, for the sonne of mans sake. † " Be glad in that day and reioyce: for behold, your revvard 23 is much in heauen. † for according to these things did their fathers to the Prophets. † But vvo to you that are riche, be- 24 cause you have your consolation. † Vvo to you that are fil- 25 led: because you shal be hungrie. Vvo to you that novv doe laugh: because you shal mourne and vveepe. † Vvo, vvhen 26 al men shal blesse you. for according to these things did their fathers to the false-Prophets.

:: That is, to
euery one iustly
of king. For that
vvhich is vniust-
ly asked, may
be iustly deni-
ed. Aug. li. 1. c.
c. de Serm. Do.
in monte.

† But to you I say that doe heare, Loue your enemies, doe 27 good to them that hate you. † Blesse them that curse you, 28 and pray for them that calumniat you. † And he that stri- 29 keth thee on the cheeke, offer also the other. And from him that taketh avvay from thee thy robe, prohibit not thy coate also. † And :: to euery one that asketh thee, giue: and of him 30 that

Mt. 10, 1
Mr. 3, 13
6, 7.
Ln. 9, 2

Mt. 5, 2-
6, 7.

that taketh avway the things that are thine, aske not againe.
 31 † And according as you vvil that men doe to you, doe you
 32 also to them in like maner. † And if you loue them that loue
 you, vvhathanke is to you? for sinners also loue those that
 33 loue them. † And if ye doe good to them that doe you good:
 34 vvhathanke is to you? for sinners also doe this. † And if ye
 lend to them of vvhom ye hope to receiue: vvhathanke is to
 you? for sinners also lend vnto sinners, for to receiue as much.
 35 † But loue ye your enemies: doe good and lend, hoping for
 nothing thereby, and your reppard shall be much, and you
 shall be the sonnes of the highest, because him self is beneficial
 36 vpon the vnkinde and the euil. † Be ye therefore merciful as also
 37 your father is merciful. † Iudge not, & you shall not be iudged.
 cōdemne not, & you shall not be cōdemned. forgieue, and you
 38 shall be forgieuen. † Giue, and there shall be giuen to you. good
 measure & pressed dovvne and shaken together and running
 ouer shall they giue into your bolome. For vvith the same
 measure that you do meate, it shall be measured to you againe.
 39 † And he said to them a similitude also: Can the blinde
 40 leade the blinde? doe not both fall into the ditch? † The disci-
 ple is not about his maister: but euery one shall be perfect, if
 41 he be as his maister. † And vvhy seeest thou the mote in thy
 brothers eie: but the beame that is in thine ovvne eie thou
 42 considerest not? † Or hovv canst thou say to thy brother,
 Brother, let me cast out the mote out of thine eie: thy self not
 seeing the beame in thine ovvne eie? Hypocrite, cast first the
 beame out of thine ovvne eie: and then shalt thou see clerely
 to take forth the mote out of thy brothers eie. †
 43 † For there is no good tree that yeldeth euil fruites: nor
 44 euil tree, that yeldeth good fruit. † For euery tree is knowven
 by his fruit. For neither doe they gather figges of thornes:
 45 neither of a bush doe they gather the grape. † The good man
 of the good treasure of his hart bringeth forth good: and the
 euil man of the il treasure bringeth forth euil. for of the abou-
 dance of the hart the mouth speaketh.
 46 † And vvhy cal you me, Lord, Lord: and doe not the
 47 things vvhich I say? † Euery one that commeth to me, and
 heareth my vvords, and doeth them: I vvill shew you to
 48 vvhom he is like. † He is like to a man **∴** building a house,
 that digged deepe, and laid the foundation vpon a rocke.
 And vvhen an inundation rose, the riuier bette against that

The Gospel
vpon the first
Sunday after
Pentecost.

∴ He buildeth
right & surely,
that hath both
faith and good
vvorkes: he buildeth
on sand,
that trusteth to
his faith or read-
ing or know-
ledge of the
scriprure, and
doeth not vvork-
ke or liue ac-
cordingly.

V house

house, and it could not moue it: for it vvas founded vpon a rocke. † But he that heareth, and doeth not: is like to a man 49 building his house vpon the earth vvithout a foundation: against the vvhich the riuer did beate: and incontinent it fell, and the ruine of that house vvas great.

ANNO TATIONS
CHAP. VI.

Heretikes vnderstand not the Scriptures.

1. *Neither this haue you read?*] The Scribes and pharisees boasted most of their knowledge of the Scriptures: but our Saviour often sheweth their great ignorance. Euen so the Heretikes that now a daies vaunt most of the Scriptures and of their vnderstanding of them, may soone be proud to vnderstand little or nothing.

The Churches praies at the times of giuing holy Orders.

9. *Same a soule.*] Hereby it seemeth that Christ (as at other times lightly alwaies) did not only heale this man in body, but of some correspondent disease in his soule.

12. *The vvhole might.*] Our Saviour instantly prayed, alone in the mount vvithout doore, al night long, as a preparation to the designement of his Apostles the day after: to giue example to the Church of praying instantly vvhen priests are to be ordered, and a lesson to vsal vvhat vve should doe for our ovne necessities, vvhen Christ did so for other mens.

The name and dignitie of Apostles.

11. *Vv whom he named Apostles.*] Here it is to be noted against our Aduersaries that deceitfully measure to the simple the vvhole nature and qualitie of certaine sacred functions, by the primitive signification and compass of the names or vvordes vvhereby they be called, vvith vv whom as a Priest is but an elder, and a Bisshop, a vvatchman or Superintendent, so an Apostle is nothing but a Legate or Messinger, and therefore (as they argue) * can make no Lawes nor prescribe or teach any thing not exprest in his *mandatum*. Know therefore against such deceivers, that such thing: are not to be ruled by the vulgar signification of the word or calling, but by vie and application of the holy Writers, and in this point by Christs ovne expresse imposition. And so this vvord, *Apostle*, is a calling of Office, gouernement, authoritie, and most high dignitie giuen by our Maister, specially to the College of the Twelue: Whom he endued aboue that vvith the vulgar etymologie of their name requireth, vvith pover to bind and looke, to punish and pardo, to teach and rule his Church. Out of vv which roome and dignitie, vvich is called in the Psalmes and in the actes, a Bisshoprike, vvhen Iudas tel, Mathias vvas choicn to suppl. it, and vvas numbered among the rest, vvho vv ere as foundaers 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 vvas by vie of the Scriptures extended to S. Paul and S. Barnabas, and sometimes to the Apostles successors: as alio (by the like vie of Scriptures) to the first conuerters of countreis to the faith, or their coadiutors in that function. In vv which issue S. Paul chalengeth to be the Corinthians Apostle, and nameth Epaphroditus the Philippian Apostle: as vve call S. Gregorie & his Disciple S. Augustin, our Apostles of England. In al vv which taking, it euer signifieth dignitie, regimen, Paternitie, Principautes, and Primacie in the Church of God according to S. Paul 1. Cor. 12. *He hath placed in his Church, first in order, Apostles &c.* Whereby vve may see that S. Peters dignitie vvas a vvonderful eminent Prerogative and Soueraintie. When he vvas the head not only of other Christian men, but the head of al Apostles, yea euen of the College of the Twelue. And if our Aduersaries list to haue learned any profitable lesson by the vvord Apostle, more profitably and truly they might haue gathered, that Christ called these his principal officers, *Apostles*, or *Sans* (nim self also specially and aboue al other being *Messias*, that is, *Sanc.* and called also Apostle in the Scriptures: to vvarre vs by the nature of the vvord, that none are true Apostles, Pastors, or Preachers, that are not specially sent and called, or that can not be vvom they be sent, and that al Heretikes therefore be rather Apostates then Apostles, for that they be not sent, nor duely called, nor choicn to preach.

Peters preeminence.

10. *Simon.*] Peter in the numbering of the Apostles, alwaies first named and preferred before Andrew his elder brother and senior by calling. See *Annotat. Mt. 10. 2.*

All persecution for Christ, is a blessing.

11. *Be glad.*] The common miseries that fall to the true preachers and other Catholike men for Christs sake, as povertie, famine, mourning, and persecutions, be in deede the greatest blessings that can be, and are meritorious of the reward of heauen. Contrariwise, al the felicities of this vvorld vvithout Christ, are in deede nothing but vvo, and the entrance to euerslasting miserie.

The vanitie of Heretical preachers.

10. *Shall blasse you.*] This vvo pertaineth to the Heretikes of our daies, that delight to haue the peoples praies and blessings and shoures, preaching pleasant things of purpose to their itching eares.

Calu. Inst. li. 4. c. 1.

Pf. 108. 2. AB. 1. 20. Eph. 2. 20.

AB. 10. 1. Cor. 10. Eph. 4. 11. Cor. 9. 2. Phil. 2. 25.

1. Mc. 4. 18. Hebr. 3. 1.

eares : as did the False-Prophets, vvhhen they vvere magnified and commended therefore of the carnal Iewes.

11 Lend, hoping nothing.) In that vve may here seeme to be moued to lend to those vvhom vve thinke not able nor like euer to repay againe, it must be holden for a counsell rather then a commendement, except the case of needfullie. but it may be taken rather for a precept, vvherein vvarie, that is to say, the expectation not of the money lent, but of vantage for lone, is forbidden: as by other places of Scripture it is condemned, and is a thing against the Law of nature and nations. And greate shame and pitie it is, that it should be so much vviol'd or suffered among Christians, or so couered and cloked vnder the habite of other contractes, as it is.

Against vsurie.

C H A P. VII.

He testifieth, the faith of the Centurion Who was a Gentile, to be greater then be found among all the Iewes, and curath his seruants absent. 11 the vvidowes seene he reuiseeth and restoreth to her, and is reuiewed thereupon. 12 To Iohns messengers he answereth vvarish miracles, leaving to Iohn to preach shortly vnto them that he is Christ. 13 And afterward he declarath he is vvorshipfull as Iohns testimonie. 14 inuincing against the Pharisees, 15 Who vvarish number of their manners of lining could be wonne. 16 shewing also vnto them by occasion of Marie Magdalen, how he is a friende to sinners, not againste them in sinne, but to forgive them their finnes vpon their faith and penitence.

Mr. 8.5.



1
2
3
4
5
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7
8
9
10

ND vvhhen he had fully said al his vvor-
ds into the eares of the people, he en-
tred into Capharnaum. † And the ser-
uant of a certaine Centurion being sicke,
vvas readie to die: vvhich vvas decre vnto
him. † And when he had heard of I E S V S,
he sent vnto him the Ancients of the
Iewes, desiring him to come and heale his seru-
ant. † But they being come to I E S V S, be-
lougth him earnestly, saying to him,
That he is vvorthie that thou shouldest doe
this for him. † for he loueth our nation: and
he hath^u built a synagogue for vs. † And
I E S V S vvent vwith them. And vvhhen he
vvas novv not farre from the house, the
Centurion sent his frends vnto him, say-
ing, Lord, trouble not thy self. for *¶ I am not vvor-*
thie that thou shouldest enter vnder my
roofe. † for the vvhich cause neither did
I thinke my self vvorthie to come to thee :
but say the vvorde, and my seruant shall be
made whole. † for I also am a man subiect
to authoritie, hauing vnder me soldiars:
and I say to this, goe, and he goeth : and to
another, come, and he cometh: and to my
seruant, doe this, and he doeth it.
† Vvhich I E S V S hearing, marueiled: and
turning to the multitudes that folovved
him he said, Amen I say to you, neither
in Israel haue I found so great faith. †
And they that vvere sent, being returned
home, found the seruant that had been
sicke, vvhole.

¶ See the Annotations vpon S. Marth. c. 8. v.

V ij † And

The Gospel vpo
the 15 Sunday
after Pentecost.
And vpo Thurf-
day in the 4
vvecke of Lent.
And for S. Mo-
nica S. Augu-
stins mother
Maij. 4.

† And it came to passe, aftervvard he vvent into a citie 11
that is called Naum: and there vvent vvith him his Disciples
and a very great multitude. † And vvhen he came nigh to 12
the gate of the citie, behold a dead man vvas caried forth, the
only sonne of his mother: and the, vvas a vvidovv: and a
great multitude of the citie vvith her. † Vvhom vvhen our 13
Lord had seen, being moued vvith mercie vpon her, he said
to her, Vveepe not. † And he came neere and touched the 14
coffin. And they that caried it, stood stil: and he said, Yong
man, I say to thee, Arise. † And he that vvas dead, fate vp, and 15
beganne to speake. And he gaue him to his mother. † And 16
feare tooke them al: and they magnified God, saying, That
a great Prophet is risen among vs: and, That God hath visited
his people. † And this saying vvent forth into al Ievvrie of 17
him, and into al the countrie about.

† And Iohns disciples shevved him of al these things. 18
† * And Iohn called tvo of his disciples, and sent them to 19
I E S V S, saying, Art thou he that art to come: or expect vve
an other? † And vvhen the men vvere come vnto him, they 20
said, Iohn the Baptist hath sent vs to thee, saying, Art thou he
that art to come: or expect vve an other? † (And the self same 21
houre, he cured many of maladies, and hurtes, and euil spirits:
and to many blinde he c gaue sight.) † And ansvvering, he said 22
to them, Goe and report to Iohn vvhat you haue heard and
seen: * That the blinde see, the lame vvalke, the lepers are
made cleane, the deafe heare, the dead rise againe, †: the poore 23
are euangelized: and blessed is he vvhofoeuer shal not be
scandalized in me.

† * And vvhen Iohns messengers vvere departed, he be- 24
gan to say of Iohn to the multitudes, Vvhat vvent you out in-
to the desert to see? a reede moued vvith the vvinde? † But 25
vvhat vvent you forth to see? a man clothed in soft gar-
ments? behold they that are in costly apparel and delicacies,
are in the house of kings. † But vvhat vvent you out for to 26
see? a Prophet? Certes I say to you, and more them a Prophet.
† this is he of vvhom it is vvritten, *Behold I send mine Angel before 27*
thy face, vvho shal prepare thy vvay before thee. † For I say to you, 28
A greater Prophet among the children of vvomen then Iohn
the Baptist, there is no man. but he that is the lesser in the
kingdom of God, is greater then he. † And al the people 29
hearing and the Publicans, iustified God, being baptized vvith
Iohns

Mt. 11, 2

c. xxiij-
outoEsa. 35,
1. 6 1, 2.

Mt. 11, 7

Mal. 3, 1

† * *Panprois euang-
gelizansur*, that
is, to the poore
the Gospel is
preached, and
they receiue it.

† * Marke this
vvell concerning
Iohns apparell
and diet. See the
Annotations
vpon S. Marth.
c. h. 4.

Mt. 3. 4.

30 Iohns baptisme. † But the Pharisees and the lavvyers :: de-
 31 pised the counsel of God against them selues, being not bap-
 32 tized of him. † And our Lord said, Vwherevnto then shal
 I liken the men of this generation, and vwherevnto are they
 33 like? † They are like to children sitting in the marker-place,
 34 and speaking one to an other, and saying, Vve haue piped to
 you, and you haue not daunced: vve haue lamented, and you
 35 haue not vvept. † For Iohn the Baptist came * neither eating
 bread nor drinking vvine: and you say, He hath a deuil. † The
 sonne of man came eating and drinking: and you say, Behold
 a man that is a gurmarder and a drinker of vvine, a frende of
 Publicans and sinners. † And vvisedom is iustified of al her
 children.

36 † And one of the Pharisees desired him to eate vvith him.
 And being entred into the house of the Pharisee, he sate
 37 downe to meate. † And behold a vvoman that was in the citie,
 a sinner, as she knew that he vvvas set downe in the Pharisees
 38 house, she brought an alabastrer boxe of ointment: † and stan-
 ding behind beside his feete, she began to :: vvater his feete
 vvith teares, & vviped them vvith the heares of her head, and
 39 kissed his feete, & anointed them vvith the ointmēt. † And the
 Pharisee that had bid him, seeing it, spake vvithin him self,
 saying, This man if he vvvere a Prophet, vvould know certes
 vvho and vvhat maner of vvoman she is vvwhich toucheth him,
 40 that she is a sinner. † And Iesus answering said to him, Simon,
 41 I haue some vvhat to say vnto thee. but he said, Maister, say. † A
 certaine creditour had two debtors: one did owe five hundred
 42 pence, and the other fiftie. † They hauing not vvherevvith to
 pay, he forgauē both. Vvwhether therefore doth loue him
 43 more? † Simon answering said, I suppose that he to vvhom he
 forgauē more. But he said to him, Thou hast iudged rightly.
 44 † And turning to the vvoman, he said vnto Simon, Doeſt
 thou see this vvoman? I entred into thy house, vvater to my
 feete thou didst not giue: but she vvith teares hath vvatered
 45 my feete, and vvith her heares hath vviped them. † Kisse
 thou gaueſt me not: but she ſince I came in, hath not ceaſed
 46 to kiſſe my feete. † Vvith oile thou didſt not anoint my
 47 head: but she vvith ointment hath anointed my feete. † For
 the vvwhich I say to thee, Many ſinnes are forgien her, be-
 cause she hath :: loued much. But to vvhom leſſe is forgien,
 48 he loueth leſſe. † And he ſaid to her, Thy ſinnes are forgi-

As they then
 contained Iohns
 baptisme, deſpi-
 ſed Gods coun-
 ſel and vvicidōs
 ſo much more
 the, that make
 no account of
 the Sacraments
 of the Church,
 deſpiſe Gods
 counſel and or-
 dinance tou-
 ching their ſal-
 uation, to their
 owne damna-
 tion.

The Goſpel vv^o
 S. Marie Mag-
 dalens day Jul.
 21. And vpon
 Thurſday in
 Paſſion weeke.
 And vv^o Imber
 Friday in Sept.

As a perfect pa-
 tence of true pe-
 nance in this
 vvoman, vvho
 ſought of Chriſt
 vvith open teares
 & other ſtrange
 vvorkes of ſauſ-
 faction and deu-
 otion, remiſ-
 ſion of her ſin-
 nes.

Not only faith
 (as you may
 perceiue) but
 loue or charitie
 obtineth re-
 miſſion of ſin-
 nes.

As the Phari-
sees did alwaies
carpe Christ for
remissio of sin-
nes in earth, so
the Heretikes
reprehend his
Church that re-
mitteth sinnes
by his authori-
tie.

uen thee. † And they that sate together at the table, began to say vwithin them selues, † Vvho is this that also forgiueth sinnes? † And he said to the vvoman, Thy faith hath made so the safe, goe in peace. -1

ANNO TATIONS
CHAP. VII.

Building of
Churches, Mo-
nasteries, &c.

1. Builds a Synagogue. As at that time to found a Synagogue, vvvas acceptable to God, and procured the praiers of the faithful people for vvvhose vse it vvvas made: so novv much more in the new Testament, to build a Church, Monasterie, College, or any like vvvorke for the honour and seruice of God, is grateful to him and procureth the praiers of the good people for vvvhose vse such things be founded.

Exterior si-
gnes of more
then common
deuotion.

2. Into thy house. An exceeding approbation of the extraordinary vvvorke and signes of external deuotion, vvvhich seeme to carnal men (though othervvvise faithful) to be often superfluous or not acceptable. This Simon vvvas perhaps of a good vvvil, and therefore (as diuers others did els vvwhere) inuited Christ to his house, not of canonicitie or captiuousnes, as some other did: but of affectio, as it may seeme by Christs familiar talke vvwith him. Not vvwithstanding his duties tovvvards him vvvere but ordinary, but the anointing, vvvas hing, killing, vvviuing of his feete in such sort as the vvwoman did, vvvere further signes of more then vulgar loue: such as is in deuout men or vvwomen that goe on pilgrimage and kisse deuotly the holy memories of Christ and his Saints. Vvvhich is no more but an exterior exprelling of their affection, and that they loue much, as euery vulgar christian man doth not.

Iustification at-
tributed not to
faith onely.

3. Thy faith. The remission of her sinnes being attributed before to charity, it novv also said to come of her faith. Vvwhereby you may know that it commonly procedeth of both, and of hope also, though but one named. Because vvwhen there be diuers causes concurring to one effect, the scriptures commonly name but one, and that especially vvvhich is most proper to the purpose and time, not excluding the other. And therefore his vvworking miracles vpon any person, is attributed to the faith of them on vvvhom or at vvvhose desire they be done. Because he vvrought his miracles to induce al men to beleue in him, and therefore specially required faith at their hands, and namely before other things, vvwhether they did beleue that he vvvas able to doe that vvvhich they asked at his hands: vvwithout vvvhich it had ben rather a mockrie and tentation of him, then a true desire of benefite at his hands.

CHAP. VIII.

Going ouer al Galilee vvwith hu traine, he preacheth to the Iewes in parables because of their reprobation: 9 but to hu Disciples manifestly: because he vvwil not for the Iewes incredulity haue hu coming frustrate: 19 signifying also that vvve are hu kinne (though vvve be Gentils) and not hu carnal brethren the Iewes. 23 To vvvhom also (signified by the Gerasens) after sine semeste in hu sleepe (that is, in hu death) and casuine in hu resurresction, he commeth: but they preferring their tempora: before hu presence, he leaueh them againe. 31 Like vvwise coming to cure the Iewes (vvwho vvwere borne vvwhen the Gentils sickned, about Abrahams time) he is praesented vvwith the faith of the Gentils, and then the Iewes die, but them also in the end he vvwil restore.



ND it came to passe after vvward, and he made his journey by cities and tovvnes preaching and euangelizing the kingdom of God: and the Tvvvelue vvwith him, † and some vvwomen that had ben cured of vvvic-
ked-spirits and infirmities,* Marie vvvhich is called Magdalene, out of vvvhom seneen deuils vvvere gone forth.

Mr. 16,
9.

c. alie
m. l. a.Mt. 13. 1.
Mr. 4. 1.

Ef. 6. 9.

3 forth, † and Ioane the vvife of Chusa Herods procurator, and Susan, and 6 many others that 9 did minister vnto him of their substance.

4 † And * vvhen a very great multitude assembled, and hastened out of the cities vnto him, he said by a similitude. † The sovrer vvvent forth to sovv his seede. and vvhiles he sovveth, some fel by the vvay side, and vvas troden vpon, and the foules of the aire did eate it. † And other some fel vpon the rocke: and being 7 hot vp, it vvithered, because it had not moisture. † And other some fel among thornes, and the thornes grovvng vp vvithal, choked it. † And other some fel vpō good ground: and being 8 shot vp, yelded fruite an hundred fold Saying these things he cried, He that hath eares to heare, let him heare.

The Gospel vps
the Sunday of
Sezagesme.

9 † And his disciples asked him vvhat this parable vvas. † To vvhom he said, To you it is giuen to knowv the mysterie of the kingdō of God, but to the rest in parables, :: that * seeing 10 they may not see, and hearing may not vnderstand. † And the parable is this: The seede, is the vvord of God. † And they 11 besides the vvay: are those that heare, then the deuil cōmeth, and taketh the vvord out of their harr, lest beleeuing they be 12 sauēd. † For they vpon the rocke: such as vvhen they heare, vvith ioy receiue the vvord: and these haue no rootes: be- 13 cause :: for a time they beleeuē, and in time of tentation they 14 reuolt. † And that vvhich fel into thornes, are they that haue heard, and going their vvaies, are choked vvith cares and riches and pleasures of this life, and render not fruite. † And 15 that vpon good ground: are they vvhich in a good and very good hart, hearing the vvord, doe reteine it, and yeld fruite in patience. -†

:: See the An-
notations vpon
S. Matthevv. 6.
23, 14.:: Against the
Heretikes that
say, faith once
had can not be
lost, and that he
vvhich nowv
hath not faith,
never had.

16 † And no man lighting a candel doth couer it vvith a vessel, or put it vnder a bed: but setteth it vpō a cādelsticke, that they 17 that enter in, may see the light. † For there is not any thing secrete, that shal not be made manifest: nor hid, that shal not be 18 knowen, & come abroad. † See therefore howv you heare. For he that hath, to him shal be giuen: and vvho soeuer hath not, that also vvhich he thinketh he hath, shal be taken avvay frō him.

19 † And * his mother and brethren came vnto him: and they 20 could not come at him for the multitude. † And it vvas told him, Thy mother and 9 thy brethren stand vvithout, desirous 21 to see thee. † Who ansvvering said to them, My 9 mother and
my

:: He did not
here disdainful-
ly speake of his
mother, but
teacheth that

our spiritual
kinred is to be
preferred be-
fore carnal co-
gnation. *Hilar.*
an. 12. Mat.

:: See the An-
notations vpon
S. Matthev c. 8.
24.

my brethren, are they that heare the vvord of God and doe it.
† * And it came to passe one day: and he vvent vp into 22
a boate, and his disciples, and he said to them, Let vs stnke
ouer the lake. And they launched forth. † And vvhen they 23
vvere sailing, he slept: and there fel a storme of vvinde into
the lake, and they^c vvere filled, and vvere in danger. † And 24
:: they came and raised him, saying, Maister, vve perissh. But
he rising, rebuked the vvinde and the tempeit of vvater: and
it ceased, and there vvvas made a calme. † And he said to them, 25
Vvhere is your faith? Who fearing, marueiled one to an other,
saying, Vvho is this (trouu ye), that he commaundeth both
the vvindes and the sea, and they obey him? † * And they 26
failed to the countrie of the Gerasens vvwhich is ouer againit
Galilee.

† And vvhen he vvvas come forth to the land, there mette 27
him a certaine man that had a deuil novv a very long time,
and he did vvpeare no clothes, neither did he tariē in house,
but in the monumēts. † And as he savv I E S V S, he fel dovvne 28
before him: and crying out vvith a great voice, he said,
Vvhat is to me and thee I E S V S sonne of God most high? I be-
seech thee doe not torment me. † For he commaunded the vn- 29
cleane spirit to goe forth out of the man. For many times he
caught him, and he vvvas bound vvith chaines, and kept
vvith fetters: and breaking the bondes vvvas driuen of the deu-
uil into the deserts. † And I E S V S asked him saying, Vvhat 30
is thy name? But he said, Legion. because many devils vvvere
entred into him. † And they besought him that he vvould 31
not commaund them to goe into the depth. † And there vvvas 32
shere a heard of many svvine feeding on the mouontaine: and
they desired him, that he vvould permit them to enter into
them. And he permitted them. † The devils therfore vvent 33
forth out of the man, and entred into the svvine: and the
heard vvith violence vvent headlong into the lake, and vvvas
stified. † Which vvhen the svvine heards savv done, they fled: 34
and told into the citie and into the tovvnnes. † And they vvent 35
forth to see that vvwhich vvvas done: and they came to I E S V S,
and found the man, out of vvvhō the devils vvvere gone forth,
sitting at his feete, clothed, and vvvel in his vvirtes, and they
vvvere afraid. † And they also that had seen, told them hovv he 36
had been made whole from the legion. † And all the multitude 37
of the countrie of the Gerasens besought him to depart from
them:

Mr. 8, 25
Mar. 4
36.

c comple-
bansur.

Mr. 8, 28
Mr. 5, 4

38 them : for they vvere taken vvith great feare . And he going
 vp into the boate, returned. † And the man out of vvhom the
 deuils vvere departed , desired him that he might be vvith
 39 him. But I E S V S dimissed him, saying, † Returne into thy
 house, and tel hovv great things God hath done to thee. And
 he vvent through the vvhole citie., preaching hovv great
 things I E S V S had done to him.

40 † And it came to passe : vvhen I E S V S vvas returned, the
 41 multitude receiued him. and al vvere expecting him. † And
 * behold there came a man vvwhose name vvas lairus, and he
 vvas Prince of the Synagogue: and he fel at the feete of I E S V S,
 42 desiring him that he vvould enter into his house, † because he
 had an only daughter almost twelue yeres old, and she vvas
 a dying. And it chaunced, vvhiles he vvent, he vvas thronged
 of the multitudes.

43 † And there vvas :: a certaine vvoman in a fluxe of blood

44 from twelue yeres past, vvwhich had bestowed al her substāce
 vpon Physicions, neither could she be cured of any : † she
 came behind him, and touched the hemme of his garment :

45 and forthvvith the fluxe of her blood stinted, † And I E S V S
 said, Vvho is it that touched me ? And al denying, :: Peter

46 me ? † And I E S V S said, Some bodie hath touched me. for

47 I knowv that there is vertue proceded from me. † And the
 vvoman seeing, that she vvas not hid, came trembling, and
 fel downe before his feete : and for vvhat cause she had tou-
 ched him, she shewed before al the people : and hovv forth-

48 vvith she vvas made vvhole. † But he said to her, Daughter,
 thy faith hath made the safe, goe thy vvay in peace.

49 † As he vvas yet speaking, there cometh one to the Prince
 of the synagogue, saying to him, That thy daughter is dead,
 50 trouble him nor. † And I E S V S hearing this vvord, answered
 the father of the maide, Feare not : :: belecue only, and

51 she shal be safe. † And vvhen he vvas come to the house, he
 permitted nor any man to enter in vvith him, but Peter, and
 James, and Iohn, and the father and mother of the maide.

52 † And al vvept, and mourned for her. But he said, Vveepe nor,
 53 the maide is not dead, but sleepeth. † And they derided him,
 54 knowing that she vvas dead. † But he holding her hand cried
 55 saying, Maide arise. † And her spirit returned, and she rose

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:: See the Anno-
 tations vpon S.
 Matthew c. 9,
 19.

:: It is an euident
 signe of prerog-
 ative, that Pe-
 ter only is nam-
 med so often as
 cheefe of the
 company. *Mar.*
1. 16. Mat. 1. 29.
Luce. 9. 12. Mar.
16. 7. 1 Cor. 11. 1.

:: See the Anno-
 tations vpon S.
 Marke c. 5, 36.

X

incon-

incontinent. And he bade them giue her to eate. † And her parentes were astonied, vvhom he commaunded to tel no man that vvhich vvas done.

ANNO TATIONS
CHAP. VIII.

Holy Women
that followed
Christ.

¶ That did minister. It vvas the custome of the Ievves that vvhomen of their substance did minister meate and drinke and cloth to their teachers, going about vvvith them. vvhich because it might haue been scandalous among the gentiles, S. Paul maketh mention that he vsed it not. And they ministred to our Lord of their substance for this cause, that he vvhose spirital benefices they reaped, might reape their carnal things. 1 Cor. 9. 5.

The brethren
of Christ.

¶ Thy brethren. These brethren of our Lord, were not the sonnes of the B. Virgin MARI E the mother of God, as Heluidius vvvickedly taught: neither are they to be thought (as some others say) the sonnes of Ioseph by an other vvife: for (as S. Hierom vvriteth) not only our Lady vvas a virgin, but by reason of her, Ioseph also: that our Saviour might be borne of a virginal matrimonie. But they are called his brethren (according to the vsual speech of the Scriptures) because they were his cosins, either the sonnes of Iosephs brother, or (as the more receiued opinion is) the sonnes of our Ladies sister called Marie of Iames, which Iames therefore is also called the brother of our Lord. Hieron. ccc. Heluid. 2. 1. 1bid. c. 8.

A third place
after this life.

¶ Her spirit returned. This returning of the soules againe into the bodies of them whom CHRIST and his Apostles raised from death (specially Lazarus who had been dead foure daies) doth evidently proue a third place against our aduerſaries, that say, euery one goeth straight to Heauen or to Hel. for it can not be thought that they were called from the one or the other, and therefore from some third place.

CHAP. IX.

His Twelve also went preaching every where and working miracles. 6 Herod and all do wonder much. 10 After vvwhich, he taketh them and goeth into the vvildernes: where he cureth and teacheth, feeding 5000 vvith fine loaves. 18 Peter confessing him to be Christ. 21 he on the other side foretelleth his Passion, and that all must in time of persecution follow him therein. 27 Whereunto to encourage vs the more, 27 he giueth in his Transfiguration a sight of the glorie, vvwhich is the reward of suffering. 37 The next day he casteth out a diuel vvwhich his Disciples could not. 43 Vvhen amidst the vvonders he foretelleth againe of his scandalous Passion. 49 And to cure their ambition, he telleth them, that the most humble be oftentimes most: 49 bidding them also, not to prohibe any that is not against them. 51 Yes and regard such as be against them Schismatically, to shew maidnes for all that. 57 Offending him, three examples.

The Gospel vvd
Thursday in
Whits weeke.



¶ To command Diuels and diseases either of body or soule, is by nature proper to God only: but by Gods gift, men also may haue the same. euen so to forgie sinnes.

AND calling together the twelue Apostles, he gaue them :: vertue and pouer ouer al deuils, and to cure maladies. † And he sent them to 2 preach the kingdom of God: and to heale the sicke. † And he said to them, Take nothing 3 for the vvay, neither rod, nor skrippe, nor bread, nor money, neither haue tvvocoates. † And into vvhatsoeuer house you 4 enter, tarie there, and thence doe not depart. † And vvho-soeuer shal not receiue you, going forth out of that cite, shake

Mr. 10, 1
Mr. 3, 13
6, 8.

shake of the dust also of your feete :: for a testimony vpon them. † And going forth they vvent a circuite from tovvne to tovvne euangelizing and curing euery vvhere. †

7 † And * Herod the Tetrarch heard al things that vvere done by him : and he staggered because it vvas said of some, That Iohn vvas risen from the dead. † but of other some, That Elias hath appeared : and of others, that a Prophet one of the old ones vvas risen. † And Herod said, Iohn I haue beheaded: but vvho is this of vvhom I heare such things? And he sought for to see him.

10 † And * the Apostles being returned, reported to him vvhatsoever they did : and taking them he retired apart into a desert place, vvchich belongeth to Beth-saida. † Which the multitudes vnderstanding, folovved him: & he received them, and spake to them of the kingdom of God, and them that had neede of cure he healed. † And the day began to dravv to vvards an end. And the Twelue comming neere, said to him, Dimisse the multitudes, that going into tovvnes and villages here about, they may haue lodging, and finde meates : because here vve are in a desert place. † And he said to them, Giue you them to eate. But they said, We haue no more but fiue loaves and twvo fishes: vnles perhaps vve should goe and bie meates for al this multitude. † And there vvere men almost fiue thousand. And he said to his disciples, Make them sit dovne by companies fiftie and fiftie. † And so they did. And they made al sit dovne. † And taking the fiue loaves and the twvo fishes, he looked vp vnto heauen, and ^c :: blessed them: and he brake, and distributed to his disciples, for to set before the multitudes. † And :: they did al eate, and had their fill. And there vvas taken vp that vvchich remained to them, twvelue baskets of fragments.

18 † * And it came to passe : vvhen he vvas alone praying, his disciples also vvere vvith him : and he asked them saying, Vvhom doe the multitudes say that I am? † But they answered, and said, Iohn the Baptist, and some, Elias: but some, that one of the Prophets before time, is risen. † And he said to the, But vvhom say ye that I am? Simon Peter answering, said, 21 The CHRIST of God. † But he rebukig them, comāunded that 22 they should tell this to no man, † saying, That the sonne of man must suffer many things, and be reiectēd of the Auncients and cheefe Priests and Scribes, and be killed, and the

:: A great fault to reiect the true preachers, or not to admit them into house for needful harbour and substance.

:: Here you see that he blessed the things, and not only gave thanks to God. See Annot. Marti. c. 8, 7. :: The miraculous providēce, of God toward such as follow Christ into deserts, prisons, banishment, or whithersoever.

Mr. 14, 1
Mar. 6,
14.

Mr. 14,
13.
Mar. 6,
31.
Io. 6, 5.

Evangelis-

Mr. 16,
13.
Mar. 8,
27.

third day rise againe.

† And he said to al, If any man vvil come after me, let him 23
denie him self, and take vp his crosse daily, and folovv me.
† For he that vvil saue his life, shal lose it: for he that shal lose 24
his life for my sake, shal saue it. † for vvhat profit hath a man 25
if he gaine the vvhole vvorld, and lose him self, and cast
avvay him self? † For he that shal be as hamed of me and of 26
my vvordes, him the Sonne of man shal be as hamed of,
vvhen he shal come in his maiestie, and his fathers, and of the
holy Angels. † And I say to you assuredly, There be some 27
standing here that shal not tast death, " til they see the king-
dom of God.

The TRANS-
FIGURA-
TION.

† * And it came to passe after these vvordes almost eight 28
daies, and he tooke Peter and Iames and Iohn, and vvvent into
a mountaine to pray. † And vvvhiles he prayed, the shape of 29
his countenance vvvas altered: and his raiment vvwhite and gli-
stering. † And behold tvvo men talked vvwith him. And 30
they vvvere Moyses and Elias, † appearing in maiestie. And 31
they told his decease that he shoud accomplish in Hierusa-
lem. † But Peter and they that vvvere vvwith him, vvvere bea- 32
uie vvwith sleepe. And avvaking, they savv his maiestie, and
the tvvo mēn that stooode vvwith him. † And it came to passe, 33
vvwhen they departed from him, Peter said to I E S V S, Maister,
it is good for vs to be here: and let vs make three tabernacles,
one for thee, and one for Moyses, and one for Elias: not
knowving vvwhat he said. † And as he spake these things, 34
there came a cloud, and ouerf hadovved them: and they fea-
red, vvwhen they entered into the cloude. † * And a voice vvvas 35
made out of the cloude, saying, This is my beloued sonne,
heare him. † And vvvhiles the voice vvvas made, I E S V S vvvas 36
found alone. And they held their peace, and told no man in
those daies any of these things vvwhich they had seen.

† * And it came to passe the day folovving, vvwhen they 37
came dovvne from the mountaine, there mette him a great
multitude. † And behold a man of the multitude cried out, 38
saying, Maister, I beseeche thee, looke vpō my sonne because
he is mine only one. † and loe, the spirit taketh him, and he 39
sodenly crieth, and he dal heth him, and teareth him that he
someth, and vvwith much a doe departeth renting him. † And 40
I desired thy disciples to cast him out, and they could not.
† And I E S V S ansfvering said, :: O faithles and peruerse 41
genera

Mt. 17, 2
Mr. 9, 2

2. Pet. 1,
17.

Mt. 17,
14.
Mr. 9,
17.

:: Incredulitie
hindereth the
effect of Exor-
cismes, and

generation, how long shall I be with you and suffer you?
 42 bring hither thy sonne. † And when he came to him, the devil
 dashed, and tore him. And Iesus rebuked the unclean
 43 spirit, and healed the lad: and rendered him to his father. † And
 all were astonied at the might of God: and all merueiling at
 44 all things that he did, he said to his disciples, † Lay you in your
 hartes these wordes, for it shall come to passe that the Sonne
 45 of man shall be deliuered into the hands of men. † But they
 did not know this word, and it was couered before them,
 that they perceiued it not. And they were afraid to aske him
 of this word.

other miracu-
lous power
giuen to the
Church.

*Mr. 18, 1
Mar. 9,
34*

46 † * And there entred :: a cogitation into them, vvhich of
 47 them should be greater. † But Iesus seeing the cogitations of
 48 their hart, rooke a childe and set him by him, † and said to
 them, Whosoever receiuet this childe in my name, receiuet
 me: and vvhosoever receiuet me, receiuet him that sent me.
 For he that is the lesser among you al, he is the greater.

:: Desire of pre-
eminence is an
humane infir-
mitie oftē euen
among the
good. Against
which, Christ
teacheth humi-
lity, but forbid-
deth not Super-
iority.

*Mr. 9,
38.*

49 † * And Iohn ansvvering said, Maister, vve saw v a certaine
 man casting our deuils in thy name, and vve prohibited him,
 50 because he folovveth not vvith vs. † And Iesus said to him,
 :: Prohibit not. for he that is not against you, is for you.

:: There be so-
me that folow
not Christ pre-
cisely in life and
doctrine, of
whom we may
make our aduan-
tage to the pro-
pagation of
Christes hon-
our and rel-
gion, whē they
doe any thing
for the aduan-
cēment thereof, of
whā intencion
soever they doe
it. *Philip. 1, 15.*

*them as
Elias al-
so did?*

51 † And it came to passe, vvhiles the daies of his assumption
 vv ere accomplishing, and he fixed his face to goe into Hierusa-
 52 lem. † And he sent messengers before his face: and going they
 53 entred into a citie of the Samaritans to prepare for him. † And
 they received him not, because his face vv as to goe to Hie-
 54 rusalem. † And vvhen his disciples Iames and Iohn had seen it,
 they said, Lord vvilt thou vve say that fire come dovvn
 55 from heauen and consume them? † And turning, he rebu-
 ked them, saying, You know not of vvhat spirit you are.
 56 † The sonne of man came not to destroy soules, but to saue.
 And they vv ent into an other tovvne.

*Mr. 8,
15.*

57 † And it came to passe as they vv alked in the vvay, a cer-
 taine man said to him, * I vv il folovv thee vv hithersoever
 58 thou goest. † Iesus said to him, :: The foxes haue holes,
 and the soules of the aire nestes: but the sonne of man hath
 59 not vv here to repose his head. † But he said to an other, Fo-
 llovv me. And he said, Lord, permit me first to goe, and to
 60 burie my father. † And Iesus said to him, Let the dead bur-
 rie their dead: but goe thou, set forth the kingdom of God.
 61 † And an other said, I vv il folovv thee Lord, but permit me

:: This man
would haue
followed him
for temporal
commodities,
and therefore
was not suffe-
red.

first to take my leaue of them that are at home. † IESVS said 62 to him, " No man putting his hand to the plough, and looking backe, is apt for the kingdom of God.

ANNOTATIONS
CHAP. IX.

- The Transfiguration.** 27. *Till they see.*) To the Apostles, that had to preach the kingdom of God and to suffer so much miserie for the same in this vvorlde, he vsill shewv his glorie, and giue them a tast of his owne ioyfull state and of his Saints in heauen, calling thither Moyses and Elias, that the Lawv and Prophets might be vvitnesses of the same. See the annotation vpon S. Matthevv c. 17, 2.
- Schismatiques.** 32. *Pass to go to Hierusalem.*) The Samaritans vvere Schismatiques from the Iewes, and had a Schismaticall temple in mount Garizim, of purpose to drawv men thither from Gods temple in Hierusalem, vvhere only vvvas the true and as it vvore the Catholike seruice and Sacrifice vvro God. Therefore they did not gladly receiue our Sauour, because they perceiued he vvvas going to Hierusalem. *10. 4. 9. 1 Kg. 12. 28. Tob. 12.*
- Desire of reuenge.** 33. *He rebuked them.*) Not iustice nor al rigoros punishment of sinners is here forbidden, nor Elias said reprehended, nor the Church or Christian Princes blamed for putting Heretikes to death: but that none of these should be done for desire of our particular reuenge, or vvithout discretion, & regard of their amendment, and example to others. Therefore S. Peter vsed his povver vpon Ananias and Sapphira, vvhen he strooke them both downe to death for defrauding the Church. *Act. 5.*
- The Churches seueritie.** 34. *No man looking backe.*) It is a dangerous temptation for a man that hath lost or left his goods for Christ, to looke much backe at them, and to remember vvith delight the pleasures and eases of this vvorld, for it breedeth in him discontentment of the troubles and croses that are incident to the state of such as fully solovv Christ. In vvwhich case a man should euer looke forward towards heauen, and neuer backeward to the vvorld.

CHAP. X.

He sendeth yet 72 more to preach to the Iewes, with power also of miracles, 11 crying vnto the cities impenitent: 17 As their returne he agnifeth the great power he gave them, but yet teacheth them not to be proud thereof, 21 and praiseth God for his grace, 22 his Church also for her happy state, 23. To one of the Seribes he sheweth, that the loue of God and of his neighbour will bring him to life euerm-lasting, 29 teaching him by the parable of the Samaritane, to take euery one for his neighbour that needeth his charitie. 31 To Martha he sheweth that Maries Conuersatione life is the better.

The Gospel vpon S. Markes day and S. Lukes.

:: As the twelue Apostles did represent the higher degree of the clergy, called Bishops: so these Seuentie two beare the figure of the inferiour clergy, called Priests, &c.



AND after this our Lord designed also other 1
 72 seuentie two: and he sent them two and 2
 two before his face into euery citie and 3
 place vvhither him self vvould come. 4
 † And he said to them, The haruest truly is 5
 much: but the vvorkemen fevv. Desire 6
 therefore the lord of the haruest, that he send vvorkemen into 7
 his haruest. † Go: behold I send you as lames among vvool- 8
 ues. † Carie not purse nor skrip, nor shooes: and salute no 9
 body by the vvay. † Into vvhatsoever house you enter, 10
 first say, Peace to this house. † and if the sonne of peace be 11
 there

L Tim.
1, 18.

- there, your peace shall rest vpon him: but if not, it shall returne to you. † And in the same house tarie you, eating and drinking such things as they haue. * For the vvorkeman is vvorthie of his hire. Remoue not from house to house.
- 7 † And into vvhat citie soeuer you enter, and they receiue you, eate such things as are set before you: † and cure the sicke that are in it, and say to them, The kingdom of God is come nigh vpon you. †
- 8 † And into vvhatsoeuer citie you enter, and they receiue you not, going forth into the streates thereof, say, † The dust also of your citie that cleaueth to vs, vve doe vvipe of against you. yet this knowv ye that the kingdom of God is at hand.
- 9 † I say to you, it shall be ¹¹ more tolerable for Sodom in that day, then for that citie. † Vvo to thee Corozáim, vvo to thee Beth-saida: for if in Tyre and Sidon had been vvrought the miracles that haue beene vvrought in you, they had done penance sitting ¹² in sacke cloth and as hes long agoe. † But it shall be more tolerable for Tyre and Sidon in the iudgement, then for you. † And thou Capharnaum that art exalted vnto heauē: thou shalt be thrust dovvne euen vnto hel. † ¹³ He that heareth you, heareth me: and he that despiseth you, despiseth me. And he that despiseth me, despiseth him that sent me.
- 10 † And the Senentie-tvvo returned vvith ioy, saying, Lord, the Devils also are subiect to vs in thy name. † And he said to them, I savv Satan as a lightening fal from heauen. † † Behold, I haue giuen you povver to tread vpon serpents, and scorpions, and vpon al the povver of the enemy, and nothing shall hurt you: † But yet reioyce not in this, that the spirits are subiect vnto you: but reioyce in this, that your names are vvritten in heauen. †
- 11 † In that very houre he reioyced in spirit, and said, I confesse to thee O Father, Lord of heauen and earth, because thou hast hid these things from the vvise and prudent, and hast reuealed them ¹⁴ to litle ones. Yea Father, for so hath it vvell pleased thee. † Al things are deliuered to me of my father. And no man knowveth vvho the Sonne is, but the Father: and vvho the Father is, but the Sonne, and to vvhom the Sonne vvill reueale. † And turning to his Disciples, he said, Blessed are the eies that see the things that you see. † For I say to you, that many Prophets and Kings desired to see the things that you see, and savv them not: and to heare the things

¹¹ Differences of paines and damnation in Hel according to the differences of demerites. *Aug. li. 1. c. 5. cont. Iulian.*

¹² True penance not onely to lead a new life, but to punish the body by such things as here be recorded, for the ill life past.

¹³ It is al one to despise Christ, and to despise his Priests and Ministers in the the Catholike Church: to refuse his doctrine, & theirs.

The Gospel vp6 the 12 Sunday after Pētecost.

things that you heare, and heard them not.

† And behold a certaine lavvyer stooode vp, tempting him 25
and saying, Maister, by doing of vvhath thing shal I possesse
life euerlasting? † But he said to him, In the lavv vvhath is 26
vvrithen? howv readest thou? † He ansvvering said, *Thou shalt* 27

*love the Lord thy God vvvith thy vvhole hart, and vvvith thy vvhole soule, and
vvith al thy strengtb, and vvvith al thy minde: and thy neighbour as thy self.*
† And he said to him, Thou hast ansvvered right, this doe and 28
thou shalt liue. † But he desirous to iustifie him self, said to 29

I E S V S, And vvho is my neighbour? † And I E S V S taking 30
it, said, A certaine man vvent dovvn from Hierusalem into
Iericho, and fel among theeues, vvho also spoiled him, and gi-
uing him vvoundes vvent avvay leauing him halfe-dead.

† And it chaunced that a certaine Priest vvent dovvn the 31
same vvay: and seeing him, passed by. † In like maner also a 32
Leuire, vvhen he vvvas neere the place, and savv him, passed by.

† But a certaine Samaritane going his iourney, came neere 33
him: and seeing him, vvvas moued vvith mercie. † And going 34
vvnto him, bound his vvoundes, povvring in oile and vvine:

and setting him vpon his ovvne beast, brought him into an
inne, and tooke care of him † And the next day he tooke forth 35
tvo pence, and gawe to the host, and said, Haue care of him:
and vvhatsoeuer thou shalt ^{Supererogate,} I at my returne
vvil repay thee. † Vvhich of these three in thy opinion vvvas 36
neighbour to him that fel among theeues? † But he said, He 37
that did mercie vpon him. And I E S V S said to him, Goe, and
doe thou in like maner. †

† ^b And it came to passe as they vvent, and he entred into a 38
certaine tovvn: and a certaine vvoman named Martha, re-
ceiued him into her house, † and she had a sister called Ma- 39
rie. vvho sitting also at our Lords seere, heard his vvord. † But 40
Martha vvvas busie about much seruice. vvho stooode and
said, Lord, hast thou no care that my sister hath left me alone
to serue? speake to her therfore, that she help me. † And our 41
Lord ansvvering said to her, Martha, Martha, thou art careful,
and art troubled about very many things. † But one thing is 42
necessarie. Marie hath chosē the best part vvwhich shal not
be taken avvay from her. †

^a S. Augustin
saith that the
Apostle (1. Cor.
9.) according to
this place did
supererogate,
that is, did more
then he needed
or was
bound to doe,
vvhen he might
hauē required
al duties for
preaching the
Gospel, but
would not take
of. *Monach. c. 1.*
Whereof it cometh,
that the
workes which
we doe more
then precept, be
called workes
of Supereroga-
tion: & where-
by it is also eui-
dent against the
Protestants, that
there be such
workes. See *Op-
tatum li. 6. con-
firmen.* how
aply he apply-
eth this parable
to S. Paules
counsell of vir-
ginitie (1. Cor. 7.)
as to a worke
of supereroga-
tion.

^b The Gospel
vpon the As-
sumption of our
Lady *Aug. 11.*

Dem. 6. 3

*Len. 19.
18.*

*Supererogationis,
1107. 12.
1108. 11.*

ANNOT.

A N N O T A T I O N S
C H A P. X.

27. *To little ones*) By this place every vulgar artificer may not presume that God hath revealed all truth to him, and therefore refuse to be taught of the learned, for Christ did not afterward endeavour to subvert and vulgar men nor any other with the gifts of wisdom and tongues, without their industrie, study, and teaching, though at the beginning, of great prouidence he did it, that it might be cleere to the world, that all Nations were conuerted to him, not by persuasion of cunning Orators or subtil Disputers, but by the plaine force of his grace and truth, vvhich S. Augustiue counteth greater then all other miracles. Further We are taught by this place, that the poore humble obedient children of the Church know by their faith the high mysteries of Christs Diuinity, and his presence in the B. Sacrament, and such like: rather then Arius, Caluin; and other like proud Scribes and Pharisees.

The humble vnlearned Catholike knoweth Christ better then the proud learned Heretike.

28. *Thy dog.*) Not by faith only, but by keeping Gods commandements We obtaine life euerslasting: not onely by beleeuing, but by doing. The heretikes say that it is impossible to keepe this commaundement of louing God with all our hart. But the Scriptures giue vs examples of diuers that haue kept and fulfilled it, as far as is requisite in this life. *1. reg. 14. 8. 2. Par. 15. 17. Pf. 118. 10. Ecclesi. 47. 9. 10. 4 Reg. 20. 1. 5. Luc. 1. 5.* And if it were impossible to keepe it, and yet by Christ proposed for the meane to obtaine life euerslasting, he had mocked this Lavvyer and others, and not taught them.

The commaundements possible to be kept.

29. *Half dead.*) Here is signified man wounded very sore in his vnderstanding and free-will, and all other powvers of soule and body, by the sinne of Adam: but yet that neither vnderstanding, nor free-will, nor the rest, were extinguished in man or taken away. The Priest and Leuite, signifie the Lavv of Moyses: this Samaritane, is Christ the Priest of the new Testament: the oile and leuite, the wine, his Sacraments: the host, the priests his ministers. Vvhereby is signified, that the Lavv could neuer recover the spiriual life of mankind from the death of sinne, that is, iustlife man: but Christ onely, vvho by his passion and the grace and vertue thereof ministred in and by his Sacraments, iustifeth, and increaseth the iustice of man, healing and abling free-will to doe all good vvorkes.

The parable of the wounded man, explained.

30. *Martha the best part.*) Two notable examples, one of the life Actiue, in Martha: the other of the life Contemplatiue, in Marie: representing vnto vs, that in holy Church there should be alwayes some to serue God in both these several sorts. The life contemplatiue is here preferred before the actiue, the Religious of both sexes are of that more excellent state. and therefore our Protestants haue wholly abandoned them out of their common wealth, which the true Church neuer wanted. But to say truth, they haue neither Martha nor Marie. our Lord geue them grace to see their miserie. If ours were not answerable to their profession, or were degenerate, why haue they no new ones? if our Churches Votaries vowed vnlawful things, Chastitie, Pouerie, Obedience, Pilgrimage: what other Votaries or lawfull vvowes haue they? For, to offer voluntarily by vvow (besides the keeping of Gods commandements, wherevnto we are bound by precept and promise in our Baptisme) our soules, bodies, goods, or any other acceptable thing to God, is an acte of soueraine worship belonging to God onely: and there was neuer true religion without such vvowes and Votaries. If there be none in their whole Church that profess contemplation, or that vvow any thing at all to God voluntarily, neither in their bodies nor in their goods: God and the world know they haue no Church nor religion at all.

The Contemplatiue or Religious life, better then the Actiue and secular.

Vvowes and votaries.

C H A P. X I.

He teacheth a forme of prayer, 1 and exhorteth to pray instantly, 11 offering that so God will giue vs good things: 14 The 14th is blasphemous in casting out of Devils, and asking for a miracle from heauen, 17 he defendeth his doing: 22 foretelling also the Devils expulsion by him out of the world (that is, the vocation of the Gentils) 24 and his returne into their nation, 27 with their reprobation though he be of their flesh, 29 and also their final most werry damnation, 37 Again, to the Pharisees and Scribes he crieth vvow, as authors of the said reprobation now at hand.

Y A N D



ND it came to passe, vwhen he vvas in a 1
certaine place, praying, as he ceased, one
of his Disciples said to him, Lord teach vs
to pray, as Iohn also taught his Disciples.
† And he said to them, * Vwhen you pray, 2
say, FATHER, sanctified be thy name. Thy kingdom
come, † Our daily bread giue vs this day, † and forgive vs, 3
our sinnes, for because our selues also doe forgive every one that is in debt to vs. 4
And lead vs not into temptation. † And he said to them, Vwhich of 5

Mt. 6, 9.

The Gospel in
Mauribus li-
mij: on S. Mar-
kes day, and in
the Rogation
daies. And in a
votiuè Masse
against the Pa-
gans.

you shal haue a frende, and shal goe to him at midnight, and
shal say to him, Frende, lend me three loaves, † because a frende 6
of mine is come out of his way to me, and I haue not what to
set before him: † & he from vvithin ansvèring saith, Trouble 7
me not, novv the doore is shut, and my children are vvith me
in bed: I can not rise and giue thee. † And if he shal perfe- 8
uère knocking, I say to you, although he vvil not rise and
giue him because he is his frende, yet for his importunitie he
vvil rise, and giue him as many as he needeth. † * And I say 9
to you, At ke, and it shal be giuen you: seeke, and you shal
finde: knocke, and it shal be opened to you. † For every one 10
that asketh, receiueth: and he that seeketh, findeth: and to
him that knocketh, it shal be opened. † And vvwhich of you 11
if he aske his father bread, vvil he giue him a stone? or a fish,
vvil he for a fish giue him a serpent? † Or if he aske an egge, 12
vvil he reach him a scorpion? † If you then being naught, 13
knovv hovv to giue good giftes to your children, hovv
much more vvil your father from heauen giue the good spi-
rit to them that aske him? †

Mt. 7. 7.

The Gospel in a
votiuè Masse
for sinnes.

† * And he vvvas casting out a deuil, and that vvvas dumme. 14
And vvwhen he had cast out the deuil, the dumme spake: and
the multitudes marueiled. † * And certaine of them said, In 15
Beel-zebub the prince of Devils he casteth out Devils. † And 16
other tempting, asked of him a signe from heauen. † But he 17
seeing their cogitations, said to them, Every kingdom deu-
ided against it self, shal be made desolate, and house vpon
house, shal fall. † And if Satan also be deuided against him 18
self, hovv shal his kingdom stand? because you say that in
Beel-zebub I doe cast out Devils. † And if I in Beel-zebub 19
cast out Devils: your children, in vvhom doe they cast out?
therefore they shal be your iudges. † But if I in the 20
finger of
God

Mt. 12,

12.

Mt. 3, 12

The Gospel vpp
the 5 Sunday in
Lent.

C. 11115
C. 11117

† This finger, is
the spirit of
God, Mt. 12, 28.

God doe cast out Devils: surely the kingdom of God is come
 21 vpon you. † Vvhen the strong armed keepeth his court:
 22 those things are in peace that he possesseth. † But if a stronger
 then he, come vpon him and overcome him: he vvil take
 avvay his vvhole armour vvherein he trusted, and vvil dis-
 23 tribute his spoiles. † He that is not vvith me, is against me:
 24 and he that gathereth not vvith me, scattereth. † Vvhen the
 vncleane spirit shal depart out of a man, he vvandereth
 through places vvithout vvater, seeking rest. And not fin-
 ding, he saith, I vvil returne into my house vvhence I de-
 25 parted. † And vvhen he is come, he findeth it (svept vvith a
 26 besome, and trimmed. † Then he goeth and taketh seuen
 other spirits vvorse then him self, and entring in they dvell
 there. And the ^c last of that man be made vvorse then the
 first.

27 † ^b And it came to passe: vvhen he said these things, a cer-
 taine vvoman lifting vp her voice out of the multitude said
 to him, "Blessed is the vvombe that bare thee, and the pappes
 28 that thou didst sucke. † But he said, :: Yea rather, bleis'd are
 they that heare the vvord of God, and keepe it. -†

29 † And the multitudes running together, he began to say,
 * This generation, is a vvicked generation: it asketh a signe,
 and a signe shal not be given it but ^a the signe of Ionas the
 30 Prophet. † * For as Ionas vvvas a signe to the Niniuites: so
 31 shal the Sonne of man also be to this generation. † * The
 Queene of the South shal rise in the iudgement vvith the
 men of this generation, and shal condemue them: because
 she came from the endes of the earth to heare the vvisedom
 32 of Salomon. and behold, more then Salomon here. † The
 men of Ninuice shal rise in the iudgement vvith this gene-
 ration, and shal condemue it, * because they :: did penance
 at the preaching of Ionas. and behold, more then Ionas
 here.

33 † * No man lighteth a candel, and putteth it in secrete,
 neither vnder a bushel: but vpon a candlestick, that they
 34 that goe in may see the light. † * The candel of thy body, is
 thine eie. If thine eie be simple, thy vvhole body shal be
 lightsome: but if it be naught, thy body also shal be darke-
 35 some. † See therefore that the light vvhich is in thee, be not
 36 darkensse. † If then thy vvhole body be lightsome, hauing
 no part of darkensse: it shal be lightsome vvholly, and as a

^b The Gospel vpon Assumption eue, and in a Voicue of our Lady berwene Candlemas and Easter, and berwene Pécocost and Aduent.

:: The said mother of God, in that also vvvas bleis'd that she vvvas the temporal meanes & minister of the Incarnatió, but much more bleis'd, in that she continued the perpetual keeper of his vvord. *Beda. Aug. tract. 19. in Ioan.*

:: *μὴ ἐβόσταν.* Marke that the great penance of the Niniuites (Ion. 3) is here expell'd by this Greeke vvord. See *Amnor. Mat. 1. 2.* The Gospel for a Confessor that is Bis'hop.

^c nonisti-
 na sunt

Mat. 12,
 29.

Ion. 2, 2.
 3 Reg.
 10, L

Ion. 3, 1.

Mat. 5, 15
 Mar. 4,
 21.
 Mt. 6,
 22.

Y ij bright

bright candel it shal lighten thee. ¶

† And vwhen he vvas speaking, a certaine Pharisee desired 37
him that he vvould dine vvith him. and he going in sare
dovvne to eate. † And the Pharisee began to thinke vvithin 38
him self and to say, Vvwhy he vvas not vvashed before dinner.
† And our Lord said to him, * Novv you Pharisees doe make 39
cleane that on the out side of the cuppe and of the platter:
but that of yours vvwhich is vvithin, is ful of rapine and ini-
quitic. † Fooles, did not he that made that on the outside, 40
make that also that is on the inside? † But yet ^c that that re- 41
maineth, ^vgiue almes, & behold al things are cleane vnto you.
† But vvo to you Pharisees, because you tithre minte and 42
revve and euery herbe: and passe ouer iudgement and the
charitic of God. but these things you ought to haue done,
and not to omit those. † Vvo to you Pharisees, because 43
you loue the first chaires in the synagogs, and salutations in
the market-place. † Vvo to you, because you are as monu- 44
ments that appeare not, and men vvalking ouer, are not
vvare.

† And one of the Lavvyers ansvvering saith to him, Maister, 45
in saying these things, thou speakest to our reproche also.
† But he said, ^vVvo to you Lavvyers also: because you lode 46
men vvith burdens vvwhich they can not beare, and your selues
touch not the packes vvith one of your fingers. † Vvo to you 47
that :: build the monumets of the Prophets: and your fathers
did kil them. † Surely you doe testifie that you consent to the 48
vvorkes of your fathers: because they in deede did kil them,
and you build their sepulchres. † For this cause the vvisedō also 49
of God said, I vvil send to them Prophets and Apostles, and
of them they vvil kil and persecute. † that the blood of al the 50
Prophets that vvas shed from the making of the vvorld, may
be required of this generation, † * from the blood of Abel 51
vnto the * blood of Zacharie that vvas slaine betvvene the
altar and the temple. Yea I say to you, it shal be required of
this generation. ¶ † Vvo to you Lavvyers, because you haue 52
taken avvay the key of knowvledge: your selues haue not
entred, and those that did enter you haue prohibited. † And 53
vwhen he said these things to them, the Pharisees and the
Lavvyers began vehemently to vrge him, and to stoppe his
mouth about many things, flying in waite for him, & seeking 54
to catch some thing of his mouth, that they might accuse him.

ANNOT

The Gospel for
many Martyrs.

¶ Not the build-
ing of the Pro-
phets monu-
ments is con-
demned, but
their imitation
of their furies
that slew the
Prophets. Am-
brus.

Mr. 23.
25.

c Quod
superest,
ta viv-
ta.

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

ANNOTATIONS
CHAP. XI.

Seda upon this place. 27. *Blessed in the wombe.*) Let vs also (saich Venerable Bede) lift vp our voice vwith the Catho- Our B. Lady, like Church, of vvhich this vwoman vvas a figure: let vs lift vp our hartes among the people, and say to our Sauour, Blessed be the wombe that bare thee, and the pappes vvhich thou didst sucke. For blessed in deede is the mother vvhich bare the King that rulerh heauen and earth for euer.
29. *The signe of iomas.*) Of al miracles, his Resurrection, after he had been according to his body, in the graue, according to his soule, in Hel three daies, vvas the greatest, and most conuinceth the incredulous Ievves: and therefore a greater or more euident then that, he saich he vvill not giue them.

Ecclesi. 3. 28. *Give almes.*) The great force of almes is here and in diuers places of holy vvrite signified. The force of
35. In one place, they exinguit h sinne in an other, they redeeme sinnes: in an other, they deliuer from death: in an other, to them giuen or omitted, our iudgement to heauen or hel is attributed: and here they make cleane and iustifie for the Ievves former offenses, for (as S. Augustine saich c. 70 Enchiridij) almes deedes profite not a man that hath a vvill to continue in his sinnes, but they are to be done for a propitiation to God of former offenses. Nowv hovy vvell the Protestants like this doctrine so euidently set forth in Scripture, let the indifferent iudge, and hovy vvell it agreeth vwith their onely faith.

35. 42. 44. *W's to you Lavvyers.*) These vvere Doctours of Moyse's Lavv, otherwise called Scribes. Shal we The Lavvyers therefore cnc out against al Lavvyers nowv, or ought the name of Lavvyer be odious vwith vs, because of these naughty Lavvyers among the Ievves: much lesse ought the name of Priests to be odious of the old Testamēt (as Heretikes Would haue it) because of the Ievves Priests that vvere so busy against our Sauour.

CHAP. XII.

He preparerh his Disciples against persecutions to come upon them as their publishing of his doctrine. 13 With denuding the brethren inheritance he w'd not medle, but exhorteth them against auarice. 22 and his Disciples (by this occasion) against felicitate so much as of necessaries, 23 You admonis hing Peter and other Pralats 25 and to be ready as a knocke: 27 namely admonis hing Peter and other Pralats to see to their charge: 29 and al, not to looke but for persecution. 34 The Iewes he reprehendeth for that they w'd not see the same of grace. 38 Whom as it is so horrible to die without reconciliation.

Mt. 10,
26.
Mar. 4,
22.



1 ND when great multitudes stooed about him, so that they trode one an other, he began to say to his Disciples, Take good heede of the leauen of the Pharisees, vvhich is hypocrisie.
2 †* For nothing is hid, that shal not be reuealed: nor secrete, that shal not be knowven. † For the things that you haue said in darknesse, shal be said in the light: and that vvhich you haue spoken into the eare in the chambers,
3 shal be preached in the house-toppes. † And I say to you: The feare of Hel also is profitable: contrarie to the protestants, teaching securitie of saluation, and that feare of Hel maketh men hypocrites.
4 my frendes, Be not afraid of them that kil the body, and after
5 this haue no more to doe. † But I vvill shevv you vvhom
6 ye shal feare: ⁊ feare him vvhich after he hath killed, hath
7 powver to cast into hel. yea I say to you, feare him. † Are not fise sparovves sold for t'vyo farthings: and one of them is not forgotten before God? † Yea the heares also of your head are

Y iij al

al numbered: Feare not therefore: you are more vworth then
 many sparovves. †* And I say to you, " Euery one that con- 8
 felleth me before men, the Sonne of man also vvil confesse
 him before the Angels of God. † But he that denieth me be- 9
 fore men, shal be denied before the Angels of God. †* And 10
 :: euery one that speaketh a vvord against the sonne of man,
 it shal be forguien him: but he that shal blasphemie against
 the holy Ghost, to him it shal not be forguien. †* And 11
 vvhen they shal bring you in to the synagogs and to ma-
 gistrates and porestates, be not careful in vvhat maner, and
 vvhat you shal ansver, or vvhat you shal say. † For the ho- 12
 ly Ghost shal teach you in the very houre vvhat you must
 say.

† And one of the multitude said to him, Maister, speake to 13
 my brother that he deuide the inheritaunce vvith me. † But 14
 he said to him, Man, " vvho hath appointed me iudge or de-
 uider ouer you? † And he said to them, See and bevvare of al 15
 avarice: for not in any mans aboundance doth his life consist,
 of those things vvwhich he possesseth. † And he spake a simi- 16
 litude to them, saying, A certaine riche mas field yelded plen-
 tie of fruites. † and he thought vvithin him self, saying, 17

:: Give it to the
 poore, that
 shouldst thou
 do, saith S. Basil.

:: Vvhat shal I doe, because I haue not vvhither to gather my
 fruites? † And he said, This vvil I doe, I vvil destroy my 18
 barnes, and vvil make greater: and thither vvil I gather al
 things that are grovven to me, and my goods, † and I vvil 19
 say to my soule, Soule, thou hast much goods laid vp for
 many yeres, take thy rest, cate, drinke, make good cheere.
 † But God said to him, :: Thou foole, this night they require 20
 thy soule of thee: and the things that thou hast provided,
 vvwhose shal they be? † So is he that laieth vp treasure to him 21
 self, and is not " riche to God vvard.

:: A goodly
 warning for al
 rich men.

:: He forbid-
 deth not cope-
 rate providee,
 but to much
 carefulnes. See
 Annot. vpon S.
 Marth. c. 6, 25.

† And he said to his Disciples, * Therefore I say to you, :: Be 22
 not careful for your life, vvhat you shal cate: nor for your
 body, vvhat you shal doe on. † The life is more then the 23
 meate, and the body is more then the taiment. † Consider 24
 the rauens, for they sovv not, neither doe they reape, vvwhich
 neither haue storehouse nor barne, and God feedeth them.
 Hovv much more are you of greater price then they? † And 25
 vvwhich of you by caring can adde to his stature one cubite?
 † If then you be not able to doe so much as the least thing, 26
 for the rest vvhy are you careful? † Consider the lilies hovv 27
 they

Mr. 10,
 32.
 Mar. 8,
 38.

Mr. 11,
 33.
 Mr. 13, 28
 Mr. 10,
 19.
 Mar. 13,
 11.

Mr. 6, 29

they grow : they labour not, neither doe they spinne. But
 I say to you, Neither Salomon in al his glorie vvas araid
 28 as one of these. † And if the grasse that to day is in the field,
 and to morovv is cast into the ouen, God so clotheth : how
 29 much more you O ye of litle faith! † And you, doe not seeke
 vvhat you shal eate, or vvhat you shal drinke : and be not
 30 lifted vp on high. † For al these things the nations of the
 vvorld doe seeke. but your father knowveth that you haue
 31 neede of these things. † But seeke first the kingdom of God,
 32 and al these things shal be giuen you besides. †^b Feare not
 :: litle stocke, for it hath pleased your father to giue you a
 33 kingdom. † Sel the things that you possesse, and giue almes.
 * Make to you purses that vveare not, treasure that vvassteth
 34 not, in heauen: vvhither the theefe approacheth not, neither
 doth the mothe corrupt. † For^v vvhere your treasure is, there
 35 vvil your hart be also. †^b Let your :: loynes be girded,
 36 and candles burning in your handes, † and you like to men
 expecting their lord, when he shal returne from the mariage:
 that vvhen he doth come and knocke, forthvvith they may
 37 open vnto him. † Blessed are those seruants, vvhom vvhen
 the Lord commeth, he shal finde vvatching. Amen I say to
 you, that he vvil gird him self, and make them sit dovvn,
 38 and passing vvil minister vnto them. † And if he come in
 the second vvatch, and if in the third vvatch he come, and so
 39 finde, blessed are those seruants. † * And this knowv ye, that
 if the hous holder did knowv vvhat houre the theefe vvould
 come, he vvould vvatch verely, and vvould not suffer his
 40 house to be broken vp. † Be you also ready : for at vvhat
 houre you thinke not, the Sonne of man vvil come. †
 41 † And Peter said to him, Lord, doest thou speake this pa-
 42 rable to vs, or likevvise to al? † And our Lord said, Vvho
 (thinkest thou) is a faithful stevard and vvise, vvhom the
 lord appointeth ouer his familie, to giue them in season
 43 their measure of vvheate? † Blessed is that seruant, vvhom
 44 vvhen the lord commeth, he shal finde so doing. † Verely
 I say to you, that ouer al things vvhich he possesseth, he shal
 45 appoint him. † But if that seruant say in his hart, My lord is
 long a comming : and shal begin to strike the seruants and
 46 handmaidens, and eate and drinke, and be drunke : † the lord
 of that seruant shal come in a day that he hopeth not, and at
 an houre that he knowveth not, and shal deuide him, and
 shal

cap. p. 110
 p. 111.

Mr. 6,
 20.

Mr. 24,
 43.

^bThe gospel for
 S. Paulinus Iun.
 21. And. for a
 Cōfessor that is
 not a Bishop.

¹¹ It was litle at
 the beginning, &
 is til in cōpari-
 son of al the re-
 probate : but in
 it self very great,
 as in the parable
 of the great tree
 that grew of
 the litle must-
 ard seed. Mt. 13.

^bThe gospel for
 a Cōfessor that
 is not a Bishop.

¹¹ To gird our
 loines, is to
 keepe chastitie
 and cōuincie.
 Gregor. bo. 12.

ſhal appoint his portion vvith the infidels. And that ſer- 47
 uant that knevv the vvil of his lord, and prepared not him
 ſelf, and did not according to his vvil: ſhal be beaten vvith
 many ſtripes. † But he that knevv not, and did things vvor- 48
 thie of ſtripes: ſhal be beaten vvith fevv. And every one to
 vvhom much vvvas giuen, much ſhal be required of him: and
 to vvhom they committed much, more vvil they demaund
 of him. † I came to caſt fire on the earth: and vvhat vvil I, but 49
 that it be kindled? † But I haue to be baptized vvith a baptiſme: 50
 and hovv am I ſtraited vvtil it be diſpatched? † * Thinke 51
 you that I came to giue :: peace on the earth? No, I tel you,
 but ſeparation. † For there ſhal be from this time, ſiue in one 52
 houſe devided: three againſt vvvo, and vvvo againſt three.
 † There ſhal be devided, the father againſt the ſonne, and the 53
 ſonne againſt his father, the mother againſt the daughter, and
 the daughter againſt the mother, the mother in lavv againſt
 her daughter in lavv, and the daughter in lavv againſt her
 mother in lavv.

∴ He meant
 the naughtie
 peace that is be-
 twene vvorld-
 lings & ſinners,
 the agreement
 that is in infide-
 lity, in Hereſie,
 or in any other
 vvickednes. he
 came to breake
 this peace: See
 Annot. Matth.
 c. 10, 34.

Mr. 10,
34.

† * And he ſaid alſo to the multitudes, When you ſee a 54
 cloude riſing from the vvett, by and by you ſay, A ſhoure
 commeth, and ſo it commeth to paſſe: † and vvhen the ſouth 55
 vvinde blowing, you ſay, That there vvil be heate: and it
 commeth to paſſe. † Hypocrites, the face of the heauen and of 56
 the earth you haue ſkil to diſcerne: but this time hovv doe
 you not diſcerne? † And vvhy of your ſelues alſo iudge you 57
 not that vvwhich is iuſt? † * And :: vvhen thou goeſt vvith thy 58
 aduerſarie to the Prince, in the vvay endeouour to be deliue-
 red from him: leſt perhaps he dravv thee to the iudge, and the
 iudge deliuer thee to the exactour, and the exactour caſt thee
 into priſon. † I ſay to thee, thou ſhalt norgoe our thence, vvtil 59
 thou pay the very laſt mite.

∴ See Annot.
 Mt. 5, 25.

Mr. 16, 2

Mr. 5, 25

ANNOTATIONS CHAP. XII.

Open-confetiſſe
 of our faith.

∴ Every one that confeſſeth.] A Catholike man is bound to confeſſe his faith, being called to
 account or examined by Iew, Heathen, or Hereiuke, concerning the ſame. Neither is it ynough
 to keepe Chriſt in his hart, but he muſt alſo acknowledge him in his wordes and deedes. And to
 deny Chriſt, or any article of the Catholike faith, for ſhame or feare of any worldly creature, hath
 no leſſe puniſhment, then to be denied, refuſed, and forſaken by Chriſt at the hour of his death
 before al his Angels: Which is another manner of preſence and Conſiſtorie, then any Court or
 ſeaſion that men can be called to for their faith, in this World.

11. 39

11. *Be not careful.*) That the poore vnlerned Catholike ſhould nor be diſcouraged, or make his excuſe that he is a ſimple man, not able to anſwer cunning Heretikes, nor to giue a reaſon of his beleefe, and therefore muſt ſuffer or ſay any thing rather then come before them: our Maiſter giueth them comfort, promiſing that the Holy Ghoſt ſhal euer put into their hartes at the tyme of their appearance, that which ſhal be ſufficient for the purpoſe. not that eury one which is conuenced before the Aduerſaries of faith, ſhould alwaies be endued vvith extraordinary knowledge to diſpute and confute, as the Apoſtles and others in the primitive Church vvere: but that God vvil euer giue to the ſimple that truſteth in him, ſufficient courage and vvordes to confeſſe his beleefe. For ſuch an one called before the Communiſioners, ſaith ynough and defendeth him ſelf ſufficiently, vvhen he anſwereth that he is a Catholike man, & that he vvil liue and die in that faith which the Catholike Church throughout al Chriſtian countries hath and doth teach, and that this Church can giue them a reaſon of al the things vvich they demaund of him. &c.

The holy Ghoſt teacheth eury vnlerned Catholike to giue ſufficient reaſon of his faith.

10. *Who hath appointed?*) Chriſt reſuſed to meddle in this temporal matter, partly becauſe the demaund proceeded of couetouſnes and ill intention, partly to giue an example to Clergie men, that they ſhould nor be vvithdrawen by ſecular affaires and controuerſies from their principal ſunſion of praying, preaching, and ſpiritual regiment: but nor vvholly to forbid them al aditions pertaining to vvorldly buſines, ſpecially vvhere and vvhen the honour of God, the increaſe of religion, the peace of the people, and the ſpiritual benefite of the parties doe require. In vvich caſes S. Auguſtin (as Poſſidonius vvrieth) vvvas occupied ſome vvhole daies in ending vvorldly controuerſies, and to be vvrieth of him ſelf alio, not doubting but to haue rewarde thereore in heauen.

The dealing of Clergie men in vvorldly affaires.

In vita c.
19.
Li. de op.
Momb.
c. 29.

11. *Riche to God vvuard.*) He is riche tovwards God, that by his goods beſtoved vpon the poore, hath ſtore of merits, and many almesmens praers procuring mercie for him at the day of his death and iudgement, vvich is here therefore called treaſure laid vp in heauen, vvhere the barnes be large ynough. The neceſſitie of vvich almes is by Chriſt him ſelf here ſpved to be ſo great, and ſo acceptable to God, that rather then they ſhould lacke the fruite thereof, they ſhould ſel al they haue and giue to the poore.

Meritorious vvorkes.

10. *Where your treaſure is.*) If the riche man vvithdrawen by his vvorldly treaſure, can not ſet his hart vpon heauen, let him ſend his mony thither before him, by giuing it in almes vpon ſuch as vvil pray for him, and his hart vvil folow his purſe thither.

Almes.

CHAP. XIII.

He threatneth the Iewes to be ſone forſaken vnles they doe penance, 10 and confoundeth them for maligning him for his miraculouſ good doing on the Sabbathes, 11 but his kingdom (the Church) as conſpicuous or iſ ſome ſeem to them now in the beginning, ſhal ſpread ouer al the World, 20 and conuert al, 21 and vvhat an hartſore 22 ſhal be to them at the laſt day, ſo ſee them ſelues excluded from the glorie of the kingdom, and the Gentils admitted in their place. 23 foretelling that it is not Galilee that he ſearcheth, but that obſtinate and reprobate Hieruſalem vvil needes murder him, as alſo his meſſengers afore and after him.

1
2
3
4
5

AND there vvere certaine preſent at that very time telling him of the Galilzans, vvhoſe bloud Pilate mingled vvith their ſacrifices. † And he anſwering ſaid to them, Think you that theſe Galilzans vvere ſinners more then al the Galilzans that they ſuffred ſuch things? † No, I ſay to you: but vnles you haue penance, you ſhal al likevvife periſh. † As thoſe eightene vpo vvhom the toure ſel in Siloe, and ſlew them: thinke you that they alſo vvere detters aboue al the men that dvvel in Hieruſalem? † No, I ſay to you: but if you haue not penance, you ſhal al likevvife periſh.

22 Or as it is vterred in other places, *do penance, multum.* the vvich in the new Teſtament ſignifieth perfect repentance. See Annotations Mat. 3. 2. 11. 22.

22: Nifi penitentiam haueritis,

Z A a d

The Gospel on the Ember Saturday in Sept.

¶ The figree vvith only leaues & no fruite, is the Iewes synagoge, & euery other people or persõ which hath faith and faire wordes, and no good workes.

† And he said this similitude, A certaine man had ¶ a figree 6 planted in his vineyard, and he came seeking for fruite on it, and found not. † And he said to the dresser of the vineyard, 7 Loe it is three yeres since I come seeking for fruite vpon this figree: and I finde not. Cut it dovvne therefore: vwhere to doth it also occupie the ground? † But he ansvvering saith to 8 him, Lord, let it alone this yere also, vntil I digge about it, and dung it, and if happily it yeld fruite: but if not, hereafter thou 9 shalt cut it dovvne.

† And he vvas teaching in their synagoge on the Sab- 10 boths. † And behold a vvoman that had a spirit of infirmitie 11 eightene yeres: and she vvas crooked neither could she looke vpvvard at al. † Whom vvhen I E S V S sawv, he called her 12 vnto him, and said to her, Woman, thou art deliuered from thy infirmitie. † And he imposed hands vpon her, and forth- 13 vvith she vvas made straight and glorified God. † And the 14 Archsynagoge ansvvering (because he had indignation that I E S V S had cured on the Sabboth) said to the multitude, Sixe daies there are vvherein you ought to vvorke. in them therefore come, and be cured: and not in the Sabboth day. † And 15 our Lord ansvvering to him, said, Hypocrite, doth not euery one of you vpon the Sabboth loose his ox or his asse from the manger, and leadeth them to vvater? † But ¶ this daughter 16 of Abraham vvhom Satan hath bound, loe, these eightene yeres, ought not she to be loosed from this bond on the Sabboth day? † And vvhen he said these things, al his aduerfaries 17 vvere ashamed: and al the people reioyced in al things that vvere gloriously done of him. ¶

† He said therefore, * Vvherevnto is the kingdom of God 18 like, and vvherevnto shal I esteeme it like? † It is like to a 19 ¶ mustard seede, vvich a man tooke and cast into his garden, and it grevv: and became a great tree, and the fowles of the aire rested in the boughes thereof. † And againe he said, * Like 20 to vvhat shal I esteeme the kingdom of God? † It is like to 21 leauen, vvich a vvoman tooke and hid in three measures of meale, til the vvhole vvas leauened. † And he vvent by cities 22 and tovvnnes teaching, and making his iourney vnto Hieru-

¶ Christians in salem.
their liues mustt seeke the strait way, but in religion the ancient common way.

† And a certaine man said to him, Lord, be they fevv thar 23 are saued? * But he said to them, † ¶ Striue to enter* by the 24 narrow gate: because many, I say to you, ¶ shal seeke to enter, and

Mr. 13,
31.
Mr. 4,
30.

Mr. 13,
33.

Mr. 7, 13

25 and shal not be able. † But vwhen the good man of the house
shal enter in, and shur the doore, and you shal begin to stand
vvithout, and knocke at the doore, saying, Lord open to vs:
and he ansvvering shal say to you, I knovv you not vvhen
26 you are: † then you shal begin to say, Vve did^e eate before
27 thee and drinke, and in our streates didst thou teach. † And he
shal say to you, I knovv you not vvhen you are, depart
28 from me al ye vvorkers of iniquitie. † There shal be vvweeping
and gnashing of teeth: vvhen you shal see Abraham and
Isaac and Iacob, and al the Prophets in the kingdom of God,
29 and you to be thrust out. † And there shal come from the East
and the Vvest and the North and the South: and shal sit
30 dovvne in the kingdom of God. † And behold, they are :: last
that shal be first, and they be first that shal be læt.

31 † The same day there came certaine of the Pharisees, saying
to him, Depart and get the hence, because Herod vvil kil thee.

32 † And he said to them, Goe, and tel that foxe, Behold I cast out
deuils, and perfite cures this day and to morovv, and the third
33 day I am consummate. † But yet I must vvalke this day and to
morovv and the day folovving, because it^c cannot be that a
34 Prophet perish out of Hierusalem. †^g Hierusalem, Hierusalem
vvhich killest the Prophets, and stonest them that are sent to
thee, hovv often vvould I gather thy childré as the bird doth
her brood vnder her vvings, and :: thou vvouldest not:
35 † Behold your house shal be left desert to you. And I say to
you, that you shal not see me til it come vvhen you shal say,
Blessed is he that commeth in the name of our Lord.

:: The Gentils
comming into
Gods favour
later, are prefer-
red before the
Iewes which
were first.

:: The Iewes
lost their pree-
minence, by
their owne free
will, & not by
Gods causing:
who ceased not
to call and crie
vpon them, and
they would
not heare. Whe-
reby free will is
plainly proued.

c New
capit
in indi-
x^{tes}
Mt. 23,
37.

ANNO TATIONS
CHAP. XIII

2. *These Galileans*.) It is Gods mercie that he straight punisheth not al offenders, but some few for a vvarning to all: as that for Schisme he striketh not al such as haue forsaken the Church and the lawfull Priests, as he did Coré and his complices: that for spoile of Churches he reuengeth not al, as he did Heliodorus: and al that vow and reuoke their gifts to God, as Ananias and Sapphira. Some few therefore for their iust deserts, be so handled for example, to prouoke al others guilty of the same crimes to doe penance. Which if they doe not in this life, they shal all assuredly perish in the next world. *Optatur li. i. cont. Parmen. sub finem.*

Some punished
for example.

16. *This daughter.*) We may see that many diseases which seeme natural, doe procede of the Diuel by Gods permission, either for sinne, or for probation: and both those kinds Christ specially cured, for that no natural medicines could cure them, and specially because he came to dissolve the Workes of Satan both in body and soul.

Diseases not
natural.

24. *By the narrow,*) Our Lord is not contrarie to him self in that he ansvvereth, the gate to be strait, and few to be saved, whereas els vvhere he said, that many should come from the East and Vvest &c. and joy vvith Abraham in the kingdom of heauen. Mar. 8, 11. For though they be few in

Z ij respect

Mat. 16,
3 Mark. 1,
40. 1.

respect of the wicked of al sortes, yet they be many in them selues and in the Societie of Angels, the wheate comes are icarfe teen at the threshing, vwhen they are medled with the chaffe: but vwhen the ille are remoued, the vvhole barne of heauen shal be filled. *So Iair 3. Aug. Ser. 12 de verb. Da.*

Penance.

20. Shal seke; Many would be saued and looke to be saued, but can not, because they vvill not take paines to enter in at so strait a passage, that is to say, to fast much, pray often, doe great penance for their sinnes, liue in holy Churches discipline, abstaine from the pleasures of this World, and suffer persecution and losse of their goods and liues for Christs sake.

Schisme.

26. Ear before thee.) It is not ynough to feede vvith Christ in his Sacraments, or to heare his vword in the Church, to challenge heauen thereby, vnlesse vve liue in vnitie of the Catholike Church. So S. Augutine applieth this against the Donatistes, that had the very same seruice and Sacraments *Cont. li. 2* which the Catholike Church had, but yet seuered them selues from other Christian countreys by *Pet. li. 2* Schisme. *6. 55.*

CHA P. XIII.

By occasion of dining With a Pharise, 2 after that he hath againe confounded them for maligning him for hu miraculow good doing on the Sabbath, 7 he teacheth them humilitie, seeing their ambition, 12 and on their Workes to seke retribution not of man in this World, but of God in the World to come: 16 forwelling also that the Iewes for their worldly exenjes shal not tast of the Supper, but the Gentils in their place. 21 You that so far must men be from al Worldlines, that they must earnestly berinke them before they enter into hu Church, and be ready to forgoe all: 26 specially considering they must be the iuls of others also.

The Gospel vp6
the 16 Sunday af-
ter Pentecost.



AND it came to passe vwhen I E S V S entred in¹ to the house of a certaine Prince of the Phari- sees vpon the Sabbath to eate bread, and they vwatched him. † And behold there vv²as a cer- taine man before him that had the drop- sic. † And I E S V S ansvvering, spake to the Lavvyers and Phari-³ sees, saying, Is it Lavvful to cure on the Sabbath? † But they⁴ held their peace. But he taking him, healed him, and sent him avway. † And ansvvering them he said, Vvhich of you shal⁵ haue an asse or an oxe fallen into a pit: and vvill not incontinent dravv him out on the Sabbath day? † And they could⁶ not ansvver him to these things.

† And he spake to them also that vv⁷ere invited a parable, marking hovv they chose the first seats at the table, saying to them, † When thou art invited to a marriage, sit not dov⁸vne in the first place, lest perhaps a more honorable then thou be invited of him: † and he that bade thee and him, come and⁹ say to thee, Giue this man place: and then thou begin vvith shame to take the last place. † But vwhen thou art bidden,¹⁰ goe, sit dov¹¹vne in the lovvest place: that vwhen he that invited thee, commeth, he may say to thee, Frende, sit vp higher: then shalt thou haue glorie before them that sit at table vvith thee. † because every one that exalreth him self, shal be¹¹ humbled: and he that humbleth him self, shal be exalted. †

And

12 † And he said to him also that had inuited him, Vwhen thou makest a dinner or a supper, call not thy frendes, nor thy brethré, nor kinsmen, nor thy neighbours that are riche: lest perhaps they also inuite thee againe, and recompense be made
13 to thee. † But vwhen thou makest a feast, cal the poore, feeble,
14 lame, and blinde, † and thou shalt be blessed, because they haue not to recôpense thee: for :: recompense shal be made
15 thee in the resurrection of the iust. † Vwhen one of them that sate at the table vvith him, had heard these things, he said to him, Blessed is he that shal eate bread in the kingdom of God.

Reward for charitable deedes, and that they may be done for reward. against our Adueraries.

16 † But he said to him, A certaine man made a great supper,
17 and called many. † And he sent his seruant at the houre of supper to say to the inuited, That they should come, because nowv al things are ready. † And they began al at once to make excuse. The first said to him, :: I haue bought a farme,
18 and I must needs goe forth and see it, I pray thee hold me excused. † And an other said, I haue bought five yoke of oxen,
19 and I goe to proue them, I pray thee, hold me excused. † And an other said, I haue married a vvife, and therefore I can not
20 come. † And the seruant returning told these things to his lord. Then the maister of the house being angrie, said to his seruant, Goe forth quickly into the streates and lanes of the
21 cite, and the poore and feeble and blinde and lame bring in
22 hither. † And the seruant said, Lord, it is done as thou didst
23 commaunde, and yet there is place. † And the lord said to the seruant, Goe soith into the waies and hedges: and
24 pel them to enter, that my house may be filled. † But I say to you, that none of those men that vvere called, shal tast my supper. †

The Gospel vp6 the 1 Sunday after Pentecost.

:: Worldlines. Wealth, and voluptuousnes, are the things that specially hinder men from God.

25 † And great multitudes vvent vvith him: and turning, he
26 said to them, † * If any man come to me and hateth not his
:: father and mother, and vvife and children, and brethren and sisters, yea and his ovne life besides: he can not be my
27 disciple. † And he that doth not beare his crosse and come
28 after me: cannot be my disciple. † For, vvwhich of you minding to build a toure, doth not first sit dovne and reckon the charges that are necessarie, vvwhether he haue to finish it:
29 † lest, after that he hath laid the foundation, and is not able
30 to finish it, al that see it, begin to mocke him, † saying, That
31 this man began to build, and he could not finish it? † Or
Z iij vvhat

The Gospel for a Martyr that is a Bishop. And for S. Basil
Iun. 10.

:: No creature so deere vnto vs, vvwhich vve must not hate or forsake, if it hinder vs, and in that respect that it hindereth vs from Christ, or his Church, & our Saluation.

vvhath king about to goe to make vvarre against an other king, doth not first sit downe and thinke vvhether he be able vwith ten thousandes to meeete him that vwith twentie thousandes commeth against him? † Otherwise vvhiles he is yet farre of, sending a legacie he asketh those things that belong to peace. † So therefore euery one of you that doth not renounce al that he possesseth, cannot be my disciple. †

∴ He that is a right Christian man, must make his account: that if he be put to it (as he often may be in times of persecution) he must renounce al that euer he hath, rather then forsake the Catholike faith.

† Salt is good. But if the salt leese his vertue, vvhervvith shall it be seasoned? † It is profitable neither for the ground, nor for the dunghil, but it shall be cast forth. He that hath eares to heare, let him heare. †

Mat. 5, 33.
Mat. 9,
30.

ANNOTATIONS
CHAP. XIII.

Free-vvill.

21. *Compel them.*) The vehement persuasion that God vseth both externally by force of his vword and miracles, and internally by his grace, to bring vs vnto him, is called compelling: not that he forceth any to come to him against their owne Willes, but that he can alter and mollifie an hard hart, and make him vvvilling that before vvwould not. S. Augustine also referreth this compelling to the penal lawes which Catholike Princes do iustly vse against Heretikes and Schismatikes, prouing that they who are by their former professiō in Baptisme subiect to the Catholike Church, and are departed from the same after Sectes, may and ought to be compelled into the vvvrite and societie of the vniuersal Church againe. and therefore in this sense, by the two former partes of the parable, the Iewes first, and secondly the Gentils, that neuer beleued before in Christ, were inured by faire sweete meanes onely: but by the third, such are inuited as the Church of God hath power ouer, because they promised in baptisme, and therefore are to be reuoked not onely by gentle meanes, but by iust punishment also.

Heretikes may by penal lawes be compelled to the Catholike faith.

ep. 10 Paul-
lo post prin-
cip. & ep.
200. & li.
1. cont. ep.
Gaudent.
c. 25.

CHAP. XV.

By occasion of the Pharisees murmuring at him for receiuing penitent sinners, he sheweth what joy shall be in heauen for the conversion of one sinner, and for the younger sonne, which is the Gentils: 25 the elder (to wit the Iewes) in the meane time disdaining thereof, and refusing to come into his Church.

The Gospel vpon the 3 Sunday after Pentecost.



∴ This man, is our Sauour Christ: whose care & trauaile in searching & reducing sinners to repentance, al spiritual men specially should follow.

AND there approached Publicans and sinners vnto him for to heare him. † And the Pharisees and the Scribes murmured saying, That this man receiueth sinners, and eateth vwith them. † And he spake to them this parable, saying, † Vvhat man of you hauing an hundred sheepe: and if he hath lost one of them, doth he not leaue the ninetie nine in the desert, and goeth after that which vvas lost vntil he finde it? † And vwhen he hath found it,

Mat. 18,
12.

6 it, laieth it vpon his shoulders reioycing: † and coming home calleth together his frendes and neighbours, saying to them, Reioyce vvith me, because I haue found my sheepe that
 7 vvas lost? † I say to you, that euen so there shal be ioy in heauen vpon one sinner that doth penance, then vpon ninetie
 8 nine iust that neede not penance. † Or vvhat: vvoman hauing ten grotes: if she leese one grote, doth she not light a
 candle, and svveepe the house, and seeke diligently, vntil she
 9 finde? † And vvhen she hath found, calleth together her frendes and neighbours, saying, Reioyce vvith me, because
 10 I haue found the grote vvhich I had lost? † So, I say to you, there shal be ioy before the Angels of God vpon one sinner that doth penance. †

This vvoman is the catholike Church, vvho alio continually seeketh her lost children.

11 † And he said, A certaine man had tvvo sonnes: † and the
 12 yonger of them said to his father, Father, giue me the portion of substance that belongeth to me. And he deuided vnto
 13 them the substance. † And not many daies after the yonger sonne gathering al his things together vvent from home into
 a farre countrie: and there he vvastid his substance, liuing
 14 riotously. † And after he had spent al, there fel a sore famine in that countrie, and he began to be in neede. † And he vvent,
 15 and cleaued to one of the citizens of that countrie. And he sent him into his farme to feede svvine. † And he vvould
 faine haue filled his bellie of the huskes that the svvine did
 16 eate: and no bodie gaue vnto him. † And returning to him self he said, Howv many of my fathers hirelings haue aboun-
 17 dance of bread: and I here perish for famine? † I vvil arise, and vvil goe to my father, and say to him, Father, I haue sinned
 18 against heauen and before thee: † I am not novv vvorthie to be called thy sonne: make me as one of thy hirelings.
 19 † And rising vp he came to his father. And: vvhen he vvas yet farre of, his father savv him, and vvas moued vvith mercie,
 20 and running to him fel vpon his necke, and kissed him. † And his sonne said to him, Father, I haue sinned against heauen &
 21 before thee, I am not novv vvorthie to be called thy sonne.
 22 † And the father said to his seruants, Quickly bring forth the first stole, and doe it on him, and put a ring vpo his hand,
 23 and shooes vpon his feete: † and bring the fatted calfe, and kil
 24 it, and let vs eate, and make merie: † because this my sonne vvas dead, and is reuiued: vvas lost, and is found. And they
 25 began to make merie. † But his elder sonne vvas in the field.

The Gospel vpo Saturday in the 1 weeke of Lent.

The prodigal sonne, is a parable, both of the Gentils conuersion, & alio of euery dissolute sinner penitently returning to God.

Gods wonderful and tender mercie toward penitent sinners.

and

and vvhhen he came and drevv nigh to the houle, he heard musicke and dauncing: † and he called one of the seruants, 26 and asked vvhath these things should be. † And he said to 27 him, Thy brother is come, and thy father hath killed the fatted calfe, because he hath receiued him safe. † But he had 28 indignation, and vvhould nor goe in. His father therefore going forth began to desire him. † But he answering said to his 29 father, Behold, so many yeres doe I serue thee, and I neuer transgressed thy commaundement, and thou didst neuer giue me a kidde to make merie vvith my frendes: † but after that 30 thy sonne, this that hath deuoured his substance vvith whoores, is come, thou hast killed for him the fatted calfe. † But he 31 said to him, Sonne, thou art alvvaies vvith me, and al my things are thine. † But it behoued vs to make merie and be 32 glad, because this thy brother vvas dead, and is reuiued, vvas lost, and is found. †

ANNO TATIONS
CHA P. XV.

Ioy in heauen for euey penitent.

9. *Then upon ninety nine iust.*) Neither God, nor the Saints in heauen, nor men in earth do for al that esteeme more of penitent sinners, then they do of them that continue iust and godly: though by the sudden motion and present affection of ioy that man taketh and expresseth in such alteration and new fallen good, it be here signified that the conversion of euey sinner is exceeding acceptable to God, and giueth his Saints new cause of ioy and thanks giuing to God in another kinde then for the continuance of the iust.

The Angels and Saints know our hartes.

10. *Before the Angels.*) The Angels and other celestial spirits in heauen, do reioyce at euey sinners conversion: they know then and haue care of vs, yea our hartes and inward repentance be open to them: how then can they not heare our prayers? And betwixt Angels and the blessed soules of Saints there is no difference in this case, the one being as highly exalted as the other and as neere God, in Whom and by Whom onely they see and know our affaires, as the other.

The B. Sacrament and Sacrifice of the Altar.

11. *The fatted calfe.*) This feasting and festiuitie (saith S. Augustine li. 1. qu. Enang. c. 11 to. 4.) are now celebrated throughout the vvhole world the Church being dilated and spread: for, that calfe in the body and bloud of our Lord is both offered to the Father, and also feedeth the vvhole houle. And as the calfe signifieth the B. Sacrament of the body and bloud of Christ, so the first stole may signifie our innocence restored in baptisme, and the rest, other graces and giftes giuen vs in the other Sacraments.

CHA P. XVI.

He teacheth the ricks to procure heauen vvith their ricks. 10 And being therefore derided of the covetous Pharisees (vvho save temporal ricks, promised in the letter of the Law) he sheweth that now u come the preaching of the kingdom of God, howbeit the Law for al that in no wise shal be frustrat. 19 Forcidding them also, that the covetous Iewes shal be denied of their father Abraham, Whom poore Lazarus (the penitent Gentil) shal rest in his bozome.

AND

The Gospell vnto the 8 Sunday after Pentecost.



1 ND he said also to his Disciples, There was a
 2 cartaine riche man that had a ^c bailife: & he was
 3 il reported of vnto him, as he that had vvaſted
 4 his goods. † And he called him, and ſaid to
 5 him, Vvhat heere I this of thee? render account
 6 of thy ^c bailiſhip: for novv thou canſt no more be bailife.
 7 † And the bailife ſaid vvithin him ſelf, Vvhat ſhal I doe, be-
 8 cauſe my lord taketh avvay from me the bailiſhip? digge I
 9 am not able, to begge I am aſhamed. † I knowv vvhat I vvil
 10 doe, that vvhen I ſhal be remoued from the bailiſhip, they
 11 may receiue me into their houſes. † Therefore calling to-
 12 gether euery one of his lords detters, he ſaid to the firſt, Hovv
 13 much doeſt thou ovve my lord? † But he ſaith, An hundred
 14 pipes of oile. And he ſaid ro him, Take thy bil: and ſit
 15 dovvne, quickly vvrite fiftie. † After that he ſaid to an
 16 other, But thou, hovv much doeſt thou ovve? Vvho
 17 ſaid, An hundreth quarters of vvheat. He ſaid to him, Take
 18 thy bil, and vvrite eightie. † And ^a the lord praiſed the bailife
 of iniquitie, becauſe he had done vvifeſly: for the children of
 this vvorld, are vvifer then the children of light in their ge-
 neration. † And I ſay to you, Make vnto you ſtendes of the
[∴] mammon of iniquitie: that vvhen you faile, ^a they may re-
 ceiue you into the eternal tabernacles. † † He that is faithful
 in the leſt, is faithful in the greater alſo: and he that is vniuſt
 in litle, is vniuſt in the greater alſo. † If then you haue not
 been faithful in the vniuſt mammon: vvith that vvwhich is the
 true vvho may credit you? † And if you haue not been faith-
 ful in other mens: that vvwhich is yours, vvho vvil giue you?
 † * No ſeruant can ſerue tvvo maiſters, for either he ſhal hate
 the one, and loue the other: or cleaue to one, and contemne
 the other. You can not ſerue God and mammon.
 † And the Pharifees vvwhich vvere couetous, heard al theſe
 things: and they derided him. † And he ſaid to them, You are
 they that iuſtifie your ſelues before men, but god knowveth
 your hartes, becauſe that vvwhich is high to men, is abomina-
 tion before God. † * The lavv and the prophets, vnto Iohn.
 from that time the kingdom of God is euangelized, and euery
 one dorth force rovvard it. † * And it is eaſier for heauen and
 earth to paſſe, then one tittle of the lavv to fall. † * Euery one
 that diſmiſſerh his vvife, ^a and marieth an other, committerh
 aduoutrie: and he that marieth her that is diſmiſſed from her
 husband

[∴] mammon (ſaith S. Hierom q. 6. ad Algal.) in the Syriack tongue ſignifieth riches.

^a Mammon of iniquitie, becauſe they are often il gotten, or il beſtowed, or occasion of euil, or at the leaſt worldly & falſe & not the true beautifull riches.

*c. denov-
pov*

*c. denov-
pov*

*Mat. 6,
24.*

*Mat. 11,
12.*

*Mat. 5,
18.*

*Mat. 5,
31, 19, 9.*

*Mat. 10,
11. 1. Cor.
7, 11.*

Aa husband

husband, committeth aduourrie.

The Gospel vp6
Thursday in the
2 weeke of Let.

† There vvas a certaine riche man, & he vvas clothed vwith 19
purple and silke: and he fared euery day magnifically. † And 20
there vvas a certaine begger called Lazarus, that lay at his
gate, ful of sores: † desiring to be filled of the crommes, that 21
fel from the riche mans table, but the dogges also came, and
licked his sores. † And it came to passe that the begger died, 22
and vvas caried of the Angels into Abrahams bosome. And
the riche man also died: and he vvas buried in hel. † And lif- 23
ting vp his cies, vwhen he vvas in torments, he savv Abraham
a farre of, † and Lazarus in his bosome: † and he crying said, 24
Father Abraham, haue mercie on me, and send Lazarus that he
may dippe the tippe of his finger into vvarer, for to coole my
tongue, because I am tormented in this flame. † And Abra- 25
ham said to him, Sonne, remember that thou didst receiue
good things in thy life time, and Lazarus like vwise euil: but
now he is comforted, and thou art tormented. † And beside 26
all these things, bervvne vs and you there is fixed a great
chaos: that they vvhich vvil passe from hence to you, may
not, neither goe from thence hither. † And he said, Then, fa- 27
ther, I beseeche thee that thou vvouldest send him vnto my
fathers house, for I haue fiue brethren, † for to testifie vnto 28
them, lest they also come into this place of torments. † And 29
Abraham said to him, † They haue Moyfes and the Pro-
phets: let them heare them. † But he said, No, father Abraham, 30
but if some man shal goe from the dead to them, they vvil
doe penance. † And he said to him, If they heare not Moy- 31
ses and the Prophets, neither if one shal rise againe from the
dead, vvil they beleue. †

† Lazarus in
Abrahams bo-
some, and rest:
but both in hel,
and not in the
kingdom of
heauen before
Christ. Hier.
op. 1. Epitaph.
Nepoc.

† To be in con-
tinual pleasures,
ease, wealth,
peace, and prof-
perity in this
world, is peni-
tious, & a signe
of paines in the
next. S. Hiero.

† Abrahā had
knowledge of
things in earth
which were not
in his time: as
that they had
Moyfes and the
Prophets booke
which he neuer
saw. Aug.
gest. de cura pro-
mor. c. 14.

εχθιστος
α λογισ-
τη δει-
ψαν-
τι.

AN NOT A T I O N S C H A P. XVI.

Good vwocker.

s. The lord praised.) This mans deceiuing his maister is not praised, nor vve vvarranted by his fa-
to gaine vniustly for to haue vwherevvith to gieve almes: but his prudence, in that he provided so
substantially for him selfe vvhilest his maisters goods vvere in his handes, is commended, not for a
vertue, but for a vvorlly pollicie: and proposed as an example of the careful prouision that rich
men (who are Gods stewards in earth) should make for their soules, against they be put out of
their bailifhip and be called to account, vvvhich is the day of their death: and for a condemnation
of faithful mens folly and negligence, that being assured they shal out of their offices, and vvell
knowing they might gaine saluation by their money, haue to little regard thereof.

Almes merito-
rious,

s. They may receive.) A great comfort to all great almes-men, and a vvonderful force and vertue
in almes, vvvhich beside the merite of the worke of mercie, vvvhich (as in other places of Scripture
is said) purgeth sinne and gaineth heauen. procureth also not onely the praises of their beasidene
in earth

in earth, but their patronage in heauen also. Whereby also the prayers of Saints for the liuing, and The Saints do namely for them to whom they were beholding in their life, are proued. Yea and that they be in pray for vs, such fauour with God, that they may and doe receive their frendes vvhich were once their benefactors, into their mansions in heauen, no lesse then the farmers vvhom the selfe vvard pleased, might receive their frend into their earthly houses. Which also intinuateth to vs, that almes bestowed specially vpon holy men, vwho by their merites and prayers are great in Gods grace, may much more helpe vs then our charitable decedes done vpon vulgar men in necellitie, though that be of exceeding great merite also. See al this in these Doctors folloving, Hiero. qu. 6. ad Algef. 10. 1. Ambros. in Luc. August. ser. 11 de verb. Do. c. 1. Gregor. moral. li. 21 c. 10. Augu. li. 3. Enang. qu. 10. Chryj. ho. 11 ad po. Antioch. 10. 1.

10. And marriage.) The good of Marriage through out al nations and men, is in issue and fidelitie of chastite, but among the people of God it consisteth also in holines of Sacrament: Whereby it cometh to passe that it is a heinous crime to marry againe, though there be a diuorce made, so long as the parties liue. Aug. de bono coniug. c. 20 to. 6. See the Annotations vpon Marke 10, 11.

Marriage after diuorce valvfull.

11. Of the Angels.) Angels carie good mens soules to heauen now, as they did then his to Abrahams bosome. See the reward or pouerty, affliction, and patience: and on the contrarie, the end and reward of wealth ioynd with vmerciifulnes. Note also here, that at the day of euery mans death there is a particular iudgement, and therefore the soule sleepech not nor haengech in suspence till the general iudgement.

Vmerciiful riche men.

12. Abrahams Bosome.) The Bosome of Abraham is the resting place of al them that died in perfect state of grace before Christs time, beaue before being shut from men. It is called in Zacharie,

Abrahams bosome. Limbus patrū.

Zach. 9, 11. a lake without water, and sometimes a prison, but most commonly of the Diuines *Limbus patrum*, for that it is thought to haue been the higher part or brimme of Hel, the places of punishment being far lower then the same, vvhich therefore be called *Infernum inferius*. * the lower hel. Where this mansion of the fathers stood, or whether it be any part of Hel, S. Augustine doubteth: but that there was such a place, he nor no Catholike man euer doubted: as al the fathers make it most certaine, that our Saviour descending to Hel, went thither specially, and deliuered the said fathers out of that mansion. Iren. li. 4. c. 19. Euseb. Demost. Euang. li. 10 c. 8. Iub. fin. Nazian. orat. 2 de Patrib. Chrysost. 10. 1. in demonst. Quod Christus sit Deus paulo post iudicium. Epiph. in heret. 26 Tarsani. Ambros. de myst. Iasch. c. 2. Hiero. in Zacharia. August. ep. 99 cy li 20 de Ciuit. c. 11. Paulinus in Panegyricis Celsi. Cyrillus in lo. li. 13 c. 16 ad illud, Inclinate capite. Gregor. li. 8. p. 179. vvhich truth and place though of al the ancient writers confessed and proued by this and other Scriptures: yet the Aduersaries deny it (as they do Purgatorie) most impudently.

* Aug. in P. 87. Ep. 99.

13. A great chaine.) A great distance betwixt Abrahams bosome and the inferiour hel. Some iudge Purgatorie to be placed there, from whence (no doubt) Christ also deliuered some at his descending to hel. For, these in Abrahams bosome were not in paines: and S. Augustine saith the Scriptures be plaine that he rooke some out of the places of punishment, and yet none out of the hel of the damned. What other place then can that be but Purgatorie?

Christ descended into Hel, and deliuered the fathers.

Aug. ep. 99.

14. Lett they also.) If the damned had care of their frendes alie ho & for what cause soener, much more haue the Saints and saued persons. And if those in hel haue meanes to expresse their cogitations and desires, and to be vnderstood of Abraham so far distant both by place and condition, much rather may the liuing pray to the Saints and be heard of them: betwixt earth (that is to say) the Church militant and heauen, being continual passage of soules, and * Angels ascending and descending by Jacobs ladder. Men must not for al that be curious to searche how the soules of the deceased expresse their mindes, and be heard one of another, and so fall to blasphemie, as Caluins doth, asking whether their eare be so long to heare so far of, and wickedly measuring al things by mortal mens corporal grosse maner of vttering conceits one to another. Which was not here done by this damned nor by Abraham, with corporal instruments of tongue, teeth, and eares: though for the better expreling of the damned case, Christ vouchsafed to vtter it in termes agreeing to our capacitie.

Purgatorie.

Gen. 11.

Calu. li. 1 in istis. c. 23 iust. 24.

Saints do heare our prayers and haue care of vs.

Caluins blasphemie.

CHAP. XVII.

So damnable is it to be author of a Scisme, that we must rather forgive he is neuer so often. 1 we must be firmes in faith, 7 and brauely withstand, knowing that we are bound to God, and not to vs. 11 The nine lewes are vngrateful after that he hath cured their leprose: but the one Samaritane (the one Catholike Church of the Gentils) far otherwise. 20 The Pharisees asking, when cometh the kingdom of God (as whose approaching they had new heard so much) he teacheth that God must reigne within vs: 23 and warneth vs after his Passion neuer to goe out of his Catholike Church for any new sicke coming of Christ that heretikes shal pretend, vvas onely to expect his second coming in glorie. 26 preparing our selues vnto it, because it shal come vpon many vnprouided, 31 specially through the persecution of Antichrist a little before it.

∴ Not of mere
necessitie, for
then it were no
fault: but pre-
supposing the
great wicked-
nes of men, it is
impossible but
there shal be
scandals & ther-
fore it folow-
eth, *Live to him
by Whom they
come.*



AND he said to his Disciples, It is impos- 1
sible that scandale should not come: but 2
vvo to him by vvhom they come. † It is 3
more profitable for him, if a mil-stone be 4
put about his necke, and he be cast into
the sea, then that he scādalize one of these
litle ones. † Looke vvel to your selues, 3
* If thy brother sinne against thee, rebuke him: and if he doe
penance, forgiue him. † And if he sinne against thee seuen 4
times in a day, and seuen times in a day be conuerted vnto
thee, saying, It repenteth me, forgiue him.

† And the Apostles said to our Lord, Increase faith in vs. 5
† And our lord said, * If you had faith like to a mustard see- 6
de, you might say to this mulberie tree, be thou rooted vp, and be
transplanted into the sea: and it vould obey you. † And 7
vvhich of you hauing a seruant plowing or keeping cattle,
that vvil say to him returning out of the field, Passe quickly,
sit dovvn: † and saith not to him, Make ready supper, and 8
gird thy self, and serue me vvhiles I eate and drinke, and after-
vvard thou shalt eate and drinke? † Doth he giue that ser- 9
uant thanks, for doing the things vvhich he commaunded
him? † I trov not. So you also, vvhen you shal haue done 10
al things that are commaunded you, say, Vve are vnprofita-
ble seruants: vve haue done that vvhich vve ought to doe.

THE fourth
part of this
Gospel, The
coming of
Christ into
Iewrie, to-
wardes his
Passion.

The Gospel vpo
the 13 Sūday af-
ter Penecost.

† And it came to passe, as he vvent vnto Hierusalem, he 11
passed through the middes of Samaria and Galilee. † And 12
vvhen he entred into a certaine tovne, there mette him ten
men that vvere lepers, vvho stode a farre of: † and they lif- 13
ted vp their voice, saying, I E S V S maister, haue mercie on vs.
† Vvhom as he savv, he said, Goe, * shevv your selues to the 14
Priests. And it came to passe, as they vvent, they vvere made
cleane. † And one of them as he savv that he vvas made 15
cleane: vvent backe vvith a loud voice magnifying God,
† and he fel on his face before his feete, giuing thanks: and 16
this vvas a Samaritane. † And I E S V S ansvvering said, Vvere 17
not ten made cleane? and vvhere are the nine? † These vvas 18
not found that returned, and gaue glorie to God, but this
stranger. † And he said to him, Arise, goe thy vvaies: 19
because ∴ thy faith hathmade thee safe. †

∴ And yet we
see here it vvas
not only faith,
but also his
thank fulnes &
returne to giue
glorie to God.

† And being asked of the Pharisees, Vvhen commeth the 20
kingdom of God? he ansvvered them and said. The kingdom
of God

Mt. 18, 7
Mar. 9,
42.

Mt 18,
21.

Mar. 17,
20.

Leu. 14,
2.

21 of God commeth not vvith obseruation: † neither shal they say, Loe here , or loe there. for loe :: the kingdom of God is vvithin you.

22 † And he said to his Disciples, The daies vvil come vvhen you shal desire to see one day of the Sonne of man : and you shal not see. †* And they vvil say to you, Loe here and loe there. :: Goe nor, neither doe ye folovv after. † For euen as the lightening that lighteneth from vnder heauen , vnto those partes that are vnder heauen , shineth : so shal the Sonne of man be in his day . † But first he must suffer many things and be reiected of this generation . † And as it came to passe in the * daies of Noé, so shal it be also in the daies of the Sonne of man. † They did eate and drinke, they did marie vvives and vvere giuen to mariage euen vntil the day that Noé entred into the arke : and the floud came, and destroyed them al. † Likevvise as it came to passe in the * daies of Lot : They did eate and drinke, bought and sould, planted, and builded : † and in the day that Lot vvent out from Sodome, it rained fire and brimstone from heauen , and destroyed them all : † according to these things it shal be in the day that the Sonne of man shal be reuealed. † In that houre he that shal be in the house-toppe, and his vessel in the house, let him not goe dovvne to take them vp : and he that is in the field, in like maner let him not returne backe. † Be mindeful of * Lots vvife. † Vvhofoeuer seeketh to saue his life, shal lose it : and vvhofoeuer doth lose the same , shal quicken it. † I say to you, in that night there shal be tvvo in one bed : the one shal be taken, and the other shal be left: † tvvo vvomen shal be grinding together : the one shal be taken, and the other shal be left : tvvo in the field : the one shal be taken, and the other shal be left. † They ansvvering say to him, Vvhere Lord? † Vvho said to them, Vvherfoeuer the body shal be, thither vvil the eagles also be gathered together.

:: Vvhiles they aske and looke for a temporal kingdó in pompe and glorie, loe their king & Meffias was now amóug the. Whose spirítual kingdó is vvithin al the faithful that haue domi- nió ouer sinne.

:: No man must ríne out of the Church after Schismatikes to heare them preach Christ in cornes, Christs doctrine being open in al the world. See annot. Mat. 23. 13, 17.

Mr. 24, 23. Mar. 13, 21.

Gen. 7. 5

Gen. 19, 24.

Gen. 19, 26.

AN NOT A T I O N S
C H A P. XVII.

10. *Unprofitable seruants.* If our Sauiour had said that the keeping of Gods cōmādements had bene vnprofitable and not auailable to our selues, then might the Protestants haue truly argued thereby that our vvorkes deserue not heauen or any reppard at Gods hand: but so he said not, but that our seruice is to God vnprofitable, who calleth for it as duety, and not as a thing needefull

How we are vnprofitable & profitable ser-uants.

or profitable to him self. And though here our Maister teach vs so humbly to conceiue of our owne doing: toward him, yet him self vs wher callieth not his seruants vnproktable vpon them: they haue done their labour, but speake thus, *God saith: his seruants, because thou art a faithfull in a litle, I will place thee ouer much: enter into the ioy of thy Lord.* Yea of such as seru: him in the grace of the new Testament, he affirmeth that he will not now name them seruants but: seruants, yea and take them for his owne children, and as his frendes and sonnes he counteth of vs and our vworkes toward heauen, though vve in humilitie and truth must confesse alwaies that vve be to him vnprofitable seruants. Yea and S. Paul saith plainly, that by cleaunting our selues from sinful vworkes, we shal be profitable vessels to our lord. *1 Timoe. 2, 21.*

10. To the priests.) This leprous signifieth sinne, vvhich though God may and can heale vvithout any mans meanes, yet he doth it not ordinarily but by the Priests ministrie: therefore let no man despise Gods ordinance nor say that it is ynough to confesse to God though he neuer come at the priest. *li. de vltis. infirm. apud August.*

10. As they vruent.) A man may sometimes be so contrite and penitent, that his sinne is forgiven before he come to the Priest, but then also he must notwithstanding goe to the Priest, as the lepers did: specially wheras we are neuer sure how contrite we are, and because there is no true communion, but vvith desire also of the Sacrament in time and place.

Confession to
the Priest.

CHA P. XVIII.

The Church is taught to commit the remembrance of her persecutions to God, and to pray innocently, for he no doubts (though in the persecution of Antichrist seru vvil so thinke) vvil as length come. 9 We must also pray vvith humilitie, because vs know vs not vvith the Pharisee if we be iust, but vs know vvith the Publicane that vs be sinners. 17 He vvil haue children to be brought to him, and al to be as children. 18 What is to be done to get life everlasting. 21 What also, to get perfection, 21 and vvhats vruard they shal haue that leaue al, yea or any part, for his sake. 21 be forgettable of his Passion most particularly, 21 and entering into Iericho, cureth one blinde man.

∴ We should pray alwaies by faith, hope, and charite, and by working the things that be acceptable to God: though special times of vocal praiers in the Canonical houres be assigned for the stirring of vs vp to God through external signes of deuotion.



AND he spake also a parable to them that it behoueth alwaies to pray, & not to be weary, saying, there was a certaine iudge in a certaine citie, vvhich feared not God, and of man made no account. † And there vvas a certaine vvildow in that citie: and she came to him, saying, Reuenge me of mine aduersarie. † And he vvould not of a long time. but 4 aftervvard he said vvithin him self, Although I feare not God, nor make account of man: † yet because this vvildow is importune vpon me, I vvil reuenge her, lest at the last she come and defame me. † And our Lord said, Heare vvhat the 6 iudge of iniquitie sayeth. † And vvil not God reuenge his 7 elect that crie to him day and night: and vvil he haue patience in them? † I say to you that he vvil quickly reuenge 8 them. But yet the Sonne of man comming, shal he finde 9 trovv you, faith in the earth?

The Gospel vps
the 10 Sunday
after Pentecost.

† And he said also to certaine that trusted in them selues 9 as iust, and despised others, this parable: † Tvvomen vvnt 10 vp into the Temple to pray: the one a Pharisee, and the other a Publicane. † The Pharisee standing, praied thus vvith 11 him

him self: God, I giue thee thanks that I am not as the rest of men, extortioners, vniust, aduourerers, as also this Publicane.

12 † I fastt vwise in a vveeke: I giue tithes of al that I possesse.

13 † And the Publicane standing a farre of vvould not so much as lift vp his cies to vvard heauen: but he::knocked his breast,

14 saying, God be merciful to me a sinner. † I say to you, this man vvent dovvne into his house iustified more then he: because euery one that exalteth him self, shal be humbled: and he that humbleth him self, shal be exalted. ¶

15 † * And they brought vnto him infants also, that he might touche them. Vvhich thing vwhen the Disciples savv, they rebuked them. † But I E S V S calling them together, said, Suffer children to come vnto me, and forbid them not, for the

17 kingdom of heauen is for such. † Amen I say to you, Vvhofoeuer receiueth not the kingdom of God:: as a childç, shal not enter into it.

18 † * And a certaine Prince asked him, saying, Good maister, by doing vvhat, shal I possesse euerlasting life? † And I E S V S said to him, Vvhy doest thou call me good? None is good

20 but only God. † Thou knowvest:: the commaundements: *Tbou shalt not kil, Thou shalt not commit aduourie, Thou shalt not beare false*

21 *vvines, Thou shalt not steale, Honour thy father and mother.* † Vvho said, 22 All these things haue I kept from my youth. † Vvhich I E S V S hearing, said to him, Yer one thing thou lackest:: Seial that

23 euer thou hast, and giue to the poore, and thou shalt haue treasure in heauen: and come, folovv me. † He hearing these things, vvas stroken sad: because he vvas very riche. † And

24 I E S V S seeing him stroken sad, said, Hovv hardly shal they that haue money, enter into the kingdom of God? † For it is

26 easier for a camel to passe through the cie of a needle, then for a riche man to enter into the kingdom of God. † And they

27 that hearing, said, And vvho can be saued? † He said to them, The things that are impossible vvith men, are possible vvith

28 God. † And Peter said, Loe, vve haue left al things, and haue folovved thee. † Vvho said to them, Amen I say to you, There is no man that hath least house, or parents, or

30 brethren, or:: vvife, or children for the kingdom of God, † and shal not receiue much more in this time, and in the vvorld to come:: life euerlasting. 31 And I E S V Sooke the Tvvelve, and said to them, Behold vve goe vpto Hierusalem, and al things shal be consummat

:: To take pride of fasting, u-thing, or any good worke, is naught: though the workes the seiuers be very good.

:: So doe the priests and people at the holy Altar knocke their breasts, & say Withine hülle Publicane, *Deus propitius, August. 11. 11 con. 3.*

:: In matters of faith & religion we must be as humble & obedient to the Catholike Church as yong childre to their parents.

:: not saith only but also keeping the commaundements purchase life euerlasting. See annot. Mat. 19, 16.

:: This is not a commaundmet or precept, but counsel: vvhich the religious do follow. See Annot. Mat. 19.

:: The Apostles among other things left their wiuues also, as S. Hierom no- rreth out of this place. *li. 1 adu. Iovin.*

:: Life euerlastig the reward for leauing or losing willingly our goods for Christs sake.

The Geipei vpo the suncyay of Quisquageuue.

Mr. 19, 13. Mr. 10, 13.

Mr. 19, 16. Mr. 10, 17.

Exo. 20, 13.

Mr. 10, 17. Mr. 10, 31.

summate vvhich vvere vvrithen by the Prophets of the sonne of man. † For he shal be deliuered to the Gentiles, and shal be 32 mocked, and scourged, and spit vpon: † and after they haue 33 scourged him, they vvil kil him, and the third day he shal rise againe. † And they vnderstoode none of these things, 34 and this vvord vvas hid from them, and they vnderstoode not the things that vvere said.

† And it came to passe, vvhhen he drevv nigh to Iericho, a 35 certaine blinde man sate by the vvay, begging. † And vvhhen 36 he heard the multitude passing by, he asked what this should be. † And they told him that I E S V S of Nazareth passed by. 37 † And he cried saying, I E S V S sonne of Dauid, haue mercie 38 vpon me. † And they that went before, rebuked him, 39 that he should hold his peace. But he cried much more, Sonne of Dauid haue mercie vpon me. † And I E S V S stan- 40 ding, commaunded him to be brought vnto him. And vvhhen he vvas come neere, he asked him, † saying, Vvhat vvilt 41 thou that I doe to thee? but he said, Lord, that I may see. † And I E S V S said to him, Do thou see, thy faith hath made 42 thee vvhole. † And forthvvith he savv, and folovved him, magnifying God. And al the people as they savv it, gaue praise 43 to God. †

ANNOTATIONS. CHAP. XVIII.

The Church
erecth not in
faith.

Shal he finde faith? The Luciferians and Donatists vied this place to excuse their fall from the Church, as our Aduersaries novv doe, saying that it vvas decayed in faith, vvhhen they forooke it. To vvhom vve answered as S. Hierom and S. Augustin answered them, that Christ saith not that there should be no faith least in earth: but by this maner of speache insinuateth, that at the later day in the great perfection of Antichrist faith should be more rare, and the faithful among so many wicked nor so notorious: specially that perfect faith containing deuotion, trust, and affection toward God, which our Maister so praised in certaine vpon whom he wrought miracles, and by force vvherof mountaines might be moued, vvhich is rare euen vvhhen the Church flourisheth most.

*Hier. sent.
Lucif. a. 6.
Aug. de
vult. Ec. 6.
11. et di
verb. De
Sec. 26.*

CHAP. XIX.

In Iericho he lodgeth in the house of Zacharias a Publicane, and against the morning he os openeth the reasons of his so doing. 11 He sheweth, that the last day should not be yet, 12 and vvas then in the iudgement he vvil doe both to vs of his Church as vvill good as bad, 13 and also to the reprobate Iewes. 19 Being vvray come to the place of his Passion, he enuoth (vvrasping and foretelling the destruction of blinde Hierusalem) vvith triumph as their Christ. 25 He sheweth how vvill be the house of God, and teacheth euerie man every day. 27 The rulers vould destruy him, but for feare of the people.

AND

- 1 **AND** entering in, he vwalked through Iericho. † And behold a man named Zachæus: and this vvas a Prince of the Publicans, and he riche. † And he sought to see I E S V S vvhath he vvas, and he could not for the multitude, because he vvas litle of stature. † And running before, he vvent vp into a sycomore tree that he might see him: because he vvas to passe by it.
- 2 **†** And vvhhen he vvas come to the place, I E S V S looking vp, savv him, and said to him, Zachæus, come dovvn in hast: because this day I must abide in thy house. † And he in hast came dovvn, and receiued him reioycing. † And vvhhen al savv it, they murmured, saying that he turned in, to a man that vvas a sinner. † But Zachæus standing, said to our Lord, Behold the halfe of my goods, Lord, I giue to the poore: and if I haue defrauded any man of any thing, I restore fourefold.
- 3 **†** I E S V S said to him, That this day saluation is made to this house: because that he also is the sonne of Abraham. † * For the Sonne of man is come to seeke and to saue that vvhich vvas lost. †
- 4 **†** They hearing these things, he added and spake a parable, for that he was nigh to Hierusalem, and because they thought that forthvith the kingdom of God should be manifested.
- 5 **†** He said therefore, * A certaine noble man vvent into a farre countrie to rake to him self a kingdom, and to returne. † And calling his ten seruants, he gaue them ten poundes, and said to them, Occupie til I come. † And his citizens hated him: and they sent a legacie after him, saying, Vve vvil not haue this man reigne ouer vs. † And it came to passe after he returned, hauing receiued his kingdom: and he commaunded his seruants to be called, to vvhom he gaue the money: that he might knowv how much euery mā had gained by occupying.
- 6 **†** And the first came, saying, Lord, thy pound hath gotten ten poundes. † And he said to him, Vvel fare thee good seruant, because thou hast been faithful in a litle, thou shalt haue pouer ouer ten cities. † And the second came, saying, Lord, thy pound hath made five poundes. † And he said to him, And be thou ouer five cities. † And an other came, saying, Lord, loe here thy pound, vvhich I haue had laid vp in a napkin. † for I feared thee, because thou art an austere man: thou takest vp that thou didst not set dovvn, and thou reapest

The Gospel vpon
the Dedication
of a Church.

Zachæus.

The Gospel for
a confessor that
is not a Bishop,
and namely for
S. Lewis the
king of France,
August. 25.

∴ Marke here against the aduersaries, that the rewards of these two good seruants be diuers & vnzqual, according to the diuersitie or inequality of their gaines, that is, their merites, and yet one receiue the peny (Mt. 20, 9.) as well as the other, that is, heaven or life euerlasting.

Bb that

Mt. 18,
12.

Mt. 25,
14.

weeke.

that vvvhich thou didst not sovv. † He saith to him, By thine 22
 ovvne mouth I iudge thee, naughtie seruaut. Thou didst
 knovv that I am an austere man , taking vp that I set nor
 dovvne, and reaping that vvvhich I sowed nor: † and vvwhy 23
 didst thou not giue my money to the banke, and I comming
 might certes vvwith vsurie haue exacted it? † And he said to 24
 them that stooode by, Take the pound avvay from him , and
 giue it to him that hath the ten poundes. † And they said to 25
 him, Lord, he hath ten poundes. † But I say to you, that to 26
 euery one that hath shal be giuen: and from him that hath
 not, that also vvvhich he hath shal be taken from him. †
 † But as for those mine enemies that vvould not haue me 27
 reigne ouer them, bring them hither: and kil them before
 me.

See annotations
 Matth. 27, 29,
 &c.

T H E fifth
 part of the
 Gospel, Of
 the Holy
 weeke of his
 Passion in
 Hierusalem.

PALME SVN.
 D A Y.

† And hauing said these things, he vvent before ascending 28
 to Hierusalem. † And it came to passe * vvwhen he vvas come 29
 nigh to Bethphagé and Bethania vnto the mount called
 Oliuet, he sent two of his Disciples, † saying, Goe into the 30
 tovvne vvvhich is ouer against, into the vvvhich as you enter,
 you shal finde the colt of an asse tied, on vvvhich no man euer
 hath sitten: loose him, and bring him. † And if any man aske 31
 you, Vvwhy loose you him: You shal say thus to him, because
 our Lord needeth his seruice. † And they that vvere sent, 32
 vvent their vvaies , and found as he said to them, the colt
 standing. † And vvwhen they loosed the colt, the ovvners there- 33
 of said to them, Vvwhy loose you the colt? † But they said, 34
 because our Lord hath neede of him. † And they brought 35
 him to I E S V S. And casting their garments vpon the colt,
 they set I E S V S therevpon. † And as he vvent, they spred 36
 their garments vnderneath in the vvway. † And vvwhen he ap- 37
 proched novv to the descent of mount- Oliuet, al the multi-
 tudes of them that descended, began vvwith ioy to praise
 God vvwith a loude voice , for al the miracles that they
 had seen, † saying, Blessed is he that commeth king in the 38
 name of our Lord, peace in heauen, and glorie on high. † And 39
 certaine Pharisees of the multitudes said to him, Maister, re-
 buke thy disciples. † To vvvhom he said, I say to you, That if 40
 these hold their peace, the stones shal crie. † And as he drevv 41
 neere, seeing the citie, he vvept vpon it, saying, † Because if 42
 thou also hadst knovven, and that in this thy day, the things
 that pertaine to thy peace: but novv they are hid from thine
 eies

Mr. 21, 1
 Mr. 11, 1
 Jo. 12, 15

his disci-
 ples,

43 eies. † For the daies shal come vpon thee : and thy ene-
 44 mies shal compass thee vvith a trenche , and inclose thee
 about, and straiten thee on euery side, † and beate thee flat to
 the ground, and thy children that are in thee . and they shal
 not leaue in thee a stone vpon a stone : because thou hast not
 knowen the time of thy visitation.
 45 † * And entring into the temple , he began to cast out the
 46 sellers therein and the biers , † saying to them , It is vvritten,
That my house is the house of prayer. But you haue made it a *denne of thieues.*
 47 † And he vvas teaching daily in the temple . And the cheefe
 Priests and the Scribes and the Princes of the people sought
 48 to destroy him : † and they found not vvhat to doe to him.
 For al the people vvas suspense, hearing him.

wecke.
 * This was fulfilled 40 yeres after the death of Christ by Titus & Vespasianus, vwhen besides incredible miseries of famine and other distresses, there perished cleue hundred thousand, and were taken captiues 97000, the siege beginning in the very same feast & greatest solennitie of Easter vwhen they put Christ to death. *Euseb. li. 1. hist. t. 6. 7. 8. Ioseph. li. 7. 17.*

* Mt. 21.
 12. Mr.
 11, 15.
 MVNDAY
 Ef. 56, 7
 Lxx. 7, 11

ANNO TATIONS
 CHAP. XIX

* *Went up.*) Not onely inward deuotion of faith and charitie towards Christ, but external offices of seeing, folowing, touching, receiuing, hardouing him, are recommended to vs in this example: euen to our manifold exterior deuotion towards his Sacraments, Saintes, and seruants, be grateful: specially the endeouour of good people not onely to be present at Masse or in the Church, but to be neere the B. Sacrament, and to see it vvith al reuerence and deuotion according to the order of the Church, much more to receiue it into the house of their body.
 * *I restore fourfold.*) That vvich vve giue of our ovvne, is almes and satisfaction for our finnes : but that vvich vve restore of il gotten goods by Extortion, Viurie, Simonie, Bribrie, Theft, or otherwise, that is called here Restoring. And it is of duty and not of free almes, and must be rendred not to vvhom vve list, but to the parties annoyed if it be possible, otherwise it must be bestowed vpon the poore, or other good vses, according to the aduise of our superiour & such as haue charge of our soules. But that he yelded fourefold, that vvas more then he vvas bound, but very satisfactorie for his former finnes also. And herevvith vve may note, that it is not the giuing of a peny, grote, or crovne, of a riche mans superfluitie, that is so much recommended to sinners for redeeming their faulkes : but this large bestovving vpon Christ, to sell al and giue it in almes, to giue the moytie of our goodes, to render foure times so much for that vvich is vvrongfully gotten, that extinguisheth finnes. The poore vvidoures braffe peny vvas very grateful, because it vvas al or much of that she had: but the riche mans pound of his superfluitie, though it be good, yet is nothing so grateful.

External deuotion.

Restitution.

Satisfaction.

Eu. 21, 1.

CHAP. XX.

To the Iewes heauenly power by the vntines of Iohn vvho vvas a man sent of God. 9 and foretelleth in a parable their reprobation made vvorsly (vvith the vocation of the Gentils in their place) 17 and consequently their irrepurable damnation that shal ensue thereof. 20 He defeateth their snare about paying tribute to Caesar: 27 he answereth also the inuention of the Sadduces against the Resurrection. 40 And so hauing put them al to silence, 41 he turneth and persec them, because they imagined that Christ should be no more but a man: 45 bidding al to beware of the Scribes (authors of the Iewes schisme from him) being ambitious and hypo- crites.

Bb ij AND

TUESDAY.



:: See Annot.
Mat. c. 21, 23.

:: See the mar-
ginal annotati-
ons Marc. 12.

ND it came to passe : in one of the daies :
vwhen he vvas teaching the people in the
temple and euangelizing , the cheefe
Priests and the Scribes vvith the auncients
assembled , † and spake saying to him ,
:: Tel vs, in vvhat pouver doest thou these
things? or, vvho is he that hath giuen
the this pouver? † And I E S V S answering , said to them ,
I also vvil aske you one vvord: Answer me, † The baptisme
of Iohn was it from heauē or of men? † But they thought vvith-
in them selues, saying, That if vve say, From heauen: he vvil
say, Vvhy then did you not belecue him? † But if vve say, Of
men: the vvhole people vvil stone vs: for they are certaine
that Iohn is a Prophet. † And they answered that they
knevv not vvhence it vvas. † And I E S V S said to them,
Neither doe I tel you in vvhat pouver I doe these things.

† And he began to say to the people this parable, * A cer-
taine :: man planted a vineyard, & let it out to husbandmen:
and he vvas from home a long time. † And in time he sent
to the husbandmen a seruant, that they should giue him of
the fruit of the vineyard. Vvho beating him, sent him avway
emptie. † And againe he sent another seruant. But they bea-
ting him also and reprochfully abusing him, sent him avway
emptie. † And againe he sent the third: vvho vvounding
him also, cast him out. † And the lord of the vineyard said,
Vvhat shal I doe? I vvil send my beioved sonne: perhaps
vwhen they shal see him, they vvil reuerence him. † Vvhom
vwhen the husbandmen saw, they thought vvithin them
selues, saying, This is the heire, let vs kil him, that the heritage
may be ours. † And casting him forth out of the vineyard,
they killed him. Vvhat therefore vvil the Lord of the vineyard
doe to them? † He vvil come, and vvil destroy these husband-
men, and vvil giue the vineyard to others. Vvwhich they
hearing, said to him, God forbid † But he beholding them
said, Vvhat is this then that is vvritten, *The stone vvhich the builders
reiected, the same is become into the head of the corner?* † Euery one that
falleth vpon this stone, shal be quashed: and vpon vvhom
it shal fall, it shal breake him to poudet. † And the cheefe
Priests and Scribes sought to lay handes vpon him that
houre: and they feared the people. for they knevv that he
spake this similitude to them.

† * And

Mr. 21.
23. Mr.
11, 27,

Ej. 1. 5, 1.
Mt. 21,
33. Mr.
12, 1.

Pf. 117,
22.

Mr. 22,
35. Mr.
12, 13.

20 †* And watching, they sent spies which should feine them
selues inst: that they might take him in his talke, and deliuer
21 him to the principaltie and povver of the Præsident. † And
they asked him, saying, Maister, vve knowv that thou speakest
and teachest rightly: and thou dost not accept person, but
22 teachest the vway of God in truth. † Is it lawvful for vs to
23 giue tribute to Cæsar, or no? † But considering their guile,
24 he said to them, Vvhy tempt you me? † Shevv me a penie.
Vvwhose image hath it and inscription? They ansvvering said,
25 Cæsars. † And he said to them, Render therefore the things
that are Cæsars, :: to Cæsar: and the things that are Gods, to
26 God. † And they could not reprehend his vvord before the

11 So duties
must be done
to Princes, that
our duty to
God be not ne-
glected. See An-
not. Mat. c. 22,
15.

Mr. 22,
23. Mr.
12, 18.
Den. 25,
5.

27 †* And there came certaine of the Sadducees, vvwhich de-
28 nie that there is a resurrection, and they asked him, † saying,
Maister, Moyfes gaue vs in vvriting, * If a mans brother die
hauing a vvife, and he haue no children, that his brother take
29 her to vvife, and raise vp seede to his brother. † There vvere
therefore seuen brethren: and the first tooke a vvife, and died
30 vvithout children. † And the next tooke her, and he died
31 vvithout children. † And the third tooke her. In like maner
32 also al the seuen, and they left no seed, and died. † Last of al
33 the vvoman died also. † In the resurrection therefore, vvwhose
vvife shal she be of them? sithens the seuen had her to vvife.

34 † And I E S V S said to them, The children of this vvorld
35 marrie, and are giuen in mariage: † but they that^a shal be
:: counted vvorthie of that vvorld and the resurrection from
36 the dead, neither marrie, nor take vvives, † neither can they
die any more, for they are^b equal to Angels: and they are the
sonnes of God, seeing they are the sonnes of the resurrectiõ.

12 The greeke
is *οὐκ ἔστιν*
:: importeth
also this much,
They that are
made vvorthie,
to wit, by the
grace of God,
and so they are
in deede wor-
thie. as also
in the next
chapter verse 16.
Eccl. The 7. 1.

Exo. 3, 6.

37 † But that the dead rise againe, Moyfes also shevvved, beside
the bush, as he calleth the Lord, *The God of Avraham, and the God of*
38 *Isaac, and the God of Iacob.* † For God is not of the dead, but of the
39 living. for al liue to him. † And certaine of the Scribes ansvve-
40 ring, said to him, Maister, thou hast said vvell. † And further
they durst not aske him any thing.

Mr. 22,
44. Mr.
12, 36.
Pf. 109,
2.

41 † But he said to them, * Hovv say they that Christ is the
42 sonne of Dauid? † and Dauid him self saith in the booke of
43 psalmes, *The Lord said to my Lord, Sit on my right hand, † till I put thine ene-*
44 *mies, the foote stoole of thy feete?* † Dauid then calleth him Lord: and
hovv is he his sonne?

B iij † And

† And al the people hearing him, he said to his Disciples, 45
† * Beware of the Scribes, that vvil vvalke in robes, and loue 46
salutations in the market-place, and the first chaires in the sy-
nagogs, and the cheefe roomes in feastes. † vvhich de- 47
uoure vvidovves houses: feining long praier. These shal receiue greater damnation.

Mat. 23.
6. Mr.
12. 38.

A N N O T A T I O N S
C H A P . X X .

11. Shal be counted vvorthis.) This truth and speach that good men be vvorthis of heauen, is according to the Scriptures, and signifieth that mans vvorke done by Christs grace do condignely or vvorthisly deserue eternal ioy, as Sap. 3. *God proued them, and found them vvorthis of him self.* and Mat. 10. *He that loneth his father more than me, is not vvorthis of me.* and Colo. 1. *That you may vvalke vvorthis of God,* and most plainly Apoc. 3. *They shal vvalke vwith me in vwithre, because they are vvorthis,* as of Christ (c. 1) *They are vvorthis a Lord to receive glory.* And that, to be counted vvorthis, and to be vvorthis, is here al one, it is plaine, by the Greeke vword, vvhich S. Paul vwith so, as the aduerbiaries ovvne English Testaments do testifie, reading thus Hebr. 10. *Of how much more punishment shal he be vvorthis, vvhich &c.* & it must needes so signifie, because men for sinnes are not onely counted, but are in deede vvorthis of punishment, as them selues do graunt. They do greatly therefore forget them selues, and are ignorant in the Scriptures, and know not the force nor the value of the grace of God, which doth not onely make our labours grateful to God, but vvorthis of the reward which he hath provided for such as loue him. See the Annot. 2 *Thess. 1. 1.*

neclat in lincis.
u s i n l i n c i s .

The new
Testamēt
an. 1580.

16. Equal to Angels.) Saints of our kinde, now in their soules, and after their resurrection in body and soule together, shal be in al things equal to Angels: and for degree of blisse, many Saints of greater merite shal be aboue diuers Angels: as S. Iohn Baptist, the Apostles, and others, and our B. Lady aboue al the orders of holy spirites in dignitie and blisse, and no maruel, our nature by Christ being so highly exalted aboue al Angels.

The dignitie of
Saints.

C H A P . X X I .

He commendeth the poore vvidovv for her vvvv mites, above al. 1 Having said that the Temple shal be quite destroyed, 7 he foresaith first many things that shal see before, 20 then a signe also vwithen it a noore, after vwithich shal come the destruction is self in most horrible manner, vwithout hope of restitution, vwith al Nations of the Gentils: be gathered into his Church in the very end of the vworld. 21 And then vwithes signes shal come of the last day, terrible to the vworld, 22 but comfortable to vs of his Church, 23 so that vs be alvvvaies vwithful.



AND beholding, he savv them that did cast 1
their giftes into the tresurie, riche persons.
† And he savv also a certaine poore vvidovv 2
casting two brasse mites. † And he said, Vere- 3
ly I say to you, that this poore vvidovv hath
cast more then al. † For al these of their abundance haue 4
cast into the giftes of God: but she* of her penurie, hath cast
in al her living that she had.
† And certaine saying of the temple that it vvas adorned 5
vwith.

Mr. 12.
14.

Ms. 24,
L. Mar.
13, L.
T V E S -
D A Y
night.

6 vwith goodly stones and donaries, he said, † These things
 7 vvhich you see, * the daies vvil come vvherein :: there shal
 8 † And they asked him, saying, Maister, When shal these things
 9 be: and vvhat shal be the signe vvhen they shal begin to
 10 come to passe? † Vvho said, See you be not seduced. for :: ma-
 11 ny vvil come in my name, saying that I am he: and the time
 12 is at hand, goe not therefore after them. †^b And vvhen you
 13 shal heare of vvarres and seditions, be not terrified: these
 14 things must first come to passe, but the end is not yet by and
 15 by. † Then he said to them, Nation shal rise against nation,
 16 and, kingdom against kingdom. † And there shal be
 17 great earth- quakes in places, and pestilences and famines, and
 18 terrours from heauen, and there shal be great signes. † But
 19 before al these things they vvil :: lay their hands vpon you:
 20 and persecute you deliuering you into synagogs and pri-
 21 sons, dravving you to kings and presidents for my name.
 22 † and it shal happen vnto you for testimonie. † Lay vp
 23 thistherfore in your hartes, not to premeditate hovv you shal
 24 ansvver. † For I vvil giue you mouth and vvisedom, vvich
 25 al your aduertaries shal not be able to resist and gaine say.
 26 † And you shal be deliuered vp of your parents and bre-
 thren, and kinemen & frendes: and they vvil put to death of
 you. † And you shal be odious to al men for my name:
 † and a heare of your head shal not perish. † In your patience
 you shal possess your soules. -†
 † And vvhen you shal see Hierusalem compassed about
 vvith an armie: then knowv that the desolation thereof is at
 hand. † then they that are in Ievvrie, let them flee to the
 mountaines: and they in the middes thereof, let them depart:
 and they in the countries, let them not enter into it. † for
 these are the daies of vengeance, that al things may be ful-
 filled that are vvritten. † But vvo to them that are vvith childe
 and thar giue sucke in those daies. for there shal be great af-
 fliction vpon the land, and vvrrath on this people. † And
 they shal fall by the edge of the svvord: and shal be led cap-
 tiue into al nations. and Hierusalem shal be troden of the
 Gentiles: til the times of nations be fulfilled.
 †^{*} And there shal be signes in the sunne and the moone
 and the starres: and vpon earth distresse of nations, for the
 confuson of the sound of sea and vvaues, † men vvithe-
 ring

weeke.
 † This was ful-
 filled 40 yeres
 after the death
 of Christ, the 19
 of August, being
 the very mo-
 neth and day
 where in the
 Babylonians
 burnt it: from
 the first build-
 ing thereof by
 Salomó 1110 ye-
 res, from the re-
 edifying there-
 of vnder Cyrus,
 639 yeres. *10<sup>ap-
 de bol. Ind. li. 7
 ap. 10.</sup>*
 † Many false-
 prophets & He-
 retikes. See An.
 Mt. 24. Mr. 13.
^b The Gospel
 for many Mar-
 tyrs.
 † Great persec-
 utioⁿ of Catho-
 like men.
 The Gospel vps
 the 1 Sunday in
 Advent.

Exp. 32,
7. locl.
3. 15.

ing for feare and expectation, vvhat ſhal come vpon the
 vvhole vvorld. for the povvers of heauē ſhal be moued: ¶ And 27
 then they ſhal ſee the Sonne of man coming in a cloude
 vvith great povver and maieſtie. † But vvhen theſe things 28
 begin to come to paſſe, looke vp and liſt vp your heades:
 becauſe your redemption is at hand. † And he ſpake to them 29
 a ſimilitude. See the figtree and al trees: † Vvhen they novv 30
 budde forth fruitē out of them ſelues, you knowv that ſum-
 mer is nigh. † So you alſo vvhen you ſhal ſee theſe things 31
 come to paſſe; knowv that the kingdom of God is nigh.
 † Amen Lſay to you, that this generation ſhal nor paſſe, til al 32
 be done. † Heauen and earth ſhal paſſe: but my vvordes ſhal 33
 nor paſſe. -†

† And looke vvell to your ſelues, leſt perhaps your hartes 34
 be ouercharged vvith ſurfetting and drunkēnell and cares of
 this life: and that day come vpon you ſodenly. † For as a 35
 ſuare ſhal it come vpon al that ſit vpon the face of al the
 earth. † Vvatch therefore, praying at al times, that you may 36
 be accounted vvorthie to eſcape al theſe things that are to
 come, and to ſtand before the Sonne of man.

† And the daies he vv as teaching in the temple: but the 37
 nightes going forth, he abode in the mount that is called
 Oliuet. † And al the people in the morning vv ent vnto him 38
 in the temple to heare him.

¶ Solitārienneſſe
 or eremitage (as
 S. Gregorie Na-
 zian. ſaith) is a
 goodly thing, this
 doth the mount
 Carmel of Elias
 teach, Iohns Jeier,
 & that mount vnto
 which Iſaivs
 vvhen retired, &
 vv as quietly a-
 lone vvith him
 ſe. ſ. Ser. 10 de a-
 more pauperum.

Ci. xxxi
 αζιουριθ
 See An-
 not. c. 20.
 15.

A N N O T A T I O N S
 C H A P. XXI.

¶ *Of her penurie.*) To offer or giue almes of our ſuperfluities, is not ſo acceptable nor merito-
 rious, as to beſtow ſome of that which is our neceſſarie prouifion, and which we may hardly
 ſpare from our ſelues: for, that procedeth of greater zeale, vvill, and intention, which be more
 reſpected of God then the ſubſtance of the gift.

C H A P. XXII.

*Judas doth ſell him to the Iewes. 7 After the old Paſchal, 19 he giueth to his diſciples the
 bread of life in a myſtical ſacrifice of his body and blood, for an euerting commemo-
 ration of his Paſſion. 21 He openly admoniſheth the traitors. 24 Againſt their
 ambitious contention he ſheweth them that the majoritie of any among them in
 this vvorld is for their ſervice, as his ovvne alſo vv as: 28 and how he vvill exalts
 them al in the vvorld to come: 21 foretelling Peter the ſingular privilege of his faith
 neuer failing, 22 and his three negations: 25 and how they ſhal al novv be put to
 their ſiftes. 29 And that night, after his prayer vvith ſweating of blood, 42 he vv
 taken of the Iewes men, Judas being their captaine: yet ſheweth them both by mi-
 racle and vvord, that they could doe nothing vnto him but by his ovvne permiſſion.
 34 Then in the claſſe Prieſtes howe he vv thri' denied of Peter, 41 ſhamefully
 abuſed of his keepers, 46 and in the morning impudently condemned of their Council,
 for confeſſing himſelf to be the Sonne of God.*

A N D

Mr. 26, 1
Mr. 14, 1



1 AND the festiual day of the Azymes ap-
2 proched, vvhich is called Pasche: † and
3 the cheefe Priests and the Scribes sought
4 hovv they might kil him : but they feared
5 the people. † And Satan entred into Iu-
6 das that vvas surnamed Iscariote, one of
7 the Twelue. † And he vvent, and talked
8 vvith the cheete Priests and the Magistrates, hovv he might
9 betray him to them. † And they vvcre glad, and bargained
10 to giue him money. † And he promised. And he sought op-
11 portunitie to betray him apart from the multitudes.

The PASSION
according to S.
Luyke in these
two chapters, is
the Gospell at
Masse vpon Ten-
nebre Wenei-
day.

TENE BRE
Weneiday.

Mr. 26.
17. Mr.
14, 12.

1 †* And the day of the Azymes came, vvherein it vvas ne-
2 cessarie that the Pasche should be killed. † And he sent Pe-
3 ter and Iohn, saying, Goe and prepare vs the Pasche, that vve
4 may eate. † But they said, Vvhere vvilt thou that vve pre-
5 pare it? † And he said to them, Behold, as you enter into the
6 citie, there shall meete you a man carying a pitcher of vvater :
7 folovv him into the house into vvwhich he entreteth, † and
8 you shall say to the good man of the house, The Maister
9 saith to thee, Vvhere is the inne vvhere I may eate the Pasche
10 vvith my Disciples? † And he vvill shew you a great refec-
11 torie adorned: and there prepare. † And they going, found
12 as he said to them, and prepared the Pasche.

MA VNDY
Thursday.

13 † And vvhen the houre vvas come, he sate dovvn, and
14 the twelue Apostles vvith him. † And he said to them,
15 "Vvith desire I haue desired to eate this Pasche vvith you be-
16 fore I suffer. † For I say to you, that from this time I vvill
17 not eate it, til it be fulfilled in the kingdom of God. † And
18 taking the chalice he gaue thanks, and said, Take and deuide
among you, † for I say to you, That I vvill not drinke of the
generation of the vine, til the kingdom of God doe
come.

Mr. 26,
26. Mr.
14, 22.
1. Cor. 11,
24.

19 †* And taking bread, he gaue thanks, and brake: and
20 gaue to them, saying, "THIS IS MY BODY " VVHICH
IS GIVEN FOR YOV. " Doe this " for a commemoration
of me. † In like maner the chalice also, after he had supped,
saying, " THIS IS THE CHALICE " THE NEVV TES-
TAMENT IN MY BLOVD, " VVHICH SHALL BE
SHED FOR YOV.

::The Greeke is
here so plaine,
that there was
very bloud in
the chalice, shed
for vs, that Beza
saith it is a cor-
ruption in the
greeke. See the
Annota. vpon
this place.

Ms. 26,
21. Mr.
14, 20.
Io. 13, 18

21 †* But yet behold, the hand of him that betraierth me, is
22 vvith me on the table. † And the Sonne of man in deede

Cc. goeth

weeke.

goeth according to that vvhich is determined: but yet vvo to that man by vvhom he ſhal be betrayed. † And they began 23 to question among them ſelues, vvhich of them it ſhould be that ſhould doe this.

† * And there ſel alſo a cōtention betvvene them, vvhich 24 of them ſeemed to be greater. † And he ſaid to them, The 25 kings of the Gentiles ouerrule them: and they that haue povver vpon them, are called beneficial. † But you not ſo: 26 but he that is the greater among you, let him become as the younger: & he that is the leader, as the waiter. † For vvhich is grea- 27 ter, he that ſitteth at the table, or he that miniſtreth? is not he that ſitteth? but I am in the middes of you, as he that miniſtreth: † & you are they that haue remained vwith me in my tētations. 28 † And I diſpoſe to you, as my father diſpoſed to me, a kingdō: 29 † that you may eate & drinke vpon my table in my kingdom, 30 & may ſit vpon thrones, iudging the twelue tribes of Iſrael.

17 Straight after the former lo-ving checke & admonition, he promiſeth to them al that haue bene paſtakers with him of his miſeries in this life, greater preeminence in heauen, then any Potentate can haue in this world, & therefore that they neede not be careful of dignitie or Supremacie.

† And our Lord ſaid, " Simon, Simon, behold Saran hath 31 required to haue you for to ſiſt as vvheate: † B U T I 32 H A V E P R A I E D F O R T H E E, that thy faith faile nor: and thou once conuerted, confirme thy brethren. † Vvho 33 ſaid to him, Lord, vwith thee I am readie to goe both into priſon and vnto death. † And he ſaid, * I ſay to thee, Peter, the 34 cocke ſhal not crowv to day, til thou denie thriſe that thou knoweſt me. † And he ſaid to them, Vvhen I ſent you 35 * vwithour purſe and ſkrippe and ſhoes, did you lacke any thing? But they ſaid, Nothing. † He ſaid therefore vnto them, 36 But now he that hath a purſe, let him take it, likevvife alſo a ſkrippe: and he that hath not, let him ſel his coate, and bie a ſvvord. † For I ſay to you, that yer this that is vvritten, muſt 37 be fulfilled in me, *And vvith the vvicked vvvas he reputed.* For thoſe things that are concerning me, haue an end. † But they ſaid, 38 Lord, Loe tvvo ſvvordes here. But he ſaid to them, It is ynough. † * And going forth he vvent according to his cu- 39 ſtome into mount-Oliuet. And his Diſciples alſo folovved him. † And vvhen he vvvas come to the place, he ſaid to 40 them, Pray, leſt ye enter into tentation. † And he vvvas pul- led avvay from them a ſtones caſt: and kneeling he praied, † ſaying, Father, if thou vvilt, transſerre this chalice from me. 42 But yet not my vvil, but thine be done. † And there appeared to him an Angel from heauen, ſtrengthening him. And being 43 in an agonie, he praied the longer. † And his ſvveat became 44

THVRSDAY
night.

Mr. 20,
25.
Mr. 10.
42.

Mr. 26,
34. Mr.
14, 30.

Mr. 10,
9. Lu.
10, 4.

Eſ. 53, 12

Mr. 26,
36. Mr.
14, 32.
Io. 18, 1,

- 45 as droppes of bloud triking downe vpon the earth. † And
 46 vwhen he vvas risen vp from praier, and vvas come to his
 Disciples, he found them sleeping for pensifenes. † And he
 said to them, Vvhy sleepe you? arise, pray, lest you enter into
 tentation.
- 47 † As he vvas yet speaking, behold a multitude: and he that
 vvas called Iudas, one of the Twelue, vvent before them, and
 48 approached to I E S V S, for to kisse him. † And I E S V S said
 to him, Iudas with a kille doest thou betray the sonne of man?
 49 † And they that vvere about him, seeing vvhat vvould be,
 50 said to him, Lord, Shal vve strike vvith the svord? † And
 one of them smote the seruant of the high Priest: and cut of
 51 his right eare. † But I E S V S ansvvering, said, Suffer ye thus
 farre. And vwhen he had touched his eare, he healed him.
- 52 † And I E S V S said to them that vvere come vnto him, the
 cheefe Priests, and magistrates of the temple, and auncients,
 As it vvere to a cheefe are you come forth vvith svvordes and
 53 clubbes? † Vvhen I vvas daily vvith you in the temple, you
 did not lay handes vpon me, but this is your houre, and the
 povver of darkenesse.
- 54 † And apprehending him, they led him to the high Priests
 55 house: but Peter folovved a farre of. † And a fire being kin-
 dled in the middes of the court, & they sitting about it, Peter
 56 vvas in the middes of them. † Vvhom vwhen a certaine
 vvenche savv sitting at the light, and had beheld him, she
 57 said, This fellow also vvas vvith him. † But he denied him,
 58 saying, Vvoman, I knovv him not. † And after a vvhile an
 other man seeing him, said, And thou art of them. But Peter
 59 said, O man I am not. † And after the space as it vvere of one
 houre, a certaine other man affirmed, saying, Verely this
 60 fellow also vvas vvith him. for he is also a Galilzan. † And
 Peter said, Man I knovv not vvhat thou sayest. And incont-
 61 nent as he vvas yet speaking, the cocke crew. † And our
 Lord turning looked on Peter. And Peter remembered the
 vvord of our Lord, as he had said, That before the cocke
 62 crew, thou shalt thrise denie me. † And Peter going forth
 a doores, vvept bitterly.
- 63 † And the men that held him, mocked him, beating him.
- 64 † And they did blindfold him, and smote his face. And they
 asked him saying, Prophecie, vvho is it that smote thee?
- 65 † And blaspheming many other things they said against him.

† And vwhen it vvas day, there assembled the auncients of 66 the people and cheefe Priests and Scribes, and they brought him into their counsell, saying, † If thou be Christ tel vs. And 67 he said to them, If I tel you, you vvil not beleecue me: † if also 68 I aske, you vvil not ansvver me, nor dimisse me. † But from 69 henceforth the Sonne of man shal be sitting on the right hand of the povver of God. † And they al said, Art thou 70 then the sonne of God? Vvho said, You say that I am. † But they said, Vvhat neede vve testimonie any further? For 71 our selues haue heard of his ovvne mouth.

ANNOTATIONS
CHAP. XXII.

The old Paschal ceaseth and a new is instituted. 17. *Wish desire I haue desired.*] This great desire he had to eate this Paschal lambe, was not for it self, vvhich he had celebrated many yeres before: but because he meant immediately after the Paschal of the Law vvas sacrificed & eaten, to institute the other new Paschal in the oblation and eating of his owne body, by vvhich the old Paschal should end and be fulfilled, and in which the old Testament and Law ceaseth, the Kingdom of God (which is the state of the new Testament and of his Church) should begin. For, the very passage from the old Law to the new was in this one supper.

Two cuppes or chalices at Christs last supper.

17. *Taking the chalice.*] This chalice according to the very evidence of the text it self also, is not the second part of the Holy Sacrament, but that tolemne cuppe of vvine: vvhich belouged as a libation to the offering and eating of the Paschal lambe. Which being a figure (speciall: of the holy Chalice, vvas there drunken by our Saviour, and giuen to the Apostles also, with declaration that it should be the last cuppe 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 B. Sacrament of his bloud of the new Testament. And by this place it seemeth very like that the wordes in S. Mattheew, *I wil not drinke of the fruite of the vine &c.* were pertaining to this cuppe of the old Law, and not to the Holy Sacrament, though they be there by repetition or recapitulation (spoken alter the holy Chalice.

267. 26. 29

The real presence.

19. *This is my body.*] *Although sense tel thee it is bread, yet is it the body, according to his vvordes. les faith confirme thee, iudge not by sense. after the vvordes of our Lord les no doubt rise in thy minde.* Cyril. mystag. 4. *Of the veritie of flesh and bloud there is iust no place to doubt: by the profession of our Lord him self and by our faith it is flesh and bloud in deede. Is not this truth? To them be it vntrue, which deny* IESVS CHAIST to be true God. Hilari li. 8 de Trinit.

Christ sacrificed his body and blood in Sacrament at his supper.

19. *Which is giuen.*] As the former wordes make and proue his body present, so these wordes plainly signifie, that it is present, as giuen, offered or sacrificed for vs: and being vttered in the presentence, it signifieth not onely that it should afterward be giuen or offered on the Crosse, but that it vvas then also in the Sacrament giuen and offered for vs. Whereby it is innocently proued 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. *Najson. oras. 1 de resur. Les ser. 3 et 8 de Pass. Hieronimus li. 2 in Leuit. c. 2. Grego. ho. 17 in Euang. et Dial. li. 6. c. 19. Cyrillus Hieronimus flag. 1. Dionys. Ecol. hier. c. 1. Ignas. ep. 1. ad Smyrn. Iulianus dial. cum Tryph. circ. med. Item. li. 6. c. 10 et 10. Terent. de cult. fem. et ad vxor. li. 2. Cyp. ep. ad Cael. et de Can. Do. Euseb. Demonst. euang. li. 1. c. 10. Iren. ana-Nicetan. oras. 1. con. Iulianu. Chryst. ho. 1. in 20 Mas. et li. 6 de Sacerd. Ambros. li. 6 de Sacram. c. 6 et li. 1 them. 11. Offic. c. 21. Hiero. in ep. ad Helid. q. 2. et ad Enagr. ep. 120 to. 1. August. in psal. 11 conc. 1. et alibi saepe. Gracianus in 9 Hebr. et Primalisus. Cons. Nic. 1. can. 14. Ephes. ad Nestor. Constantinop. 6 can. 12. Nicen. 2 ad. 6 to. 1. Lateran. Constant. Flor. Trid.*

quod do-
tur
to didi-
41787

The Sacrifice of the Altar.

19. *Do this*] In these vvordes the holy Sacrament of Order is instituted, because povver and cõmission to doe the principal act and vvorke of Priethood, is giuen to the Apostles: that is, to doe that vvhich Christ them did concerning his body: Which was, to make and offer his body as a sacrifice for vs and for all that haue neede of Sacrifice, and to giue it to be eaten as Christs body sacrificed, to al faithful. For as the Paschal lambe was first sacrificed, and then eaten: so vvas his body: and thus to doe he here giueth cõmission and authoritie to the Apostles, and to al Priests which be

The Apostles are made Priests, & the Sacrament of holy Orders instituted.

19. *Do this*] In these vvordes the holy Sacrament of Order is instituted, because povver and cõmission to doe the principal act and vvorke of Priethood, is giuen to the Apostles: that is, to doe that vvhich Christ them did concerning his body: Which was, to make and offer his body as a sacrifice for vs and for all that haue neede of Sacrifice, and to giue it to be eaten as Christs body sacrificed, to al faithful. For as the Paschal lambe was first sacrificed, and then eaten: so vvas his body: and thus to doe he here giueth cõmission and authoritie to the Apostles, and to al Priests which be

be their successors in this matter. *Dionys. ad. Hieron. t. 2. Item. li. 4. c. 12. Cyr. ep. ad Caesil. Chryf. ho. 17 in ep. ad Hebr. Ambros. in Pf. 12. & in c. 10 ad Hebr.*

19. *For a commemoration.*] This Sacrifice and Sacrament is to be done perpetually in the Church for the commemoration of Christ, specially of his Passion: that is to say, that it may be a lively representation, exemplar, and forme of his Sacrifice vpon the crosse. Of which one oblation on the crosse, not onely al other sacrifices of the Law were figures, but this also: though this in a more high, high, mystical, and marvelous sort then any other. for in them Christs 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 crosse, in and by the self same body sacrificed and immolated in Sacramēt and vnder the shap of bread and wine, is most neerely & perfectly resembled: and therefore this is most properly cōmemorative, as moit neerely expelling the very condition, nature, efficacie, sort, and substance of that on the crosse. For which the holy fathers call it the very self same sacrifice (though in other manner) which was done on the crosse, as it is the self same thing, that is offered in the Sacrament, and on the crosse. Whereby you may see the puerilitie of the Protestants or their ignorance, that thinke it therefore not to be Christs body, because it is a memorie of his body or a figure of his body vpon the crosse: nor to be a true sacrifice, because it is a commemorative sacrifice. for as the thing that more liuely, neerely, and truly resembleth or representeth, is a better figure then that which shadoweth it a far: so this his body in the Sacramēt, is more perfectly a figure of Christs body & sacrifice, then any other. Christ him self the Sonne of God is a figure and character of his fathers person, being yet of the self same substance. and Christs body transfigured on the holy Mount, was a figure and resemblance of his person glorified in heauen. euen so is his body in the Sacrament to a faithful man that knoweth by his beleefe grounded on Christs owne word, that in the one forme is his body, in the other his blood, the moit perfect representatiō of his death that can be. As for the sacrifice, it is no lesse a true sacrifice, because it is commemorative of Christs Passion: then those of the old Testament were the lesse true, because they were figuratiue. for that is the condition annexed to al Sacrifice of euery Law, to represent Christs Passion.

20. *The new Testament in my blood.*] Moyses tooke the blood of the first sacrifice that was made after the gruing of the Law *Exod. 24.* and with blood confirmed the couenant and compact betwixt God and his people, and so dedicated the old Testament, vvhich without blood (saith S. Paul) was not dedicated. Moyses put that blood also into a stāding peece, and sprinkled al the people &c. with the same, & said their formal vvordes, *This is the blood of the couenant &c.* or (as it is read in S. Paul) *of the Testament vvhich God hath deliuered vnto you.* Vnto al vvhich, Christ in this actiō about the second part of this his sacrifice, in euery of the Euangelists moit cleerely aludeth, expelling that the new Testament is begonne and dedicated in his blood in the Chalice, no lesse then the old was dedicated, begonne, and ratified in that blood of calves contained in the goblet of Moyses, vvhich his owne blood he sprinkled inuarily his Apostles as the first fruits of the new Testament, imitating the vvordes of Moyses, and saying, *Thou is the Chalice the new Testament &c.*: Which the other Euangelists spake more plainly, *I thin my blood of the new Testament.* By al which it is most certain, that Christs blood in the Chalice, is the blood of Sacrifice, and that in this sacrifice of the altar consisteth the external religion and proper ierence of the new Testamēt, no lesse then the ioueraine worship of God in the old Law did consist in the sacrifices of the same. For though Christs sacrifice on the Crosse and his blood shed for vs there, be the general price, redemption, and satisfactiō for vs all, and is the last and perfectest sealing or confirmation of the new Law and Testament: yet the ierence and Sacrifice which the people of the new Testament might resort vnto, could not be that violent actiō of the Crosse, but this on the Altar, which by Christs owne appointment is and shall be the eternal office of the new Testament, and the continual application of al the benefites of his Passion vnto vs.

21. *Which is shed.* It is much to be obserued that the relatiue, *vvhich*, in these vvordes is not governed or ruled (as some would perhaps thinke) of the no:ve blood, but of the vword *shed*. Which is moit plaine by the Greeke. Which taketh away al caualions and habits from the Protestants, both against the real presence and the true Sacrificing. For it sheweth evidently, that the blood as the contents of the chalice, or as in the chalice, is shed for vs (for so the Greeke readeth in the present tenie) and not onely as vpon the crosse. And therefore as it followeth thereof inuincibly, that it is no bare figure, but his blood in deede, to it enieth necessarily, that it is a sacrifice, and propitiatorie, because the chalice (that is the Blood contained in the same) is shed for our finnes. For al that know the manner of the Scriptures preaches, know also that this, *Blood is shed for sinne*, is to be sacrificed for propitiation or for pardon of finnes. And this text proueth al this so plainly, that * Beza turneth him self roundly vpon the Holy Euangelist, charging him with Solocisme or false Greeke, or els that the vvordes which yet he crieth to be in al copies Greeke and Latin) are thrust into the text out of some other place: vvhich he rather standeth vpon then that S. Luke should speake incongruouly in so plaine a matter. And therefore he saith plainly that it can not be truly said neither of the chalice it self nor of the contents thereof: which is in deede to giue the lie to the blessed Euangelist, or to deny this to be Scripture. So cleere is the Scripture:

A cōmemorative sacrifice is a true sacrifice, no lesse then the figuratiue sacrifices were true sacrifices.

To be a figure of a thing, and yet the thing it self, repugneth not.

Both testaments dedicated in blood.

The external religion of the new Testament principally in the sacrifice of the altar.

The chalice shed for vs, must needs signifie, the blood therein, not wine, and the same sacrificed.

Beza condemneth the Gospel it self of fallshod and impossibilitie.

Ambros. in 10. Hebr. Chryf. ho. 17 in ep. ad Hebr.

Hebr. 9. vverf. 20.

calis qui the chalice which shed

Amos. no. Tef. 116.

ture for vs, so miserable flights and shafts is falshod put vnto, God be thanked.

Ambition.

21. Contention.] The Apostles perceiuing Christs departure from them and his kingdom to be neere, as inhrme men and not yet endeued with the spirit of God, began to haue emulation and cogitations of Superiority one ouer another: Which our Maister repretleth in them by exhortation to humility and by his owne example, that being their Lord, yet so larely serued them: not forbidding Maioritie or Superioritie in them, but pride, tyranny, and contempt of their inferiours.

Peters faith shall neuer faile.

22. Simon Simon.] Lattly to put them out of doubt, he calleth Peter cwise by name, and telling him the Diuels desire to isite and trie them al to the vttermost (as he did that night) saith that he hath specially prayed for him, to this end that his faith should neuer faile, and that he being once conuerted, should after that for euer confirme, establish or vphold the rest in their faith. Which is to say, that Peter is that man whom he would make Superiour ouer them and the whole Church. Whereby we may learne that it was thought fit in the prouidence of God, that he who should be the head of the Church, should haue a special priuilege by Christs prayer and promise, neuer to faile 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, otherwite then ioyning in faith with Peter and by holding of him. The danger (saith S. Leo) was common to al the Apostles, but the Lord rooke special care of Peter, that the itare of al the rest might be more sure, if the head were iouincible: God so dispensing the aide of his grace, that the assurance and strength which Christ gaue to Peter, might redound by Peter to the rest of the Apostles. S. Augutine alio: Christ praying for Peter, prayed for the rest, because in the Pastor and Prelate the people is corrected or commended. And S. Amrose writeth, that Peter after his tentation was made Pastor of the Church, because it was said to him, *Thou being conuerted, confirme thy brethren.* Neither was this the priuilege of S. Peters person, but of his Office, that he should not faile in faith but euer confirme al other in their faith. For the Church, for whole sake that priuilege was thought necessarie in Peter the Head thereof, was to be preterued no lesse afterwar, then in the Apostles time. Wherevpon al the Fathers apply this priuilege of not failing and of confirming other in faith, to the Romane Church and Peters successors in the same. To which (saith S. Cyprian) infidelity or false faith can not come. And S. Bernard saith writing to Innocentius Pope, against Abailardus the Heretike, we must referre to your Apostleship al the scandales and perils which may fall, in matter of faith especially. For there the defects of faith must be holpen, where faith can not tulle. For to what other see was it euer said, *I haue prayed for thee Peter, that thy faith do not faile?* So say the Fathers, not meaning that none of Peters seate can erre in person, vnderstanding, priuate doctrine or writings, but that they can not nor shall not euer iudicially conclude or geue definitiue sentence for fals hood or heresie against the Catholike faith, in their Consistories, Courts, Councils, decrees, deliberations or consultations kept for decision and determination of such controuersies, doubts, or questions of faith as shalbe proposed vnto them: because Christs prayer and promise procreth them therein for confirmation of their brethren. And no maruel that our Maister would haue his vicars Consistorie & Seate infallible, seeing euen in the old Law the high Prietod and Chaire of Moyles wanted not great priuilege in this caie, though nothing like the Churches and Peters prerogative. But in both, any man of sense may see the difference betwene the person, and the Office, as wel in doctrine as life. Libanus in persecution might yield, Marcellinus for teare might commit Idolatrie, Honorius might fall to Heresie, and more then al this, some Iudas might creepe into the Office: and yet al this without prejudice of the Office and Seate, in which (saith S. Augutine) our Lord hath set the doctrine of truth. Caphas by priuilege of his Office propheticd right of Christ, but according to his owne knowledge and faith, knew not Christ. The Euangelists and other pencers of holy Write, for the execution of that function had the assistance of God, and so far could not possibly erre: but that Luke. Marke, Salomon or the rest might not erre in other their priuate writings, that we say not. It was not the personal wisdom, vertue, learning, or faith of Christs Vicars, that made S. Bernard seeke to Innocentius the third: S. Augutine and the Bishops of Afrike to Innocentius the first, and to Celestinus, ep. 90. 91: S. Chrysostome to the said Innocentius: S. Basil to the Pope in his time ep. 22: S. Hierom to Damasus ep. 12. 18. 20. 2, but it was the prerogative of their Office and higher degree of Vnction, and Christs ordinance, that would haue al Apostles and Pastors in the vvorl, for their confirmation in faith and Ecclesiastical regiment, depended on Peter. The lacke of knowledge and humble acceptation of which Gods prouidence, that is, that one is not honoured and obeyed of al the brotherhod, is the cause of al Schismes and Hereties, saith S. Cyprian. A point of such importance, that al the Twelue being in Apostleship like, Christ would yet for the better keeping of vray and truth, haue one to be head of them al, that a head being once appointed, occasion of Schisme might be taken away, saith S. Hierom. li. 1 adu. Iouinian. c. 10.

The Romane faith of Peters successors can not faile.

Popes may erre personally, not iudicially or definitiue.

Cyprian ep. 11. num. 6. Bernard. ep. 190. Dent. 17. Aug. ep. 166. in fine. Bernardus ep. 190. Chryf. ep. 1 & 2. Cyprian ep. 11. num. 6.

The learned fathers sought to the B. of Rome for resolution of doubts.

Aug. ep. 166. in fine. Bernardus ep. 190. Chryf. ep. 1 & 2. Cyprian ep. 11. num. 6.

CHA P. XXIII.

The Iewes accuse him to Pilate the Gentil: 4 Who seeking earnestly to deliver him, specially after that Herod sent him backe, 11 they not onely preferre the murderers Barabas, but also eris. CRYCIPICE. 16 In the way to Caluarie he foretold the women that lamented vpon him, the horrible destruction of their Hierusalem. 18 vpon the crosse he u bestroome vvvv thames, 19 scorned of the Iewes, 26 of the souldiars, 29 and of one of the thames, 40 but euen there confessed of the other thame. 44 and after his death (because of the great miracles concerning) also of the Centurion, 48 yea and of the vvvv multitude. 50 and finally he u buried honorably.

Mr. 27,
1, 11.
Mr. 15, 1
10. 18,
27.



- 1 AND all the multitude of them rising vp, led GOOD FRI-
 2 him to Pilate. † And they began to accuse DAY.
 3 him, saying, Vve haue found this man subuert-
 4 ing our nation, & prohibiting to giue tributes
 5 to Cæsar, and saying that he is Christ the king.
 6 † And Pilate asked him, saying, Art thou the king of the
 7 Iewes? But he answering said, Thou sayest. † And Pilate
 8 said to the cheefe Priests and multitudes, I finde no cause in
 9 this man. † But they vvere more earnest, saying, He stirreth the
 10 people teaching through out al Ievvrie, beginning from Gal-
 11 ilee euen hither. † But Pilate hearing Galilee, asked if the
 12 man vvere of Galilee. † And vwhen he vnderstoode that he
 13 vvas of Herods iurisdiction, he sent him backe to Herod,
 14 vwho vvas also him self at Hierusalem in those daies.
 15 † And Herod seeing I e s v s, vvas very glad, for he vvas
 16 desirous of a long time to see him, for because he heard many
 things of him: and he hoped to see some signe vvrought by
 him. † And he asked him in many vvordes. But he answer-
 ed him nothing. † And there stooode the cheefe Priests and
 the Scribes constantly accusing him. † And Herod vvith his
 armie set him at naught: and he mocked him, putting on him
 a vvwhite garment, and sent him backe to Pilate. † And Herod
 and Pilate vvere made frendes that day. for before they vvere
 enemies one to an other.
 † And Pilate calling together the cheefe Priests and magi-
 strates, and the people, † said to them, You haue presented
 vnto me this man, as auerting the people, and behold I exa-
 mining him before you, haue found no cause in this man of
 those things vvherein you accuse him. † No, nor Herod
 neither. for I sent you to him, and behold, nothing vvorthie
 of death is done to him. † I vvil chasten him therefore and di-
 misse him.

† And

† And he of necessitie had to release vnto them vpon the 17
 feast day, one. † But the vvhole multitude together cried out, 18
 saying, Dispatch him, and release vs Barabbas. † vvhoo vvas 19
 for a certaine sedition made in the citie and murder, cast into
 prison. † And Pilate againe spake to them, desirous to release 20
 I E S V S. † But they cried againe, saying, Crucifie, crucifie him. 21
 † And he the third time said to them, Vvhy, vvhath euil hath 22
 this man done: I finde no cause of death in him. I vvill correct
 him therfore and let him goe. † But they vvete instant vvith 23
 loude voices requiring that he might be crucified. And
 their voices preuailed. † And Pilate adiudged their petition 24
 to be done. † And he released vnto them him that for mur- 25
 der and sedition had been cast into prison, vvhom they de-
 manded: but I E S V S he deliuered to their pleasure.

† And vvhen they led him, they tooke one Simon of 26
 Cyréne comming from the countrie: and they laid the
 crosse vpon him to carie after I E S V S. † And there folovved 27
 him a great multitude of people, and of vvomen vvch
 bevvailed and lamented him. † But I E S V S turning to 28
 them, said, Daughters of Hierusalem, vveepe not vpon me,
 bur vveepe vpon your selues, and vpon your children. † For 29
 behold the daies shal come, vvherein they vvill say, Blessed
 are the barren, and the vvombes that haue not borne, and
 the pappes that haue not giuen sucke. † *Then shal they begin to say* 30
to the mountaines, Fal vpon vs: and to the hilles, Cover vs. † For if in the 31
 greene wood they doe these things, in the drie vvhat shal be
 done?

Of. 10. 8

† And there vvete led also other tvvo malefactours vvith 32
 him, to be executed. † And after they came to the place 33
 vvch is called Caluarie, there they crucified him: and the
 theeues, one on the right hand, and the other on the left.
 † And I E S V S said, Father, forgiue them, for they knovv 34
 not vvhat they doe. But they deuinding his garments, did cast
 lottes.

† And the people stode expecting, and the princes 35
 vvith them derided him, saying, Others he hath saued, let
 him saue him self, if this be Christ, the elect of God. † And 36
 the souldiars also mocked him comming to him, and offering
 him vinegre, † saying, If thou be the king of the Ievves, 37
 saue thy self. † And there vvas also a superscription vvritten 38
 ouer him in Greeke, and Latine, and Hebrevv letters: T H I S

behol-
 ding,

39 IS THE KING OF THE IEWES. † And one of those
 40 thecues that vvere hanged, blasphemed him, saying, If thou
 be Christ, saue thy self, and vs. † But the other ansvvering,
 rebuked him, saying, Neither doest thou feare God, vvhich as
 41 thou art in the same damnation? † And vve in deede iustly,
 for vve receiue vvortheie of our doings: but this man hath
 42 done no euil. † And he said to I E S V S, Lord, remember me
 43 vvhich thou shalt come into thy kingdom. † And I E S V S
 said to him, Amen I say to thee: this day thou shalt be vwith
 meⁿ in paradise.

44 † And it vvas almost the sixt houre: and there vvas made
 darkenesse vpon the vvhole earth vntil the ninthe houre.

45 † And the sunne vvas darkened: and the veile of the temple
 46 vvas rent in the middes. † And I E S V S crying vwith a loude
 voice, said, *Father, into thy handes I commend my spirit.* And saying
 this, he gaue vp the ghost.

:: This eclipse
 was scene and
 wondrous at as a
 thing aboute na-
 ture. of Dioniti-
 us Areopagita
 at Thebes, whē
 he was yet a Pa-
 gan. *Dionys. ep.
 ad Polycarp. et ep.
 ad Apolloniani.*

47 † And the Centurion seeing that vvhich vvas done, glori-
 48 fied God, saying, In deede this man vvas iust. † And al the mul-
 titude of them that vvere present together at that sight, and
 savv the things that vvere done, returned knocking their
 49 breasts. † And al his acquaintance stode a far of: and the vvo-
 men that had solovved him from Galilee, seeing these things.

50 † * And behold a man named Ioseph, vvhich vvas a le-
 51 natour, a good man and a iust, † he had not consented to
 their counseil and doings, of Arimathæa a citie of Ievvrie,
 52 vvhich also him self expected the kingdom of God. † This
 53 man came to Pilate, and asked the body of I E S V S. † And
 taking it dovvn, vvrapped it in sindon, and laid him in a mo-
 nument heved of stone,ⁿ vvhichin neuer yet any man had
 54 been laid. † And it vvas the day of Parasceue, and the Sab-
 55 both drew neere. † And the vwomen that vvere come vwith him
 from Galilee, solovving after,ⁿ savv the monument, and hovv
 59 his body vvas laid. † And returning they prepared spices and
 ointments: and on the Sabboth they rested according to the
 commaundement.

Pf. 30, 6.

*Mt. 27,
 57. Mr.
 15. 43,
 Ia. 19, 38*

ANNOTATIONS CHAP. XXIII

10. Forgive them.) A perfecte example of charitie in our Sauour praying for his crucifiers,
 vvhich the iust martyr S. Steuen did solovv, *Act. 7*: and the prayers of both vvere heard: Christi
 prayer taking effecte in the Centurion and others, Stevens in Paul.

The good
theefe.

10. *In Paradise.*) Thou maist not herevpon differre thy conuersion or amendment, presuming of grace at the last houre of thy life, nor looke to haue saluation by faith and confession of Christ without good workes, nor to goe straight to heauen without satisfaction, penance, or punishment for thy former finnes and life il spent, nor challenge securitie and certaine knowledge of thy saluation. For this good theefes case is not common, but a rare example of mercie and prerogative. but for the first point, learne only not to deipaie, though thou hast been il to the last moment of thy life. for the second, that faith, hope, and charitie, repentance, and good wil be sufficient, and good vvorkes not required, vvhere for vvant of time and opportunitie they cannot be had. for the third, that Christ gaue to this happy man for his zelous confession of him and reprehending his fellows, not only remission of his finnes, but also by extraordinary grace, a pardon of al penance and satisfaction due either in this lite or the next for the same. euen as the holy Church by his example and commulion giueth pardons also to some of her zelous childern, of al punishment due for their offenses, and such goe straight to heauen. lastly, that euery one hath not a reuelation of his saluation as this man had, and therefore can not be so iure as he was.

11. *Wherem neuer.*) As in the wombe of MARI E NONE WAS conceived before nor after him, so in this monument none was laid before nor after him: Which prerogative (no doubt) was of Gods prouidence, this Ioseph no lesse abstaining after ward to be buried in it, then the other Ioseph from copulation with the mother of our Lord. *S. Augustine.*

Visiting the Sepulcher, or Sepulchres.

11. *Saw the monument.*) These good vvomen of great deuotion obserued the Sepulcher for the honour of the holy body. Vvherevpon the deuotion of faithful folke vvatching and visiting on Good-Friday and Easter eue the sepulcher made in euery Church for memorie of our Lords burial, is exceeding good and godly, specially the B. Sacrament for more signification take being present in the same Sepulcher.

CHAP. XXIIII.

Deuout vvomen not finding his body in the Sepulcher. 4 Angels tel them that he is risen according to his owne prediction: 9 yet the Apostles vvill not believe it. 12 but neither Peter findeth his body there. 13 He vvalketh vvith vvve Diaples, declaring al the vvnto stam out of the Scriptures, and vvvvv of them by breaking of bread. 16 The same day he appeareth to the Eleuen and others being vvvvv, vv vv of them; and eateth vv vv them. finally teaching vv vv of the Scriptures not onely of his Passion and Resurrection, vv but also of his Catholike Church, vv he promisseth his Holy Ghost to confirme them, vv and so ascendeth into heauen.

EASTER
DAY.

1 That is, first after the Sabbath, which is (saith S. Hiero. q. 4 ad Hedib.) *dominicus*, our Lords day, vvherein he arose. for the weeke is deuided into the Sabbath, & the vv vv vv of the Sabbath. & the Apostle (1 Cor. 16. 2) commanded a collection of money to be made on the first of the Sab-



AND in the first of the Sabbath very early 1 they came to the monument, carying the spices vv which they had prepared. † And 2 they found the stone rolled backe from the monument. † And going in, they 3 found not the body of our Lord I E S V S. † And it came to passe: as they vv were astonied in their minde 4 at this, behold vv vv men stooode beside them in glittering appareil. † And vv when they feared and cast dov vns their countenance vv vvard the ground, they said vv vv to them, Vv why seecke you the liuing vv vv the dead? † he is not here, but is 6 risen. remember hovv he spake to you, vv when he yet vv was in Galilee, † saying, * That the Sonne of man must be deliuered 7 into the handes of sinners and be crucified, and the third day rise againe. † And they remembered his vv vvordes. † And going 8 backe 9

Mr. 28, 1
Mr. 16, 1
Io. 20, 1.

Lk. 9, 22

10 backe from the monument, they told al these things to those
 11 cleuen, and to al the rest. † And it vvas Marie Magdalene,
 and Ioane, and Marie of Iames, and the rest that vvere vvith
 12 them, vvwhich said these things to the Apostles. † And these
 vvordes seemed before them as dotage, and they did not be-
 leuee them.

Lc. 20, 3.

12 † But * Peter rising vp ranne to the monument: and stou-
 ping dovvne he savv the linnen clothes lying alone, and
 went avway marueiling vvith him self at that vvich was done.

Mr. 16,

13.

13 † * And behold, vvvo of them vvent the same day into a
 tovvne vvwhich vvas the space of sixtie furlonges from Hieru-
 14 rusalem, named Emmaüs. † And they talked betvvixt them
 15 selues of al those things that had chaunced. † And it came
 to passe; vvwhile they talked and reasoned vvith them selues,

16 I e s u s also him self approching vvent vvith them. † but
 17 their eies vvere held that they might nor knovv him. † And
 he said to them, Vvhat are these communications that you
 18 conferre one vvith an other vvalking, and are sad? † And one
 vvhole name vvas Cleophas, ansvvering, said to him, Art
 thou only a stranger in Hierusalem, and hast nor knovven
 19 the things that haue been done in it, these daies? † To vvhom
 he said, Vvhat things? And they said, concerning I e s u s of
 Nazareth, vvho vvas a man a Proppher, mightie in vvorke
 20 and vvorde before God and al the people. † And hovv our
 cheefe Priestes and Princes deliuered him into condemna-
 21 tion of death, and crucified him. † but vve hoped that it vvas
 he that should redeeme Israel: and novv besides al this, to day
 22 is the third day since these things vvere done. † But certaine
 vvomen also of ours, made vs afraid: vvho before it vvas
 23 light, vvere at the monument, † and not finding his body,
 came, saying that they savv a vision also of Angels, vvho say
 24 that he is aliuē. † And certaine men of ours vvent to the
 monument: and they found it so as the vvomen said, but him
 25 they found not. † And he said to them, O foolish, and slow
 of hart to beleuee, in al things vvwhich the Propfers haue
 26 spoken. † Ought not Christ to haue suffred these things,
 27 and so to enter into his glorie? † And beginning from Moy-
 ses and al the Propfers, he did interpret to them in al the
 28 scriptures the things that vvere concerning him. † And
 they drevv nigh to the tovvne vvwhether they vvent:
 29 and he made semblance to goe further. † And they forced

Dd ij him

both. whereby
 we learne, boch
 the keeping of
 Sunday, & the
 Churches count
 of daies by the
 1. 1. 4 of the Sab-
 both, to be Apo-
 stolical. which
 S. Syluester after
 Ward named, 2.
 3. 4 feriam &c.
 Premier. Roman.
 Decemb. 11

The Gospel vv^o
 Munday in Ea-
 ster weeke.

him, saying, Tarie vvith vs, because it is tovvard night, and the day is novv farre spent. And he vvent in vvith them. † And it came to passe, vvhiles he sate at the table vvith them, 30 he tooke bread, and blessed and brake, and did reach to them. † And their eies vvere opened, and they knew him: and he 31 vanished out of their sight. † And they said one to the other, 32 Vvas not our hart burning in vs, vvhiles he spake in the vvay, and opened vnto vs the scriptures? † And rising vp the same 33 houre they vvent backe into Hierusalem: and they found the eleuen gathered together, and those that vvere vvith them, † saying, That our Lord is risen in deede, and hath appeared 34 to Simon. † And they told the things that vvere done in the 35 vvay: and hovv they knew him in the breaking of bread. †

The Gospel vpo
Tuciday in Ea-
ster weeke.

∴ As he shal
be Anathema
(saith S. Aug)
which preacheth
that Christ
neither suffered
nor rose againe,
because we learne
by the Gos-
pel, That is be-
hould Christ to
suffer and to rise
againe the third
day: so he shal
also be Anathe-
ma, who soeuer
preacheth the
Church to be
else where the
in the comunion
of all nations: be-
cause by the self
same Gospel we
learne in the
wordes next fol-
lowing, and pe-
nances to be preach-
ed in his name &
remission of sinnes
through out all
nations. August.
ep. 10.

ASCENSION
D A Y.

† * And vvhiles they speake these things, I e s v s stoode 36
in the middes of them, and he saith to them, Peace be to you:
it is I. feare not. † But they being troubled and frightened, 37
imagined that they saw a spirit. † And he said to them, Vvhy 38
are you troubled, and cogitations arise into your harts? † See 39
my handes, and feete, that it is I my self. handle, and see: for a
spirit hath not flesh and bones, as you see me to haue. † And 40
vvhen he had said this, he shewed them his handes and feete.
† But they yet not beleeuing and marueiling for ioy, he said, 41
Haue you here any thing to be eaten? † But they offered him 42
a peece of fish broiled, and a honie combe. † And vvhen he 43
had eaten before them, taking the remaines he gaue to them.
† And he said to them, These are the vvordes vvhich I 44
spake to you, vvhen I vvvas yet vvith you, that all things must
needes be fulfilled, vvhich are vvritten in the law of Moyse,
and the Prophets, and the Psalmes, of me. † Then he opened 45
their vnderstanding, that they might vnderstand the Scrip-
tures. † And he said to them, That so it is vvritten, and so it 46
behoued Christ to suffer, and to rise againe from the dead
the third day: † ∴ and " penance to be preached in his name 47
and remission of sinnes vnto all nations, † beginning from
Hierusalem. † And you are vvitnesses of these things. † * And 48
I send the promes of my Father vpon you: but you, tarie in 49
the citie, til you be endued vvith pouer from high.

† And he brought them forth abroad into Bethania: and 50
lifting vp his handes he blessed them. † * And it came to 51
passe, vvhiles he " blessed them, he departed from them, and
vvvas

Mr. 16,
14. 10.
20, 19.

Act. 1, 8.
2, 1.

Mr. 16,
19. Act.
1, 9.

52 vvas caried into heauen. † And they adoring vvent backe
 53 into Hierusalem vwith great ioy: † and they vvere alvvaies
 in the temple praising and blessing God.

ANNOTATIONS
 CHAP. XXIII.

30. *Take bread.*) The Fathers in diuers places take this to be meant of the B. Sacrament. *Author operis imperf. lib. 17. S. Augustine li. 19 de consenju Ewang. c. 25 Et ser. 160 de temp. Et ep. 19 ad Paulinum q. 2.* Paulinus him self in the next epistle before that, among S. Augustines. Venerable Bede also vpon this place. Theophylacte vpon this place. And that it should be meant of the holy Sacrament, the forme of soleme taking the bread into his handes, blessing it, breaking it, and reaching it to his disciples (exceeding proper to the consecration, and common to none other vulgar benediction, nor any where vied but in Christs miraculous multiplying the loaves) and the singular effecte in notifying Christ vnto them, do proue. And if it be the Sacrament (as it is most probable) then is it an euident example and vvarrant of ministraton in one kinde.

The B. Sacrament in one kinde.

36. *Penance to be preached.*) He (heved vnto them out of the Scriptures, not onely the things that were now accomplished in him self, but also that were yet to come about his Church: as, where it should begin, to vvit, at Hierusalem: and how farre it should goe, to vvit, to al nations: that he might not suffer vs (saith S. Augustine) to erre neither in the bridegrome nor in the bride. For this maketh manifestly against al Heretikes and Schismatikes, that let vp new churches in particular countries, drawing the people from the foresaid onely true Church, vvhich from Hierusalem is growveth ouer al nations, til the end of the world come.

The Catholike or vniuersal Church,

De vniuers. Et. c. 10.

Mt. 26.

16.

16. Heb. 7. 6.

16. 20. 21.

16. Marc.

16. 16.

Gen. 28.

16.

Tertul. de coron. milis. nu. 3

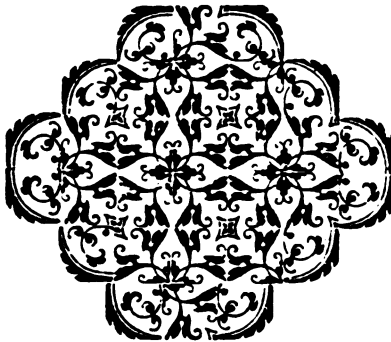
Basil. de Sp. jamei.

a. 17.

30. *Blessed them.*) Christ our high priest, * prefigured specially therein by Melchisedec, often gaue his blessing to his: sometimes by vvordes, as, *Peace be to you:* sometimes by imposing his handes: and now here by liting vp his hands ouer his Disciples as it were for his farewell. In vvhat forme, the Scripture doth not expresse, but very like it is that in forme of the crosse, as Iacob the Patriarch blessed his nephewes for signification of Christs benediction, for now the crosse began to be glorious among the faithful, and the Apostles (as it is most certaine * by the fathers vvhich call it an ancient tradition) vied that signe for an external nore of benediction. Yea S. Augustine saith (in *Pf. 10 Conc. 1*) that Christ him self not without cause would haue his signe to be fixed in our foreheades as in the seate of shamefastnes, that a Christian man should not be ashamed of the reproche of Christ. and what forme can a Christian man vse rather to blesse him self for others, then that vvhich was dedicated in Christs death, and is a conuenient memorial of the same? Howsoever it be, that the Bishops and Priests of Gods Church blesse with an external signe, no man can reprehend, being vvarranted by Christs owne example and action.

Christ blessed diuers waies.

Blessing with the signe of the crosse.





THE ARGUMENT OF S. IOHNS GOSPEL.



S. Iohns Gospel may be divided into foure partes.

The first part is, of the actes of Christ before his solemne manifestation of himselfe, whiche Iohn Baptist was yet baptizing: Chap. 1. 2. 3. 4.

The second, of his Actes in Iurie (having now begonne his solemne manifestation in Galilee. Mar. 4. 12) the second Easter or Pasche of his preaching: Chap. 5. For of the first pasche, we had in the first part, chap. 2. 13: And the pasche of the Iewes was at hand And thus first wherof we haue in this second part, chap. 5. 1: After this there was a feictiual day of the Iewes, is thought of good Authors, to be the feast of Pasche.

* This speech very common in this Gospel, as appeareth by the places here marked, declareth that he writeth to the Gentiles.

The third part is, of his Actes in Galilee, and in Iurie, about the third Pasche, and after it: chap. 6. to the 12. For so we haue chap. 6. 4: And Pasche the feictiual day of the Iewes was at hand.

Iren. li. 2. c. 39.

The fourth part is of the fourth pasche (whiche we haue in the end of the chap. 11. 55: And the pasche of the Iewes was at hand) that is to say, of the Holy weeke of his Passion in Hierusalem: chap. 12. vnto the end of the booke.

By which diuision it is manifest, that the intent of this Euangelist writing after the other three, was, to omit the Actes of Christ in Galilee, because the other three had writtten them at large: and to repute his Actes done in Iurie, whiche they had omitted.

And this be doth, because Iurie with Hierusalem and the Temple, being the principal parte of the Countrey, there abode the principal of the Iewes, both for authoritie, and also for learning in the Law or knowledg of the Scriptures. and therefore this was the place, wher our Lord Iesus finding in the Head it selfe and in the leaders of the rest, such vnjust obduracy and desperate resistance, as the Propheets had foretold, did by this occasion, much more plainly then in Galilee, both say and prone, at sundry times, euen euery yere of his preaching, him selfe to be the CHRIST that had bene so long promised vnto them, & expected of them: & the same CHRIST to be not onely a man, as they imagined, but also the natural, consubstantial, & coeternal Sonne of God the Father, who now had sent him. Therfore these were the wordes and deedes that serued best the purpose of this Euangelist, being, to shew the glorie & excellencie of this person IESVS: that thereby the Gentils might see, how vnorthily Hierusalem & the Iewes were reprobated, who had refused yea & crucified such an one: and how wel & to their owne saluation themselves might doe, to rectifie him and to beleue in him. For thus to haue bene his purpose, him selfe declareth in the end, saying: These are written, that you may beleue that IESVS IS CHRIST the Sonne of God: and that beleueing, you may haue life in his name.

Io. 10. 32.

Hier. in Catal.
a Io. 11. 10.
b Mar. 4. 11.
c Act. 12. 1.

And hereupon it is, that S. Hierome writteth thus in his life: Iohn the Apostle, whom Iesus loued very much, the sonne of Zebedee, the brother of Iames the Apostle whom Herod after our Lords Passion

tion

son beheaded. last of al wrote the Gospel, at the request of the Bishops of Asia, against Cerinthus, and other Heretikes, and especially against the assertion of the Ebionites then rising, who say that Christ was not before MARIAM. Whereupon also he was compelled to utter his Diuine Natiuitie. Of his three Epistles, and of his Apocalypse, shall be said in their owne places.

It foloweth in S. Hierome, that In the Second persecution vnder Domitian, fourtene yeres alter the perfection of Nero he was exiled into the ile Patmos. But after that Domitian was slaine, and his actes for his passing crueltie repealed by the Senate: vnder Nerua the Emperour he returned to Ephesus, and there continuing vnto the time of Traiane the Emperour, he founded and gouerned al the Churches of Asia, and worne with old age, he died the threescore and eighteth yere after the Passion of our Lord, and was buried besides the same citie.

Whose excellencie the same holy Do&or thus breifly describeth. li. 1. Aduers. Iouinianum.

IOH N the Apostle, one of our Lords Disciples, vvhom vvas the youngest among the Apostles, and vvhom the faith of Christ found a virgin, remained a virgin, and therefore is a more loued of our Lord, and a lieth vpon the breast of IESVS: and that vvhich Peter durst not aske, a he desireth him to aske: and after the resurrection, vvhben Marie Magdalen had reported that our Lord vvas risen againe, both of them ranne to the Sepulchre, but he came thither first: and vvhben they were in the ship and fished in the Lake of Genezareth, IESVS stood on the shore, neisher did the Apostles know vvhom they saw: c onely the virgin knoweth the virgin, and saith to Peter. It is our Lord. This Iohn vvas both an Apostle, and Euangelist, and Prophet: an Apostle, because he wrote to the Churches as a Maister: an Euangelist because he compiled a booke of the Gospel, vvhich (except Matthew) none other of the twelue Apostles did: a Prophet, for he saw in the ile Patmos, where he was banished by Domitian the Emperour for the testimony of our Lord, the Apocalypse, concerning infinite mysteries of things to come. Tertullian also reporteth, that as Rome being cast into a barrel of boile boiling oyle, he came forth more pure and fresher or linesier, then he went in. Yea and his Gospel it self much differeth from the rest. Matthew beginneth to write as of a man: Marke of the prophetic of Malachie and Esay: Luke of the Priesthood of Zacharie: the first hath the face of a man, because of the genealogie: the second the face of a lion, for the voice of one crying in the desert: the third the face of a calfe, because of the Priesthood. But Iohn as an Eagle steeb to the things on high, & mounteth to the Father him self, saying: In the beginning was the VVORD, and the VVORD was with God, and God was the VVORD. Thus far S. Hierome.

Vpon this Gospel there are the famous commentaries of S. Augustine called Tractatus in Euang. Ioan. to. 9. and twelue bookes of S. Cyrils commentaries.

THE



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

CHAP. I.

The 1. parter
THE ACTES
of Christ be-
fore his ma-
nifestation,
whiles Iohn
Baptist was
yet bapti-
zing.

The Gospel at
the third Masse
vpō Christmas
day. And every
day at the end
of Masse.



The preface of the Euangeliſt, commending Chriſt (as being God the Sonne incarnate) to the Genzils, and ſetting out the blindnes of the Iewes in not receiuing him. 19 Then, the teſtimonies of Iohn Baptiſt, firſt to the Iewes legacye of the Iewes: 29 ſecondly, vpon he ſaw I E S V S come to him: 33 thirdly, to his owne Diſciples alſo, putting them ouer from him ſelfe I E S V S. Vnho made it plainer to them that he is Chriſt, 40 and ſo began he alſo to haue Diſciples.

IN THE beginning ⁿ vvas the WORD, 1
and the WORD vvas ⁿ vvith God, and
" God vvas the WORD. † This vvas in 2
the beginning vvith God. † Al things 3
vvere made ⁿ by him: and vvithout him
vvas made ⁿ nothing. That vvich vvas
made, † in him vvas life, and the life vvas 4
the light of men: † and the light ſhineth in darkeneſſe, and 5
the darkeneſſe did not comprehend it. † There vvas a man 6
ſent from God, vvhoſe name vvas Iohn. † This man came 7
for teſtimonie: to giue teſtimonie of the light, that al might
beleecue through him. † He vvas not the light, but to giue 8
teſtimonie of the light. † It vvas the true light, vvich ligh- 9
teneth euery man that commeth into this vvorld. † He vvas 10
in the vvorld, and the vvorld vvas made by him, and the
vvorld knevv him not. † He came into his ovvne, and his 11
ovvne receiued him not. † But as many as receiued him, ⁿ he 12
gave them pover to be made the ſonnes of God, to thoſe
that beleecue in his name. † Vvho, not of blood, nor of the 13
vvil of fleſh, nor of the vvil of man, but of God are borne.

ET VERBUM
CARO FAC-
TUM EST.

† AND ⁿ THE VWORD VVAS MADE FLESH, 14
and dvvelt in vs (and vve ſavv the glorie of him, glorie as it
vvere of the only-begotten of the Father) ful of grace and

veritie.

*nothing
that was
made.*

15 veritie. ¶ Iohn giueth testimonie of him, and crieth saying,
 16 This vvas he of vvhom I spake, He that shal come after me,
 17 ¶ is made before me: because he vvas before me. ¶ And of
 18 his fulnes al vve haue receiued, and grace for grace. ¶ For
 the law vvas giuen by Moyse, grace and veritie vvas made
 by I E S V S Christ. ¶ God no man hath seen at any time: the
 only-begotten Sonne vvhich is in the bolome of the father,
 he hath declared.

¶ He is preferred & made of more dignitie and excellencie then I, because he was before me & al things, eternal God.

19 ¶ And this is Iohns testimonie, vvhhen the Ievves sent from
 Hierusalem Priests and Leuites to him, that they should aske
 20 him, Vvho art thou? ¶ And he confessed, and did not denie:
 21 and he confessed, That I am not CHRIST. ¶ And they
 22 asked him, Vvhat then? Art thou * Elias? And he said, I am
 not. Art thou ¶ * the Prophet? And he answered, No. ¶ They
 said therefore vnto him, Vvho art thou, that vve may giue an
 answer to them that sent vs? vvhath saiest thou of thy self?

The Gospel vp6 the 3 Sunday in Aduent.

Mal. 4. 5

Den. 18,

15.

Esa. 40,

3.

Mt. 3, 12.

Mr. 1, 8.

Lu. 3, 16

23 ¶ He said, I am the voyer of one crying in the desert, make straight the way of
 24 our Lord, as Esai the Prophet said. ¶ And they that vvere sent,
 25 vvere of the Pharisees. ¶ And they asked him, and said to
 him, Vvhy then doest thou baptize, if thou be not Christ, nor
 26 Elias, nor the Prophet? ¶ Iohn answered them, saying, * ¶
 baptize in vvater: but there hath stood in the middes of you
 27 vvhom you know nor. ¶ The same is he that shal come after
 me, that is made before me: vvhose latcher of his shoe I am
 28 not worthie to vnloose. ¶ These things were done in Bethania
 beyond Iordan, vvhere Iohn vvas baptizing. ¶

¶ By like the Iewes ignorantly vnderstood not the place in Deuteronomie, of Christ, and therefore they aske also whether he be the Prophet there spoken of. See also c. 7, 40.

¶ He doth oft here signifie the great difference of his baptisme & of Christs, as of his person & Christs. See Annot. Mat. 3.

29 ¶ The next day Iohn savv I E S V S coming to him, and he
 saith, Behold the lambe of God, behold him that taketh away the sinne
 30 of the world. ¶ This is he of vvhom I said, After me there
 cometh a man, vvhich is made before me: because he vvas
 31 before me. ¶ And I knew him not, but that he may be man-
 32 nifested in Israel, therefore came I baptizing in vvater. ¶ And
 Iohn gaue testimonie, saying, That I savv the Spirit descen-
 ding as a doue from heauen, and he remained vpon him.
 33 ¶ And I knew him not: but he that sent me to baptize in vva-
 ter, he said to me, He vp6 vvhom thou shalt see the Spirit descen-
 ding and remaining vpon him, he it is that baptizeth in
 34 the holy Ghost. ¶ And I savv: and I gaue testimonie that
 this is the sonne of God. ¶

The Gospel on the octave of the Epiphanie.

Sunnes

A G W S
D E Z
M A T T E.

35 ¶ The next day againe Iohn stood, and rvo of his disci-
 36 ples. ¶ And beholding I E S V S vvalking, he saith, Behold

The Gospel vp6 S. Andrews eue.

Ee the

the lambe of God. † And the two Disciples heard him 37
speaking, and they folovved I E S V S. † And I E S V S turning, 38
and seeing them folovving him, saith to them, Vvhat seeke
you? Vvho said to him, Rabbi (vvhich is called by interpre-
tation, Maister) vvhere dvvellest thou? † He saith to them, 39
Come and see. They came, and savv vvhere he abode and they
taried vvith him that day: and it vvvas about the tenth houre.
† And Andrevv the brother of Simon Peter vvvas one of the 40
two that had heard of Iohn, and folovved him. † He findeth 41
first his brother Simon, and saith to him, Vve have found
:: M E S S I A S, vvhich is being interpreted, C H R I S T.
† And he brought him to I E S V S. And I E S V S " looking 42
vpon him, said, Thou art Simon the sonne of Iona: thou
shalt be called :: C e p h a s, vvhich is interpreted, P e t e r. † On 43
the morovv he vvould goe forth into Galilee, and he findeth
Philippe. And I E S V S saith to him, Folovv me. † And Phi- 44
lippe vvvas of Bethsaida, the cite of Andrevv and Peter.
† Philippe findeth Nathanael, and saith to him, Him vvhom 45
Moytes in the lavv, and the Prophets vvrote of: vve have
found I E S V S the sonne of Ioseph, of Nazareth. † And Na- 46
thanael said to him, From Nazareth can there be any good?
Philippe saith to him, Come and see. † I E S V S savv Natha- 47
nael comming to him, and he saith of him, Behold an Israe-
lite in very deede, in vvhom there is no guile. † Nathanael 48
saith to him, Hovv knowvest thou me? I E S V S answered
and said to him, Before that Philippe did cal thee, vvhen thou
wast vnder the figtree, I saw thee. † Nathanael answered him, 49
and saith, Rabbi, thou art the sonne of God, thou art the king
of Israel. † I E S V S answered, and said to him, Because I said 50
vnto thee, I savv thee vnder the figtree, thou beleeuest: grea-
ter then these things shalt thou see. † And he saith to him, 51
Amen Amen I say to you, You shal see the heauen opened,
and the * Angels of God ascending and descending, vpon the
Sonne of man. -}

Gen. 28,
12.

ANNOTATIONS
CHAP. I.

How God the Sonne is called the VVORD. [As the Word.] The second Person in Trinitie which is the natural, onely, and eternal Sonne of God the Father, is called the W O R D: not as the holy Scriptures or speeches of the Prophets and Apostles (vvritten and spoken by Gods commaundement for the vttering of his diuine will towards man) be called his word, but in a more diuine, eminent, and ineffable sort, to expresse vnto

vt

vs in a sort, by a terme agreeable to our capacitie, that the Sonne of God fo is, and so from euerlasting is borne of God the Father, as our prime concept (which is our internal and mental word) is and issued out of our intelligence & minde. This VVORD then, Sonne, or second Person in the holy Trinitie, was and had his being then already, when other creatures (of what sort so euer) had but their beginning, and therefore can not be a creature, as manv Hereiikes before the writing of this Gospel thought, and as the Arians after taught. And this first sentence of the Gospel not onely the faithful, but the Platonikes did so admire (as S. Augustine writeth) that they wished it to be written in gold.

The Platonikes.

August. de Civ. Dei li. 10. c. 29.

1. *With God.*) Because a man might say, If the VVORD were before any thing was created, where or how could he be? the Euangelist presenting that carnal concept, saith first, that he was with God, whose being dependeth not vpon time, place, space, or any other creatures, al which were made by him. secondly, he giueth vs to vnderstand, that the VVORD hath his proper subsistence or personalitie distincte fro God the Father, vvhether by Sabellius the old Hereiike is refused. thirdly, here is insinuated the order of these two persons, one towards the other, to wit, that the Sonne is with and of the Father, and not the Father of the Sonne. Fourthly, you may confute here the blasphemie of Caluin, holding the second Person to be God, not as of God the Father, but as of him self. And yet such are the bookes that our youth now read commonly in England, and that by commaundement.

The VVORD coeternal vvvith the Father, distinct in person, and of the Father.

Calu. inst. li. 1. c. 15. f. 21.

1. *God was the Word.*) Left any man vpon the premisses, which set forth the relation and distinction of the second Person from the first, might thinke that the Father onely were God, the Euangelist expressly teacheth, the VVORD to be God. for though the wordes seeme to lie otherwise (because we haue of purpose so ordered the elegancie which the Euangelist him self obserued in placing them so), and therefore they stand so both in Greeke and Latin: yet in dede the contruersion is thus, *The VVORD was God*, and (as in his first Epistle the same Apostle writeth) *true God*: left any might say (as the Arians did) that he was God in dede, but not true and naturally, but by common adoption or calling, as good men in the Church becalled the sonnes of God. What wonderful wrangling and tergiversation the Arians vsed to avoid the evidence or this place, we see in S. Augustine li. 1. de Doct. Christ. c. 2. euen such as the Protestants do, to avoid the like wordes, *This is my body*, concerning the B. sacrament.

The VVORD true God by nature.

1 Jo. c. 1. 30.

1. *By him.*) Again, by this he signifieth the eternitie, diuinitie, omnipotentie, and equalitie of the WORD or Sonne, with God the Father, because by him al things were created. al things he saith, both visible of this vvorlde and inuisible, as Angels and al spiritual creatures. Wherevpon it is evident also, that him self is no creature, being the creator of al: neither is sinne of his creation, being a defecte of a thing, rather then a thing it self, and therefore neither of nor by him.

The Protestants are like the vvvragling Arias.

The VVORD not a creature but the creator.

12. *He gave them power.*) Free will to receive or acknowledge Christ, & power giuen to men, if they will, to be made by Christ the sonnes of God: but not forced or arawen therevnto by any necessitie.

Free-will.

10. *The Word made flesh.*) This is the high and diuine testimonie of Christs incarnation and that he vouchsafed to become man, for the acknowledging of which inexplicable benefite and giuing humble thanks for the same, al Christian people in the world by tradition of the Fathers prostrate them selues or kneele downe, when they heare it sung or said at the holy Masse, either in this Gospel: or in the Crede by these wordes, ET HOMO FACTVS EST.

Humble kneeling at the solemne wordes of Christs incarnation.

11. *No man hath seen.*) Neuer man in this mortalitie saw God in the very shape and natural forme of the diuine essence, but men see him onely in the shape of visible creatures, in or by which it pleaseth him to shew him self vnto many diuersly in this world: but neuer in such sort as vvhether he shewed him self in the person of the Sonne, of God, being made truly man and conuersing with men.

How mortal men see God.

13. *The Spirit.*) Here is an evident testimonie of the third Person in Trinitie, which is the Holy Ghost: so that in this one Chapter we finde expressly against al Hereiikes, Iewes, & Pagans, set furth the truth of the Churches doctrine concerning the whole Trinitie.

The B. Trinitie.

12. *Looking vpon him.*) This beholding of Simon, insinuateth Christs designement and preferring of him to be the cheefe Apostle, the Roocke of the Church, and his Vicar, and therefore vpon that Diuine providence and intention he accordingly changeth his name, calling him for Simon, Cephas, which is a Syriaque word, as much to say as, Roocke or Stone. And S. Paul commonly calleth him by this name Cephas, whereas other both Greekes and Latines call him altogether by the Greeke word, Peter, which signifieth the self same thing, vvhereof S. Cyril saith, that our Saviour by foretelling that his name should no more now be Simon, but Peter, did by the vvorde it self apply signifie, that on him, as on a roocke and stone most firme, he vvoid build his Church.

Peter by his new name designed to be the Roocke of the Church.

Cephas. Petrus. Li. 3 a. 13 in Ioan.

*As the request of his mother he overkeeth his first miracle, turning water into wine
at a mariage in Galilee, although the time of his manifestation be not yet come.
12 Then in Hierusalem at Pasche, being but one, and yet obscure, he throweth out
of the Temple most miraculously all the marchantes. 20 And being yet of the blind
Ierues of ked a signe, he signifieth so long before, that they should kill him, but he
will rise againe the third day. 21 Which also presently they would doe, but
that he knowing their falles hartes (though many belome in him) would not
sarie among them.*

The Gospel vpo
the 2 Sunday af-
ter the Epipha-
nie.



AND the third day there vvas a mariage 1
made in Cana of Galilee: and the mother
of I E S V S vvas there. † And ^a I E S V S 2
also vvas called, and his Disciples to the
mariage. † And the vvine failing, the mo- 3
ther of I E S V S saith to him, " They haue
no vvine. † And I E S V S saith, to her, 4

Vvhat is to me and thee vvoman? my houre commeth
not yet. † His mother saith to the ministers, " Vvhatsoever 5
he shal say to you, doe ye. † And there were set there sixe vva- 6
ter-pottes of stone, according to the purificatiō of the Ieues,
holding euery one rvvo or three measures. † I E S V S saith 7
to them, Fil the vvater-pottes vvith vvater. And they filled
them vp to the toppe. † And I E S V S saith to them, Dravv 8
novv, and carie to the cheefe stevard. And they caried it.

∴ He that seeth
water turned in
to wine, nedeth
not dispute or
doubt how
Christ changed
bread into his
body.

† And after the cheefe stevard tasted the ∴ vvater made 9
vvine, and knevv not vvhen it vvas, but the ministers knew
that had dravvne the vvater: the cheefe stevard calleth the
bridegrome, † and saith to him, Euery man first setreth the 10
good vvine: and vvhen they haue vvell drunke, then that
vvhich is vvorse. But thou hast kept the good vvine vntil
novv. † This beginning of miracles did I E S V S in Cana of 11
Galilee: and he manifested his glorie, and his Disciples beleue-
ued in him. †

† After this he vvent dovvne to Capharnaum him self 12
and his mother, and his brethren, and his discipules: and there
they remained not many daies. † And the Pasche of the 13
Ieues vvas at hand, and I E S V S vvent vp to Hierusalem:
† and he found in the temple them that sold oxen and 14
sheepe and doves, and the bankers sitting. † And vvhen he 15
had made as it vvere a vvhippe of litle coardes, he cast them
al out of the temple, the sheepe also and the oxen, and the
money of the bankers he powred out, and the tables he ouer-
threvv. † And to them that sold doves, he said, Take away 16
these

The Gospel vpo
Munday in the
fourth vvecke
of Lent.

these

Pf. 68,
10.

Mr. 26,
61. 27,
40.

these things hence, and make not the house of my father, a
 17 house of merchandise. † And his Disciples remembered that
 18 it is vvritten, *The table of thy house hath eaten me.* † The Ievves therefore
 answered and said to him, Vvhat signe doest thou shew vs,
 19 that thou doest these things? † I E S V S answered and said to
 them, * Dissolue this temple, and in three daies I vvill raise it.
 20 † The Ievves therefore said, In fourtie and sixe yeres vvvas this
 21 temple built, and vvilt thou raise it in three daies? † But he
 22 spake of the temple of his body. † Therefore vvhen he vvvas
 risen againe from the dead, his Disciples remembered, that he
 said this, and they beleued the scripture and the vvord that
 23 I E S V S did say. † And vvhen he vvvas at Hierusalem in the
 Pasche, vpon the fastiual day, many beleued in his name,
 24 seeing his signes vvwhich he did. † But I E S V S did not com-
 25 mit him self vnto them, for that he knew al, † and because
 it vvvas not needeful for him that any should giue testimonie
 of man: for he knew vvhat vvvas in man. †

AN NOT A T I O N S
 CH A P. II.

2. I E S V S also vvvas called.) By his vvouchsauiug to come vvith his to the Mariage, he appro-
 ueth the custome of the Faithful in meeting at honest festes and recreations for maintenance of
 loue, peace, and amitie among them selues: he reproveth the heretic of Tatian, Marcion, and such
 like condemning wedlocke: lastly (as S. Cyril saith) he sanctifieth and blesteth the Mariage
 of the Faithful in the new Testament, making it a new creature in him, and discharging it of the
 manifold maledictions and disorders wherein it was before. By which benediction the often di-
 uorces, remarriages, and pluralities of vvives, and the vvomens seruile subiection and imparity in
 that case, be redressed and reduced to the primitiue institution, and so Christian marriage made a
 Sacrament. See S. Aug. de nupt. & concup. li. 1. c. 10 & 21. li. 1 de adult. coniug. c. 8.

Cyril. in 3
 Jo. c. 22.

Christ vvith his
 presence honour
 reth and appro-
 ueth Mariage.

3. They haue no vvine.) Our Lady many vvayes vvnderstood that now the tyme approached of
 manifesting him self to the vvorld by miracles and preaching, and nothing doubted but that he
 vvould now begin at her request vvhereby we learne that Christ ordinarily giueth not his graces,
 but humbly asked and requested therevnto, and that his mothers intercession is more then vul-
 garly effectual, and that he denieth her nothing.

Our Ladies in-
 tercession.

4. What is it to me and thee?) Because this speech is subiect to diuers senses, we keepe the vvor-
 des of our text, left by turning it into any English phrase, we might straiten the holy Gho-
 sts intention to some certain sense either not intended, or not onely intended, and so take avvay
 the choise and indifferencie from the reader, vvhereof (in holy scripture specially) al Translators
 must beware. Christ then may meane here, what is that, vvoman, to me & thee being but strangers,
 that they vvant vvine? as some interpret it. or (vvhich is the more proper vve of that kinde of
 speech in holy vvrite) what haue I to doe vvith thee? that is, vvhy should I haue respect to thy de-
 sire in this case? In matters touching my charge & the cõmission of my father for preaching vvor-
 king miracles, and other graces, I must not be tied to flesh and blood, vvhich vvvas not a reprehension
 of our Lady, or significatiõ that he vvould not heare her in this or other things pertaining to Gods
 glorie or the good of men, for the vvient I hevveth the contrarie. but it vvvas a iellõ to the companie
 that heard it, and namely to his Disciples, that respect of kintred should not draw them to doe
 any thing against reason, or be the principal mouen vvhy they doe their duties, but Gods glorie.

Translators of
 holy Scriptures.

5. What soeuer he shall say.) By this you see, our Lady by her iudicium, and enuere fami-
 liaritie and acquaintance vvith al his manner of speeches, knew it was no chitche to her, but a do-
 ctine to others: and that she had no repulse, though he seemed to say his tyme was not yet come

Our Lady doubt-
 eth: not but
 Christ vvill graunt
 her petition.

to worke miracles: not doubting but he would begin a litle before his ordinary time for her sake, as S. Cyril thinketh he did: and therefore she admonisheth the waiters to marke wel, & to execute li. 2 in 16. Whatsoever Christ should bid them doe.

11. *Cast them out.*) By this chastising corporally the defilers and abusers of the Temple, he doth not onely shew his power, that being but one poore man he could by force execute his pleasure vpon so many sturdy fellowes: but also his soueraine authoritie ouer all offenders, and that not vpon their soules onely, as by excommunication and spiritual penalties, but so far as is requisite for the execution of spiritual iurisdiction, vpon their bodies and goods also. That the Spiritualitie may learne, how far and in what cases, for iust zeale of Christs Church, they may vie and exercise both spiritually and temporally their forces and faculties against offenders, specially against the profaners of Gods Church, according to the Apostles allusion 1 Cor. 3. *If any defile the Temple of God, him vsuil God destroy.*

The B. Sacrament is not to be given to novices or younglings in faith.

20. *I E S V S committed not him self.*) S. Augustine applieth this their first faith and beleefe in Christ, suddenly raised vpon the admiration of his wonders, but yet not fully formed or established in them, vnto the faith of Nouices or Catechumens in the Church: and Christ not committing his Person to them as yet, to the Churches like warinesse and wisdom, in not opening nor giuing to them our Lord in the B. Sacrament, because al were not to be trusted with that high point without full trial of their faith.

CHAP. III.

He teacheth Nicodemus, that to come to the kingdom of God, Baptisme is necessary, as being our Regeneration. 10 Which point Nicodemus as then not understanding, 11 hej therewith that they must beleue him, and what good cause there is for them fo to doe. 21. After this he also baptizeth, and Iohn likewise at the same time, 23 Wherevpon a question being moued, Whether Baptisme is better, 25 Iohn answereth it by saying, that he is so far inferiour to Christ, as a more man to God most high.

The Gospel vpb Holy Roods day, Maij 3.



AND there vvas a man of the Pharisees, named Nicodemus, a prince of the Ievves. † This man came to I E S V S by night, and said to him, Rabbi, vve knovv that thou art come from God a maister, for no man can doe these signes vvhich thou doest, vnles God be vvith him. † I E S V S ; answered, and said to him, Amen, Amen I say to thee, Vnles a man be borne againe, he can not see the kingdom of God. † Nicodemus said to him, Howv can a man be borne, vvhhen he is old? can he enter into his mothers vvombe againe and be borne? † I E S V S answered, Amen, Amen I say to thee, Vnles a man beⁿ borne againe of vvater and the Spirit, he can not enter into the kingdom of God. † That vvhich is borne of the flesh, is flesh: & that vvhich is borne of the spirit, is spirit. † Marueil not, that I said to thee, You must be borne againe. † The spirit breatheth vvhether he vvil: and thou hearest his voice, but thou knowvest not vvhence he cometh and vvhither he goeth: so is euery one that is borne of the Spirit. † Nicodemus answered, & said to him, Howv can these things be done? † I E S V S answered, and said to him, Thou art a maister

∴ We follow rather S. August. & those ancient fathers, which most commonly vnderstand this place of the holy Ghost, & not of the winde: although both senses be good.

maister in Israel, and art thou ignorant of these things?
 11 † Amen, Amen I say to thee, that vve speake that vvhich vve
 knowv, and that vvhich vve haue seen vve testifie, and our te-
 12 stimonie you receiue not. † If I haue spoken to you earth-
 ly things, and you belecue not: howv if I shal speake to you
 13 heavenly things, vvil you belecue? † And no man hath as-
 cended into heauen, but he that descended from heauen, the
 14 Sonne of man vvhich is in heauen. † And as * Moyses exal-
 ted the serpent in the desert, so must the Sonne of man be
 15 exalted: † that euery one vvhich beleueeth in him, perish
 16 not, but may haue life euerlasting. † For so God loued the
 vvorld, that he gaue his only-begotten sonne: that euery one
 that beleueeth in him, perish not, but may haue life euerla-
 17 sting. † For God sent not his sonne into the vvorld, to
 iudge the vvorld, but that the vvorld may be saued by him.
 18 † He that beleueeth in him, is not iudged. but he that doeth
 not beleue, is already iudged: because he hath not beleued
 19 in the name of the only-begotten sonne of God. † And this
 is the iudgment: because the light is come into the vvorld,
 and men haue loued the darkenesse rather then the light: for
 20 their vvorkes vvere euil. † For euery one that doeth il, ha-
 teth the light, and commeth not to the light, that his vvorkes
 21 may not be controuled. † But he that doeth veritie, com-
 meth to the light, that his vvorkes may be made manifest, be-
 cause they vvere done in God. †
 22 † After these things I E S V S came and his Disciples into
 the countrie of Ievvie: and there he abode vvith them, and
 23 baptized. † And Iohn also vvas baptizing in Ænon beside
 Salim: because there vvas much vvater there, and they came,
 24 and vvere baptized. † For Iohn vvas not yett cast into pri-
 25 son. † And there rose a question of Iohns disciples vvith
 26 the Ievves concerning purification. † And they came to
 Iohn, and said to him, Rabbi, he that vvas vvith thee beyond
 27 Iordan, to vvhom * thou didst giue testimonie, behold he
 baptizeth, and al come to him. † Iohn answered and said,
 A man can not receiue any thing, vnlesse it be giuen him from
 28 heauen. † Your selues doe beare me vvitnesse, * that I said,
 29 I am not C H R I S T: but that I am sent before him. † He that
 hath the bride, is the bridegrome: but the frende of the bride-
 grome that standeth and heareth him, reioyceth vvith ioy
 for the voice of the bridegrome. This my ioy therfore is fil-
 led

No. 21, 9

Io. 1, 19.

Io. 1, 20.

The Gospel vps
Munday in the
Whitson weeke.

led. † He must increase, and I diminish. † He that cometh 30
from above, is above all. He that is of the earth, of the earth 31
he is, and of the earth he speaketh. He that cometh from
heaven, is above all. † And what he hath seen and heard, 32
that he testifieth: and his testimony no man receiveth. † He 33
that hath received his testimony, hath signed that God is true.
† For he whom God hath sent, speaketh the words of 34
God. for God doth not give the spirit by measure. † The Fa- 35
ther loveth the Sonne: & he hath given all things in his hand.
† He that believeth in the Sonne, hath life everlasting: but he 36
that is incredulous to the Sonne, shall not see life, but the
wrath of God remaineth upon him.

ANNOTATIONS
CHAP. III.

Baptisme in
water necessa-
rie to saluation.

1. *Borne againe of Water.*] As no man can enter into this world nor haue his life and being in the same, except he be borne of his carnal parents: no more can a man enter into the life: & state of grace which is in Christ, or attaine to life euertlasting, vnles he be borne and baptized of water and the Holy Ghost. Whereby we see first, this Sacrament to be called our regeneration or second birth, in respect of our natural and carnal which was before. Secondly, that this Sacrament consisteth of an external element of water, and internal vertue of the Holy Spirit: wherein it excelleth Iohans Baptisme, which had the external element, but not the spiritual grace. thirdly, that no man can enter into the kingdom of God, nor into the fellowship of Holy Church, without it. Whereby the * Pelagians, and Caluinists be condemned, that promise life euertlasting to yong children that die without Baptisme, and all other that thinke onely faith to serue, or the external element of * *August.*
water superfluous or not necessarie: our Sauiours wordes being plaine and general. Though in *haes. 11.*
this case, God which hath not bound his grace, in respect of his owne freedom, to any Sacrament, may and doth accept them as baptized, which either are martyred before they could be baptized, or els depart this life with vow and desire to haue that Sacrament, but by some remediless necessitie could not obtaine it. Lastly, it is proued that this Sacrament giueth grace *ex opere operato*, that is, as our carnal birth giueth the life of the world.

Baptisme in
two cases not
necessarie, but
otherwise sup-
plied.

10. *Is iudged already.*] He that believeth in Christ with faith which worketh by charitie (as the *Gal. 5. 6.*
Apostle speaketh) shall not be condemned at the later day nor at the houre of his death, but the infidel, be he Iew, Pagan, or Heretike, is already (if he die in his incredulitie) by his owne profession and sentence condemned, and shall not come to iudgement either particular or general, to be discussed according to his workes of mercie done or omitted. In which sense S. Paul saith that the oblitrate Heretike is condemned by his owne iudgement, preuenting in him self, of his owne free *Tit. 1. 11.*
will, the sentence both of Christ and of the Church.

The excellencie
of Christs
pouwer and gra-
tes.

11. *He that cometh from above.*] As though he should say, No marvel that men resort to Christ so fast and make lesse account of me. for, his baptisme and his preaching and his perion are all from heaven immediately. He bringeth all from the very bosome, mouth, and substance of God his Father. Whatsoever is in me, is but a little drop of his grace. His spirit and graces are about all measures or mens gifts, euen according to his Manhood: and all power temporal and spiritual, the kingdom and the Priesthood, and all soueraintie in heaven and earth are bestowed upon him as he is man also.

C H A P. IIII.

Learning levrrie becaufe of the Pharisees, in the way to Galilee he talketh with a Samaritane woman, telling her that he will giue vwater of euerlasting life, 16 / heuving him selfe knowne saures, 19 preferring the levrre religion before the Samaritanes, but ours (the Christian Catholike religion) before them beca, 21 and uttering vnto her that he is Christ, 28 which by her testimonie and his preaching very many Samaritanes do beleue: he in the meane tyme foretelling his Disciples, of the harvest he will send them in so. 41 The Galileans also reuise him, where againe he worketh his second miracle.

- 1 **W**HEN IESVS therefore vnderstoode that the
 2 Pharisees heard that IESVS maketh mo Disciples,
 3 and baptizeth, thē Iohn, † (hovvbeit ∴ IESVS did
 4 not baptize, but his Disciples) † he left levrrie, and
 5 vvent againe into Galilee. † and he had of necessitie to passe
 6 through Samaria. † He commeth therefore into a citie of Sa-
 7 maria vvhich is called Sichar: * beside the maner that Iacob
 8 gaue to Ioseph his sonne. † And there vvas there the foun-
 9 taine of Iacob. IESVS therefore vvearied of his iourney, sae
 10 so vpon the fountaine. It vvas about the sixt houre.
 11 † There commeth ∴ a vvoman of Samaria to dravv vva-
 12 ter, IESVS saith to her, Giue me to drinke. † For his Dis-
 13 ciples vvere gone into the citie, to bie meates. † Therefore that
 14 Samaritane vvoman saith to him, Hovv doest thou being
 15 a levrre, aske of me to drinke, vvhich am a Samaritane vvoma?
 16 For the levrres ∴ do not communicate vwith the Samaritanes.
 17 † IESVS answered, and said to her, If thou didst knowv the
 gitt of God, and vvho he is that saith vnto thee, Giue me to
 drinke: thou perhaps vvouldest haue asked of him, and he
 vvould haue giuen thee c liuing vwater. † The vvoman
 saith to him, Sir, neither hast thou vvherein to dravv, and the
 vvell is deepe: vvhence hast thou the liuing vwater? † art thou
 greater then our father Iacob, vvho gaue vs the vvell, and him
 selfe dranke of it, and his children, and his cattel? † IESVS an-
 swered, and said to her, Euery one that drinketh of this vva-
 ter, shal thirst againe: but he that shal drinke of the vwater
 that I vvill giue him, shal not thirst for euer, † but the vwater
 that I vvill giue him, shal become in him a fountaine of vva-
 ter springing vp vnto life euerlasting. † The vvoman saith
 to him, Lord giue me this vwater, that I may not thirst, nor
 come hither to dravv.
 † IESVS saith to her, Goe, call thy husband, and come
 hither. † The vvoman answered and said, I haue no hus-
 band

∴ He did not baptize ordinarily, yet that he baptized his Apostles, S. Aug. thinketh it very probable. ep. 108.

The Gospel vps Friday in the 5 Weeke in Lent.

∴ This Woman is a figure of the Church, not yet iustified, but now to be iustified. Aug. tract. 15 in Ioan.

∴ There were many other causes why the faithful Iewes could not abide the Samaritanes, but their precise abstaining from their companie & coueriation, was their Schismatical Temple and seruice in mouit Garizim.

c He speaketh of his baptizing in the Holy Ghost. See lo. c. 7, 39.

Gen. 48, 22.

band. I E S V S saith to her, Thou hast said vvel, that I haue
no husband. † For thou hast had siue husbands : and he 18
vvhom thou novv hast, is not thy husband. this thou hast
said truely.

† The vvoman saith to him, Lord, I perceiue that thou art 19
a Prophet. † Our fathers adored in this mountaine, and you 20
say, * that at Hierusalem is the place vvhere men must adore.
† I E S V S saith to her, Vvoman belecue me, that the houre 21
shal come, vvhen you shal neither in this mountaine, nor in
Hierusalem adore the Father. † * You adore that you knowv 22
not: vve adore that vve knowv, for saluation is of the Ievves.
† But the houre commeth, and novv it is, vvhen the true 23
adorers shal adore the Fatherⁿ in spirit and veritie. for the Fa-
ther also seeketh such, to adore him. † God is a spirit, and 24
they that adore him, must adore in spirit and veritie. † The 25
vvoman saith to him, I knowv that M E S S I A S commeth,
(vvhich is called C H R I S T) : therefore vvhen he commeth,
he vvil shevv vs al things. † I E S V S saith to her, I am he, that 26
speake vvith thee.

† And incontinent his Disciples came: and they marueiled 27
that he talked vvith a vvoman. No man for al that said, Vvhat
seekest thou, or vvhy talkest thou vvith her?

† The vvoman therefore left her vvater-pot: and she vvent 28
into the citie, and saith to those men, † Come, and see a man 29
that hath told me al things vvhatsoeuer I haue done. Is not
he C H R I S T? † They vvent forth therefore out of the citie, 30
and came to him.

† In the meane time the Disciples desired him, saying, 31
Rabbi eate. † But he said to them, I haue meate to eate 32
vvhich you knowv not. † The Disciples therefore said one to 33
an other, Hath any man brought him for to eate? † I E S V S saith 34
to them, My meate is to doe the vvil of him that sent me, to
perfit his vvotke. † Doe not you say that yet there are foure 35
moneths, and haruest commeth? Behold I say to you,
lift vp your eies, and see the countries, that they are vvhite
already to haruest. † And he that reapeth, recciueh hire, 36
and gathereth fruite vnto life euerlasting : that both he that
sovveth, and he that reapeth, may reioyce together. † For 37
in this is the saying true : that it is one man that sovveth, and
it is an other that reapeth. † I haue sent you to reape that 38
vvhich you laboured not : others haue laboured, and you
haue

Deu. 12,
6. Pf. 121
13.

4 Reg.
17, 28,
36.

haue entred into their labours.

39 † And of that citie many beleued in him of the Samaritans, for the vvord of the vvoman giuing testimonie, that he told me al things vvhathoeuer I haue done. † Therefore vvhē the Samaritans vvēre come to him, they desired him that he vvould tarie there. And he taried there tvvo daies.

41 † And many moe beleued for his ovvne vvord. † And they said to the vvoman, That novv not for thy saying doe vve beleue: for our selues haue heard, and doe knowv that this is the Sauour of the vvorld in deede. †

43 † And after the tvvo daies he departed thence: and vvent into Galilee. † For I E S V S him self gaue testimonie that a

45 Prophet hath not honour in his ovvne countrie. † Therefore *vvhen he vvās come into Galilee, the Galilzans receiued him, vvhereas they had seen al things that he had done at Hierusalem in the festiual day: for them selues also came to the festiual day.

46 † He came againe therfore into Cana of Galilee, *Vvhere he made vvater vvine. And there vvās a certaine lord vvhose sonne vvās sicke at Capharnaüm. † He hauing heard that I E S V S came from Ievvrie into Galilee, vvent to him, and desired him that he vvould come dovne & heale his sonne.

48 for he began to die. † I E S V S therfore said to him, Vnlesse you see signes and vvonders, you beleue not. † The lord saith to him, Lord, come dovne before that my sonne die. † I E S V S saith to him, Goe, thy sonne liueth. The man

50 beleued the vvord that I E S V S said to him, and vvent. † And as he vvās novv going dovne, his seruants mette him: and

52 they brought vvord, saying, That his sonne liued. † He asked therfore of them the houre, vvherein he vvās amended. And they said to him, That yesterday at the seuenth houre the feuer

53 left him. † The father therfore knevv that it vvās in the same houre vvherein I E S V S said to him, Thy sonne liueth. and

54 him self beleued and his vvhole house. † † This againe the * second signe did I E S V S, vvhen he vvās come from Ievvrie into Galilee.

:: This word mytically beig the Church, it is here signified, that they which at the first beleue because the Church reach so, afterward be much confirmed, finding it in the Scripture also, and by other instructions.

The Gospel vpo the 20 Sunday after Pentecost.

ANNOTATIONS
CHAP. IIII,

so. Our Fathers adored.] By adoration is meant doing of sacrifice, for other offices of Religion might be done in any place. The Samaritanes to defend their adoring in Garizim, pretended their worshipping there to be more ancient then the Iewes in Hierusalem, referring it to

The Schismatical temple contended against the true Temple.

Ff ij

Jacob

Iacob: Whereas in deede that Patriarch adoring there before the Temple vvas appointed, or the Law giuen, made nothing for their Schisme: Which vvas begone by Manasses a fugitiue Priest, onely to hold his vnlawfull wife thereby, and to obtaine Supenorie, in Schisme: vvhich he could not doe in the vntie of his brethren: long after the Temple of Hierusalem, from vvhich the reuolt vvas made. Therefore Christ giueth sentence for the Iewes and the Temple of Hierusalem, affirming that they had a good ground thereof, but the Samaritanes none at al.

The true Temple
preuaileth.

Ioseph also recordeth how the Samaritanes demanded of Alexander the Great, the like privileges and immunities as he had graunted to the high Priest and Temple of Hierusalem, pretending their Temple to be as great and as vvorthy, and them selues to be Iewes as the other, and to vvorship the same God. but their Schismatical hypocrisie vvas easily spied and dismissed vwith nothing. An other time the Iewes and Samaritanes (as the same vriter testifieth) made a great sturre in Alexandria about the truth and aniquitie of the Schismatical temple and seruice in Garizim and the other true Temple of Salomon: in so much that the matter vvas put to arbitrement by Ptolomæus the kings commaundement, onely to trie whether of the two was first. And the Schimatikes (as their custome is) *per falsum* can make their Church or seruice as old as they list, referring it to the Patriarches, as our Schismantes do now to Christ and the Apostles. But when the trial was made, onely they of Hierusalem did inuincibly proue by continual succession of their Priests, and by the iust note of the time when the Schimatikes went out from them, that theirs was the lawfull, and the other the false temple and false adoration. and so it was iudged, and the Samaritanes put to silence. Afterward the said Schimatikes (which is lightly the end of al Schismes) reuolte quite from the Iewes religion, and dedicated their temple in Garizim to Iupiter Olympius, as Caluins supper and his bread and wine is like at length to come to the iacnife of Ceres and Bacchus.

The true Temple
is proued
by continual
succession.

Christian adoration
throughout all nations
in every place, in
spirit & veritie:
that is, in the
Sacraments and
seruice of the
new Law, full of
spirit & grace:
in the veritie of
things before
prefigured, especially
the true
sacrifice of
Christis body
and blood.

11. In Spirit and veritie.) Our Sauour foretelleth her that the end & ceasing of their sacrifice & adoration in both the Temples should shortly be, and euen then vvas begone to be fulfilled: instructing her in three things concerning that point. first, that the true Sacrifice should be tied no more to that one place or nation, but that true adoration should be through out all Nations according to the Prophecie of Malachie. Secondly, that the grosse and carnal adoration by the flesh and blood of beastes and other external terrene creatures, not hauing in them grace, spirit, and life, should be taken away, & an other iacnife succede, which should be in it self inuincible, celestial, diuine, full of life, spirit, and grace. and thirdly, that this adoration and sacrifice should be the veritie it self, vvhich of al the former sacrifices and hostes were but shadowes and figures. and he calleth that here spirit and truth, vvhich in the first Chapter is called grace and truth. Al vvhich is no more but a prophecie and description of the Sacrifice of the faithfull Gentils in the body and blood of Christ: nor that it is not by external meanes giuen to vs (for otherwise vve being men consisting of flesh and blood could not be capable thereof) but that it is spirit and life in it self, being the flesh of the VVORD of God. And it a man enlarge the vvord of Adoratio, (vvhich here as is laid, signifieth properly the worship of God by sacrifice) to al the Sacraments of the new Law, they al likewise be spirit and grace, the Holy Ghost working inuicibly and internally vpon our soules by every one of them. Wherevpo our Baptisme, is water & the Holy Ghost: our Penance, the vvord of absolution and the Holy Ghost: our Confirmatio, oile & the Holy Ghost by imposition of hands: finally, al the adoration of the Catholike Church, is properly spiritual, though certaine external creatures for our natures, state and necessitie, be ioyned thereto. Take heede therefore thou gather not of Christis wordes, that Christian men should haue no vie of external office towards God: for that would take away al sacrifice, Sacraments, prayers, Churches, and societie of men in his seruice.

The 2 part:
THE ACTS
of Christ in
Iewrie (hauing
already
begonne his
solemne
Manifestation
in Galilee
Mt. 4. 12) the
second Pasche
of his
preaching.

CHAP. V.

Curing a bedred man at the pond of miracie, because he doth it on the Sabbath, the blind Iewes do persecute him. 7 and againe because he saith that God is his natural father. 10 He therewith continueth saying, the Fathers operacion and his to be in every thing al one, and that he find do greater things then these miraculouse cures, to vvise. 11 quicken the dead in soules by sinne, as being appointed Iudge of al, 12 yett and quicken the dead in vvords also, inuincens iudging al vprightly. 13 And thus these are not bragges of his owne, but his trustnesse to be. 14 Iohn Baptist. 16 his owne miraculouse vvordes, 17 his fathers voice as he baptizeth. 19 the Scriptures also, namey of Moyses.

AFTER



FT ER these things there vvas a festiual day of the Ievves, and I E S V S vvent vp to Hierusalem. † And there is at Hierusalem vpon ⁱⁱ Probatica a pond vvhich

The Gospel vpb^s Friday in the first weeke of Lent.

in hebreu is surnamed ' Bethsaida ', ha-
ving siue porches. † In these lay a great mul-
titude of sicke persons, of blinde, lame,
vvithered, expecting the stirring of the vvater. † And an An-
gel of our Lord descended at a certaine time into the pond :
and the vvater vvas stirred. And he that had gone dovvne
first into the pond after the stirring of the vvater, vvas made
vvhole of vvhatsoeuer infirmitie he vvas holden. † And
there vvas a certaine man there that had been eight and thir-
tie yeres in his infirmitie. † Him vvhen I E S V S had seen
lying, & knevv that he had novv a long time, he saith to him,
Vvilt thou be made vvhole? † The sicke man answered him,
Lord, I haue no man, vvhen the vvater is troubled, to put me
into the pond. For vvhiles I come, an other goeth dovvne
before me. † I E S V S saith to him, Arise, take vp thy bed,
and vvalke. † And forthvvith he vvas made vvhole: and
he tooke vp his bed, and vvalked. And it vvas the Sabboth
that day. † The Ievves therefore said to him that vvas healed,
It is the Sabboth, thou maist not take vp thy bed. † He an-
swered them, He that made me vvhole, he said to me, Take
vp thy bed, and vvalke. † They asked him therefore, Vvhat
is that man that said to thee, Take vp thy bed, and vvalke?
† But he that vvas made vvhole, knevv not vvho it vvas. For
I E S V S shronke aside from the multitude standing in the
place. † Aftervvard I E S V S findeth him in the temple, and
said to him, Behold thou art made vvhole: ^o sinne nomore,
lest some vvorse thing chauce to thee. † That man vvent
his vvay, and told the Ievves that it vvas I E S V S that made
him vvhole. † Therevpon the Ievves persecuted I E S V S,
because he did these things on the Sabboth.

ⁱⁱ By our Latin text and the Greeke, this miraculous pond vvas in or vpon Probatica, that is, a place vvhere the sheepe to be sacrificed, vvere kept. But by other latin copies, S. Hierom, and some Greeke fathers, Probatica is the very pōd it self so called, because the sheepe of sacrifice vvere there vvashed.

† But I E S V S answered them, My father vvorketh un-
til novv: and I doe vvorke. † Therevpo therefore the Ievves
sought the more to kil him: because he did not only breake
the Sabboth, but also he said God was his father, making him
self equal to God. † I E S V S therefore answered, and said to
them, Amen, amen I say to you, The Sonne can not doe any
thing of him self, but that vvhich he seeth the Father doing.

Ff iij For

Berbes-
da,

c multū
semper
haberet,

For vvhath things fouer he doeth, these the Sonne also doeth
 in like maner. † For the Father loueth the Sonne, and shew- 20
 eth him al things that him self doeth, and greater vvorkes
 then these vvil he shew him, that you may marueil. † For as 21
 the Father doth raise the dead and quickeneth: so the Son-
 ne also quickeneth vvhom he vvil. † For neither doth the 22
 Father iudge any man: but al iudgement he hath giuen to
 the Sonne, † that al may honour the Sonne, as they doe 23
 honour the Father. He that honoureth not the Sonne, doth
 not honour the Father, vvho sent him. † Amen, amen I say 24
 to you, that he vvwhich heareth my vvord, and beleueth him
 that sent me, hath life euerlasting, and he commeth not
 into iudgement, but shal passe from death into life.
 † Amen, amen I say to you, that the houre commeth, and 25
 nowv it is; vvhen the dead shal heare the voice of the Sonne
 of God, and they that haue heard, shal liue. † For as the Fa- 26
 ther hath life in him self: so he hath giuen to the Sonne also
 to haue life in him self: † and he hath giue him pouer to doe 27
 iudgement also, because he is the Sonne of man. † Marueil 28
 not at this, because the houre commeth vvherein al that are
 in the graues, shal heare his voice, † and they that haue 29
 done good things, shal come forth into the resurrection
 of life: but they that haue done euil, into the resurrection of
 iudgement. † I can not of my self doe any thing. As I hea- 30
 re, so I iudge: and my iudgement is iust, because I seeke not
 my vvil, but the vvil of him that sent me. † If I giue testimo- 31
 nie of my self, my testimonie is not true. † There is an other 32
 that giueth testimonie of me: and I knowv that the testimo-
 nie is true, vvwhich he giueth of me.
 † * You sent to Iohn: and he gaue testimonie to the truth. 33
 † But I receiue not testimonie of man: but I say these things 34
 that you may be saued. † He vvvas the lampe burning and 35
 shining. And you vvould for a time reioyce in his light.
 † But I haue a greater testimonie then Iohn. For the vvorkes 36
 vvwhich the Father hath giuen me to perfitt them: the very
 vvorkes them selues vvwhich I doe, giue testimonie of me, that
 the Father hath sent me. † And the Father that sent me, him 37
 self hath ginen testimonie of me. neither haue you heard
 his voice at any time, nor seen his shap, † and his vvord 38
 you haue not remaining in you: because vvhom he hath sent,
 him you beleene not. † Search the scriptures, for you 39
 thinke

The Gospel vp6
 Alioues day.

11 Not faith on-
 ly, but good and
 ill deedes shal
 be counted, and
 accordingly re-
 warded at the
 day of iudge-
 ment.

12 Catholikes
 searche the scrip-
 tures, and finde
 there, Peters &
 his succellors
 Primacie, the re-
 al presence, the
 Priests power
 to forgiue sin-
 nes, iustification
 by faith & good
 vvorkes, Virgini-
 tie preferred be-
 fore matrimo-
 nie, breach of
 the vvow of co-
 nueniencie damna-
 ble, voluntarie
 pouertie, Pena-
 ce, almes, and
 good deedes
 meritorious, di-
 uers rewardes
 haue accordly
 to diuers meri-
 tes, & such like.

is pas-
 sed

Io. 4. 19.

Mt. 3. 17

thinke in them to haue life euerlasting : and the same are they
 40 that giue testimonie of me: † and you vvil not come to me
 41 that you may haue life. † Glorie of men I receiue not. † But
 42 I haue knowven you, that the loue of God you haue not in
 43 you. † I am come in the name of my Father, and you receiue
 44 me not: if :: an other I hal come in his ovvne name, him you
 45 vvil receiue. † Howv can you beleeuē, that receiue glorie one
 46 of an other: and the glorie vvhich is of God only, you seeke
 47 not: † Thinke not that I vvil accuse you to the Father. there
 48 is that accuseth you, Moyfes, in vvhom you trust. † For if
 49 you did beleue Moyfes: you vvould perhaps beleue me
 50 also. for of me he hath vvriten. † And if you doe not be-
 51 leue his vvritings: howv vvil you beleue my vvordes ?

∴ He meaneth
 specially Anti-
 christ. How the
 can the Pope be
 he, being the Je-
 sus receiue
 him not!

ANNO TATIONS
 CHAP. V.

s. Apud. This is as great a wonder and worke as was in the old Law, yet neuer recorded in the Scripture before: the conditions and circumstances of the same much to be distinctly weighed against the Miscreants of this time for many causes. First, that God without derogation to his honour, yea to the great commendation of it, doth giue vertue of miracles and cures to water or other creatures. Secondly, that he giueth such vertues to these creatures specially which be by vie and occupying in sacred functions or other use, as it were sanctified: for this pond was it wherein the carcasses of sheepe (therefore called Probatica & other beasts to be sacrificed, were first washed, to which being alwaies red (as S. Hierom saith) With the blood of holtes, this force was giuen, for the commendation of the sacrifices of the Law there offered. How much more may we acknowledge such workes of God miraculously done in or about the Sacrifice or Sacraments of the new Testa- ment, which faithlesse men wholly reiect and condemne for fables, because they know not the Scriptures nor the power of God. Thirdly, that this operation was giuen at one time more then an other, & rather on great festiual daies then other vulgar times (for this was the feast of Pasche or of Pentecost) as daies more sanctified, and vvhen the people made greater concourse: which sheweth that vve should not vvonder to see great miracles done at the Memories and feastes of Martyrs or other great Festiuities, more then at other places and times. Fourthly, that the Angels of some special Saincts are Pretidents or Patrones of iust places of miracle, and workers also vnder God or the effects that there extraord. narily be done. Which ought to make Christians lesse doubt, that the force of diuers Waters in the world is iustl. attribute: by our forefathers and good stories to the prayers and presence of Saincts, which proune incredulous men referre onely to nature, vntruly pretending that God is more glorified by the Workes of nature, which be of his ordinarie prouidence, then by the grates of Miracle giuen to his saincts: or Angels by his extra- ordinarie prouidence. Fifthly, that miracle: be not wrought on men by their faith onely and as wel by their presence in spirit as in body, or vpon the parties desire or deuotion onely, according to the Heretikes pretext that God is a like present by his power and grace to every man and place: and therefore that men neede not to go from their owne houses or countries to seeke holines or health at the places of Christs or his Saincts birth, death, memories: for none could haue benefite of this Water but he that could touch it, and be in it corporally, and at that iust time when the Water was in motion by the Angel. Yea sixtly, we may consider that in such cases to make the matter more maruelous, rare, and more earnestly to be sought for, and to signifie to vs that God hath al such extraordinary operations in his owne wil and commaundement, without al rules of these our reason and questioning thereon, none could be healed but that perion who first could get mult yeld into the pond after the Angel came and stirred the same. Seuenthy, that the graces of corporall cures giuen to this Water. * prefigure the like force of the Sacrament of Baptisme for the cure of soules, though we neede not seeke the correpondence thereof to the figure in euery point. Lastly, Christ by his power of excellencie and prerogatiue could and did heale this poore man

1 Vertue of mi-
 racles giuen to
 creatures.

2 The same giue
 specially to san-
 ctified creatu-
 res.

3 Miracles done
 at on time more
 the at an other,
 specially I greater
 festiualities.

4 Angels and
 Sainctes patron-
 nes & workers
 in places of mi-
 racles.

5 Miracles in
 certaine places,
 & wrought vpon
 the that corpor-
 ally visite the
 same. See S. Au-
 gustine ep. 117.

6 Al reason in
 these matters
 our reason
 Gods pleasure.

7 This Water is
 a figure of Bap-
 tisme.

*Hier. de
 lau Hebr.
 post mad.*

*Hier. con.
 I. mofes. c.
 10. 2.*

8 Christ extraordinarily healeth and saueth without creatures.

Sinne the cause of sickness and infirmities.

that could get no body to help him into the water, because he earnestly and long desired the remedie by God appointed, but was excluded by necessity: as our Lord saueth al such as die without Baptisme, if they in their owne persons earnestly intended, desired, and fought for the same.

20. *Sinne no more.*) We may gather hereby that this mans long infirmity was for punishment of his sinnes, and that men often attribute their sickness to other natural defects, and seeke for remedies of the world in vaine, when the sinne for which it was sent, remaineth, or is not repented of: and therefore that in al infirmities men should first turne to God & goe to their Ghostly father, and then call for the worldly Physicians afterward.

21. *I receive not.*) Our Maister meaneth that mans testimonie is not necessarie to him, nor that the truth of his Diuinitie dependeth on worldly witnesses or mens commendations: though to vs such testimonies be agreeable and necessarie, and so for our instruction he vouchtaued to take the testimonies of Iohn the Baptist and Moyses and the Prophets: and departing out of this world, to send forth al his Apostles, and in them al Bishops and Lawfull Pastors, to be his witnesses from Hierusalem to the ends of the world.

Neither Iewes nor Heretikes finde the truth, because they searche not the Scriptures deeply, but read superficially.

22. *Searche the Scriptures.*) He reprehendeth the Iewes, that reading daily the Scriptures and acknowledging that in them they should finde life and saluation, they yet looked ouer them so superficially that they could not finde therein him to be CHRIST their King, Lord, life, and Saviour. For the speciall matters & Scribes of the Iewes then, were like vnto our Heretikes now, who be euer talking and turning and shuffling the Scriptures, but are of al men most ignorant in the deepe knowledge thereof. And therefore our Maister referreth them not to the reading onely or learning them without booke, or hauing the sentences thereof gloriously painted or written in thier Temple, houses, or coates: but to the deepe searche of the meaning and myteries of the Scriptures, which are not so easily to be seen in the letter.

CHAP. VI.

The 3 part.
His ACTES
in Galilee, &
in Iewrie,
about the
third Pasche
and after.

Having vnto five loaves fed five thousand 16 (walking also the night after upon the sea) 22 on the morrow the people there upon referring vnto him, 27 he preacheth vnto them of the Bread which he will giue: telling them that he u come from heauen, and therefore able to giue such bread as can quicken the world, euen he ouerue flesh: and that al his Elect shall beleeue as much. 30 Many now vnto standing do murmure as this doctrine, yet and become apostates, though he tel them that they shall see by his ascension into heauen, that he u descended from heauen, but the Turbulent sticketh vnto him, believing that he u God omnipotent, as he said. Among vnto whom also (that no man be scandalized) he signifeth that he foreknoweth which vnto become a traitor: as among the foresaid, which vnto become apostates.

The Gospel vpon
Midlent Sāday.



AFTER these things I E S V S went beyond the sea of Galilee, which is of Tiberias: and a great multitude folowed him, because they saw the signes which he did vpon those that were sicke. † I E S V S therefore went vp into the mountaine, and there he sat vwith his Disciples. † And the Pasche was at hand, the festiual day of the Iewes. † Vwhen I E S V S therefore had lifted vp his eyes, and saw that a very great multitude cometh to him, he saith to Philippe, Vhence shall we bie bread: that these may eate? † And this he said, tempting him. 6 for him self knew what he would doe? † Philippe answered him, Two hundred penie worth of bread is not sufficient for them, that every man may take a litle peece. † One 8 of his Disciples, Andrew the brother of Simon Peter, saith

to

Mat. 14,
13. Mar.
6, 32.
Lu. 9, 10

9 to him, † There is a boy here that hath five barley loaves, &
 10 twvo fishes: but vvhat are these among so many? † I E S V S
 therefore saith, Make the men to sit dovvne. And there vvvas
 much grasse in the place. The men therefore sate dovvne, in
 11 number about five thousand. † I E S V S therefore tooke the
 loaves: and vvhen he had giuen thankes, he distributed to
 them that sate. in like maner also of the fishes as much as they
 12 vvould. † And after they vvvere filled, he said to his Disci-
 ples, Gather the fragments that are remaining, lest they be
 13 lost. † They gathered therefore, and filled twelue baskets
 vvith fragments of the five barley loaves, vvwhich remained to
 14 them that had eaten. † Those men therefore vvhen they had
 seen vvhat a signe I E S V S had done, said, That this is the
 15 Prophet in deede that is to come into the vvorld. † I E S V S
 therefore vvhen he knew that they vvould come to take him,
 and make him king, * he fled againe into the mountaine him
 self alone. -†

Ms. 14,
 23. Mr.
 6, 46.

16 † And vvhen euen vvvas come, his Disciples vvvent dovvne
 17 to the sea. † And vvhen they vvvere gone vp into the shippe,
 they came beyond the sea into Capharnaüm. and novv it vvvas
 18 darke, and I E S V S vvvas not come vnto them † And the sea
 19 arose, by reason of a great vvinde that blew. † Vvhen
 they had rowved therfore about five and twentie or thirtie
 furlonges, they see I E S V S vvalking vpon the sea, and to
 20 dravv nigh to the shippe, and they feared. † But he saith to
 21 them, It is I, feare not. † They vvould therefore haue taken
 him into the shippe: and forthvvith the shippe vvvas at the
 land to vvwhich they vvvent.

22 † The next day, the multitude that stooode beyond ihe
 sea, savv that there vvvas no other boate there but one, and
 that I E S V S had not entred into the boate vvith his Disciples,
 23 but that his Disciples only vvvere departed: † but other boate
 came in frō Tiberias beside the place vvhere they had eatē
 24 the bread, our Lord :: giuing thankes. † Vvhen therefore the
 multitude savv that I E S V S vvvas nor there, nor his Disciples,
 they vvvent vp into the boates, & came to Capharnaü seeking
 25 I E S V S. † And vvhe they had found him beyond the sea, they
 26 said to him, Rabbi, vvhe camest thou hither? † I E S V S ansvve-
 red them, and said, Amen, amen I say to you, you seeke me
 not because you have seene signes, but because you did eate
 27 of the loaves, and vvwere filled. † " Vvooke not the meate that

These vvor-
 des do plainly
 import, that the
 giuing thankes
 vvvas an effectual
 blessing of
 the bread and
 vvorking the
 multiplication
 thereof.

G g periseth

perisheth, but that endureth vnto life euerlasting, vvhich the Sonne of man vvill giue you. For him the Father, God, hath signed. † They said therfore vnto him, Vvhat shal vve doe that vve may vvorke the vvorkes of God? † I E S V S answered, and said to them, This is the vvorke of God, that you belecue in him vvhom he hath sent. † They said therfore to him, Vvhat signe therfore doest thou, that vve may see, and may belecue thee? vvhat vvorkest thou?

† Our * fathers did eate Manna in the desert, as it is vvritten, *Bread from heauen be gane them to eate.* † I E S V S therfore said to them, Amen, amen I say to you, Moyses gaue you not the bread from heauen, but my Father giueth you the true bread from heauen. † For the bread of God it is that descendeth from heauen, and giueth life to the vvorld. † They said therfore vnto him, Lord, giue vs alvaies this bread. † And I E S V S said to them, I am the bread of life, he that commeth to me, shal not hunger: and he that beleueth in me, shal neuer thirst. † But I said to you that both you haue seen me and you beleue not. † Al that the Father giueth me, shal come to me: and him that commeth to me I vvill not cast forth. † Because I descended from heauen, not to doe mine ovvne vvill, but the vvill of him that sent me. † For this is the vvill of him that sent me, the Father: that al that he hath giue me I leefe not thereof, but raise it in the last day. † And this is the vvill of my father that sent me: that euery one that seeth the Sonne, and beleueth in him, haue life euerlasting, and I vvill raise him in the last day. †

† The Ievves therfore murmured at him, because he had said, I am the bread vvhich descended from heauen: † and they said, Is not this I E S V S the sonne of Ioseph, vvwhose father and mother vve knowv? Howv then saith he, That I descended from heauen? † I E S V S therfore answered and said to them, Murmure not one to an other: † no man can come to me, vnles the Father that sent me, drawv him: and I vvill raise him vp in the last day. † It is vvritten in the Prophets, *And al shal be docible of God.* Euery one that hath heard of the Father, and hath learned, commeth to me. † Not that any man hath seen the Father, but he vvhich is of God: this hath seen the Father. † Amen, amen I say to you, he that beleueth in me, hath life euerlasting. † I am the bread of life. † Your fathers did eate Manna in the desert: and they died. † This

Exo. 16,
4. 14.
Psf. 77,
24.

Why we keepe the hebreue word, Amen, & translate it not, See the Annot. c. 8. vsf. 16.

The Gospel in the Anniversary of the dead.

The Gospel vpo Imber vvencid day in vvhitson weeks.

Esa. 54,
13.

Mr. 26,
26. Mr.
14, 22.
Lu. 22,
19. 1. Cor.
11, 24.

50 † This is the bread that descendeth from heauen: that if any
51 man eate of it, he die not. † I am the liaing bread, that came
dovvne from heauen. If any man eate of this bread, he shal
liue for euer: and * the bread vvhich I vvil giue, is my flesh
for the life of the vvorld. -†

The Gospel is
a daily Masse
for the dead.

52 † The Ievves therefore stroue among them selues, saying,
53 * Howv can this man giue vs his flesh to eate? † I e s v s there-
fore said to them, Amen, amen I say to you, "Vnles you eate
the flesh of the Sonne of man," and drinke his blood," you
54 shal not haue life in you. † He that eareth my flesh, and
drinketh my blood, hath life euerlasting: and " I vvil raise him

55 vp in the last day. -† † For my flesh, is "meate in deede: and
56 my blood is drinke in deede. † He that eareth my flesh, and
57 drinketh my blood, abideth in me, and I in him. † As the li-
uing father hath sent me, and I liue by the father: and he that
58 eareth me, the same also shal liue by me. † This is the bread
that came dovvn from heauen. Not as your fathers did eate
Manna, and died. " He that eareth this bread, shal liue for e-
59 uer. -† † These things he said teaching in the Synagogue, in
Capharnáum.

The Gospel vps
CORPVS
CHRISTI day.

Io. 3, 13.

60 † Many therefore of his Disciples hearing it, said, This
61 saying is hard, and vvho can heare it? † But I e s v s knowing
vvith him self that his Disciples murmured at this, he said to
62 them, Doth this scandalize you? † "If then you shal see * the
63 Sonne of man ascend vvhere he vvvas before? † It is the spi-
rit that quickeneth," the flesh profiteth nothing. The vvor-
64 des that I haue spoken to you, be spirit and life. † But there
be certaine of you "that beleue not. For I e s v s knev v from
the beginning vvho they vvvere that did not beleue, and
65 vvho he vvvas that vvould betray him. † And he said, There-
fore did I say to you, that no man can come to me, vnles it
66 be giuen him of my Father. † After this many of his Disci-
ples vvvent backe: and novv they vvalked not vvith him.

67 † I e s v s therefore said to the Tvvelue, Vvhat, vvil you
68 also depart? † Simon "Peter therefore answered him, Lord,
to vvhom shal vve goe: thou hast the vvordes of eternal life.

69 † And vve beleue and haue knovven that thou art Christ
70 the sonne of God. † I e s v s answered them, Haue not I cho-
71 sen you the Tvvelue: & of you one is a deuill? † And he meant
Iudas Iскарот, Simons sonne: for this same vvvas to betray
him, vvhereas he vvvas one of the Tvvelue.

Gg ij ANNOT.

ANNOTATIONS
CHAP. VI.

17. *Work not the meate.*] By their greedy seeking after him for meate of the body, he taketh occasion to dravv them to the desir: of a more excellent food: Which he nau to giue them, and so by litle to open vnto them the great meate and myserie of the B. Sacrament: Which (as ne proeth) doth not onely far passe their ordinarie bread or his maruelous multiplied loaucs, but *Manna* it self, which they thought came from heauen, and so much w ondered at it.

18. *The true bread.*] Though the perion of Christ incarnate, euen out of the Sacrament also, be meant vnder the Metaphores of bread and drinke from heauen: and our beleefe in him, be signified by eating and feeding: yet the causes why they should be recommended vnto vs in such termes, were, that he was to be eaten and drunk: n in deed in the formes of bread and wine: for the which cause his body on the crosse is called 'his bread: & his blood shed on the crosse,' the blood of the grape: no doubt becaue the same body and blood were in Holy Sacrament to be eaten and drunken. In vvhich speeches, either of Christs perion generally, or peculiarly of the same as in the B. Sacrament, *the true bread* is not taken properly and pecially for that substance which is of corne, and called v. *th vs bread*: but generally for food or meate, and therefore it hath ioyned vvhith it lightly a terme signifying a more excellent sort of sustenance: as, the true bread, the bread of heauen, the bread of life, Superubstantial bread, in which sort the holy Sacrament which is Christs body, is both here, and in S. Luke and S. Paul also, often called bread, euen after consecration: not onely for that it was made of bread, but becaue it is bread more truly, and by more excellent property and calling, then that vvhich ordinarily is named bread.

19. *Dravv him*] The Father dravveth vs and teacheth vs to come to his Sonne, and to beleefe these high and hard myseries of his incarnation and of feeding vs vvhith his ovvne substance in the Sacrament: not copelling or violently forcijg any against their will or without any respect of their consent, as Heretikes pretend: but by the sweete internal motions and persuasions of his grace and spirit he wholly maketh vs of our owne vvhil and liking to content to the same.

20. *Manna, and died.*] The Heretikes holding the fathers of the old Testament to have eaten of the same meate, and to have had as good Sacraments as vve, be here retuted: Chr. it putting a plaine difference in the very substance thereof, and in the graces and effects much more at large. *Manna* vvas onely a figure of the B. Sacrament, though a very excellent figure thereof for many causes. It came in a sort from heauen, our Sacrament more: it vvas made by God miraculously, our Sacrament more: it vvas to be eaten for the time of their periguation, our Sacrament more: it vvas to currey man vvhath he liked best, our Sacrament more: a litle thereof serued and sufficed as vvel as much, our Sacrament more: it vvas reserved for such daies as it could not be gathered, and our Sacrament more: it vvas kept for a memorial in the arke of the Testament, our sacrament much more: the discontented and incredulous murmured and gainsaid it, at our Sacrament much more: it sustained their bodies in the desert, our Sacrament both body and soule much more.

21. *Hevru can thu man*] It came not to their minde that nothing was impossible to God, that vvhich they said, *Hevru can thu man give vnto thy flesh?* but vve may make great profit of their sinne, beleeving the *Messier*, and taking a lesson, never to say or once thinke, *Hevru*: for it is a *Hevru* word and vvorthing at punishment, to saith S. Cyrill. li. 2. c. 11 in 10. Nourishes it one asked onely for desire to learne in humility, as our Lady did touching her hauing a childe in her virginitee, then he muil take the Angels answer to her, That it is of the Holy Gnoit, so saith S. Damascene li. 2. c. 10.

22. *vnles you eate.*] Christ commending the Sacrament of the fastifid vnto vs, said, *Except you eate &c, you can not haue life in you. So the life saith of life, and to him that thinveth the life to be a luv, this meate shall be death & no life to him.* Augult. Ser. 2 de verb. Ap. c. 1. And S. Leo thus, *Becaue our Lord saith, Except you eate &c, let vs so communicate that vvhich nothing doubt of the truth of Christs body and blood: for that u received vvhich mouth, vvhich u beleued in hart: and they ansvver Amen in vaine, that dispuse against that vvhich they receive.*

23. *And drinke.*] This the Protestants alleage for the necessitie of receiuing in both kindes: but in respect of them selues (who lightly hold at this chapter to pertaine nothing to the sacramental receiuing, but to spiriual feeding on Christ by faith onely) it can make nothing for one kinde or other. And in respect of vs Catholics, who beleue Christs whole perion both humanitie and Diuinitie, both flesh and blood to be in either forme, and to be wholly received no lesse in the first, then in the second or in both, this place commandeth nothing for both the kindes.

24. *You that not haue life.*] Though the Catholics teach these wordes to be spoken of the Sacrament, yet they meane not (no more then our Saviour here doth) to exclude al from saluation, that receive not actually and sacramentally vnder one or both kindes. For then children that die after they be baptized and neuer received sacramentally, should perish: which to hold, were heretical. Neither did S. Auguline meane, applying these wordes to infants also, that they could not be saved without receiuing sacramentally, as not onely the Heretikes, but *Erasmus* did vnlearnedly

Why Christ is called bread: & beleuing, eating.

What signifieth, The true bread.

The B. Sacrament called bread.

God draweth vs vvhith our free wil.

The manifold preminence of the B. Sacrament about *Manna*.

In the B. Sacrament, *Hevru*, is a Iewish word.

The real presence.

Receiving in both kindes not necessary.

The Sacramental receiving of Christs body, not alwaies necessary to saluation.

Ierem. 11
19. Gam.
29. 11.

Luce. 22. 19.
10. 7.
1 Cor. 10.

Aug. cont.
dmas Ep.
Pelag. li. 1
c. 19. &
Ser. 2 de
verb. Ap.
c. 2.

Ser. 6 de
iainn. 7.

Li. 1 de pec.
merit. c. 10

nedly mistake him : but his senie is what they were by the right of their Baptisme ioyned to Christs The true meadow Mytical, and therby spirituallly partakers of the other Sacrament also of Christs body and bloud. As al Catholike men that be in prison, ioyning with the Church of God in hart and desire g. flins vvordes to receiue and be partakers with the Church of this Sacrament, and thioie specially that deuoutly touching in-heare Masse and adore in presence the body and bloud of Chnrit, ioyning in hart with the Priest, al fanses receiuing theie receiue life and fruite of the Sacrament, though at euery time they receiue not sacramentally of the B. Sacrament in one or both kindes. And although in the Primitiue Church the holy Sacrament in the second ment.

Coe Trid. Sef. 31 c. 6.

kind were often giuen euen to infants to iandfise them, yet as the holy Council hath declared ite Was neuer minitited vnto them with opinion that they could not be saued without it. and therefore the Heretikes do vnruely charge the Church and the Fathers with that error.

Cyrril li. 6 c. 10. 11.

10. I vni raise him.) As the Sonne liueth by the Father, euen so do we liue by his flesh, saith S. Hilarie. li. 8. de Tron. And S. Cyrril againe thus, Though by nature of our flesh we be corruptible, yet by participation of life: we are referred to the propriety of life. For not onely our soules were so be lifted up by the holy Ghost to life everlasting, but the rude grosse terrestrial body of ours to be redmued to immortalitye, by touching, talking, and eating the agreeable food of Christs body. And vruhen Christ saith, I vni raise him up, he meaneth that the body which he eateth, shal raise him. Our flesh (saith Tertullian) eateth the body and bloud of Christ, that the soule may also be fattened, therefore they shal both haue one vtward at the Resurrection. And S. Irenaeus, Hecru do they affirme that our bodies be not capable of life everlasting, which is nourish by the body and bloud of our Lord? Either let them change their opinion, or els cease to offer the Eucarisst. S. Gregorie Nyssene also saith, That lively body entering into our body, changeth it and maketh it like and immortal.

The effects of the B. Sacrament both in our body and soule.

Tertul. de vruen. car. nu. 7.

Li. 6. c. 10.

Nyssi in ornat. caesteb. magna.

11. Manne in dode.) Manne, Was not the true meate: nor the Water of the rocke, the drinke in deede: for they did but driue away death or famine for a time and for this life. But the body Body of Christ is the true food nourish to life everlasting, and his bloud the true drinke that drineth death away vnto vterly, for they be not the body and bloud of a mere man, but of him that being ioyned to life is made life: and therefore are vru the body and members of Christ, because by this benediction of the mystere vru raise the iohne of God him self. So saith S. Cyrril li. 4 c. 16 in 10.

The B. Sacrament is the true Manne & vruer of the rocke.

Coe Trid. Sef. 31 c. 1.

18. He that eateth the bread.) By this place the holy Council proueth that for the grace and the effect of the Sacrament, which is the life of the soule, there is no difference whether a man receiue grace and effect both kindes or one, becaue our Sauious vwho before attributed life to the eating and drinking of thereof in one his body and bloud, and both here also affirme the same effect, vvhich is life everlasting, to come of kinde, and ther-eating onely vnder one forme. Therefore the Heretikes be feditious calumniators that would make for the people the people beleue, the Catholike Church and Priests to haue defrauded them of the grace and be. not defrauded. nente oi one of the kinde: in the Sacrament. Nay, it is they that haue defrauded the World, by Receiuing in one taking away both the real substance of Christ, and the grace from one kinde and both kindes, and from al other Sacraments. The Church doth enely (by the wisedom of Gods Spirit and by inku- dition of Chnrit and nis Apostles, according to time and place, for Gods most honour, the reuerence of the Sacrament, and the peoples most prouite inereby) dispose of the maner and order, how the Priest, how the people shal receiue, and al other particular pointes, vvhich him self (saith S. Augu- stine) did not take order for, that he might comit that to the Apostles, by vruhem him self to dispose his Church: affairs, though both he and the Apostles and the Fathers of the primitiue Church lett vs exam- ple of receiuing vnder one kind, Chnrit at Emmaus, The Apostles Act. 2. c. 2. The primitiue Church in giuing the bloud onely to children, Cyrr. li. de laopis, nu. 10. in refering moit commonly the body onely, Tertul. li. 2 ad vruo. nu. 6. Cyrr. li. de laopis, nu. 10. in houeling the sicke therewith, Euseb. Es. nist. li. 6 c. 10. in the holy Eremites also that receiued and reitrued it commonly and not the bloud. in the wilderness, Basill. ep. ad Casariam Parrisiam. and in diuers other cales which were to long to rehearse.

The vvhole effect of the Sacrament, which is the life of the soule, there is no difference whether a man receiue grace and effect both kindes or one, becaue our Sauious vwho before attributed life to the eating and drinking of thereof in one his body and bloud, and both here also affirme the same effect, vvhich is life everlasting, to come of kinde, and ther-eating onely vnder one forme. Therefore the Heretikes be feditious calumniators that would make for the people the people beleue, the Catholike Church and Priests to haue defrauded them of the grace and be. not defrauded. nente oi one of the kinde: in the Sacrament. Nay, it is they that haue defrauded the World, by Receiuing in one taking away both the real substance of Christ, and the grace from one kinde and both kindes, and from al other Sacraments. The Church doth enely (by the wisedom of Gods Spirit and by inku- dition of Chnrit and nis Apostles, according to time and place, for Gods most honour, the reuerence of the Sacrament, and the peoples most prouite inereby) dispose of the maner and order, how the Priest, how the people shal receiue, and al other particular pointes, vvhich him self (saith S. Augu- stine) did not take order for, that he might comit that to the Apostles, by vruhem him self to dispose his Church: affairs, though both he and the Apostles and the Fathers of the primitiue Church lett vs exam- ple of receiuing vnder one kind, Chnrit at Emmaus, The Apostles Act. 2. c. 2. The primitiue Church in giuing the bloud onely to children, Cyrr. li. de laopis, nu. 10. in refering moit commonly the body onely, Tertul. li. 2 ad vruo. nu. 6. Cyrr. li. de laopis, nu. 10. in houeling the sicke therewith, Euseb. Es. nist. li. 6 c. 10. in the holy Eremites also that receiued and reitrued it commonly and not the bloud. in the wilderness, Basill. ep. ad Casariam Parrisiam. and in diuers other cales which were to long to rehearse.

Ep. 118 c. 6 ad lanu- arium.

Em. 20. 21.

Whereby the Church being warranted and in the ruling of such things fully taught by Gods spirit, as well for the reppouing of certaine hereties, that Chnrit God and man vvas not vvhole and al in euery part of the Sacrament, as specially for that the Christian people being novv enlarged, and the communicants orten fo man at once, that neither so much vvine could be conveniently consecrated, nor without manifold accidents of sheading or abuting be receiued (vvhetherof the Protestants haue no regard, becaue it is but common vvine vvhich they occupie, but the Church knowing it to be Chnritovvne bloud, must haue al dreadful regard) therefore I lay the hath decreed and for some hundreth yeres put in vie, that the Priest laving Masse, should alvvaies both con- crate and also receiue both kindes, becaue he must expresse luelly the Passion of Chnrit, and the i- paration of his bloud from his body in the same, and tor to imitate the vvhole action and institue- receiue both as well in lactrificing as receiuing, as to v: hom properly it vvas said, De ihu, for that vvas spo- ken onely to such as haue povver thereby to offer and consecrate. But the Lay men, and the Clergie also vvhenn they do not execute or lay Masse them selues, I should receiue in one kinde, being there- by no lesse partakers of Christs vvhole person and grace, then if they receiued both. For (as S. Paul saith) He that eateth the hostie, is partaker of the altar. sic that eateth, laith ne: for though there vvere drink-offertings or libaments ioyned lightly to euery lactifice, yet it vvas ynough to cate onely of one kinde, for to be partakes of the vvhole.

The causes of the Churches practise & ordina- nce concerning one kinde.

Lu. 22. 19.

1 Cor. 11.

1 Cor. 10. 16.

The Priests that lay Masse, mult paration of his bloud from his body in the same, and tor to imitate the vvhole action and institue- receiue both as well in lactrificing as receiuing, as to v: hom properly it vvas said, De ihu, for that vvas spo- ken onely to such as haue povver thereby to offer and consecrate. But the Lay men, and the Clergie also vvhenn they do not execute or lay Masse them selues, I should receiue in one kinde, being there- by no lesse partakers of Christs vvhole person and grace, then if they receiued both. For (as S. Paul saith) He that eateth the hostie, is partaker of the altar. sic that eateth, laith ne: for though there vvere drink-offertings or libaments ioyned lightly to euery lactifice, yet it vvas ynough to cate onely of one kinde, for to be partakes of the vvhole.

Christ intima-
teach that faith-
les me that not
believe his pre-
sence in the B.
Sacrament, be-
cause he is acce-
ded.

41. *If you shall see.*) Our Saviour seemeth to intimate, that such as believe not his words touch-
ing the holy Sacrament, and thinke it impossible for him to give his Body to be eaten in so many
places at once, being yet in earth, I should be much more scandalized and tempered after they saw
or knew him to be ascended into heaven. Which is proved true in the Capharnaites of this time,
whose principal reason against Christs presence in the Sacrament is, that he is ascended into hea-
ven: yea, who are so bold as to expound this same sentence for them selves thus, It is not this
body or flesh which I will give you, for that I will come with me to heaven. Whereby if they meant
only that the condition and qualities of his body in heaven I should be other then in the Sacra-
ment, it were tolerable: for S. Augustine speaketh sometime in that sense, but to deny the substance
of the body to be the same, that is wicked.

42. *The flesh professeth nothing.*) If this speech were spoken in the sense of the Sacramentaries,
it would take away Christs Incarnation, manhood, and death, no lesse then his corporal presence in
the Sacrament. For if his flesh were not profitable, al these things were vaine. Therefore CHRIS
denieth not his own flesh to be profitable, but that their grosse and carnal conceiving of his
wordes, of his flesh, and of the manner of eating the same, was vnprofitable. Which is plain by the
sentence following, where he warneth them, that his wordes be ipinic and life, of high Mytical
meaning, and not vulgarly and grossly to be taken, as they tooke them. And it is the vie of the Scrip-
ture to call mans natural sense, reason, and carnal resisting or not reaching supernatual truths,
flesh or blood, is, *Flesh and blood remained not thus to thee Chr. Mat. 16.*

The Capharna-
ites grosse vnder-
standing of
Christs flesh to
be given or eaten.
And how his flesh doth
profit, and not
profit.

This carnalizing then of theirs, stood in two points specially: first, that they imagined that he
would kill him self, and cut off his flesh into parts, & so give it them raw or roist to be eaten
among them. Which could not be meant, saith S. Augustine: for that had conceived an heinous
and barbarous fact, and therefore they might and should have bene assured, that he would com-
mand no such thing: but some other sweete sense to be of his mind, mytical, or figuratue wordes,
and to be fulfilled in a Sacrament, misterie, and a marvelous diuine sort, otherw ise then they could
comprehend. Secondly, they did erre touching his flesh, in that they tooke it to be the flesh of a
mere man, and of a dead man also, when it should come to be eaten: of which kind of flesh Christ
here pronoucedeth, that it profiteth nothing. Whereupon S. Cyril saith, *This body is not of Peter or
Paul, or any other like, but of Christ Iesus: Whose is the life itself: and therefore the Body giueth life, the
very fulnes of the Diuinitie dwelling in it.* And the holy Council of Ephesus in the 1. Anathematisme
expounded also by the said S. Cyril: *The Eucharist is not the body of any common person (for the flesh of
a common man could not quicken) but of the VVORD it self. But the Heretick Nestorius answered: the
virtue of this Sacrament, holding mans flesh only to be in the Eucharist.* Thus here, Ana S. Ignitius cited
of Theodorete, and many other Fathers haue the like. Whereby we may see that it cometh of the
Diuinitie and Spirit (without which Christs flesh can not be) that in this Sacrament giueth life.

August. de
Doct. Chr.
li. 1. c. 12.

L. 1. c. 22
in 10.

Ignatius
ad Rom. Tit.
2. 12.

Christs flesh gi-
ueth life becau-
se it is the flesh
of God & man.

43. *That beloues not.*) It is lacke of faith, you see here, that causeth men to turne against this
high truth of the Sacrament: as also it may be learned here, that it is the great an imeritall gift of
God that Catholike men do against their ienies and carnal reasons, beleue and accomme themselves
to the humble acknowledging of this Mysterie: saith, that it may wel * by Christs intimation of
Iudas, be gathered, that he especially spured against our Maisters speeches of the holy Sacrament.

Judas the choo-
se of them, that
beloues not the
real presence.

44. *Went backe.*) It can be no marvel to vs now that in many resort from the Church, by of-
fense or scandal vn iustly taken at Christs body and blood in the Sacrament: seeing many of his
Disciples that saw his wonderful life, doctrine, and miracles, forsooke Christ himself; vpon the
speech & promises of the same Sacrament, for the mysterie of it is to supernatual and diuine in it self,
and vnto all so low & base for our sakes, by the thew of the formes of these terrene elements vnder
which it is, and we ate it: that the vnfaithful and infirme do so stumble at Christ in the Sacra-
ment, as the Iewes and Gentils did at Christ in his humanitie. For, the causes of contradictions of
the Incarnation and Transubstantion be like. And it may be verily deemed, that who neuer now
can not beleue the Sacrament to be Christ, because it is vnder the formes of bread and wine, and
is eaten and drunken, would not then haue beleued that Christ had bene God, because he was in
shape of man, and crucified.

Herenikes belie-
ue not the real
presence, becau-
se they see bread
and wines as the
Iewes beleued
not his God-
head because of
the shape of a
poore man.

To conclude, it was not a figure nor a mysterie of bare bread
and wine, nor any Metaphorical or Allegorical speech, that could make such a troupe of his Disci-
ples resort at once. When he said he was a doore, a vine, a Way, a Path, and such like (vnto which
kinde of speeches the Protestants ridiculously resemble the wordes of the holy Sacrament) who
was so mad to mistake him, or to forsake him for the same? For the Apostles at the least would
haue plucked them by the sleeves, and said, Go not away my maisters, he speaketh parables.
The cause therefore was their incredulitie, and the height of the Mysterie, for that they neither
knew the meanes how it might be present, nor would beleuee that he was able to giue us his flesh
to be eaten in many places. And euen such is the vnableete of the Heretikes about this matter: as
this day.

2. Cor. 6. 6.

The disciples re-
sort at Christs
wordes, vpon
that he spake
not metaphori-
cally, as at other
times.

45. *Peter answered.*) Peter answered for the Twelve, not knowing that Iudas in hart was
already naughty, and beleued not Christs former wordes touching the B. Sacrament, but was to
revert afterward as well as the other. * Wherein Peter beareth the person of the Church and al
Catholike men, that for no difficulty of his word, nor for any resort (be it neuer so general) of
Schisma-

As Iudas of al
vnbeleueing he-
reutiks, so Peter
beareth the per-

46. *Peter answered.*) Peter answered for the Twelve, not knowing that Iudas in hart was
already naughty, and beleued not Christs former wordes touching the B. Sacrament, but was to
revert afterward as well as the other. * Wherein Peter beareth the person of the Church and al
Catholike men, that for no difficulty of his word, nor for any resort (be it neuer so general) of
Schisma-

C. pr. op.
11. m. 1.

Schismatickes, Heredkes, 'or Apostataes, either for this Sacrament or any other Article, wil euer son of al beleue forsake Christi. And when company draweth vs to rewolt, let vs say thus: Lord, whether or to iung Catholikes; whom (shal we goe, when we haue forsaken thee) to Caluin, Luther, or such: and forsake thee namely in the and thy Church with the vnfaithful multitude? No, thou hast the wordes of life, and we beleuee B. Sacrament.

Trad. 27
in Euang.
10. in the ministracion of thy body and blood, and a little after, *Thou art life euerlasting is self, and thou giueth not in thy flesh and blood but that which is thy self art.*

C H A P. VII.

The Iewes (of Hierusalem), seeking his death, he walketh in Galilee: Where he signifieth to his brethren, that not in this feast Scenopégia, but in an other (to wit, Pasche following) the Iewes should kil him: that is, not when they would, but when he will. 10 In so much that at the feast he teacheth openly in the Temple, and conuerteth many, 16 both in the middle day 17 and the last day thereof, without any hurt, though also the Rulers send to apprehend him.

in Ga-
lilee,
in In-
vic:
Leu. 23,
34.



I will
not yet
goe vp

- 1 AFTER these things I E S V S vvalked into
Galilee, for he vvould not vvalken into Ier-
2 rusalem: because the Iewes sought to kil him. † And
the festiual day of the Iewes, * :: Scenopégia,
3 vvas at hand. † And his brethren said to him, Passe
from hence, and goe into Ierusalem: that thy Disciples also may
4 see thy vvorkes vvwhich thou doest. † For no man doeth any
thing in secrete, and seeketh him self to be in publike. If thou
5 doest these things, manifest thy self to the vvorld. † For nei-
6 ther did his brethren beleuee in him. † I E S V S therefore saith
to them, My time is not yet come: but your time is alvvayes
7 readie. † The vvorld can not hate you, but me it hateth: be-
cause I giue testimonie of it, that the vvorkes thereof are euil.
8 † Goe you vp to this festiual day: I goe not vp to this festi-
ual day: because my time is not yet accomplis hed.
9 † When he had said these things, him self taried in Ga-
10 lilee. † But after his brethren vvwere gone vp, then he also
vvvent vp to the festiual day, not openly, but as it vvwere in
11 secrete. † The Iewes therefore sought him in the festiual
12 day, and said, Vvhere is he? † And there vvas much mur-
muring in the multitude of him. For certaine said, That he
is good. And others said, No, but he seduceth the multi-
13 tudes. † Yet no man spake openly of him for feare of the
Iewes. -
14 † And vvhen the festiuitie vvas now halfe done, I E S V S
15 vvvent vp into the tēple, and taught. † And the Iewes mar-
uelled.

The Gospel vp6
Tuesday in Pas-
sion weeke.

:: Scenopégia
(Leu. 23. 34. 35.) is the
feast of Tabernacles,
which the Iewes kept
first the 7 of Octob. for
eight daies together,
by Gods commaunde-
ment. for a memorie
that their fathers
dwelt by Gods
protection foure
yeres in tabernacles
or tentes, and not
in houses, coming
out of
Aegypt. See
Leu. 23. 40.

The Gospel vp6
Tuesday in the
4 weeke of
Lent.

uiled, saying, How doth this man know letters, whereas he hath not learned? † I E S V S answered them, and said, My 16 doctrine is not mine, but his that sent me. † If any man 17
 :: vvil doe the vvil of him, he shall vnderstand of the doctrine
 vvwhether it be of God, or I speake of my self. † :: He that 18
 speaketh of him self, seeketh his ovvne glorie. But he that
 seeketh the glorie of him that sent him, he is true, and ini-
 justice in him there is not. † Did not Moyse giue you the lavv, 19
 and none of you doeth the lavv? † * Vvwhy seeke you to kil 20
 me? The multitude answered, and said, :: Thou hast a deuil,
 vvwho seeketh to kil thee? † I E S V S answered, and said to 21
 them, One vvorke I haue done: and you doe al marueil.
 † Therefore * Moyse gaue you circumcision: not that it is 22
 of Moyse, but * of the fathers, and in the Sabboth you cir-
 cumcise a man. † If a man receiue circumcision in the Sabboth, 23
 that the lavv of Moyse be not broken: are you angrie at me
 because I haue healed a man vvholly in the Sabboth? † Iudge 24
 not according to the face, but iudge iust iudgement.

† Certaine therfore of Hierusalem said, Is not this he 25
 vvhom they seeke to kil? † And behold, he speaketh openly, 26
 and they say nothing to him. Haue the Princes knowven in
 dede that this is CH R I S T? † But this man vve knowv vvhece 27
 he is. But vvhen CHRIST cometh, no man knowveth vvence
 he is. † I E S V S therfore cried in the temple teaching, and 28
 saying, Both me you doe knowv; and vvence I am you
 knowv. And of my self I am not come, but he is true that sent
 me, vvhom you knowv not. † I knowv him, because I am of 29
 him, and he sent me. † They sought therfore to apprehend 30
 him: and no man laide handes vpon him, because his houre
 vvvas not yet come. † But of the multitude many beleued 31
 in him, and said, CH R I S T vvhen he cometh, shall he doe
 more signes then these vvwhich this man doeth? † The Pha- 32
 risees heard the multitude murmuring these things touching
 him: and the Princes and Pharisees sent ministers to apprehend
 him. † I E S V S therfore said to them, Yet a litle time 33
 I am vvith you: and I goe to him that sent me. † * You seeke 34
 me, and shall not finde: and vvhere I am, you can not come.
 † The Levves therfore said among them selues, Vvwhether vvil 35
 this man goe, that vve shall not finde him? Vvwhether he goe into
 the dispersion of the Gētiles, and reach the Gentiles? † Vvhat 36
 is this saying that he hath said, You shall seeke me, and shall
 not

:: The vway to
 come to knowv
 the truth, is to
 live vvcl.

:: It is spoken
 of Antichrist
 specially, and it
 is true in al He-
 retikes. *August.
 traict. 29. de E-
 mang. 10.*

:: No maruel,
 vvhen these
 speake thus to
 Christ him self,
 if Heretikes call
 his vicar Anti-
 christ.

The Gospel vpe
 Mōday in Pas-
 hon vvecke.

Io. 5, 18.

Leu. 12,
 3.
 Gen. 17,
 10.

chiefe
 Priests

Io. 13, 38.

not finde : And vwhere I am , you can not come.

Leu. 23,
36.

37 † And in the last , the * great day of the festiuitie I IESVS
stoode , and cried , saying , If any man thirst , let him come to

Isa. 2,
28.
* AB. 2,
1.

38 me , and drinke . † He that beleeueth in me , as the scripture
39 saith , *Out of his belly shal flow riuers of liuing water.* † (And this he
said * of the Spirit that they should receiue vvhich beleued
in him . - † for as yet the Spirit vvas not giuen : because I IESVS
vvas not yet glorified .)

∴ This was fulfilled on whit Sunday A.Q. 2. & afterward alwaies by imposition of hands in the Sacrament of Confirmation : visibly in the primitive Church , and inuizibly to the end of the world.

Pf. 133,
11. Mich.
5, 2.

40 † Of that multitude therefore , vwhen they had heard these
41 wordes of his , some said , This is the Prophet in deede . to others
said , This is CHRIST . But certaine said , Vvhy , doth

Is. 3, 2.

42 CHRIST come from Galilee ? † Doth not the * scripture say ,
that of the seede of Dauid , and from Bethlechem the towne

43 vwhere Dauid vvas , CHRIST doth come ? † Therefore there
44 arose diffension in the multitude for him . † And certaine of
them vwould haue apprehēded him : but no man laid handes

45 vpon him . † The ministers therefore came to the cheefe
priests and the Pharisees . And they said to them , Vvhy haue

46 you not brought him ? † The ministers answered , Neuer
47 did there man so speake , as this man . † The Pharisees ther-

48 fore answered them , Vvhy , are you also seduced ? † Hath
49 any of the Princes beleued in him , or of the Pharisees ? † but

50 this multitude that knoweth not the law , are accursed . † Nicodemus
said to them , ∴ he * that came to him by night , vvhich

∴ Christ hath some good alwaies euen among the wicked , which secretly serue him and by vvhise deliaies auert the execution of vniust lawes against him and his people , as Nicodemus and Gamaliel.

51 vvas one of them , † Doth our law iudge a man , vnles it first
52 heare him , and know vvhich he doeth ? † They answered ,
and said to him , Vvhy , art thou also a Galilean ? Search , and see

53 that from Galilee a Prophet riseth not . † And euery man re-
turned to his house .

CHAP. VIII.

Again in the Temple (absolving an aduouerser after his merciful manner , and yet vvhithal declaring against his enemies that he is not a fauourer of sinne , no more than Moyses) 11 he teacheth openly , and is not for al that apprehended . telling them both of his Godhead , 21 and of their reprobation , 28 of his exaltation also by their Crucifying of him . 31 exhorting the beleuers to perseuerance : 33 and shewing them that seek his death , that they are neither free , 39 nor of Abraham , 41 nor of God , 44 but of the Diuel . 45 but that him selfe is of God , 51 and greater and auuncienter then Abraham . 59 For the vvhich they goe about to stone him , but in vaine .

Hh AND

The Gospel vpon
Saturday the 3
Weeks of Lent.



AND IESVS vvent into the Mount-oli- 1
uet: † and early in the morning againe 2
he came into the temple, and the people
came to him, and sitting he taught them.

† And the Scribes and Pharisees bring a 3
vwoman taken in aduourtie: and they did
set her in the middes, † and said to him, 4
Maister, this vwoman vvase euen novv taken in aduourtie.

† And * in the lavv Moyses commaunded vs to stone such. 5

∴ We can not
conueniently
reprehend or
cōdemne other
mens faulrs: if
our selues be
guilty of the sa-
me or other
greater. Cyril in
1o. Ser. Annot.
Act. 7. 1.

∴ S. Augustine
by this example
of our Maister
proueth that
Clergie men
specially should
be giuen much
to mercie: and
that they ought
of sic, as the cau-
se and time re-
quire, to get par-
dō of the secu-
lar Magistrates
for offenders
that be penitēt.

Ep. 10.
b The Gospel
vpon Saturday
the 4. Weeks in
Lent.

What saicst thou therfore? † And this they said tempting him: 6
that they might accuse him. But IESVS bowving him self
dovvne, vvith his finger vvrote in the earth. † Vvhen they 7
therfore continued asking him: he lifted vp him self, and said
to them, ∴ He that is vvithout sinne of you, let him first
throw the stone at her. † And againe bowving him self, he 8
vvrote in the earth. † And they hearing, vvent out one by 9
one, beginning at the seniours: and IESVS alone remained,
and the vwoman standing in the middes. † And IESVS lifting 10
vp him self, said to her, Vwoman, vvhere are they that accu-
sed thee? hath no man condemned thee? † Vwho said, No 11
man, Lord. And IESVS said, ∴ Neither vvil I condemne
thee. Goe, and novv sinne no more. 4

† b Againē therfore IESVS spake to them, saying, I am the 12
light of the vworld. he that folovveth me, vvalketh not in
darkeness: but shal haue the light of life. † The Pharisees ther- 13
fore said to him, Thou giuest testimonie of thy self: thy testi-
monie is not true. † IESVS answered, and said to them, 14

Although I doe giue testimonie of my self, my testimonie is
true: because I knowv vvhen I came, & vvhither I goe: but
you knowv not vvhen I come, or vvhither I goe. † You iudge 15
according to the flesh: I doe not iudge any man. † And if 16
I doe iudge, my iudgement is true: because I am not alone,
but I and he that sent me, the Father. † And in your lavv it 17
is vvritten, that * the testimonie of tvvo men is true. † I am 18
he that giue testimonie of my self: and he that sent me, the
Father, giueth testimonie of me. † They said therfore to him, 19
Vvhere is thy father? IESVS answered, Neither me doe you
knowv, nor my Father. If you did knowv me: perhaps you
might knowv my Father also. † Those vvordes IESVS spake 20
in the Treaſurie, teaching in the temple: and no man appreh-
ended him, because his houre vvvas not yet come. 4

† Againē

LEM. 20,
10.

DEM. 17,
6. 19, 15.

21 † Again therfore I E S V S said to them, I goe, and you
 22 shal seeke me, and shal die in your sinne. Vvither I goe, you
 23 can not come. † The Ievves therfore said, Vvwhy, vvil he kil
 24 him self, because he saith, Vvither I goe, you can not come?
 25 † And he said to them, You are from beneath, I am from
 26 aboue. you are of this vvorld, I am not of this vvorld. † Ther-
 27 fore I said to you that you shal die in your sinnes. for if you
 28 belecue not that I am he, you shal die in your sinne. † They
 29 said therfore to him, Vvho art thou? I E S V S said to them,
 30 † The beginning vvho also speake to you. † Many things I
 31 haue to speake and iudge of you. but he that sent me, is true:
 32 and vvhat I haue heard of him, these things I speake in the
 33 vvorld. † And they knevv not that he said to them that his
 34 father vvas God. † I E S V S therfore said to them, Vvhen you
 35 shal haue exalted the sonne of man, then you shal knovv
 36 that I am he, and of my self I doe nothing, but as the Father
 37 hath taught me, these things I speake: † and he that sent me,
 38 is vvith me: and he hath not left me alone, because the things
 39 that please him I doe alwaies. † † Vvhen he spake these
 40 things, many beleued in him.
 41 † I E S V S therfore said to them that beleued him, the
 42 Ievves: If you † abide in my vvorde, you shal be my disci-
 43 ples in deede. † And you shal knovv the truth, and the
 44 truth shal make you free. † They ansvvered him, Vve are the
 45 seed of Abraham, and vve neuer serued any man: hovv saiest
 46 thou, You shal be free? I E S V S ansvvered them, " Amen,
 47 amen I say to you, that * euery one vvwhich comitteth sinne,
 48 is the seruant of sinne. † and the seruant abideth not in the
 49 house for euer: the sonne abideth for euer. † If therfore the
 50 sonne make you free, you shal be † free in deede. † I knovv
 51 that you are the children of Abraham: but you seeke to kil
 52 me, because my vvorde takerh not in you. † I speake that
 53 vvwhich I haue seen vvith my father: and you doe the things
 54 that you haue seen vvith your father. † They ansvvered, and
 55 said to him, Our father is Abraham. I E S V S saith to them, If
 56 you be the children of Abraham, † doe the vvorkes of Abra-
 57 ham. † But novv, you seeke to kil me, a man that haue spoken
 58 the truth to you, vvwhich I haue heard of God. this did not
 59 Abraham. † You doe the vvorkes of your father. They said
 60 therfore to him, Vve vvere not borne of fornication. vve
 61 haue one father, God. † I E S V S therfore said to them, If

The Gospel vv^o
 Munday in the
 2 weeks of L^et.

∴ so read S. Cy-
 ril, S. Ambrose,
 & S. Augustine:
 expounding it
 of Christs per-
 son, that he is
 the beginning
 or caute of al
 creatures.

∴ Onely faith is
 not sufficient
 without perse-
 uerance or abid-
 ing in the keep-
 ing of his com-
 mandements.

∴ Man was ne-
 uer without
 free wil: but
 hauig the grace
 of Christ, his
 wil is truly
 made free (as
 S. Augustine
 saith) from ser-
 uitude of sinne
 also. *1^{ra} 2^a 3^a in
 Euan^g. 10.*

∴ Not onely
 faith but good
 workes also
 make men the
 childre of Abra-
 ham. according
 as S. Iames also
 speaketh of A-
 brahams wor-
 kes c. 1.

Rp. 6, 16
 2 Per. 2,
 19.

H h ij God

God vvete your father: verely you vvould loue me. for from God I proceded, and came: for I came not of my self, but he sent me: † Vvhy doe you not knowv my speech? Because you can not heare my vvord. † You are of your father the Diuel, and the desires of your father you vvil doe. he vvvas a man-killer from the beginning, and he stode not in the veritie: because veritie is not in him. vvhen he speaketh a lie, he speaketh of his owne, because he is a lyer, and the father thereof. † But because I say the veritie, you beleue me not. † Vvhy of you shal argue me of sinne? If I say the veritie vvhy doe you not beleue me? † He that is of God, heareth the vvordes of God. Therefore you heare not, because you are not of God. † The Ievves therfore ansvvered, and said to him, Doe not we say vvvel that thou art a Samaritane, and hast a diuil? † I E S V S ansvvered, I haue no deuil: but I doe honour my Father, and you haue dishonoured me. † but I seeke not mine ovvne glorie. there is that seeketh and iudgeth. † Amen, amen I say to you, If any man keepe my vvord, he shal not see death for euer. † The Ievves therfore said, Nowv we haue knowen that thou hast a deuil. Abraham is dead, and the Prophets: and thou saiest, If any man keepe my vvord, he shal not tast death for euer. † Vvhy, art thou greater then our father Abraham, vvho is dead? and the Prophets are dead. Vvhom doest thou make thy self? † I E S V S ansvvered, If I doe glorifie my self, my glorie is nothing. it is my father that glorifieth me, vvhom you say that he is your God. † And you haue not knowven him, but I know him. And if I shal say that I knowv him not: I shal be like to you, a lyer. But I doe knowv him, and doe keepe his vvord. † Abraham your father reioyced that he might see my day: and he savv, and vvvas glad. † The Ievves therfore said to him, Thou hast not yett fiftie yeres, and hast thou seen Abraham? † I E S V S said to them, Amen, amen I say to you, before that Abraham vvvas made, I am. † They tooke stones therfore to cast at him. but I E S V S hid him self, and vvvent out of the temple.

ANNOTATIONS CHAP. VIII.

Why Amen, amen, is not translated.

* See the preface, & Annot. in Apoc. 2. 9. 4.

30. Amen, amen.] What is it (saith S. Augustine upon this place) when our Lord saith, Amen, amen? He doth much commend and urge the thing that he uttereth, doubling it. It is a certaine othe of hu, if a man say so for. for Amē in Hebrue signifieth verum, a truth. Yet it is not translated, whereas it might have been said, verum, verū dico vobis, but neither the Greeke interpreter durst doe it, nor the Latin, the Hebrue word * Amen, hath remained still, that so it might be the more esteemed. Tract. 41 in Ioan. By which vvordes and the like recorded in other places of the new Testament, the Reader may see great reason, vvhy vve also say, Amen, amen, and durst not translate it and such like vvordes into our English tongue.

CHAP.

CHAP. IX.

To shew that by his Baptisme (being the Sacrament of illumination or faith) he vvil take away the blindness of the world, he giueth vvhich strange ceremonies fight to one borne blinde. ¶ By vvhich vvwonderful miracle (the affestation of the parties him self and of his parents concerning) first the neighbours, then also the Pharisees them selues are plainly confounded. ¶ It is so obstinate they are, that because it was the Sabbath vvhich he vvrrought it, they inferre that he is not of God: yet and theruout of their Synagogue the parties for confessing him. ¶ Thus our Lord reuinceth him: 19 and foretelleth by this occasion, the execution of the lawes (because of their vvilful obstinacie) and illumination of the Gentils vvhich enuffe their vvvorne blindness.

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16



AND I E S V S passing by, sawv a man blinde from his natiuitie: † and his disciples asked him, Rabbi, vvhich hath sinned, this man, or his parents, that he should be borne blinde? † I E S V S answered, ¶ Neither hath this man sinned, nor his parents: but that the vvorkes of God may be manifested in him. † I must vvorke the vvorkes of him that sent me, vvhiles it is day. The night commeth, ¶ vvhen no man can vvorke. † As long as I am in the vvorld, I am the light of the vvorld. † Vvhen he had said these things, he spit on the ground, and made clay of the spittle, and spred the clay vpō his eies, † and said to him, Goe, c vvash in the poole of Siloē, vvhich is interpreted, sent. He vvent therefore, and vvashed: and he came seeing. † Therefore the neighbours, and they vvhich had seen him before, that he vvas a begger, said, Is not this he that sate, and begged? Others said, That this is he. † But others, No, not so, but he is like him. But he said, That I am he. † They said therefore to him, Howv vvere thine eies opened? † He answered, That man that is called I E S V S, made clay: and anointed mine eies, and said to me, Goe to the poole of Siloē, and wash. And I vvent, and vvashed, and sawv. † And they said to him, Vvhere is he? He saith, I knowv not. † They bring him that had been blinde, to the Pharisees. † And it vvas the Sabbath vvhen I E S V S made the clay, and opened his eies. † Againe therefore the Pharisees asked him, howv he sawv. But he said to them, He put clay vpō mine eies, & I vvashed: and I see. † Certaine therefore of the Pharisees said, This man is not of God, that keepeth not the Sabbath. But others said, Howv can a man that is a sinner doe these signes? And there

The Gospel vvh
wensday in
the 4 weeke of
Lent.
¶ Though many
infirmities
fall for sinne,
yet not al some
coming for
probation, and
some sent that
God by the cure
thereof may be
glorified.
¶ The time of
working, and
meriting, is in
this lite: after
death we can
deferre no more
by our dedes,
but must
onely receiue
good or ill,
according to the
difference of
vvorkes here.
c This was a figure
of Baptisme,
to which al
men borne in
sinne and
blindnes are
tent for
health & light.
Ambr. li. 1 c. 3
de Sacramento.

H h iij vvas

vvas a schisme among them. † They say therefore to the-17
 blinde againe, Thou, vvhat saiest thou of him that opened
 thine eies? And he said, That he is a Prophet. † The Ievves 18
 therefore did not belecue of him, that he had been blinde and
 savv: vntil they called the parents of him that savv, † and 19
 asked them, saying, Is this your sonne, vvhom you say that
 he vvas borne blinde?hovv then doeth he novv see? † His 20
 parents answered them, and said, Vve knowv that this is
 our sonne, and that he vvas borne blinde: † but hovv he 21
 novv seeth, vve knowv not, or vvho hath opened his eies, vve
 knowv not, aske him self: he is of age, let him self speake of
 him self. † These things his parents said, because they fea- 22
 red the Ievves. for the Ievves had novv conspired, that if any
 mā should cōfesse him to be CHRIST, he should be put out
 of the Synagoge. † Therefore did his parents say, That he is 23
 of age, aske him self. † They therefore againe called the man 24
 that had been blinde, and said to him, :: Giue glorie to God.
 vve knowv that this man is a sinner. † He therefore said to 25
 them, Whether he be a sinner, I know not: one thing I know,
 that vvhereas I vvas blinde, novv I see. † They said therefore 26
 to him, Vvhat did he to thee? hovv did he open thine eies? † He 27
 answered them, I haue novv told you, and you haue heard:
 vvhy vvil you heare it againe? vvil you also become his disci-
 ples? † They reuiled him therefore, & said, Be thou his disciple: 28
 but vve are the disciples of Moyses. † Vve knowv that to Moyses 29
 God did speake: but this man vve knowv not vvhen he is.
 † The man answered and said to them, For in this it is mar- 30
 ueilous that you knowv not vvhen he is, and he hath open-
 ed mine eies. † and vve knowv that sinners God doth not 31
 heare. but if a man be a seruer of God, and doe the vvil of him,
 him he heareth. † From the beginning of the vvorld it hath 32
 not been heard that any man hath opened the eies of one
 borne blinde. † Vnles this man vvere of God, he could not 33
 doe any thing. † They answered, and said to him, Thou 34
 vvaist vvholly borne in sinnes, and doest thou teach vs: And
 they did cast him forth.

† I H S V S heard that they cast him forth: and vvhen he 35
 had found him, he said to him, Doe st thou belecue in the sonne
 of God? † He answered, and said, Vvho is he Lord, that 36
 I may belecue in him? † And I H S V S said to him, Both thou 37
 hast seen him: and he that talketh vvith thee, he it is. † But he 38
 said,

∴ So say the
 Heretikes. vvhē
 they derogat frō
 miracles done
 by Saints or
 their Relikes,
 pharisaically
 pretending the
 glorie of God.
 As though it
 were not Gods
 glorie, vvhē his
 Saints do it by
 his power and
 vertue: yea his
 greater glorie,
 that doeth such
 things by his ser-
 uants, & by the
 meanest things
 belonging to
 them, as Peters
 shadow AB. 1.
 & Pauls nap-
 kin AB. 1.

said, I beleue Lord. And falling dovvne he adored him. *
 39 † And I E S V S said to him, For iudgement came I into this
 vvorld: :: that they that see not, may see: and they that see,
 40 may become blinde. † And certaine of the Pharisees that
 vvere vvith him, heard: and they said to him, Vvhy, are vve
 41 also blinde? † I E S V S said to them, If you vvere blinde, you
 should not haue sinne. but novv you say, That vve see. Your
 sinne remaineth.

By this we see that this miracle was not onely maruelous and beneficial to the blinde, but also significant of taking away spiritual blindness.

ANNO TATIONS
 CHAP. IX.

8. *Made clay.* Christ that could haue cured this man by his onely wil or word, yet vsed External ceremonies, certain creatures as his instruments in working, and diuers circumstances and ceremonies, clay, water, anoynting, washing, &c. No maruel then that he and his Church vse such diuersities of Sacraments and ceremonies external in curing our foules.

11. *Put out of the Synagogue* The Heretikes vntrectly translate here (& v. 31.) *Excommunicates* to make the simple conceau the Churches Excommunication to be no other, or no better, or no more rightly vsed against them, then this casting out of the Synagogue of such as confessed our Saviour. They might as wel haue translated for Synagogue, Church: for the Old Testament, the new: for Law, grace: for flesh, spirit: for Moyses, Christ. For no lesse difference is there betwene, casting out of the Synagogue, and, Excommunication. Besides that, not euery one which was not of the Iewes Synagogue, was therfore out of the communion of the Faithful, many true beleeuers being in other partes of the world not subiect to the Iewes Synagogue, Law, nor Sacraments. And therfore it was not al one to be out of the Synagogue, and to be excommunicated, as now, who soeuer is out of the Churches communion, either by his owne wil, or for his iust deterts thrust out of it by the spiritual Magistrate, he is quite abandoned out of al the societie of Saints in heauen and earth, so long as he is continueth.

As for the caute of thrusting this poore man and such other out of the Synagogue, and excommunicating Heretikes, there is as great oddes as betwixt heauen and hel: he being vsed so for following Christ and his Church, these for forsaking Christ and his Church. Some more agreement there is betwene that corrupt sentence of the Iewes against the followers of Christ, and the pretended excommunication executed against Catholike men by our Heretikes, although in truth there is no great resemblance. For, the Iewes though they abuted their power sometimes, yet had they authority in deed by Gods law so to punish contemners of their Law, & therfore it was feared and respected euen of good men. But the excommunication vsed by heretikes against Catholikes or any offenders, is not to be respected at al, being no more but a ridiculous usurpation of the Churches right and fashion of the same. for, out of their Synagogues al faithful men ought to flee, and not tarry to be thrust out: according to the warning giuen against Coré and Dathan. *To ye speake-*

Num. 16. and from their tabernacles, lest you be wrapped in their finnes.

CHAP. X.

He continueth his talke to the Pharisees, shewing that they and al other that wil not enter in by him, are Wolves: and that they which heare them, are not the true sheepe. 11 But that him self is the good Pastor, and therefore so sane the sheepe from these Wolves, he wil yeld his life, which otherwise no might of theirs could take from him: foretelling also his Resurrection, and vocation of the Gentile. 21 Againe an other time, he telleth these Iewes openly, that they are not of his sheepe, and that no might of theirs shall take from him his true sheepe, because he is God, euen as his Father is God. 31 Which by his miracles and by Scripture he sheweth to be no blasphemie: and they in vaine saking to stone and, to apprehend him, so he getteth out to the place where Iohn Baptist had giuen open witness of him.

Amen,

The Gospel
vpō Tuesday in
Whitson weeke.

¶ The sheefe, is
the Heretike
specially, & any
other that un-
lawfully breake
in vpō the shee-
pe to kil & de-
stroy them by
false doctrine
and otherwise.

¶ That is the
fashion of
Iewrie & other
countries, signi-
fying that the
shepherd or
Pastor must
teach the shee-
pe, and not they
him.



MEN, amen I say to you, he that entreth 1
not by the doore into the folde of the
sheepe, but climeth vp an other vway:
he is :: a theefe and a robber. † But he that 2
entreth by the doore, is the Pastor of the
sheepe. † To this mā the porter openeth: 3
& the sheepe heare his voice: and he cal-
leth his ovne sheepe by name, and lea-
deth them forth. † And 4
vwhen he hath let forth his ovne sheepe,
he :: goeth before
them: and the sheepe folovv him, be-
cause they knowv his
voice. † But a stranger they folovv not,
because they knowv not the voice of
strangers. † This pro- 6
uerbe I E S V S said to them. But they
knev v not vwhat he
spake to them.

† I E S V S therefore said to them againe,
Amen, amen I say to 7
you, that I am the doore of the sheepe. †
And hovv many so- 8
cuer haue come, are theeues and robbers:
but the sheepe
heard them not. † I am the doore. By
me if any enter, he 9
shal be saued: and he shal goe in and
shal goe out, and shal finde
pastures. † The theefe commeth not
but to steale and kil and 10
destroy. I came that they may haue
life, and may haue more
abundantly. † I am the good Pastor.
* The "good Pa- 11
stor giueth his life for his sheepe. †
But the hireling and he 12
that is not the Pastor, vwhose ovne
the sheepe are not, seeth
the vvoulfe comming, and lea-
ueth the sheepe, and fleeth: and
the vvoulfe raueth, and disper-
seth the sheepe. † And the 13
hireling fleeth because he is a hire-
ling: and he hath no care
of the sheepe. † I am the good
Pastor: and I knowv mi- 14
ne, and mine knowv me. † As the
Father knowveth me, and 15
I knowv the Father: and :: I yeld
my life for my sheepe. † And 16
other sheepe I haue that are not
of this folde: them also I
must bring, and they shal heare
my voice, and there shal be
made * one folde and one Pastor.
- † Therefore the Father 17
loueth me: because I yeld my life,
that I may take it againe. †
No man taketh it avvay from me:
but * I yeld it of my self. 18
and I haue povver to yeld it: and
I haue povver to take it
again. This commaundement I
receiued of my father.

† A dissension rose againe among
the Ievves for these 19
vvordes. † And many of them said,
He hath a deuil and is 20
mad: vwhy heare you him? †
Others said, These are not the 21
vvordes of one that hath a
deuil. can a deuil open the
eies
of

The Gospel vpō
the 2 Sunday
after Easter, and
for S. Thomas
of Canterburie,
Decemb. 29.

¶ Christes death
was so necessa-
rie for the flo-
cke, that when
he might haue
escaped, he vo-
luntarily offer-
red him self to
death for his
flocke.

¶ He meaneth
the Church of
the Gentils.

Esā. 40.
11. Expe.
34, 23.

Esā. 37.
24.

Esā. 53, 7

of blinde men?

1 *Matth.*
4, 56. 19

22 †* And the Dedication vvas in Hierufalem : and it vvas
23 vvinter. † And I E S V S vvalked in the temple, in Salomons
24 porche. † The Ievves therfore compaffed him round about,
and faid to him, How long doeft thou hold our foule in fuf-
25 pefe? if thou be C H R I S T, tel vs openly. † I E S V S answered
them, I fpeake to you: and you belecue not. the vvorkes that
I doe in the name of my Father, they giue testimonie of me.

The Gofpel vpp
Weneſday in
Paſſion Weeke.

26 † but you doe not belecue, becauſe you are not of my l heepe.
27 † My ſheepe heare my voice : and I knowv them, and they
28 folovv me. † And I giue them life euerlaſting : and they ſhal
not periſh for euer, and no man ſhal plucke them out of my
29 hand. † My father, that vvwhich he hath giuen me, is greater
then al : and no man can plucke them out of the hand of my
30 father. † I and the Father are one.

CYRILL.

An other reading is, My father that hath giuen me, &c.

Pf. 81, 6.

31 † The Ievves tooke vp ſtones, to ſtone him. † I E S V S
32 anſvvered them, Many good vvorkes I haue ſheved you
from my father, for vvwhich of thoſe vvorkes doe you ſtone
33 me? † The Ievves anſvvered him, For a good vvorke vve
ſtone the not, but for blaſphemie, and becauſe thou being a
34 man, makeſt thy ſelf God. † I E S V S anſvvered them, Is it
35 not vvritten in your lavv, that I ſaid, you are goddes? † If he called
them goddes, to vvhom the vvord of God vvas made, and
36 the ſcripture can not be broken : † vvhom the Father hath
ſanctified and ſent into the vvorld, ſay you, That thou blaſ-
37 phemeſt, becauſe I ſaid I am the ſonne of God? † If I doe
38 not the vvorkes of my father, belecue me not. † But if I doe,
and if you vvill not belecue me, beleue the vvorkes: that you
may knowv and beleue that the Father is in me, and I in the
39 Father. † They ſought therfore to apprehend him : and
he vvent forth out of their handes.

40 † And he vvent againe beyond Iordan into that place
41 vvhere Iohn vvas baptizing firſt : and he taried there. † and
many came to him. and they ſaid, That Iohn in deede did no
ſigne. But al things vvhatſoener Iohn ſaid of this man, vvere
42 true. † And many beleued in him.

ANNOTATIONS
CHAP. X.

Arch-heretikes specially, are the rheres that clime in an other way, not by the doore.

Whé the Pastor must tarie, or may flee.

Iudas Machabæus.
Dedication of Churches.

Christis essence & diuine nature of the Father.

Caluins autotheisme.

1. *Climes an other way.*) Whofoeuer taketh vpon him to preach without lawfull sending, to minister Sacraments, and is not Canonically Pastor of a true Catholike Bishop, to be a Curate of soules, Person, bisshop, or what other spiritual Pastor soeuer, and conuermeth not in by lawfull election and holy Churches ordinance to that dignity, but breaketh in against order by force or fauour of men, and by humane lawes, he is a theefe and a murderer. So came in Arius, Caluin, Luther, and al Heretikes: and al that succede them in roome and doctrine. And generally euery one that descendeth not by Lawfull succellion in the knowne ordinarie line of Catholike Bishops and Pastors that haue been in al Countries (since their conuersion). And according to this rule *S. Irenæus li. 1. c. 1* trieth the true shepheards from the theues and Heretikes. So doe *Tertul. de Praefat. nu. 11. S. Cyr. de unit. Es. nu. 7. S. August. ep. 107. & conu. ep. Masich. c. 6. and Lirinens. 11. Good Pastor.*) The good Pastor, is he whose ipecial care is not of his owne advantage, but of the safety of the flocke. The hirling, is he that respecteth not the profite and good of the flocke, but his owne lucre. The woulfe, is the Heretike, or any persecutor of the Church, which is Christis flocke.

12. *Flath.*) Euery Bisshop and Pastor is bound to abide with his flocke in times of danger and persecution euen to death, except him self be personally sought for, rather then the flocke, or the flocke it self forsake him. for in such cases the Pastor may flee, as the Apostles did, and *S. Athanasius*, and others. *S. Athan. Apol. de sua fuga. August. ep. 120.*

13. *The dedication.*) This is the teat of Dedication instituted by Iudas Machabæus *li. 1. Mach. c. 6.* Christ vouchsafed to honour an I keepe that feast instituted by him: & our Heretikes vouchsafed not to pray and sacrifice for the dead. vñd and approved by him. The Dedication also of Christian Churches is warranted thereby, with the annual memories thereof. And it proueth that such things may be instituted without any expresse commaundement in Scripture.

14. *That vrbuch he gann me.*) Thus read also diuers of the Fathers, namely *S. Hilar. Trin. li. 7 post medium. S. Ambro. de Sp. S. li. 1. c. 18. S. August. in 10. traß. c. 1. S. Cyrill. li. 7 in 10. c. 10.* and vse it to proue that Christ had his essence and nature of the Father. And therefore some Heretikes of our time wickedly accuse the Council of Laterane for falsif, ing this place and applying it to the same purpose. Which they lesse can abide, for that it is against Caluins Autotheisme, holding that Christ tooke his person of the Father, but not his substance. See the *3 Amos. in 1. 10. v. 1.*

CHAP. XI.

He cometh once againe into Ierurie boldly (the time that he would be killed of them, being not yet come) and raiseth Lazarus foure daies buried. 15. At which miracle the blind malice of the rulers so increaseth, that in Conuult they conclude to make him away. herubis the high Priest prophesieth vnto vras, of the saluation of the world by his death. 16. He there:pon goeth againe out of the tray.

The Gospel vpb
Friday in the 4
Weeks of Lent.



AND there vvas a certaine sicke man, Lazarus I of Bethania, of the towne of Marie and Martha her sister. († And Marie vvas she * that 2 anointed our Lord vvith ointemēt, and vviped his feete vvith her heare : vvhoſe brother Lazarus vvas sicke.) † His sisters therefore ſent to him ſaying, 3 Lord, behold, he vvhom thou loueſt, is sicke. † And I 2 v s 4 hearing, ſaid to them, This ſickneſſe is not to death, but for the glorie of God: that the ſonne of God may be glorified by it. † And I 2 v s loued Martha, and her ſiſter Marie, and 5 Lazarus. † As he heard therefore that he vvas ſicke, then he 6 taried in the ſame place vv o daies: † then after this he ſaith to 7 his Diſciples, Let vs goe into Ierurie againe. † The Diſciples 8 ſay to him, Rabbi, novv the Ievves ſought to ſtone thee: and goeſt

Ln. 7, 37
Mat. 26,
7. Mar.
14, 3. 16.
12, 3.

9 goest thou thither againe? † I E S V S answered, Are there
 10 not twelue houres of the day? If a man walke in the day, he
 11 stumbleth not: because he seeth the light of this world: † but
 12 if he walke in the night, he stumbleth, because the light is not
 13 in him. † These things he said: and after this he saith to
 14 them, Lazarus our frende sleepeth: but I goe that I may raise
 15 him from sleepe. † His Disciples therefore said, Lord, if he
 16 sleepe, he shal be safe. † but I E S V S spake of his death: & they
 thought that he spake of the sleeping of sleepe. † Then there-
 fore I E S V S said to them plainly, Lazarus is dead: † and I am
 glad for your sake, that you may belecue, because I vvas not
 there. but let vs goe to him. † Thomas therefore, vvho is
 called Didymus, laid to his condisciples, Let vs also goe, to
 die vvith him.

17 † I E S V S therefore came, and found him novv hauing
 18 been foure daies in the graue. († And Bethánia vvas nigh
 19 to Hierusalem about fiftene furlonges.) † And many of the
 20 Ievves vvere come to Martha and Marie, to comfort them
 concerning their brother. † Martha therefore vvhen she
 heard that I E S V S vvas come, vvent to meete him: but Marie
 21 sat at home. † Martha therefore said to I E S V S, Lord if thou
 22 hadst been here, my brother had not died. † but novv also
 I knowv that vvhat things soeuer thou shalt aske of God,
 23 God vvil giue thee. † I E S V S saith to her, Thy brother shal
 24 rise againe. † Martha saith to him, I knowv that he shal rise
 25 againe in the resurrection, in the last day. † I E S V S said to
 her, I am the resurrection and the life: he that beleueth in
 26 me, although he be dead, shal liue. † and euery one that li-
 ueth, and beleueth in me, shal not die for euer, Beleueest
 27 thou this? † She saith to him, Yea Lord, I haue beleued
 that thou art C H R I S T the sonne of God that art come into
 this vvorld. -†

28 † And vvhen she had said these things, she vvent, and
 called Marie her sister secretely, saying, The maister is come,
 29 & calleth thee. † She, vvhen she heard, riseth quickly, & com-
 30 meth to him. † For I E S V S was not yet come into the towne:
 but he vvas yet in that place vvhere Martha had mette
 31 him. † The Ievves therefore that vvere vvith her in the house
 and did comfort her, vvhen they savv Marie that she rose
 quickly and vvent forth, folovved her, saying, That she
 32 goeth to the graue, to vveepe there. † Marie therefore vvhen

The Gospell in a
 Masse for the
 dead vpon the
 day of the bu-
 riall or depou-
 tion.

li ij she

*c de dor-
 mitione
 somni.*

He vvas come vvhether Iesus vvas, seeing him, fel at his feete,
 and saith to him, Lord, if thou hadst been here, my brother
 had not died. † Iesus therefore vvhether he saw her vveeping, 33
 and the Iewes that vvere come vwith her, vveeping, he gro-
 ned in spirit, and troubled him self, † and said, Vvhether haue 34
 you laid him? They say to him, Lord, come and see. † And 35
 Iesus vvept. † The Iewes therefore said, Behold hovv he 36
 loued him. † But certaine of them said, Could not he that 37
 * opened the eies of the blinde man, make that this man
 should not die? † Iesus therefore againe groning in him 38
 self, commeth to the graue. and it vvas a caue: and a stone
 vvas laid ouer it. † Iesus saith, Take avway the stone. Mar- 39
 tha the sister of him that vvas dead, saith to him, Lord, now
 he stinketh, for he is novv of foure daies. † Iesus saith 40
 to her, Did not I say to thee, that if thou beleuee, thou shalt
 see the glorie of God? † They tooke therefore the stone 41
 avway. And Iesus lifting his eies vpward, said, Father, I
 giue thee thanks that thou hast heard me. † and I did knowv 42
 that thou doest alwayes heare me, but for the people that
 standeth about, haue I said it, that they may beleuee that
 thou hast sent me. † Vvhether he had said these things, he cried 43
 vwith a loude voice, Lazarus, come forth. † And forthvwith 44
 he came forth that had been dead, bound feete and handes
 vwith vinding bandes, and his face vvas tied vwith a napkin.
 Iesus said to them, :: Loose him, and let him goe.
 † Many therefore of the Iewes that vvere come to Marie 45
 and Martha, and had seen the things that Iesus did, beleueed
 in him. - † † And certaine of them vvent to the Pharisees, and 46
 told them the things that Iesus did. † The cheefe priests 47
 therefore and the pharisees gathered a council, and said, Vvhat
 doe vve, for this man doeth many signes. † If vve let him 48
 alone so, al vvill beleuee in him: and the Romanes vvill come,
 and :: take avway our place and nation. † But one of them na- 49
 med Caiphaz, being the high priest of that yere, said to them,
 You knowv nothing, † neither doe you consider that it is expe- 50
 dient for vs that one man die for the people, and the vvhole
 natio perish not. † And this he said not of him self: but being 51
 the high priest of that yere, he prophecied that Iesus should
 die for the nation: † and not only for the nation, but to ga- 52
 ther into one the children of God that vvere disperfed.
 † From that day therefore they deuised to kil him. † Iesus 53
 therefore 54

Is. 9, 6.

:: S. Cyril li. 7. c.
 vlt. in 10. and S.
 August. Tract.
 49 in 10. apply
 this to the Apo-
 stles and Priests
 authoritie of ab-
 soluing sinners:
 affirming Christ
 to remiue none
 fro sinne, but in
 the Church and
 by the Priests
 ministerie.

The Gospel vpo
 Friday in Pas-
 sion vvecke.

:: Al men, but
 specially Natioes
 must take heede,
 that vvithout
 to lose their
 temporal state,
 they forsake
 God: they lose
 not both as the
 Iewes did. Aug.
 tract. 49 in 10.

therefore vvalked no more openly among the Ievves, but he vvent into the countrie beside the desert vnto a citie that is called Ephrem, and there he abode vvith his Disciples. -I

55 † And the Pasche of the Ievves vvvas at hand: and many of the countrie vvent vp to Hierusalem before the Pasche to
56 sanctifie them selues. † They sought I E S V S therefore: and they communed one vvith another, standing in the temple, Vvhat thinke you, in that he is not come to the festiual day? And the cheefe Priests & Pharisees had giuen cōmandemēt, that if any man should know vvhere he vvvas, he should tel, that they might apprehend him.

ANNOTATIONS
CHAP. XI.

11. Being the high Priest.) Maruel not that Christ preferueth his truth in the Church as wcl by The privilege the vnworthy as the worthy Prelates thereof: the gites of the Holy Ghost following their Order of the office & and office, as we see here in Caiphas, and not their merites or person. And if this man being many order, though waies wicked, and in part an vsurper, and the Law and Priesthood being to decline and to giue place in a wicked Christs new ordinance, had yer some assistance of God for vtterance of truth which him self meant not, nor knew not: how much more may we be assured; that Christ wil not leaue Peters

Lk. 22. 32. Seate, whose faith he promised should neuer faile, though the persons which occupie the same, were as ill as the blasphemous and malicious mouths of Heretikes do affirme.

CHAP. XII.

The Rulers dealing as if he hid him self, 1 he cometh to Bethania, 2 Where by occasion of Iudas the thiefe mourning at Maria Magdalens costly deuotion, he foresetleth his death. 12 From thence, though they did not intend to kill Lazarus also, he rideth openly into Hierusalem, the people (because he had raised Lazarus) consisting vvith their acclamations that he is Christ. 20 Where certaine Gentils desiring to see him, 21 he foresetleth the conuersion of the vrbels vworld from the Diuel to him, so he not instant, as the effect of his death vpon the Crosse. 28 The Father also answering from heauen to his prayer made to that purpose: 27 yet after al this, the Ievves continu vvincredulous as Esay prophesied of them: 23 though many beleeued, but vvvere ashamed to confesse him. 24 Wherevpon he sheweth that it is glorious before God, and saluation to them selues, to beloeue in him, and confesse him: and damnable, to despiise him.

The 4 part. THE 4 Pasche, & holy weeke of his Passion in Hierusalem.

Mt. 26,
6. Mar.
14. 3.
PALME
SUNDAY
CUC.

1
2
3



I E S V S therefore sixe daies before the Pasche came to Bethania, vvhere Lazarus vvvas, that had been dead, vvhom I E S V S raised. † And they made him a supper there: and Martha ministred, but Lazarus vvvas one of them that sat at the table vvwith him. † :: Marie therefore tooke a povvnd of ointement of right spikenard, pretious, and

The Gospel vvpe Munday in Holy weeke.

:: Of this womans extraordinary offices of deuotion, & how acceptable they were to Christ, see the Annot. Mt. 24.

Ii iij anointed

weeke.

anointed the feete of I E S V S, and vviped his feete vvith her
 heare : and the house vvas filled of the odour of the ointmēt.
 † One therfore of his disciples, Iudas Iscariore, he that vvas 4
 to betray him, said, † " Vvhy vvas not this ointment sold for 5
 three-hundred pence, and giuen to the poore ? † And he 6
 said this, not because he cared for the poore : but because he
 vvas " a theefe, and hauing the purse, caried the things that
 vvere put in. † I E S V S therfore said, Let her alone that she 7
 may keepe it for the day of my " burial. † For the poore you 8
 haue alwayes vvith you : but " me you (shal not haue al-
 wayes. † A great multitude therfore of the Ievves knev 9
 that he vvas there : and they came, not for I E S V S only, but
 that they might see Lazarus, vvhom he raised from the dead. †
 † But the cheefe Priests deuised for to kil Lazarus also : † be- 10
 cause many for him of the Ievves vvvent avway, and beleued 11
 in I E S V S.

† And on the morovv a great multitude that vvas come 12
 to the festiual day, vvhen they had heard that I E S V S com-
 meth to Hierusalem : † they tooke the * boughes of palmes, 13
 and vvvent forth to meete him, and cried, *Hosanna, blessed is he that*
commeth in the name of our Lord, the king of Israel. † And I E S V S fou'd 14
 a yong asse, and fate vpon it, as it is vvritten, † *Fear not daughter* 15
of Sion : behold, thy king commeth sitting vpon an asses colt. † These things 16
 his disciples did not knowv at the first : but vvhen I E S V S
 vvas glorified, then they remembered that these things had
 been vvritten of him, and these things they did to him. † The 17
 multitude therfore gaue testimonie, vvwhich vvas vvith him
 vvhe he called Lazarus out of the graue, and raised him from
 the dead. † For therfore also the multitude came to meete 18
 him, because they heard that he had done this signe. † The 19
 Pharisees therfore said among them selues, Doe you see that
 vve preuaile nothing? behold, the vvhole vvorld is gone
 after him.

† And there vvere certaine Gentiles of them that " came 20
 vp to adore in the festiual day. † These therfore came to Phi- 21
 lippe vvho vvas of Bethsaida of Galilee, and desired him,
 saying, Sir, vve are desirous to see I E S V S. † Philippe commeth, 22
 and telleth Andrew. Againe Andrew & Philippe told I E S V S.
 † But I E S V S answered them, saying, The houre is come, 23
 that the Sonne of man shal be glorified. † b Amen, amen I say 24
 to you, vnles the graine of vvheate falling into the ground,
 die:

∴ The deuout
 offices of bal-
 ming and anoi-
 ting the dead
 bodie of the
 faithfull are here
 also allowed.

∴ Not in visible
 and mortal co-
 dition, to recei-
 ue almes of you
 or such like of-
 fices for supply
 of my necessi-
 ties.

The Gospel vpd
 Saturday in
 Passion Weeke.

PALME
 SYNDAY.

∴ We may see
 there is a great
 difference where
 a man pray or
 adore, at home
 or I the Church
 & holy places:
 When the Gen-
 tiles also came of
 deuotion a pil-
 grimage to the
 Temple in Hieru-
 salem.
 b The Gospel
 for S. Ignatius
 Febr. 1. And for
 a martyr that is
 no Bishop, as
 namely S. Lau-
 rence Aug. 10.

* Mt. 21,
 7-Mt. 11,
 7-Lu. 19,
 35.

Pf. 117,
 16.
 Zach. 9,
 9.

die: it self remaineth alone. but if it die, it bringeth much
 25 fruite. † He that loueth his life, ſhal loſe it: and he that hat-
 teth his life in this vvorld, doth keepe it to life euerlaſting.
 26 † If any man miniſter to me, let him ſolovv me: and vvhere
 I am, there alſo ſhal my miniſter be. If any man miniſter to
 27 me, my father vvil honour him. † † Novv my ſoule is trou-
 bled. And vvhat ſhal I ſay? Father, ſaue me from this houre.
 28 But therefore came I into this houre. † Father, glorifie thy
 name. A voice therfore came from heauen, Both I haue glo-
 29 rified it, and againe I vvil glorifie it. † The multitude ther-
 fore that ſtoode and had heard, ſaid that it thundered. Others
 30 ſaid, An Angel ſpake to him. † I E S V S anſvvered, and ſaid,
 31 This voice came not for me, but for your ſake. † Novv is
 the iudgemēt of the vvorld: novv the Prince of this vvorld
 32 ſhal be caſt forth. † And I, * if I be exalted from the earth,
 33 vvil dravv al things to my ſelf. († and this he ſaid, ſigni-
 34 fying vvhat death he ſhould die.) † The multitude anſvve-
 red him, Vve haue heard out of the lavv, that CHRIS T
 35 abideth for euer: and hovv ſaiest thou, The Sonne of man
 muſt be exalted? Vvho is this Sonne of man? † I E S V S ther-
 fore ſaid to them, Yet a litle vvhile, the light is among you.
 Vvalke vvhiles you haue the light, that the darkeneſſe ouer-
 take you not. And he that vvalketh in darkeneſſe, knovveth
 36 not vvhither he goeth. † Vvhiles you haue the light, belecue
 in the light, that you may be the children of light. † Theſe
 things I E S V S ſpake and he vvvent avvay, and hid him ſelf
 from them. †

† And vvhereas he had done ſo many ſignes before them,
 37 they beleueed not in him: † that the ſaying of Eſay the Pro-
 38 phet might be fulfilled, vvhich he ſaid, *Lord, vvho hath beleueed the*
bearing of vs? and ſhe arme of our Lord to vvhom hath it bene revealed? † Ther-
 39 fore they † could not beleuee, becauſe Eſay ſaid againe, † *He*
hath blinded their eyes, and indurated their hart: that they may not ſee vvith
their eyes, nor vnderſtand vvith their hart, and be converted, and I heale them.
 40 † Theſe things ſaid Eſaie, vvhen he ſavv his glorie, and ſpake
 41 of him. † But yet of the Princes alſo many beleueed in him:
 42 but † for the Pharifees they did not confeſſe, that they might
 43 not bē caſt out of the Synagogue. † for they loued the glo-
 rie of men more, then the glorie of God.

† But I E S V S cried, and ſaid, He that beleueeth in me, doth
 44 not beleuee in me, but in him that ſent me. † And he that
 45 ſeeth

The Gofpel vpp
 Holy roode
 day Septemb. 14.
 in latin. *Exalta-
 tio S. Crucis.*

∴ If any man
 aſke (ſaith S.
 Auguſtine)
 why they could
 not beleuee: I
 anſwer rouidly,
 becauſe they
 would not.
Traſt. 11. in 16.
 See the meanig
 of this ſpeech
 Annot. *Mat. 12.*
11. Mar. 4. 12.

∴ This is the caſe
 of many princi-
 pal men in ſuch
 countries whe-
 re hereſie hath
 the vpperhand:
 who know and
 beleuee the Cat-
 holike ſaith: but

Io. 3, 14.

Eſ. 53, 1.

Eſa. 6, 9.
 Mt. 13,
 14. Mr.
 4, 12. L. M.
 8, 10.
 MR. 28,
 27.

but making choicē rather to keepe mans fauour thē Gods, they dare not confesse the same. Such may pray that God and the world agree together: for els it is teen whose part they will take.

seeth me, seeth him that sent me. † I a light am come into this 46
vworld: that euery one vvhich beleeueth in me, may not re-
maine in the darkenesse. † And if any man heare my vvordes, 47
and keepe them not: I doe not iudge him. for I came not to
iudge the vworld, but to saue the vworld. † He that despiseth 48
me, & receiueth not my vvordes, hath that iudgerh him. the
vvord that I haue spoken, that shal iudge him in the last day.
† Because of my self I haue not spoken, but the Father that 49
sent me, he gaue me commaundement vvhath I should say,
and vvhath I should speake. † And I knovv that his com-
maundement is life euerlasting. The things therfore that I
speake: as the Father said to me, so doe I speake.

ANNOTATIONS
CHA P. XII.

Church orna-
ments.
Toleration of
the euill.

1. *By vsus.*) So wicked, couetous, and sacrilegious persons reprehend good men for bestowing their goods vpon Church ornaments &c. vnder pretence of better bestowing them on the poore. such prouide for the poore as Iudas did.
2. *A theefe.*) Iudas did not then first perish when he sould our Lord, for he was a theefe before: and being loth he yet followed Christ, not in hart, but in body onely. which our Maister tolerated, to giue vs a lesson to tolerate the ill, rather then deuide the body. *Aug. tracl. 30 in 10.*

CHA P. XIII.

As his last supper, to giue his farewell, and that in most vvonderful louing manner, he vvisheth his Disciples feate, 6 beginning vvith Peter, 8 (shewing how necessary is it for vs to be vvashed by him in Baptisme, and needful also after Baptisme) 12 and by this example teaching them al how to loue one toward another. 21 Then he foretelleth, that (vvithstanding his exceeding loue toward them) one euen of them vvill betray him, meaning Iudas, 22 as to loke he secretly sheweth. After whose going out, he reioyces and saith that euen now the hoore is come, 24 commendeth vnto them to loue together, as a new commaundement, 26 and foretelleth Peter vvho presumed so much of his vvirtue strength, that euen this night he vvill deny him thrise.

The Gospel vp6
maidy thursday
at Masse, and at
the Washing of
feete.
MAYNDY
THVRS DAY.
:: By supper, he
meaneth the ea-
ting of the Pas-
chal lambe, for
the institution
of the B. Sacra-
ment was after
this.



ND before the festiual day of Pasche, 1
I E S V S knovving that his hoore was come
that he should passe out of this vworld
to his Father: vvheres he had loued his
that vvere in the vworld, vnto the end he
loued them. † And vvhen :: supper vvas 2
done, vvheres the deuill novv had put into the hart of Iudas
Iscariote the sonne of Simon, to betray him: † knovving 3
that the Father gaue him al things into his handes, and that he
came from God, and goeth to God: † he riseth from sup- 4
per

Mt. 26, 1
Mr. 14,
1. Luc.
22, 1.

per, and laith aside his garments, and hauing taken a
5 towel, girded him self. † After that, he put vvater into a
bason, and began to vvash the feete of the disciples, and to
6 vvipe them vvith the towel vvherevvith he vvvas girded.
7 † He commeth therfore to Simon Peter. And Peter saith to
him, Lord, doest thou vvash my feete? † I E S V S answered
8 and said to him, That vvwhich I doe, thou knowvest not
now, hereafter thou shalt know. † Peter saith to him,
9 Thou shalt not vvash my feete for euer. I E S V S answered
10 him, If I vvash thee not, thou shalt not haue part vvith
me. † Simon Peter saith to him, Lord, not only my feete,
11 but also handes, and head. † I E S V S saith to him, He that is
vvashed, nedeeeth not but to vvash his feete, but is cleane
12 vvholly. And you are cleane, but not al. † For he knew
vvho he vvvas that vvould betray him. therfore he said, You
are not cleane al.

12 † Therfore, after he had vvashed their feete, and taken his
garments, being set dovvne, againe he said to them, Know
13 you vvhat I haue done to you? † You cal me, Maister, and
14 Lord: and you say vvell, for I am so. † If then I haue vvashed
your feete, Lord and Maister, you also ought to vvash one
15 an others feete. † For I haue giuen you an example, that as
16 I haue done to you, so you doe also. † Amen, amen I say to
you, a seruant is not greater then his lord, neither is an apostle
17 greater then he that sent him. † If you know these things,
18 you shal be blessed if you doe them. † I speake not of you
al: I know vvhom I haue chofen. But that the scripture may
be fulfilled, *He that eateth bread vvith me, shal lift vp his heele against me.*
19 † From this time I tel you, before it come to passe: that vvhen
20 it shal come to passe, you may beleene, that I am he. † Amen,
amen, I say to you, he that receiueth any that I send, recei-
ueth me: & he that receiueth me, receiueth him that sent me.

21 † Vvhen I E S V S had said these things, he vvvas troubled in
spirit: and he protested, and said: * Amen, amen I say to
22 you: that one of you shal betray me. † The disciples ther-
fore looked one vpon an other, doubting of vvhom he spake.
23 † There vvvas therfore one of his disciples leaning in the bo-
24 some of I E S V S, he vvvhom I E S V S loued. † Therfore Simon
Peter beckneth to him, and said to him, vvho is it of vvhom
25 he speaketh? † He therfore leaning vpon the breast of I E S V S,
26 saith to him, Lord, vvho is he? † I E S V S answered: He it is

K k 10

P. 40,
10.Mat. 26,
18. Mar.
14, 16.
Luc. 22,
21.

to vvhom. I ſhal reach the dipped bread. And vvhhen he had
 dipped the bread, he gaue it to Iudas Iſcariote Simons ſonne.
 † And after the morſel, then Satan entred into him. And 27
 I E S V S ſaith to him, That vvhich thou doeſt, doe it quickly.
 † But no man knevv of thoſe that ſate at table to vvhhat 28
 purpoſe he ſaid this vnto him. † For certaine thought, becauſe 29
 Iudas had the :: purſe, that I E S V S had ſaid to him, Bie thoſe
 things vvhich are needeful for vs to the feſtial day : or that
 he ſhould giue ſome thing to the poore. † He therefore ha- 30
 ving receiued the morſel, incontinent vvent forth. And it
 vvas night.

† Vvhhen he therefore vvas gone forth, I E S V S ſaid, Now 31
 the Sonne of man is glorified, and God is glorified in him. † If 32
 God be glorified in him, God alſo vvil glorifie him in him
 ſelf, and incōtinent vvill he glorifie him. † Litle children, yet 33
 litle vvhile I am vvith you. You ſhal ſeek me, & * as I ſaid
 to the Ievves, Vvhither I goe, you can not come: to you alſo
 I ſay novv. † * Aⁿnev. cōmaudemēt I giue to you, That you 34
 loue one an other: as I haue loued you, that you alſo loue
 one an other. † In this al men ſhal knowv that you are my 35
 diſciples, if you haue loue one to an other. † Simon Peter 36
 ſaith to him, Lord, vvhither goeſt thou? I E S V S anſvvered,
 vvhither I goe, thou canſt not novv folovv me, but hereafter
 thou ſhalt folovv. † Petēr ſaith to him, Vvhy canſt not I fo- 37
 lov v thee novv? * I vvill yeld my life for thee. † I E S V S an- 38
 ſvvered him, Thy life vvilt thou yeld for me? Amen, amen I
 ſay to thee, the cocke ſhal not crowv, vntil thou denie me
 thrife.

1: Chriſt had
 ſome prouiſion
 before hand gi-
 ven him by the
 Collections of
 the faithful,
 which was vſed
 both in his
 owne necelli-
 ties, & beſtow-
 ed vpon the
 poore.

Io. 7, 34

I Io. 3
23.

Mt. 26,
35. Mr.
14, 29.
Lk. 22,
33.

A N N O T A T I O N S
C H A P. X I I I.

Puritie requi-
red to the re-
ceiuing of the
B. Sacrament.

9. *Began to vvas/h.*) This lotion was not onely of curteſy, ſuch as the Iewes vſed toward their
 gheſts, nor onely for example of humilitie: but for myſtene and ſignification of the great puritie
 that is required before we come to receiue the holy Sacrament, which it ſtraight after this waſhing
 was to be inſtituted and giuen to the Apoſtles. *Ambr. li. 3 de Sacra. 2. Bernard. de cura Domini
 ſerm. 1.*

Venial finnes
taken away by
ſacred cere-
monies.

10. *To vvas/h his face.*) The ſoulnes of the ſecte, when al the reſt is cleane, ſignifieth the earthly
 affections and reliques of former finnes remitted: which are to be cleaned by deuout actes of cha-
 ritie & humilitie, as *S. Ambroſe li. 3 de Sacra. 2.* and *S. Auguſtine ep. 106. & tract. 16 in 16.* do note.
 And becauſe this was onely a ceremonie, & yet had ſuch force, both now and afterward vſed of
 the Apoſtles, that it purged ſmaller offenses and ſubtilties of the ſoule, as *S. Ambroſe* and *S. Bernard*
 gather, it may not ſeeme ſtrange that holy water and ſuch ceremonies may remit venial finnes.

Ambr. &
Bern. locis
citatis.

10. *You alſo ought.*) Our Maſter neuer ſpake plainer, nor ſeemed to commaund more preciſely,
 either of Baptiſme or the Euchariſt or any other Sacrament: and yet by the Churches iudgement
 directed

directed by the Holy Ghost, we know this to be no Sacrament nor necessarie ceremonie, and the other to be. And why do they beleuee the Church in this, and do not credit her affirming the chalice not to be necessarie for the communicants?

weeke.

10. A new commandment.) The commandment of mutual loue was giuen before, but manifoldly misconstrued, and abridged by the Iewes to friends onely, to this life onely, for earthly respects onely; but Christ reneweth it and enlargeth it after the forme of his owne loue toward vs, and giueth grace to fulfill it.

The Church defineth which are Sacraments and which not &c.

CHAP. XIII.

They being sad, because he said that he must goe from them, he comforteth them many waies, as, putting them in hope to follow him vnto the same place, so that they keepe his commandments. Where he telleth them, that in himselfe the way differeth according to his Humanitie, and also the end according to his Diuinitie, no lesse then his Father, because he is consubstantiall. 15 promising also to send vnto them (that is, to his Church) the Holy Ghost to be after his departure with them for euer. 28 And saying that it is his promotion (according to his Humanitie) to goe to the Father, whose obedience in his death shalbe, & not for any guile of his owne.

1
2
3
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12
13



LET not your hart be troubled. You beleue in God, beleue in me also. † In my fathers house there be many mansions. If not, I would haue told you, Because I goe to prepare you a place. † And if I goe, and prepare you a place: I come againe and will take you to my self, that where I am, you also may be. † And whither I goe you know, and the way you know.
† Thomas saith to him, Lord, we know not whither thou goest: and how can we know the way? † Iesus saith to him, I am the way, and the veritie, and the life. no man cometh to the Father, but by me. † If you had knowen me, my father also certes you had knowen: and from hence forth you shal know him, and you haue seen him.
† Philippe saith to him, Lord shevv vs the Father, and it sufficeth vs. † Iesus saith to him, So long time I am with you: & haue you not knowen me? Philippe, he that seeth me, seeth the Father also. How saiest thou, Shevv vs the father? † Doest thou not beleuee that I am in the Father, & the Father in me? The vvordes that I speake to you, of my self I speake not. But my father that abideth in me, he doeth the vvorkes. † Beleuee you not, that I am in the Father and the Father in me? Othervvise for the vvorkes them selues beleuee. † Amen, amen I say to you, he that beleueeth in me, the vvorkes that I doe, he also shal doe, and greater then these shal he doe, † because I goe to the Father, and whatsoeuer you shal aske in my name,

The Gospel vp6 55. Philip and Jacobs day Matij. 1. These mansions signifie differences of glorie in heauen. Hiero. li. 2. adu. Iovin.

doe know

Kk ij name,

weeke.

The Gospel in a votive Masse for the election of the Pope. & vpon Whittian eue.

:: It is then possible both to loue Christ, and to keepe his commaundements.

c Paraders by interpretation is either a comforter, or an aduocate: and therefore to translate it by any one of them only, is phaps to abridge the sense of this place.

The Gospel vpo Whirsunday. And in a votive Masse of the holy Ghost.

:: See the Annot. vpo the 16 Chap. 7c. 12 & 13.

name, that wil I doe: ¶ that the Father may be glorified in the Sonne. † If you aske me any thing in my name, that vvil I 14 doe. † If you :: loue me, keepe my commaundements. † And 15 I vvil aske the father, and he vvil giue you an other ¶ Para- 16 clete, that he may abide vvith you for euer, † "the Spirit of 17 rruth, vvhom the vvorld can not receiue, because it seeth him not, neither kuovveth him. but you ` knovv' him: be- cause he shal abide vvith you, and shal be in you. † I vvil 18 not leaue you orphanes: I vvil come to you. † Yet a litle 19 vvhile: and the vvorld seeth me no more. But you see me: be- cause I liue, and you shal liue. ¶ † In that day you shal knovv 20 that I am in my father, and you in me, and I in you. † He 21 that hath my commaundements, and keepeth them: he it is that loueth me. And he that loueth me, shal be loued of my father: and I vvil loue him, and vvil manifest my self to him. ¶

† Iudas saith to him, not that Iscariote, Lord, vvhat is 22 done, that thou vvil manifest thy teif to vs, and not to the vvorld? † I e s v s answered, and said to him, If any loue me, 23 he vvil keepe my vvord, and my father vvil loue him, and vve vvil come to him, and vvil make abode vvith him. † He 24 that loueth me not; keepeth not my vvordes. And the vvord vvwhich you haue heard, is not mine: but his that sent me, the Fathers. † These things haue I spoken to you abiding vvith 25 you. † But the Paraclete the holy Ghost, vvhom the Father 26 vvil send in my name, he shal :: teach you al things, & suggest vnto you al things vvhatsoever I shal say to you. † Peace 27 I leaue to you, my peace I giue to you. not as the vvorld gi- ueth, doe I giue to you. Let not your hart be troubled, nor feare. † You haue heard that I said to you, I goe and I come 28 to you. If you loued me, you vvould be glad verily, that I goe to the Father: because the " Father is greater then I. † And 29 novv I haue told you before it come to passe: that vvhen it shal come to passe, you may beleue. † Novv I vvil not 30 speake many things vvith you. for the prince of this vvorld commeth, and in me he hath not any thing. † But that the 31 vvorld may knovv that I loue the Father: and as the Father hath giuen me commaundement, so doe I: ¶ Arise, let vs goe hence.

shal knovv

ANNOT.

ANNOTATIONS
CHAP. XIII.

li. de Ba-
byla mart.
10. 1.
12. 1. 1. 1.
19. 12.
* See An-
not. Cas.
17. 20.

12. Greater then these.) S. Chrysofom in a whole booke against the Pagans prooveth that this We may and
was fulfilled not onely in Peters shadow, and Pauls garments, which as we read in the Actes, must eaily be-
healed infirmities: but also by the Relikes and monuments of Sainds, namely of S. Babylas, of leue the mira-
whom he there treateth: thereby inerring that Christ is God, who could and did performe these cles of Sainds
wonderful wordes, by the very atches of his seruants. The Protestants cleane contrarie, as patrones & of their reli-
of the Pagans infidelitie, as though our Saviour had promised theie & the like miraculous workes kes, whē Christ
of the Church concerng miracles wrought by Sainds, namely that S. Gregorie Thaumaturgus him self foretel-
removed a mountaine, the miracles of S. Paul the eremite and S. Hilarion written by S. Hierom, leth they shal
the miracles of S. Martin written by Senorus Sulpitius, the miracles testified by S. Augustine de Ci- doe such won-
nis. Dei, the miracles approved by S. Gregorie in his Dialoges, the miracles reported by S. Bede in his derial things.

The Heretikes as faithles I thinke point, as the old Pagans.

10. For ever) If the Holy Ghost had been promised onely to the Apostles, their successors and The HOLY
the Church after them could not have challenged it, but it was promised them for ever. Whereby GHOST is pro-
we may learne, both that the priuileges and promises made to the Apostles were not personal, but mised to the
pertaining to their offices perpetuall: and also that the Church and Pastors in all ages had and haue CHURCH
the same Holy Ghost to gouerne them, that the Apostles and primitive Church had. for ever.

11. The spirit of truth.) They had many particular gites and graces of the Holy Ghost before, The SPIRIT
and many vertues by the same, as all holy men haue at all times: but the Holy Ghost here promised of truth shal assist
to the Apostles and their successors for ever, is to this vse specially promised, to direct them in all the CHURCH
truth and veritie: and is contrarie to the spirit of error, heretic, and fallhood. And therefore the alvates.

12. Father greater then I.) There is no place of Scripture that seemeth anything so much to make for The Arians
for the Sacramentaries, as this and other in outward shew of wordes seemed to make for the Arians, who denied the equalitie of the Sonne with the Father. Which wordes yet in deede rightly
vnderstood after the Churches sentie, make nothing for their false secte, but only signifie that Christ according to his Manhood was inferior in deede, and that according to his Diuinitie he came of the
Father. And if the Heretic or diseafe of this time were Arianisme, we should stand vpon these
places and the like against the Arians, as we now do vpon others against the Protestants, whose
secte is the diseafe and bane of this time.

CHAP. XV.

He exhortheth them to abide in him (that is, his Church, being the true vine, and not the Synagogue of the Iewes any more) 9 and in Iesus, louing one another, and keeping his commandments: 11 Iheruving heru much he accuseth of them, by shew that he dieth for them, 12 and reuolueh vnto them the secretes of heauen, 13 and appointeth their fruite to be perpetuall: 14 confirming them also against the persecutions and hatred of the obstinate Iewes.

Kk iij I A M

weeke.
The Gospel for
one Martyr.
:: Christ hath
some branches
in his body mysti-
cal that be
fruitles. therefore
il liuers also
may be mem-
bers of Christ
& the Church.

Man may con-
tinually increa-
se in iustice and
sanctification,
so long as he
liueth.

S. Augustine
expoundeth it
of the Sacramen-
tal word of
Baptisme, and
not as Hereti-
kes do, of prea-
ching onely.
Trad. 80. in 10.

If a Schisma-
tike pray neuer
so much, he is
not heard, be-
cause he remay-
neth not in the
body of Christ.

The Gospel vp6
55. Barnabers
day, and on the
cue of an Apo-
stle.

The Gospel vp6
55. Simon and
Iudes day.

He foretew-
eth that many
will not obey
the Churches
wordes, & no
manuel, because
they contemned
Christes owne
preceptu.



I AM the true vine: and my father is the hus- 1
band-man. † Euery :: branche in me, not 2
bearing fruite, he vvil take it avway: and
euery one that beareth fruite, he vvil purge
it, :: that it may bring more fruite. † Novv 3
you are cleane for the:: word vvhich I haue
spoken to you. † Abide in me: and I in you. As the branche 4
can not beare fruite of it self, " vnles it abide in the vine: so
you neither, " vnles you abide in me. † I am the vine: you 5
the branches. he that abideth in me, and I in him, the same
beareth much fruite: for vvithout me you can doe nothing.
† If any abide not in me: he shal be cast forth as the branche, 6
and shal vvither, and they shal gather him vp, and cast him
into the fire, and he burneth. † If you :: abide in me, and my 7
vvordes abide in you: you shal aske vvhat thing soeuer you
vvil, and it shal be done to you. † In this my fater is glo- 8
rified: that you bring very much fruite, and become my Dis-
ciples. † As my father hath loued me, I also haue loued you. 9
Abide in my loue. † If you "keepe my precepts, you shal 10
abide in my loue: as I also haue kept my fathers precepts, and
doe abide in his loue. † These things I haue spoken to you, 11
that my ioy may be in you, and your ioy may be filled.
† * This is my precept, that you loue one another, as I haue 12
loued you. † Greater loue then this no man hath, that a man 13
yeld his life for his frendes. † You are my frendes, if you doe 14
the things that I commaund you. † Novv I cal you not ser- 15
uants: for the seruant knovveth not vvhat his lord doeth.
But you I haue called frendes: because al things vvhatsoeuer I
heard of my father, I haue notified vnto you. † You chose not 16
me, but I chose you: and haue appoiated you: that you goe,
& bring fruite: and your fruite abide: that vvhatsoeuer you
aske the father in my name, he may giue it you. † † These 17
things I commaund you, that you loue one another.
† If the vvorld hate you: knovv ye that it hath hated me 18
before you. † If you had been of the vvorld, the vvorld 19
vvould loue his ovvne. but because you are not of the vvorld,
but I haue chosen you out of the vvorld, therefore the vvorld
hateth you. † Remembre my vvord that I said to you, * The 20
seruant is not greater then his maister. If they haue persecuted
me, you also vvil they persecute. if they haue kept my vvord,
:: yours also vvil they keepe. † But al these things they vvil 21
doe

Io. 13, 34

Io. 13, 16
Mr. 10,
24. Lu.
6, 40.

doe to you for my name sake : because they know not him
 22 that sent me. † If I had not come, and spoken to them, they
 should not haue sinne: but novv they haue no excuse of their
 23 sinne. † He that hateth me, hateth my Father also. † If I had
 24 not done amōg them vvorkes that no other man hath done,
 they should not haue sinne : but novv both they haue
 25 seen, and they doe hate both me and my Father. † But that
 the vvord may be fulfilled, vvhich is vvritten in their lavv:
 26 *That they hated me gratis.* † But vvhen the Paraclete commeth
 "vvhom I * vvill send you from the Father, the Spirit of truth,
 vvhich procedeth from the Father, he shal giue testimonie
 27 of me: † and" you shal giue testimonie, because you are
 vvith me from the beginning.

Pf. 24,
19.
Act. 2, 1.

The Gospel vps
Sunday after
the Ascension,
and in a Voctue
of the B. Triuic-
tie.

ANNOTATIONS
CHAP. XV.

a. *Unless you abide.*] These conditional speeches, *if you remaine in the vine, if you keepe my commandments*, and such like, giue vs to wit that we be not sure to persist or perseuere, nor to be saved, but vnder conditions to be fulfilled by vs. *Aug. de corrupt. & gra. c. 11.*

No man sure of
perseuerance.

b. *Unless it abide.*] Who soeuer by Heretic or Schisme or for any other cause is cut of or separated from the Church, he can do no meritorious worke to Saluation.

10. *Keepe my precepts.*] This careful and often admonition of keeping his commandments, proueth that a Christian mans life is not onely or principally in faith, but in good workes.

Not onely
faith.

10. *If I had.*] If the Iewes had not sinned by refusing Christ, in case he had not done greater miracles then any other: then were it a great folly of Catholikes to belecue Luthers or Caluins new opinions without any miracles at all.

16. *Whom I vvill send.*] The Holy Ghost is sent by the Sonne, therefore he procedeth from him also, as from the Father: though the late Schismatical Greekes thinke othervvise.

17. *You shall giue.*] He vouchsafeth to ioyn together the testimonie of the Holy Ghost and of the Apostles: that we may see the testimonie of truth ioynly to consist in the Holy Ghost and in the Preiars of the Church.

CHAP. XVI.

The cause vvhy he foretelleth them their persecution by the Iewes, is, that they be not afterward scandalized therat. 6 Though they thinke this heemie seruice, it is for their vantage that he departeth, because of the great benefites that they shal receive by the coming then of the Holy Ghost. vvho shal also be his vvitnesse against his enemies. 10 Although in this vvorld they shal so be persecuted, yet to his heavenly Father they and their praiers made in his name, shal be most acceptable, and as length the child (that is, Christ in all his members) being borne, their ioy shal be such as no persecutor can take from them. 11 Therefore as the infants of his apprehension, they vvill all forsake him.

These

∴ The Heretikes translate, Excommunicate you. See what corruption this is, and the reason thereof. Annot. c. 9, 22.



TH E S E things haue I spoken to you, 1 that you be not scandalized. † Out of 2 the synagogs they vvil ∴ cast you : but the houre commeth, that euery one vvhich killeth you, (shal thinke that he doeth seruice to God. † and these 3 things they vvil doe to you : because they haue not knowven the Father, nor

me. † But these things I haue spoken to you: that vvhen the 4 houre shal come, you may remember them, that I told you. † But I told you not these things from the beginning, because I vv as vvith you. And novv I goe to him that sent me, and none of you al keth me: Vv hither goest thou? † But because I haue spoken these things to you, so rovv hath filled your hart. † But I tel you the truth. it is expedient for you that I goe. For if I goe not, the Paraclete shal not come to you: but if I goe, I vvil send him to you. † And vvhen he is come, he shal argue the vvorld of sinne, and of iustice, and of iudgement. † of sinne : because they belecue not in me. † but of iustice : because I goe to the Father : and novv you shal not see me. † and of iudgement: because the prince of this vvorld is novv iudged. † Yet many things I haue to say to you: 12 but you can not beare them novv. † But vvhen he, the Spirit of truth, commeth, ∴ he shal teach you al truth. for he shal not speake of him self: but vvhat things soeuer he shal heare, he shal speake: and the things that are to come he shal shew you. † He shal glorifie me: because he shal receiue of mine, 14 and shal shew to you. † Al things vvhat soeuer the Father hath, be mine. Therefore I said, that he shal receiue of mine, and shal shew to you. † A litle vv hile, and novv you 16 shal not see me : and againe a litle vv hile, and you shal see me : because I goe to the Father.

The Gospel vpb the 4 Sunday after Easter.

∴ If he shal teach al truth. & that for ever (as before c. 14, 16:) how is it possible, that the Church can erre, or hath erre at any time or in any point?

The Gospel vpb the 3 Sunday after Easter.

† Some therefore of his disciples said one to an other, Vvhat 17 is this that he saith to vs : A litle vv hile, and you shal not see me : and againe a litle vv hile, and you shal see me, and, because I goe to the Father? † They said therefore, Vvhat is 18 this that he saith, A litle vv hile? vve knowv not vvhat he speaketh. † And I svs knevv, that they vvould al ke him: 19 and he said to them, Of this you doe question among your selues, because I said to you, A litle vv hile, and you shal not see me: and againe a litle vv hile, and you shal see me. † Amen, 20

amen

- amen I say to you, that you shal vveepe, and lament, but the vvorlde shal reioyce: and you shal be made forovvful, but
- 21 your sorovv shal be turned into ioy. † A vvomman vwhen she trauaileth, hath sorovv, because her houre is come: but vwhen she hath brought forth the childe, novv she remembreth not the anguish for ioy, that a man is borne into the
- 22 vvorlde. † And you therfore, novv in deede you haue sorow, but I vvill see you againe, and your hart shal reioyce: and
- 23 your ioy no man shal take from you. † And in that day me you shal not aske any thing. Amen, amen I say to you, if you aske the Father any thing ^{in my name}, he vvill giue it
- 24 you. † Vntil novv you haue not asked any thing in my name.
- 25 Aske and you shal receiue: that your ioy may be full. † These things in prouerbes I haue spoken to you. The houre commeth vwhen in prouerbes I vvill no more speake to you, but
- 26 plainly of the Father I vvill shew you. † In that day you shal aske in my name: and I say not to you, that I vvill aske the Father for you. † For the Father him self loueth you, because
- 27 you haue loued me, and haue beleued that I came forth from God. † I came forth from the Father, and came into the vvorlde: againe I leaue the vvorlde, and I goe to the Father.
- 29 † His disciples say to him, Behold novv thou speakest
- 30 plainly, and saiest no prouerbe. † novv vve knovv that thou knowest al things, and thou needest not that any man aske thee. in this vve beleue that thou camest forth from
- 31 God. † I E S V S answered them, Novv do you beleue?
- 32 † * Behold the houre commeth, and it is novv come, that you shal be scattered every man into his ovvne, and me you shal leaue alone: and I am not alone, because the Father is
- 33 vvith me. † These things I haue spoken to you, that in me you may haue peace. In the vvorlde you shal haue distress: but haue confidence, I haue overcome the vvorlde.

The Gospel vps
the s Sunday
after Easter.

¶ Upon this the
Church cōcludeth
al her prayers,
Per Christū
Dominum nos-
trum. euent hose
alio that he
made to Saids.

Mr. 27,
31. Mr.
14, 27.

ANNOTATIONS
CHAP. XVI.

11. *Yet many things.*) This place conuinceth that the Apostles and the faithful be taught many things, which Christ omitted to teach them for their weaknes: and that it was the prouidence of God that Christ in presence should not teach and order al things, that we might be no lesse assured of the things that the Church teacheth by the Holy Ghost, then of the things that him self deliuered.

Christ left many things to be taught by the Church.

The Spirit of
 truth.

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 diuers priuate men and to al good men, to sanctification: but to teach al truth and preferre in truth and from error, he is promised and performed onely to the Church and the cheefe Gouverner and general Councells thereof.

CHAP. XVII.

After his Sermon of farewell, he prayeth to his Father, that seeing he hath now finished his worke, he woul give him his appointed glorie, for the conversion of al nations, & and preferre his Apostles, and his Church after them in unity and veritie (that is, from Schisme and Heresie): & so finally also glorifie them with him in heauen.

The Gospel vp6
 Ascension eue.

∴ The Father glorifieth the Sonne by raising him from death, exalting him vp to his right hand, making al creatures to bow downe at his Name, and geuing him al power and iudgement. The Sonne againe glorifieth the Father, by making his honour, which onely in a manner was in Iewrie before, now known to al Nations.



THESE things spake Iesvs: and lifting vp his eies into heauen, he said, Father, the houre is come, ∴ glorifie thy sonne, that thy sonne may glorifie thee. † As 2 thou hast giue him pouer ouer al flesh that al vvhich thou hast giuen him, to them he may giue life euerlasting. † And 3 this is 4 life euerlasting that they know thee, the only true God, and vvhom thou hast sent I E S V S C H R I S T. † I haue glorified thee vpon the earth: I haue 4 consummated the vvorke vvhich thou gauest me to doe: † and novv glorifie thou me O Father vwith thy self, vwith 5 the glorie vvhich I had before the vvorld vvas, vwith thee. † I haue manifested thy name to the men vvhom thou gauest 6 me out of the vvorld. Thine they vvere, and: o me thou gauest them: and they haue kept thy vword. † Novv they haue 7 knowven that al things vvhich thou gauest me, are from thee: † because the vvorde vvhich thou gauest me, I haue giuen 8 them: and they haue receiued, and knowven in very dede that I came forth from thee, and haue beleued that thou didst send me. † For them doe I pray: Not for the vvorld 9 doe I pray, but for them vvhom thou hast giuen me: † because they be thine: and al my things be thine, and thine be mine: and I am glorified in them. And novv I am not in the vvorld, and these are in the vvorld, and I come to thee. † Holy father, ∴ keepe them in thy name, vvhom thou hast 11 giuen me: that they may be one, as also vve. † Vvhen I 12 vvas vwith them, I kept them in thy name. Those * vvhom thou gauest me, haue I kept: and none of them perished, but the Sonne of perdition, that the * (scripture may be fulfilled. † And novv I come to thee: and these things I speake 13 in the world, that they may haue my ioy filled in them selues.

The Gospel in a
 Vouie Masse
 agast Schisme.

∴ His petition is specially to keepe the Apostles and his Church in vnitie and from schismes.

Io. 18, 9.

Pf. 40,
 10. 108,
 8.

† I

14 † I haue giuen them thy vvord, and the vvorld hath hated
 15 them, becaufe they are not of the vvorld: as I also am not of
 16 the vvorld. † I pray not that thou take them avvay out of
 17 the vvorld, but that thou preferue them from euil. † Of the
 18 vvorld they are not: as I also am not of the vvorld. † * San-
 19 ctifie them in truth. Thy vvord is truth. † As thou didst send
 20 me into the vvorld, I also haue sent them into the vvorld.
 21 † And for the I doe: (sanctifie my self: that they also may be
 22 sanctified in truth. † And not for them only doe I pray, but
 23 for the also that by their vvord shal beleuee in me: † that they
 24 al may be one, as thou (Father) in me, and I in thee, that they
 25 also in vs may be one: that the vvorld may beleuee that thou
 26 hast sent me. † And the glorie that thou hast giuen me, haue
 I giuen to them: that they may be one, as vve also are one.
 † I in them, and thou in me: that they may be consummate
 in one: -I and the vvorld may knowv that thou hast sent me,
 and hast loued them, as me also thou hast loued. † Father,
 vvhom thou hast giuen me, I vvil, that vvhere I am, they al-
 so may be vvith me: that they may see my glorie vvich
 thou hast giuen me, becaufe thou hast loued me before the
 creation of the vvorld. † Iust Father, the vvorld hath not
 knowen thee. but I haue knowen thee: and these haue
 knowen, that thou didst send me. † And I haue notified thy
 name to them, and vvil notifie it: that the loue vvhervvith
 thou hast loued me may be in them, and I in them.

11 To sanctifie
 him self, is to sa-
 crifice him self,
 by dedicating
 his holy body
 and bloud to
 his Father, both
 vpon the Croi-
 se, and in the
 holy Sacramēt.

ANNO TATIONS
 CHAP. XVII.

1. *Life everlasting.*) Both the life of glorie in heauen, and of grace here in the Church, consisteth in the knowledge of God: that, in perfect vision; this, in faith working by charitie. for knowledge of God without keeping his commandments, is not true knowledge, that is to say, it is an vnprofitable knowledge. 1 Jo. 2.

True know-
 ledge of God,

17. *Sanctifie them.*) Christ prayeth that the Apostles, their successors, & al that shal be of their beleefe, may be sanctified in truth. which is as much to say, as to desire that the Church may cuer haue the Spirit of truth, and be free from error. which prayer of Christ had not been heard, if the Church might erre.

The Church
 can not erre,

20. *But for them.*) He expresseth (and it is a great comfort) that he praieith not onely for the Apostles, but for the whole Church after them, that is, for al beleeuers. And al this profound and diuine prayer is resembled in the holy Canon of the Masse before the consecration, as here it was made before his visible Sacrifice on the croise.

The Canon of
 the Masse,

C H A P. X V I I I.

Being gone to the place that Iudas the Traitor did know, & he offereth him self to the band of his enemies. Sheweth 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: 11 and so being apprehended, is brought bound to Annas and Caiphas, where he is stricken by a servants, and strice denied of Peter. 12 Again in the morning he is by them brought to Pilate. 13 Who demanding their accusation, whereas they would oppress him with their authority, 14 and examining the points of his kingdom, pronounceth him innocent: yet they are rather to have a thewes life jailed.

T H U R S D A Y
night.
The **P A S S I O N**
according to S.
John in these
two Chapters,
is the Gospel at
Masse vpon
Good Friday.
So the **P A S S I O N**
is read
in holy weeke
four times,
according to
the foure Euan-
gelists, as S.
Augustine ap-
pointed also in
his Church at
Hippo. Ser. 100.
de tempora.

WHEN I E S V S had said these things, he went forth with his disciples beyond the Torrent-Cedron, where was a garden, into the which he entered and his Disciples. † And Iudas also, that betrayed him, knew the place: because I E S V S had often resorted thither together with his Disciples. † * Iudas therefore; having received the band of men, and of the cheefe Priests and the Pharisees, ministers, commeth thither with lanternes and torches and weapens. † I E S V S therefore knowing all things that should come vpon him, went forth, and said to them, Vvhom seeke ye? † they answered him, I E S V S of Nazareth. I E S V S saith to them, I am he. And Iudas also that betrayed him, stood with them. † As sone therefore as he said to them, I am he: they went backward, and fel to the ground. † Again therefore he asked them, Vvhom seeke ye? 7 And they said, I E S V S of Nazareth. † I E S V S answered, I haue told you, that I am he. if therefore you seeke me, let these goe their vvaies. † That the word might be fulfilled 9 which he said, * That of them vvhom thou hast giuen me, I haue not lost any. † Simon Peter therefore hauing a sword, 10 drevve it out: and smote the seruant of the high priest: & cut off his right eare. And the name of the seruant was Malchus. † I E S V S therefore said to Peter, Put vp thy sword into the scabbard. The chalice vvhich my father hath giuen me, shall not I drinke it? † The band therefore and the Tribune & the 12 ministers of the Ievves apprehended I E S V S, and bound him: † and they brought him to Annas first, for he was father in law to Caiphas, vvhich was the high priest of that yere. † And 14 * Caiphas was he that had giuen the counsel to the Ievves, That it is expedient that one man die for the people.
† * And Simon Peter folovved I E S V S, and an other disciple. And that Disciple was known to the high priest, and went

Mr. 26,
36. Mr.
14. 32.
Lu. 22,
59.

Mr. 26,
47. Mr.
14. 43.
Luc. 22,
47.

Io. 17, 12

Io. 11,
49.
Mr. 26,
58. Mr.
14, 54.
Lu. 22,
54.

16 vvent in vvith I E S V S into the court of the high priest. † but Peter stooode at the doore vvithout. The other disciple therefore that vvas knovven to the high Priest, vvent forth, and
 17 spake to the portresse, and brought in Peter. † The vvench therefore that vvas portresse, saith to Peter, Art not thou also
 18 of this mans disciples? He saith to her, :: I am not. † And the seruants and ministers stooode at a fire of coles, because it vvas cold, and vvarmed them selues. And vvith them vvas Peter also standing, and vvarming him self.

∴ It is al one for a man to deny Christ, and that he is a disciple of Christ, or a Catholike, or a Christian man, when he is demaunded. Aug. serm. 113 in 16. for so Peter here denieth Christ, in denying him self to be his Disciple.

19 † The high priest therefore asked I E S V S of his disciples, and of his doctrine. † I E S V S answered him, I haue openly spokē to the vvorld: I haue alvaies taught in the synagogue, and in the temple vvhither al the Ievves resort together:
 20 and in secrete I haue spoken nothing. † Vvhy askest thou me? aske them that haue heard vvhat I haue spoken vnto
 21 them: behold they knowv vvhat things I haue said. † Vvhen he had said these things, one of the ministers stāding by, gaue I E S V S a blovv, saying, Answerest thou the high priest so?
 22 † I E S V S answered him, If I haue spoken il, giue testimonie of euil: but if vvel, vvhy strikest thou me?

23 † And Annas sent him bound to Caiphas the high priest.
 24 † And Simon Peter vvas standing, and vvarming him self. They said therefore to him, Art not thou also of his disciples?
 25 He denied and said: I am not. † One of the seruants of the high priest saith to him, his cousin vvhose eare Peter did cut
 26 of, Did not I see thee in the garden vvith him? † Againe therefore Peter denied: and forth vvith the cocke crevve.

27 † * They therefore bring I E S V S from Caiphas into the
 28 Palace. And it vvas morning: and they vvent not in into the Palace, that they might not be contaminated, but that they
 29 might eate the Pasche. † Pilate therefore vvent forth to them vvithout, and said, Vvhat accusation bring you against this
 30 man? † They answered and said to him, If he vvere not a malefactor, vve vvould not haue deliuered him vp to thee.
 31 † Pilate therefore said to them, Take him you, and according to your lavv iudge him. The Ievves therefore said to him, It is
 32 not lavvful for vs to kil any man. † * That the vvord of Iesvs might be fulfilled vvhich he said, signifying what death he should die.

33 † * Pilate therefore vvent into the Palace againe, and called I E S V S, and said to him, Art thou the king of the Ievves?

Ll iij † I E S V S

Mr. 27, 1
 Mr. 15, 1
 Lu. 23, 1

Jo. 12, 33
 Mr. 10,
 19.

Mr. 27,
 11. Mr.
 15, 2. Lu.
 23, 4.

GOOD FRI-
 DAY.

weeke.

It pleased
god, that Christ
who was to dy
both for the Ie-
wes & the Ge-
ntiles, should be
betrayed of the
one, and put to
death by the
other.

† I E S V S answered, Saieſt thou this of thy ſelf, or haue 34
others told it thee of me? † Pilate answered, Vvhy, am I a Iewe? 35
‡ Thy nation, and the cheefe priests haue deliuered thee vp
to me: vvhat haſt thou done? † I E S V S answered, My king- 36
dom is not of this vvorld. if my kingdō vvete of this vvorld,
my miniſters verily vvould ſtrive that I ſhould not be deli-
uered to the Ievves. but novv my kingdom is not from hēce.
† Pilate therfore ſaid to him, Art thou a king then? † I E S V S 37
answered, Thou ſaieſt, that I am a king. For this vvvas I bor-
ne, and for this came I into the vvorld: that I ſhould giue
teſtimonie to the truth. Euery one that is of the truth, heareth
my voice. † Pilate ſaith to him, Vvhat is truth? 38

And vvhen he had ſaid this, he vvvent forth againe to
the Ievves, and ſaith to them, I finde no cauſe in him. †* But 39
you haue a cuſtome that I ſhould releaſe one to you in the
Paſche: vvil you therfore that I releaſe vnto you the king of
the Ievves? † They al therfore cried againe, ſaying, Not him 40
but Barabbas. And Barabbas vvvas a theefe.

Mr. 27.
15. Mr.
15, 6. Lu
23, 17.

CHAP. XIX.

*The Ievves are not ſatisfied vvith hu ſcourging and irriſion. 1 Pilate hearing them ſay
that he made him ſelf the Sonne of God, is more afraid. 12 Yee, they vvrging him
vvith hu loialty vvoward Caſar, and profeſſing that them ſelves vvill no king but
Caſar, be yeldeth vnto them. 17 And ſo Chriſt carying hu vvorne Croſſe, is crucified
betvvene vvorne thornes. 19 Pilate vvriting notoriously the onely cauſe of hu death
to be, for that he is thevv king or Chriſt. 23 Hu garments be ſo vvied, vvhen as the Scrip-
tures ſorvvd. 25 He haſt ſpecial care of hu mother to the end. 28 He ſignifieth al
that vvvas vvritten of hu Paſſion, ſo be fulfilled, and ſo yeldeth vp hu ghoſt. 31 T hē
by the Ievves meanes alſo other Scriptures about hu legges and ſide, are fulfilled.
32 And finally, he is honorably buried.*



THEN therfore Pilate tooke I E S V S, and 1
ſcourged him. † And the ſouldiars plat- 2
ting a crovvne of thornes, put it vvpon his
head: and they put about him a purple
garment. † And they came to him, and 3
ſaid, Haile king of the Ievves, and they
gaue him blowes. † Pilate vvvent forth 4
againe, and ſaith to them, Behold I bring him forth vnto you,
that you may knowv that I finde no cauſe in him. † I E S V S 5
therfore vvvent forth carying the crovvne of thornes, and the
purple veſtment. And he ſaith to them, Loe the man. † Vvhen 6
the cheefe priests therfore and the miniſters had ſeen him,
they

Mr. 27,
27. Mr.
15, 16.

they cried, saying, Crucifie, crucifie him. Pilate saith to them, Take him you, and crucifie him. for I finde no cause in him.

7 † The Ievves ansvvered him, Vve haue a Law: and according to the Law he ought to die, because he hath made him self the sonne of God.

8 † Vvhē Pilate therfore had heard this saying, he feared more.

9 † And he entred into the Palace againe: and he saith to I E S V S,

10 Vvhence art thou? But I E S V S gaue him no ansvver. † Pilate therfore saith to him, Speakest thou not to me: knowest thou not that I haue powver to crucifie thee, and I haue

11 powver to release thee? † I E S V S ansvvered, Thou shouldest not haue any powver against me, vnles it vvere giuen thee from aboue. Therefore he that hath betraied me to thee, bath the greater sinne.

12 † From thence forth Pilate sought to release him. But the Ievves cried, saying, If thou release this man, thou art not Cæsars friend. euery one that maketh him self a king, speaketh

13 against Cæsar. † But Pilate vwhen he had heard these vvor- des, brought forth I E S V S: and he sate in the iudgemēt seate, in the place that is called Lithóstratos, and in Hebreu Gáb- batha. † And it vvas the Parascue of Pasche, about the sixt

14 : : He meaneth midday, counting from sunne rising. for so doth the Scripture count the hours of the day. *Mat. 20. Mar. 11. Luc. 22. 16. 4. Act. 1 & 10.*
 15 houre, and he saith to the Ievves, Loe your king. † But they cried, Avvay, avvay vvith him, crucifie him. Pilate saith to them, Shal I crucifie your king? The cheefe priests ansvve- red, Vve haue no king, but Cæsar. † Then therfore he deli- vered him vnto them for to be crucified.

17 And they tooke I E S V S, and led him forth. † * And bearing his ovvne" crosse he vvent forth into that vvwhich is called the place of Caluarie, in Hebreu Gólgotha. † vvhere they crucified him, and vvith him two others, on the one side

18 and on the other, and in the middes I E S V S. † And Pilate vvrote a title also: and he put it vpon the crosse. And it vvas vvritten, I E S V S OF NAZARETH THE KING OF THE

20 I E V V E S. † This title therfore many of the Ievves did reade: because the place vvhere I E S V S vvas crucified, vvas nigh to the citie: and it vvas vvritten in : : Hebreu, in Greeke, and

21 in Latin. † The cheefe priests therfore of the Ievves said to Pi- late, Vvrite not, *The king of the Ievves*: but that he said, I am king of the Ievves. † Pilate auſvvered, That vvwhich I haue vvrit- ten, I haue vvritten.

22 † The * souldiars therfore vwhen they had crucified

23 him,

: : These three tongues being for other causes most famous before in al the world, are now also dedicated to God in the triumphs title of the Crosse of Christ, and in them the holy Scriptures are more conveniently written, taught, & preferu.d.

Mt. 27. 33. Mr. 15. 20. Luc. 23. 33.

**Mt. 27. 35. Mr. 15. 24. Luc. 23. 34.*

weeke.
 :: This coate without shame is a figure of the vanitie of the Church. *Cyrr. de unit. Ec. And Euthymius and other write that our Lady made it.*
 The Gospel in a votiuē Masse of our B. Lady betwene Easter & Whitfuntide.
 :: The great loue faith, courage, compassion, and sorowes, that our Lady had: Who forsooke not the Crosse and her sonne, when so many were fled from him, and his cheefe Apostles denied him.
 b The Gospel in a votiuē Masse of the Passion.

him, tooke his garments (and they made foure partes, to euery souldiar a part) & his coate. And his coate vvas without seame, vvrought from the toppethrough out. † They said therfore one to another, Let vs not cut it, but let vs cast lottes for it vvhose it shal be. That the scripture might be fulfilled saying, *They haue parted my garments among them: and vpon my vesture they haue cast lottes.* And the souldiars did these things.

† And there stooode beside the crosse of I E S V S, his mother, and his mothers sister, Marie of Cleophas, and Marie Magdalene. † Vvhen I E S V S therfore had seen his mother and the disciple standing vvhom he loued, he saith to his mother: Vvoman, behold thy sonne. † After that, he saith to the disciple, Behold thy mother. And from that houre the disciple tooke her to his ovvne. †

b † Aftervvard I E S V S knovving that al things vvere novv consummate, that the scripture might be fulfilled, he saith, I thirst. † A vessel therfore stooode there ful of vinegre. And they putting a sponge ful of vinegre about hyssope, offered it to his mouth. † I E S V S therfore vvhē he had taken the vinegre, said, It is cōsummate. And bowving his head, he gaue vp the ghost.

† The Iewes therfore (because it vvas the Parasceue) that the bodies might not remaine vpon the crosse on the Sabboth (for that vvas a greate Sabboth day) they desired Pilate that their legges might be broken, and they might be taken avway. † The souldiars therfore came: and of the first in deede they brake the legges, and of the other that vvas crucified vvith him. † But after they vvere come to I E S V S, vvhē they savv that he vvas dead, they did not breake his legges, † but one of the souldiars vvith a speare opened his side, and incontinent there came forth bloud and water. † And he that savv it, hath giuen testimonie: and his testimonie is true. † And he knovveth that he saith true, that you also may beleue. † For these things vvere done that the scripture might be fulfilled, *You shal not breake a bone of him.* † And againe on another scripture saith, *They shal looke on him vvhom they pearfed.*

† And after these things * Ioseph of Arimathæa (because he vvas a disciple of I E S V S, but secrete for feare of the Iewes) desired Pilate that he might take avway the body of I E S V S. And Pilate permitted. He came therfore, and tooke avway the body of I E S V S. † * Nicodemus also came, he that at the first

Pf. 11, 19

Psa. 68, 22.

Exo. 12, 46.
 Zac. 12, 10.
 * Mr. 27, 57. Mr. 15, 42. Lm. 23, 50.
 Jo. 3, 17, 50.

40 first came to I E S V S by night, bringing a mixture of myrrhe
and aloes, about an hundred poundes. † They tooke there-
41 fore the body of I E S V S, and bound it in linnen clothes vvith
the spices, as the maner is vvith the levvies to burie. † And
there vvvas in the place vvhere he vvvas crucified, a garden: and
in the garden a nev v monument, vvherein no man yet had
42 been laide. † There therefore because of the Parafceue of the
levvies, they laid I E S V S, because the monument vvvas hard
by.

ANNOTATIONS
CHA P. XIX.

11. *His owne crosse.*] This crosse, for that it was the instrument of our redemption, and as it were the altar of the supreme sacrifice, highly sanctified by the touching, bearing, and oblation of the sacred body and blood of our Lord, is truly called the HOLY CROSSE: and hath been endued vvith vertue of miracles, both the whole and euery little peece thereof. For the vvich causes, and specially for the most neere memorial of Christes Passion, it hath been visited in Pilgrimages, honoured by festiual daies and othervvise, reserved & reuerenced of the ancient fathers, vvith al deuotion: as contrarivvise it hath been abused of Pagans, Apostataes, and Heretikes, seeking in vaine to deface and destroy it. See S. Cyril li. 6 con. Iulian. S. Hierom ep. 17. S. Paulinus ep. 11. Rufinus li. 1. c. 7. Ep. 8. Enagr. bissa. li. 6 c. 25. S. Leo ep. 72. and Ser. 8 de Passione. Paulus Diac. li. 18.

The HOLY
CROSSE.

16. *To his mother.* The maruelous respect that Christ had to his mother, vouchsaung to speake to her, and to take order for her euen from the crosse in the middes of his infinite anguishes and mysteries a vvorking for mankind.

By this you see
Why in Catho-
like Churches
MARIE and
Iohn stand by
the Roode.

27. *To the Disciple.* A great honour to Iohn and charge, to haue that blessed iewel in keeping, and an vnspcakable comfort, that from that day forward the one was to the other mother and sonne. *virginem virginis comendauit,* saith S. Hierom. *He comended the virgin to a virgin.*

B. 2. adu.
Iouinian.

26. *Bloud and vvater.* This pearling of Christis side, though on the souldiers part it was done blindly and insolently, yet by Gods ordinance it contained great mysteries, and was figured by Moses striking the rocke vvith his rodde: as this streame of blood and vvater drawn miraculously out of his dead body, running in the Sacraments of the Church after the people of God, was signified by the vvater of the same rocke following the Israelites in the desert. *Out of this side* (saith S. Augustine) *issued the Sacraments.* Hence (saith S. Chrysolom) *the great mysteries haue their beginning.* Who vvareth vs, that vvhen vve come to drinke of the holy chalice, vve should so approche, as though vve drew the blood out of Christes side. And both blood and vvater apart did flow forth, to hevv vs the fountaine of the two principal Sacraments, and their seueral matters, Baptisme and the Eucharist, springing to life everlasting in the Church. The fathers also say that the Church vvho is Christis spoufe and his coadiutrice in applying the blood and vvater to the benefite of the Faithful, was here formed, builded, and taken out of this holy side of Christ sleeping on the Crosse, as Eue was of Adams side, when he was cast a sleepe in Paradise.

The Sacraments
issued out of
Christis side, and
thence haue
their vertue.

The Church
builded of
Christis side, as
Eue of Adams.

Exo. 17.
Numb. 20.
Tract. 9
in Ioan.
Hom. 84
in Ioan.

Gen. 3. 21.

CHA P. XX.

vvpon Easter day his body is missed in the Sepulcher, first by St. Magdalene, s secondly by Peter also and Iohn, the vvinding clothes yet remaining. 11 Then to St. Magdalene, after she had seen vvwo Angels, I E S V S also him self appeareth. 18 She hearing told to the Disciples, he appeareth to them also the same day, and sendeth them as him self vvvas sent, giving them the Holy Ghost to remitte and to retene finnes. 26 Againne vvpon the Sunday he appeareth to them, letting Thomas see, that he might believe, and commendung such as vvould seeke yet to believe. 30 The effect of this booke.

M m AND

weeke.
The Gospel vpon
Saturday in
Easter weeke.

That is, the
first day of the
weeke, as some
interpret it, tak-
ing Sabbath
(as sometime it
is) for a weeke.

This is our
Sunday, called
Dies Dominica,
because of our
Lords resurre-
ction. See the
margin. annot.
Lut. To. 11.



They haue taken our Lord out of the monument, and vve know not vvhether they haue laid him.

† Peter therefore vvent forth and that other disciple, and they came to the monument. † And both ranne together, and that other disciple did out-runne Peter, and came first to the monument. † And vvhhen he had stouped dovvne, he savv the linnen clothes lying: but yet he vvent not in. † Simon Peter therefore cometh, folovving him, and vvent in to the monument, and savv the linné clothes lying, † and the napkin that had been vpon his head, not lying vwith the linnen clothes, but apart, vvrapped vp into one place. † Then therefore vvent in that other disciple also vvhich came first to the monument: and he savv, and beleened. † For as yet they knevv not the scripture, that he should rise againe from the dead. - † The disciples therefore departed againe to them selues.

b The Gospel
vpon Thursday
in Easter weeke.

The Sepulchres of Martyrs (saith S. Hierom sp. 17.) We do honour every where, & putting their holy ashes to our eyes, if we may, we touch it also with our mouth: and be there some that thinke the monument where in our Lord was laid, is to be neglected: where the Diuel and his Angels, as often as they are cast out of the possessed before the said monument, tremble and roare as if they stonde before the iudgement seate of Christ.

† But * Marie stode at the monument vwithout, vveeping. Therefore as she vvas vveeping, she stouped dovvne, & looked into the monument: † and she savv two Angels in vvhite, sitting, one at the head, and one at the feete, vvhether the body of Iesus had been laid. † They say to her, Vvomā, vvhether vveapest thou? She saith to them, Because they haue taken avvay my Lord, and I know not vvhether they haue put him. † Vvhen she had said thus, she turned backvard, and savv Iesus standing: and she knevv not that it is Iesus. † Iesus saith to her, Vvomā, vvhether vveapest thou? vvhom seekest thou? She thinking that it vvas the gardiner, saith to him, Sir, if thou hast caried him avvay, tel me vvhether thou hast laid him: & I vil take him avvay. † Iesus saith to her, Marie. She turning saith to him, Rabbóni (vvhich is to say, Maister.) † Iesus saith to her, Do not touche me, for I am not yet ascended to my Father: but goe to my brethren, and say to them, I ascend to my Father and your Father, my God and your God. † Marie Magdalene commeth and telleth the

EASTER
DAY. 1
Mt. 28, 1
Mr. 16, 1
Lu. 24, 1

Luc. 24,
12.

Mt. 28, 1
Mr. 16, 6
Luc. 24,
4.

the disciples, That I haue seen our Lord, and thus he said vnto me. -I

weeke.

Mr. 16,
14. Ln.
24, 36.
1. Cor. 15,
5.

19 † Therefore vwhen it vvas * late that day, the first of the Sabbath, and the doores vvere shut, vwhere the disciples vvere gathered together for feare of the Ievves, I E S V S came and stooode in the middes, and saith to them, Peace be to you.

The Gospel vps
Dominica in albis or Low
Sunday.

:: Though he gaue them his peace hard before, yet novv entering to a nev्व diuine action, to prepare their hartes to grace and attention, he blest them.

20 † And vwhen he had said this, he shewved them his handes and side. The disciples therefore vvere glad vwhen they saw

21 our Lord. † He said therfore to them againe, :: Peace be to

22 you." As my Father hath sent me, I also doe send you. † Vwhen he had said this, he breathed vpon them: and he saith to

23 them, Receiue ye the Holy Ghost: † " VVHOSE SINNES YOV SHAL FORGIVE, THEY ARE FORGIVEN,

24 THEY ARE RETAINED. † But Thomas one of the Twelue, vvho is called Didymus, vvas not vvith them vvhe

The Gospel vps
S. Thomas the
Apostles day,
Decemb. 21.

25 I E S V S came. † The other disciples therfore said to him, Vve haue seen our Lord. But he said to them, Vvles I see in his

handes the print of the nailes, and put my finger into the place of the nailes, and put my hand into his side: I vvil not belecue.

26 † And after eight daies, againe his disciples vvere vvithin: and Thomas vvith them. I E S V S commeth :: the doores being shut, and stooode in the middes, and said, Peace be to

LOVV SVN-
DAY.

:: See the annotation on the 19 verse of this Chapter.

27 you. † Then he saith to Thomas, Put in thy finger hither, and see my handes, and bring hither thy hand, and put it into

28 my side: & be not incredulous but faithful. † Thómas answered, & said to him, My Lord, & my God. † I E S V S saith

29 to him, Because thou hast seen me, Thomas, thou hast beleueued: :: blefved are they that haue not seen & haue beleueued. -I

:: They are more happy that beleue without our sensible argumēt or sight, then such as be induced by sense or reason to beleue.

Jo. 21, 25

30 † * Many other signes also did I E S V S in the sight of his

31 disciples, vvwhich are not vvrittē in this booke. † And these are vvritten, that you may beleue that I E S V S is C H R I S T

the sonne of God: and that beleueing, you may haue life in his name. -I

A N N O T A T I O N S

C H A P. XX.

19. The doores vvere shut. Such Heretikes as deny Christ's body to be or that it can be in the Sacrament, for that it is in heauen, and can not be in two places at once, nor without the natural

M m ij maner

The being of Christs body in the Sacrament without space or quietie correspondēt thereunto, is proved by other examples I Scripture.

maner of the quantite, space or place agreeable to the condition of his humanitie, be inuincibly refused by Christs entering into the Disciples, the doores shut: and by that that his true natural body, whole and perfect in al his limmes, length, bredth, and thickness, distincte and diuers from the substance and corpulence of the wood, was in the same proper place that the wood was in, and passed through the same: as he also came out of his mothers wombe, the claufure not sturred: and passed through the stone, out of his Sepulcher. By al which the Heretikes being plainly reprovēd, and conuincēd of infidelitie, they boldly deny the plaine Scriptures, or so spondy shift themselves from the euidence thereof, that their impudencie is specially to be marked in this point.

Heretical shifts to auoid plaine Scriptures.

Some say, that he came in at the window: some, that the doore opened of it self to let him in: some, that to come in, the doores being shut, signifieth no more, but that he came in late in the evening, at what time men use to shut their doores: and such other shiftes to defend falsehood, against expresse Scriptures, and against the Apostles testimonie, who therefore tooke him to be a Spirit, because they saw him stand soderly in the middes of them, al the house being close shut. And the Fathers al confesse that he went in the doores being shut. See S. Ambrose li. 10 in Lucam c. 26. S. Augustine ep. 1 ad Ursulan. c. li. 23 de ciuit. c. 7, & S. Cyril, in 10. li. 12. c. 11. & S. Hiero. li. 1. c. 10. Iouinianum c. 21. We know it is the natural course of Gods ordinance, that every body should haue but one and his owne proper place fitted to the lineaments, quantitie, termes and limites of the same: Without which naturally the bodies were no where, and consequently not at al, as

Christ can dispose of his owne body & others about nature.

S. Augustine saith ad Dardanum. but that God supernaturally and miraculously can not by his omnipotencie dispose otherwise of his owne body, then the natural forme or quantitie or qualitie thereof require, that is great incredulitie. being we must beleue that he can doe so with any other body of mere men or other creatures, the Scripture being plaine that he can make a camel passe through a needles eye, continuing in his natural figure and quantitie still: and S. Augustine telleth of a woman whose girdle fell buckled tie downe before him from his body. De off. Eccl.

August. 9. 17. Mar. 19. Aug. li. 20 c. 2 de nat. Di.

Vbiquetaries or Brenciani.

Therefore it is to much vnfaithfulness, by rules of place to embarre Christ or his wil or wisdom to be in the Sacrament how him self, list, and on as many altars or places as he liketh. We detest for al that, the wicked heresie of certaine Protestants, holding quite contrarie to the Zuinghians, that Christ according to his Humanitie is in every place where the Diuinitie is: which is both against faith, and the common rules of nature and diuinitie.

Christ sheweth his commission & so giueth the Apostles power to remitt sinnes.

As my Father.) As when he gaue them commission to preach and baptize through the world, he made mention of his owne power therein: so here before he institute the Sacrament of Penance, and giue them authoritie to remitt sinnes, lest the wicked should alke afterward, by what right they do such great functions, he sheweth his Fathers commission giuen to him self, and then in plaine termes most amply imparteth the same to his Apostles: that who soeuer deny the Apostles & their successors, the Priests of Gods Church, to haue right to remitt sinnes, should deny consequently Christ as man to haue authoritie to doe the same.

The holy Ghost is here purposefully giuen to the Apostles, to remitt sinnes.

He breatheth.) He giueth the Holy Ghost in and by an external signe, to his Apostles, not visibly and so al such purposes as afterward at whitfuntide, but for the grace of the Sacrament of Orders, as S. Augustine saith, and that none make doubt of the Priests right in remission of sinnes, being the Holy Ghost is purposefully giuen them to doe this same. In which case if any be yet contentious, he must deny the Holy Ghost to be God, and not to haue power to remitt sinnes. It is not absurd, (saith S. Cyril) that they forgive sinnes, which haue the Holy Ghost. For when they remitte or retaine, the Holy Ghost remitteth or retaineth in them, and that they do scilicet remittunt, scilicet in Baptismo, and then in Penance. As S. Ambrose alio (li. 1. c. 7 de penitentia) refusing the Nouatians (a Sect of old Heretikes which pretending Gods glorie as our new Sectaries do, denied that Priests could remitt sinnes in the Sacrament of Penance) alkerh, why it should be more dishonour to God, or more impossible or inconuenient for men, to forgive sinnes by Penance then by Baptisme, being it is the Holy Ghost that doeth it, by the Priests office and ministrerie in both.

August. 9. no. Test. 9. 93 Cōt. ep. Parmen. li. 2. c. 11. Cyril. li. 12. c. 10 in 10.

The Sacrament of Penance instituted.

Power to offer Sacrifice, which is the principal function and acte of Priesthood, was giuen them at the institution of the B. Sacrament: the second and next special facultie of Priesthood, consisting in remitting sinnes, is here bestowed on them. And withal the holy Sacrament of Penance implying Contrition, Confession, and Satisfaction in the Penitent, and absolu- tion on the Priests part, is instituted, for in that, that expresse power and commission is giuen to Priests to remitte or retaine al sinnes: and in that, that Christ promiseth, whole sinnes loeuer they forgive, they be of God forgiven also: and vvhole sinnes they retaine, they be retained before God: it followeth necessarily, that we be bound to submit our selves to their iudgment for releafe of our sinnes. For, this wonderful power were giuen them in vaine, if none were bound to seeke for absolu- tion at their handes. Neither can any rightly seeke for absolu- tion of them, vnles they confesse particularly at least al their mortal offences, vvhether they be committed in minde, hart, vil and cogitation onely, or in word, and worke, for, Gods priests being in this Sacrament of Penance constituted in Christs steede as iudges in causes of our conscience, can not rightly rule our cases without full and exacte cognition and knowledg of al our sinnes, and the necessarie circum-

Men are bound to confesse, al their mortal sinnes, and that in particular.

stances and differences of the same, which can not otherwise be had of them being mortal men, then

Cypri. de laps. num. 11. Hiero. in 10 Cōt. then

then by our simple, sincere, and distinct utterance to them of our finnes, wvith humble contrite hart, ready to take and to doe penance according to their iniunction. For that authoritie to re-
 fecting finnes, consulteth specially in enioyning satisfaction and penitentiall workes of praying, fa-
 sting, almes, and such like. Al wvich Gods ordinance whoioeuer condemneth or contemmeth,
 as Heretikes doe, or neglecteth, as some careless Catholikes may perhaps doe: let them be assured
 they can not be saued. Neither must any such Christian man pretend or looke to haue his finnes
 after Baptisme, remitted by God onely, without this Sacrament: (which was the old Heresie of
 the Nouatians *Ambr. li. 1. de penit. c. 3. Soerat. li. 7. Es. hist. c. 31*) more then any may hope to be saued
 or haue his original or other finnes before Baptisme, torgiuen by God without the same Sacramet.

To ret olde sin-
 nes.

The necessitie
 of this Sacra-
 ment.

*Micro. ad
 Demetri-
 adim. c. 6.
 no. 1.*

Let no man deceiue him self, this is the *second table or borde after 7 hips vracke*, as S. Hierom calleth it.
 Whoioeuer take not hold of it, shal perish without al doubt, because they contemne Gods coun-
 sel and order for their saluation. And therefore S. Augutine (ep. 180) ioyning both together, saith
 it is a pitiful case, When by the absence of Gods Priests, men depart this life, *and non regenerati, and
 ligati*, that is, *either not regenerated by Baptisme, or fast bound*, and not absolved by the Sacrament
 of penance and reconciliation: because they shal be excluded from eternal life, and *destructioi fo-
 lora: uti them*. And S. Viator (li. 1. de personis. Vandalica) telleth the miserable lametation of the peo-
 ple, when their Priests were banished by the Arian Heretikes. *Who (say they) shal baptize these in-
 jans: Who shal minister penance vnto vs, & loose vs from the bandes of finnes?* And therefore S. Cyprian
 very often (namely ep. 54) calleth it great cruelty, & such as Priests shal answer for as the later day,
 to suffer any man that is penitent of his finnes, to depart this life without this reconciliation and
 absolution *ibecaus* (saith he) *the Law maker him self* Christ hath granted, *that thing bound in earth,
 shoud also be bound in heauen: and that those things might there be loosed, which were loosed before here
 in the Church*. And it is a world to see, how the Heretikes wrattle wvith this io plaine a commission
 of remitting finnes, referring it to preaching, to denouncing Gods threatens vpon sinners, and to we
 can not tel what lies, though to our English Protestantes this authoritie seemeth io cleere, that in
 their order of visiting the sick, their Ministers acknowledge & challenge the same, vving a formal
 absolution according to the Churches order, after the special cofession of the partie. But to con-
 clude the matter, let every one that likt to see the true meaning of Christs wordes, and the Priests
 great power and diguities giuen them by the same wordes and other, marke wvell these wordes of
 S. Chrysostome. For, saith he, *they that dwell on the earth, and conuerse in it, to them a commission giuen
 to dispense those things that are in heauen, to them is giuen to haue the power which God would not to
 be giuen neither to Angels nor Archangels. for, neither to them vvas it said, Whatsoeuer you shal binde in
 earth, shal be bound in heauen: and whatsoever you shal loose in earth, shal be loosed in heauen. The
 earthly Princes in deeda haue also power to binde, but the bodie onely: but that bond of Priests which I
 speake of, toucheth vs very iustice it self and reacheth euen to the heauen: in so much that whatsoeuer the
 Priests shal doe beneath, the self same God doth rasiue above, and the sentence of the seruants the Lord doth
 confirme. In deeda vvas als vs sinu, then that the power of all heauenly things is granted them of God?
 Whoe sinne: io euer, saith he, you shal release, they are released. What power (I beseeche you) can be greater
 then this one? The Easter game ad power to the Sonne: but I see the same power altogether deliuered by the
 Sonne vnto them. And as this concerneth the Priests high authoritie to absolve, io therevpon con-
 cerning contention also to be made vnto them, the ancient Fathers speake: in this sort. S. Cyprian
 de lapsis nu. 11. They (saith he) *that haue greater iustice and feare of God, though they did not fall in persecu-
 tion, yet because they did, onely think it in their munde, the very cogitation they confesse to Gods Priests: so-
 uerely and plamely, opening their conscience, uttering and discharging the burden of their munde, and
 seeking wholesome medecine for their woundes though but smal and litle. And a litle after, Let every one
 (my brethren) I beseeche you, confesse his sinne, vvhich is in yet alive, vvhich his confession may be admitted,
 vvhich satisfaction and remission made by the Priests is acceptable before God. S. Cyril (or as some thinke,
 Origen) li. 2 in Lewis. calleth it a great part of penance, when a man is at hamed, and yet openeth
 his finnes to our Lords Priest. See also Tertul. de penit. S. Hiero. in c. 10 Ecclesiastica. S. Basil. in Regula
 breu. quast. 219. Who compare sinners that refuse to confesse, to them that haue some disease in
 their secreete partes, and are at hamed to the wvitch to the Phycion or Surgeon, that might cure it.
 Where they must needs meane secreete confession to be made to them that may absolve. And S.
 Leo ep. 80 most plainly (as before S. Cyril) expressly nameth Priests. *That confession is sufficient
 vvhich is made first to God, then to the Priest also*. And againe, *It is sufficient that the guiltines of mens
 consciences be vttered to the Priests onely by the secreete of confession*. S. Hierome in 16 Mat. saith, that
 Priests looke or binde, *audata peccatorum variare, hauing heard the variete and differences of finnes*.**

The Heretikes
 wrastling agaiſt
 plaine Scripture.

The English
 Ministers beare
 confession, and
 absolve.

Priests power
 to forgiue sin-
 nes, is about the
 power of Ang-
 els or world-
 ly Princes.

2 Cor. 11.

*In the co-
 munion
 booke.*

*Li. 1 de
 Sacrad.*

Confession to
 Priests.

Secrete or auri-
 cular Confes-
 sion.

*In vita
 D. Ambr.
 prope finē.*

363. 18.

S. Paulinus Writeth of S. Amrose, *that as often as any confessed his sinne vnto him for to receive penance,
 he jo vvept for compassion, that thereby he caused the priests to weep also*. He addeth moreover, that this
 holy Doctor was io freete in this case, that no man knew the finnes confessed, but God and him self.
 And S. Augutine ho. 49 de 50 homilijs re. 10. saith thus, *Doe penance such as is done in the
 Church, I see no man say, I doe it secretly, I doe it to God, in vvarne then vvas it said, Whatsoeuer you shal
 looke in earth, shal be loosed in heauen*. See S. Ambrose de penitencia through out S. Cyprian de
 lapsis, the booke de vtra & falsa penit. in S. Augutine. beside al antiquiue which is full of these
 speacnes concerning absolution, and confession.

CHAP. XXI.

Appearing againe in Galilee. Where Peter was fishing with his fellowes: and calling them after they had all night taken none so catch a great multitude. Which Peter draweth to land, where he also dineth them: 11 He (expressing what the fishing signified) maketh Peter his Vicar, committting vnto him the feeding of his Lambs and sheepe: 18 and remaneth vnto him, what he also shal be crucified, to the glorie of God, so admonishing him to minde that, rather then to be curious about Iohans death.

The Gospel on
Wednesday in
Easter Weeke.



AFTER IESVS manifested him self againe at the sea of Tibérias. And he manifested thus: † There vvere together Simon Peter and Thomas vvhich vvas of Cana in Galilee, and the sonnes of Zebedee, and tvvo others of his disciples. † Simon Peter saith to them, I goe to fish. They say to him, Vve also come vvith thee. And they vvent forth and got vp into the boate: and that night they rooke nothing. † But vvhen morning vvas novv come, IESVS stooode on the shore: yet the disciples knevv not that it vvas IESVS. † IESVS therefore saith to them, Childré, haue you any meate? They answered him, No. † He saith to them, Cast the nette on the right side of the boate: and you shal finde. They therefore did cast it: and novv they vvere not able to dravv it for the multitude of fishes. † That disciple therefore vvhom IESVS loued, saith to Peter, It is our Lord. † Simon Peter vvhé he had heard that it is our Lord: girded his coate vnto him (for he vvas naked) and cast him self into the sea. † But the other disciples came in the boate (for they vvere not farre from the land, but as it vvere tvvo hundred cubits) dravving the nette of fishes. † Therefore after they came dovvn to land, they savv hote coles lying, and fish laid thereon, and bread. † IESVS saith to them, Bring hither of the fishes that you tooke novv. † Simó Peter vvent vp, and drevv the nette to the land, ful of great fishes, an hundred fiftie three. And although they vvere so many, the nette vvas not broken. † IESVS saith to them, Come, dine. And none of them that sare at meate, durst aske him, Vvho art thou? knowingg that it is our Lord. † And IESVS commeth and taketh the bread and gueth them, and the fish in like maner. † This novv the third time IESVS vvas manifested to his disciples, after he vvas risen from the dead. † Therefore vvhen they had dined, IESVS saith to Simon Peter

¶ See in S. Augustine *trakt. 123 in Jo.* the great mysterie hereof concerning the **C H U R C H**, and in S. Gregorie *hom. 26 in Euang.* and S. Bernard *li. 2 c. 8 de consol. Petri PRIMACIA* here mystically signified.

¶ Not the third apparition, but the third day of his apparitions. for he appeared in the very day of his Resurrection offt, againe vpon Low Sunday, then this third time, And S. Marke saying, *last he appeared, a. d. 10: meaneth his last apparition on the first day.*

the
disciples

weeke.

The Gospel on
the cue of SS.
Peter and Paul.

- Peter, Simon of Iohn, louest thou me more then these? He saith to him, Yea Lord: thou knowest that I loue thee. he
- 16 saith to him, FEEDE MY LAMBES. † He saith to him againe, Simon of Iohn, louest thou me? he saith to him, Yea Lord, thou knowest that I loue thee. He saith to him,
- 17 FEEDE MY LAMBES. † He saith to him the third time, Simō of Iohn, louest thou me? Peter vvas stroken sad, because he said vnto him the third time, Louest thou me? And he said to him, Lord, thou knowest al things: thou knowest that I
- 18 loue thee. He saith to him, FEEDE MY SHEEPE. † Amē, amen I say to thee, vwhen thou vvasst yonger, thou didst girde thy self, and didst vvalke vwhere thou vvouldest. but vwhen thou shalt be old, thou shalt stretch forth thy handes, and an other shall girde thee, and leade thee vvhither thou
- 19 wilt not. † And this he said, signifying by vvhath death he should glorifie God. † And vwhen he had said this, he saith to him, Folovv me. † Peter turning,
- 20 savv that disciple vvhom I E S V S loued, folovving, * vvho also leaned at the supper vpon his breast, and said, Lord vvho
- 21 is he that shall betray thee? † Him therefore vwhen Peter had
- 22 seen, he saith to I E S V S, Lord, and this man vvhat? † I E S V S saith to him, So I vvill have him to remaine til I come, vvhat
- 23 to thee? folovv thou me. † This saying therefore vvent abroad among the brethren, that that disciple dieth not. And I E S V S did not say to him, he dieth not: but, So I vvill
- 24 have him to remaine til I come, vvhat to thee? † This is that disciple vvwhich giueth testimonie of these things, and hath vwritten these things: and vve knowv that his testimonie is true. †
- 25 † But there are * many :: other things also vvwhich I E S V S did: vvwhich if they vvere vwritten in particular, neither the vvorld it self I thinke vvere able to containe those bookes that should be vwritten.

επιστολῆς
ἢ ἑκείνη
ἢ ῥυθμῶς

Io. 13, 23

Io. 20,
30.

b The Gospel
vpō S. Iohn the
Euangelists day
in Christmas
Decembris 27.

c So readeth S.
Ambrose in Pf.
41. & ser. 29 on
Pf. 110. S. Aug.
tradit. 124 in 10.
& most auncient
copies and ser-
uice bookes
extant in Lat-
ne. other reade,
If I vvill: other,
If I vvill & c.

:: Howv fewv
things are Wri-
ten of Christs
actes & doctrie
in coparison of
that vvwhich he
did and spake,
and yet the He-
renikes wil nee-
des haue al in
Scripture, trust-
ing not the
Apostles owne
preaching, or re-
port of any
thing that our
Maister did or
said, if it be not
vvritten.

ANNOTATIONS

CHA P. XXI.

17. *Feede my sheepe.*] As it was promised him *Mat. 16.* that the Church should be builded vpon him, and that the keies of heauen should be given to him: so here it is performed, & he is actually made the general Pastor and Gouverner of al Christs sheepe. For though the other ten (as Matthias and Paul also after ward) were Apostles, Bishops, Priests, and had authoritie to binde and loofe, to remitte and rete. ne. to preach, baptize, and such like, as wel as he: Yet in these things and al other gouernement, Christ would haue him to be their head, and they to depend of him as head of their College, and consequently of the whole flocke of Christ: no Apostle nor no Prince in earth him.

Peter is here made the general Pastor, and the Church is builded vpon him.

(if

The Protestants (if he acknowledge him self to be a sheepe of Christ) exempted from his charge. And that Christ maketh a difference betwixt Peter and the rest, and giveth him some greater preeminence and a regimēt then the rest, it is plaine by that he is asked whether he loue our Lord more then the other Apostles) do: Where, for equal charge no difference of loue had bene required. To Peter (saith S. Cyprian) our Lord after his Resurrection said, *Feed my sheepe, and builded his Church upon him alone, and so him he giveth the charge of feeding his sheepe. For although after his Resurrection he gave his power alike to al, saying, As my Father sends me, so I send you, take the Holy Ghost, if you remitte to any three sinners, they shall be remitted &c. Yet so manifestly vniuersal, becofirmed one Chaire, & so disposed by his authoritie that vniuersal should haue origine of vs. The rest of the Apostles vniuersal was that Peter was in equal fellowship of honour and power, but the beginning cometh of vniuersal: the Primacie is giuen to Peter, that the Church of Christ may be shew'd to be one, & one Chaire. S. Chrysostome also saith thus: Why did our Lord bestow his bloud?*

Cyp. de vni. Ec.

Li. 2 de Sacrd.

Peters successors succede him a little after, Christ would haue Peter indued with such authoritie, and to be far above al his other Apostles: for he saith: Peter, dost thou loue me more then al these do? Whereupon our Chaffer might haue inferred, *if thou loue me Peter, vs much fasting, sleeps on the hard floure, watch much, be pasture to the oppressed, father to the orphan, and husband to the vniuersal vniuersal: but something al these things, he saith, Feed my sheepe. For, al the fore, and vniuersal certis may be done easily of many iudicis, not onely men but vniuersal: but vniuersal is cometh to the government of the Church and committing the charge of so many soules, al vniuersal hand must needs vniuersal give place to the burden and greatness thereof, and a great number of men also. So writeth he.*

S. Gregorie. though he mis-stand the title of vniuersal Bishop, yet is most plaine both in his writings & doings for the Popes Supremacie. as also S. Leo the great

And because the Protestants would make the vniuersal that S. Gregorie demed the Popes Supremacie to be wholly vniuersal and Antichristian, for that he condemneth Iohn of Constantinople for vsurping the name of vniuersal Bishop, resembling his insolence therein to the pride of Antichrist: note wel the wordes of this holy father in the very same place and Epistle against the B. of Constantinople, by which you shal easily see that to deny him to be vniuersal Bishop, is not to deny Peter or the Pope to be head of the Church, or supreme Gouernour of the same, as our Aduerturaries fraudulently pretend. *It is plaine to al men, iustin he, that euer read the Gospel, that by our Lordes mouth the charge of the vniuersal Church was committed to S. Peter Prince of the Apostles. for so him it was said, Feed my sheepe: for him was the prayer made that his faith should not faile: to him were the keys of heauen giuen and authoritie to binde and loose: to him the care of the Church and principality was deliuered: and yet he was not called the vniuersal Apostle. This title in deed was offered for the honour of S. Peter Prince of the Apostles, to the Pope of Rome by the holy Council of Chalcedon: but none of that See did euer vsurp it or conuents to take it. Thus much S. Gregorie.* Now though he both praised iurisdiction through out al Christendom, as other of that See haue euer done, and also acknowledged the Principality and Soueraintie to be in Peter and his Successors: yet would he not for iust causes vsurp that title subiect to vniuersal & misconstruction. But both he & al the Popes since haue rather called them selues, *Seruos seruorum Dei*, the Seruants of Gods seruants. Though the word, *vniuersal Bishop*, in that sense wherein the holy Council of Chalcedon offered it to the See of Rome, was true and Lawful. For that Council would not haue giuen any Antichristian or vniuersal title to any man. Onely in the B. of Constantinople and other, which in no sense had any right to it, and who vsurped it in a very false and vniuersal meaning, it was insolent, vniuersal, and Antichristian. See also the Epistles of S. Leo the Great concerning his practise of vniuersal iurisdiction, though he refused the title of vniuersal Bishop. And S. Bernard: that you may better perceiue that the general charge of Ch. is shewe was not onely giuen to Peters person, but also to his successors the Popes of Rome, as S. Chrysostom also before alleaged doth testify) writeth thus to Eugenius, Thou art he to whom the keys of heauen are deliuered, & to whom the sheepe are committed, there by other Porters of heauē, & other Pastors of flockes: but thou hast inheited in more glorious & distinct sort. For they haue euerie one their particular flocke, but to thee al vniuersally, as one flocke to one mā, are credited: being not onely the Pastor of the sheepe, but the one Pastor of al the Pastors them selues, but thou wilt aske me how I proue that: euen by our Lordes word, for to whom of al, I say not onely Bishops, but Apostles, were the sheepe so absolutely and without limitation committed: *if thou loue me Peter, feede my sheepe.* He iustn now, the people of this kingdom or that citie, but, *my sheepe.* Without al distinction. So S. Bernard. And hereunto may be added that the second, *feede*, is in grecke a word that signifieth vniuersal to gouerne and rule, as *Ps. 2. Mich. 1. Mat. 2. Apoc. 2.* and therefore it is spoken of Dauid also and other temporal Gouerners (as the Hebrew word answering thereto) in the Scriptures vey often, and the Greeke in profane writers also.

Grego. li. 2. c. 17.

S. Leo. li. 2. c. 17. c. 17. c. 17. c. 17. c. 17.

Bernard. li. 2. c. 17. de consider.

2 Reg. c. 1. p. 17.

Bernard in hunc locum.

The title of vniuersal Bishop refused, but vniuersal iurisdiction alwaies acknowledged and praised.

The Pope is Pastor of al Pastors.

noimms

Peter crucified at Rome.

18. An other [that giueth thee.] He Propheteieth of Peters Martyriom, and of the kinde of death which he should suffer, that was, crucifying, which the Heretikes fearing that it were a steppe to their deny was martyred in Rome, deny: whereas the Fathers and ancient Writers are as plaine in this, as that he was at Rome. *Cyren apud Ensch. li. 1. c. 1. Ensch. li. 2. c. 20. Hist. Ec. Tertul. de prescrip. ca. 10. Aug. 17. 17. 17. 17. 17. 17. Bede in hunc locum.*



THE SVMMME, AND THE ORDER OF THE

EVANGELICAL HISTORIE:

gathered breifly out of al foure, euen
vnto Christs Ascension.

* *
*

Mt. Mr. Lu. Jo.

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HE preface mouing the Reader to receiue
CHRIST, being the æternal VWORD of God,
the lite and the light.

The Angel telleth Zacharie of the conception
of Iohn Baptist, Christs Precursor: and Elizabeth
conceiueth him.

The same Angel doing his message to the B. Virgin, CHRIST
is incarnate in her wombe.

Our B. Ladie visiteth Elizabeth: and Iohn Baptist is borne, and
circumcised.

The Angel telleth Ioseph that his vvise is vvith childe by the
Holy Ghost.

The genealogie of Christ.

The birth of Christ in Bethlehem, and his circumcision.

The Sages come from the East, and adore Christ.

Christ is presented in the Temple: vvhere Simeon and Anna
prophecic of him.

Ioseph vvith the childe and his mother, fleeth into Egypt: and
returneth to Nazareth.

Iesus being sought of his parents, is found in the Temple
among the Doctōrs.

Iohn the Baptist preacheth and baptizeth, preparing al to re-
ceiue Christ: and among other, Christ is baptized of him.

Christ fasteth fourtie daies, and is tempted in the vvildernesse.
Iohn giueth testimonie of Christ to the legates of the Iewes,
to the people, and to his ovvne disciples.

Christ vvorketh his first miracle, turning vvater into vvine
at a marriage.

In the feast of Pasche he casteth out the biers and sellers in the
Temple, insinuating to the Iewes his death and resurrectiō.

He teacheth Nicodemus by night: and baptizeth in Iurie by
the ministerie of his disciples. vvherevpon a question is mo-
ued to Iohn about their vvō baptismes.

THE 1 PART,
containing the
infancie of
Christ and the
time that he li-
ued obscurely.

The 2 part,
containing the
time of the pre-
paratiō toward
his manifesta-
tion.

THE 3. PASCH.

N a Iohn

14	6	3	John Baptist is put into prison for reprehending Herods incestuous aduoutrie.
4		4	After Johns emprisonment, Christ returning into Galilee by Samaria, talketh vvith the Samaritane vvoman.
		4	He healeth a lordes sonne of an ague.
4	1	4	He preacheth in Galilee, and vvaxeth very famous.
4	1	5	He calleth foure disciples out of the boate, and they folovv him.
	1	4	He healeth one possessed of a diuel, in the Synagogue.
8	1	4	He cureth Simon Peters mother in law, & many sicke persons.
8		9	He refuseth three that offer to folovv him.
8	4	8	He appeaseth the tempest on the sea.
8	5	8	He healeth two possessed of diuels in the countrie of the Gerasens, and permitteth the diuels to enter into swine.
9	2	5	He healeth the sicke of the palsiey, being let dovvne through the tiles.
			He calleth Matthevv from the custome house, and disputeth vvith Johns disciples and the Pharisees of fasting.
9	5	8	He raiseth the Archisynagogs daughter, and cureth her that had a fluxe of blood.
9			He healeth two blinde, and one possessed.
			He healeth him on the Sabbath day that lay at the Probatica and had been diseased 33 yeres.
12	3	6	He confuteth the Pharisees being offended that his disciples bruised the eares of corne on the Sabbath.
12			He recolleth the Pharisees being offended because he cured the vvithered hand on the Sabbath.
1-6.	3	6	He chooseth the 12 Apostles: and maketh that diuine sermon called <i>Sermo Dominus in monte</i> , sbe <i>Sermon of our Lord in the mount</i> , containing the paterne of a Christian mans life.
7			He cureth a leper.
8	1	5	He cureth the Centurions seruant.
8		7	He raiseth the vvidowes sonne at Naim.
11		7	John sendeth out of prison his disciples vnto Christ.
		7	He forgiueth M. Magdalens finnes, preferring her much before the Pharisee that despised her.
12	3	11	He healeth him that had a deafe and dumme deuil, and refuteth the blaspheming Pharisees.
12	3	11.8	He preferreth the obseruers of Gods vvord before carnal mother and brethren.
13	4	8	The parable of the soffer.
13	4		The parables of the cockle, of the seede growving vvhen men sleepe, of the mustard seede, and of the leauen.
13			The parables of the treasure hid in the field, of the pretious stone, and of the nette.
13	6	4	Teaching in Nazareth, he condemneth it of incredulitie.
1-10	6	8	He sendeth the twelue Apostles to preache.
14	6	9	John is beheaded, and the fame of Iesus commeth to Herods eares.
14	6	9	6 He feedeth 5000 men vvith fise loaves.

The 1 part, from the time that he began (Mat. 4. 12 & 17.) to manifest him self, by preaching and miracles.

THE 2 PASCHA.

He

Mr.	Mr.	Ln.	To.			
14	6		6	He vvalketh vpon the sea, and so maketh Peter also to doe.		
			6	He reasoneth of Manna, and of the true bread from heauen.	THE 3 PASCHE.	
15	7			He reprehendeth the Pharisees for cauilling at his disciples because they did eate vvith vvvashed hands.		
				He healeth the daughter of the vvoman of Canaan.		
			7	He cureth a man that vvvas deafe and dumme.		
15	8			He feedeth 4000 vvith feuen loaves.		
16	8			He reiecteth the Pharisees that asked a signe, and biddeth his disciples bevvare of their leauen.		
			8	He healeth a blinde man in Bethsaida.		
16	8		9	The time that he vvil passe out of this vvorld, now drawing nigh, he maketh Peter, for confessing him to be Christ, the Rocke vpon vvvhich he vvil build his Church, promising to giue him the keyes of heauen, and vvithal foretelleth, that he must suffer in Hierusalem, and that al must be ready to suffer vvith him.	<i>The 4 part, from the time that he began (Mat. 16, 21) to foretel to his Disciples, that he must goe & suffer in Hierusalem.</i>	
17	9			The Transfiguration.		
				He casteth out the diuel vvvhich his disciples could not cast out, commending vnto them fasting and praier.		
17	9			He paieth the didrachmes for him and Peter, after that Peter had found a sater in the fishes mouth.		
18	9		9	His disciples contending for Superioritie, he teacheth humilitie.		
18	9			He threateneth the scandalizers of litle ones.		
18				He teacheth vs to forgiue our brother sinning against vs.		
19	10		9	7	Leauing Galilee he goeth into Iurie, and the Samaritanes vvil not receiue him.	<i>The 1 part, of his going into Ievrie toward his Pas- sion.</i>
			17		In that journey he healeth the ten lepers.	
			7		He teacheth in the Temple in the feast of Scenopégia, that is, of Tabernacles.	
			8		He absolueh the vvoman taken in aducutrie, teacheth in the Temple, and goeth out of their hands that vvould haue stoned him.	
			9		He restoreth sight to him that vvvas borne blinde.	
			10		He reasoneth of the true Paistor and his sheepe.	
			10		He sendeth the 70 disciples, and they returne. The parable of the Samaritane and the vvounded man. Martha entertaineth Iesus.	
			11		He teacheth the maner and force of praier, and reprehendeth the preposterous cleanness of the Pharisees.	
			12		He teacheth not to feare them that kil the body onely, to cast away the care of riches by the parable of him that thought his barnes to litle, and that the faithful seruant vvil alwaies expect the comming of his lord and maister.	
			13		He threateneth them, vnles they doe penance, shewing Gods patience by the fruitles figtree that vvvas suffered to stand one yere more. He healeth the crooked vvoman, teacheth the vvay to heaueh to be narrowv.	
			14		He healeth him that had a drop sic, on the Sabbath: and teacheth them to renounce al things in comparison of him.	

Mr.	Mr. Lm.	Is.
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23	12	21
24	13	21
25		

In the feast of Dedication he goeth out of their handes that would haue stoned him.

The parables of the lost sheepe, of the grote, and of the prodigall sonne.

The parable of the vniust bailife.

Of the indissolubilitie of matrimonie.

The riche glutton and Lazarus.

Vvo to scandalizers. The force of faith euen to the mouing of trees vvith a vvord.

Of the Pharisee and the Publicane that vvent to pray.

He imposeth or laicth his handes vpon litle children, and exhorteth a yong riche man to forsake al and become perfect.

The parable of the vvorkemen hired into the vineyard.

He raiseth Lazarus, and the Iewes cōsulr hovv to destroy him.

He foretelletth his death, and denieth the request of Zebedees tvvō sonnes, asking the tvvō cheefe places about him.

He healeth a blinde man before his entring into Iericho.

Zachæus the Publicane entertaineth Christi. The parable of the ten poundes deliuered to ten seruants.

He healeth tvvō blinde men as he goeth out of Iericho.

At a supper in Bethánia, Marie pouvred ointment vpon him.

Riding vpon an asse he entreth gloriously into Hierusalem.

He healeth the lame and the blinde, and Gentiles desire to see him.

He curseth the figtree, and casteth the biers and seilers out of the Temple.

To his enemies the Ievves, he auoucheth his povver by Iohns Baptisme vvhich vvvas of God, and foretelletth their reprobation, vvith the Gentils vocation in their place, by parables: as the parable of the tvvō sonnes, the one promising to doe, the other doing his fathers commaundement.

The parable of the vineyard let out to hus bandmen that killed both the seruants and the sonne sent to require fruite.

The parable of the king that made a mariage for his sonne, inuiting ghests to the feast, and they vvould not come.

He ansvereth their question of paying tribute to Cæsar, and the Sadducees question of the Resurrection.

He ansvereth the Pharisees question, of the greatest commaundement.

He putteth them to silence vvith this question concerning CHRIST, hovv he could be Dauids sonne.

He biddeth them doe as the Scribes teach, but not as they doe.

He extolletth and preferreth the poore vvidovves offering.

He foretelletth to some of his Disciples, the destruction of the Temple and of Hierusalem: and by that occasion, vvhat things shalbe before the consummation of the vvorld, and Antichrist in the consummation, and then incontinent Domesday, vvarning vs to prepare our selues against his coming.

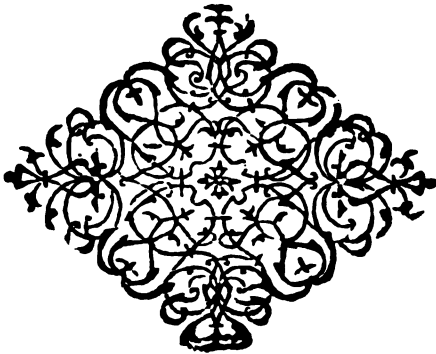
By the parable of the ten Virgins, & the parable of the talents, he

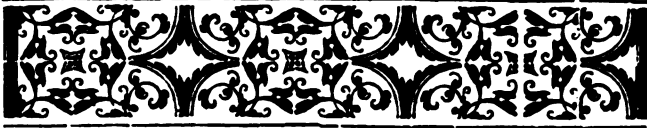
PALME Sunday.
The 6 part,
concerning the holy Weeke of his Passion in Hierusalem.

TUESDAY night.

			he shevveth, howv it shal be at Domefdav vvith the Faithful that prepare, and that prepare not them selues: and vvithout parables, that they vvwhich doe not good vvorkes, shal be damned.	
26	14	22	Judas bargaineth vvith the Ievves to betray him, and tvvo of his disciples prepare the Paschal lambe.	TENE BRE vvenedday.
26	14	22	At the supper he vvasheth his Apostles feete.	MA VNDY thursday.
26	14	22	He instituteth the Sacrifice of his body and bloud in the B. Sacrament.	
		13	He foretelleth that one of the Tvvelue shal betray him (appeasing their contention for the superioritie) and that they shal deny him.	The 4 Pasche.
		14	His sermon after supper.	
		17	His prayer to his father.	
26	14	22	18 The storie of his Passion and burial, from thursday at night, til	AI THVRSDAY night & GOOD FRIDAY.
27	15	23	19 the next day at euentide.	
28	16	24	20 He riseth the third day,	
		16	20 appeareth first to Marie Magdalene.	EASTER DAT.
28			Then to the other vvomen.	
		24	Then to Peter. ver. 34. then to the tvvo disciples going into Emmaus. ver. 15.	
		24	20 Then to the disciples gathered together in a house at Hierusalem, vvhen he entred the doores being shut, and gaue them povver to remit and reteine sinnes.	
16			20 Then, vpon Lovv-Sunday, to the disciples likewise gathered together, and Thomas among them.	LOVV SVN- day.
		21	Then, at the sea of Tiberias, to Peter & the rest that were fishing. vvhere he committeth his sheepe to Peter.	
28	16		Then, to the disciples vpon a mount in Galilee: giuing them commission to preache and baptize through out the vvhole vvorld.	
		24	Then in Bethánia, vvhere he promiseth to send the holy Ghost (bidding them tarie in the meanc time in Hierusalem) and so blessing them, Ascendeth into heauen.	ASCENSION day.
16	24			

N n iij





THE ARGUMENT OF THE ACTES OF THE APOSTLES.



* Hier. in Catal.

THE Gospel hauing shewed, how the Iewes most impiously reiected Christ (as also Moyses and the Prophets had foretold of them:) and therefore deserved to be reiected themselves also of him: now followeth this booke of the Actes of the Apostles (* written by S. Luke in Rome the fourth yere of Nero, An. Dom. 61) and sheweth, how notwithstanding their desertes, Christ of his mercy (as the Prophets also had foretold of him) offered him selfe vnto that vnworthy people, yea

after that they had Crucified him, sending vnto them his twelve Apostles to moue them to penance, and so by Baptisme to make them of his Church: and whyles all the Twelve were so occupied about the Iewes: how of a persecuting Iew he made an extraordinary Apostle (who was S. Paul) and to auoide the scandal of the Iewes (to whom onely him selfe likewise for the same cause had preached) sent him, and not any of his Twelve by and by, who were his knowen Apostles, vnto the Gentiles, who neuer afore had heard of Christ, and were worshippers of many Gods, to moue them also (for, that likewise the Prophets had foretold) to faith and penance, and so by Baptisme to make them of his Church: and how the incredulous Iewes euer wher resisted the same Apostle and his preaching to the Gentiles, persecuting him and seeking his death, and neuer ceasing vntil he fel into the handes of the Gentils: that so (as not onely he euer wher, but also the Prophets afore him, and Christ had foretold) the Gospel might be taken arway from them, and giuen to the Gentiles: euen from Hierusalem (whose reprobation also by name had been often foretold) the headcittie of the Iewes, wher it began, translated to Rome the headcittie of the Gentiles. All this will be euident by the partes of the booke: which may be these sixe.

A.C. 13, 46, 11, 6.
19, 9, 28, 28.
Mat. 23, 23.
Esa. 1.
Luc. 13, 33.

First, how Christ Ascending in the sight of his Disciples, promised vnto them the Holy ghost, foretelling that of him they should receive strength, and so begin his Church in Hierusalem: and from thence dilate it into all that Countrie, that is into all Iurie: yea and into Samaria also, yea into all Nations of the Gentiles, be they neuer so far of. You shal receive (saith he) the vertue of the Holy ghost coming vpon you: and you shal be witnesses vnto me in Hierusalem, & in all Iurie, and Samaria, and euen to the vtmost of the earth. Chap. 1.

Secondly, the beginning of the Church in Hierusalem, accordingly. Chap. 2.
Thirdly, the propagation of it consequently into all Iurie, and also to Samaria. Chap. 8.

Fourthly, the propagation of it to the Gentiles also. Chap. 10.

Fifthly, the taking of it arway from the obstinate Iewes, and giuing of it to the Gentiles,

Gentiles, by the ministerie of S. Paul and S. Barnabee. Chap. 13.

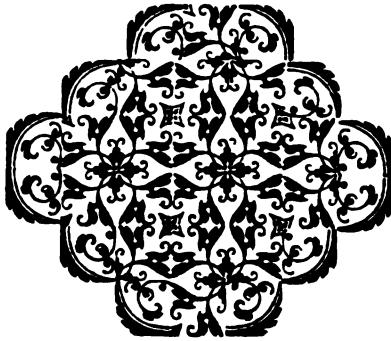
Sixthly, of taking it away from Hierusalem it selfe, the headcittie of the Iewes, and sending it (as is vvere) to Rome the headcittie of the Gentiles. and that, in their persecuting of Paul so far, *that he appealed to Caesar. and so deliuering him after a sort vnto the Romanes: as they had * before deliuered to them also Christ him selfe. vvhether as S. Peters first coming thither, vvas vpon an other occasion, as shalbe said anone. Of vvhich Romanes and Gentiles therefore, the same S. Paul being now come to Rome (the last Chap. of the Actes) foretelleth the obstinate Iewes there, saying: Et ipi audient. You vvil not heare, but, they vvil heare. that so the prediction of Christ aboue rehearsed might be fulfilled: And euen to the vtmost of the earth. And there doth S. Luke end the booke, not caring to tel so much as the fulfilling of that vvhich our Lord had foretold (Act. 27, 24) to S. Paul, Thou must appeare before Caesar. because his purpose vvas no more but to shew the new Hierusalem of the Christians, vvhether Christ vould place the chiefe seate of his Church, as also in dede the Fathers and al other Catholikes haue in al ages looked thither, vvhether they were in any great doubt: no lesse then the Iewes to Hierusalem, as they were appointed in the old Testaments. Deut. 17, 8.

And so this Booke doth shew the true Church, as plainly, as the Gospel doth shew the true Christ, vnto al that do not vvilfully shut their owne eyes. to vvit, this to be the true Church, vvhich beginning visibly at Hierusalem, vvas taken from the Iewes, and translated to the Gentils (and namely to Rome) continuing visibly, and visibly to continue hereafter also, vntil the fulnes of the Gentiles shal be come in: that then also Al Israël may be saued. and then is come the end of the vvorlde. For so did Christ most plainly foretel vs: This Gospel of the Kingdom shalbe preached in the vvhole world, for a testimonie to al Nations. and then shal come the consummation. For the conversion of vvhich Nations and accomplishing the fulnes of al Gentiles, the foresaid Church Catholike, being mindful of her office, to be Christes witnes euen to the vtmost of the earth, doth as this present (as alwayes) send preachers to conuert and make them also Christians: vvhether as the protestants and al other Heretikes do nothing els but subuert such as before were Christians.

And this being the Summe and scope of this Booke, thus to giue vs historically a iust sight of the fulfilling of the Prophecs & Christes prediction about the Church: it is not to be marueiled at, vvhether it telleth not of S. Peters coming to Rome: considering that his first coming thither, vvas not, as S. Pauls vvas, by the Iewes deliuerie of him, working so to their owne reprobation, but vpon another occasion, to vvit, to conuince Simon as a gent. Euf. Hist. li. 2. c. 12. 12. For vvhether also sceth not, that it maketh no mention of his preaching to any Gentiles at al, those few onely Act. 10 excepted, vvhether were the first, and therefore (lest the Gentiles should seeme lesse cared for of God, then the Iewes) Peter being the Head of al, vvas elected of God, to incorporate them into the Church, as before he had done the Iewes. God (saith he) among vs choic, that by my mouth the Gentiles should heare the vvorde of the Gospel, and belecue. and S. James ther vpon: Simon hath told how God first visited to take of the Gentiles a people to his name. But other wise (I say) here is no mention of Peters preaching to any Gentiles: no worde of the other element Apostles. Vvil any man therefore inferre, that neither Peter, nor the other Element preached to any Nation or citty of the Gentiles? No, the meaning of the Holy ghost vvas not to vwrite al the Actes of al the Apostles, no nor the preaching of Peter and his, to the Gentiles, but onely to the Iewes: thereby to set out vnto the vvorlde, the great mercy of Christ toward those vvhich

Iewes

Iewes, and consequently their most worthy reprobation for concerning such grace and mercy. as also on the other side to shew, how readily the Gentiles in so many Nations, were converted by one Apostle onely, vnto From Hierusalem euen to Illyricum replenished the Gospel of Christ. And this parting of the worke so made by S. Peter vnto the rest, doth S. Paul him selfe touche: That vnto the Gentiles, and they vnto the Circuncision. Neuerthelesse before his coming to Rome, nor onely was the Church come to Rome (as it is euident A.B. the last chap.) there planted by S. Peter and others (as likewise by S. Peter it was planted in the first Gentils, before that S. Paul began the taking of it away from the multitude of the Iewes, and the translating of it to the multitude of the Gentils) but also so notable was the same Church of Rome, that S. Paul writing his Epistle to the Romanes, before he came thither, saith: Your faith is renoumed in the vvhole world. and therefore they vnto the rest of the Gentiles, be that Nation wherof Christ sold the Iewes, saying: The Kingdom of God shal be taken away from you, & shal be giue to a Nation yielding the fruites thereof.



As before vve noted the Gospels, as they are read both at Mattins and Masse, through out the yere, in their conuenient time and place: so the bookes folowing (as also the bookes of the old Testament) are read in the said Seruice of the Church, for Epistles and Lessons, in their time & place, as hereafter shal be noted in euery of them. See the very same order and custome of the primitive Church, in S. Ambrose ep. 33. S. Augustine Serm. de Tempore 139, 140, 141, 144. S. Leo Ser. 2 & 4 de Quadrag. & Ser. 13 & 19 de Pasch. Domini. S. Gregorie in his 40 homilies vpon the Gospels.

THE

THE ACTES OF THE
 APOSTLES.

CHAP. I.

Christ now ready to ascend, biddeth the apostles to expect the Holy Ghost which he had promised, foretelling where (being strengthened by him) they should begin his Church, and how far they should carry it. 9 After his Ascension they are vntoed by two Angels to see their manner upon his second comming. 10 In the daies of their expectation, 11 Peter beginneth to execute his vicarship, giving instru- tion and order, by which Marcius is elected Apostle in the place of Iudas.

The 1. part.
 The expecta-
 tion of the
 Holy Ghost
 betwene the
 Ascension of
 Christ, and
 the begin-
 ning of the
 Church.

The Epistle at
 Maffeepon Af-
 cension day.

Not al parti-
 cularly. (for
 the other Euan-
 gelists write di-
 uers things
 not touched by
 him) but al the
 principal and
 most necessarie
 things.

Iohns Baptis-
 me gaue not the
 Holy Ghost.

The abound-
 ing powring of
 the Holy Ghost
 vpon them on
 Whitsunday, he
 calleth bap-
 tisme.



1 HE * first treatise I made of :: al things,
 2 O Theophilus, vvhich I E S V S began
 3 to doe and to teache, † vntil the day
 4 vvherein ¶ giuing commaundement by
 the holy Ghost to the Apostles vvhom
 he chose, he vvas assumed: † to vvhō
 he (shevved also him self aliue after his
 passion in many arguments, for fourtie
 daies appearing to them, & speaking of the kingdom of God.
 5 † And eating vvith them, * he commaunded them, that they
 6 should not depart from Hierusalem, but should expect the
 promise of the Father, vvhich you * haue heard (saith he) by
 7 my mouth: † for Iohn in deede baptized vvith :: vvater, but
 8 * you shal be :: baptized vvith the holy Ghost after these
 fevv daies. † They therefore that vvere assembled, al ked him,
 9 saying, Lord, whether at this time wilt thou restore the king-
 10 dom to Israel? † but he said to them, " It is not for you to
 know times or moments, vvhich the Father hath put in his
 11 ovvne povver: † but you shal receiue the * vertue of the
 holy Ghost comming vpon you, and you shal be vvitneses
 vnto me in Hierusalem, and in al Ievvie. and Samaria, and
 euen to the vtmost of the earth. † And * vvhen he had said
 these things, in their sight he vvas eleuated: and a cloud recei-
 ued him out of their sight. † And vvhen they beheld him
 going into heauen, behold two men stooed beside them in
 vvite garments, † vvho also said, Ye men of Galilee, vvhy

O o stand

Ln. 1, 3.

Ln. 24,
 49.

Jo. 14,
 26.

Ln. 3, 16.

Ln. 24,
 49. Act.
 2, 1.

Mar. 16,
 19. Ln.
 24, 51.

∴ This visible
company was
the true Church
of Christ,
which he left,
& commended
to keepe together
til the coming
of the Holy
Ghost, by his
to be further
formed & furnished
to gaine
all nations to the
same Societie.

∴ The Heretikes,
some in the
text, other in
the margēt, translate, *Womas*,
to wit, of the
Apostles, most
impudently,
knowing in their
consciences that
he meaneth the
Maries & other
holy women
that followed
Christ. as *Lu. 7,*
2. 26, 10. See *Beza*
& the *Engl. Bible*
1579.
a The Epistle
vpō S. Mathias
day Febr. 24.

∴ No final
myserie, that
the number of
the twelve
Apostles
must needs
be made vp
a-gaine.

stand you looking into heauen? This IESVS vvhich is
assumed from you into heauen, shall so come as you haue
seen him going into heauen. -†

† Then they returned to Hierusalem from the mount that
is called Oliuet, vvhich is by Hierusalem, distant a Sabbath
journey. † And vvhē they vvere entred in, they vvent vp
into an vpper chamber, vvhē abode ∴ Peter & Iohn, Iames
and Andrevv, Philippe and Thomas, Bartholomevv and
Mathevv, Iames of Alphæus and Simon Zelotes, and Iude
of Iames. † All these vvere persevering vwith one minde in
praier vwith the ∴ vvomen and "MARIE the mother of
IESVS, and his brethren.

† * In those daies Peter rising vp in the middes of the bre-
thren, said: (and the multitude of persons together, vvas al-
most an hundred and tventie) † You men, brethren, 15
the * scripture must be fulfilled vvhich the holy Ghost spake
before by the mouth of Dauid concerning Iudas, vvhō vvas
the * captaine of them that apprehended IESVS: † vvhō 17
vvas numbred among vs and obtained the lot of this mini-
sterie. † And he in deede hath possessed a * field of the re-
ward 18
of iniquitie, and being hanged he burst in the middes, and
his bowels gushed out. † And it vvas made notorious to
all the inhabitants of Hierusalem: so that the same field vvas
called in their tonge, *Hacel-dema*, that is to say, the field of
bloud. † For it is vvritten in the booke of Psalms. *Be their habitation*
made desert, and be there none to dwell in it. And by
Bisshoprike let another take. † Therefore, of these men that haue assembled
vwith vs, 21
at the time that our Lord IESVS vvent in and vvent out
among vs, † beginning from the baptisme of Iohn vntil the 22
day vvhē he vvas assumed from vs, ∴ there must one of
these be made a vvitness vwith vs of his resurrection.

† And they appointed tivo, Ioseph, vvhō vvas called 23
Bārfabas, vvhō vvas surnamed Iustus: and Mathias. † And 24
praying they said, Thou Lord that knowest the hearts of
men, shēvv of these tivo, one, vvhom thou hast chosen, † to 25
take the place of this ministerie and Apostleshipe, from the
vvhich Iudas hath prevaricated that he might goe to his
ovvne place. † And they gaue them "lortes, and the lot fel 26
vpon Mathias, and he vvas numbred vwith the cleven
Apostles. -†

Pf. 40, 9
Io. 13, 18
Luc. 22,
47. Io.
18, 3.
Mt. 27,
5. 7.
Psa. 68,
26.
Pf. 108,
8.

ANNO.

ANNO TATIONS
CHAP. I.

2. *Giving commandments.*] He meaneth the power given them to preach, to baptize, to remit finnes, and generally the whole commission and charge of government of the Church after him and in his name, steede, and right. the Which Regiment was given them together with the Holy Ghost to assist them therein for euer.

7. *It is not for you.*] It is not for vs, nor needfull for the Church, to know the times & moment of the World, the coming of Antichrist, and such other Gods secretes. This is ynough in that case, to be assured that Christs faith (shal be preached, and the Church spread through out al Nations, the Holy Ghost concurring continually with the Apostles and their Successors for the same.

11. *Assumed from you.*] By this visible Ascending of Christ to heauen and like returne from thence to iudgement, the Heretikes do incredulously argue, him not to be in the Sacrament. But let the faithful rather giue care to S. Chrysostome saying thus: *O miracle, he that sitteth vpon the Father in heauen above, as the very same same is handled of men beneath. Christ ascending to heauen, both hath his flesh vpon him, and left it vpon vs beneath. Elias being taken vp, left to his Disciple his cloak only: but the Sonne of man ascending left his vnto vs flesh to vs. Li. 3 de Sacram. Ho. 2 ad p. vnt. in fine. Ho. de diuis. & pamp. in fine.*

16. *MARIE the mother of [I E S V S.]* This is the last mention that is made in holy Scripture, of our B. Lady. for though she were full of diuine wisdom, and opened (no doubt) vnto the Euangelistes and other Writers of holy Scriptures, diuerse of Christs actions, ipeaches, and mysteries, whereof she had both experimental and reuealed knowledge: Yet for that she was a Woman, and the humblest creature liuing, and the paterne of al order and obedience, it pleased not God that there should be any further note of her life, doings, or death, in the Scriptures. She liued the rest of her time with the Christians (as here she is peculiarly named and noted among them) and specially with S. Iohn the Apostle, to Whom our Lord recommended her. Who provided for her al necessaries, her spouse Ioseph (as it may be thought) being decreasid before. The common opinion is that she liued 63 yeres in al. At the time of her death, (as S. Denys first, & after him S. Damaicene de dormit. *Deipara.* writeth.) al the Apoitles then disperid into diuers nations to preache the Gospeil, were miraculously brought together (saung S. Thomas who came the third day after) to Hierusalem, to honour her diuine departure and funeral, as the said S. Denys writeth. Who saith that him self, S. Timothee, and S. Hierotheus were present: testifying also of his owne hearing, that both before here death and after for three daies, not onely the Apoilles and other holy men present, but the Angels also and Powers of heauen did sing most melodious Hymnes. They buned her sacred body in Gethsemani, but for S. Thomas sake, who desired to see and to reuerence it, they opened the sepulcher the third day, and finding it void of the holy body, but exceedingly fragrant, they returned, assuredly deeming that her body was assumed into heauen. as the Church of God holdeth, being most agreeable to the singular prouilege of the mother of God, and therefore celebrateth most solemnely the day of her Assumption. And that is constant not onely to the said S. Denys, and S. Damaicene, but to holy Athanasius also, who saoucheth the same, *Serm. in Euang. de Deipara.* of which Assumption of her body, S. Bernard also wrote five notable sermons extant in his Workes.

But neither these holy fathers, nor the Churches tradition and testimonie, do beare any way now a daies with the Protestants, that haue abolished this her greatest feat of her Assumption, who of reason should at the least celebrate it as the day of her deatn, as they doe of other Saints. For though they beleue not that her body is assumed, yet they wil not (we trow) deny that she is dead, and her soule in glorie: neither can they aske scriptures for that, no more then they require for the deaths of Peter, Paul, Iohn, and other, which be not mentioned in scriptures & yet are still celebrated by the Protestants. But concerning the B. Virgin MARIE, they haue blotted our also both her Natiuitie, and her Conception: so as it may be thought the Diuel beareth a special malice to this woman whose seede brake his head. For as for the other two daies of her Purification & Annunciation, they be not proper to our Lady, but the one to Christs Conception, the other to his Presentation. so that she by this means shal haue no festiuitie at al.

But contrariwise, to consider how the auncient Church and fathers esteemed, spake, and wrote of this excellent vessel of grace, may make vs detest their mens impietie, that can not abide the praises of her whom al generations i should call blessed, and that esteeme her honours a derogation to her sonne. Some of these ipeaches we wil set downe, that al men may see, that we neither praise her, nor pray to her, more amply then they did. S. Athanasius in the place alleaged, after he had declared how al the Angelical spirits and euery order of them honoured and praised her with the A vs, wherewith S. Gabriel saluted her: We also, saith he, of al degrees vpon the earth

The times and moments of things to come pertaine not to vs.

Christ is ascended, and yet really in the B. Sacrament.

OUR B. LADY.

Her life.

Her death.

HER ASSUMPTION.

The Protestants haue no feat of her at al, as they haue of other Saints.

How the Primitive Church & auncient fathers honoured our B. Lady. S. Athanasius.

16. 19, 26. 27.

Diuis. 7. ad Timotheum.

2. Lu. 1. 28.

extol thee With loude voice, saying, *Aue gratia plena &c. Haile ful of grace, our Lord is with thee pray for us o Maiestie, and Lady, and Quene, and mother of God.* Most holy and ancient Ephrem, also in a special oration made in praise of our Lady, saith thus in diuerse places thereof, *Incomerita Daipara &c. Mother of God undefiled, Quene of al, the hope of them that despaire, my lady most glorious, higher than the heavenly spirits, more honorable then the Cherubins, holier then the Seraphins, and without compari, on more glorious then the fernal boies, the hope of the fathers, the glorie of the Prophets, the praise of the Apostles.* And a litle after, *Virgo ante partum, in partu, & post partum.* by the *vir* are roomaled to Christ my God, thy sonne: thou art the helper of sinners, thou the hausen for them: that are tossed with stormes, the solace of the world, the deliuerer of the emprisoned, the hope of orphans, the redemption of captiues. And after ward, *Vnshafte me thy seruant to praise thee. Haile lady MARIE ful of grace, haile Virgin most blessed among women.* And much more in that sense which were to long to repeat.

S. Cyril.

S. Cyril hath the like wonderful speaches of her honour, booke 6. contra Nestorum. *Praise and gloria be to thou o holy Trinitie: to thee also be praise, holy mother of God, for thou art the precious pearle of the world, thou the candle of unquenchable light, the crerume of Virginitie, the scepter of the Catholike faith. By thee the Trinitie is glorified and adored in al the world: by thee kaunen reuegeth, Angels and Archangels are glad, diuels are put to flight, and men called againe to heauen, and euery creature that was held with the error of Idols, is curued to the knowlege of the truth: by thee Churches are founded through the world: thou being their helper, the Gentiles come to penance, and much more which we omit.* Likewise the Greeke

The Greeke Liturgies of S. Iames, S. Basil, S. Chryostom.

Liturgies or Masses of S. Iames, S. Basil, and S. Chryostom, make most honorable mention of our B. Lady, praying vnto her, saluting her with the Angelical hymne. *Aue Maria, and vnting these speaches, Most holy, undefiled, blessed above al, our Quene, our Lady, the mother of God, M A R I E, a virgin for euer, the sacred arte of Christi Incarnation, bruder then the heauen: that didst beare thy creatour, holy mother, of vnspokeable light, vnto magnifie thee with Angelical hymnes, al things past understanding, al things are glorious in thee o mother of God. by thee the mysterie before vnknownen to the Angels, is made manifest and revealed to them on the carth: thou art more honorable then the Cherubins, and more glorious then the Seraphins, to thee, O ful of grace, al creatures, both men and Angels doe grateulate and reioyce: gloria be to thee, which art a sanctified temple, a spirital paradize, the glorie of virgins, of whom God tooketh flesh and made thee vcrumbe to be his throne, &c.*

S. Augustine.

And S. Augustine *Serm. 18 de Sancta ro. 10*: or as some thinke) S. Fulgentius *O blessed MARIE, who be able vnto this to praise or thanke thee, receive our prayers, obtaine vs our requestes, for thou art the special hope of sinners, by thee we hope for pardon of our sinnes, & in thee, o most blessed, is the expectation of our reuerdence.* And then folow these wordes now vied in the Churches ieruce: *Sancta Maria succurre miseris, &c.*

Sancta MARIA succurre miseris, &c.

Succurre miseris, tuus p[ro]p[ri]etatis, refugio fletibus, ora pro populo, interueni pro clero, intercede pro deuoto famulatu seruo. Sentiamus omnes tuum inuocamen, quicunque celebrans tuam commemo[ra]tionem. Pray thou continually for the people of God, which didst desire to beare the rearder of the world, who liueth and reioyseth for euer. S. Damascene also *ser. de donuione Deiparz. Let vrie vnto Gabriel, Aue gratia plena, Haile ful of grace, Haile ioe of ioy that can not be empied, haile the onely ease of grieffe, haile holy virgin, by whom death was expelled, and life brought in.* See S. Irenzus li. 3. c. 33. and li. 4. circa medium, & S. Augustine *de fide & Symbolo. & de agone Christiano.* Where they declare how both the sexes con-

S. Damascene.

curre to our saluation, the man and the woman, Christ and our Lad, as Adam and Eue both were the cause of our fall, though Adam far more then his wife, and so Christ far more excellently and in another sort then our Lady: who (though his mother) yet is but his creature and handmaid, him self being truly both God and man. In al which places alleged & many other like to theie, if it please the reader to see and read, and make his owne eyes witnesses, he shall perceiue that there is much more said of her, and to her, then we haue here recited, and that the ver: same or the like speaches and termes were vied then, that the Church vseth now, in the honour and inuocation of our B. Virgin: to the confusion of al those that wilfully wil not vnderstand in what sense al such speaches are applied vnto her. to wit, either because of her praiser and intercession for vs, whereby she is our hope, our refuge, our aduocate &c. or because she brought forth the author of our redemption and saluation, whereby she is the mother of mercie, and grace, and life, and whatsoever goodnes we receiue by Christ.

S. Irenzus.

As Adam and Eue, so Christ & our Lady.

The meaning of the titles and termes giuen to our B. Lady.

11. Peter riseth vp, Peter in the meane time practised his Superioritie in the companie or Church, publishing an election to be made of one to supply Iudas room. Which Peter did not vpon commandement of Christ written, but by suggestion of Gods Spirit, and by vnderstanding the Scriptures of the old Testament to that purpose: the sense whereof Christ had opened to the Apollies before his departure, though in more full manner after ward at the sending of the Holy Ghost. And this acte of Peter in prescribing to the Apollies and the rest, this election, and the manner thereof, is so euident for his Supremacie, that the Aduerfaries confesse here that he was, Antistes, the cheefe and Bishop of this whole College and companie.

Peter beginneth to practice his Primacie.

12. Lotter. When the euent or fall of the lot is not expected of Diuels, nor of the starres, nor of any force of fortune, but looked and praied for to be directed by God and his holy Saincts: then may lottes be vied lawfully. And sometimes to differre betwix two things mere indifferent, they be necessurie, as S. Augustine teacheth *ep. 180 ad Honoratum.*

Castig of Lottes.

See S. Greg Nazian. in s. T. reg. Cirnitus leuans

Castig of Lottes.

See in no. 10. Top. cracham 1161.

CHAP. II.

The Holy Ghost coming to the Faithful upon this Sunday, & Ierues in Hierusalem of all Nations do wonder to hear them speake al tongues. 10 And Peter to the deriders declareth, that it is not drunkennes, but the Holy Ghost which Ioh did prophete of, which Iesus (Whom they crucified) being now risen againe and ascended (as he sheweth also out of the Scriptures) haue now sent out from heauen, concluding therefore that he is CHRIST, and they most horrible murderers. 17 Whereas they being compuncte, and submitting them selves, he telleth them that they must be baptized, and then they also shall receive the same Holy Ghost, as being promised to all the baptized. 21 And so 3000 are baptized that very day. 22 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.

The 2 part.
THE coming of the Holy Ghost and beginning of the Church in Hierusalem.

Act. 1,4

1



AND vwhen the daies of Pentecost were accomplit hed, they vvere al together in one place: † and sodenly there vvas made a found from heauen, as of a vehemet vvinde coming, & it filled the whole house vwhere they vvere sitting. † And there appeared to them parted tongues as it were * of fire, and it fate vpon euery one of them: † and they vvere al replenished vwith the * HOLY GHOST, and they began to speake vwith diuerse tongues, according as the HOLY GHOST gaueth them to speake.

The Epistle vnto Whitsunday.

Mat. 3, 11.

3

† And there were dwelling at Hierusalem Ieues, deuout men of euery nation that is vnder heauen. † And vwhen this voice vvas made, the multitude came together, and vvas astonied in minde, because euery man heard them speake in his ovvne tongue. † And they vvere al amafed, and marueled saying, Are not, lo, al these that speake, Galileans, † and how haue vve heard eche man our ovvne tongue vwherein vve vvere borne: † Parthians, and Medians, and Elamites, and that inhabite Mesopotamia, levvrie, and Cappadocia, Pontus, and Asia, † Phrygia, and Pamphilia, † Egypt and the partes of Lybia that is about Cyrene, and strangers of Rome, † Ieues also, and Profelytes, Cretensians, and Arabians: Vve haue heard them speake in our ovvne tongues the great vvorkes of God. † † And they vvere al astonied, and marueled, saying one to an other, Vwhat meaneth this? † But others deriding said, That these are ful of new vvine.

Io. 7, 39.

4

† And there dwelling at Hierusalem Ieues, deuout men of euery nation that is vnder heauen. † And vwhen this voice vvas made, the multitude came together, and vvas astonied in minde, because euery man heard them speake in his ovvne tongue. † And they vvere al amafed, and marueled saying, Are not, lo, al these that speake, Galileans, † and how haue vve heard eche man our ovvne tongue vwherein vve vvere borne: † Parthians, and Medians, and Elamites, and that inhabite Mesopotamia, levvrie, and Cappadocia, Pontus, and Asia, † Phrygia, and Pamphilia, † Egypt and the partes of Lybia that is about Cyrene, and strangers of Rome, † Ieues also, and Profelytes, Cretensians, and Arabians: Vve haue heard them speake in our ovvne tongues the great vvorkes of God. † † And they vvere al astonied, and marueled, saying one to an other, Vwhat meaneth this? † But others deriding said, That these are ful of new vvine.

do vve beare.

5

† And there dwelling at Hierusalem Ieues, deuout men of euery nation that is vnder heauen. † And vwhen this voice vvas made, the multitude came together, and vvas astonied in minde, because euery man heard them speake in his ovvne tongue. † And they vvere al amafed, and marueled saying, Are not, lo, al these that speake, Galileans, † and how haue vve heard eche man our ovvne tongue vwherein vve vvere borne: † Parthians, and Medians, and Elamites, and that inhabite Mesopotamia, levvrie, and Cappadocia, Pontus, and Asia, † Phrygia, and Pamphilia, † Egypt and the partes of Lybia that is about Cyrene, and strangers of Rome, † Ieues also, and Profelytes, Cretensians, and Arabians: Vve haue heard them speake in our ovvne tongues the great vvorkes of God. † † And they vvere al astonied, and marueled, saying one to an other, Vwhat meaneth this? † But others deriding said, That these are ful of new vvine.

a The lesson before the Epistle on Iambr Weneday in Whitsontide.

do beare

12

† And there dwelling at Hierusalem Ieues, deuout men of euery nation that is vnder heauen. † And vwhen this voice vvas made, the multitude came together, and vvas astonied in minde, because euery man heard them speake in his ovvne tongue. † And they vvere al amafed, and marueled saying, Are not, lo, al these that speake, Galileans, † and how haue vve heard eche man our ovvne tongue vwherein vve vvere borne: † Parthians, and Medians, and Elamites, and that inhabite Mesopotamia, levvrie, and Cappadocia, Pontus, and Asia, † Phrygia, and Pamphilia, † Egypt and the partes of Lybia that is about Cyrene, and strangers of Rome, † Ieues also, and Profelytes, Cretensians, and Arabians: Vve haue heard them speake in our ovvne tongues the great vvorkes of God. † † And they vvere al astonied, and marueled, saying one to an other, Vwhat meaneth this? † But others deriding said, That these are ful of new vvine.

:: Peter the head of the rest and now newly replenished with al knowledge and fortitude, maketh the first sermon.

13

† And there dwelling at Hierusalem Ieues, deuout men of euery nation that is vnder heauen. † And vwhen this voice vvas made, the multitude came together, and vvas astonied in minde, because euery man heard them speake in his ovvne tongue. † And they vvere al amafed, and marueled saying, Are not, lo, al these that speake, Galileans, † and how haue vve heard eche man our ovvne tongue vwherein vve vvere borne: † Parthians, and Medians, and Elamites, and that inhabite Mesopotamia, levvrie, and Cappadocia, Pontus, and Asia, † Phrygia, and Pamphilia, † Egypt and the partes of Lybia that is about Cyrene, and strangers of Rome, † Ieues also, and Profelytes, Cretensians, and Arabians: Vve haue heard them speake in our ovvne tongues the great vvorkes of God. † † And they vvere al astonied, and marueled, saying one to an other, Vwhat meaneth this? † But others deriding said, That these are ful of new vvine.

14

† And there dwelling at Hierusalem Ieues, deuout men of euery nation that is vnder heauen. † And vwhen this voice vvas made, the multitude came together, and vvas astonied in minde, because euery man heard them speake in his ovvne tongue. † And they vvere al amafed, and marueled saying, Are not, lo, al these that speake, Galileans, † and how haue vve heard eche man our ovvne tongue vwherein vve vvere borne: † Parthians, and Medians, and Elamites, and that inhabite Mesopotamia, levvrie, and Cappadocia, Pontus, and Asia, † Phrygia, and Pamphilia, † Egypt and the partes of Lybia that is about Cyrene, and strangers of Rome, † Ieues also, and Profelytes, Cretensians, and Arabians: Vve haue heard them speake in our ovvne tongues the great vvorkes of God. † † And they vvere al astonied, and marueled, saying one to an other, Vwhat meaneth this? † But others deriding said, That these are ful of new vvine.

Oo iij suppoft,

suppose, vvhereas it is the third houre of the day : † But this 16
is it that vvas said by the Prophet Ioël, † *And it shal be, in the last 17*
dases (saith our Lord) of my Spirit I vvill poverre out vpon al fleish: and your sonnes
and your daughters shal prophecise, and your yong men shal see visions, and your
auuncients shal dreame dreames. † And vpon my seruants truely, and vpon my 18
handmaidens vvill I poverre out in those dases, of my Spirit, and they shal prophete:
† *and I vvill giue vvonders in the beaueu above, and signes in the earth beneath, 19*
bloud, and fire, and vapour of smoke. † The sunne shal be turned into darkenes, 20
and the moone into bloud, before the great and manifest day of our Lord doth
come. † And it shal be, euery one vvho soener calleth vpon the name of our Lord, 21
shal be saved. -†

† Ye men of Israëll heare these vvordes, I E S V S of Na- 22
zareth a man approued of God among you, by miracles and
vvonders and signes vvhich God did by him in the middes
of you, as you knowv : † this same, "by the determinate coun- 23
sel and prescience of God being deliuered, you by the handes
of vvicked men haue crucified and slaine. † vvhom 24
God hath raised vp" loosing the sorovves of hel, according as
it vvas impossible that he should be holden of it. † For Dauid 25

† Who but an
infidel (saith S.
Augustine) wil
deny Christ to
haue descended
to Hel? ep. 99.

† As his soul
suffered no paines
in Hel, so
neither did his
body take any
corruptio in the
gaue.

saith concerning him, *I foresaw the Lord in my sight alwaies: because 26*
he is at my right hand thas I be not moued. † For this, my hart hath been 26
glad, and my tongue hath reioyced: moreouer my fleish also shal rest in hope. † Be- 27
cause thou vvilt not leaue" my soul: in hel, nor giue thy Holy one to see: corrup- 27
tion. † Thou hast made knownen to me the vvayes of life: thou shalt make me 28
ful of ioyfulness vvith thy face. † Ye men, brethren, let me boldly 29
*speake to you of the Patriarch Dauid: that * he died, and vvas 29*
buried: and his sepulchre is vvith vs vntil this present day.

† Vvhereas therfore he vvas a Prophet, and knewv that by 30
an othe God had svorne to him that of the fruite of his loynes there should sit
vpon his seate: † forseeing he spake of the reirurrection of Christ, 31
for neither vvas he left in hel, neither did his fleish see corrup-
tion. † This I E S V S hath God raised againe, vvhreeof al 32
vve are vvitnesses.

† Being exalted therfore by the right hand of God, and 33
hauing receiued of his father the promise of the holy Ghost,
he hath poverred out` this vvhom' you see and heare. † For 34
Dauid ascended not into heauen: but he saith, *Our Lord hath said*
to my Lord, sit on my right hand, † vntil I make thine enemies: the footesoule of thy
feete. † Therefore let al the house of Israëll know most certainly 35
that God hath made him both Lord, and C H R I S T, this 36
I E S V S, vvhom you haue crucified.

† And hearing these things, they were compuncte in hart,
and said to Peter and to the rest of the Apostles, Vvhat shal 37

vve

Ioël. 2.
28.

Pf. 15, 8.

3. Reg. 2.
10.

Pf. 15,
11.

the gift
vvhich
Pf. 109, 1

Concordia.

38 vve doe men, brethren? † But Peter said to them, † Doe pen-
 nance, and be euery one of you baptized in the name of
 IESVS CHRIST for remission of your sinnes: and you
 39 shal receiue the gift of the holy Ghost. † For to you is the
 promisse, and to your children, and to al that are farre of,
 40 vvhomsoeuer the Lord our God shal call. † Vvith very many
 other vvordes also did he testifie, and exhorted them, saying,
 41 Saue your selues from this peruerse generation. † They ther-
 fore that receiued his vvord, vvere baprized: and there vvere
 added in that day about † three thousand soules.
 42 † And they vvere persevering in the doctrine of the
 Apostles, and in the communication of ^c the breaking of
 43 bread, and praiers. † And feare came vpon euery soul: many
 vvonders also and signes vvere done by the Apostles in Hieru-
 44 rusalem, and there vvvas great feare in al. † Al they also that
 45 beleeued, vvere together, *and had" al things comon. † Their
 possessions and subtance they sold, and deuided them to al,
 46 according as euery one had neede. † Daily also continuing
 vvith one accord in the temple, and breaking bread from
 house to house, they tooke their meate vvith ioy and sim-
 47 plicitie of hart: † praising God, and hauing grace vvith al
 the people. And our Lord " increased them that should be
 sau'd, daily together.

† Not onely a-
 mendment of
 life, but penance
 also required be-
 fore Baptisme,
 in such as be of
 age, though not
 in that sort as
 aftervvard in
 the Sacramēt of
 penance. *Aug.
 de fid. et op. c. 11.
 et ep. 100.*

† Three thou-
 sand were con-
 uerted at this
 first sermon, &
 they were put
 to the other vi-
 sible companie
 and Church.

^c This was the
 B. Sacrament,
 which the Apo-
 stles daily mini-
 stered to the
 Christians at
 least in one
 kinde. *Seraph.
 20. 7.*

aff. 4,
 32.

ANNOTATIONS
 CHAP. II.

1. *The daies of Pentecost.*) As Christ our Pasche, for correspondance to the figure, was offered at the Iewes great feast of Pasche, so fifty daies after (in Greeke, Pentecost) for accomplishing the like figure of the Law-giuing in Mount Sinai, he sent downe the Holy Ghost iust on the day of their Pentecost, which was alwaies on Sunday, as appeareth *Leuit. 23. 15.* Both which daies the Church keepeth yerely for memorie of Christs death and Resurrection, and the sending downe of the Holy Ghost: as they did the like for record of their deliuerie out of Egypt, and their Law-giuing aforesaid. the said Feastes with vs containing, besides the remembrance of benefites past, great Sacraments also of the life to come. *Aug. ep. 119. C. 10.*

The feastes of
 Pasche & Pen-
 tecost.

2. *Al replenished.*) Though the Apostles and the rest were bapuzed before, and had thereby receiued the grace of the Holy Ghost to iustificauion and remission of sinnes, as for diuers other purposes also: Yet as Christ * promised them they should be further indued with strength and vertue from aboue, so here he fulfilleth his promes, visibly powring downe the Holy Ghost vpon al the companie and vpon euery one of them, thereby replenishing the Apostles specially with al truth, wisdom, and knowledge necessarie for the gouernement of the Church, and giuing both to them and to al other present, the grace and effect of the Sacrament of Confirmation, a com- plishing, corroborating, and strengthening them in their faith and the confession of the same. And lastly for a visible token of Gods Spirit, he endued them al with the gift of diuers strange tongues: al (I say) there present, as wel our Ladie, as other holy Women and brethren, besides the Apostles. though * the Heretikes fondly argue, for the desire they haue to dishonour Christs mother, that neither she nor they were there present, nor had the gift of tongues, contrarie to the plainc text that saith, *They vvore al togather,* to wit, al the 120 mentioned before c. 1. 15.

The sending of
 the Holy Ghost
 on vhitunday
 and the effectes
 thereof.

Our B. Ladie.

See An-
 not. in hoc
 cap. p. 1.

31. Delivered

Gods determination that Christ should die, excuseth not the Iewes.

22. By the determinate counsel of God deliuered.) God deliuered him, and he deliuered him self, for loue and intention of our saluation, and so the acte was holy and Gods owne determination. But the Iewes and others which betrayed and crucified him, did it of malice and wicked purpose, and their facte was damnable, and not of Gods counsel or causing: though he tolerated it, for that he could and did turne their abominable faulte to the good of our saluation. Therefore abhorre those new Manichees of our time, both Lutherans and Caluiniſts, that make God the author and cause of Iudas betraying of Christ, no lesse then of Pauls conuersion beside the false translation of

Beza.

Beza, saying for Gods presence or foreknowledge (in the Greeke, *ἠπίγνωσις*) Gods providence.

20. Loosing the seruuers.) Christ was not in paines him self, but loosed other men of those dolours of Hel where with it was impossible him self should be touched. See *S. Augustines*. *Li. 12 c. 13 de Gen. ad*

Corrupt translation against the Article of Christs descending into Hel.

21. My soule in Hel.) Where al the Faithful, according to the Creede, euer haue beleueed, that Christ according to his soule, went downe to Hel, to deliuer the Patriarches and al iust men there liu-

שׁוּב וְחַי לְיִשְׂרָאֵל

holden in bondage til his death, and the Apostle here citing the Prophets wordes, moit evidently expresseth the same, distinguishing his soule in Hel, from his body in the graue: Yet the Caluiniſts to defend against Gods expresse wordes, the blasphemie of their Maister, that Christ suffered the paines of Hel, and that no where but vpon the Crosse, and that other wise he descended not into Hel, most falsely and flatly here corrupt the text, by turning and wresting both the Hebrew and Greeke wordes from their most proper and vsual significations of, *Soule*, and *Hel*, into body, and graue: saying for, *my soule in Hel*, thus, *my body*, *life*, *perjan*, yea (as Beza in his new Testament *Eng. Bi-an. 1556*) *me carcer in the graue*, and this later they corrupt almost through out the Bible for that purpose. But for refelling of both corruptions, it shal be sufficient in this place: first, that al Hebrews & Greekes, and al that vnderstand their tonges, know that the torraid Hebrew & Greeke wordes are as proper, peculiar, and vsual to signifie, *soule* and *Hel*, as *anima* and *infernum* in Latin, yea as *soul* and *Hel* in English do properly signifie the soule of man, and Hel that is opposite to heauen: and that they are as vnproperly vsed to signifie body and graue, as to say in English, *soul* for body, or *Hel* for graue. Secondly, it doth so mislike the Heretikes them selues, that Castaleo one of their fine Translatours refelleth it, and to make it the more sure, he for, *in inferno*, translateth, *in Orno*, that is, *in Hel*. Thirdly, Beza him self partly recaneth in his later edition, and confelleth that, *Carcer*, was no fit word for the body of Christ, and therefore, *I haue* (saith he) *changed it*, *but I reserue and keepe the same sense Hel*, meaning, that he hath now translated it, *soule*, but that he meaneth thereby as before, Christs dead body. fourthly, he saith plainly, that translating thus, *Tiron* shalbe *no. Toff. nos leuare my carcer in the graue*, he did it of purpose against *Limbo Patrum*, Purgatorie, and Christs *no. 1556. descending into Hel*, which he calleth *soul errors*, and marueth, *that most of the ancient fathers answ. in errors in this error*: namely of Christs descending into Hel, and deliuering the old fathers. V what neede we more? He opposeth him self both against plaine Scriptures and al ancient fathers, *per. 27 c. 26. uering the one*, and contemning the other, to ouerthrow that truth which is an Article of our *Crede*, *in 1. Crede*. Whereby it is evidently false which some of them say for their defense, that none of them *per. 2, 19. did euer of purpose translate falsely*. See the Annotation vpon *1 Per. 2, 19.*

Living in common.

26. All things common.) This liuing in common is not a rule or a precept to al Christian men, as the Anabaptists falsely pretend: but a life of perfection and counsell, followed of our Religious in the Catholike Church. See *S. Aug. in Ps. 122 in principio. & ep. 109.*

The increase & perpetuie of the Church.

27. Increased.) Moe and moe were added to the Church (as the Greeke more plainely expresseth) that we may see the visible propagation & increase of the same. from which time a diligent man may deduce the very same visible Societie of men ioyned in Christ, through the whole booke, and afterward by the Ecclesiastical storie, downe til our daies, against the pretended inuision of the Heretikes. *Προσῳτι- ὅτι τῆς ἐκ- κλησιαστικῆς*

CHAP. III.

A miracle, and a Sermon of Peters to the people, shewing that Iesus is Christ, and exhorting them to faith in him and penance for their sinnes; and so they shal haue by him (in Baptisme) the Benediction which was promised to Abraham.

The Epistle vob 55. Peter and Pauls eue. Iun 28.

This maketh for distinction of Canonical houres and diuersitie of appointed times to pray in. See *Annot. c. 10, 9.*



AND Peter and Iohn went vp into the temple, at the ninthe houre of praier. And a certaine man that was lame from his mothers wombe, was carried: vvhom they laid euery day at the gate of the temple, that is called Specious, that he might aske almes of them that went into the temple.

3 temple. † He, vvhhen he had seen Peter and Iohn about to
 4 enter into the temple, asked to receiue an almes. † Bur Peter
 5 vwith Iohn looking vpon him, said, Looke vpon vs. † Bur he
 looked earnestly vpon them, hoping that he should receiue
 6 some thing of them. † Bur Peter said, Siluer and gold I haue
 not, but " that vvhich I haue, the same I giue to thee: In the
 name of I E S V S C H R I S T of Nazareth arise, and vvalke.
 7 † And taking his right hand, he lifted him vp, and forthvwith
 8 his feete and soles vvere made strong. † And springing he
 stooode, and vvalked: and vvent in vwith them into the tem-
 9 ple vvalking, and leaping, and praising God. † And al the
 10 people savv him. vvalking and praising God. † And they
 knew him, that, it vvas he vvhich sate for almes at the Spe-
 cious gate of the temple: and they vvere exceedingly astonied
 11 and agast at that that had chaüced to him. † And as he held
 Peter and Iohn, al the people ronne to them vnto the porche
 vvhich is called Salomons, vvwondering.

12 † Bur Peter seing them, made an swer to the people, Ye
 men of Israëll, vvhyy maruel you at this, or vvhyy looke you
 vpon vs, as though " by our povver or holines vve haue made
 13 this man to vvalke? † The God of Abraham, and the God
 of Isaac, and the God of Iacob, the God of our fathers hath
 glorified his sonne I E S V S, vvhom you in deede deliuered
 and denied before the face of Pilate, he iudging him to be re-
 14 leased. † Bur you denied the holy and the iust one,* and af-
 15 ked a mankiller to be giuen vnto you. † but the authour
 of life you killed, vvhom God hath raised from the dead,
 16 of vvhich vve are vvitnessees. † And in the:: faith of his name,
 this man vvhom you see and knowv, his name hath streng-
 thened: & the faith vvhich is by him, hath giuen this perfect
 health in the sight of al you.

17 † And novv (brethren) I knowv that you did it through
 18 ignorace, as also your princes. † Bur God vvhoo fores hevved
 by the mouth of al the prophets, that his C H R I S T should
 19 suffer, hath so fulfilled it. † Be Penitent therefore & conuert,
 20 that your sinnes may be put out. † † that, vvhhen the times
 shal come of refreshing by the sight of our Lord, and he
 shal send him that hath been preached vnto you I E S V S
 21 C H R I S T, † vvhom :: heauen truely must receiue vntil the
 times of the restitution of al things, vvhich God spake by the
 mouth of his holy prophets from the beginnig of the world.

The Epistle vps
 Wednesday in
 Easter weeke.

:: This faith
 was not the
 faith of the la-
 me man (for he
 looked onely
 for almes) nor
 a special faith of
 the Apostles:
 owne saluatiō:
 bur the whole
 beleefe of Chri-
 stian Religion.

:: Some Here-
 ticks fouly cor-
 rupt this place,
 thus, *It is* must
be contained in
heauen, of purpo-
se (as they pro-
test) to hold
Christ in heaue,
from the B. Sa-
cramēt. &c. &c. As
though his pre-
sece there, drew
him out of hea-
uen. Neither cā
they pretend
the Greeke,
which is word
for word as in
the vulgar latin,
and as we tran-
slate.

Luc. 23,
 18.

εἰς τὴν
 ἀναστάσιν
 τοῦ κυρίου
 ἡμῶν

P p † Moyſes

† Moyfes in deede said, *That a prophet shal the Lord your God raise vp 22*
to you of your breibren, as myself: him you shal heare according to al things
whatsouer he shal speake to you. † And it shal be, every soule that shal not 23
heare that prophet, shal be destroyed out of the people. † And al the Prophets 24
from Samuël and aftervard that haue spoken, told of these
daies. † You are the children of the Prophets and of the 25
testament vvhich God made to our fathers, saying to Abra-
ham, And in thy seede shal al the families of the earth be blessed. † To you 26
first God raising vp his sonne, hath sent him blessing you:
thar every one I hould conuert him self from his naughtines.

Dem. 18
15.

Gen. 22,
18. 26, 4

ANNOTATIONS
CHAP. III.

Saincts doe mi-
racles and the
like, but by the
power of God.

6. *That vvhich I haue.*] This power of working miracles vvas in Peter, and Peter properly did
 giue this man his health, though he recieued that force and vertue of God, and in &c by him execu-
 ted the same. Therefore he saith, *That vvhich I haue, I giue to thee.* and the Heretikes are ridiculous
 that note here, a miracle done by Christ by the hands of the Apostles, to make the simple belecue that
 they had no more to doe then a dead instrument in the workemans hand.

12. *By our power.*] When the Apostles remit finnes, or doe any other miracles, they doe it not
 by any humane, proper, or natural power in them selues: but of supernatural force giuen them
 from aboue, to proue that the faith of Christ is true, and that he is God whom the Iewes crucified,
 in whose name and faith they worke, and not in their owne.

CHAP. III.

The Rulers of the Iewes oppose them selues and imprison Peter and Iohn. 4 But yet thou-
sands of the people are conuerted: 5 and to the Rulers also, Peter boldly anonounceth
by the foresaid miracle, that I E S V S u Christ, telling them of their heinous faulte
out of the Psalmes, and that vvitheout him they can not be ianed. 11 They though
confounded vvithe the miracle, yet procede in their obstinacie, forbidding them to
speake any more of I E S V S, adding also thraetes. 21 Where:pon the Church
fleeth to prayer, vvherein they comfort them selues vvithe the omnipotence of God,
and prodiction of Dauid, and aske for the gift of boldnes and miracles against
theis thraetes. 31 And God sheweth miraculously that he hath heard their prayer.
35 The vvhole Church vnitio and communis of life. 36 Of Barnabas by
name.



ND vwhen they vvere speaking to the 1
 people, the Priests and magistrates of the
 temple, and the Sadducees came vpon
 them, † being greeued that they taught 2
 the people, and he vved in I E S V S the re-
 surrection from the dead: † and they laid 3
 handes vpon them, and put them into
 vvard, vntil the morovv, for it vvas novv euening. † And 4
 many of them that had heard the vword, beleueed: and the
 number of the men vvas made five thousand.

Here againe
 we see the pro-
 ceeding and in-
 crease of the
 Church visibly.

† And

5 † And it came to passe on the morovv, that their princes,
 6 † and Annas the high priest, and Caiphas and Iohn, and Ale-
 7 xander, and as many as vvere of the priests stocke. † And
 8 setting them in the middes, they asked: In vvhat povver or in
 9 vvhat name haue you done this? † Then Peter replenished
 10 vvith the holy Ghost, said to them, Ye princes of the people
 & Auncients: † If vve this day be examined for a good deede
 vpon an impotent man, in vvhat he hath been made whole,
 † be it knowven to al you and to al the people of Israël, that
 in the name of I E S V S C H R I S T of Nazareth, vvhom you
 did crucifie, vvhom God hath raised from the dead, in this
 11 same this man standeth before you vvhole. † This is the stone
 12 † and there is not saluation in any other. for neither is there
 any other name vnder heauen giuen to men, vvherein vve
 13 must be saued. † And seeing Peters constancie and Iohns,
 vnderstanding that they vvere men vblettered, and of the
 vulgar sort, they marueled, and they knew them that they had
 14 been vvith I E S V S: † seeing the man also that had been
 cured, standing vvith them, they could say nothing to the
 15 contrarie. † But they commaunded them to goe aside forth
 16 out of the councel: and they conferred together, † saying,
 Vvhat shal vve doe to these men? for a notorious signe in
 deede hath been done by them, to al the inhabitants of Hie-
 17 rusalem: it is manifest, and vve can not denie it. † But that it
 be no further spred abrode among the people, let vs threaten
 them, that they speake no more in this name to any man.
 18 † And calling them, they charged them that they should
 19 not speake at al, nor reache in the name of I E S V S. † But
 Peter and Iohn ansvvering, said to them, :: If it be iust in the
 20 sight of God, to heare you rather then God, iudge ye. † for
 vve can nor but speake the things vvich vve haue seen and
 21 heard. † But they threatening, dismissed them: not finding
 hovv they might punish them, for the people, because all
 glorified that vvich had been done, in that vvich vvas
 22 chaunced. † For the man vvas more then fourtie yeres old
 in vvhom that signe of health had been vvrought.
 23 † And being dismissed they came to theirs, and shewed
 al that the cheefe priests and Auncients had said to them.
 24 † Vvho hauing heard it, vvith one accord lifted vp their voice

The name of
 I E S V S. See
 Annot. Philip.
 2. 10.

The Apostles
 constancie, lear-
 ning and wif-
 dom after the
 coming of the
 Holy Ghost,
 being but idio-
 tes, that is, sim-
 ple vblettered
 men and timo-
 rous before.

:: Their constan-
 cie and courage
 after their con-
 firmation, being
 so weake befo-
 re. And if any
 Magistrate com-
 maund against
 God, that is to
 say, forbid Ca-
 tholike Christiā
 men to preach
 or serue God,
 this same must
 be their answer,
 though they be
 whipped and
 killed for their
 labour. See 6. 5.
 v. 29.

Psal. 117,
 22.

to God; and said, Lord, thou that didst make heauen & earth, the sea, and al things that are in them, † vvho in the holy 25 Ghost by the mouth of our father Dauid thy seruāt haft said, *Vvhy did the Gentiles rage, and the people meditate vaine thinges: † the kings 16 of the earth stand vp, and the princes assemble together against our Lord, and against his CHRIST?* † For there assembled in deede in this citie 27 agunt thy holy childe I E S V S vvhom thou haft anointed, Herod, and Pontius Pilate, vvith the Gentiles and the people of Israēl, † to doe vvhat :: thy hand & thy counsel decreed 28 to be done. † And novv Lord looke vpon their threatenings, 29 and giue vnto thy seruants vvith al confidence to speake thy vvorde, † in that, that thou extend thy hand to cures and 30 signes and vvonders to be done by the name of thy holy sonne I E S V S. † And vvhen they had praied, the place vvas 31 moued vvherein they vvere gathered: and they vvere al replenished vvith the holy Ghost, and they spake the vvord of God vvith confidence.

Pf. 2, 1.

:: Christes death, as needefull for mans redemption, was of Gods determination: but as of the malice of the Iewes, it was not his act otherwile then by permission.

:: Note the ardent charitie and cōtempt of worldly things in the first Christians: who did not onely giue great almes, but sold al their lands to bestow on the Apostles and the rest that vvere in necessitie, according to Christes counsel. *Act. 16, 31.* Note also the great honour & credit giuen to the Apostles, in that the Christian men put al the goods & possessions they had, to their disposition.

† And the multitude of beleeuers had one hart and 32 one soule: neither did any one say that ought vvas his ovvne of those things vvch he possessed, but al things vvere common vnto them. † And vvith great povver did 33 the Apostles giue testimonie of the resurrection of I E S V S C H R I S T our Lord: and great grace vvas in al them. † For 34 neither vvas there any one needie among them. For as many as vvere ovvners of landes or houfes, :: sold and brought the prices of those things vvch they sold, † and laid it before 35 the feete of the Apostles. And to euery one vvas deuided according as euery one hade neede. † And Ioseph vvho 36 vvas surnamed of the Apostles Barnabas (vvch is by interpretation, the sonne of consolation) a Leuite, a Cyprian borne, † vvhereas he had a peece of land, sold it, and brought 37 the price, and laid it before the feete of the Apostles.

A. 2,
44.

A N N O T A T I O N S C H A P. IIII.

Reuerence to holy persons.

Kissing their feete.

27. *Before shee feete.* He, as the rest, did not onely giue his goods as in vulgar almes, but in al humble and reuerent maner as things dedicated to God, he laid them downe at the Apostles holy feete, as S. Luke alvvayes expresseth, and gaue them not into their hands. The Sunamite sel downe and embraced Elizus feete. Many that asked benefites of Christ (as the woman sicke of the bloody fluxe) sel downe at his feete. and Marie killed his feete. Such are signes of due reuerence *1 Mc. 8, 67.* done both to Christ and to other sacred persons, either Propnetes, Apostles, Popes, or others representing his person in earth. See vv. S. Hierom of Epiphanius Bishop in Cyprus, how the people of Hierusalem of al sortes flocked together vnto him, offering their children (to take his blessing) kissing his feete, plucking the hemmes of his garments, so that he could not move for the strong. *Ep. 41 c. 4. cont. erro. 10. Hierosol.*

A. reg. 4, 27
Lu. 7, 10.

CHAP.

CHAP. V.

Ananias and his wife Saphira, for their sacrilege, at Peters Word fall downe dead, to the great terrour of the rest. 12 By the Apostles miracles, not onely the number, but also their faith so increaseth, that they seeke in the streets to the very shade of Peter, the sorowes also about bringing their disordred to Hierusalem. 17 The Rulers againe oppose them selves, but in vaine. 19 For one of prison an Angel deliuereth them, bidding them preach openly to al: 27 and in their Councel Peter us nothing afraid of their bigge Wordes: 30 Yea Gamaliel being one of them selves casteth a doubt among them, lest the master be of God, and therefore impossible to be dissolued. 33 Finally, the Apostles being scourged by them, count it an honour, and cease no day from preaching.



1 **B**UT a certaine man named Ananias,
 2 vvith Saphira his vvife sold a peece
 3 of the land, † and " defrauded of the
 4 price of the land, his vvife being priuie
 5 thereto: and bringing a certaine por-
 6 tion, laide it at the feete of the Apo-
 7 stles. † And " Peter said, Ananias,
 8 vvhy hath Satan tempted thy hart,
 9 that thou shouldest lie to the holy
 10 Ghost, and defraude of the price of the land? † Remaining,
 11 did it not remaine to thee: and being sold, vvvas it not " in thy
 12 pover? Vvwhy hast thou put this thing in thy hart? Thou
 13 hast not lied " to men, but to God. † And Ananias hearing
 these vvordes, fel dovvne, and gaue vp the ghost. And there
 came great feare vpon al that heard it. † And yong men ris-
 ing vp, remoued him, and bearing him forth buried him.
 † And it vvvas the space as it vvvere of three houres, and his
 vvife, not knovving vvhat vvvas chaunced, came in. † And
 Peter ansvvered her, Tel me vvoman, vvwhether did you sel
 the land for so much? But she said, Yea, for so much. † And
 Peter vnto her, Vvwhy haue you agreed together to tempt
 the Spirit of our Lord? Behold, their feete that haue buried
 thy husband, at the doore, and they shal beare thee forth.
 † Forth vvith she fel before his feete, and gaue vp the ghost.
 And the yong men going in, found her dead: and caried
 her forth, and buried her by her husband. † And there fel
 great :: feare in the vvhole Church, and vpon al that heard
 these things.

12 † And by the handes of the Apostles vvvere many signes
 and vvonders done among the people. And they vvvere al
 13 vvith one accord in Salomons porche. † But of the rest

P p iij none

:: Herevpon
 rose great reue-
 rence, awe, and
 feare of the vul-
 gar Christians
 toward the ho-
 ly Apostles, for
 an example to
 al Christian peo-
 ple how to be-
 haue the selues
 toward their
 Bishops and
 Priests.

The Epistle vp
 Imber Wen-
 day in Whitson-
 weeke. And
 within the oca-
 ue, & in a votiu
 of SS. Peter and
 Paul.

none durst ioyne them selues vnto them: but the people magnified them. † And the multitude of men and vvomen 14 that beleued in our Lord, vvvas more increased: † so that 15 they did bring forth the sicke into the streates, and laid them in beddes and couches, that vvhen Peter came, his shadow at the least might ouershadovv any of them, and they all might be deliuered from their infirmities. † And there ranne 16 together vnto Hierusalem the multitude also of the cities adioyning, bringing sicke persons and such as vvvere vexed of vncleane spirits: vvho vvvere al cured. ¶

Peters shadow.

An Angel leadeth them out of prison.

† And the high priest rising vp, and al that vvvere vvwith 17 him, vvwhich is the heresie of the Sadduces, vvvere replenished vvwith zeale: † laid hands vpon the Apostles, and put them 18 in the common prison. † But an Angel of our Lord by night 19 opening the gates of the prison, & leading them forth, said, † Goe: and standing speake in the temple to the people al 20 the vvordes of this life. † Vvho hauing heard this, early in the 21 morning entred into the temple, and taught. And the high priest comming, and they that vvwere vvwith him, called together the Council & al the auncients of the children of Isracl: and they sent to the prison that they might be brought. † But 22 vvwhen the ministers vvwere come, and opening the prison, found them not: returning they told, † saying, The prison 23 truly vve found shut vvwith al diligence, and the keepers standing before the gates: but opening it, vve found no man vvwithin. † And as soone as the Magistrate of the temple and 24 the cheefe priests heard these vvordes, they vvwere in doubt of them, vvwhat vvould befall. † And there came a certaine man 25 and told them, That the men, loe, vvwhich you did put in prison, are in the temple standing, and teaching the people. † Then vvvent the Magistrate vvwith the ministers, and 26 brought them vvwithout force, for they feared the people lest they should be stoned. † And vvwhen they had brought 27 them, they set them in the Council. And the high priest asked them, † saying, * Commaunding vve commaunded 28 you that you should not teach in this name: and behold you haue filled Hierusalem vvwith your doctrine, and you vvvil bring vpon vs the bloud of this man. † But Peter ansvvering 29 and the Apostles, said, God must be obeyed, rather then men. † The God of our Fathers hath raised vp I E S V S, vvhom 30 you did kil, hanging him vpon a tree. † This Prince and 31 Sauour

Act. 4.
18.

32 Sauour God hath exalted vvith his right hand, to giue re-
 pentance to Israëll, and remission of finnes. † and vve are
 33 vvitneses of these vvordes, and the holy Ghost, vvhom God
 hath giuen to al that obey him. † Vvhen they had heard
 these things, it cut them to the hart, and they consulted to
 kil them.
 34 † But one in the Council rising vp, a Pharisee named Ga-
 maliel, a doct̄or of lavv honorable to al the people, com-
 35 maunded the men to be put forth a vvhile. † and he said
 to them, Ye men of Israëll, take heede to your selues touching
 36 these men vvhat you meane to doe. † For before these daies
 there rose Theodas, saying he vvvas some body, to vvhom
 consented a numb̄e of men about foure hundred, vvho
 vvvas slaine: and al that beleueed him, vvvere disperfed, and
 37 brought to nothing. † After this fellowv there rose Iudas
 of Galilee in the daies of the Enrolling, and drevv avvay the
 people after him, and he perished: and as many as euer con-
 38 sented to him, vvvere disperfed. † And novv therfore I say
 to you, depart from these men and let them alone: for if this
 39 counsel or vvorke be of men, it vvil be dissolued: † but if it
 be of God, you are not able to dissolue them, lest perhaps
 you be found to resist God also. And they consented to him.
 40 † And calling in the Apostles, after they had scourged them,
 they charged them that they should not speake in the name
 41 of I E S V S, and dismissed them. † And they vvvent from the
 sight of the council reioycing, because they vvvere accoun-
 42 ted vvorthy to suffer reproche for the name of I E S V S. † And
 euery day they ceased not in the temple and from house to
 house to teach and euangelize Christ I E S V S.

Time, and the evident successe of Christs Church and religion, proue it to be of God: no violence of the Iewes, no persecution of the Heathen Princes, no endeavour of domestical Aduersaries, heretikes, Schismatikes, or il liuers, puailig against it, as on the other side, many attempts haue been made by Arius Macedonius, Nestorius, Luther, & the like, who thought them selues some body: but after they had plaied their partes a while, their memory is buried, or liueth only in malediction & infamie, & their scholers come to naught. Therefore let no Cath. man be scandalized that this heresie holdeth vp for a time. For the Ariens & some others flourish much longer the these, and were better supported by Princes and learning, & yet had an end.

Tendas

ss.

ANNOTATIONS
 CHAP. V.

Aug. ser. 9 in append. de diuersis som. 10.

1. *Defrauded.* In that (saith S. Augustine) he vvithdrew any part of that vvhich he promised, he vvvas guilty at once, both of sacrilege, and of fraude. of sacrilege, because he robbed God of that vvhich vvvas his by promes: of fraude, in that he vvithheld of the vvhole gift, a peece. Let no vvheretikes come, and say it vvvas for lying or hypocrisie onely that this facte vvvas condemned: because they be loth to haue sacrilege counted any such sinne. vvho haue taught men not onely to take a vvay from God (some peece of that or al that them selues gaue, but plainly to spoile & apply to them selues al that other men gaue.

Sacrilege.

1. *Peter (said.)* S. Peter (as you see here) vvithout mans relation knew this fraude and the cogitations of Ananias, and as head of the College and of the vvhole Church against vvhich this rōbbery vvvas committed, executed this heauy sentence of Excommunication both against him, and his vvifs consenting to the Sacrilege. for it vvvas excommunication by S. Augustines iudgement, (li. 1. cons. ep. l'arm. 6. 10. 7) and had this corporal miraculous death ioyned vvithal, as the Excommunication

Excommunication ioyned vvith corporal punishment.

munication that S. Paul gaue out against the iocētuous and others, had the corporal vexation of *1 Cor. 7* Satan incident vnto it.

4. In thy pouer.) If it displeasid God (saith S. Augustine) to vwithdrawe of the money which they had vovued to God, how is he angry vithen chastitie is vovued and is not performed? for to such may be said that vwith S. Peter said of the money: Thy virginie remaining did it not remaine to thee, and before thou didst vovue, vvas it not in thine owne powe? for, Whosoever haue vovued such things, and haue not paid them, let them not thinke to be condemned to corporal death, but to everlasting fire. *August. Ser. 10. de diuersis.* And S. Gregorie to the same purpose writeth thus, Ananias had vovued money to God, *Greg. li. 1. ep. 22.* which afterward ouercome vwith diuinish perswasion he vwithdrew: but vwith vvhich death he vvas punished, thou knowest. If then be vvere vvorthy of that death, Whoooke away the money that he had giuen to God, consider vvhich great peril in Gods iudgements thou shalt be vvorthy of, which hast vwithdrawen, not money, but thy self from almighty God, to vvhom thou hadst vovued thy self under the habite or vvoode of a Conke.

6. Not to men, but) To take from the Church or from the Gouvernours thereof, things dedicated to their vie and the seruice of God, or to lie vnto Gods Ministers, is so iudged of before God, as if the lie were made, and the fraude done to the Holy Ghost him self, who is the Churches President and Protektor.

Peters shadow
& intercession.

11. His shadow.) Specially they sought to Peter the cheefe of al, who not onely by touching, as the other, but by his very shadow cured al diseases. Where vpon S. Augustine saith, If then the shadow of his body could helpe, how much more now the fulnes of power? And if the certaine litle vwind of him pailing did profite them that humbly asked, how much more the grace of him now being permanent & remaining? *Ser. 29 de Sanctis*, speaking of the miracles done by the Saints now reigning in heauen.

CHAP. VI.

By occasion of a murmur in the Church (vvhose number now is so growen that it can not be numbred) Seuen of them being ordered by the Apostles in the holy order of Deacons: one of them, Steuen, Worketh great miracles: and is by such as be confounded in dissipation, falsely accused in the Council, of blasphemie against the Temple and rites thereof.



AND in those daies the nombre of disciples increasing, there arose a murmuring of the Greekes against the Hebrues, for that their vvidowes were despised in the daily ministerie. † And the Twelue calling together the multitude of the disciples, said, It is not reason, that we leaue the vword of God, and serue tables. † Consider therefore brethren, seuen men of you of good testimonie, ful of the holy Ghost and vvisedom, vvhom we may appoint ouer this busines. † But we vvil be instant in praier and the ministerie of the vword. † And the saying was liked before al the multitude. And they chose Steuen a man ful of faith and of the holy Ghost, and Philippe, and Prochorus, and Nicánor, and Timon, and Pármenas, and Nicolas a stranger of Antioche. † These they did set in the presence of the Apostles: and praying they imposed handes vpon them. † And the vword of God increased, and the number of the disciples was multiplied in Hierusalem exceedingly: a great multitude also

The election
of the 7 first
Deacons.

σπυροσ-
λαουδ

also of the :: priests obeyed the faith.
 8 † And Steuen full of grace and fortitude did great vvonders & signes among the people. † And there arose certaine
 9 of that vvhich is called the Synagogue of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them that
 10 vvere of Cilicia and Asia, disputing vvith Steuen: † and they could not resist the vvifedom and the Spirit that spake.
 11 † Then they suborned men, to say they had heard him speake
 12 vvordes of blasphemie against Moyses and God. † They therefore stirred vp the people, and the Auncients, and the Scribes: and running together they tooke him, and brought
 13 him into the Councel, † and they set false vvitnesses that said, This man ceaseth not to speake vvordes against the holy
 14 place and the Lavv. † for vve haue heard him say, that this same I E S V S of Nazareth shal destroy this place, and shal change the traditions, vvhich Moyses deliuered vnto vs.
 15 † And al that sate in the Councel beholding him, saw his face as it vvère :: the face of an Angel.

:: Now also the Priests and they of greater knowledge & estimation began to beleue.

b The Epistle vpon S. Steuens day in Christ-mas.

:: Such is the face of al constant & cheereful, Martyrs, to their persecutors and iudges.

ANNO TATIONS
 CHAP. VI.

1. *Murmuring.*] It commeth of humane infirmitie, that in euery Societe of men (be it neuer so holy) there is some cause giuen or taken by the weake, of murmur and difference, which must euer be provided for and staid in the beginning, lest it grow to further schisme or sedition. And to al such defects, the more the Church increaseth in number and diuersitie of men and Prouinces, the more it is subiect. In al vvhich things the spiritual Magistrates, by the Apostles example and authoritie, must take order, as time and occasion shal require.

Murmuring & emulation.

1. *Seven men.*] We may not thinke that these seven (here made Deacons) were onely chosen to serue profane tables or dispose of the Churches mere temporalls, though by that occasion only they may seeme to some now elected, no expresse mention being made of any other function, for diuers circumstances of this same place giue euidence, and so doth al antiquitie, that their Office stood not principally about profane things, but about the holy Altar. The persons to be elected, must be full of the Holy Ghost and vvifedom, they must after publike prayer be ordered and consecrated by the Apostles imposition of hands, as Bishops and Priests were afterward ordered. *ep. ad Tim.* Where S. Paul also requirerth in a manner the same conditions in totem as in Bishops. Al vvhich would not haue bene prescribed for any secular stewardship. Yea straight vpon their Ordering here (no doubt by commission of the Apostles, vvhich they had not before their election) they preached, baptized, disputed, and as it may appear by the vvordes spoken of S. Steuen, that he was full of grace and fortitude, they receiued great increase of grace by their Deacons hip.

The 7 Deacons

But S. Ignatius *ep. 3 ad Tral.* can better vvitness o. their Office and the Apostles manner and meaning in such things. vvho vvriteth thus. *It behooueth also to please by al meanes the Deacon; vvhich are for the ministrerie of I E S V S C H R I S T. For they are not seruicers of meate and drinke, but ministers of the Church of God. For vvhat are Deacons but imitators; or followers of Christ, ministering to the Bishop, as Christ to his Father, & vvorking vvith him a cleane and immaculate vvork, euen as S. Steuen to S. Iames &c. S. Polycarpe hath the like in his epistle ad Philippenies. And S. Denys vvriteth that their Office was about the Altar, and putting in holy bread and chalice vpon the same. S. Clement alio (*Apost. Const. li. 1 c. 61.*) that their Office among other things, is to aduise the Bishops, and read the Gospel in the Seruice. S. C. S. Cyprian in diuers places (*ep. 65. & ep. 69 ad Cornel.*) calleth Deacons, the Churches and the Apostles Ministers, and their Office, *administrationem sacram*, an holy administration. S. Hierom aduirteth, in *capit. 7 Michae.* and in *episto. 83 ad Augustinum tom. 2.* where*

The office of Deacons.

1 Tim. 1. &c.

AB. 4. 1.

Li. Encl. Hist. c. 1 part. 2.

Q9

he checketh some of them for preferring them selues before Priests, and putteth them in remembrance of their first calling, that they be as the Levites were in respect of the Priests of the old Law. finally by S. Ambrose *l. 1. Offic. c. 41* and Prudentius in *Hymno de S. Laurenti*. speaking of S. Laurence the Deacon, we may see their Office was most holy. See S. Augustine also of the dignitie of Deacons *ep. 108 ad Valentium, Conc. Carthag. c. can. 17, 18, 19, 41.*

CHAP. VII.

Staten being permitted to answer, beginning as Abraham, sheweth that God was worshipped their fathers, both in other places, and also long before the Temple. as and that after it was built, it could not be (as they grossly imagined) a house for God to dwell in. 51 then he inveigleth against their stiffness, and rebuketh them boldly of their traitorous murdering of Christ, as their fathers had done his Prophet: afore him. 50 Whereas they being wrooth, he saith humbly open, and I E S U S there in his Divine Majesty. 51 Whereas they become more mad, so that they stone him to death (Saul conjuring) he commending his soul to I E S U S, and humbly praying for them.



AND the cheefe priest said, Are these things 1
so? † Vvho said, Ye men, brethren and 2
fathers, heare. The God of glorie appeared
to our father Abraham vvhen he vvas in
Mesopotamia, before that he abode in
Charan, † and said to him, *Goe forth out of thy 3*
countie, and out of thy kindred, and come into a land that I shal shew thee.
† Then vvent he forth out of the land of the Chaldees, and 4
dwelt in Charan. And from thence, after his father vvas dead,
he translated him into this land, vvherein you doe now
dwell. † And he gaue him no inheritance in it, no not the 5
pase of a foote: and he promised to giue it him in possession,
and to his seede after him, vvhen as he had no childe. † And 6
God spake to him, *That his seede shal be a sejourner in a strange countie,*
and they shal subdue them to seruitude, and shal enill increate them foure-
hundred yeres: † and the nation vvich they shal serue, vvil I iudge, said 7
God. *and after these things they shal goe forth, and shall serue me in this place.*
† And he * gaue him the testament of circumcision, and 8
so he * begat Isaac, and circumcised him the eight day: and
* Isaac, Iacob: and * Iacob, the twelue Patriarches. † And 9
the Patriarches through emulation, * sold Ioseph into Ægypt.
and God vvas vvith him: † and deliuered him out of al his 10
tribulations. and he * gaue him grace and vvisedom in the
sight of Pharao the king of Ægypt, and he appointed him
Gouernour ouer Ægypt and ouer al his house. † And there 11
came famin vpon al Ægypt and Chanaan, and great tribu-
lation: and our fathers found no victuals. † But vvhen * Ia- 12
cob had heard that there vvas corne in Ægypt: he sent our
fa-

Gen. 12,
1.

Gen. 15,
13.

ελαβου-
σεν
Gen. 17.
Gen. 21.
Gen. 25.
Gen. 29.
30. 35.
Gen. 37.
Gen. 41.

Gen. 42.

Gen. 45. 13 fathers first: † and at the * secōd time Ioseph vvas knowven
of his brethren, and his kinred vvas made knowven vnto
14 Pharao. † And Ioseph sending, called thither Iacob his fa-
Gen. 46. 15 ther and al his kinred in seuentie fīue soules. † And * Iacob
Gen. 49. 16 descended into Ægypt: and * he died, and our fathers. † And
Gen. 50. they vvere :: translated into Sichem, and vvere * laid in the
Gen. 23. sepulchre that Abraham * bought for a price of siluer of the
Ios. 24. sonnes of Hemor the sonne of Sichem.
17 † And vwhen the time drevv neere of the promise vvhich
Exo. 1, 7. God had promised to Abraham, the people * increased and
18 vvas multiplied in Ægypt, † vntil another king arose in
19 Ægypt, that knevv not Ioseph. † This same circumventing
our stocke, afflicted our fathers: that they should expose
20 their children, to the end they might not be kept aliue. † The
same time vvas * Moyses borne, and he vvas acceptable to
21 God, who was nourished three months in his fathers house
22 † And vwhen he vvas exposed, Pharaos daughter tooke him
23 vp, and nourished him for her ovvne sonne. † And Moyses
vvas instructed in al the vvīsdome of the Ægyptians: and he
Exo. 1, 11 23 vvas mightie in his vvordes and vvorkes. † And * vwhen he
vvas fully of the age of fourtie yeres, it came to his minde
24 to visite his brethren the children of Israël. † And vwhen
he had seen one suffer vvrong, he defended him: and striking
the Ægyptian, he reuenged his quarel that susteined the
25 vvrong. † And he thought that his brethren did vnderstand
that God by his hand vvould saue them: but they vnder-
26 stode it not. † And the day folovving * he appeared to
them being at strife: and he reconciled them vnto peace,
saying, Men, ye are brethren, vvherfore hurt you one an
27 other? † But he that did the iniurie to his neighbour, re-
pelled him, saying, *Vrbo habi appointed thee prince and iudge over vs?*
28 † *¶ Vbat, vrilt thou kil me, as thou didst yesterday kil the Ægyptian?* † And
29 Moyses fled vpon this vvord: and he became a ieiourner in
30 the land of Mādan, vvhere he begat tvvo sonnes, † And
after fourtie yeres vvere expired, there * appeared to him
in the desert of mount Sina an Angel in the fire of
31 the flame of a bush. † And Moyses seeing it, marueled at
the vision. And as he vvent neere to vevve it, the voice
32 of our Lord vvas made to him, † *I am the God of thy fathers, the
God of Abraham, the God of Isaac, and the God of Iacob.* And Moyses
33 being made to tremble, durst not vevve it. † And our Lord

:: Translation of Saints bodies agreeable to nature & Scripture. And the desire to be buried in one place more then another (which the holy Patriarches alio had *Gen. 49. 29. 10. 20. Hebr. 11. 22*) bath sometime great causes. *Aug. de Cur. pro mort. c. 1. & ult.*

Q 9 ij said

said to him, *Loose of the shoe of thy feete: for the place wherewith thou standest, is holy ground. † Seeing I haue seen the affliction of my people which is in Egypt, and I haue heard their groaning, and am descended to deliuer them. And now come, and I will send thee into Egypt.*

† This Moyfes, vvhom they denied, saying, *Who hath appointed the prince and Captaine? him God sent prince & redeemer,*

17 Christ is our Redeemer, and yet Moyfes is here called redeemer. so Christ is our Mediator and Aduocate, and yet we may haue Sainds our inferior mediators and aduocates also. See *Annot. 1 Jo. 2. 1.*

vwith the hand of the Angel that appeared to him in the bush.

† He * brought them forth doing vvonders and signes in

the land of Egypt, and in the redde sea, and in the * desert

fourtie yeres. † This is that Moyfes vvhich said to the chil-

dren of Israel, *A prophet vvil God raise vp to you of your ovvne brethren*

as my self: him you shal heare. † This is he that * vvvas in the af-

semblie in the vvildernesse, vwith the Angel that spake to

him in Mount-Sina, and vwith our fathers: vvho receiued

the vvordes of life to giue vnto vs. † To vvhom our fa-

thers vvould not be obedient: but they repelled him, and

in their hartes turned avvay into Aegypt, † saying to Aaron:

Make vs goddes that may goe before vs: for this Moyfes that brought vs out

of the land of Egypt, vve knowe not vvhat is befallen to him. † And they

made a calfe in those daies, and offered sacrifice to the Idol,

and reioyced in the vvorkes of their ovvne handes. † And

God turned, and :: deliuered them vp^c to serue the host of

heauen, as it is vvritten in the booke of the Prophets: *Dil*

you offer victims and hostes vnto me fourtie yeres in the desert, O house of

Israel? † And you tooke vnto you the tabernacle of Moloch, and the shure

of your God Remphan, figures vvich you made, to adore them. And I vvil

translase you beyond Babylon.

† The tabernacle of testimonie vvvas among our fathers

in the desert, as God ordained speaking to Moyfes, *that he*

should make it according to the forme vvich he had seen. † Vvhich our

fathers * vvith^c Iesus receiuing, brought it in also into the

possession of the Gentiles, vvwhich God expelled from the

face of our fathers, till in the daies of Dauid, † Vvho found

grace before God, and * desired that he might finde a taber-

nacle for the God of Iacob. † And * Salomon built him a

house. † But the Highest dvvellethⁿ not in houfes * made

by hand, as the prophet saith: † *Heauen is my seate: and the earth*

the foote-stole of my feete. Vvhat house vvil you build me. I as the Lord? or

vvhat place is there of my resting? † Haue not my hand made al these

things?

† You stiffe-necked and of vncircumcised hartes and eares,

you alvaies resist the holy Ghost: as your fathers, your selues

also. † Vvhich of the prophets did nor your fathers perfe-

cute

Exo. 7.

8. 9. 10.

11. 12. 37

Exo. 16.

Deut. 18.

Exo. 19,

3: 19.

Exo. 32.

1.

Cal. 16-

117.

Amos. 5,

25.

Exo. 25,

40.

Ios. 3, 14-

Pf. 131, 5

1. Par. 17

Mat. 17,

25.

Esa. 66,

1.

22 For a iust punishment of their former offences God gaue them vp to worke what wickednes they would themselves, as it is said of the Gentils *Rem. 1.*

c This is Iosue, so called in Greeke in type of our Saviour.

53 cure? And they sleve them that foretold of the comming of the Iust one, of vvhom novv † you haue been betraiers and murderers: vvhó received the Lavv by the disposition of Angels, and haue not kept it.

54 † And hearing these things they vvere cut in their hartes, and they gnashed vvith their teeth at him. † But he being
55 ful of the holy Ghost, looking stedfastly vnto heauen, savv the glorie of God, and Iesus standing on the right hand of

56 God. † And he said, Behold I see the heauens opened, and
57 the Sonne of man standing on the right hand of God. † And they crying out vvith a loude voice, stopped their eares, &
58 vvith one accord ranne violently vpon him. † And casting him forth vvithout the citie, they stoned him: and the vviten-

nesses laid of their garments * beside the feete of a yong man
59 that vvas called Saul. † And they stoned Steuen inuocating,
60 and saying: Lord Iesus, receiue my spirit. † And falling on his knees, he cried vvith a loude voice, saying: :: Lord, lay not this sinne vnto them. And vvhen he had said this, he fel a sleepe. And Saul vvas consenting to his death.

c The comfort of al Martyrs.

** Eusebius Emilianus saith, whé he praeth for his persecutors, he promisseth to his worshippers his manifest intercessiõ & suffrages. *ho. S. Steph. & S. Augutine, Si Stephanus sua nõ orasset, Ecclesia Paulu nõ haberet. Serm 1 de S. Stephano.*

AB. 22.
20.

ANNOTATIONS CHAP. VII.

55. *Holy ground.*) If that apparition of God him self or an Angel, could make the place and ground holy, and to be viced of Moyses with all signes of reuerence and teare: how much more the corporal birth, abode, and wonders of the Sonne of God in Ierurie, and his personal presence in the B. Sacrament, may make that courne and al Chritian Churches & altars holy? And it is the greateit blindnes that can be, to thinke it superstition to reuerence any things or places in respect of Gods presence or wonderous operation in the same. *See S. Hierom. ep. 11. 1. 2. 27. of the holy land.*

55. *Not in houses.*) The vulgar Heretikes alleage this place against the corporal being of Christ in the B. Sacrament & in Churches: by which reason they might haue driuen Ium out of al houies, Churches, and corporal places, when he vvas visible in earth. But it is meant of the Diuinitie only, & spoken to correct the carnal Ieues: Who thought God either so to be contained, compassed, and limited to their Temple, that he could be no vnere els, or at least that he vvould not heare or receiue mens prayers and sacrifices in the Churches of the Gentiles, or els vvhere, out of the said Temple. And so as it maketh nothing for the Sacramentaries, no more doth it serue for such as esteeme Churches and places of publike praiet no more conuenient nor more holy then any other profane houies or chambers. For though his person or vertue be not limited to any place, yet it pleased him condescending to our necellitie and pretiue, to vvorke his vvonders and to be vvorshipped of vs in holy places rather then profane.

58. *They stoned him.*) Read a maruelous narration in S. Augutine of one stone, that hitting the Martyr on the elbow, rebounded backe to a faithfull man that stood neere. Who keeping and carying it vvith him, vvas by reuelation vvarned to leaue it at Ancona in Italie: vvherevpon a Church or Memorie of S. Steuen vvas there erected, and many miracles done after the said Martyrs body vvas found out, and not before. *Aug. 10. 10 ser. 28 de diuersis in edit. Paris.*

The holy land.

Holy places.

God is not contained in place, yet he vvil be vvorshipped in one place more thẽ in an other.

Reliques.

CHAP. VIII.

The 3. part. THE propa- gation of the Church from Hieru- salem into al Iewrie and to Samaria.

So farre is persecution from preuailling against the Church, that by it the Church groweth from Hierusalem into al Iewrie and Samaria. 1 The second of the Deacons, Philip, conuerteth vwith his miracles the citie is Iof of Samaria, and baptizeth them, euen Simon Magus also him self among the rest. 10 But the Apostles Peter and Iohn are the Ministers to giue them the Holy Ghost. 18 Which ministerie Simon Magus would bie of them. 26 The same Philip being sent of an Angel to a great man of Ethiopia, Who came a Pilgrimage to Hierusalem, first catechizeth him: 26 and then (he professing his faith and desiring Baptisme) doth also baptize him.



ND the same day there vvas made a great 1 persecution in the Church, vvhich vvas at Hierusalem, and al vvere disperfed through the countries of Ievvrie and Sa- maria, sauing the Apostles. † And 2 duour men 2 tooke order for Steuens fune- ral, and made great mourning vpon him.

11 This persecu- tion wrought much good, be- ing an occasion that the disper- fed preached Christ in diuers Coutries where they came.

The Epistle vp6 Thursday in Whitsun Weeke.

† But Saul 4 vvalted the Church: entring in from house to 3 house, and dravving men and vvomen, deliuered them into prison.

† They therefore that vvere disperfed, passed through, 4 22 euangelizing the vvord.

† And Philippe descending into the citie of Samaria, 5 preached CHRIS T vnto them. † And the multitudes vvere 6 attent to those things vvhich vvere said of Philippe, vwith one accord hearing, and seing the signes that he did. † For 7 many of them that had vncleane spirits, crying vwith a loud voice, vvent out. And many sicke of the paltey and lame vvere cured. † There vvas made therefore great ioy in that 8 citie. † And a certaine man named Simon, vvhose before 9 had been in that citie a Magician, seducing the nation of Sa- maria, saying him self to be some great one: † vnto vvhom 10 al harkened from the least to the greatest, saying, This man is the povver of God, that is called great. † And they vvere 11 attent vpon him, because a long time he had bewitched them vwith his magical practises. † But vvhen they had beleued 12 Philippe euangelizing of the kingdom of God, and of the name of IESVS CHRIS T, they vvere baptized, men and vvomen. † Then Simon also him self beleued: and being 13 baptized, he cleaued to Philippe. Seing also signes and very great miracles to be done, he vvas astonied vwith admi- ration.

СНТАГО- РМНС СМОНЪ- МАГОУ АѢ. 22. 4-

† And

- 14 † And vwhen the Apostles vwho vvere in Hierusalem, had heard that Samaria had receiued the vvord of God: they "sent vnto them :: Peter & Iohn. † Vwho vwhen they vvere come, praied for them, that they might receiue the holy Ghost.
- 15 † For he vvas not yet come vpon any of them, but they vvere only baptizd in the name of our Lord I E S V S. † Then did "they impose their handes vpon them, and they "receiued the holy Ghost. † † And vwhen Simon had seen that by the imposition of the hand of the Apostles, the holy Ghost vvas giuen, he "offered them money, † saying, Giue me also this povver, that on vvhomsoeuer I impose my handes, he may receiue the holy Ghost. † But Peter said to him, Thy money be vvith thee vnto perdition : because thou hast thought that the gift of God is purchased vvith money.
- 21 † Thou hast no part, nor lot in this vvord. For thy hart is not right before God. † " Doe penance therfore from this thy vvickedneise: and pray to God, " if perhaps this cogitation of thy hart may be remitted thee. † For I see thou art in the gall of bitternes and the obligation of iniquitie. † And Simon ansvvering said, " Pray you for me to our Lord, that nothing come vpon me of these things vvhich you haue said.
- 25 † And they in deede hauing testified and spoken the vvord of our Lord, returned to Hierusalem, and euangelized to many countries of the Samaritans.
- 26 † ^b And an Angel of our Lord spake to Philippe, saying: Arise, and goe tovvard the South, to the vvay that goeth dovvne from Hierusalem into Gaza: " this is desert. † And rising he vvent. And behold, a man of Æthiopia, an eunuch, of great authoritie vnder Candace the Queene of the Æthiopians, vwho vvas ouer al her treasures, vvas come to Hierusalem :: to adore: † and he vvas returning and sitting vpon his chariot, and reading Esay the prophet. † And the Spirit said to Philippe, Goe neere, and ioyne thy self to this same chariot. † And Philippe running there vnto, heard him reading Esay the prophet, and he said: Trovvest thou that thou vnderstandest the things vvhich thou readest? † Vwho said, And :: how can I, vnlesse some man shew me? & he desired Philippe that he vvould come vp and sit vvith him. † And the place of the scripture vvhich he did reade, vvas this: *As a sheepe so slaynster vvas he led: and as a lambe before his shearer, vvithout voice, so did he not open his moulth.* † In humilitie his iudgement vvas taken avvay

The Epistle vpō Tuesday in Whitſū weeke. And in a votiuē of the Holy Ghost.
 :: Sape ſibi ſociū Petru facit eſſe Iohannem: Eccleſia qua vtrgo plant. Arator apud Bedam in Aq̄.

b The Epistle vpon Thursday in Easter weeke.

:: Note that this Æthiopian came to Hierusalem to adore, that is, on Pilgrimage. where by we may learne that it is an acceptable acte of religion to goe from home to places of greater deuotion & sanctification.

:: The Scriptures are so written that they can not be understood without an interpreter, as egi as our Protestants make tñ. m. See S. Hierom Ep. ad Paulinū de omnibus diuina historia libri. set in the beginning of latin bible.

μὲν αὐτῶν -
 οὐκ ἴσθαι
 See Apo-
 cal. 9, 21.

Es. 53, 7.

His

His generation vvhob shal declare, for from the earth shal his life be taken?
 † And the eunuch ansvvering Philip, said, I beseeche thee, of 34
 vvhom doth the Prophet speake this? of him self, or of some
 other? † And Philip opening his mouth, and beginning 35
 from this scripture, euangelized vnto him I E S V S. † And as 36
 they vvent by the vway, they came to a certaine vwater: and
 the eunuch said, Lo vwater, vvhob doth let me to be bapti-
 zed? † And Philip said, If thou beleecue vvith al thy hart, 37
 thou maicst. And he ansvvering said, I beleecue that I E S V S
 CHRIST is the sonne of God. † And he commaunded 38
 the chariot to stay: and both vvent dovne into the vwater,
 Philip and the Eunuch, and he baptized him. † And when 39
 they vvcre come vp out of the vwater, the Spirit of our Lord
 tooke avvay Philip, and the eunuch savv him no more.
 And he vvent on his vway reiocyng. † But Philip vvvas 40
 found in Azotus, & passing through, he euangelized to al the
 cities, til he came to Cæsarea. -1

vvbas

ANNOTATIONS
 CHAP. VIII.

S. Stevens re-
 likes.

2. *Demost man.*] As here great deuotion vvvas vsed in burving his body, so afterward at the In-
 unction & Transflation thereof. And the miracles vvrought by the lame, and at euery litle memorie
 of the same, vvcre infinite: as S. Auguſtine vvriteth li. 22 de Ciuit. Dei c. 1. & Sermon. de S. Steph. 10.

10. *Some Petre.*] Some Protestants vse this place to proue S. Peter not to be head of the Apo-
 stles, because he and S. Iohn vvcre sent by the Truelur. by vvvhich reason they might as vvvel con-
 clude that he vvvas not equal to the rest. for commonly the Maister sendeth the man, and the Super-
 ior the inferior, vvhen the vvord of Sending is exactly vvied. But it is not alvvayes so taken in the
 Scriptures, for then could not the Sonne be sent by the Father, nor the Holy Ghost from the Father
 and the Sonne: nor othervvise in comon vse of the world, (eing the inferior or equal may intreate
 his friend or Superior to doe his busines for him, and specially a body Politike or a Corporation
 may by election or othervvise choofe their Head and lend him. so may the Citizens send their
 Maior to the Prince or Parliament, though he be the head of the citie, because he may be more fitte
 to doe their busines, also the Superior or equal may be sent by his owne content or desire. Lastlv,
 the College of the Apostles comprising Peter vvith the rest (as euery such Body implieth both the
 head and the members) vvvas greater then Peter their head alone. as the Prince and Parliament is
 greater then the Prince alone. And so Peter might be sent as by authority of the vvvhole College,
 notwithstanding he vvcre the head of the same.

That Peter vvvas
 sent, is no reason
 against his
 Primacie.

The Sacrament
 of Confirmari-
 on, ministrd by
 Bishops onely;

11. *Did they impose*] If *tho Philip had bene an Apostle* (saith S. Bede) *he might haue imposed his*
hands; shas they might haue receiued the Holy Ghost. but tho none can doe sauing Bishops. For though Priests
may baptize, and anoint the Baptized, also vvith Chrisme consecrated by a Bishop: yet he can not signe his
forehead vvith the same holy oile, because shas beiogeth onely to Bishops. vvhen they giue the Holy Ghost to
the Baptized. So saith he touching the Sacrament of Confirmation in 8 Act. This imposition ther-
fore of hands together vvith the praiers here specified (vvvhich no doubt vvcre the very same that
the Church yet vvith to that purpose) vvvas the ministratiou of the Sacrament of Confirmation.
 Whereof S. Cyprian saith thus. They that in Samaria vvcre baptized of Philip, because they had
 lawfull and Ecclesiastical Baptisme, ought not to be baptized any more: but only that vvvhich
 vvanted, vvvas done by Peter and Iohn, to vvrit, that by praiet made for them and imposition of
 hands, the Holy Ghost might be pouered vpon them. Vvvhich now also is done vvith vs, that they
 vvvhich in the Church are baptized, be by the Rulers of the Church offered, and by our praiet and
 imposition of hand receiue the Holy Ghost, and be signed vvith our Lordes seale. So S. Cyprian.

ep. 77. num.
 1 ad Iuba-
 num.

B

But the Heretikes object that yet here is no mention of oile. To whom we say, that many things were done and said in the administration of this and other Sacraments, and al instructed by Christ him self deliuered to the Church by the Apostles, vvhich are not particularly vvritten by the Euangelists or any other in the Scripture, among vvich this is euidet by al antiquite and most general praife of the Church, to be one.

Ec. Hier. 2 & 4. S. Denys faith, The Priests did prefer the baptized to the Bishop, that he might signe them **Christe in C&firmation.** *diuino & desico unguento*, vvith the diuine and desical ointment. Aud againe, *Admonitio S. Spiritus conuincimus inunctis largitur*, the inunction conuincing giueth the comming of the Holy Ghost. Tertullian *de resur. carn. nu. 7 & li. 1 adu. Marcion.* speaketh of this C&firmation by Christe thus: *The flesh is anointed, that the soul may be consecrated: the flesh is signed, that the soul may be sented: the flesh by imposition of hand is shadowed, that the soul by the Spirit may be illuminated.*

S. Cyprian likewise, *ep. 2. nu. 2.* He must also be anointed, that is baptized, vvith the oile sanctified on the Altar. And ep. 72 (see also ep. 73, nu. 3) he expressly calleth it a Sacrament, ioyning it vvith Baptisme, as Melchiades doth (*ep. ad omnes Hispania Episcopos nu. 2. 10 1 Conc.*) shewing the difference betwixt it and Baptisme. S. Augustine also, *cont. lit. Petil li. 2, c. 102.* The Sacrament of Christe in the kind of visible scales is sacred and holy, euen as Baptisme is self. Vve omit S. Cypri mystag. 1. S. Ambroise li. 1 de Sacram. c. 2. *Or de ijs qui mysterijs initiantur c. 7.* S. Leo ep. 88, the auncient Councils also of Laodicea, can. 48. Carthage 3 can. 39. and Araucanicum 4 can. 1. and others. And S. Clement

Ec. Hier. 2. 4. reporteth certaine c&stitutions of the Apostles touching the same. S. Denys referreth the manner of consecration of the same Christe to the Apostles instruction. S. Basil li. de Sp. sancto c. 27 calleth it a tradition of the Apostles. And the most auncient Martyr S. Fabian *ep. 2 ad omnes Orientales Episcopos in initio, to. 1 Conc.* saith plainly that Christ him self did fo instruct the Apostles at the time of the institution of the B. Sacrament of the Altar. And so doth the Author of the booke *de trinitate Chrysmati apud D. Cyprianum nu. 1.* telling the excellent effects and graces of this Sacrament, and vvhy this kinde of oile and balsme vvvas taken of the old Law, & vsed in the Sacraments of the new Testament. Vvwhich thing the Heretikes can vvith litle cause object against the Church, seeing they confesse that Christ and his Apostles rooke the ceremonie of imposition of hands in this and other Sacraments, from the ievves manner of consecrating their hostes deputed to sacrifice.

To conclude, neuer none denied or contemned this Sacrament of Confirmation and holy Christe, but knowen Heretikes. S. Cornelius that B. Martyr so much praised of S. Cyprian *ep. ad Fabianum apud Euseb. li. 5 c. 33* affirmeth, that Nouarus sel to Heretie, for that he had not received the Holy Ghost by the consignation of a Bishop. Vvhom al the Nouarians did follow, neuer vving that holy Chntine, as Theodorete vvriteth, *li. 1 Fabul. Har. And Optatus li. 2 cont Parm.* vvriteth that it vvvas the special barbarous sacrilege of the Donatists, to conulate the holy oile. But al this is nothing to the sauage disorder of Calvinists in this point.

Old heresies against confirmation and Christine.

kennit. in exam. omne, Trid. de Confir- 17. And they receiued the Holy Ghost. The Protestants charge the Catholikes, that by approuing and commending so much the Sacrament of Confirmation, and by attributing to it specially the gift of the Holy Ghost, they diminish the force of Baptisme, chalenging also boldly the auncient Fathers for the same. As though any Catholike or Doctor euer said more then the expresse vvordes of Scripture here and els vvhere plainly giue them vvarrant for. If they diminish the vertue of Baptisme, then did Christ fo, appointing his Apostles and al the Faithfull euen after their Baptisme to expecte the Holy Ghost & vertue from aboue. then did the Apostles iniurie to Baptisme, in that they imposed hands on the baptized, and gaue them the Holy Ghost. And this is the Heretikes blindnes in this case, that they can not, or vvill not see that the Holy Ghost is giuen in Baptisme to remission of sinnes, life, and sanctification: & in Confirmation, for force, strenght, and corroboration to fight against al our ipiritual enemies, and to stand constantly in confession of our faith, euen to death, in times of persecution either of the Heathen or of Heretikes, vvich great increase of grace.

The effects of Baptisme and Confirmation differ.

And let the good Reader note here our Aduersaries great peruersity and corruption of the plaine sense of the Scriptures in this point: some of them affirming the Holy Ghost here to be no other but the gift of vviledom in the Apostles and a fevv more to the government of the Church, vvhen it is plaine that not only the Governours but al that were baptized, receiued this grace, both men and vvomen. Some, that it vvvas no internal grace, but only the gift of diuers languages: Vvwhich is very false, the gift of Tongues being but a requele and an accident to the grace, and an external token of the inward gift of the Holy Ghost, and our sauour calleth it vertue from aboue. Some say, that vvhatsoeuer it vvvas, it vvvas but a miraculous thing, and dured no longer then the gift of the Tongues ioyned therewith: by vvich euasion they deny also the Sacrament of Extreme Vnction, and the force of Excommunication, because the corporal punishments vvich were annexed vsen times in the Primitiue Church vnto it, ceaseth. and so vvay they take avvay (as they meane to do) al Christs faith or religion, because it hath not the like operation of miracles as in the beginning. But S. Augustine rooureth this point fully. *Is there any man (saith he) of so peruersé an hart, so deny these Children an vrburne vnto neru imposed bands, so haue receiued the Holy Ghost, because they speake not vvith Tongues? & c.* Lastly, some of them make no more of Confirmation or the Apostles tacker, but as of a doctrine, instruction, or exhortation to continey in the faith receiued. Vvherevpon

Heretical shiftes and euasions against manifest Scriptures, and against this Sacrament of Confirmation.

Traclat. 6 in ep. 10. R r they

* See Cons. Trid. Sess. 7 can. 1 de Confirmat.

they haue turned this holy Sacrament into a Catechisme. There are also that put the baptized coming to yeres of discrecion, to their owne choise whether they will continue Chritians or no. To such diuells and diuers inuentions they fall, that will not obey Gods Church nor the expresse Scriptures, vvhich tel vs of praier, of imposition of hands, of the Holy Ghost, of grace and vertue from above, and not of instruction, vvhich might and may be done as vvee betore Baptisme, & by others, as by Apostles and Bishops, to vvaom only this Holy function pertaineth, in so much that in our Countie it is called *Bishoping*.

* Cons. Trid. Sess. 7 can. 10 de Bapt.

Bishoping.

18. Offered money.] This vvvicked forcerer Simon is noted by S. Irenzus li. 1 c. 20. and others, to haue been the first Heretike, & father of al Heretikes to come in the Church of God. He taught, only faith in him, vvvithout good life and workes, to be ynough to saluation. he gaue the onies to purchase vvvith his money a spirittual function, that is to be made a Bishop. for, to haue powver to giue the Holy Ghost by imposition of hãdes, is to be a Bishop: as to bye the powver to remitte sinnes or to consecrate Christs body, is to bye to be a Priest, or to bye Priesthod: and to bye the authentic to minister Sacraments, to preach or to haue cure of soules, is to bye a benefice. and likewise in al other spirittual things, vvvhereof either to make tale or purchase for money or money worth, is a great horrible sinne called Simonie: and in such as thinke it lawfull (as here Simon iudged it) it is named *Simoniacal Heresie*, of this detestable man vvho first attempted to bie a spirittual function or office. D. Greg. apud Ioan. Dia. in vvv. li. 1, c. 2. 1. o. 1.

Simonie.

22. Deep penance.] S. Augultine (ep. 108) vnderstanding this of the penance done in the Primitive Church for heinous offences, doth teach vs to translate this and the like places (2. Cor. 12, 21. Apoc. 9, 21) as vvee doe, and as it is in the vulgar Latin, and consequently that the Greeke *μύλων* doth signifie so much. Yea vvhen he addeth, that very good men doe daily penance for the new sinnes by fasting, praier, and almes, he vvarranteth this praier and translation through our the new Testament, (specially him self also reading so as it is in the vulgar Latin, and as vvee translate.

Penance.

25. If perhaps.] You may see, great penance is here required for remission of sinne, & that men must stand in feare and dread lest they be not vvorthy to be heard or to obtene mercie. Vvherreby al men that bye or sel any spirittual functions, dignities, offices, or living, may specially be vvared that the sinne is exceeding great.

Simon Magus more religious then the Protestants.

26. Pray you for me.] As this Sorcerer had more knowledge of the true religion then the Protestants haue, vvho see not that the Apostles and Bishops can giue the Holy Ghost in this Sacrament or other, vvhich be plainly perceiued and contented, so surely he vvas more religious then they, that being so sharply checked by the Apostle, yet blaipamed not as they do vvhen they be blamed by the Governours of the Church, but desired the Apostles to pray for him.

Beza.

27. Thou art desart.] Intolerable boldnes of some Protestants, here also (as in other places) against al copies both Greeke and Latin, to iurmise corruption or fall hood of the text, saying it can not be so: Vvhich is to accuse the holy Euangelist, and to blaipeme the Holy Ghost him self. See Beza, vvho is often very fauice vvith S. Luke.

Annot. in Test. 2116.

The ceremonies of Sacraments done, though not mentioned.

28. He baptizad him.] When the Heretikes of this time finde mention made in Scripture of any Sacrament ministred by the Apostles or other in the Primitive Church, they imagine no more vvas done then there is exprely told, nor carily beieue to much. As if imposition of hands in the Sacrament of Confirmation be onely expreled, they thinke there vvas no churme nor other workes or vvord vsed. So they thinke no more ceremonie vvas vsed in the Baptizing of this noble man, then here is mentioned. Vvherrepon S. Augultine hath thence memorable vvordes, In that has his faith, Philip baptizad him, he vvould haue us vnderstand that al things were done, vvvhich though in the Scriptures be breuise sake they are not mentioned, yet by order of tradition vvee knowe vvvare to be done.

De fid. et op. 2. 9.

CHAP. IX.

Saul not content to persecute so cruelly in Hierusalem, 1 u in the way to Damascus told by our Lord I E S U S of his vaine attempt, and miraculously converted to be an Apostle: and after great penance, restored to his sight by Ananias, and baptized. 20 And presently he dauleth mightily against the Iewes, prouing I E S U S to be Christ, to their great admiration. 21 Thus such is their obstinacie, that they lay of Damascus to kill him. 22 From thence he goeth to Hierusalem, and there saymeth vvith the Apostles, and againe by the obstinate Iewes his death is sought. 23 The Church being now growen ouer al Ierurie, Galilee, and Samaria, Peter visiteth al: and in his visitation, 24 healing a lame man, 25 and raising a dead woman, converteth very many.

AND

Act. 21,
4 Gal. 1,
13.



- 1 ND Saul as yet breathing forth threatenings
 2 and slaughter against the disciples of our Lord,
 3 came to the high priest, † and asked letters of
 4 him vnto Damascus to the synagogs, that if
 5 he had found any men and vvomen of this
 6 vvay, he might bring them bound vnto Hierusalem. † And
 7 as he vvent on his iourney, it chanced that he drevv nigh to
 8 Damascus: and * sodenly a light from heauen shined round
 9 about him. † And falling on the ground, he heard a voice
 10 saying to him, :: Saul, Saul vvhv persecutest thou me? † Vvho
 11 said, Vvho art thou Lord? And he, I am I E S V S vvhom thou
 12 doest persecute. it is hard for thee to kicke against the pricke.
 13 † And trembling and being astonied he said, Lord, vvhat
 14 vvilt thou haue me to doe? † And our Lord to him, Arise,
 15 and goe into the citie, and it shal be told thee vvhat thou
 16 must doe. But the men that vvent in companie vvith him,
 17 stood amased, hearing the voice, but seeing no man. † And
 18 Saul rose vp from the ground, and his cies being opened, he
 savv nothing. And they dravving him by the hādes, brought
 him into Damascus. † And he vvas three daies not seeing, and
 he did neither eate nor drinke.
 † And there vvas a certaine disciple at Damascus, named
 Ananias: and our Lord said to him in a vision, Ananias. But
 he said, Loe, here I am Lord. † And our Lord to him, Arise, &
 goe into the streate that is called Straight: and seeke in the
 house of Iudas, one named Saul of Tarsus. for behold he
 prayeth. († And he savv a man named Ananias, comming
 in and imposing handes vpon him for to receiue his sight.)
 † But Ananias answered, Lord, I haue heard by many of this
 man, hovv much euil he hath done to thy sainctes in Hieru-
 salem: † and here he hath authoritie from the cheefe priests
 to binde al that inuocate thy name. † And our Lord said to
 him, Goe, for a vessel of election is this man vnto me, to ca-
 riē my name before the Gentiles, and kinges, and the chil-
 dren of Israël. † For I vvilt thevv him hovv great things he
 must suffer for my name.
 † And Ananias vvent, and entred into the house: and
 imposing handes vpon him, he said, Brother Saul, our Lord
 I E S V S hath sent me, he that appeared to thee in the vvay
 that thou camest: that thou maiest see and be filled vvith
 the holy Ghost. † And forthvvith there fel from his cies as it

The Epistle vvō
 the Conuerthou
 of S. Paul Ian.
 25.

1. Cor. 15,
8.

:: The heretikes
 that conclude
 CHAIST to fo in
 heauen that he
 cā be no where
 els til the day
 of Iudgement,
 shal hardly re-
 solue a mā that
 vvould know
 where CHAIST
 was when he
 appeared here
 in the vvay, and
 spake these
 vvords to Saul.

Rr ij vvere

∴ Paul also him self, though with the diuine and heauenly voice prostrated and instructed, yet was sent to a man to receiue the Sacraments, & to be roynd to the Church.
August. de doct. Cirr. lib. 1. in proem.

vvere scales, and he receiued sight. and rising he vvas baptized. † And vwhen he had taken meate, he vvas streng- 19
 thened.

And he vvas vwith the disciples that vwere at Damascus, for certaine daies. † And incontinent entring into the syna- 20
 gogs, he preached I E S V S, that this is the sonne of God.

† And al that heard, vwere astonied, and said, Is not this he 21
 that expugned in Hierusalem those that inuocated this name: and came hither to this purpose that he might bring them bound to the cheefe priests? † But Saul vxaxed mightie much 22
 more, and confounded the Ievves that dvvelt at Damascus, affirming that this is C H R I S T. † † And vwhen many daies 23
 vwere passed, the Ievves consulted that they might kil him. † But their conspiracie came to Sauls knowvledge. And *they 24
 kept the gates also day and night, that they might kil him. † But the disciples taking him in the night, conueied him 25
 avvay by the vvall, letting him dovvn in a basket.

2 Cor. 11, 32.

† And vwhen he vvas come into Hierusalem, he assaied to 26
 ioyne him self to the disciples, & al feared him, not beleeuing that he vvas a disciple. † But Barnabas rooke him & brought 27
 him to the Apostles, and told them hovv in the vvay he had seen our Lord, and that he spake vnto him, and hovv in Da-
 mascus he dealt confidently in the name of I E S V S. † And 28
 he vvas vwith them going in and going out in Hierusalem, and dealing confidently in the name of our Lord. † He spake 29
 also to the Gentiles, and disputed vwith the Greekes: but they sought to kil him. † Vvhich vwhen the brethren had knowv- 30
 en, they brought him dovvn to Cæsarea, and sent him avvay to Tarsus.

The Church visibly procedeth still vwith much comfort & manifold increase euen by persecution.

† The ∴ C H V R C H truly throughal Ievvrie & Galilee 31
 and Samaria had peace, & vvas edified, vwalking in the feare of our Lord, and vvas replenish ed vwith the consolation of the holy Ghost.

† And it came to passe, that Peter as he passed through 32
 al, came to the saincts that dvvelt at Lydda. † And he found 33
 there a certaine man named Æneas, lying in his bed from eight yeres before, vvho had the palsey. † And Peter said 34
 to him, Æneas, our Lord I E S V S C H R I S T 'heale' thee: arise, and make thy bed. And incontinent he arose. † And al that 35
 dvvelt at Lydda and Saróna, savv him: vvho conuerted to our Lord.

healeth

† And

36 † And in Ioppé there vvas a certaine disciple named Ta-
 bitha, vvhich by interpretation is called Dorcas. This vvomā
 vvas ful of good vvorke and almes-deedes vvhich she
 37 did. † And it came to passe in those daies, that she vvas sicke
 and died. Vvhom vvhē they had vvashed, they laid her in
 38 an vpper chamber. † And vvhereas Lydda vvas nigh to
 Ioppé, the disciples hearing that Peter vvas in it, they sent
 tvo men vnto him, desiring him, Be not loth to come so
 39 farre as to vs. † And Peter rising vp came vvith them. And
 vvhen he vvas come, they brought him into the vpper cham-
 ber: and al the vvidovves stooode about him vveeping, and
 shevvng him the coates and garments vvhich Dorcas made
 40 them. † And al being put forth, Peter falling on his knees
 praied, and turning to the body he said: Tabitha, arise. And
 41 she opened her eies: and seeing Peter, she sate vp. † And gi-
 ving her his hand, he lifted her vp. And vvhen he had called
 42 the saine & the vvidovves, he presented her aliue. † And
 it vvas made knowven through out al Ioppé: and many be-
 43 leeued in our Lord. † And it came to passe that he abode ma-
 ny daies in Ioppé, vvith one Simon a tanner.


∴ Behold good
 vvorke and al-
 mes-deedes, &
 the force there-
 of reaching e-
 uen to the next
 life.

∴ The praier
 of our Almes
 folke & beadi-
 men may do vs
 great good eue
 after our depar-
 ture. For if they
 procured her
 temporal life,
 much more
 may they helpe
 vs to Gods mer-
 cie and to re-
 lease of punish-
 ment in Pur-
 gatorie.

CHA. X.

*Because the Iewes so much abhorred the Gentils, for the better vvarraunt of their Christe-
 ning, an Angel appeareth to Cornelius the devout Italian. 9 and a vision is
 shewed to Peter him self (the chiefe and Pastor of al) 19 and the Spirit speaketh
 to him, so that he is Caretaking them about IERUSALEM, as the
 holy Ghost commaundeth visibly upon them: and therefore not fearing any longer the
 offense of the Iewes, he commaundeth to baptize them.*

The 4. part.
 THE pro-
 pagation of
 the Church
 to the Gen-
 tiles also.

1  ND there vvas a certaine man in Cæsa-
 2 riæa, named Cornelius, Centurion of that
 vvhich is called the Italian band, † reli-
 gious, & fearing God vvith al his house,
 3 "doing many almes-deedes to the peo-
 ple. And alvvaies praying to God, † he
 savv in a vision manifestly, about the
 ninthe houre of the day, an Angel of God comming in vnto
 4 him, and saying to him, Cornelius. † But he beholding him,
 zaken vvith feare, said, Vwho art thou Lord? And he said to
 him, Thy praier and thy almes-deedes are ascended into
 5 remembrance in the sight of God. † And novv send men

R r iij vnto

vnto Ioppé, and call hither one Simon that is surnamed Peter. † he lodgeth vvith one Simon a tanner, vvhoſe houſe 6 is by the ſea ſide. he vvil tel thee vvhat thou muſt doe. † And 7 vvhen the Angel vvvas departed that ſpake to him, he called vvvo of his houſhold, and a ſouldiar that feared our Lord, of them that vvvere vnder him. † To vvvhom vvwhen he had told 8 all, he ſent them vnto Ioppé.

† And the next day vvvhiles they vvvere going on their 9 journey, and dravving nigh to the citie, Peter vvvent vp into the higher partes, to pray about the ſixt houre. † And being 10 hungrie, he vvvas deſirous to take ſomevvhar. And as they vvvere preparing, there fel vpon him an exceſſe of minde: † and 11 he ſavv the heauen opened, and a certaine veſſel deſcending, as it vvvere a great liſen (heete vvwith ſoure corners let do vvne from heauen to the earth, † vvwherein vvvere al ſoure-footed 12 beaſtes, and that creepe on the earth, and ſoules of the aire.

† And there came a voice to him, Arife Peter: kil, and eate. 13 † But Peter ſaid, God forbid, Lord: for I did neuer eate any 14

11 Here God firſt vvitered to Peter that the time vvvas come to preach alſo to the Gentiles, and to couerſe vvith them for their ſaluation, no leſſe then vvith the Iewes, vvith full freedó to eate al meates vvwithout reſpecte of the prohibition of certaine, made in the old Law.

common and vnclene thing. † And 15 a voice came to him 15 againe the ſecond time, That vvvhich God hath purified, doe not thou cal common. † And this vvvas done thrife. and 16 forthvvith the veſſel vvvas taken vp againe into heauen. † And 17 vvvhiles Peter doubted vvwithin him ſelf, vvwhat the viſion (hould be that he had ſeen, behold the men that vvvere ſent from Cornelius, inquiring for Simons houſe, ſtood at the gate. † And vvwhen they had called, they aſked, if Simon that 18 is ſurnamed Peter, vvvere lodged there. † And as Peter vvvas 19 thinking of the viſion, the Spirit ſaid to him, Behold three men doe ſeeke thee. † Arife therefore, and get thee dovvne, 20 and goe vvwith them, doubting nothing: for I haue ſent them.

† And Peter going dovvne to the men, ſaid, Behold, I am he 21 vvvhom you ſeeke: vvwhat is the cauſe, for the vvvhich you are come? † Vvho ſaid, Cornelius the Centurion, a iuſt man & 22 that feareth God, and hauing teſtimonie of al the nation of the Iewes, receiued an anſver of an holy Angel to ſend for thee into his houſe, and to heare vvwordes of thee. † Ther- 23 fore bringing them in, he lodged them.

† And the day folovving he aroſe and vvvent vvwith them: and certaine of the brethren of Ioppé accompanied him. † And on the morow he entred into Ceſaréa. And Cornelius 24 expected them, hauing called together his kinne, and ſpecial friendes.

- 25 frendes. † And it came to passe, Vvhen Peter vvas come in, Cornelius came to meete him, and falling at his feete^c adored.
- 26 † But Peter lifted him vp saying, Arise, my self also am a man.
- 27 † And talking vvith him, he vvent in, and findeth many that
- 28 vvere assembled, † and he said to them, You knowv howv abominable it is for a man that is a leuwe, to ioyne, or to approche vnto a stranger: but God hath shewed to me, to call
- 29 no man comon or vncleane. † For the vvwhich cause, making no doubt, I came vvhen I vvas sent for. I demaund therfore,
- 30 for vvhat cause you haue sent for me? † And Cornelius said, Foure daies since, vntil this houre, I vvas^c praying the ninthe houre in my house, and behold :: a man stooode before me
- 31 in vvwhite apparel, † and said: Cornelius, thy praier is heard, and thy almes-deedes are in memorie in the sight of God.
- 32 † Send therfore to Ioppé, and call hither Simon that is surnamed Peter: he lodgeth in the house of Simon a tanner by
- 33 the sea side. † Immediatly therfore I sent to thee: and thou hast done vvell in comming. Novv therfore al vve are present in thy sight, to heare al things vvhatsoever are commaunded thee of the Lord.
- 34 † And Peter opening his mouth, said, In very deede I perceiue that God is not an acceptor of persons. † but in euery nation, he that feareth him, and^c vvorketh iustice, is acceptable to him. † The vvord did God send to the children of Israél, preaching peace by I E S V S C H R I S T (this is Lord of al.)
- 37 †^b You knowv the vvord that hath been made through al levvrie, for^{*} beginning frō Galilee, after the baptisme vvwhich
- 38 Iohn preached. † I E S V S of Nazareth howv God anointed him vvith the holy Ghost and vvith povver, vvho vvent through out doing good and healing al that vvere oppressed
- 39 of the Deuil, becaue God vvas vvith him. † And vve are vvitneses of al things that he did in the countrie of the Ievves and in Hierusalem, vvhom they killed hanging him
- 40 vpon a tree. † Him God raised vp the third day and^b gaue
- 41 him to be made manifest, † not to al the people, but to vs, vvho did eate and drinke vvith him after he rose againe
- 42 from the dead. † And he commaunded vs to preach to the people, and to testifiethat it is he that of God vvas appointed
- 43 iudge of the liuing and of the dead. † To him al the prophets giue testimonie, that al receiue remission of sinnes by his name, vvwhich belecue in him. †

*c In the
Greeke,
saying
praying.*

*Mat. 4,
12,*

*c At the time of
praier specially
God sendeth
men comforta-
ble visitations.*

*:: Note these
appatitious and
visions to S.
Peter, Corne-
lius, and others,
in the Scriptures
very oft, agast
the incredulity
of our Here-
tiques, that wil
beleue neither
vision nor mira-
cle, nor ex-
pressed in Scri-
pture: these be-
ing beleued of
Christian men
eue before they
were written.*

*c Not such as
beleue only,
but such as feare
God and
worke iustice,
are acceptable
to him.*

*b The Epistle
vpō Munday in
Easter weeke.*

*The Epistle vpō
Munday in
vvhitō weeke.*

† As

† As Peter vvas yet speaking these vvordes, the holy 44
 Ghost fel vpon al that heard the vvord. † And the faithful 45
 of the Circumcision that came with Peter, vvere astonied, for
 that the grace of the holy Ghost vvas poured out vpon the
 Gentiles also. † For they heard them speaking with tonges, 46
 and magnifying God. Then Peter answered, † Can any man 47
 forbid vwater, that these should not be " baptized vvich
 haue receiued the holy Ghost as vvell as vve? † And he com- 48
 maunded them to be baptized in the name of our Lord I E S V S
 C H R I S T. ¶ Then they desired him that he vvould tarie
 vvith them certaine daies.

ANNOTATIONS
 CHAP. X.

Good vvorkes
 before faith, are
 preparatiues to
 the same, not
 properly meri-
 torious.

2. *Doing many almes deedes.] He knew God creator of al, but that his omnipotent Sonne was incarnate, he knew not: and in that faith he made prayers and gave almes vvich pleased God, and by vvell doing he desired to know God personally, to beleue the myserie of the Incarnation, and to come to the Sacrament of Baptisme. So saith Venerable Bede out of S. Gregorie, And S. Auguine thus, li. i. de Bap. c. 1. *Beatus vrbasformer goodnes he had in prayers and almes, the same could not profite him vnles he were by the hand of Christian Societe and peace, incorporated to the Church, he v vidden to send vnto Peter, that by him he may learne Christ, by him he may be baptized, &c.* Vvherely it appeareth that such vvorkes as are done before iustification, though they iustifie not to saluation, yet be acceptable preparatiues to the grace of iustification, and such as moue God to mercie, as it might appeare also by Gods like prouident mercifulnesse to the Eunuche, though al such vvorkes preparatiue come of grace also: othervvise they could neuer deserue at Gods hand of congruity or any othervvise toward iustification.*

The Canonical
 houres.

9. *To pray about the sixt houre.] The houre is specified, for that there vvwere certaine appointed times of prayer vsed in the Law, vvich deuout persons, according to the publique seruice in the Temple, obserued also priuately: and vvch the Apostles and holy Churn afterward both kept and increased. Vvhereof thus vvriteth S. Cyprian vety notably. *In celebrating their prayers, vve finde that the three children vvith Daniel obserued the third, sixt, and ninth houre, as in Sacrament (or myserie) of the holy Trinitie. &c.* And a liide artee, *vvich spaces of houres the vvray hippes of God spiritually (or mystically) determining long sines, obserued set times to pray: and afterward the sining became manifest, that is vvvas for Sacraments (or myserie) thus the iust is prayed. For as the third houre the holy Ghost descended vpon the Apostles, fulfilling the grace of our Lords promise, and as the sixt houre Peter going up to the higher rooms of the house, vvvas both by voice and signe from God instructed, that al Nations should be admitted to the grace of saluation, vvherewas of cleansing the Gentiles he doubted before, and our Lord being crucified at the sixt houre, as the ninth vvashed vvray our sinnes vvith his blood. But to vs (deuot) belonnes beside the seasons obserued of old, both the times and sacraments of praying be increased, for vve must pray in the morning early, that the Resurrection of our Lord may be celebrated by morning prayer: as of old the holy Ghost descended in the Psalmes, saying, *In the morning early vvill I stand vp to thee, early in the morning vvill thou heare my voice.* Toward the euening also vvhen the sunne departeth, and the day endeth, vve must of necessitie pray againe.**

Mattheu.

Eusebiong.

5. Hierom also vvriting of Daniels praying three times in a day, saith: *There are three times, vvherewas vve must bow our knees to God. The third, the sixt, and the ninth houre the Ecclesiastical tradition date vvell vnderstand. Moreover at the third houre the Holy Ghost descended vpon the Apostles, at the sixt, Peter vvvas up into a higher chamber to pray, at the ninth, Peter and Iohn vvwent to the Temple. Againe vvriting to Eusebiong a virgin and Nonne ep. 22 c. 16. *Though the Apostle bid vs pray at vvras, and to holy persons their vvray sines is prayer: yet vve must haue distinct houres of prayer, that if perhaps vve be othervvise occupied, the vvray time may admonish vs of our office or duty.* The third, sixt, ninth houre, morning early, and the euening, no man can be ignorant of. And to Demetrias ep. 8 c. 8. that in the Psalmes and prayer he must keepe at vvras the third, sixt, ninth houre, euening, midnigh, and morning. He hath the liike ep. 7 c. 5. And (ep. 27 c. 10.) he telleth how vv Paula the holy Abbess vvwith*

vwith her religious Nonnes *sang the Psalter in order, in the morning, at the third, sixt, ninthe houre, evening, midnight.* by midnight meaning the time of Mattins: therfore called *Nocturnes* agreeably to S. Cyprian de Orat. Do. num. 15) and by the morning, the first houre called *Primeral* correspondent to the times and houres of Christs Passion, as in S. Matthev is noted c. 26. 2. By al vvhich vve see, howv agreeable the vie of the Churches seruice is euen at this time to the Scriptures and primitive Church: and howv vvhicked the Puritan-Caluinistes be, that count al such order and set seasons of prayer, superstition: and lastly, howv iniusticient and vnlike the newv pretended Church-seruice of England is to the primitive vie, vvhich hath no such houres of night or day, sauing a little imitation of the old Martins and Euenfong, and that in Schisme and Heretic, and therfore not onely vnprofitable, but also damnable.

21. Adored.] S. Chrysofom ho. 21 in *Act.* thinketh Peter refused this adoration of humilitie only, because euery falling dovvne to the ground for vvotir hip sake, is not Diuine vvotir hip or dew only to God, * the vvord of adoration and prostration being commonly vied in the Scriptures toward men. But S. Hierom *adu. Vigil. c. 2 to. 2.* rather thinketh that Cornelius by error of Gentilitie, and of Peters person, did go about to adore him vwith Diuine honour, and therfore vvvas listud vp by the Apostle, adding that he vvvas but a man.

Adoration of creatures.

22. Cause him.] Christ did not vtter his Resurrection and other mysteries to al at once, and immediately to the vulgar: but to a fevv chosen men that should be the gouernours of the rest, instructing vs thereby to take our faith and al necessarie things of saluacion, at the handis of our Superiors.

27. Baptized, vvhich haue receiued.] Such may be the grace of God sometimes toward men, and their charitie and contrition so great, that they may haue remission, iustification, and sanctification before the external Sacrament of Baptisme, Confirmation, or Penance be receiued, as vve see in this example. vvhere at Peters preaching they al receiue the Holy Ghost before any Sacrament, but in the same vve learne one necessarie lesion, that such notwithstanding must needs receiue the Sacraments appointed by Christ, vvhich vvho soeuer contemneth, can neuer be iustified. *Aug. super Lens. q. 26 to. 2.*

They that are iustified before, must not omit the Sacraments.

CHAP. XI.

The Christian leuues reprehend the foresaid fall of Peter in baptizing the Gentils & But he alenging his foresaid vvarrants, and shewing plainly that it vvvas of God, 18 they like good Catholics do yeld. 19 By the foresaid persequesson, the Church u yet further dilated, not only into al leutrie, Galilee, and Samaria, but also into other Countreies: specially in Antiochia Syria the increase among the Greekes, u notable, first by the foresaid disperjed, 22 them by Barnabas, thirde by him and Saul together: so that there beginneth the name of Christians: 27 vvith persite vvay betvvens them and the Church that vvvas before them as Hierusalem.

1 ND the Apostles and brethren that vvere
 2 in leutrie, heard that the Gentiles also re-
 ceiued the vvord of God. † And vvhen
 3 Peter vvvas come vp to Hierusalem, they
 that vvere of the Circumcision reasoned
 4 against him, saying, † Vvhy didst thou en-
 5 ter in to men vncircumcised, and didst eate vvith them? † But
 Peter began and declared to them the order, saying: † * I was
 6 in the citie of Ioppé praying, & I savv in an excellé of minde
 a visison, a certaine vessel descending as it vvere a great sheete
 with foure corners let dovvne from heauen, and it came euen
 vnto me. † Into vvhich I looking cōsidered, and savv foure
 footed beastes of the earth, and catel, and such as creepe, and
 S f foules



Act. 10, 9.

foyles of the aire. † And I heard also a voice, saying to me, 7
 Arise Peter, kil and eate. † And I said, Not so Lord: for 8
 common or vncleane thing neuer entred into my mouth.
 † And a voice answered the second time from heauen: That 9
 which God hath made cleane, doe not thou call common.
 † And this vvas done thrise: and al vvere taken vp againe 10
 into heauen. † And behold, three men immediatly vvere 11
 come to the house vvherein I vvas, sent to me from Cæsarea.
 † And the spirit said to me, that I should goe vvith them, 12
 doubting nothing. And there came vvith me these sixe bre-
 thren also: and vve vvent in to the mans house. † And he 13
 told vs, how he had seen an Angel in his house, standing and
 saying to him, Send to Ioppé, and cal hither Simon, that is
 surnamed Peter, † vvho shal speake to thee vvordes vvhere- 14
 in thou shalt be saued and al thy house. † And vvhen I 15
 had begonne to speake, the holy Ghost fel vpon them, as vpō
 vs also in the beginning. † And I remembered the vvord of 16
 our Lord, according as he said, *Iohn in deede baptized vvith vwater,*
but you shal be baptized vvith the holy Ghost. † If therefore God hath 17
 giuen them the same grace, as to vs also that beleued in our
 Lord I E S V S C H R I S T: vvho vvas I that might prohibite
 God? † Hauing heard these things, they :: held their peace: 18
 and glorified God, saying, God then to the Gentiles also hath
 giuen repentance vnto life.

Act. 1, 5.

16 Good Chri-
 stians hear and
 obey gladly
 such trutnes as
 be opened vnto
 them from God
 by their cheefe
 Pastors, by vi-
 sion, reuelation,
 or otherwise.

† * And they truely that had been disperfed by the tribu- 19
 lation that vvas made vnder Streuen, vvalked through our
 vnto Phœnice and Cypres & Antioche, speaking the vvord
 to none, but to the Ievves only. † But certaine of them vvere 20
 men of Cypres and Cyréne, vvho vvhen they vvere entred
 into Antioche, spake to the Greekes, preaching our Lord
 I E S V S. † And the hand of our Lord vvas vvith them: and 21
 a great number of beleeuers vvas converted to our Lord.
 † And the report came to the eares of the Church that vvas 22
 at Hierusalem, touching these things: and they sent * Barna-
 bas as farre as Antioche. † Vvho vvhen he vvas come, and 23
 saw the grace of God, reioyced: and he exhorted al vvith
 purpose of hart to continevv in our Lord: † because he 24
 vvas a good man, and ful of the holy Ghost and faith. And a
 great^r multitude vvas added to our Lord. † And he vvent, 25
 forth to * Tarsus, to seeke Saul: † vvhom vvhen he had 26
 found, he brought him to Antioche. And they couersed there
 in

Act. 8, 1.

Act. 4,
36.Act. 9,
30.

The Epistle vpo
 S. Barnabees
 day 1^{mo}. 11.

in the church a vvhole yere : and they taught a great multitude, so that the disciples vvere at Antioche first named " CHRISTIANS.

The name of CHRISTIANS.

27 † And in these daies there came Prophets from Hierusalem to Antioche, † and one of them rising, named Agabus, did by the Spirit signifie a great famine that should be in the 29 vvhole vvorlde, vvhich fel vnder Claudius. † And the disciples according as eche man had, purposed euery one to send, 30 for to serue the brethren that dwelt in Ievvrie : † vvhich also they did, sending to the auncients by the handes of Barnabas and Saul.

ANNOTATIONS CHAP. XI.

10. *Multitudo added.* As before (c. 10) a fevv, so novv great numbers of Gentiles are adioyned also to the visible Church, consisting before only of the Ievves. Vvhich Church hath bene euer since Christs Ascension, notoriously seen and knowven: their preaching open, their Sacraments visible, their discipline visible, their Heades and Governours visible, the prouision for their maintenance visible, the persecution visible, their dispersion visible: the Herectikes that went out from them, visible: the ioyning either of men or Nations vnto them, visible: their peace and rest after peritictions, visible: their Governours in prison, visible: the Church praieih for them visibly, their Councils visible, their gifts and graces visible, their name (Christians) knowven to al the vvorlde. of the Protestants inuisible Church vve heare not one vvorde.

The Church visible.

26. *Christians.* This name, *Christian*, ought to be common to al the Faithful, and other nevv names of Schismatikes and Sectaries must be abhorred. *If thou heare* (saith S. Hierom) *any vvhore, Iesus* as be said to be of Christ, not to haue their names of our Lord IESVS CHRIST, but to be called after some other certaine name. as Marcionites, Valentiniens, (as novv also the Lutherans, Caluinists, Protestants) knowv: show that they belong not to the Church of Christ, but to the Synagogue of Antichrist. Lactantius also (ll. 7 Diuin. instit. c. 30) saith thus, *When Phrygians, or Nouatians, or Valentiniens, or Marcionites, or Anthropomorphites, or Arians, or any other be named, they cease to be Christians, vvhich haue left the name of Christ, haue done on the names of men.* Neither can our nevv Sectaries discharge them selues, for that they take not to them selues these names, but are forced to beare them as giuen by their Aduersaries. For, to vvere the names of Arians and the rest of old, imposed by others, and not chosen commonly of them selues: Vvhich notwithstanding vvere callings that proued them to be Herectikes. And as for the name of Protestants, our men hold them vvel content therewith. But concerning the Herectikes turning of the argument against the peculiar callings of our Religious, as Dominicans, Franciscans, Iesuites, Thomists, or such like, it is nothing, except they could proue that the orders & persons so named, were of diuers faithes & Sectes, or differed in any necessarie point of religion, or vvere not al of one Christian name and Communion: and it is as ridiculous as if it were obiected, that some be Ciceronians, some Plinians, some good Augustine men, some Hieronymians, some Oxford mé, some Cambrige men, & (vvhich is most like, some " Rechabites, some " Nazareites.

Names of Sectaries and Heretikes.

Protestants.

Diuers religious orders are not diuers sectes.

Ierem. 23. Num. 6.

Neither doth their obiection, that vve be called Papistes, helpe or excuse them in their nevv names. for, besides that it is by them scornfully inuented (as the name Honioursians vvas of the Arians) this name is not of any one man B. of Rome or els vvhere, knowven to be the author of any ichisme or sect, as their callings be: but it is of a vvhole state and order of governours, and that of the cheefe Governours, to vvhom vve are bound to cleaue in religion and to obey in al things. So to be a Papist, is to be a Christian man, a childe of the Church, and subiect to Christs Vicar. And therefore against such impudent Sectaries as compare the faithful for following the Pope, to the diuerſitie of Herectikes beaung the names of nevv Maisters, let vs euer haue in readines this saying of S. Hierom to Pope Damasius, *Vitalis I knowv not, Melissus I refuse, I knowv not Paulinus, Whosoever gathereth not vnto the, gathereth: that is to say, Whosoever is not Christian, is Antichrist.* And *gaine, if any man ioyns vnto the Peters Chaire, he is mine.*

Papistes, Carholikes, and true Christians, al one.

Not to be with the Pope, is to be with Antichrist.

h. 3. ep. 17 ep. 18 ad Damas.

The name of
CHRISTIANS.

We must here further observe that this name, Christian, giuen to al beleeuers and to the whole Church, vvas specially taken to distinguish them from the Iewes and Heathens vvhich beleued not as al in Ghris̄t, and the same novv leuereth and maketh knowen al Chritian men from Turkes and others that hold not of Christ at al. But when Heretikes began to rise from among the Christians, vwho professed Chrits name and sundry Articles of faith as true beleeuers doe, the name

The name of
CATHOLIKES.

Christian vvas to common to leuer the Heretikes from true faithful men: and therevpon the Apostles by the holy Ghoist imposed this name *Catholike* vpon the Beleuets vvhich in al points vvere obedient to the Churches doctrine. *When heresies were risen* (Gaith S. Pacianus ep. ad Symphorianum) & *condemned by diuers names to cease the dawe of God and Queens, and to rest her in peace, the Apostolical people required their iurname, whereby the incorrupt people might be distinguis hed.* &c. and so thioie that before vvere called Christians, are novv (surnamed alio Catholikes. *Christian is my name, faith he, Catholike my iurname.* And this vvorde, Catholike, is the proper note vvheryby the holy

CREDO EC-
CLESIAM CA-
THOLICAM.

Apostles in their Crede taught vs to diuerne the true Church from the falsse heretical congregation or vvhart sort soeuer. And not only the meanig of the vvorde, vvhich signifieth vniuersalitie of times, places, and persons, but the very name and vvorde it self, by Gods prouidence, alwayes and only appropriated to the true beleuets, and (though sometimes at the beginning of Sectes chalenged) yet neuer obtained by Heretikes, giueth io plaine a marke and euidence, (that S. Augustine said, *In the lappe of the Church the very name of Catholike keepeth me.* cont. ep. fund. c. 4. And againe tract. 32. in lo. vve receive the Holy Ghoist if vve loue the Church, if vve be ioynd together by charitie, if vve reioyce in the Catholike name and faith. And againe de ver. rel. c. 7. to. i. *We must hold the communion of that Church vvhich is named Catholike, not only of her owne, but also of al her enemies. for, vvitil they nil they, the Heretikes also and Schismatikes them selues, vvitil they speake not vvitil these owne fellowes but vvitil strangers, call the Catholike Church nothing els but the Catholike Church: for they could not be vnderstood vvitil they diuerne it by this name vvheryvvitil she is called of al the vvorlde.* The Heretikes

The Protestants
deride the name
CATHOLIKES.

when they see them selues preuented of this name *Catholike*, then they plainly reiect it and deride the name, as the Donatistes did, calling it an *humane forge or fiction*, vvhich S. Augustine calleth vvorde of blasphemie. *li. 1. 11 cont. Gaudent.* and some Heretikes of this time call them scornefully catholikes, and cacolikes. An other calleth it, *the most vaine terme Catholike.* *Deus in crast. no. Teff. an. 1165.* An other calleth the Catholike religion, a *Catholike Apostasie or defection.* *Humphrey in vis. iuel. pag. 215.* Yea and some haue taken the vvorde out of the Crede, putting *Christian* for it. But against these good fellowes let vs tolovv that vvhich S. Augustine (de vit. crea. c. 8. 10. 6.) giueth as a rule to direct a mā the right and sure vvvay from the diuertitie & doubtfulness of al error. *laving, if after these troubles of minde thou come to thy self sufficiently tossed and vexed, & vvitil haue an end of the molestacions, follow the vvvay of Catholike discipline, vvhich from Christ him self by the Apostles hath proceeded euen vnto vs, and shal procede from hence to the posteritie.* See the Annotation 1 Tim. 2. c. 11.

* In the
Caretch-
nims
of the
Luth-
therans.

CHAP. XII.

Herod the first king that persecuted the Church, hauing at Hierusalem (vvhich Barnabas and Saul were there vvitil the colation of the Antiochians) killed James the Apostle, and to please the Iewes improued Peter vvitil the manie to nil him also, but frustrate by an Angel sent of God at the continual prayers of the Church made for her chiefe Pastor, 19 being pushed up vvitil such priuie that at Calarea he refused not to be honoured as God: 21 a miraculously stricken of Gods Angel. 20 and jo after the persecutors death, the Churches preaching prospereth exceedingly.

The Epistle vpo
S. Peter and
Pauls day iiii.

89-
11 As Peters per-
son vvas more
notorious than
others, & there-
fore better gar-
ded then other,
for feare he
shoud escape:
so Gods prou-
idence in prefer-
ring & deliuer-
ing him for the
longer govern-
ment of his
Church, is very
maruelous.



AND at the same time Herod the king set his
hades, to afflicte certaine of the Church. † And
he killed James the brother of Iohn vvitil the
svword. † And seing that it pleased the Iewes,
he added to apprehend Peter also. And it vvas
the daies of the Azymes. † Vvhom vwhen he had apprehen-
ded, he cast into prison, deliuering him to foure quaterniōs
of souldiars to be kept, meaning after the Pasche to bring
him forth to the people. † And Peter in deede vvas kept in
prison. But praier vvas made of the Church vvitouth inter-
mission

6 mission vnto God for him. † And vwhen Herod vwould haue brought him forth, the same night Peter vvas sleeping betvvene tvvo souldiars, bound vvith tvvo chaines: and the
 7 keepers before the doore kept the prison. † And behold an Angel of our Lord stooode in prefence: and light shined in the house: and striking Peters side, he raised him, saying,
 8 Arise quickly. And the chaines fel from his handes. † And the Angel said to him, Gird thee, and put on thy shoes. And he did so. And he said to him, Put thy garment about thee, &
 9 solovv me. † And going forth he solovved him, & he knew not that it vvas true vvwhich vvas done by the Angel: but he
 10 thought that he savv a vision. † And passing through the first & the second vvatch, they came to the yron gate that lea-
 11 Angel departed from him. † And Peter returning to him self, said: Novv I knowv in very deece that our Lord hath sent his Angel, and deliuered me out of Herods hand, & from all the expectation of the people of the Ievves. ¶

12 † And considering, he came to the house of Marie the mother of Iohn, vvho vvas surnamed Marke, vvhere many
 13 vvere gathered and praying. † And vwhen he knocked at the doore of the gate, there came forth a vvenche to see, na-
 14 med Rhodè. † And as she knew Peters voice, for ioy she opened not the gate, but running in she told that Peter stooode
 15 before the gate. † But they said to her, Thou art mad. But she affirmed that it vvas so. But they said, It is his Angel. † And
 16 Peter cōtinued knocking. And vvhe they had opened, they savv him, & vvere astonied. † And beckening vvith his hand
 17 to them, that they should hold their peace, he told hovv our Lord had brought him out of prison, and he said, "Tel these things to Iames & to the brethren. And going forth he vvent
 18 into an other place. † And when day vvas come, there vvas no litle a doe betvvene the souldiars, vvhat vvas become of
 19 Peter. † And Herod, vvhen he had sought him, and had not found, making inquisition of the keepers, cōmaūded them to be led avvay: & going dovvn frō Ievvie into Cæsaría, there
 20 he abode. † And he vvas angrie vvith the Tyrians and the Sidonians. But they vvith one accord came to him, and persuading Blastus that vvas cheefe of the kings chamber, they desired peace, for that their countries vvere nourished by him.

∴ It is much for the praise of these good Christians that the assemble to Gods service & praier was kept in their houses in the time of periecution, & that the Apostle came thither straighe out of prison, as his first refuge. as now Christian people doe much to their cōmendatiō, in places where Heretie doth reigne.

∴ Though God had so miraculously deliuered him, yet he would not tépt God by tarying among his persecutors, but accordg to Christs cōmandement fled for a time.

Sf iij

† And

∴ Princes that take delight in the flattery and praises of the people, so much that they forget them selves to be men, & to give the honour to God, may be warned by this example.

† And vpon a day appointed, Herod being arrayed with 21
kingly attire, sat in the iudgement seate, and made an oration
to them. † And the people made acclamation, The voices of 22
a God, & not of a man. † And forthwith an Angel of our 23
Lord ∴ tooke him, because he had not given the honour to
God: and being consumed of worms, he gave up the ghost.
† But the word of our Lord increased and multiplied. † And 24
Barnabas and Saul returned from Hierusalem, having accom- 25
plished their * ministerie, taking with them Iohn that was
surnamed Marke.

Act. 11.
29.

ANNO TATIONS CHAP. XII.

1. *Praiser vvas made.*] The Church praised incessantly for her cheefe Pastor, and was heard of God: and al Christian people are warned thereby to pray for their Bishops and Pastors in prison.

S. Peters chains.

2. *Two chains.*] These chains are famous for miracles, and were brought from Hierusalem to Rome by Eudoxia the Emperesse, wife to Theodolius the younger, where they were matched & placed with an other chaine that the same Apostle was tied with by Nero, & a Church founded therevpon, named *Petri ad vincula*, where they are religiously kept and reuerenced vntil this day, and there is a Feast in the vvhole Church for the same, the first of August, which we call, *Lammus day*.

Patronage of Angels.

15. *His Angel*] If proper Angels (saith S. Chrysostom) be deputed by our Lord to such as haue only charge of their vvhole life, (as one of the iust said, * The Angel which hath deliuered me from my youth vvhich much more are supernal Spirits as hand to help them vnto whom the charge and burden of the vvhole is committed. Chryl. in laud. Pauli. ho. 7. to. 3. Gen. 28. 16

Publike prayer for S. Peter the head.

17. *Tel James.*] He vvillet them to shew this to S. James Bishop of Hierusalem and to the Christians, that they might see the effect of their prayers for him, & giue God thanks, for S. James no doubt published comon prayer for S. Peter.

CHAP. XIII.

The 5 part.
The taking of the Gospel away from the obstinate Iewes, and getting of it to the Gentils, by the ministerie of Paul and Barnabas.

The preachers of the Church of Antioche preparing the silues, the Holy Ghost out of them al, chooseth Saul and Barnabas. 1 They being first consecrated Bishops, & soe they appointed circuite ouer al the land of Cyprus, the Proconsul wherewith was also conuerted, seeing the miraculouse exorcision of a leu by Paul. 11 Thence, into Pamphilia: 12 and Pisidia, where in Antioche Paul preacheth to the Iewes.] heuving that 13 14 15 16 Christ, 18 and that in him is saluation, and not in their Law of Moyses: 19 warning them to beware of the reprobation foretold by the Prophets. 20 But the next Sabbath, they blaspheming, he in plaine termes forsaketh them, and turneth to the Gentiles. Wherunto the Gentils be as glad on the conuersion side. 21 Finally the Iewes raising persecution, they forsake them, pronouncing them to be obstinate contumners.

AND

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10
11
12
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14
15



ND there vvere in the Church vvhich vvas at Antioche, Prophets and Doctōrs, among vvhom vvas Barnabas, & Simon that vvas called Niger, and Lucius of Cyrene, and Manahen vvhō vvas the foster-brother of Herod the Terrarch, and Saul.

† And as they vvere ministering to our Lord, and fasting, the holy Ghost said: "Separate me Saul and Barnabas vnto the vvorke, vvhēro I haue taken them. † Then they "fasting and praying, and "imposing hands vpon them, dimissed them.

† And they being sent of the holy Ghost, vvent to Seleucia, and thence sailed to Cypres. † And vvhē they vvere come to Salamīna, they preached the vword of God in the synagogs of the Ievves. And they had Iohn also in their ministerie. † And vvhē they had vvalked through out the vvhole island as farre as Paphos, they found a certaine man that vvas a magician, a false-prophete, a Ievv, vvhose name vvas Bar-iesu', † vvhō vvas vwith the Proconsul Sergius Paulus a vvise man. He sending for Barnabas & Saul, desired to heare the vword of God. † But Elymas the magician (for so is his name interpreted) resisted them, seeking to auert the Proconsul from the faith. † But Saul, othervvise Paul, replenished vwith the holy Ghost, looking vpon him, † said: O ful of al guile, and al deceit, sonne of the deuil, enemie of al iustice, thou ceaseſt not to subuert the right vvaies of our Lord. † And novv behold the hand of our Lord vpon thee, and thou shalt be blind, not seing the sunne vntil a time. And forthvwith there fel dimnelle and darkēesse vpon him, and going about he sought some body that vvould giue him his hand. † Then the Proconsul, vvhē he had seen that vvhich vvas done, beleueed, marueling at the doctrine of our Lord. † And vvhē Paul and they that vvere vwith him had sailed from Paphos, they came to Pergē in Pamphylia. And Iohn departing from them, returned to Hierusalem. † But they passing through Pergē, came to Antioche in Pisidia: and entering into the synagoge on the day of the Sabboths, they sate dovvn. † And after the lesson of the Lavv and the Prophets, the princes of the Synagoge sent to them, saying, Men brethren, if there be among you any sermon of exhortation to the people, speake.

*Antioch
romulus
antioch*

Baricus

And

† And Paul rising vp, and vvith his hand beckening for 16
 silence, said, Ye men of Israël, and you that feare God, harken:
 † The God of the people of Israël chose our fathers, and ex- 17
 alted the people vvhen they vvere seiourners in the land of
 Ægypt, and in a mightie arme brought them out thereof, *Exod.*
 † and for the space of fourtie yeres tolerated their maners in 18
 the desert. † And destroying seuen nations in the land of 19
 Chanaan, by lot he deuided their land among them, † as it 20
 vvere after foure hundred and fiftie yeres: and after these
 things he gaue Iudges, vntil Samuël the prophet. † And 21
 thenceforth they desired a king: and he gaue them * Saul the
 sonne of Cis, a man of the tribe of Benjamin, fourtie yeres-
 † and remouing him, he raised them vp * Dauid to be king: 22
 to vvhom giuing testimonie, he said, *I haue found Dauid the sonne
 of Iesse, a man according to my hart, vvho shall doe al my vvilles.*
 † Of his seede God according to his * promisse hath 23
 brought forth to Israël a Sauour I E S V S, † Iohn * prea- 24
 ching before the face of his comming, baptisme of penance
 to al the people of Israël. † And vvhen Iohn fulfilled his 25
 course, he said, Vvhom doe * you thinke me to be: I am
 not he, but behold there commeth after me, vvwhose shoes of
 his feete I am not vvorthie to vnloose.
 † Men brethren, children of the stocke of Abraham, & 26
 they among you that feare God, to you the vvord of this sal-
 uation vvvas sent. † For they that inhabited Hierusalem, and 27
 the princes thereof, not knowing him, nor the voices of the
 prophets that are read euery Sabboth, iudging haue fulfilled
 them, † and finding no cause of death in him, * desired of Pi- 28
 late, that they might kil him. † And vvhen they had cōsum-
 mated al things that vvere vvrittē of him, taking him dovvne 29
 from the tree, they put him in a monument. † But God 30
 raised him vp from the dead the third day: † vvho vvvas 31
 * seen for many daies of them that came vp together vvith
 him from Galilee into Hierusalem, vvho vntil this present
 are his vvitnesses to the people. † And vve preach vnto you 32
 that promisse vvwhich vvvas made to our fathers: † that God 33
 hath fulfilled this same 'to our children', raising vp I E S V S, as
 in the second Psalm also it is vvritten: *My sonne art thou, this day
 haue I begotten thee,* † And that he raised him vp from the dead, 34
 not to returne novv any more into corruption, thus he said,
That I vvill giue you the holy things of Dauid faithfull. † And ther- 35
 fore

The Epistle vp6
 Tuesday in Ea-
 ster weeke.

Exod.

Iosue.

Iud.

1. Reg. 8.

1. Reg. 16

Pf. 88, 12

Psa. 132,

11.

Lk. 3, 3.

Lk. 3, 15.

Lk. 23, 1

Act. 1, 3.

*to vs
 their chil-
 dren,*

Pf. 2, 7.

Esa. 55, 3.

Pf. 15, 10

fore in an other place also he saith, *Thou shalt not give thy holy one to see corruption.* † For David in his generation vvhhen he had serued, according to the vvil of God slept: and he vvas laid to his fathers & savv corruption. † But he vvhom God hath raised vp, savv no corruption.

Abac. 1, 5

† Be it knovven therfore to you, men brethren, that through him, forgiuennesse of sinnes is preached to you, from al the things from the vvhich you could not be iustified by the lavv of Moyse. † In him euery one that belecueth, is iustified. † Take heede therfore lest that come vpon you vvhich is spoken in the prophets, † *See ye cōsemmers, and vvonder, and perish: because I vvorke a vvorke in your daies, a vvorke vvhibh you vvil not beleene, if any man shal tel it you.*

*e the Gē-
siles de-
sired
c deuout
prophē-
tes,*

† And they going forth, they desired them that the Sabboth folovving they vvould speake vnto them thesē vvords. † And vvhhen the synagogue vvas dimissed, many of the Iewes, and of the c strangers seruing God, folovved Paul & Barnabas: vvho speaking exhorted them to continue in the grace of God. † But the next Sabboth the vvhole citie almost assembled to heare the vvord of God. † And the Iewes seing the multitudes, vvere replenished vvith enuy, & contradicted those things vvhich vvere said of Paul, blapheming. † Then Paul and Barnabas constantly said, To you it behoued vs first to speake the vvord of God: but because you repell it, and iudge your selues vnvvorthie of eternal

Ej. 46, 6

life: behold vve turne to the Gentils. † For so our Lord commaunded vs: *I haue put thee to be the light of the Gentils: that thou maest be saluation vnto the vvmost of the earth.* † And the Gentils hearing it, vvere glad, and glorified the vvord of our Lord: and there beleueed as many as vvere preordinate to life euerlasting. † And the vvord of our Lord vvas spread through out the vvhole countrie. † But the Iewes stirred vp religious and honest vvomen, and the cheefe of the citie, and raised persecution against Paul and Barnabas: and they did cast them forth out of their coastes. † But they *shaking of the dust of their feete against them, came to Iconium.

Lu. 9, 5.

† The disciples also vvere replenished vvith ioy and vvith the holy Ghost.

† The Iewes of their owne free vvil repell the truth, are vuvvorthy of Christ and vvorthily forsaken: and the Gentils though they beleueed specially by Gods grace and preordination, yet they beleuee also by their owne free vvil, vvhibh standeth vvith Gods prouidence.

ANNOTATIONS
CHAP. XIII.

**The Apostles U-
rurgie or Maile.** *2. As they were ministring.*] If we should, as our Aduerſaries do, boldly turne what text we list, and flee from one language to another for the aduantage of our cause, we might haue translated for *ministring*, *sacrisficing*. for so the Greeke doth signifie, and so Erasmus translated. yea we might haue translated, *Saying Masse*, for to they did; and the Greeke Fathers hereof had their name, Liturgie, vvhich Erasmus translateth *Masse*, laying, *Missa Chryostomi*. But we keepe our text, as the translators of the Scriptures should do most religiously.

**Paul & Barnabas
are consecrated
by men.** *2. Separate me.*] Though Paul were taught by God him self and specially designed by Christ to be an Apostle, and here choien by the Holy Ghost together vvvith Barnabas, yet they were to be ordered, consecrated, and admitted by men. Vvvhich vvholly condemne th all their nevv rebellious disordered spirits, that chalenge and viurpe the office of preaching and other sacred actions from heauen, vvithout the Churches admision.

Imber daies. *1. Fasting.*] Heretofore the Church of God vseth and prescribeth publike fastes at the foure solemne times of giuing holy Orders (vvhich are our *Imber daies*) as a necessarie preparatiue to so great a vvorke. as S. Leo declareth by this place, naming it also an Apostolical tradition. See S. Leo *1. de irinuo 7 mensis*, & *Calixtus ep. 1. 10. 1. Cons. Cons. Magnus. c. 11. 10. 1.* And this fasting vvvas not fasting from sinne, nor moral or Christian temperance, as the Protestants ridiculously affirme, for such fasting they were bound euen to keepe: but it vvvas abstinence for a time from all meates or from some certaine kinds of meates, vvvhich vvvas ioyned vvith praises and sacrisfice, and done specially at such seasons as the Church prescribed, of all together (as in Lent, the Imber daies, Friday, Saturday) and not vvhen euery man list, as Aetius and such Heretikes did hold. S. August. 7 *mensis. lib. 11.*

**Prescript times
of fasts.** *1. Fasting.*] Heretofore the Church of God vseth and prescribeth publike fastes at the foure solemne times of giuing holy Orders (vvhich are our *Imber daies*) as a necessarie preparatiue to so great a vvorke. as S. Leo declareth by this place, naming it also an Apostolical tradition. See S. Leo *1. de irinuo 7 mensis*, & *Calixtus ep. 1. 10. 1. Cons. Cons. Magnus. c. 11. 10. 1.* And this fasting vvvas not fasting from sinne, nor moral or Christian temperance, as the Protestants ridiculously affirme, for such fasting they were bound euen to keepe: but it vvvas abstinence for a time from all meates or from some certaine kinds of meates, vvvhich vvvas ioyned vvith praises and sacrisfice, and done specially at such seasons as the Church prescribed, of all together (as in Lent, the Imber daies, Friday, Saturday) and not vvhen euery man list, as Aetius and such Heretikes did hold. S. August. 7 *mensis. lib. 11.*

**Imposition of
hands.** *1. Imposing hands.*] Because all blessings and coniecations were done in the Apostles time by the external ceremonie of imposition of hands, diuers Sacraments were named of the same, specially Confirmation, as is noted before, and holy Ordering or consecrating Bishops, Priests, and Deacons, and Subdeacons, as we see here and els vvhere. In vvvhich though there were many holy vvordes and ceremonies and a very solemne action: yet vvhatsoeuer is done in thos Sacraments, is altogether called *imposition of hands*: as vvhatsoeuer vvvas done in the vvhole diuine mysterie of the B. Sacrament, is named *fraction of bread*, for the Apostles (as S. Denys *Ecl. 1. 1. c. 1 in fine vvriteth*) purposely kept cloie in their open speeches and vvritings vvvhich might come to the hands or eares of Infidels, the sacred vvordes and actions of the Sacraments. And S. Ambrose saith, in *1. Tim. c. 6. The imposition of the hand is mysticall vvordes vvherewith the eueu is confirmed, and made apt to his function, receiving auctoritie (his conscience bearing witness) that he may be bold in our Lordes stand to offer sacrisfice to God.* And S. Hierom, *The imposition of hand in the Ordering of Clerges, Which is done by prayer of the voice, and imposition of the hand.* And this is in some inferior orders alio, but Paul and Barnabas were ordered to a higher function then inferior Priests, euen to be Bishops through out all Nations.

Holy orders. *1. Imposing hands.*] Because all blessings and coniecations were done in the Apostles time by the external ceremonie of imposition of hands, diuers Sacraments were named of the same, specially Confirmation, as is noted before, and holy Ordering or consecrating Bishops, Priests, and Deacons, and Subdeacons, as we see here and els vvhere. In vvvhich though there were many holy vvordes and ceremonies and a very solemne action: yet vvhatsoeuer is done in thos Sacraments, is altogether called *imposition of hands*: as vvhatsoeuer vvvas done in the vvhole diuine mysterie of the B. Sacrament, is named *fraction of bread*, for the Apostles (as S. Denys *Ecl. 1. 1. c. 1 in fine vvriteth*) purposely kept cloie in their open speeches and vvritings vvvhich might come to the hands or eares of Infidels, the sacred vvordes and actions of the Sacraments. And S. Ambrose saith, in *1. Tim. c. 6. The imposition of the hand is mysticall vvordes vvherewith the eueu is confirmed, and made apt to his function, receiving auctoritie (his conscience bearing witness) that he may be bold in our Lordes stand to offer sacrisfice to God.* And S. Hierom, *The imposition of hand in the Ordering of Clerges, Which is done by prayer of the voice, and imposition of the hand.* And this is in some inferior orders alio, but Paul and Barnabas were ordered to a higher function then inferior Priests, euen to be Bishops through out all Nations.

**Spiritual officers
of our
soules.** *1. Sent of the Holy Ghost.*] Vvwho soeuer be sent by the Church, as first of the Holy Ghost, though in such an extraordinary sort it be not done. Vvherby we see how far the Officers of our soules in the Church do passe the temporal Magistrates, vvno though they be of Gods ordinance, yet not of the Holy Ghosts special calling.

CHAP. XIII.

Naxos in Iouania they preach, vvhere many being converted of both sortes, the obstinate Ierues raise persecution. 6 Then in the towne of Lycaonia, vvhere the Heathens first seeing that Paul had healed one borne lame, are hardly persuaded but they are Gods. 18 And afterward, by the instigation of the malitious Ierues, they stone Paul, leaving him for dead. 20 And so hauing done their crueltie, they returne the same way confirming the Christians, and making Priests for euery Church. 21 And being come home to Antioche in Syria, they report all to the Church there.

AND



1 **A**ND it came to passe at Iconium that they
 2 entred together into the synagogue of
 3 the Ievves, and so spake, that a very great
 4 multitude of Ievves and of the Greekes
 5 did beleue. † But the Ievves that vvere
 6 incredulous, stirred vp and incensed the
 7 hartes of the Gentils to anger against the
 8 brethren. † A long time therefore they abode, dealing
 9 confidently in our Lord, vvhich gaue testimonie to the vword
 10 of his grace, granting signes and vvonders to be done by
 11 their handes. † And the multitude of the citie vvas deuided:
 12 and certaine of them in deede vvere vvith the Ievves, but
 13 certaine vvith the Apostles. † And vvhen the Gentils and
 14 the Ievves vvith their princes had made an assault, to
 15 vse them contumeliously, and to stone them, † vnderstan-
 16 ding it, they fled to the cities of Lycaonia, Lystra and Derbé,
 17 and the vvhole countrie about, and there they vvere euang-
 18 elizing.

19 † And a certaine man at Lystra impotent of his feete sate
 20 there, lame from his mothers vvombe, that neuer had vval-
 21 ked. † This same heard Paul speaking. Vvho looking vpon
 22 him, and seeing that he had faith for to be saued, † he said
 23 vvith a loud voice, Stand vp right on thy feete. And he lea-
 24 ped & vwalked. † And the multitudes vvhen they had seen
 25 vvhat Paul had done, lifted vp their voice in the lycaon-
 26 nian tongue, saying, Gods made like to men, are descended
 27 to vs. † And they called Barnabas, Iupiter: but Paul, Mer-
 28 curie, because he vvas the cheefe speaker. † The Priest also
 29 of Iupiter that vvas before the citie, bringing oxen & gar-
 30 lands before the gates, vvould vvith the people facrifice.
 31 † Vvwhich thing vvhen the Apostles Barnabas & Paul heard,
 32 renting their coates, they leaped forth into the multitudes,
 33 crying † and saying, Ye men, vvhy doe you these things? Vve
 34 also are mortal, men like vnto you, preaching to you for to
 35 conuert from these vaine things, to the liuing God that made
 36 the heauen, and the earth, and the sea, and al things that are in
 37 them: † vvho in the generations past suffred al the Gentils
 38 to goe their ovvne vvaies. † Howbeit he left not him self
 39 vvithout testimonie, being beneficial from heauen, giuing
 40 raines, and fruitfull seasons, filling our hartes vvith foode &
 41 gladnes. † And speaking these things, they scarce appeased

∴ The Heathen
 might by the
 daily benefites
 of God haue
 knowen him
 at the least to
 haue bene
 their Creatour
 and only Lord,
 though the mys-
 tere of our
 Redemption
 vvere not open-
 ed to them.

T t ij the

• d'is
 710 ill.s

the multitudes from sacrificing to them. † But there came 18
in certaine Ievves from Antioche and Iconium: and persvading
the multitudes, and * stoning Paul, they drevv him out
of the citie, thinking him to be dead. † But the disciples com- 19
passing him round about, he rising vp, entred into the citie,
and the next day he vvent forth vvith Barnabas vnto
Derbè.

2. Cor. 12,
25.

† And vvhen they had euangelized to that citie, and had 20
taught many, they returned to Lystra and Iconium, and to
Antioche: † confirming the hartes of the disciples, and ex- 21
horting them to continue in the faith, and that by many tri-
bulations vve must enter into the kingdom of God. † And 22
vvhen they had ordained to them "Priests in euery Church,
and had praied vvith fastings, they commended them to our
Lord in vvhom they beleueed. † And passing through Pisi- 23
dia, they came into Pamphylia, † and speaking the vvord
of our Lord in Pergè, they vvent dovvne into Attalia: † and 24
from thèce they sailed to Antioche, * vvhen they had been
deliuered to the grace of God vnto the vvorke vvhich they
accomplished. † And vvhen they vvere come, and had as- 25
sembled the Church, they reported vvhat great things God
had done vvith them, & that he had opened a doore of faith
to the Gentils. † And they abode no litle time vvith the 27
disciples.

All, 13, 2

ANNOTATIONS
CHAP. XIII.

18. They would sacrifice. This loe is the diuine vvorship, consisting in external sacrifice, and in acknowledging the parus vvorshipped to be gods: vvhich * may be done to no man nor creature, and therefore the Apoitles refuse it vvith al possible diligence, and al the Angels and Sainctes in heauen refuse that adoration by sacrifice. The Catholike Church iustifreth no Priest nor other to vvorship any Sainct in heauen or earth. She hath but one external Sacrifice, vvhich is in the holy Masse, of Christs body and blood: that she offereth to God alone, and neither to Peter nor to Paul (saith S. Augustine) though the Priest that sacrificeth, stan. leth ouer their bodies, and offereth in their memorie. But other kindes of honours and duties, interior vvithout al comparision (hovv great so euer they be) to this, vve do, as the Scriptures and Nature teache vs, to al Superiors in heauen and earth, according to the degrees of grace, honour, and blessednes that God hath called them vnto, from our B. Ladie Christs ovvne mother, to the left seruant he hath in the vvorld. for vvhich the Heretikes vvould neuer accuse Christian people of Idolazie, if they had either grace, learning, taith, or natural affection.

22. Had ordained. The Heretikes, to make the vvorld beleue that al Priests ought to be chosen by the voices of the people, and that they neede no other Ordering or Consecration by Bishops, preling the profane vse of the * Greeke vvord more then the ver, natural signification requireth and Ecclesiastical vse beareth, translate thus, Ordained by election. Vvhen in deede this vvord in Scripture signifieth, Ordering by imposition of hands, as is plaine by other vvordes equivalent, *Act. 6, 11. 1 Tim. 4, 1. 2 Tim. 1.* Vvhere the Ordering of Deacons, Priests, and others is called * Imposition of hands: not of the people, but of the Apoitles. And this to be the Ecclesiastical vic

Aug. li. 1. de Civ. Dei c. 11.
Aug. li. 2. de Civ. d. 27.
Aug. 1. 2. de Civ. d. 27.
Aug. 1. 2. de Civ. d. 27.
Aug. 1. 2. de Civ. d. 27.

Legit.

Dicit.

Heresical trans-
flation against
holy orders.

Hiero. in of the vword, appeareth by S. Hierom saying (as is before alleged) that *ἡ ἱερωσύνη* is the Ordering
10. Esa. of Clerkes or Clergie men by prayer of: *orice* and imposition of hand.

21. Priest. Euen lo here also, as before, being from the proper apt. knowven, vword & which is most precisely correspondent to the very Greeke in our tongue and all nations, they translate: *Priest*, Elder, that is, for a calling of Office, a vword of age: for a terme of art and by consent of all the Church and Apostolike authoritie and Fathers, appropriated to holy Order, a vulgar, common, and profane terme: Vvith as little grace as if they should translate *Pontificem*, a bridgmaker, the *Masor* of London, the *Bigger* of London. And thus you see vvithin three vwordes compaile they flee guilefully from the Latine to the Greeke, and againe guiletully from the Greeke to the vulgar English. Such corruption of Scriptures their hatred of Priesthood dructh them vnto. If they had translated it so vvhen the Scriptures were first vvritten, (at vvich time the vword vvvas but newly receiued into the special and Ecclesiastical signification, and vvhen it vvvas yet taken sometimes in common profane sort, as *1 Tim. 1.* or there only vvhere our auncient Latine version tuineth *Presbyter* into *Senior*, because the vword vvvas not yet vvholly and only appropriated to holy Orders, as afterward by vs of many hundred yeres it vvvas and is) their dealing might haue had some colour of honestie and plainesse, vvich now can not be but of plaine fall hood and corruption, and that of further purpose then the simple can see. Vvwhich is to take avay the office of Sacrificing and other functions of Priests, proper in the new Testamēt to such as the Apostles oiten, and the posteritie in manner altogether call Priests, *Presbyters*. Vvwhich vword doth so certainly imply the authoritie of sacrificing, that it is by vs made also the onely English of *Sacerdos*, the Adversaries them selues as vvell as vve, lo translating it in all the old and new Testamēt: though they can not be ignorant that *Priest* commeth of *Presbyter*, and not of *Sacerdos*: and that antiquitie for no other cause applied the signification of *Presbyter* to *Sacerdos*, but to shew that *Presbyter* is in the new Law, that vvich *Sacerdos* vvvas in the old: the Apostles abstaining from this and other like old names at the first, and rather vving the vwordes, Bishops, Pastors, and Priests, because they might be distinguished from the Gouernours and sacrificers of Aarons order, vvho as yet in the Apostles time did their old functions still in the Temple. And this to be true, and that to be a Priest, is to be a man appointed to sacrifice, the Heretikes them selues calling *Sacerdos* alwaies a Priest, muitt needes be driuen to confesse. Although their folly is therein notorious, to apply vvillingly the vword *Priest* to *Sacerdos*, and to take it from *Presbyter* vvhereof it is properly deriued, not only in English, but in other languages both french and Italian. Vvwhich is to take avay the name that the Apostles and fathers gaue to the Priests of the Church, & to give it vvholly & soney to the order of Aaron, vvich neuer had it before our Priesthood began. Neuer did these Heretikes stand so much vpon Ioubtful deriuations and descent of vwordes as these Protestants do, and yet neuer men behaued them selues more fondly in the same: as vvhooteuer marketh the distinction of their Elders, Ministers, Deacons, and such like, shal perceiue.

Heretical translation against Priesthood.

If *Sacerdos*. be a Priest, much more *Presbyter*.

Presbyter. Priest. *Presbitero*. Priest.

CHAP. XV.

Some of these verses also that were Christians, do fall, and are authors of the Heresie of Iudaizing. 2 They referre the matter to Council: 7 Wherein after great discussion, Peter striking the stroke, 12 and other confirming his sentences vvith miracles, 15 and vvith Scriptures: 22 the Apostles and Priests do write and command in the name of the Holy Ghost vvhat vv is to be done. 10 And the faithful thereby are straightwaies quiered in minds. 16 After vvich, Paul and Barnabas strinking to goe againe their aboue said circuit together, are by occasion of Marke parted, to the greater increas of the Church.

Gal. 5, 2.

1
2



AND certaine comming downe from Ievvrie, taught the brethren: That * vnles you be circumcised according to the maner of Moyses, you can not be saued. † No little sedition therefore being risen to Paul and Barnabas against them, they appointed that Paul and Barnabas should goe vp, & certaine others of the rest, to the Apostles and priests vnto Hierusalem, vpon this question.

them, circumcising

Tt iij † They

† They therefore being brought on their vway by the 3
Church, passed through Phœnice and Samaria, reporting the
conversion of the Gentiles: and they made great ioy to al
the brethren.

† And vwhen they vvere come to Hierusalem, they vvere 4
receiued of the Church and of the Apostles and^c Auncients,
declaring vwhatsoever God had done vvith them. † And 5
there arose certaine of the heresie of the Pharisees that be-
leeued, saying, That they must be circumcised, commaunded
also to keepe the lavv of Moyse. † And the^a Apostles and 6
Auncients^b assembled to consider of this vvord.

† And vwhen there vvas made a^b great disputation, "Peter 7
rising vp said to them, Men brethren, you knowv that^a of old
daies God among vs^a chose, that by my mouth the Gentiles
shoulde heare the vvord of the Gospel, and beleue. † And 8
God vvhich knowveth the hartes, gaue testimonie, * giuing
vnto them the holy Ghost as vvell as to vs, † and hath put no 9
difference betvvene vs and them, :: by faith purifying their
hartes. † Novv therefore vvhy tempt you God, to put a yoke 10
vpon the neckes of the disciples, vvhich neither our fathers
nor vve haue been able to beare: † but by the grace of our 11
Lord I E S V S C H R I S T vve beleue to be saued, in like man-
ner as they also.

† And al the multitude held their peace: and they heard 12
Barnabas and Paul telling vvhat great signes and vvonders
God had done among the Gentiles by them.

† And after they held their peace, " James answered, 13
saying, Men brethren, heare me. † Simon hath told hovv 14
God first visited to take of the Gentiles a people to his na-
me. † And to this accord the vvordes of the prophets, as it is 15
vvritten: † *After these things I vvil retourne, and vvil reedifie the ta- 16*
bernacl of David, vvhich vv as fallen, and the ruines thereof I vvil reedifie,
and set it vp: † that the residue of men may seeke after the Lord, and alna-
tions vpon vvhom my name is invocated, saith the Lord that doeth these things.

† To our Lord vvas his ovvne vvorke knowven from the 18
beginning of the vvorld. † For the vvhich cause " I iudge, 19
that they vvhich of the Gentiles are converted to God, are
not to be disquieted, † but to vvrite vnto them that they 20
refraine them selues from the contaminations of Idols, and
" fornication, and strangled things, and bloud. † For Moyse 21
of old times hath in euery citie them that preach him in the
synagogs, vvhere he is read euery Sabboth.

Then

^c Auncients here,
& often in this
chapter, are the
same that Prie-
sters vers. 1. as S.
Hierom taketh
it also: *Par. 1.* &
the grecke ap-
proueth, being
alwayes one.
¶ Πρεσβυτεροι,
Præsb. Hiero. in
1 ad Tit. at ad
Galas.

^b See the An-
not. vers. 18 to-
ward the ende.

:: By that faith
which worketh
by charitie, for
a dead faith can
not purifie the
hart of man. See
chap. 16, 31.

c *apostlo-*
tiqum

Act. 10,
20.

Act. 10,
45.

Amos
11.

22 † Then it pleased the Apostles and Auncients vvith the
 vvhole Church, to chose men out of them, & to send to An-
 tioche vvith Paul and Barnabas, Iudas, vvho vvas surnamed
 23 Barfabas, & Silas, cheefe men among the brethren, ¹vvriting
 by their handes.

*Other latin cop-
 ies and the
 greeke read thus
 vvriting by their
 handes an epistle
 containing these
 things.*

The Apostles and Auncients, the brethren, to the brethren
 of the Gentiles that are at Antioche and in Syria and Cilicia,
 24 greeting. † Because vve haue heard that certaine " going
 toth from vs, haue troubled you vvith vvordes, subuerting
 25 your soules, to vvhom vve gaue no commaundement: † It
 hath pleased vs being gathered in one, to chose out men and
 to send them vnto you vvith our deereft Barnabas and Paul,
 26 † men that haue giuen their liues for the name of our Lord
 27 IESVS CHRIST: † Vve haue sent therefore Iudas & Silas,
 vvho them selues also vvil in vvordes report vnto you the
 28 same things. † For it hath seemed good " to the holy Ghost &
 to vs, to lay no further burden vpon you then these necessarie
 29 things: † that you absteine from the things immolated to
 Idols, and bloud, and that vvwhich is strangled, and fornication,
 from the vvwhich keeping your selues, you shal
 doe vell. Fare ye vell.

30 † They therefore being dimissed vvent dovvne to Antioche:
 31 and gathering the multitude, deliuered the epistle. † Vvwhich
 vvhen they had read, they " reioyced vpon the consol-
 32 tion: † but Iudas and Silas, them selues also being prophets,
 vvith many vvordes comforted the brethren, and confirmed
 33 them. † And hauing spent some time there, they vvere
 vvith peace dimissed of the brethren vnto them that
 34 had sent them. † But it seemed good vnto Silas to remaine
 35 there: and Iudas departed alone: † and Paul and Barnabas
 taried at Antioche, teaching and euangelizing vvith many
 others the vvord of our Lord.

36 † And after certaine daies, Paul said to Barnabas, Let vs re-
 turne and :: visite our brethren in al cities vvherein vve* haue
 37 preached the vvord of our Lord, hovv they doe. † And Bar-
 nabas vvould haue taken vvith them Iohn also that vvas sur-
 38 named Marke. † But Paul desired that he (as vvho * had de-
 parted from them out of Pamphylia, and had not gone vvith
 39 them to the vvorke) might not be receiued. † And there
 rose a " dissention, so that they departed one from an other, &
 40 that Barnabas in deede taking Marke sailed to Cypres. † But

*:: Hereof our
 Catholike Bi-
 shops tooke vp
 the necessarie
 vie of often vi-
 siting their floo-
 kes & cures co-
 mitted to their
 charge, for con-
 firmatio in faich
 & vertue, & re-
 formatio of man-
 ners both of
 clergie & laitie.*

Paul

*AEE. 13,
 14.*

*AEE. 13,
 13.*

¶ Not only the things commaunded by Christiſte expreſſe vword, or vvritten in the Scriptures (as our Heretikes hold) but vvhatſoever the Apoſtles and Rulers of the Church commaund, is to be kept & obeyed. See theſe vvords repeated againe: c. 16. 4. & that in the grecke, leſt any man cauſe, becauſe here the grecke hath them not.

The way to end diſſention in religion, is to commit it to a Council.

Paul choſing Silas departed, being deliuered of the brethren to the grace of God.

† And he vvalked through Syria and Cilicia, confirming the Churches: ¶ commaunding them to keepe the præcepts of the Apoſtles and the Auncients.

ANNO TATIONS
CHA P. XV.

1. *Appointed*] Vve learne by this example, vvhat is to be done vvhen any controuerſie ariſeth in religion betwene the teachers or other Chriſtian people. Vve ſee it is not yough to contend by allegations of Scriptures or other proofes ſeeming to make for either part: for ſo contentious part taking there ſhould be no end, but the more vvriting, vvrelling, ſtuning there vvere, euery one for his owne fanſie, cloking it vvith the title of Gods vword and ſcripture, the more Schiſmes, Sectes, and diuiſions vvould fall: as vve ſee ſpecially in the reſtes Hereties of our time. Vvhoſe fauours admitting no iudges, ſtand to no trial of mortal men, to no tribunal of Pope, Councels, Biſhops, Synodes, but eche man to his owne phanccaſtical ſpirit, his owne ſenſe of Scriptures, and his owne vvillfull obdurate rebellion againſt Gods Church and his Superiors in the ſame. But here vve ſee S. Paul and Barnabas, men that vvere Apoſtles and ſul of the Spirit of God, and the other parties, though neuer ſo much partial to the ceremonies of their Law by their former long vic and education therein, yet not to Rand ſtiffly to their owne opinion on either ſide, but to condeſcend to referre the vvhole controuerſie and the determination thereof to the Apoſtles, Priests or Auncients of Hieruſalem, that is to ſay, to commit the matters to be tried by the heads and Biſhops and their determination in Council. This is Gods holy and vvife prouidence among other iudgements in his Church, to keepe the Chriſtian people in truth and vvaite, and to condemne ſectes and falſe teachers and troublers of the Church. By vvich iudgements and order, vvhoſeuer vvil not or dare not be tried in al their doctrine and doings, they ſhev them ſelues to miſtruſt their owne cauſe, and to flee from the light, and ordinance of God. Vvithout vvich order of appealing al differences in faith and conſtructions of the Scriptures, the Church had bene more deſectual and inſufficient, then any Commonvveth or Societie of men in the vvorld: none of vvich euer vvanteth good meanes to decide al diſcordes and diſſention ariſing among the ſubiects & citizens of the ſame.

4. *Apoſtles and Auncients*] The Hereties of our Proteſtants vvich vvould haue al men to giue voice, or to be preſent in Councils, and of others that vvould haue none but the holy or elect to be admitted, are reſeued by this example, vvhere vve ſee none but Apoſtles & Priests or Auncients aſſembled to diſpute of the matter, though many deuour people vvere in the citie the ſame time. Neither did euer any other in the Auncient Councils of the Church aſſemble to debate and deſide the matter, but ſuch, though many other for other cauſes be euer preſent. Secular men or vvomen, be their gifts neuer ſo great, can not be iudges in cauſes of faith and religion. *if any thing, ſaith God be hard and doubtful, thou ſhalt come to the Priests of the Levitical ſtocke, and thou ſhalt follow their ſentence.* Again, *The lipps of the Priest ſhal keepe knowledge, and the Law ſhou ſhalt require of his mouth.* Again, *Aſke the Law of the Priest.* Much more muſt vve referre al to our Biſhops and Paſtors, vvhom God hath placed in the regiment of the Church vvith much larger privilege, then euer he did the old Priests ouer the Synagogue. to vvhom it is ſaid, *He that deſpiſeth you, deſpiſeth me.* And it is to be noted that the Biſhops ſo gathered in Council, repreſent the vvhole Church, haue the authoritie of the vvhole Church, and the Spirit of God to protect them from error, as the vvhole Church: S. Paul and Barnabas come hither for the definition of the vvhole Church. *The ſentence of a plenary or general Council (ſaith S. Auguſtine) is the conſent of the vvhole Church.* And ſo it muſt needs be in the Church, becauſe the Magiſtrates, Senate, Council or deputies of al commonvvethes, repreſent the vvhole body: and to haue it othervvise (as the Churches Rebels vvith) vvere to bring al to hel and harour, and them ſelues to be perpetually, by the ſeditious and popular perſons, vvitholden againſt Law, reaſon, and religion, in their vvickednes.

4. *Aſſembled*] A Council vvias called to diſcuſſe the matter, vvich Council vvias the more eaſily gathered, becauſe the Chriſtian Biſhops and countries vvere not yet ſo many, but that the principal Gouernours of the Church being nor ſar diſperſed, and as many learned men as vvere neceſſarie, might be in Hieruſalem, or eaſily called thither. And it vvias not a Prouincial Council or Synode onl, but a general Council, conſiſting of the cheefe Apoſtles and Biſhops that then vvere,

though

¶ vvhat perſons a Council conſiſteth.

A general Council repreſenteth the vvhole Church.

The firſt Council at Hieruſalem.

Deut. 17.
Mal. 2, 7.
Eſay. 5.
Leu. 10. 16
Ii. 1. c. 12.
de hypo.

though the number was nothing so great as afterward used to assemble, when the Church was spread into all nations.

7. Peter rising up.] S. Peter as the head of the Church (speaketh first, as his Successors have ever had, not only in their personal presence, but in their absence by their legates and substitutes, the cheefe voice in all Councils general, none ever received into authoritie and credite in the Church without their Confirmation. And therefore the Councils of the Anians and of other Herritikes, were they neuer so great, vnto the Popes assent, assistance, or Confirmation, did shamefully erre, as Arimians for the Anians, and Ephesinum secundum for the Nestorians, and such like condemned Assemblies.

Peter head of the Council, & his successors after him.

7. Chiefe that by my mouth.] Though Paul were called and appointed specially to be the Apostle of the Gentils, yet that was S. Peters special priuilege by Gods owne choise, that the first Gentils should be called by his mouth, and that he first should write to the Church that truth of the admission of the Gentils him self, for that he was Christes Vicer, being notwithstanding (as his Maister was) *Minister Circumcisionis*, that is, Apostle of the Iewes, Christ deterring all preeminence vnto him in that point also.

Peters preeminence both toward Iewes & Gentiles.

Ro. 15, 2.
Gal. 2, 7.

15. James.] S. James because he was an Apostle and also Bishop of Hierusalem, gave his sentence next for the speache interposed of S. Paul and Barnabas, was but for their better information in the decision of the matter, and for confirmation of S. Peters sentence, though they being Apostles, and Bishops, had voices in the Council also: as many mo had, though their sentences be not here reported. And vvhether S. James in his speach saith, *I iudge*, it is not meant that he gave the principal definitiue sentence: for he (as all the rest) folloved and allowed the sentence of S. Peter, as it is plain in the text, the vvhole assembly for reuerence of his person and approbation of his sentence, holding their peace. *All the multitude* (saith S. Hierom) *hold their peace, and into his sentence James the Apostle: and the Priests did passe together.* For though S. James did particularise certain points incident to the question debated, as of eating strangled meates &c. yet the proper controuersie for vvhich the Council assembled, was, vvhether the Gentils conuerted were bound to obserue the Law of Moyse, and it was concluded, that they were not bound, nor ought not to be charged vwith Moyse Law or the Sacraments and ceremonies of the same: this is the substance and principal purpose of this Councils decree, vvhich doth binde for euer: and *Pater* (saith S. Hierom in the same place) *was Prince or author of this decree.* the matter of fornication and Idolotryes being but incident to the question or resolution, and the forbidding of eating strangled and blood, but a temporal prohibition, vvhich by the consent of the Church or otherwise afterward was abrogated, the Church of God hauing the true sense of difference of times, places, & persons, when and how far such things are to be obserued, and when not. And in such things as these, and in other like vvhich according to circumstances require alteration, it is, that S. Augustine saith, li. 2 de bapt. c. 3. to. 7. *The former general or plenary Councils may be amended by the later.*

S. James and the rest follow S. Peters sentence.

Hiero. 20.
s. ep. 89 ad
August. 1.
c. 2.

16. Fornication.] Fornication and contamination vwith Idols, are of them felues mortal finnes, and therefore can neuer be lawfull: yet because the Gentiles by custome were prone to both, and of fornication made very smal account, it pleased the Holy Ghost to forbid both specially. Concerning the other points of abstaining from blood and stifled meates, they were thing of their owne nature indifferent, in vvhich for a time the Iewes were to be borne vwithal, and the Gentils to be a litle exercised to obedience. By vvhich we may see the great authoritie of Gods Church and Councils, vvhich may command for euer, or for a time, such things as be fite for the state of times and nations, vwithout any expresse Scriptures at all, and so by commaundement make things necessarie that were before indifferent.

The principal question.

Incident questions.

How later councils alter the former.

16. Going forth from vs.] A proper description or note of Heretikes, Schismatikes, and seditious teachers, to go out from their spiritual Pastors and Governours, and to teach vwithout their commission and approbation, to disquiet the Catholike people vwith multitude of vvordes and vsweere speeches, and finally to ouerthrow their soules.

The Churches authoritie in making Decrees.

17. To the Holy Ghost and to vs.] By this first we note, that it is not such a fault as the Heretikes would make it in the sight of the simple, or any incongruities at all, to ioyne God and his creatures as the principal cause and the secondarie, in one speache, and to attribute that to both, vvhich though diuerfly, yet proceedeth of both. *God and you*, say good people commonly: *God and our Ladies, Christ and S. Iohn: We confesse to God and to Peter and Paul, as, God and his Angel, To our Lord and Godden, The sword of our Lord and of Godden, Our Lord and Myselfe, Christ and his Angels. Our Lord and all Saints*, ep. ad Philem. S. Paul and our Lord. 1 The 1. 6. All these speeches being partly Scriptures, partly like vnto the Scriptures speeches, are vvarranted also by this Council, vvhich saith boldly, & hath giuen the forme thereof to all other Councils lawfully called and confirmed, to say the like, *It hath pleased the Holy Ghost and vs.* 3 Cyprian ep. 10. nu. 2. reporting the like of a Synode holden in Arike, saith, *It hath pleased vs by the suggestion of the Holy Ghost.*

Going out, a mark of hereticks.

God & our Lady, and the like speeches.

Gen. 1. 2.
15. 16.
Iud. 7. 18.
20.
Ezra. 10.
11.
1. Tim. 5.
21.

though diuerfly, yet proceedeth of both. *God and you*, say good people commonly: *God and our Ladies, Christ and S. Iohn: We confesse to God and to Peter and Paul, as, God and his Angel, To our Lord and Godden, The sword of our Lord and of Godden, Our Lord and Myselfe, Christ and his Angels. Our Lord and all Saints*, ep. ad Philem. S. Paul and our Lord. 1 The 1. 6. All these speeches being partly Scriptures, partly like vnto the Scriptures speeches, are vvarranted also by this Council, vvhich saith boldly, & hath giuen the forme thereof to all other Councils lawfully called and confirmed, to say the like, *It hath pleased the Holy Ghost and vs.* 3 Cyprian ep. 10. nu. 2. reporting the like of a Synode holden in Arike, saith, *It hath pleased vs by the suggestion of the Holy Ghost.*

VISUM EST Sp. sancto & vbar.

Secondly we note, that the holy Councils lawfully kept for determination or clearing of doubts, or condemning of errors and Hereties, or appealing of Schismes and troubles, or reformation of life, and such like important matters, haue euer the assistance of Gods Spirit, and therefore

V u can

The holy Ghost can not erre in their sentences and determinations concerning the same, because the Holy Ghost assistant in al lawful coucels,

to the worlds end, and that by Christs promise.

Thirdly we learne, that in the holy Councils specially (through otherwie and in other Tribunals of the Church it be also verified) Christs promise is fulfilled, that the Holy Ghost should suggest them and reach them al truth, and that not in the Apostles time only, but to the worldes end, for so long thal Councils, the Church, and her Pastors haue this priuillage of Gods assistance, as there be either doubtles to resoluē, or Heretikes to condemne, or truthes to be opened, or euill men to be reformed, or schiemes to be appeald, for vvhich cause S. Gregorie li. 1. ep. 20. sub fin.

16. 16. 12.

S. Gregories reuerence of General Councils.

reuerenceth the foure general Councils (Nicen. Contantinop. Ephes. Chalced.) as the foure bookes of the holy Gospel, alluding to the number: and of the ninth also he saith that he doth reuerence it alike: and so vvhould he haue done moe, if they had been before his time, vvhich faith of them thus, *Whiles they are concluded and made by vniuersal consent, him self doth be defroy, and not them, vvhose former pronouncements either to loose whom they binde, or to binde whome they loose.*

The Protestants fond distinction betwene the 4 first & the later Councils.

S. Gregorie therefore reuerencing al fue alike, it may be marueled vvhence the Heretikes haue their fond difference betwixt thoe foure first and other later: attributing much to them, and nothing to the rest. Vvhreas in deede the later can erre no more then the first foure, being bolden and approued as they were, and hauing the Holy Ghost as they had. But in thoe first also vvhē a man findeth any thing against their Heresies (as there be diuers things) then they say plainly that they also may erre, and that the Holy Ghost is not tied to mens voices, nor to the number of sentences: Vvhich is directly to reprove this first Council also of the Apostles, and Christs promes of the Holy Ghosts assistance to teach al truth. Yea that you may knowe and abhorre theie Heretikes thoroughly, heare ye vvhāt a principal Sect. Maister vvhith his blasphemous mouth or penne vitereth, saying, that *in the very best times such was partly the ambition of Bishops, partly their folisynes and ignorances, that the very blind may easily perouse, Satan vverily to haue bene president of their assemblies.* Good Lord deliuer the people and the world from such blasphemous tongues and bookes, and gūe men grace to attend to the holy Scriptures and Doctōrs, that they may see how much, not only S. Augustine and other fathers attribute to al general Councils specially, (to vvhich they refferre them selues in al doubtles among them selues and in al their controuercies vvvith Heretikes;) but to vvhich euen S. Paul him self (to specially taught by God) and others also yielded them selues. Notorious is the saying of S. Augutine concerning S. Cyprian, vvhō being a blessed Catholike Bishop and Martyr, yet erred about the rebaptizing of such as were Chrtened by Heretikes. *If he had liued (saith S. Auguline li. 2. de bapt. c. 4.) to haue seen the determination of a plenary Council, vvhich he sawe not in his life time, he vvhould for his great humilitie and charitie straight vvvay haue yielded, and preferred the general Council before his owne iudgement and by followers Bishops in a Provincial Council only.* Vvhery also we learne, that Provincial Councils may erre, though many times they do not, and being conformed to the general Councils, or confirmed and allowed by them or the See Apostolike, their resolutions be infallible as the others are.

BEZA in pref. T. 8. p. 20. an. 1561.

Bezaz blasphemie against the first general Councils.

Vvhāt the Fathers attribute to Councils, & namely S. Augutine.

Vvhāt the Fathers attribute to Councils, & namely S. Augutine.

Provincial Councils.

If any here aske, vvhāt neede so much disputing, italy, and traial in Councils to find out and determine the truth, if the Holy Ghost infallibly guide them? Vve ansvver that such is the ordinarie providence of God in this case, to assist them when they doe their endeour, and vse al humane meanes of industrie, and worcis. And so (though somvvnat otherwise) God assisted the Euangelistes and other vvriters of the holy scriptures, that they could not erre in putting the same, but yet they did and ought to vse al possible humane diligēces: to knowe and learne out the histories and truth of matters, as is plaine in the beginning of S. Lukes Gospel: els the Holy Ghost vvhould not haue assisted them. Euen so in this Council of the Apostles, though they had the holy Ghost assistant, yet the text saith, *cum magna conuulsiō fieret*, Vvhēn there was great disputation, search and examination of the case, then Peter spake &c.

Lm. 1. 10.

Though the See Apostolike it self haue the same assistance, yet Councils be also necessarie for many causes.

If againe it be demaundēd, vvhāt neede is there to expect the Councils determination, if the Popes or See Apostolikes iudgement be infallible and haue the assistance of God also, as the Catholikes affirme? Vve ansvver, that for the Catholike and peaceable obedient children of the Church it is a comfort to haue such various meanes of determination, trial, and declaration of the truth, and that it is necessarie for the recovery of Heretikes, and for the contentation of the vveake, vvhō not alwayes giuing ouer to one mans determination, yet vvil either yield to the iudgement of al the learned men and Bishops of al Nations, or els remaine desperat and condemned before God and man for euer. And as I said before, this assistance of the Holy Ghost promised to Peters See, presuppoeth humane meanes of searching out the truth, vvhich the Pope al vvayes hath vsed, & vvil, & must vie in matters of great importance, by calling Councils, euen as here you see S. Peter and Paul them selues and al the Apostles, though indued vvvith the Holy Ghost, yet thought it not vvitall and necessarie for further trial & clearing of truth and maintenance of vvaite, to keepe a Council.

Lastly it is to be noted, that as Christ and the Holy Ghost be present by his promes, to al such assemblies as gather in the obedience & vvaite: of the Church, vvvith sūl minde to obey vvhātsouer shal be determined, vvhery the assembled though of diuers iudgements before, do most peaceably yield to truth, and agree in one vvaiforme determination of the same: so al such

as gather out of the Church, without humilie or intencion to yeld one to another, or to any Superior, man or Councel, or what els so euer, but challenge to them selues learning, spirit, and vve can not tel vvhath such, howv many meetings so euer they make, being destitute of the Holy Ghost the author of truth and concord, are further of and further out. then euer before: as God hath shewed by the successe of al Heretical Colloquies, Synodes, and Assemblies in Germanie, France, Poole, and other places in our daies. Read a notable place in S. Cyprian, that the promises of Christ, that he would be in the middes of two or three gathered in his name, pertaineth not to them that assemble out of the Church.

Heretical: or Schismatical assemblies.

de vni. Ec. m. 7.

11. *Retieryd upon the consolation.*] Straight vpon the intelligence of the Councils determination, not only the Gentils, but euen the Maisters of the former troubles and dissention, vvere at rest, & al tooke great comiort that the controuerie vvas so ended And so should al Christian men do, vvhenn they see the sedes of our time condemned by the like authoritie and moit graue iudgement of the holy Council of Trent. Against vvhich the Heretikes of our time make the like triuolous exceptions and false caillations, as did the old Heretikes heretofore against those Councils that specially condemned their errors. The Pope and Bishopes (say they) are a partie, and they ought not to be our iudges: they are partial and come vvhith preiudicate mindes to condemne vs. and vve accuse them al of Idolatry and other crimes, and vve vvill be tried by Gods vvord only, and vve vvill expound it according to an other rule, that is to say, as vve list. So say they against this Council, and the like said the Ariens against the first Nicene Council, and al such like against those Councils namely that condemned their hereties. And so say al theues against their correctors and punishers, and would both say and do more againt temporal tribunals, Judges, Iustices, and Iuries, if they had as much licence and libertie in those matters, as men haue novv in religion.

Al good Christians rest vpon the determination of a general Council.

Al Heretikes make exceptions against the councils that condemne them.

12. *Dissension*] Such occasions of differences fall out euen among the perseſt men often, vvithout any great offence. And this their departing fell out to the great increase of Christians. And therefore it is very ridiculously applied to excuse the disagreeing of the Heretikes among them selues in the principal pointes of religion, namely the Sacrament.

CHAP. XVI.

Paul hauing for his part visited the Churches of Syria, Cilicia, and Lyconia, deliuering vnto them vntill that he kept the Decrees of the Council: 6 he began a new iourney, ouer Phrygia, Galatia, Mysia: 8 he tooke into Europa also he passed, admonished by a vision, and cometh into Macedonia, 10 and there he beginneth the Church of the Philippians, vvorking miracles, and suffering persecution.

1 **A**ND he came to Derbé and Lystra. And behold, there vvas a certaine discipule there named Timothee, the sonne of a vviddow, vvoman that beleued, of a father a Gentile.
 2 † To this man the brethren that vvere in Lystra and Iconium, gaue a good testimonie.
 3 † Him Paul vvould haue to goe forth vvith him: and taking him he circumcised him because of the Ievves that vvere in those places. For they al knew that his father vvas a Gentile.
 4 † And vvhen they passed through the cities, they deliuered vnto them to keepe the decrees that vvere decreed of the Apostles and Auncients vvhich vvere at Hierusalem. † And the Churches vvere confirmed in faith, and did abound in number daily.

1: Here againe they take order that the decrees and articles of faith agreed vpon in the Council of Ierusalem, should be executed & observed, vvherby vve see both the great authoritie of Councils, & the diligence that al Prelates ought to haue to see the decrees & Canons of the Councils put in execution.

Vu ij † And

¶ This people had not the Gospel denied vnto them altogether, but for a time: because (as Venerable Bede thinketh) God foresaw they would not beleeue, & so should haue been more greuously damned.

¶ Colossis, is such a citie where the most inhabitants are Strangers, sent thither from other great cities & Scates, namely from the Romanes.

¶ Either the Diuel was compelled by the vertue of Pauls presence to say truth, or els (as such do often times) he spake truth moue, that they might the more trust him, and he better beguile them at other times.

† And passing through Phrygia and the countrie of Galatia, they vvere :: forbidden by the holy Ghost to preach the vword in Asia. † And vwhen they vvere come into Myfia, 7 they attempted to goe into Bithynia: and the Spirit of Iesus vs permitted them not.

† And vwhen they had passed through Myfia, they vvent 8 dovvne to Troas: † and a vision by night vvas shewed to 9 Paul: There vvas a certaine man of Macedonia standing and beseeching him, and saying, passe into Macedonia, and helpe vs. † And as soone as he had seen the vision, forth- 10 with vve sought to goe into Macedonia, being assured that God had called vs to euangelize to them. † And sailing from 11 Troas, vve came vwith a straight course to Samothracia, and the day folovving to Neapolis: † and from thence to Phi- 12 lippi, vvhich is the first citie of the part of Macedonia, a :: colossia. And vve were in this citie certaine daies, abiding. † And 13 vpon the day of the Sabboth, vve vvent forth vwithour the gate beside a riuer, vvhere it seemed that there vvas praiser: & sitting vve spake to the vwomen that vvere assembled. † And 14 a certaine vwoman named Lydia, a seller of purple of the citie of the Thyatirians, one that vvorshipped God, did heare: vvhose hart our Lord opened to attend to those things vvhich vvere said of Paul. † And vwhen (he vvas baptized, 15 and her house, she besought vs, saying: If you haue iudged me to be faithful to our Lord, enter in vnto my house, and tarie. And she constrained vs. † And it came to passe as 16 vve vvent to praiser, a certaine vvenche hauing a Pythonical spirit, mette vs, that brought great gaine to her maisters by diuining. † This same folovving Paul and vs, cried saying, 17 :: These men are the seruants of the high God, vvhich preach vnto you the vway of saluation. † And this she did many 18 daies. And Paul being sorie, and turning, said to the spirit, I comāund thee in the name of IESVS CHRIST to goe out from her. And he vvent out the same houre. † But her mai- 19 sters seeing that the hope of their gaine vvas gone, apprehending Paul and Silas, brought them into the market place to the Princes: † and presenting them to the magistrates, they 20 said, These men trouble our citie, being Ievves: † and they 21 preach a fashion vvhich it is not lawvful for vs to receiue, nor doe, being Romanes. † And the people ranne against 22 them: and the magistrates tearing their coates, comāunded them

2. Cor. II.

23 them to be beaten vvith roddes. † And vvhen they had laid *many stripes vpon them, they did cast them into prison, commanding the keeper that he should keepe them diligently. † Vvho vvhen he had receiued such commaundement, cast them into the inner prison, and made their feet fast in the stockes. † And at mid-night, Paul and Silas praying, did praise God. And they that vvere in prison, heard them. † But sodenly there vvas made a great earthquake, so that the foundations of the prison vvere shaken. And forthvvith al the doores vvere opened: and the bands of al vvere loosed. † And the keeper of the prison vvaked out of his sleepe, and seeing the doores of the prison opened, drawing out his svord, vvould haue killed him self, supposing that the prisoners had been fled. † But Paul cried vvith a loud voice, saying, Doe thy self no harme, for vve are al here.

29 † And calling for light, he vvent in, and trembling fel dovvne to Paul and Silas at their feet: † and bringing them forth, he said, Maisters, vvhat must I doe that I may be saued? † But they said, :: Beleeue in our Lord IESVS: and thou shalt be saued and thy house. † And they preached the vvord of our Lord to him vvith al that vvere in his house. † And he taking them in the same houre of the night, c vvashed their vvoundes: and him self vvas baptized and al his house incontinent. † And vvhen he had brought them into his ovvne house, he laid the table for them, and reioyced vvith al his house, beleeuing God. † And vvhe day vvas come, the magistrates sent the sergeants, saying, Let those men goe. † And the keeper of the prison told these vvordes to Paul, That the magistrates haue sent that you should be let goe. novv therefore departing, goe ye in peace. † But Paul said to them: Being vvhipped openly, vncōdemned, men that are Romanes, they haue cast vs into prison: & novv do they send vs out secretly? Nor so, but let them come, & let vs out them selues. † And the sergeants reported these vvordes to the magistrates. And they vvere afraid hearing that they vvere Romanes: † and comming they besought them, & bringing them forth they desired them to depart out of the citie. † And going out of the prison, they entred in vnto Lydia: and hauing seen the brethren, they comforted them and departed.

:: It is no other faith that smeth but that vvich vvorketh by Charitie. Aug. *Enchirid. c. 67.*

c Happie Gallers that doe mercie toward their godly prisoners, and receiue againe by them such spiritual benefites.

CHAP. XVII.

Newly in other parts of Macedonia he planted the Church, and namely at Thessalonica, 1 where the obstinate Ievves are so malicious, that they pursue him also into Berœa. 10 From urubene being conducted into Greece, he preacheth at Athens both to the Ievves and Gentiles, disputing with the Philosophers, 19 and in Aroopagen, perswading them from their Idols vnto one God and IESVS CHRIST raised from the dead.



ND vwhen they had vwalked through 1
Amphipolis and Apollonia, they came to
Thessalonica, vwhere there vvas a syna- 2
gogue of the Ievves. † And Paul accord-
ing to his custome entred in vnto them,
& three Sabbathos he discoursed to them
out of the Scriptures, † declaring and 3
insinuating that it behoued CHRIST to suffer and to rise
againie from the dead: and that this is IESVS CHRIST,
vvhom I preach to you. † And certaine of them beleued, 4
and vvere ioyned to Paul and Silas, and of the Gentiles that
serued God a great multitude, and noble vvomen not a fevv.
† But the Ievves 22 enuying, & taking vnto them of the rascal
y fort certaine naughtrie men, and making a tumult, stirred the
citie: and besetting Iasons house, sought to bring them forth
vnto the people. † And not finding them, they drevv Iason 6
and certaine brethren to the princes of the citie, crying, That
these are they that stirre vp the vworld, and are come hither,
† vvhom Iason hath receimed, and al these doe against the 7
decrees of Cæsar, saying that there is an other king, IESVS.
† And they moued the people, and the princes of the citie 8
hearing these things. † And taking a satisfaction of Iason 9
and of the rest, they dimissed them. † But the brethren forth- 10
vvith by night sent avvay Paul and Silas vnto Berœa.

Vwho vwhen they vvere come, entred into the syna-
gogue of the Ievves. † (And these vvere more noble then they 11
that are at Thessalonica, vvhoe receimed the vvord vvith al-
greedines, daily^h searching the scriptures, if these things vvere
so. † And many surely of them beleued, and of honest vvo- 12
men Gentiles, and men not a fevv.) † And vwhen the Ievves 13
in Thessalonica vnderstood, that at Berœa also the vvord of
God vvas preached by Paul, they came thither also, mouing
and troubling the multitude. † And then immediatly the 14
brethren

22 *Salomo.* This is the zeale of Meretikes, and a liuely parence of their dealing as this day against Catholike Priests and preachers and the good Iasons that receime them.

brethren sent avway Paul, to goe vnto the sea: but Silas and
15 Timothee remained there. † And they that conducted Paul,
brought him as farre as Athens, and receiuing commaunde-
ment of him to Silas and Timothee, that they should come
to him very speedily, they departed.

16 † And vvhhen Paul expected them at Athens, his spirit vvas
17 incensed vwithin him, seeing the citie giuen to Idolatrie. † He
disputed therfore in the synagogue vwith the Ievves, & them
that serued God, and in the market-place, euery day vwith
18 them that vvere there. † And certaine Philosophers of the
Epicules and the Stoikes disputed vwith him, and certaine
said, Vvhat is it that this^b vvord-sovver vvould say? But
others, He seemeth to be a preacher of nevv^c gods. because
19 he preached to them I s s and the resurrection. † And ap-
prehēding him, they led him to Areopagus, saying, May vve
20 knovv vvhath this new doctrine is that thou speakest of? † for
thou bringest in certaine nevv things to our eares. Vve vvill
21 knovv therfore vvhath these things may meane. († And al
the Athenians, and the strangers seiourning there, employed
them selues to nothing els but either to speake, or to heare
22 some nevv es.) † But Paul standing in the middes of Areopa-
gus, said:

Ye men of Athens, in al things I perceiue you as it vvere
23 superstitious. † For passing by and seeing your^c Idols, I
found an altar also vvherevpon vvas vvritten, *To the vnknoyven*
God. That therfore vvhich you vvorshippe, not knovving it,
24 the same do I preach to you. † The God that made the vvorld
and al things that are in it, he being Lord of heauen & earth,
25 dvvelleth^d: not in * temples made vvith hand, † neither is
he serued vvith mens hands, needing any thing, vvhereas him
26 self giueth life vnto al, and breathing, and al things: † and he
made of one al mākinde, to inhabite vpon the vvhole face of
the earth, assigning set times, and the limits of their habita-
27 tion, † for to seeke God, if happily they may feele or finde
28 him, although he be not farre from euery one of vs. † For in
him vve liue and moue and be, as certaine also of your ovvne
29 poētes said, *For of his kinde also vve are.* † Being therfore of Gods
kinde, vve may not suppoic,^e the Diuinitie to be like vnto
gold or siluer, or stone, the grauing of art and deuise of man.
30 † And the times truely of this ignorance vvhereas God dis-
pised, novv he denounceth vnto men that al euery
vvhere

βασιλευ-
λίας
c δαμο-
νοορη.

ο τὰ σπ-
λάγνια

Αθ. 7,
48.

Αναμ.

The Epistle for
J. Dionysius
Areopagita.
O 4ob. 9.

c The Adversaries
in the nevv
Test. 1580) us-
sare, your devo-
tions, most cor-
ruptly against
the nature of
the Greeke
vvord (s Thof. 2,
4) and most
vrickedly, a-
gainst the lau-
dable deuotion
of good Chris-
tians, calling the
Pagis idolatrie
and superstitio,
their deuotions.

d God is not
concluded in
Temples, nor
needeth them
for his necessitie
of dwelling, or
other vves of
indigence. See
Annot. c. 7.
A2. v. 48.

where doe penance, † for that he hath appointed a day 31 wherein he vvil iudge the world in equitie, by a man vvhom he hath appointed, giuing al men faith, rayſing him vp from the dead.

† And vvhhen they had heard the reſurrección of the dead, 32 certaine in deede mocked, but certaine ſaid, Vve vvil heare thee againe concerning this point. † So Paul vvent forth out 33 of the middes of them. † But certaine men ioyning vnto him, 34 did beleue: among vvhom vvas alſo "Dionyſius Arcopagita, and a vvoman named Dámariſ, and others vwith them. -]

Dionyſius A-
reopagita.

ANNOTATIONS

CHAP. XVII.

The people may not iudge of the ſenſe of Scriptures. 11. *Searching the Scriptures.*) The Heretikes vñ this place to proue that the hearers muſt trie and iudge by the Scriptures, vvhether their teachers and preachers doctrine be true, and ſo reieck that that they find not in the Scriptures. as though here the ſheepe vvere made iudges of their Paſtors, the people of the Priests, and men and vvomen of al ſortes, euen of S. Pauls doctrine it ſelfe Which vvere the moſt ſoliſh diſorder in the vvorld. And they did not therefore read the Scriptures of the old Teſtament (for none of the nevv vvete) & extant commonly) to diſpue vwith the Apoſtle, or to trie and iudge of his doctrine, or vvhether they ſhould beleue him or no: for they vvere bound to beleue him and obey his vvord, vvhether he alleaged Scripture or no, and vvhether they could reade or vnderſtand the Scriptures or no. but it vvas a great comfort and confirmation for the lewes that had the Scriptures, to finde euen as S. Paul ſaid, that Chriſt vvas God, crucified, riſen, and aſcended to heauen: vvhich by his preaching and expounding they vnderſtood, and neuer before, though they read them, and heard them read euery Sabbath. As it is a great comfort to a Catholike man, to heare the Scriptures declared & alleaged moſt evidently for the Churches truth againſt Heretikes in Sermons or othervvise. And it doth the Catholikes good & much conſirmeth them, to vew diligently the places alleaged by the Catholike preachers. Yet they muſt not be iudges for al that, ouer their ovvne Paſtor, vvhom Chriſt commaundeth them to heare and obey, and by vvhom they heare the true ſenſe of Scriptures.

The comfort of Chriſtian men by hearing or reading the Scriptures.

The Protetiſts call deuotion, ſuperſtition.

22. *Superſtition.*) S. Paul calleth not them ſuperſtitious for adoring the true and only God vwith much deuotion or many ceremonies or in comely preſcribed order. or for doing due reuerence to holy Sacraments, to Saints and their memories, Images, or Monuments: or for keeping the preſcribed lawes, daies, and faſtes of the Church, or for fulfilling vvowes made to God, or for bleiſing vwith the ſigne of the Croſſe, or for capping and kneeling at the name of I E S V S, or for religiously vſing creatures ſanctified in the ſame name, or any other Chriſtian obſeruation, for vvich our nevv Maſters cõdemne the Catholike people of Superſtition: them ſelues vvholly vvilde of that vice by al wiſe mens iudgment, becauſe they haue in manner taken away al religion, and are become Epicureians and Atheiſt: vvho are neuer troubled vwith ſuperſtition, becauſe it is a vice conſiſting in exceſſe of vvoriſhip or religion, vvhereof they are void. but the Apoſtle calleth them ſuperſtitious for vvoriſhipping the Idols and goddes of the Heathen, and * for the ſcare that they had, left they ſhould leaue out any God that vvas vnknowne to them: for thus their Altar vvas inſcribed: *Dijis Aſia, Europa, & Lybia, Deo ignoto & peregrino.* that is, To the gods of Aſia, Europe, and Lybia: to the vnknowne and ſtrange God. This ſuperſtition (ſaith S. Auguſtine) is vvholly taken away from the Church by Chriſts incarnation, and by the Apoſtles preaching, and by Martyrs holy life and death. Neither doth the Catholike Church allow this or any other kinde of ſuperſtitious obſeruation. Only vve muſt take breede that vve beleuee not der Aduerſaries definition of ſuperſtition, for they vvould imply therein al true religion.

The Apoſtle ſpeaketh of the Heathens ſuperſtition.

The Catholike Church alloweth no ſuperſtition.

23. *The Diuinitie to be like.*) Nothing can be made by manſhand of vvhat forme or ſort ſo euer, that is like to Gods eſſence, or to the forme or ſhape of his Godhead or Diuinitie. therefore howſoever the Heathens did paint or graue their Idols, they vvere nothing like to God. And this alſo is impertinently alleaged by Heretikes againſt the Churches images: Vvhich are not made, either

* *Actus Superſtitijs*

Aug. de civ. Dei. li. 1. c. 26.

to be adored vvith godly honour, or to be any reſemblance of the Diuinitie or any of the three perſons in Godhead, but only of Chriſt as he vvvas in forme of man, vvho in that reſpect may be truly expreſſed, as other men by their portraites: and of the Holy Ghoſt, nor as he is in him ſelf, but as he appeared in fire tongues or in the ſimilitude of a dooue, or ſuch like. And ſo to paint or graue any of the three perſons as they appeared viſibly and corporally, is no more inconuenient or vnlawfull, then it vvvas vnderſent for them to appear in ſuch formes. And therefore to paint or portrair the Father alſo being the firſt perſon, as he hath ſheved him ſelf in viſion to any of the Prophetes of the old or new Teſtament (namely to Daniel as an old man) or the three Angels repreſenting the three Perſons to Abraham, or the one Angel that vvrailling vvith Iacob bore our Lords Perſon, no ſuch thing is any vvhere forbidden, but is very agreeable to the peoples inſtruction. In vvwhich ſort the Angels vvere commonly pourtered (and namely the Cherubins ouer the Propitiatorie) as they be now in the Church, nor in their natural forme, but vvith corporal vvings (as the Seraphins appeared to Elay the Propheete) to expreſſe their qualitie and office of being Gods Angels, that is, *Meffengers*: and God the Father vvith the vvorld in his hand, to ſignifie his creation and gouernement of the ſame, and ſuch like: Vvhereof the people being vvell inſtructed may take much good, and no harme in the vvorld, being novv through their faith in Chriſt far from al ſound imagination of the falſe gods of the Pagans. And therefore S. Gregorie ſaith of the Churches Images, *That vvwhich ſcripture or vvriting doth to the readers, the ſame doth the picture to the ſimple that looke thereupon. for in it euen the ignorant ſe vvhat they ought to followe, in it they do read, that knowe no letters.* Vvhere he calleth it a matter of antiquitie and very conuenient, that in holy places Images vvere painted to the peoples inſtruction, to they be taught that they may not be adored vvith diuine honour. and he in the ſame place ſharply rebuketh Serenus the Biſhop of Maſſilia, that of indiſcrete zele he vvould take avay Images, rather toen teach the people hovv to vie them.

How there may be Images or reſemblances of the three perſons in Trinitie, and of Angels.

Images are for the peoples inſtruction.

Den. 7. 22.

Gen. 12. 2.

Gen. 22. 2.

Exo. 17. 7.

E. 4. 6. 2.

Grego. li. 9

P. 9.

ſc. *Dionysius Areopagita*) This is that famous Denys that firſt conuerted France, and vvrote thofe notable and diuine vvorkes de *Eccleſiaſtica & celeſti hierarchia, de diuinis nominibus*, and others, in vvwhich he confirmeth and proueth plainly almoſt al things that the Church novv viet in the miniſtration of the holy Sacraments, and affirmeth that he learned them of the Apoſtles, giuing alſo teſtimonie for the Catholike faith in moſt things novv controuerted, ſo plainly, that our Adverſaries haue no ſhift but to deny this Denys to haue been the author of them, ſeying that they be an others of later age. Vvwhich is an old flight of Heretikes, but moſt proper to theſe of al others. Vvho ſeing al antiquie againſt them, are forced to be more bold or rather impudent then others in that point.

S. Dionysius Areopagita is al for the Catho-likes.

CHAP. XVIII.

At Corinth in Achaia, he vvorketh vvith his vvorne hands, preaching I E S V S to be CHRIST, vnto the Iewes upon their Sabbaths. 6 But they being obſtinate and blaſpheming, he in plaine termes forſaketh them, and turneth to the Gentile, among vvhom according to a viſion that he had to embolden him, he planteth the Church in great numbers, 12 the obſtinate Iewes in vaine ſoliciting the Prouincial againſt him. 18 From thence at length departing he returneth 19 by Ephesus (vvhere he promiſeth the Iewes to returne to them) 22 and ſo to Antioch in Syria (from vv whence he began his journey Act. 11) 23 but not reſting, by and by he goeth againe to viſite the new Churches that he planted Act. 16 in Galatia and Phrygia: 26 Apollo in his abſence mightily confounding the Iewes at Ephesus, 27 and aftervvard at Corinth.



1 **A**FTER theſe things, departing from Athens,
 2 he came to Corinth. † and finding a certaine
 Iewv, named Aquila, borne in Pontus, vvho of
 late vvvas come out of Italie, and Prifcilla his
 3 vvife (becauſe Claudius had commanded al
 Iewves to depart from Rome,) he came to them. † And be-
 4 cauſe he vvvas of the ſame craft, he remained vvith them, and
 vvrought, (and they vvwere tentmakers by their craft.) † And

Xx he

he disputed in the synagogue euery Sabbath, interposing the name of our Lord I E S V S, and he exhorted the Ievves and the Greekes. † And vvhhen Silas and Timothee vvere come 5 from Macedonia, Paul vvas instant in preaching, testifying to the Ievves that I E S V S is C H R I S T. † But they contradi- 6 cting and blaspheming, he shaking his garmers, said to them, Your blood vpon your ovvne head: I being cleane, from hence forth vvill goe to the Gentiles. † And departing thence, 7 he entred into the house of a certaine man, named Titus Iustus, one that serued God, vvwhose house vvas adioyning to the synagogue. † And Crispus the prince of the Synagogue 8 beleueed our Lord, vvwith al his houle: and many of the Corinthians hearing beleueed, and vvere baptized. † And our 9 Lord said in the night by a vision to Paul, Doe not feare, but speake, and hold not thy peace, † for-because I am vvith 10 thee: and no man shal set vpon thee to hurt thee: for I haue much people in this cite: † And he sate there a yere & sixe 11 moneths., teaching among them the vvord of God.

† But Gallio being Proconsul of Achaia, the Ievves vvith 12 one accord rose vp against Paul, and brought him to the iudgement seate, † saying, That this man contrarie to the Lavv 13 perswadeth men to vvors hippe God. † And Paul beginning 14 to open his mouth, Gallio said to the Ievves, If it vvere some vniust thing, or an heinous facte, O you men Ievves, I should by reason beare you. † But if they be questions of vvord & 15 names, and of your lavv, your selues looke vnto it: I vvill not be iudge of these things. † And he drewe them from the 16 iudgement seate. † And al apprehēding Sóthenes the prince 17 of the synagogue, strooke him before: the iudgement seate: and Gallio cared for none of those things.

† But Paul vvhen he had staid yet many daies, taking his 18 leaue of the brethren, sailed to Syria, (and vvwith him Priscilla and Aquila,) vvwho had shorne his head in Cenchrus. for he had * a vovv. † And he came vnto Ephesus, and them he 19 left there. But him self entring into the synagogue, disputed vvith the Ievves. † And vvhen they desired him, that he 20 vvould tarie a longer time, he consented nor, † but taking 21 his leaue, and saying, I vvill returne to you againe God vvilling, he departed from Ephesus. † And going dovvn to 22 Cæsarea, he vvvent: vp, and saluted the Church, and came dovvn to Antioche.

† And

Nu. 6,
18. Act.
21, 24.


13 † And hauing raied there a certaine time, he departed, valking in order through the countrie of Galatia and Phrygia, confirming al the disciples.

24 † And a certaine leuy, named Apollo, borne at Alexandria, an eloquent man, came to Ephesus, mighty in the scriptures. † This man vvas taught the vway of our Lord: and being feruent in spirit he spake, and taught diligently those things that pertaine to I E S V S, knowing only the baptisme of Iohn. † This man therfore began to deale confidently in the synagogue. Vvhom vwhen Priscilla and Aquila had heard, they tooke him vnto them, and expounded to him the vway of our Lord more diligently. † And vvhereas he vvas desirous to goe to Achaia, the brethren exhorting vvrote to the disciples to receiue him. Vvho, vwhen he vvas come, profited them much that had beleued. † For he vvith vehemencie conuincd the leuyes openly, shewing by the scriptures, that I E S V S is C H R I S T.

Apollo.

C H A P. XIX.

How Paul began the Church of Ephesus. first in 11 that vvas baptized vvith Iohns baptisme, & then preaching thre moneths in the Synagoga of the Iewes, vvith for their obstinacie and blaspheming he forsooke them, disputing after vvard in a certaine schools for vvvie yeres: span to the marvelous increase of the Church, specially through his great miracles also, in healing diseases vvith the casting of his clothes, and expelling diuels, 12 vvho yet contemned the Exorcists of the Iewes, 13 How the Christians there confesse their altes, and burne their vvalterof books: 14 and how he foretold that after he had bene at Hierusalem, he must see Rome. 15 and vvhat a great sedition vvvas raised against him at Ephesus, by them that got their lining of vvorking to the idolatrous Temple of Diana.

1  ND it came to passe vwhen Apollo vvas at Corinth, that Paul hauing gone through the higher partes came to Ephesus, and found certaine disciples: † and he said to them, Haue you receiued the holy Ghost, beleeuing? But they said to him, Nay, neither haue vve heard whether there be a holy Ghost. † But he said, In vvhat then vvere you baptized? Vvho said, In Iohns baptisme. † And Paul said: * Iohn baptized the people vvith the baptisme of penance, saying: That they should beleuee in him that vvas to come after him, that is to say, in I E S V S. † Hearing these things, they vvere baptized in the name of our Lord I E S V S.

2

3

4

5

The Epistle vv^o whichow came.

c Iohns baptisme not sufficient.

c Christs baptisme necessarie.

X x ij † And

Mr. 3, 11.
Mr. 1, 8.
Lu. 3, 16.

11 S. Paul ministrated the Sacrament of Cōfession. See notes. c. 9, 11.

† And vvhhen Paul had **∴** imposed hands on them, the holy 6
Ghost came vpon them, and they spake vwith tongues, and
prophecied. † And all the men vvere about twelue. 7

† And entring in to the synagogue, he spake confidently 8
for three moneths, disputing and exhorting of the kingdom
of God. **¶** † But vvhhen certaine vvere indurate, and be- 9
lieued not, il-speaking the vway of our Lord before the mul-
titude, departing from them, he separated the disciples, daily
disputing in the schole of one Tyrannus. † An this vvas done 10
for the space of twu yeres, so that al vvhich dwelt in Asia,
heard the vvord of our Lord, Ievves and Gentils.

† And God vvrought by the hand of Paul miracles not 11
common: † so that there vvere also brought from his body 12
napkins or handkerchefs vpon the sicke, and the diseases
departed from them, and the vvicked spirits vvent out. † And 13
certaine also of the Iudaical exorcists that vvent about, assaied
to inuocate vpon them that had euil spirits, the name of our

Lord I E S V S, saying, I adiure you by I E S V S vvhom Paul
preacheth. † And there vvere certaine sonnes of Secua a 14
Ievve, cheefe priest, seuen, that did this. † But the vvicked 15
spirit ansvvering, said to them, I E S V S I knowv, and
Paul I knowv: but you, vvhat are ye? † And the man in vvhom the 16
vvicked spirit vvas, leaping vpon them, and mastring both,
preuailed against them, so that they fled out of that house
naked and vvounded. † And this vvas made notorious to 17

11 They made not only a general confession wherein al mē shew the felues alike to be sinners, as our Protestants do: but every one confessed his owne proper deedes and faultes.

The 6 part.

11 Of taking avvay the Gospel frō Hierusalem the head citie of the Iewes, and giuing it to ROME the head citie of the Gentils.

al the Ievves and the Gentiles that dwelt at Ephesus: and
feare fel vpon al them, and the name of our Lord I E S V S
vvas magnified. † And many of them that beleued, came 18
confessing and declaring **∴** their deedes. † And many of 19
them that had folovved "curious things, brought together
their "bookes, and burnt them before al: and counting the
prices of them, they found the money to be fiftie thousand
pence. † So mightely increased the vvord of God and vvas 20
confirmed.

† And vvhhen these things vvere ended, Paul purposed in 21
the Spirit, vvhhen he had passed through Macedonia and
Achaia, to goe to Hierusalem, saying, After I shall haue been
there, I must see **∴** Rome also. † And sending into Macedo- 22
nia twuo of them that ministred vnto him, Timothee and
Erastus, him self remained for a time in Asia.

† And at that time there vvas made no litle trouble about 23
the

them

24 the way of our Lord. † For one named Demetrius, a siluer-
 smith, that made siluer temples of Diana, procured to the ar-
 25 tificers no smal gaine: † vvhom calling together and them
 that vvere the same kinde of vworkemen, he said, Sirs, you
 26 know that our gaine is of this occupation: † and you see,
 and heare that this same Paul by persuasion hath auerted a
 great multitude not only of Ephesus, but almost of al Asia,
 laying, That they are not gods vvhich be made by handes.
 27 † And not only vnto vs is this part in danger to be reprov-
 ed, but also the temple of great Diana shal be reputed for no-
 thing, yea & her maiestie shal begin to be destroyed, vvhom
 28 al Asia & the vworld vvorshippeth. † Hearing these things,
 they vvere replenished vwith anger, and cried out saying,
 29 Great is Diana of the Ephesians. † And the vvhole cite
 vvas filled vwith confusion, & they ranne violently vwith one
 accord into the theatre, catching Gaius and Aristarchus Ma-
 30 cedonians, Pauls companions. † And vvhon Paul vwould
 haue entred in to the people, the disciples did not permit him.
 31 † And certaine also of the Princes of Asia that vvere his
 frendes, sent vnto him, desyring that he vwould not aduere
 32 him self into the theatre: † and others cried an other
 thing. For the assemblie vvas confuse, & the more part knew
 33 not for vvhich cause they vvere assembled. † And of the mul-
 titude they drevv forth Alexander, the Ievves thrusting him
 forvvard. But Alexander vwith his hand desyring silence,
 34 vwould haue giuen the people satisfaction. † Vvhom as
 soone as they perceiued to be a Ievve, there vvas made one
 voice of al, almost for the space of two houres crying out,
 35 Great is Diana of the Ephesians. † And vvhon the Scribe
 had appeased the multitudes, he saith, Ye men of Ephesus, for
 vvhich man is there that knoweth not the cite of the Ephe-
 36 sians to be a vvorshipper of great Diana, & Jupiters child?
 † Forasmuch therefore as these things can not be gainsaid, you
 37 must be quieted, and doe nothing rashly. † For you haue
 brought these men, being neither sacrilegious, nor blasphem-
 38 ing your Goddess. † But if Demetrius and the artificers
 that are vwith him, haue matter to say against any man, there
 are Courtes kept in the common place, & there are Procou-
 39 suls, let them accuse one an other. † And if you aske any
 40 other matter: it may be resolved in a lawfull assemblie. † For
 vve are in danger also to be accused for this daies sedition:

e The Prote-
 stants translate,
 shrines, in the
 bible an. 1577:
 to make the
 people thinke
 that it toucheth
 the holy shrines
 of Sainctes:
 most corruptly,
 the greeke signi-
 fying plainly,
 temples, and that
 of heathē gods.

c Here the He-
 reticks adde to
 the text this
 word, image,
 more then is in
 the greeke, to
 put a scruple in-
 to the peoples
 minde concer-
 ning holy Ima-
 ges.

X x iij vvhreas

vvhereas there is no man guilty by vvhom vve may giue an account of this concourse. And vvhhen he had said these things, he dimissed the assemblie.

ANNOTATIONS
CHAP. XIX.

Touching of Reliques, & miracles done by the same.

18. *Napkins.*] The napkins that had touched S. Pauls body, wrought miracles, and it was no superstition to attribute that vertue to them vvhich God gaue to them in deede: nor to seeke to touch them for health, vvas any dishonour to God, but it much proued Chrites religiō to be true, and him to be the only God, vvhose seruants, yea vvhose seruants *shades and napkins could do such vvhonders, as S. Chryostome (to. 1. *ant. Genitas, quid Chryost. sit Dem. in vit. Babyle.*) sheweth in a vvhole booke to that purpose, against the Pagans, prouing hereby and by the like vertue of other Saints and their Reliques, that Christ their Lord and Maister is God. for it is al one concerning the bodies of Saints, reliques, garments, haues, bookes, or any thing that belonged to them, al which may and haue done and yet doe (vvhhen it is necessarie to our edification) the like vvhonders to Gods great honour: not only in their life time, but after their death much more. for S. Pauls napkins had a great force vvhhen he was dead, as vvhhen he liued, and so much more, as his grace and dignitie vvvith God is greater then before. Vvhich S. Chryostom in the place alleaged proueth at large by the faine of S. Babylas the Martyr: and to thinke the contrarie, is the Heretic of Vigilantius, condemned so long since as S. Hieroms time, and by him refuted abundantly.

AR. 1. 14.

The name, or presence, or Reliques of Saints & holy men, confound the Diuel.

18. *Paul I know.*] Both the said napkins taken from S. Pauls body, and his name also, were dreadful and able to expel diuels. Vvhereby vve learne that not only Chrites name, vvhich is the principal, but his seruants names also inuocated vpon the possessed, haue power ouer diuels: vvhich is a maruelous honour to Saints, and nothing diminisheth the glorie of Christ, but exceedingly increaseth the same, not only him self, but his seruants alio being able to do such things, and to be stronger then any Diuel in Hel. So vve read in * S. Hierom that many did inuocate the name of S. Hilariū vpon the possessed, and the Diuels straight departed. (so did the Diuel know * S. Babylas and other Saints, euen after they were dead, vvhhen they could not speake for the presence of their Reliques, and vvhhen they were tormented and expelled by them: vvhether of al antiquitie is full of testimonies. But our Heretikes Luther and Caluin and their Scholers attempting to cast out Diuels, sped much like as these good fellowes did.

In vit. Hilariū.
Chry. lib. 1. cap. 11.

Superstitious, heretical, and al hurtful bookes must be made away.

19. *Curious things.*] Curious and vnlawfull sciences, as Vvitchcraft, Necromancie, and other meanes of diuinacion by southsaying, figure-casting, interpretation of dreames, or any vvvay not allowed by God and his Church, must much more be abhorred of old Chrites, vvhhen these so lately conuerted were so zelous and diligent to leaue them. And by this example al that are newly reconciled to the Church, are taught, the first thing they do, to burne their heretical and naughty bookes.

Decrees and penal lawes against heretical bookes.

19. *Bookes.*] A Christian man is bound to burne or de face al wicked bookes of vvhath sort so euer, specially, Heretical bookes. Vvhich though they infect not him al vvaies that keepeth them, yet being furth coming, they may be noisom and pernicious to others that (hal haue them and read them after his death, or other vvlife. Therefore hath the Church taken ozdes for condemning al such bookes, and against the reading of them, vvhether danger may ensue: and the Christian Emperours, Constantinus Magnus, Valentinian, Theodosius, Martian, Iustinian, made penal lawes for the burning or defacing of them. *Sozom. li. 1. c. 20. li. 2. c. 11. Conc. Chalced. 2. in fine. cap. Ampla. & in fine totius Conc. c. 107. et c. 110. Conc. Constantinop. c. 2. conj. 1. cap. Debitam. & Ali. 1. cap. 1. & cap. Rem.* See Eusebius li. 1. de vita Constant. c. 61. 62. 63. 64. The danger of reading them, as it is manifest, so it is signified by Euseb. li. 7. c. 6. S. Augustine li. 2. de bapt. c. 14. S. Greg. 14. 1. sp. 66.

CHAP. XX.

Having visited the Churches of Macedonia and Achaia (as he purposed Act. 19) and now about to saile from Corinth toward Hierusalem, because of the letters lying in waite for him, he is constrained to returne into Macedonia. 6 And so as Philippos taking boats, commeth to Troas, vvhether upon the Sunday, vvvith a sermon, and a miracle, he greatly confirmeth that Church. 13 Thence coming to Miletum, 17 he sendeth to Ephesus for the Clergie of those partes: to vvhom he maketh a Pastoral sermon, committing vnto their charge the flocke begun by him there, and now like to be taken of him no more, considering the troubles that by reuoluation he looketh for at Hierusalem.

AND

1 **A**ND after that the tumult vvas ceased, Paul
 2 calling the disciples, and exhorting them,
 3 tooke his leaue, and set forvvard to goe into
 4 Macedonia. † And vvhen he had vvalked
 5 through those partes, & had exhorted them
 6 vvith much speach, he came to Greece: †, vvhere vvhen he
 7 had spent three moneths, the Ievves laid vvait for him as he
 8 vvas about to saile into Syria: and he had counsel to returne
 9 through Macedonia. † And there accompanied him Solipa-
 10 ter of Pyrrhus, of Bercea: and of Thessalonians, Aristarchus,
 11 and Secundus: and Caius of Derbè, and Timothee: and of
 12 Asia, Tychicus and Tróphimus. † These going before, staid
 13 for vs at Troas: † but vve sailed after the daies of Azymes
 14 from Philippi, and came to them vnto Troas in siue daies,
 15 vvhere vve abode seuen daies.

16 † And in the first of the Sabboth vvhen vve vvere assem-
 17 bled to :: breake bread, Paul disputed vvith them, being to
 18 depart on the morovv, and he continued the sermon vntil
 19 midnight. † And there vvere a great number of lampes in
 20 the vpper chamber vvhere vve vvere assembled. † And a
 21 certaine yong man named Eútychus, sitting vpon the vvin-
 22 dov, vvhereas he vvas oppressed vvith heavy sleepe (Paul
 23 disputing long) driuē by sleepe, fel from the third loft downe,
 24 and vvas taken vp dead. † To vvhom vvhen Paul vvas
 25 gone dovvne, he lay vpon him: and embracing him he said,
 26 Be not troubled, for his soule is in him. † And going vp and
 27 breaking bread and tasting, and hauing talked sufficiently to
 28 them vntil day light, so he departed. † And they brought
 29 the lad aliue, and vvere not a little comforted.

30 † But vve going vp into the ship, sailed to Asson, from
 31 thence meaning to receiue Paul. for so he had ordained, him
 32 self purposing to iourney by land. † And vvhen he had
 33 found vs in Asson, taking him vvith vs vve came to Mirylé-
 34 ne. † And sailing thence, the day folovving vve came ouer
 35 against Chios: and the other day vve arriued at Samos: and
 36 the day folovving vve came to Milétum. † for Paul had
 37 purposed to saile leauing Ephesus, lest any stay should be
 38 made him in Asia. For he hastened, if it vvere possible for
 39 him, to keepe the day of Pentecost at Hierusalem.

40 † And sending from Milétum to Ephesus, he called the
 41 Ancients of the Church. † Vvho being come to him, and
 42 assembled

∴ S. Paul did here breake bread on the Sunday as it is broken in the Sacramēt of the body of Christ, and had both before & after the celebrating of the Sacramēt a sermon to the people. Aug. ep. 10 ad Casulanu. Uener. Bede in 10 AB.

c That is, Priests as AB. 11. c. See the marginal annot. there.

c 1110-1019

assembled together, he said to them, You knowv * from the
 first day that I entred into Asia, in vvhath maner I haue been
 vvith you al the time, † seruing our Lord vvith al humili- 19
 tie and teares, and tentations that did chauce to me by the
 conspiracies of the Ievves: † Howv I haue vvithdravven 20
 nothing that vvas profitable, but that I preached it to you, &
 taught you openly and from house to house, † testifying to 21
 Ievves and Gentils :: penance tovvard God and faith in our
 Lord I E S V S C H R I S T. † And novv behold, being bound 22
 by the spirit, I goe to Hierusalem: nor knowving vvhath
 things shal befall me in it, † but that the Holy Ghost 23
 through out al cities doth protest to me, saying: that bands
 and tribulations abide me at Hierusalem. † But I feare none 24
 of these things, neither doe I make my life more pretious the
 my self, so that I may cōsumat my course & ministerie vvhich
 I receiued of our Lord I E S V S, to testitie the Gospel of the
 grace of God. † And novv behold I doe knowv, that you 25
 shal no more see my face al you, through vvhom I haue pas-
 sed preaching the kingdom of God. † Vvherefore I take you to 26
 vvittesse this present day that I am cleere from the bloud of al.
 † For I haue not spared to declare vnto you al the counsel of 27
 God. † Take heede to your selues and to the vvhole flocke 28
 vvherein the :: Holy Ghost hath placed you bisshops, to rule
 the Church of God vvhich he hath purchased vvith his ovvne
 bloud. † I knowv that after my departure there vvill^r rauening 29
 vvoules enter in among you, not sparing the flocke. † and out 30
 of your ovvne selues shal arise men speaking peruerse things,
 to dravv avvay disciples after them selues. † For the vvhich 31
 cause be vigilant, keeping in memorie that for three yeres
 night and day I ceased not vvith teares to admonish euery
 one of you. † And novv I commend you to God and to 32
 the vvord of his grace, vvho is able to edifie, and to giue in-
 heritance in al the sanctified. † No mans siluer and gold 33
 or garment haue I coueted. † Your selues knowv that for 34
 such things as vvere needful for me and them that are vvith
 me, these bands haue ministered. † I haue shewed you al 35
 things, that so labouring, you must receiue the vveake, and re-
 member the vvord of our Lord I E S V S, because he said, " It
 is a more blessed thing to giue rather then to take.

† And vvhen he had said these things, falling on his knees 36
 he praied vvith al them. † And there vvas great vvweeping; 37
 made

:: Apostolike
 preaching com-
 mendeth not
 faith only but
 penance also to
 the people.

:: Bisshops or
 Priests (for their
 these names
 were sometime
 vsed indifferet-
 ly) gouernours
 of the Church
 of God, & plac-
 ed in that roo-
 me & high fun-
 ctio by the Ho-
 ly Ghost.

made of al, and falling vpon the necke of Paul, they kissed
 38 him, † being sorie most of al for the vvord vvwhich he had
 said, that they should see his face no more. And they brought
 him going vnto the shippe.

ANNOTATIONS
 CHAP. XX.

16. *Pentecost.*] Though the Apostles might desire to come to the Ievves Festiuities, by reason of the general concourse of people to the same, the better to deale for their saluacion and to spread the Gospel of Christ, yet it is like that they now kept solemnly the Christian Pentecost or vvwhitsonde, for memorie of the Holy Ghost, and that S. Paul vvvent to that Feast of the Christians rather then the other of the Ievves. And Ven. Bede saith here, *The Apostle maicheth hast to keepe the fifteth day, that is, of remission and of the Holy Ghost.* For, that the Christians already kept the eight day, that is, the Sunday or our Lordes day, and had altered already the ordinarie Sabbath into the same, it is plain by the Scriptures (1 Cor. 16. 2. Apoc. 1. 10.) and by antiquitie. *Iustin. Mart. Apolog. 2 ad Anton. Pium in fine.* And it is as like that they changed the Ievves Pasche and Pentecost as that, specially vvhen it is euident that these Festiuities be kept by Apostolike tradition, and approved by the vvial of al ancient Churches and Councils.

The Christian
 Pentecost,

Sunday.

Aug. ep.
 118 c. 11.

19. *Rauening vvolumes.*] The gouernours of the Church are foretold of the great danger that should fall to the people by vvolumes, that is to say, by Heretikes, vvwhose cruelty toward the Catholikes is noted by this terme. They be knowvve by the forsaking the vvnuie of the Church vvwhereof they vvvere before, by going out and drawing many disciples after them, and by their pruerie doctrine. Such vvolumes came attervvard in deede in diuers ages, Arius, Macedonius, Nestorius, Eutyches, Luther, Caluin, great bloudsucking vvolumes, and vvwalkers of the flocke of Christ.

Rauening vvolumes
 are the Heretikes
 of al
 ages.

21. *More blessed to giue.*] Among many other infinite goodly things and speeches vvwhich Christ spake and be not vvritten in the Gospels, this sentence is one: vvwhich S. Paul heard of some of the Apostles daily conuernt vvwith him, or els learned of Christ him self, or of the Holy Ghost. And it signifieth, that vvwhereas the vvworld commonly counteth him happie that receiueth any benefite, as almes either temporal or spirittual, yet in deede he that giueth or bestovveth, is more happie, vvwhich if the vvworld did vvrel consider, men vvould giue almes faster then they do, if it vvwere but for their ovvne benefite.

Christs speeches
 not vvritten in
 the Gospel.

Great almes-
 men blessed.

CHAP. XXI.

From Melitum going on his journey, & he can not be dissuaded neither at Tyre, & nor at Caesarea (in both vvwhich places the Holy Ghost revealed tovvu he should be handled in Hierusalem, 10 the Prophet Agabus expressly foretelling that the Ievves there should deliuer him to the Gentils) 15 bus to Hierusalem he cometh: vvwhere being vvwelcome to the Christians, and namely to Iames the Bishop, and to the Priest, vvwhile he goeth about to iustifie the Christian Ievves there, vvwho had been misinformed of him as if he had taught it to be vvvnlawfull for the Ievves to keepe Moyses Lawe: 27 he is vvswaded by the vsidall Ievves, and ready to be murdered by them, vvuntil the Romans souldiars do rescue him.

1
 2
 3



ND vvwhen it came to passe that vvve failed,
 being caried from them, vvwith a straight course
 vvve came to Coos, and the day folovving to
 Rhodes, and from thence to Patara. † And
 vvwhen vvve had found a ship that passed ouer to
 Phoenice, going vp into it vvve failed. † And vvwhen vvve vvvere
 in the sight of Cypres, leauing it on the left hand, vvve sailed

Y y into

into Syria, and came to Tyre: for there the ship vvas to discharge her lode. † And finding disciples, vve taried there seuen daies: vvhō said to Paul by the Spirit, that he should not goe vp to Hierusalem. † And the daies being expired, departing vve vvent forvvard, al bringing vs on the vvvay, vvvith their vviues and children, til vve vvere out of the citie: and falling vpon our knees on the shore, vve praied. † And vvhē vve had bid one an other farevvvel, vve vvent vp into the ship: and they returned vnto their ovvne. † But vve hauing ended the nauigation, from Tyre came dovvn to Ptolomáis: and saluting the brethren, vve taried one day vvith them. † And the next day departing, vve came to Cēsarēa. And entring into the house of * Philip the Euangelist, vvhō vvas one of the seuen, vve taried vvith him. † And he had **∴** foure daughters“ virgins, that did prophecie.

¹² As S. Peter had a wife, but vsed her not after his calling, as it is noted els where out of S. Hierom Lm. 4, 28: so may it be said of S. Philip being Deacon.

† And as vve abode there for certaine daies, there came a certaine prophet from Ievvrie, named Agabus. † He, vvhē he vvas come to vs, tooke Pauls girdle: and binding his ovvne handes & seete, he said, Thus saith the holy Ghost: The man vvhose girdle this is, so shal the Ievves binde in Hierusalem, & shal deliuer him into the handes of the Gentiles. † Vvhich vvhē vve had heard, vve & they that vvete of the same place, desired him that he would not goe vp to Hierusalem. † Then Paul ansvvered, and said, Vvhat doe you, vveeping and afflicting my hart: for I am ready not only to be bound, but to die also in Hierusalem for the name of our Lord Iesus. † And vvhē vve could not persuade him, we ceased, saying, The vvil of our Lord be done.

† And after these daies, being prepared, vve vvent vp to Hierusalem. † And there came also of the disciples from Cēsarēa vvith vs, bringing vvith them one Iason a Cyprian (vvith vvhom vve should lodge) an old disciple. † And vvhē vve vvere come to Hierusalem, the brethren receiued vs gladly. † And the day folovving Paul vvent in vvith vs to Iames, and al the Auncients vvere assembled. † Vvhom vvhē he had saluted, he told particularly vvhat God had done among the Gentiles by his ministerie. † But they hearing it, magnified God, and said to him: Thou seeest (brother) hovv many thousands there are among the Ievves that haue beleened: and al are zelátours of the Lavv. † But they haue heard of thee that thou doest teach those Ievves that

Act. 6, 5

that are among the Gentiles, to depart from Moyses : saying
 that they ought not to circumcise their children, nor vvalke
 22 according to the custome. † Vvhat is it then that needes must
 the multitude assemble : for they vvil heare that thou art
 23 come. † Doe this therefore vvich vve tel thee, There are
 24 vvith vs foure men, that haue a vovve on them. † Taking
 these vnto thee, sanctifie thy self vvith them : and bestovv
 on them, that they may * shauē their heads : and al shal
 knowv that the things vvich they heard of thee, are false:
 25 but that thy self also vvalkest * keeping the Lavv. † But con-
 cerning them that beleeuē of the Gentils, * vve haue vvritten,
 decreeing that they should refraine them selues from the im-
 molated to Idols, and bloud, and suffocated, and fornication.
 26 † Then Paul taking the men vnto him, the next day being
 purified vvith them entred into the temple, shewing the ac-
 complishment of the * daies of the purification, vntil an
 oblation vvas offered for euery one of them.
 27 † But vvhiles the seuen daies vvēre a finishing, those
 Ievves that vvēre of Asia, vvhen they had seen him in the
 temple, stirred vp al the people, and laid handes vpon him,
 28 † crying, Ye men of Israël, help : this is the man that against
 the people & the Lavv and this place teaching al men euery
 vvhere, hath also moreouer brought in Gentiles into the tem-
 29 ple, and hath violated this holy place. († For they had seen
 Tróphimus the Ephesian in the citie vvith him, vvhom they
 30 supposed that Paul had brought into the temple.) † And the
 vvhole citie vvas in an vproare : and there vvas made a con-
 course of the people. And apprehending Paul, they dreve
 him forth of the temple : and immediatly the doores vvēre
 31 shut. † And as they sought to kil him, it vvas told the Tri-
 bune of the band, That al Hierusalem is in a confusion.
 32 † Vvho forthvvith taking vnto him souldiars & Centurions,
 ranne dovvne to them. Who, vvhe they had seen the Tribune
 33 and the souldiars, ceased to strike Paul. † Then the Tribune
 comming neere apprehended him, and commaunded him to
 be bound vvith tvvo chaines : and he demaunded vvho he
 34 vvas, and vvhat he had done. † And some cried one thing,
 some an other, in the multitude. And vvhereas he could not
 knowv the certaintie for the tumult, he commaunded him to
 35 be led^c into the castel. † And vvhen he vvas come to the
 staires, it chaunced that he vvas caried of the souldiars because
 Yy ij of the

4 In ca-
 stia. In in
 the place
 following.

of the violence of the people. † For the multitude of the 36
 people folowved, crying, Avvay vvith him. † And vvhen 37
 Paul began to be brought into the castel, he saith to the Tri-
 bune, Is it lawvful for me to speake something to thee? Vvho
 said, Canst thou speake Greeke? † Art not thou the Ægyp- 38
 tian that before these daies did raise a tumult, and didst lead
 forth into the desert foure thousand men that vvere murder-
 ers? † And Paul said to him, * I am a man truly a Ievve of 39
 Tarsus, a citizen not of an obscure citie of Cilicia. And I de-
 sire thee, permit me to speake to the people. † And vvhen he 40
 had permitted him, Paul stâding on the staiers, beckened with
 his hand to the people. and great silence being made, he spake
 unto them in the Hebrevv tongue, saying.

Act. 22,
3-

ANNOTATIONS
 CHAP. XXI.

Virgins.

9. *Virgins.*] S. Luke noteth specially that his daughters vvere Virgins. meaning (no doubt) that they vvere of the state, profession, or purpose of perpetual virginitie, not only that they vvere young maides vvariated: and that they vvere the rather for that, endued vvith the gift of prophecie, as S. Hierom saith *li. 1. ad m. Ionin. c. 20. See Occum. c. 19 in hunc locum.*

Avoiding of
 scâdal in things
 not vnlawvful.

20. *Keeping the Lawv.*] Al the obseruations of the Lawv vvere novv in them (sclues dead and vnprofitable, yet til further propagation of the Gospel, they vvere not damnable to the keepers, nor offensiuve to God, but might be obserued euen of the Christian Ievves. and for feare of scandalizing the vveake of that nation, newvly conuered or prone to receiue the faith, the Apostles by Gods suggestion did thinke it good to obserue them as occasion required.

CHAP. XXII.

Being licensed by the Tribune to speake to the people, he sheweth them that he vvvas once as earnest on that side as they now be: 6 and vvvas strange and miraculou by his amersion vvvas. 17 They heare him quietly, vvtil he began to make mention of a vvision that sent him avvay from them to the Gentils. 22 Then they erie out vpon him sa. 23 that for their crying the Tribune commaundeth him to be scourged. 25 Which yet by his vvisedom he escapeth.



EN brethren and fathers, heare vvhat I
 account I doe render novv vnto
 you. † (And vvhen they had heard 2
 that he spake to them in the Hebrevv
 tongue, they did the more keepe sîlêce.
 † And he saith,) * I am a man a Ievve, 3
 borne at Tarsus in Cilicia, but brought
 vp in this citie, at the feete of Gamaliel
 instructed according to the veritie of the lawv of the fathers,

an

Act. 22,
39-

4 an emulatur of the Law as also al you are this day: † vvh
 * persecuted this vway vnto death, binding & deliuering into
 5 custodies men & vvwome, † as the high Priest doth giue me tes-
 6 timonie, and al the auncients. † of vvhom * receiuing let-
 ters also to the brethren, I vvent to Damascus, that I might
 bring them thence bound to Hierusalem, to be punished.
 7 And it came to passe as I vvas going, and draving nigh to
 Damascus at midday, sodely from heauen there shone round
 8 about me much light: † and falling on the ground, I heard a
 voice saying to me, Saul, Saul, vwhy persecutest thou me?
 9 † And I ansvvered, Vwho art thou Lord? And he said to me,
 10 I am I E S V S of Nazareth, vvhom thou persecutest. † And
 they that vvere vwith me, savv the light in deede, but the
 11 voice they heard not of him that spake vwith me. † And I
 said, Vwhat shal I doe Lord? And our Lord said to me, Arise
 and goe to Damascus: and there it shal be told thee of al
 12 things that thou must doe. † And vvhetheras I did not see for
 the brightnesse of that light, being led of my companions by
 13 the hand, I came to Damascus. † And one Ananias, a man
 according to the Law hauing testimonie of al the lewes in-
 14 habitants, † comming to me, and standing by me, said to me,
 Brother Saul, looke vp. And I the self same houre looked vp
 15 on him. † But he said, The God of our fathers hath preor-
 dained thee, that thou shouldest knowv his vvil, and see the
 16 Iust one, and heare a voice from his mouth: † because thou
 shalt be his vvitnes to al men, of those things vvhich thou
 17 hast seen and heard. † And novv vvhart tarielt thou? Rise vp,
 and be baptized, & :: vvaslh avvay thy sinnes inuocating his
 18 name. † And it besel me returning into Hierusalem, and
 19 praying in the temple, that I vvas in a traunce, † and savv
 him saying vnto me, Make hast, and depart quickly out of
 Hierusalem: because they vvil not receiue thy testimonie of
 20 me. † And I said, Lord, they knowv that I did cast into pri-
 son and beate in euery synagogue them that beleued in thee.
 21 † And vvhens the bloud of Steuen thy vvitnes vvas shed,
 :: I stode by and consented, and kept the garments of them
 22 that killed him. † And he said to me, Goe, for into the Gen-
 tiles a fatte vvil I send thee.
 23 † And they heard him vntil this vvord, and they lifted vp
 their voice, saying, Avvay vwith such an one from the earth:
 24 for it is not meere he should liac. † And vvhens they cried
 Y y iij out,

A. B. 8, 3

A. B. 9, 2

c. 124
 10905
 Ait. 7,
 38.

:: The Sacramēt
 of Baptisme
 doth it self
 vvaslh avvay
 sinnes as here is
 plaine, & there-
 fore doth not
 only signifie (as
 the Heretikes
 affirme) that our
 sinnes be forgie-
 uen before, or
 otherwise by
 faith only re-
 mitted vvhers-
 by the Churches
 doctrine is
 proued to be
 fully agreable
 to the Scriptu-
 res, that the Sa-
 craments giue
 grace *ex opere
 operato*, that is,
 by the force &
 vertue of the
 vvorke and
 vvord, done &
 said in the Sa-
 crament.

:: Not only the
 Principals but
 al that consent
 to the death or
 vexation of
 Christian men
 for the Catho-
 like faith, do
 highly offend,
 vvhich the Apo-
 stle confesseth
 here, that Gods
 mercie may be
 more notori-
 ously glorified
 in hum hereby.

out, and threw of their garments, and cast dust into the aire, † the Tribune commaunded him to be caried into the castel, 24 and to be beaten vvith vvhippes, and that he should be tormented: to knowv for vvhat cause they did so crie at him. † And vvhen they had bound him very straight vvith thōgs, 25 Paul saith to the Centurion standing by him: Is it lavvful for you to vvhippe a man that is a Romane and vncondemned? † Vvhich the Centurion hearing, vvent to the Tribune, and 26 told him, saying, Vvhat vvilt thou doe? for this man is a citize of Rome. † And the Tribune comming, said to him, 27 Tel me, art thou a Romane? But he said, Yea. † And the Tribune 28 answered, I obtained this citie vvith a great summe. And Paul said, But I vvvas also borne to it. † Immediaty ther- 29 fore they departed from him that vvvere to torment him. The Tribune also feared after he vnderstoode that he vvvas a citize of Rome, and because he had bound him. † But the next 30 day meaning to knowv more diligently for vvhat cause he vvvas accused of the Ievves, he looked him, and commaunded the Priests to come together and at the Council: & bringing forth Paul, he set him among them.

 CHAP. XXIII.

As the people in the tumults, so also the very sheefe of the Ievves in their Council shewv them selves obstinate, and vvillful performers of the truth in S. Pauls person. Whose behaviour vvowards them vvvas full of constancie, modestie, and vvisidom. 11 (Christ also by a vvision encouraging him, and foretelling that he shal so Rome.) 12 Yea they conspire vvith 200 men to kil him traitterously. 13 But the master being detected, the Romane Tribune commaundeth him strongly to Casaria.

11 He said not this through perturbation of minde or of a passion, but by way of prophetic, that this signarius high priesthod then trimmed like a vvhitte vvall, vvvas to be destroyed, vvwhereas now the true priesthod of Christ vvvas cōe.



ND Paul looking vpon the Council, 1 said, Men brethren, I vvith al good conscience haue conuersed before God, vntil this present day. † And the high Priest 2 Ananias commaunded them that stooe by him, to smite him on the mouth. † Then Paul said to him, 3 God shal strike thee, thou vvhitte vvall. And thou sitting iudgest me according to the lavv, and contrarie to lavv doest thou commaund me to be smitten? † And they that stooe by, said, 4 Doest thou reuile the high Priest of God? † And Paul said, 5 "I knevve not, brethren, that he is the high Priest. For it is vvritten: *The prince of thy people thou shalt not misseake.* † And Paul 6 knowing

c. 27
gus

Exo. 22.
18.

Phil. 3. 5.

Mt. 22.
23.

knowing that the one part was of Sadducees, and the other of Pharisees, he cried out in the Council, Men brethren, * I am a Pharisee, the sonne of Pharisees: of the hope and resurrection of the dead am I iudged. † And when he had said these things, there rose dissension betwene the Pharisees and Sadducees, and the multitude was diuided. † For the * Sadducees say * there is no resurrection, nor Angel, nor spirit: but the Pharisees confesse both. † And there was made a great cry. And certaine of the Pharisees rising vp, stroue saying, Vve finde no euil in this man. vvhath if a spirit hath spoken to him, or an Angel? † And when there was risen great dissension, the Tribune fearing lest Paul should be torne in peeces by them, commaunded the souldiars to goe downe, and to take him out of the middes of them, and to bring him into the castel. † And the night following our Lord standing by him, said, Be constant: for as thou hast testified of me in Hierusalem, so must thou testifie at Rome also.

† And when day was come, certaine of the Iewes gathered them selues together, & vowed them selues, saying, that they would neither eate nor drinke til they killed Paul. † And they were more then fourtie men that had made this conspiracie: † vvhich came to the cheefe priests and the auncients, and said, By execration vve haue vowed our selues, that vve will eate nothing, til vve kill Paul. † Now therefore giue you knowlledge to the Tribune with the Councel, that he bring him forth to you, as if you meant to know some more certaintie touching him. But we, before he come neere, are ready for to kil him. † Vvhich when Paules sisters sonne had heard, of their lying in vvaite, he came and entred into the castel and told Paul. † And Paul calling to him one of the Centurions, said, Bring this yong man to the Tribune, for he hath some thing to tel him. † And he taking him, brought him to the Tribune, and said, The prisoner Paul desired me to bring this yong man vnto thee, hauing some thing to say to thee. † And the Tribune taking him by the hand, went aside with him apart, and asked him, Vvhat is it that thou hast to tel me? † And he said, The Iewes haue agreed to desire thee, that to morow thou wilt bring forth Paul into the Council, as though they meant to inquire some more certaintie touching him. † But doe not thou credite them, for there lie in vvaite for him more then fourtie men

Such prudent euasions from danger are laudful. vvhich S. Chrystostome calleth (specially in this Apostle) the wisdom of the serpent, as otherwise in his teaching and preaching of patience he vied the simplicity of a dooie.

Though God who could not lie, had promised Paul that he should goe to Rome: yet the Apostle omitted not humane meanes to defend him self from his enemies and otherwise. neither said he as the Heretikes called Predestinates, Let them do what they wil, they can not hurt me, for I am predestinate to goe to Rome. See his doings and sayings to saue him self, in the chap. following.

See the courteous & equitie of Heathen Officers toward their prisoners, to saue them from all iniurie and villanie.

of

of them, vvhich haue vowed neither to eate nor to drinke, til they kil him: and they are novv ready, expecting thy promise. † The Tribune therefore dismissed the yong man, 22 commanding that he should speake to no man that he had notified these things vnto him. † And calling two Centu- 23 rions, he said to them, Make ready two hundred souldiars, to goe as farre as Cæsaréa, and seuentie horsemen, and launces two hundred, from the third houre of the night: † and 24 prepare beasts. that setting Paul on, they might bring him safe to Felix the President († For he feared lest perhaps the Ievves 25 might take him avway, and kil him, and him self afterward should sustaine reproche, as though he vould haue taken money) † vwriting a letter conteneing this much. 26

Claudius Lysias to the most excellent President Felix, greeting. † This man being apprehended of the Ievves, and ready to be killed of them, I comming in vwith the band deliuered him, vnderstanding that he is a Romane: † and meaning to know 28 the cause that they obiected vnto him, I brought him downe into their Councel. † Vvhom I found to be accused concern- 29 ing questions of their law: but hauing no crime vworthe of death or of bandes. † And vwhen it vvas told me of embush- 30 ments that they had prepared against him, I sent him to thee, signifying also to the accusers, to speake before thee. Fare vvel. † And the souldiars according as it vvas commanded them, taking Paul, brought him by night to Antipatris. † And the next day sending avway the horsemen to goe 32 vwith him, they returned to the castel. † Vvho vwhen they 33 vvere come to Cæsaréa, and had deliuered the letter to the President, they did set Paul also before him. † And vwhen 34 he had read, and had asked of vvhath prouince he vvas: and vnderstanding that of Cilicia: † I vvil heare the, said he, 35 vwhen thy accusers are come. And he commanded him to be kept in Herods palace.

AN NOT A T I O N S

CHA P. XXIII.

The honour of
Priesthod.

1. I know not.] Our Lord (saith S. Cyprian) in the Gospel, when it was said to him, Answerest thou the high Priest so? teaching that the honour of Priesthod must be kept, said nothing to the high Priest, but only pur- Cyp. 49. ging his innocencie, said, If I haue spoken euil, beare witness of euil: but if not, why smitest thou me? Also the blessed Apostle vrbem is vvas said to him, Dost thou assault the high Priest so with ill words? shake not any thing inuentionally against the Priest, whereas he might haue put forth him self strongly against them which had

had been crucified our Lord, and which had wvru also left their God and Christ, Temple and Priesthood, but though in false and spoiled Priests, yet considering the very bare shadow of the name of Priests, he said, I know not brethren that he was High Priest. By which wordes of the Apostle, either it may be thought; he knew not in deed that he was in that function, because he had not bene of long time in thoe partes: or els that he so said in respect of the abrogation of the high Priesthood of the Levves, wherby 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 Lavv of Moyles, but by the Roman Emperours favour, * as is said before, though (as it is lavvful in such a case) the lesse to irritate them, he stearth his speech so as they might not take occasion of further accusation against him.

See Annot.
1o. c. 11, 11.

8. The Sadducees.] This was the worst Heresie among the Levves, denying that there be any Angels, or spirits, the Resurrectiō also of the bodies: & consequently: as it may very well be gathered by the booke of the Machabees they denied prayer for the dead. For to offer or pray for the dead, & to thinke rightly & religiously of the Resurrectiō, are made there sequels one of an other. Of this sect of Sadducees was (as Eusebius vvriteth li. 3 c. 22. Ecclijst.) this Ananias the High Priest, that caused Paul to be smitten. For their Priesthood had novv no more the profection of God to preserve it in truth and right judgement, the Christian Priesthood being then established.

Mat. li. 2.
c. 12, 43.

The Sadducees
(as it seemeth)
denied prayer
for the dead.

12. Vovved them selves.] Such vovves, other, or excretions as this, binde no man before God, yea they must in no wise be observed. It is a great offence either to vovv voluntarily, or to take any such thing vpon a man, for feare or by commandement. For example, if thou haue rashly by promises, vovv, or othe, appointed to be reuenged vpon any man, thou bindest not thy self thereby, neither must thou keepe thy promise. If thou be put to an othe to accuse Catholikes for cursing God as they ought to do, or to vtter any innocent man to Gods enemies and his, thou oughtest first to refuse such vnlawfull othes: but if thou haue not constance and courage so to do, yet know thou that such othes binde not at al in conscience and Lavv of God, but may and must be broken vnder paine of damnation. For to make or take such vovves or othes, is one sinne, and to keepe them, is an other far greater, as when Herode, to keepe his othe, killed Iohn Baptist. And such vovves and othes to God as these, are vnlawfull & must be broken: and not the vovves of Chastitie and Religion, as our new Ministers teach by their wordes and vvorkes.

Mat. 10. 9.

Vnlawfull othes
& vovves must
not be kept.

CHAP. XXIIII.

They prosecute him to Caesarea, bringing with them an orator, vvho before the President Felix accuseth him. 10 He answereth, defending him self from the crimes they charged him vvith, but confessing his religion plainly. 20 The Iudge permitting his religion to be irreprouable, yieldeth him to condemne him as stragg pleasure, 24 yet he oftentimes vvith his vvife heareth him preaching, 27 but yet doeth not hee desire to deliuer him out of prison.

1 **AND** after five daies the high priest Ananias descended, vvith certaine auncients and one Tertullus an oratour, vvho vvent to the President against Paul. † And Paul being cited, Tertullus began to accuse, saying.



2 **W**heras vve liue in much peace by thee, & many things
3 are corrected by thy providence: † vve doe alvvayes and in
4 al places receiue it, most excellent Felix, vvith al thanks-
5 geuing. † But lest I hinder thee any longer, I desire thee of thy
6 clemencie breifely to heare vs. † Vve haue found this man
pestiferous, and raising seditiōs to al the Levves in the vvhole
vvorld, and authour of the sedition of the secte of the Na-
zarenes, † vvho also hath attempted to violat the temple,

cris: aigt
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Z z vvhom

vvhom also being apprehended vve vwould haue iudged according to our law. † But Lysias the Tribune comming in, 7 vwith great force tooke him avway out of our handes, † commaunding his accusers to come to thee, of vvhom thou maiest thy self iudging, vnderstand of al these things, vvhwhereof vve accuse him. † And the Ievves also added, saying that 9 these things vvere so.

† But Paul answered, (the President making a signe vnto 10 him for to speake.)

Knowing that of many yeres thou art iudge ouer this nation, I vvill vwith good courage ansvver for my self. † For 11 thou maiest vnderstand that it is not aboue vvvelue daies to me, since I vvvent vp to adore in Hierusalem. † and neither 12 in the temple did they finde me disputing vwith any man, or causing concourse of the multitude, neither in the synagogs, nor in the citie: † neither can they proue vnto thee the things 13 vvhwhereof they novv accuse me. † But this I confesse to thee, 14 that according to the :: secte, vvhich they call heresie, I doe so serue the father my God, beleeuing al things that are vvritten in the Law & the Prophets: † hauing hope in God, 15 the vvhich these also them selues expect, that there shal be a resurrectiō of iust and vniust. † In this my self also doe studie 16 to haue a cōscience vwithout offense tovvward God & tovvward 17 men alvvaies. † And after many yeres * I came to bestovv

almes vpon my nation, & oblations, and vvoves. † In the 18 vvhich they fōūd me * purified in the tēple: not vwith multitude nor vwith tumult. † But certaine Ievves of Asia, vvho 19 ought to be present before thee and to accuse, if they had any thing against me: † or let these men thē selues say, if they haue 20 found in me any iniquitie, forasmuch as I stānd in the Councel, 21 † but of this one voice only that I cried stāding among them, That* of the resurrection of the dead am I iudged this day of you. † And Felix differred them, knowing most certainly of 22 this vvay, saying, Vvhen Lysias the Tribune is come downe, I vvill hear you. † And he commaunded the Centurion to 23 keepe him, and that he shōuld haue rest, neither to prohibit any of his to minister vnto him.

† And after some daies, Felix comming vwith Drusilla 24 his vvife, vvhich vvvas a Ievve, called Paul, and heard of him the faith that is in Christ I E S V S. † And he disputing of 25 :: iustice and chastitie, and of the iudgement to come, Felix being

:: Because Terull^o the Iewes orator called Christian religion the sect or (as it is there verif^y in the Greeks) the heresie of the Nazarens: S. Paul answereth and sheweth that it is no heresie. And as for the word, *Sect*, in this place: it is in the Greeke, *According to the way*, which they call heresie, as also Act. 9, 2. 24. 22. And therefore the word *sect* here is so taken. See *Annot. a. 21. 22.*

11 The Apostolike teaching was not of only or special faith, but of iustice, & chastitie, & iudgement. that is to say, of the terror of Hel and other Gods iudgements in the next life as *svv*enable to our deedes in this vvorld: by vvhich the hearens vvvere first terrified, and so induced to penance. How say Heretikes then that such things make men hypocrit.

*c. 21. 22
The sect
of my fa-
thers,*

Ro. 15, 28

*Act. 21,
26.*

*Act. 23,
6.*

being terrified, answered, For this time, goe thy way : but in
 16 time conuenient I will send for thee. † Hoping also vwithal,
 that money would be giuen him of Paul, for the vvhich cause
 17 also oftentimes sending for him, he spake vwith him. † But
 vwhen two yeres were ended, Felix had a successeour Portius
 Festus. And Felix being vwillig to shevv the Ievves a plea-
 sure, left Paul in prison.

CHAP. XXV.

*After two yeres imprisonment the Ievves continued their sute against him, soliciting the
 newe Proconsul Festus, & first at Hierusalem, then at Cæsarea: & where through
 the Ievves partialitie he refused to appeale vnto the Emperour: 11 and v in the
 meane time brought forth by Festus (giuing him good testimony, notwithstanding
 the exclamations of the Ievves against him) vnto king Agrippa and his Quene
 Bernice.*

1 **E**STVS therefore vwhen he vvas come
 into the prouince, after three daies vvent
 2 vp to Hierusalem from Cæsarea. † And
 the cheefe priests, & principal men of the
 Ievves vvent vnto him against Paul: and
 3 they desired him, † requesting fauour
 against him, that he vwould command
 him to be brought to Hierusalem, laying
 4 vvaite for to kil him in the way. † But Festus answered,
 that Paul is in Cæsarea: and that he vwould very lhortly goe
 5 thither. † They therefore, saith he, that are of abilitie among
 you, going dovne vwith me, if there be any crime in the
 man, let them accuse him.
 6 † And hauing taried among them not about eight or ten
 daies, he vvent dovne to Cæsarea, and the next day he sate
 in the iudgement seate: and he commaunded Paul to be
 7 brought. † Vwho being brought, there stode about him
 the Ievves that were come dovne from Hierusalem, ob-
 jecting many and greuous ^c causes vvhich they could not
 8 proue, † Paul making ansver, That neither against the law
 of the Ievves, nor against the temple, nor against Cæsar haue
 9 I any thing offended. † But Festus vwillig to shevv the
 Ievves a pleasure, answering Paul, said, Vvilt thou goe vp to
 Hierusalem, and there be iudged of these things before me?
 10 † And Paul said, At Cæsars iudgemēt seate doe I stand, vwhere
 I ought to be iudged: the Ievves I haue not hurt, as thou very

Z z ij vvel

¶ If S. Paul both to save him self from vvhipping and from death sought by the Ievves, doubted not to crie for succour of the Romane lawes, and to appeale to Cæsar the Prince of the Romans not yet Christened: how much more may we call for aide of Christian Princes and their lawes, for the punishment of Heretikes, and for the Churches defense against them: S. Augustine ep. 1. 1.

¶ This vvhom he termeth by contempt, one IESVS, hath now made al the Romane Emperours and Princes of the world to know him, and hath given the seate of the Cæsar to his poore seruants, Peter & his Succession.

vvel knowest. † For if I haue hurt them, or done any thing 11
vworthie of death, I refuse not to die. but if none of those
things be, vvhich of these accuse me, no man can giue me to
them. ¶ I appeale to Cæsar. † Then Festus hauing conferred 12
vwith the Councel, answered, Hast thou appealed to Cæsar?
to Cæsar shalt thou goe.

† And vvhhen certaine daies vvere passed, king Agrippa & 13
Bernice came downe to Cæsaréa to salute Festus. † And as 14
they taried there a good many daies, Festus signified to the
king, of Paul, saying, A certaine person vvas left prisoner by
Felix, † concerning vvhom, vvhhen I vvas at Hierusalem, the 15
cheefe priests and the auncients of the Ievves came vnto me,
desyring condemnation against him. † To vvhom I answered, 16
red, That it is not the Romanes custome to yeld vp any man
before that he vvhich is accused haue his accusers present
and take place to make his answer for to cleere him self
of the crimes. † Vvhhen they therefore vvere assembled hi- 17
ther, vwithout any delaie, the day folowing, sitting in the
iudgement seat, I commaunded the man to be brought. † Of 18
vvhom, vvhhen the accusers stode vp, they brought no cause
vvhich I thought il of: † but certaine questions of their 19
ovvne superstition they had against him, and of: ¶ one IESVS
deceased, vvhom Paul affirmed to liue. † Doubling therefore 20
of this kinde of question, I said, vvhether he vwould goe to
Hierusalem, & there be iudged of these things. † But Paul ap- 21
pealing to be kept vnto the knowledg of Augustus, I com-
maunded him to be kept, til I send him to Cæsar. † And A-
grippa said to Festus, My self also vwould heare the man. To 22
morovv, said he, thou shalt heare him.

† And the next day vvhhen Agrippa and Bernice vvere
come vwith great pompe, and had entred into the hall of au- 23
dience vwith the Tribanes and principal men of the citie, at
Festus commaundement Paul vvas brought. † And Festus
saith, King Agrippa, and al ye men that are present together
vwith vs, you see this man, concerning vvhom al the multi- 24
tude of the Ievves called vpon me at Hierusalem, requesting
and crying out that he ought not to liue any longer. † Yet
haue I found nothing that he hath committed vworthie of 25
death. But forasmuch as he him self appealed to Augustus,
I haue determined to send him. † Of vvhom vvhich to vwrite 26
for certaintie to my lord, I haue not. For the vvhich cause I
haue

27 haue brought him forth to you, and especially to thee, king Agrippa, that examination being made, I may haue vvhath to vwrite. † For it seemeth to me vwithout reason, to send a prisoner, & not to signifie his causes.

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tias.

CHAP. XXVI.

In that honorable Audiance being permitted to speake, s he declares to the king vvhath he first vvas, 12 and how miraculously he vvas conuerted, 19 and that he had preached since, as he vvas commanded from heauen, and as the Prophet had foretold of Christ. 20 Which strange tale Festus the Heathen Prefidant hearing, saith that he is mad. 25 But he answerseth, and embroseth them al to be Christians as he is. 30 They finally pronounce that he might be set at libertie, but only for his appeals.



1 VT Agrippa said to Paul, Thou art permitted to speake for thy self. Then Paul stretching forth his hand, began to make his answer.

2 † Touching al things vvhereof I am accused of the Iewes, king Agrippa, I account my self happie for that I am to defend my self this day before thee, † especially vvhere-

3 as thou knowest al things that are among the Iewes, customs and questions: for the vvhich cause I beseeche thee, 4 heare me patiently. † And my life truly from my youth, vvhich vvas from the beginning in my nation in Hierusalem, 5 al the Iewes doe know: † knowing me before from the beginning (if they vvil giue testimonie) that according to 6 the most iure secte of our religion I liued a Pharisee. † And now for the hope of the promise that vvas made of God to 7 our fathers, doe I stand subiect to iudgement. †^b the vvhich, our twelue tribes c seruing night and day, hope to come vnto. Of the vvhich hope, king, I am accused of the Iewes.

8 † Vvhat incredible thing is it iudged vwith you, if God raise the dead? † And my self truly had thought that I ought to 9 doe against the name of I e s u s of Nazareth many contrarie things. † Vvhich also I * did at Hierusalem, and many of 10 the saints did I shut vp in prisons, hauing receiued authoritie of the cheefe priests: and vvhether they were put to death, 11 c I brought the sentence. † And through out al the synagogs often times punishing them, I compelled them to blaspheme:

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and yet more mad against them, I persecuted them euen vnto
 foraine cities. † Among vvhich things vvhiles* I vvent to Da- 12
 mascus vwith authoritie and permission of the cheefe priests,
 † at midday, in the vvay, I saw (o king) from heauen a light 13
 to haue shined round about me and them that vvete in
 companie vwith me, about the brightnes of the sunne. † And 14
 vvhen al vve vvete fallen dovvne on the ground, I heard a
 voice speaking to me in the Hebrew tongue: Saul, Saul, vvhy
 persecutest thou me? It is hard for thee to kicke against the
 pricke. † And I said, Vvho art thou Lord? And our Lord 15
 answered, I am I E S V S vvhom thou doest persecute. † But 16
 rise vp and stand vpon thy secte: for to this end haue I ap-
 peared to thee, that I may ordaine thee a minister and vvitnes
 of those things vvhich thou hast seen; and of those things
 vvherein I vvil appeare to thee, † deliivering thee out of the 17
 peoples & natiōs vnto the vvich novv I send thee, † to opē 18
 their eies, that they may be conuerted from darkenes to light,
 and from the povver of Satan to God, that they may receiue
 remission of sinnes and lot among the saincts by the faith
 that is in me. † Vvherevpon, king Agrippa, I vvvas not in- 19
 credulous to the heavenly vision: † but to them first that are 20
 at Damascus, and at Hierusalem, and vnto al the countrie of
 Ievvrie, and to the Gentiles* did I preach that they should
 doe penāce, and turne to God, doing vvorkes vvorthie of
 penance. † For this cause the Ievves, vvhen I vvvas in the 21
 temple,* apprehending me, attēpted meaning to kil me. † But 22
 aided by the help of God, I stand vntil this day, testifying to
 small and to great, saying nothing beside those things vvich
 the Prophets did speake should come to passe, & Moyse, † if 23
 CH R I S T vvete possible, if the first of the returrection from
 the dead, he vvete to shevv light to the people and to the
 Gentiles.

† As he spake these things and made his ansver, Festus 24
 vvith a loud voice said, Thou art mad, Paul: much learning
 turneth thee to madnesse. † And Paul said, I am not mad, 25
 most excellent Festus: but I speake vvordes of veritie and so-
 brietie. † for the king knowveth of these things, to vvhom al- 26
 so I speake constantly. for I thinke none of these things to
 be vnknovvē to him. For neither vvvas any of these things
 done in a corner. † Beleeuest thou the prophets, king Agrip- 27
 pa? I knowv that thou beleeuest. † And Agrippa said to Paul: 28
 A litle

* Penāce often
 inculcated, and
 vvorkes agree-
 able to the same.

Act. 9, 3.

Act. 9,
 20.

Act. 21,
 30.

- 29 A litle thou persuadest me to become a CHRISTIAN.† And Paul said, I wish of God, both in litle, and in much, not only thee, but also al that heare this day, to become such as I am
 30 also, except these bandes. † And the king rose vp, and the
 31 President, and Bernice, and they that sate by them. † And going a side, they spake among them selues, saying, That this man hath done nothing vvorthis of death or bandes.
 32 † And Agrippa said to Festus, This man might be released, if he had not appealed to Cæsar.

CHAP. XXVII.

What a dangerous navigation he had towards Rome: and that by his prediction and counsil the ship might haue been saued. And for his sake (as God also revealed to him before) all the companie was preserved, being 276 persons.



- 1 AND after it vvas decreed that he should saile into Italic, and that Paul vwith other prisoners should be deliuered to a Centurion named Iulius, of the band Augusta,
 2 † vve going vp into a ship of Adrumetum, beginning to saile about the places of Asia, loosed from the land, Aristarchus
 3 the Macedonian of Thessalonica continuing vwith vs. † And the day folovving vve came to Sidon. And Iulius intreating Paul courteously, permitted him to goe to his frendes, and to take care of him self. † And vwhen vve had loosed there, vve sailed vnder Cypres: because the vvindes vvere cōtrarit.
 4 † And sailing the sea of Cilicia and Pamphilia, vve came to
 5 'Lystra', vvhich is in Lycia: † and there the Centurion finding a ship of Alexandria sailing into Italic, remoued vs into
 6 it. † And vvhereas many daies vve sailed slowlvly, & vvere scarce come ouer against Gnidus, the vvinde hindering vs,
 7 vve sailed neere Crete by Salmone: † and vwith much a doe sailing by it, vve came into a certaine place that is called Good-hauens, nigh to the vvchich vvas a citie Thalassa.
 8 † And vwhen much time vvas spent, and vvhereas novv
 9 it vvas not safe sailing, because the vvast novv vvas past, Paul
 10 comforted them, † saying to them, Ye men, I see that the sailing beginneth to be vwith hurt and much damage not only
 11 of the lading and the ship, but also of our liues. † But the Centurion

Myra

∴ It may signifie the lewes fast of the seventh moneth September, after vvchich the navigation vvas perilous, vvinter approaching.

Centurion beleued the gouernour and maister of the ship, more then those things vvhich vvere said of Paul. † And 12 vvhareas it vvas not a commodious haueu to vvinter in, very many taking counsel appointed to saile thence, if by any meanes they might comming to Phœnice, vvinter there, a haueu of Crete looking toward the ^c Afrike and the Chore. † And the southvvinde blowing, they thinking that they 13 had obtained their purpose, vvhen they had parted from Asson, sailed along by Crete. † But not long after, a tempestuous 14 vvinde that is called Euro-aquilo, droue against it. † And 15 vvhen the shippe vvas caught and could not make vvay against the vvinde, giuing vp the ship to the vvindes, vve vvere driuen. † And running vpon a certaine island, that 16 is called ^c Cauda, vve could scarce get the cock-boate. † Vvhich being taken vp, they vsed helps, girding the 17 ship, and fearing lest they should fall into ^c the Syrte, letting dovvne the vessel, so vvere they caried. † And vvhen vve 18 vvere mightily tossed vvith the tempest, the next day they cast forth, † And the third day vvith their ovvne hands 19 they threuve forth the rackliages of the ship. † And neither 20 sunne, nor starres appearing for many daies, and no smal storme being toward, al hope vvas now taken avway of our sauing.

† And vvhen there had been long fasting, then Paul stan- 21 ding in the middes of them, said, You should in deede, O ye men, haue heard me, and not haue parted from Crete, & haue gained this hurt and losse. † And now I exhort you to be 22 of good cheere. for there shall be no losse of any soule among you, but of the ship. † For ^e an Angel of the God vvwhose I 23 am, and ^c vvhom I serue, stood by me this night, † saying, 24 Feare not Paul, thou must appeare before Cæsar: and behold God hath 25 giuen thee al that saile vvith thee. † For the 26 vvhich cause be of good cheere ye men: for I beleue God, that it shall so be, as it hath been said to me. † And vve must 27 come vnto a certaine island. † But after the fourteenth night 28 vvas come on vs, as vve vvere falling in Adria about mid-night, the shipmen deemed that there appeared some coun- 29 trie to them. † Vvho also sounding, found tvventie fadomes: 30 and being parted a litle from thence, they found fiftene fadomes. † And fearing lest vve should fall into rough pla- 31 ces, casting out of the sterne foure ankers, they vvished
that

Paul (saith S. Hierom) had so many soules in the ship giuen him, that is, so many men saued for his sake: and after he is vvith Christ, shall be shut his mouth, and not be able once to speake for them that haue beleued in his Gospel: *Hier. Adv. v. 1.* Vvhereby he proueth that if God do much for the merits of Saints in this life, much more at their intercession & prayer in hea- ven.

c names of vvindes.

c Græc. Cauda.

c a place of quick sandes.

c 2. Λαῶν. 1910.

30 that day were come. † But as the shipmen sought to flee
 out of the ship, hauing let downe the cock-boate into the
 sea, pretending as if they were about to cast out ankers out of
 31 the fore part of the ship, † Paul said to the Centurion and
 to the souldiars, " Vnles these tarie in the ship, you can not be
 32 saued. † Then the souldiars cut of the ropes of the cock-
 boate: and suffered it to fall away.
 33 † And when it began to be light, Paul desired all to take
 meate, saying, This day is the fourteenth day that you expect
 34 and remaine fasting, taking nothing. † For the which cause
 I desire you to take meate for your health sake: for there shal
 35 not an heere of the head perish of any of you. † And when
 he had said these things, taking bread, he gaue thanks to
 God in the sight of them al: and when he had broken it, he
 36 began to eate. † And being al made of better cheere, they
 37 also rooke meate. † And we were in al in the ship, soules
 38 two hundred seuentie sixe. † And being filled with meate,
 39 they lighted the ship, casting the wheat into the sea. † And
 when day was come, they knew not the land: but they
 40 spied a certaine creeke that had a shore, into the which they
 minded, if they could, to cast a land the ship. † And when
 they had taken vp the ankers, they committed them selues to
 the sea, loosing vvithal the rudder bands: and hoising vp the
 maine saile according as the winde blew, they went on
 41 toward the shore. † And when we were fallen into a
 place betwene two seas, they grauled the ship: and the
 fore-part truly sticking fast remained vn moueable: but the
 42 hinder part was broken by the violence of the sea. † And
 the counsel of the souldiars was, that they should kil the
 43 prisoners: lest any swimming out, might runne away. † But
 the Centurion willing to saue Paul, forbade it to be done: &
 he commaunded them that could swimme, to cast out them
 44 selues first, and escape, and goe forth to land: † and the
 rest, some they caried on bordes, and some vpon those things
 that were of the ship. And so it came to passe, that al the
 soules escaped to land.

A N N O T A T I O N S
C H A P. XXVII.

Gods prouidēce
to the See of
Rome.

21. *An Angel.*] S. Paul had many visions, specially to assure him that he should to Rome and stand before Cæsar, our Lord him self before (23, 11) appearing to him, and here an Angel, for that purpose. Vvhereby vve plainly see the special prouidēce of God towards that See, vvhere his two principal Apostles were designed to preach, plant the faith, liue, die, be buried, and honoured till the vvorldes end.

Gods predesti-
mation and ap-
pointment tak-
eth not away
mans free vvill
and endeouour.

21. *Unless these things*] Vvhen God revealeth to vs any thing, or assureth vs of any event to come, he dischargeth vs not thereby of our requisite endeouours and labours for attaining the same, nor executing ordinarily his designments towards men otherwise then by their owne free vvill and actions. S. Paul said not here, Let vs do vvhat vve list: vvorke vve or sit vve still, vvwhether the mariners goe out or tarie vvithin, vve are al sure to be saued, for so God hath revealed to me, and he can not lie, neither can it fall othervvise. but contrarietvvise saith he, If these mariners leaue the ship, you can not be saued. So say al true Catholike preachers to Christian people, Vvhat prouidēce, predestination, or foresight io euer God haue of your saluation, you are not thereby constrained any vvay, you haue free vvill still, and can not be saued (though you be predestinate) except you keepe Gods commandments, repent you of your finnes, beleue, liue and die vvell. And if it vvere revealed to any mā, that he vvere one of Gods electe, & that he should finally die in grace and be saued, yet he vvere bound to vvorke his saluation vvith feare and trembling, as S. Paul both did, and taught, lest he become reprobate: no lesse then the same Apostle here and his fellowes, though they had their life promised to them of God, yet vvere bound to labour and vie al possible diligence that they might not be drowned.

1 Cor. 9, 27
Philip. 2,
12.

CHAP. XXVIII.

After their shipwrecke having wintered in the land (now named Malta) vvhere many miracles vvore vvrought by Paul, they take ship againe, and so by Sicilie they come to Puteoli in Italie, the Christian Roman comming a great vvay to meete him, to his great ioy. 16 Finally being come to Rome, in his iudging he declareth to the Iewes his cause, 23 and on a day appointed preacheth 1 & 2 vvayes vvnto them. 25 And seeing their incredulitie, he betwixeth vvords vvith vvholesold by Esay: 28 but that the Gentiles vvill not be incredulous. 30 To vvholesome he there preacheth vvnto vvholesome vvithout prohibition.

21 This island (now Malta) is the seat of the knights of the Rhodes, the inhabitants vvhereof haue a special deuotion to S. Paul: to vvho both the cheefe Church (being the Bishops Seate) is dedicated, and the vvhole Island (as they count it) consecrated. vvhere the people thevv yet to this day, his prison and other memories of his miracles.



ND vvhen vve had escaped, then vve knew 1
that the island vvvas called Mitylene. But the 2
Barbarous (hevved vs no smal courtesie. † For, 2
kindling a fire they refreshed vs al, because
of the imminent raine and the colde. † And 3
vvhen Paul had gathered together some number of sticke,
and had laide them on the fire, a viper issuing out of the
beate, invaded his hand. † But as the Barbarous savv the 4
beast hanging on his hand, they said one to an other, Vndoub-
tedly this man is a murderer, vvho being escaped out of the
sea, vengeance doth not suffer him to liue. † And he in 5
deede shaking of the beast into the fire, suffred no harme.
† But they supposed that he should be turned into a vvvel- 6
ling, and that he vvould sodenly fall and die. But expecting
long and seeing that there vvvas no harme done on him, being
changed they said, that he vvvas a God. † And in those pla- 7
ces vvvere lands of the prince of the ile, named Publius, vvho
recciuing

Melisa

ci Jino

8 receiuing vs, for three daies intreated vs courteously. † And
 it chaunced that the father of Publius lay vexed vvith feuers
 and the bloody fluxe. Vnto vvhom Paul entred : and vvhen
 he had praied, and imposed hands on him, he healed him.
 9 † Vvhich being done, al in the ile also that had infirmities,
 10 came, and vvere cured : † vvho also honoured vs vvith ma-
 ny honours, and vvhen vve vvete sailing avvay, laded vs
 vvith necessaries.
 11 † And after three moneths, vve sailed in a ship of Alex-
 andria, that had vvintered in the iland, vvwhose signe vvvas the
 12 Castors. † And vvhen vve vvere come to Syracusa, vve tar-
 13 ried there three daies. † Thence compassing by the shore,
 vve came to Rhegium : and after one day the Southvvinde
 14 blowing, vve came the second day to Putcoli, † vvhere
 finding brethren, vve vvere desired to tarie vvith them seuen
 15 daies : and so vve came to Rome. † And from thence, vvhen
 the brethren had heard, they came to meete vs vnto *Appi-forum*,
 and the Three-taurns. Vvhom vvhen Paul had seen, giuing
 16 thanks to God, he tooke courage. † And vvhen vve vvere
 come to Rome, Paul vvvas permitted to remaine to him self
 17 vvith a souldiar that kept him. † And after the third day
 he called together the cheefe of the Ievves. And vvhen they
 vvere assembled, he said to them,

Mea brethren, I doing nothing against the people, or
 the custome of the fathers, vvvas deliuered prisoner from Hie-
 18 rusalem into the hands of the Romanes, † vvho vvhen they
 had examined me, vvould haue released me, for that there
 19 vvvas no cause of death in me. † But the Ievves contradicting
 it, I vvvas compelled to appeale vnto Cæsar, not as hauing any
 20 thing to accuse my nation. † For this cause therefore I desired
 to see you and to .speake to you. for, because of the hope of
 Israël, am I compassed vvith this " chaine.

21 † But they said to him, Vve neither receiued letters con-
 cerning thee from Ievvrie, neither did any of the brethren
 22 that came hither, report or speake any euil of thee. † But vve
 desire of thee to heare vvhat thou thinkest : for " concerning
 this " secte, it is knovvë to vs that it is gainesaid euery vvhere.
 23 † And vvhen they had appointed him a day, they came to
 him vnto his lodging very many : to vvhom he expounded,
 testifying the kingdom of God, and vsing persuasion to them

Aaa ij of

of IESVS out of the law of Moyses and the Prophets, from morning until evening. † And certaine beleued those things 24 that were said: but certaine beleued not. † And vvhereas 25 they did not agree among them selues, they departed, Paul saying one vvoord: That vvel did the holy Ghost speake by Elais the prophet to our fathers, † saying, *Goe to this people, and 26 say to them, vvvith the eare you shal heare, and shal not vnderstand: and seeing you shal see, and shal not perceiue.* † For the hart of this people is 27 vvvaxen grosse, and vvvith their eares haue they beauly heard, and their eies 28 they haue shut: lest perhaps they may see vvvith their eies, and heare vvvith their eares; and vnderstand vvvith their harts, and be conuerred, and I beale them. † Be it knowen therefore to you, that this Saluation of 18 God is sent to the Gentiles, and they vvil heare.

† And vvhén he had said these things, the Ievves vvent 29 out from him, hauing much questioning among them selues. † And he caried ful tvvoyetes in his hired lodging: and he 30 receiued al that came into him, † preaching the kingdom of 31 God, and reaching the things that concerne our Lord IESVS CHRIST vvvith al confidence, vvvithout prohibition.

∴ Here also (as Act. 11.) it is plain that they would not see, nor heare, & that their execratiō is to be attributed to the selues & not to God. See annot. a. 12. 22.

Esa 6, 9.
Mat. 13,
14. Mr.
4, 12.
Lu. 8, 10
Io. 12, 40
Ro. 11, 8

ANNO TATIONS CHAP. XXVIII.

1. *Shaking of the beast.* The promes of Christ (Act. 16) that venomous serpents should not hurt them that beleue in him, is fulfilled not in al beleuers, but in such as had the gift of miracles, as S. Paul had. Vvhom here a viper by nature so venomous that the people thought he should haue died out of hand, did no vvhat annoy: he extinguishing by the pouer of Christ at the poison of the beast. Yes and (as the Christian people there at this day beleue) by S. Pauls praier the Iland *Tinos* Favvas deliuered for euer from al such venomous serpents, in so much that children there play vvvith scorpions euer since that time, and Pilgrimes daily carie vvvith them peeces of stones out of the *rebus* Si- place where S. Paul abode, by vvwhich they affirme that they heale them vvwhich in other countries *calendard* adioyning are biten of scorpions, the medicine theretore being called, *S. Paulus gran.* The Here- ticks that know not the pouer of God, nor the miraculous vertues giuen to his Saints, mur- der and blasphemie, vvhen they heare such things as be proper to certaine countries, attributed some- times to Gods miracles done by his Saints: as though that were not possible, or were not as much to Gods honour, and more, then things proceeding only of natural causes. Such profane men would not haue attributed the holiness of the vvaters of Iericho to Eliseus his vertue and mira- cles, amending them by calling salt into them, if the Scripture had not exprely testified the same. *o Reg. 2, 19*

It is the part of al faithful men to referre such things to God, vvhen any iust occasion is giuen there- unto, rather then so name: though the incredulous doe alvvays contrarie, for feare of superstition & dishonouring God. As though this escape of drovning, might better and more to Gods glorie, be referred to chance and the mariners industrie, then to S. Pauls praier and extraordinary vvorking.

Malta hath S. Pauls blessing and grace until this day.

Gods miracu- lous vertue in certaine coun- tries and crea- tures, by his Saints.

S. Pauls chaines be honoured.

20. *Chaines.* I vvould vvish novv (saith S. Chrystome) to be for a time in the place vvhere these chaines remaine, and to see the fetters vvwhich Diuels feare, and Angels re- uerence. *homi. 1 ad populum Constantinensium.* See also S. Gregorie *lib. 1 epist. 10.* of the mi- racles done by S. Pauls chaines, and that he sendeth to the Emperesse Constantia some dust thereof filed of, for a great Relike and holy gift.

21. *Concerning*

22. *Concerning this fall.* The Heretikes of al forme comfort them selves much, vvhem they finde here or els vvhere the Christian faith called of the Iewes or incredulous persons, a Sect or an Heresie, & sometimes in contempt of Christes person the Maister of the same, the Secte of the Nazarenes: as though the Church of God might as vvell erre in naming their doctrine Heresie, as the Sect is vvell gi- Iewes and Pagans might and did misse in condemning Christian religion for an Heresie: or as ven to al Here- though the Protestants doctrine vvete as vvell proued and tried to be no Heresie, by the Prophe- sies, though the and other Scriptures, miracles, and consent of al Nations and ages, as Christes blessed doctrine is. Christian reli- vvheretas in deed the Protestants doctrine is evidently conuincid to be heretical, by the same argu- gion at the first ments that Christes religion is proued to be the only true doctrine of saluation, and not an heresie. vvvas falsely so And vvho soeuer can deduce the Christian faith from Adam to this day, through our al the Fathers, called, Patriarches, Prophetes, Priests, Apostles, and Bishops, by descent and succession of al lawes and states of true vvorshippers and beleeuers (vvvich is the only or special vvay to proue that the Christian faith is no heresie) he shal by the same meanes al at once proue the Protestants doctrine to be an heresie and a false secte. That the Iewes therfore and il men in al places contradicted the Christian religion, calling it an Heresie or a Sect, as though it had a beginning of some certaine Sect- Maister other then God him self, they vvvere deceiuid: and the Church of God neuerthelesse call- ing the Protestants doctrine Heresie in the vvveest part that can be, and in the vvveest sort that euer vvvas, doth right and most iustly.

The end of the Actes of the Apostles.

Vvherevnto we ioyne for the readers behalfe, vvvo Tables of the vvvo cheefe Apostles, and a note of the rest, as an abridgement of the said booke, and a supply of some things not there mentioned.

THE SUMME OF THE ACTES OF THE APOSTLES, CONTAINING

SPECIALLY THE GESTES OF THE TWO PRINCIPAL Apostles, SS. Peter and Paul, in such order of time and yerre of the Emperours, and from Christ's Nativite, and Ascension, as they were done: so far as by holy Scriptures or Ecclesiastical Writers may be gathered. Wherof though it be not possible to set downe the praise and vndoubted time or yerre of every thing, because neither S. Luke nor others do use particularly and orderly the moments of every action of the said Apostles: yet we followe the most probable and plaine place that we finde in holy Scriptures and ancient Writers. Wherby the studious reader may easily discover the falsity of the Protestants, that can finde no time when * Peter might possibly come to Rome, be Bishop, and die there: divers things in S. Pauls actes being no lesse hard to reconcile to the course of S. Lukes narration, then any thing touching the historie of S. Peter, namely his * three yeres preaching in Arabia: al which must needs be true, whether true his the very iust time or no, and how so ever authors differ about the same.

See the annot.
Rom. 16, 15.
Gal. 1.

A TABLE OF S. PETER.

Tiberij	18	1	1	<p>PETER causeth the Disciples to procede to the election of an other Apostle in ludas roome. <i>AB. 1.</i></p> <p>Receiuing vvith the rest the gifts of the Holy Ghost on Vvhit-sunday, he made the first Sermon, and conuerted 3000. <i>AB. 2.</i></p> <p>He cureth one borne lame, preacheth Christ and penance to the leuues: so that 4000 beleueed. <i>AB. 3 & 4.</i></p> <p>He is imprisoned, released againe, threatened and commaunded to preache no more: but he vvith lohn answereth, that they must obey God more then man. <i>AB. 4.</i></p> <p>He striketh to death vvith a vvord, Ananias and Saphira, for sacrilege. <i>AB. 5.</i></p> <p>He is sent vvith lohn to Samaria, to confirme the newly bapuzied, vvhich he reproveth Simoa Magus. <i>AB. 6.</i></p>
	19	35	2	<p>He healeth Aeneas at Lydda, and raiseth Tabitha from death at Ioppè. <i>AB. 9.</i></p> <p>He is vvarned and taught by a vision, to preach to Cornelius a Gentil. <i>AB. 10.</i> He defendeth his receiuing of the Gentiles <i>AB. 11.</i> and recordeth (<i>AB. 13</i>) that God called the first Gentiles by his ministerie, so that Pauls first preaching to them, and his going to Arabia, must be after this. See S. Chryst. in <i>AB. 10. 22. Ensb. li. 2 c. 2.</i></p>
	20	35	3	<p>He continueth preaching in diuers partes of Iurie and the prouinces adioyning. About two yerres after this, S. Paul vvisteth him at Hierusalem. <i>Gal. 1.</i></p> <p>He preacheth in Syria and the Prouinces of Asia minor, Bythynia, Pontus, Galatia, Cappodocia, ordainiug Bishops and Priefts in diuers places. <i>1 Pet. 1. Nicoph. li. 2 c. 33. Platina in Petro.</i></p>
	21	39	4	<p>He goeth to Antioche, preaching there, and making that his Seate, yet not remaining there continually, but for the affaires of the Church, departing thence, sometime to Hierusalem, sometime to other places. <i>Hiero. in Catalogo. Ignas. ad Magnesianos.</i></p> <p>At Hierusalem he is cast into prison after the putting of S. James to death, by the commaundment of Herod, he is praid for by the vvhole Church, & deliuered out of prison by an Angel. <i>AB. 12.</i></p>
Claudy	2	44	11	<p>Avoiding the furie of Herod, he leaueth Iurie againe. He appointeth Eudodius Bishop in Antioche. <i>Ensb. in Chron. & li. 2 c. 10. Suidas. Ignas. ad Antiochenos.</i> And passing by Corinth, He came to ROME, to conuince Simon Magus. <i>Hiero. in Catalogo. Ensb. li. 2 c. 12. 11. 20. Concil. 10. 1.</i></p> <p>He approueth & declareth the Gospel of S. Marke to be Canonical. <i>Hiero. in Catalo. Ensb. li. 2 c. 10.</i></p> <p>Having founded the Church at Rome, and planted his Apostolical Seate there, after vvard absent from the citie (either expelled thence vvith other leuues, <i>Cornel. Tassus. in Claudio:</i> or rather according to the office of his Apostleship) leauing it for a time, he vvisteth other Churches, and came to Hierusalem againe, vving both in his absence and preience, Linus and Cletus for his coadiutors. <i>To. 2 Concil. pag. 456. Epiph. 10. 3. Haref. 27.</i></p>
	9	51	25	<p>He holdeth the first Council. <i>AB. 15.</i> He is reprehended at Antioche by S. Paul. <i>Galat. 1.</i> except that difference fell before the Council, as some thinke. <i>August. ep. 19.</i></p> <p>He returneth to Rome againe, the Romane faith by his diligence now made famous through the vvorld. <i>Rg. 1. & 11. Theoderes. in 10. Rg.</i> Thence he vvriteth his first epistle. <i>1 Pet. 1. Ensb. li. 2 c. 10. Hiero. in Catalogo.</i></p> <p>He sendeth S. Marke to Alexandria, and others to plant the faith in diuers partes of the vvorld. <i>Grego. li. 5 ep. 60. & li. 6 ep. 17. Nicoph. li. 2 c. 11.</i></p> <p>He vvriteth his second epistle a litle before his death, vvich Christ reuealed to him to be at hand. <i>1 Pet. 1.</i> He taketh order for his successor.</p>
Neronu	14	70	17	<p>He vvas finally crucified at Rome. See the last Annot. <i>Ioan. c. 21.</i></p>

FORLIX ECCLESIA, cui totam doctrinam Apostoli cum suo sanguine profuderunt: vbi PETRVS Passioni Domini adæquatur, vbi PAVLVVS Ioannis (Baptistæ) exitu coronatur. *Tertul. de Præscriptis.*
 NON ita cælum splendescit, quando radios sol demittit, quædam modum ROMANORVM VRBS duas illas lampades vbique terrarum effundens. *(bryf. in ep. Ro. bom. 32 in moral.*

Prudent in
Hymno de
S. Laurent.

*His nempe iam regnant duo
Apostolorum principes:
Alter vocatur Genesum,
Alter cathedram possidens
Primum, reclusis creditus est
Æternitatu sanctorum.*

Merita Petri & Pauli propter
eundem Passionis diem celebrius
& solennius Roma commenda-
tas. *S. Aug. de conf. Evang.
li. 1. c. 10.*

A T A B L E O F S. P A V L.

Tibery	Nativis.	Asum.	Text
15	34	1	E VEN Deacons are elected and ordered by imposition of hands. <i>AB. 6.</i> Streuen the principal of them maketh a blessed scimon, for vvhich he vvas strowed to death, Saul (afterward Paul) confensing and aiding therevnto. <i>AB. 7.</i>
19	35	2	Saul by commillion persecuteth. <i>AB. 9.</i> In his iourney to Damascus he is converted. <i>Ibid.</i> He goeth into Arabia and preacheth there. <i>Galas. 1.</i>
21	38	3	Paul returneth to Damascus, vvhete being in danger he escapeth, let downe in a basket by the vvall. <i>AB. 9.</i> Thence he cometh to Hierusalem to see Peter, <i>Galas. 1.</i> Vvhete being in danger of his life, the brethren consey him out of the cite to Cæzarea, and thence to Tarsus. <i>Act. 9.</i> He preacheth in the partes of Syria and Cilicia. <i>Galas. 1.</i> and at Antioche, vvhete the Christians vvere first called by that name. <i>AB. 11.</i> He and Barnabas being seuered from the rest of the Disciples by the appointmēt of the holy Ghost, and after fasting and prayer, by imposition of hands consecrated Apolltes and Bis hops, they cometh to Cypres, vvhete he converted the Proconiuil. <i>Act. 13.</i> He preacheth in Lycaonia, and at Lystra is almost stoned to death. He appointeth Priests in euery Church, and returning by Pilsida, came againe to Annoche vvhete they first departed. <i>AB. 14.</i> At Antioche and there about he remaineth (<i>AB. 14</i>) vntil the controuersie touching the obseruation of Moyles lavv. for resolution vvheteof he and Barnabas ascide to Hierusalem. Vvhete they are appointed to bring the determination of the Councel to Antioche. And from thence passing through Syria and Cilicia, they teach the Chritians to obserue the decrees of the Apostles and Auncients. <i>AB. 15.</i>
<i>Clandij</i> 9	52	18	Doing the same in the cites of Lycaonia and others adioining, by a vision he is vvarned to passe ouer the sea, and to cometh into Macedonia, vvhete he planteth the Gospel. <i>AB. 16.</i> <i>Hence forward S. Luce pur. useth S. Pauls Horse, chapter by chapter, vntil his apprehension in Hierusalem, and arrival at Rome, in this order.</i> He returneth from Macedonia by Thessalonica to Athens, vvhete he conuerteth many, namely S. Denys Arcopagita. <i>AB. 17.</i> From Athens he cometh to Corinth, vvhete he remaineth 18 moneths. <i>AB. 18.</i> and hauing visited the Churches of Asia <i>AB. 19</i> he cometh backe to Corinth <i>AB. 20.</i> Vvhete he writteth his epistle to the Romanes. <i>Ro. 15.</i> From Corinth he saileth to Troas in Asia, vvhete vpon a Sunday he raised Eurychus from death, preaching til midnight. from Troas he cometh to Miletum by sea, and there sendeth to the Bis hops and Auncients of Ephesus, and exhorteth them. <i>AB. 20.</i> Thence coming to Hierusalem he is taken, <i>AB. 21:</i> and from the Tribune Lysias deliuered to Felix the Governour, <i>AB. 23:</i> and by him left to Festus, <i>AB. 24.</i> he appealeth to Cæsar, <i>AB. 25:</i> and so is SENT TO ROME, <i>Act. 27:</i> vvhete he arnueth. <i>AB. 28.</i>
<i>Neronis</i> 1	58	25	At Rome he remaineth in free prison 1700 yere, <i>AB. 28.</i> and then is deliuered, <i>1 Tim. 6.</i> After his deliuerie he preached in sundrie countries of the west, namely in Spaine: <i>Hieron. in Catalogr. Epiph. Hæref. 27.</i> Him self writteth that he purposed to do so. <i>Ro. 15.</i> In his Epistle to the Philippians (c. 1) he minded to visite the Churches of Asia, vvhich also he did. <i>Genebrard. in Chron.</i> He writteth last of al, his second Epistle to Timothee a litle before his death, <i>1 Tim. 6.</i> being novv the second time apprehended and in bandes at Rome. <i>Theodor.</i>
14	70	17	He vvas beheaded at Rome, the same day that Peter vvas crucified. <i>S. Ambros. ser. 60. 61. S. Maximus.</i>

O F

OF THE OTHER APOSTLES.

Genebr. out of
divers authors.

THE Actes of the rest of the twelve Apostles be not much written of in this booke: but as* other Ecclesiastical writers do testifie, they preached specially in these nations, as followeth. *Andrew in Achaia, Iohn in Asia. Philip in Phrygia, James in Ierurie, Bartholomevy in Scythia, Thomas in India, Matthevy in Aethiopia, Simon in Persia, Thaddaeus in Mesopotamia, the other James in Spaine, Matthias in Palestine.* So distributing them selues through out the world, to gather one Catholike Church of al Nations, according as Christ gaue them commission *Mat. 28, 19*: and as it was prophcieed of them before *Psal. 18. Their sound is gone forth into euery countrie, and their wordes into the endes of the whole world.* But before they departed one from another (the time whereof is not certainly knowven) *al Twelue assembling together, & ful of the Holy Ghost, eche laying downe his sentence, agreed vpon twelue principal articles of the Christian faith, and appointed them for a rule to al belecuers: Vvhich is therefore called and is **THE APOSTLES CREDE**: Not written in paper, as the Scripture, but from the Apostles deliuered by tradition. *Ruff. & Hiero. locis citatis.* Vvhich, as of old (*Hiero. contr. Lucifer*) so at this day at solemnly professe in their Baptisme, either by them selues or by others: and al that be of age and capacite, are bound to know and beleue euery article of the same. Vvhich are these that follow.

Ruth. in expof.
Symb. Apof.
Ambr. ser. 32.
Hiero. ep. 61 c.
9. aduers. erro.
10. Hierol.

THE APOSTLES CREDE,

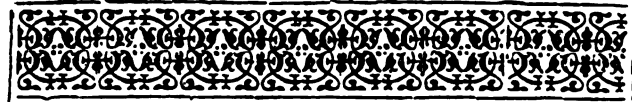
OR

SYMBOLVM APOSTOLORVM.

- | | |
|--|--|
| <p>1 I beleue in God the Father, almighty, creator of heauen and earth.</p> <p>2 And in IESVS CHRIST, his only Sonne, our Lord.</p> <p>3 Who was conceived by the Holy Ghost, borne of the VIRGIN MARY.</p> <p>4 Suffered vnder Pontius Pilate, was crucified, dead, and buried: Descended into Hel.</p> <p>5 The third day he rose againe: from</p> | <p><i>deat.</i></p> <p>6 Ascended into heauen: Sitteth at the right hand of God the Father almighty.</p> <p>7 From thence he shal come to iudge the quicke and the dead.</p> <p>8 I beleue in the Holy Ghost.</p> <p>9 The holy Catholike Church: the communion of saints.</p> <p>10 Forgiuenesse of finnes.</p> <p>11 Resurreiſion of the flesh.</p> <p>12 Life euerlasting. Amen.</p> |
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THE





THE ARGUMENT OF THE EPISTLES IN GENERAL.



AFTER the Gospels, which is a storie of Christ himselfe, and after the Actes of the Apostles, which is a storie of Christs Church: now follow the Epistles of the Apostles, which they wrote of such matters, as they had then occasion to write of. For being the founders and the Doctours of the Church, they did in their time, as the Doctours that succeeded them, did after them: yvbo from the beginning vnto this day, have written Epistles & Bookes against heresies, euer as they arose. and of al other Ecclesiastical matters, as they had occasion ministered vnto them. Of which their doing the Apostles first gaue here the ensample: as also S. Luke in the Actes of the Apostles, led the way to al the writers of the Ecclesiastical Historie after him. For al though there be no comparison betwene them for authoritic, forasmuch as these are Canonical Scripture, and so are not any writings of their successors: yet the occasions and matters (as I haue said) are like.

Most of these Epistles are S. Pauls Epistles: the rest are called *Catholicæ Euseb. li 2. Eccl. Epistolæ, the Epistles Catholick. For S. Paul writeth not any Epistle to al hist. c. 22. (howbeit every one of them is for al the Church:) but some to particular Churches of the Gentils, as to the Romanes, to the Corinthians, to the Galatians, to the Ephesians, to the Philippians, to the Colosians, to the Thessalonians: some to particular persons, as to Timothee, to Tit (who were Bishops among the Gentiles, to wit, of Ephesus, and of Crete) and to Philemon, and then one to the Hebrewes, who were the Ierres of Hierusalem and Iurie. But the Epistles of the other Apostles, that is, of S. James, S. Peter, S. Iohn, and S. Iude, are not so intitled to any one Church or person (except S. Iohns two later sort Epistles, which yet might not be separated from his first, because they were al of one Author) and therefore they are termed Catholick, that is, vniuersal. For so writeth S. James: To the twelue tribes that are in dispersion, greeting. and S. Peter in his first Epistle, thus: To the elect strangers of the dispersion of Pontus, Galatia, Cappadocia, Asia, & Bithynia. in his second, thus: To them that haue obtained equal faith vwith vs. like vwith S. Iude: To them that are in God the father beloved, and in Iesus Christ preferred, and called. S. Iohns first is vwithous title.

Now, for the occasions of their writing, whereby we shal perceiue the matters or arguments that they handle: it must be remembered (as the Storie of that time in the Actes of the Apostles doth at large declare) that the Church then beginning, was planted by the Apostles not onely in the Ierres, but also in the Gentiles: yea and specially in the Gentiles. Which thing offended the Ierres many waies. For, they could not abide to see, so much as their owne Countrie to receiue him for CHRIST, whom they had reiected and crucified: much lesse, to see them preach him to the Gentiles also. that offended euen those Ierres also, that

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beleued him to be Christ. Howbeit such of them as were Catholikes, and therefore not obstinat, were satisfied when they understood by the Apostles that it was Gods pleasure, as Act. 11. we reade. But others of them became heretikes, & preached to the Christian Gentiles, that it was necessary for them to receive also the Iewes religion. Of such we reade Act. 15. Vnles you be circumcised, you can not be saued. And as these did so preach against the truth, so did the vnchristened Iewes not onely them selues persecute, but also stirre vp the Idolatrous Gentiles euery where to persecute the Christians: by such obstinacie prouoking God to reprobate theiur Mason: which yet they thought impossible to be done, because they were the seede of Abraham, and were circumcised, and had received the Law by Moyses. for such carnal respects they trusted in them selues, as though God and Christ were vnseparably bound vnto them: attributing also so much to their owne workes, (which they thought they did of them selues, being helpd with the knowlledge of their Law,) that they would not acknowledge the death of Christ to be necessarie for their saluation: but looked for such a Christ, as should be like other princes of this world, and make them great men temporally.

Herevpon did S. Paul write his Epistles, to shew both the vocation of the Gentiles, and the reprobation of the Iewes. Moreover, to admonish both the Christian Gentiles, not to receive Circumcision and other ceremonies of Moyses Law, in no wise: and the Iewes also, not to put their trust in the same, but rather to understand, that now, Christ being come, they must cease. Again, to shew the necessity of Christs coming, and of his death: that without it neither the Gentiles could be saued: no nor the Iewes, by no workes that they could doe of them selues, although they were also helpen by the Law, telling them what was good & what was bad: for so much as all were sinners, and therefore also impotent or infirme: and the Law could not take away sinne, and infirmite, and giue strenght to fulfil that which is gaue knowlledge of. but this was God onely able to doe, and for Christs sake onely would be doe it. Therefore it is necessarie for all to beleue in Christ, and to be made his members, being incorporat into his Body which is his Catholike Church. For so (although they neuer yet did good worke, but all il) they shal haue remission of their sinnes, and new strenght vntill, to make them able to fulfil the commandments of Gods Law: yea: & their workes after this shal be so gracious in Gods sight, that for them he will giue them life euerlasting. This is the necessarie, this is also the fruite of Christian Religion. And therefore he exhorteth al both Gentils and Iewes, as to receive it humbly, so also to perseuere in it constantly vnto the end, against all seduction of heresie, and against all terror of persecution: and to walke al their time in good workes, as now God hath made them able to doe.

The same doctrine doth the Catholike Church teach vnto this day most exactly: to wit, that no workes of the vnbeleuing or vn baptized, whether they be Iewes or Gentiles, can saue them: no nor of any Heretike, or Schismaticke, although he be baptized, because he is not a member of Christ: yea more then that, no worke of any that is not a liuely member of Christ, although other wise he be baptized, and continue vntill in his Church, yet because he is not in grace but in mortal sinne, no worke that he doth, is meritorious or able to saue him.

This very same is S. Pauls doctrine: he denieth to the workes of such as haue not the Spirit of Christ, al vertue in iustitie or to iustice: neither requirith he a man to haue had knowlledge of the Law, or to haue kept it afortime, as though otherwise he might not be saued by Christ: but yet when he is christened, he requirith of necessitie, that he keepe Gods commandements, by avoiding of al sinne, and doing good workes: and to such a mans good workes be attributed as much vertue as

The doctrine of the Cath. Church concerning good workes.

S. Pauls doctrine concerning faith and good workes.

any Catholike of this time.

Nevertheless there were certain at that time (as also the Heretikes of this our time) whom S. Peter termeth vnlearned and vnstable, who reading S. Pauls Epistles, did misconstrue his meaning, as though he required not good workes no more after Baptisme, then before Baptisme: but held that onely Faith did iustifie and saue a man. Therevpon the other Apostles wrote their Epistles, as S. Augustine noteth in these wordes: Therefore because this opinion (*Ad salutem obtinendam sufficere Solam fidem*, that onely faith is sufficient to obtaine saluation) was then risen: the other Apostolical Epistles, of Peter, Iohn, Iames, Iude, do against it specially direct their intention: to auouch vehemently, *fidem sine operibus nihil prodesse*, that faith without workes profiteth nothing. As also Paul him selfe did not define it to be *quacumque fidem, qua in Deum creditur*, whatsoeuer maner of faith, vwherevith we beleecue in God, but that wholesome & expresse Euangelical faith, vvhich workes procede from loue, and the faith (quoth he) that worketh by loue. vwherevpon that faith, vvhich some thinke to be sufficient to saluation, he so affirmeth to profite nothing, that he saith, *If I should haue al faith so that I could remoue mountaines, and haue not charitie, I am nothing.*

He therefore that will not erre in this point, nor in any other, reading either S. Pauls Epistles, or the rest of the holy Scriptures, must sicke fast to the doctrine of the Catholike Church, vvhich Church S. Paul termeth the pillar and ground of the truth: assuring him selfe that if any thing there found to him as contrarie hereto, he saileth of the right sense: and bearing awaies in his minde the admission of S. Peter. saying: As also our most dere brother Paul according to the vvisedom giuen to him, hath vvritten to you: as also in al his Epistles, speaking in them of these things, in the vvich are certaine things hard to vnderstand, vvhich the vnlearned and vnstable depraue; as also the rest of the Scriptures, to their ovvne perdition. You therefore brethren, foreknowing, take heed lest ye be led amis by the error of the vnvile, and fall avvay from your ovvne stedfastnes.

THE TIME VVHEN THE EPISTLE TO THE ROMANES VVAS VVITTEN, and the Argument thereof.

THE iustrie of S. Paul, vntill he came to Rome, S. Luke in the Actes of the Apostles wrote exactly: and though vvithout any mention of his Epistles, yet certaine it is, that some of them he wrote before he came there, to vvise, the vvord vnto the Corinthians, and this to the Romanes: (* as it seemeth) before them al, the Epistle to the Galatians. Vvherein yet because he maketh mention of the souerain yere after his conuersion, it appeareth, that he preached so long vvithout any vvriting. And this order may thus briefly be ascribed. First he preached to the Galatians Act. 16: and passing through Phrygia and the countrey of Galatia. Vvherof he maketh mention him selfe also, Gal. 1: Vve euangelized to you. and Gal. 4: I euangelized to you heretofore. After vvith the false Apostles: came and persuaded them to receiue Circumcision. Vvhervpon he saith: I marvel that thus so soone you are transferred from him that called you to the grace of Christ, vnto an other Gospel. and vvitheth therefore

Bbb 7 Gal. 4:

Gal. 4. saying: And I wuld I were wvith you now. And accordingly be came vnto them afterward, as vve reade Act. 18. Vvalking in order through the countrie. of Galatia and phrygia, confirming al the Disciples. As vvhich time also it seemeth, that heooke order wvith them about those contributions to helpe the needs of the Christians in Hierusalem, whercof he speaketh 1. Cor. 16: And concerning the collections that are made for the saincts, as I haue ordained to the Churches of Galatia, so doe you also. By vvhich vvordes also it is euident, that the Corinthians had not as then made their gathering. But vvhens he vvrote the Second to them (vvhere in the 11 chapter he maketh mention of 14 yeres, not onely after his Conuersion, as to the Galatians, but also after his Rapte, vvhich seemeth to haue bene vvhen he vv as Hierusalem Act. 9. foure yeres after his Conuersion, in a trauce, as he calleth it Act. 22, 17) then vvrote they reade. For so he saith 2. Cor. 8: You haue begone from the yere past. and 2. Cor. 9: For the vvchich I doe glorie of you to the Macedonians: that also Achaia is ready from the yere past. howbeit it followeth there: But I haue sent the brethren, that (as I haue said) you may be ready: lest vvhen the Macedonians come vvith me, and find you vnready, vve be ashamed. But vvhen he vvrote to the Romanes, then vv as he now come to Corintb for the purpose, and had receiued their contribution, and vv as readio to goe vvith it vnto Hierusalem. For so he saith Rom. 15. Now therefore I vvil goe vnto Hierusalem to minister to the saincts. For Macedonia and Achaia haue liked vvell to make some contribution vpo the poore saincts that are in Hierusalem.

The argument of the Epistle to the Romanes.

Epiph. Hæz. 41 Marcionis. Aug. in Exposit. incho. Ep. ad Rom. 11. Cor. 5. b Epist. 2.

So then, the Epistle to the Romanes vv as not the first that he vvrote. But yet it is * and alvvayes vv as set first, because of the primacie of that Church. for vvhich cause also he handleth in it, such matters as pertained not to them alone, but to the vniuersal Church, and specially to al the Gentiles: to vvith, the very frame (as it vv ere) of the Church of Christ. Tanquam enim 2 pro ipso Domino legatione fungens, hoc est, pro b lapide angulari, vtrumque populum tam ex Iudeis quam ex Gentibus connectis in Christo per vinculum gratia. so saith S. Augustine, giuing vs briefly the argument. in english thus: As being a legate for our Lord him self, that is, for the corner stone, he knitteb together in Christ by the båd of Grace, both peoples, as vvell of the levv es as of the Gentils. Shewring, that neither of them had in their Gentilise or Iudaisme any vvorkes to bragge of, or to chalenge to them selues iustificatio or saluation thereby, but rather finnes they had to be forue for, and to humble them selues to the faith of Christ, that so they might haue remission of them, and strength to doe meritorius vvorkes aftervvard. In vvhich sort, because the Gentils did humble them selues, therefore had they found mercy, though they neuer vvist of the Lavv of Moyses. But the Ievves, because they stode vpon their ovvne vvorkes, vvhich they did by their ovvne strength, vvith the knowlledge of the Lavv (being therefore also called the vvorkes of the Lavv,) or so vvould not humble them selues to beleue in Christ crucified, they missed of mercy, and became reprobate, excepting a few Reliquiz that God of his goodnes had reserved to him self. Howbeit in the end, vvhen the fulnes of the Gentils is come into the Church, then shal the fulnes of the Ievves also open their eyes, ask now ledge their error, and submit them selues to Christ and his Church, in like manner. In the meane time, those that haue found the grace to be Christians, be exhorted to perseuerance (as it vv as specially needeful in those times of persecution) and to leade their vvhole life now after Baptisme in good vvorkes: and to be careful of vniite, bearing it therefore one vvith an other, both Iew and Gentil, al that they may,

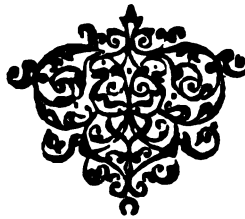
The vvorkes of the Lavv.

may, and geuing no offence to them that are weake. Thus he dispuseth, and sheweth
 his exhortation through the whole Epistle: though, if we wil diuide it by that which
 is principal in each parte, we may say, that vnto the 12. chapter is his disputations:
 and from thence to the end, his exhortation.

Now, in these points of faith, and in al others (as also in example of life) the
 commendation that be giueth to the Church of Rome, is much to be noted. Your
 faith is renoumed in the vvhole vvorlde, and your obediēce is published Rom. 2.
 into euery place. I reioyce therfore in you. And againe: you haue obediēd Rom. 16.
 from the hart vnto that forme of doctrine, vvhich hath been deliuered Rom. 6.
 to you. And therevpon againe: I desire you brethren, to marke them that Rom. 16.
 make dissensions and scandals contrarie to the doctrine vvhich you
 haue learned, and auoide them. For such doe not serue Christ our Lord,
 but their owne belly: and by svete speeches ad benedictions seduce
 the harts of innocents. Therefore so shunne Luther and Caluyn, and al their
 crewes, we haue iust reason and good reasons. They make dissensions and scan-
 dals against the doctrine of the Romane Church. Let no man therefore be seduced
 by their sugred vvordes.

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THE





The church readeth S. Pauls epistles at Martins frō Sunday in Christmas vnto Septuagesime.

THE EPISTLE OF PAVL THE APOSTLE TO THE ROMANES.

CHAP. I.

The foundation of his Apostleship being laid, & he highly commendeth the Romanes, and professeth his affection towards them. and so coming to the matter, saith, our Christian Catholike doctrine (that teacheth al to beleeue) to be the vray to saluation: & because the Gentiles (first of al) could not be saved by their Philosophia, vndereth they know God, for so much as they did not serue him, but Idols. he therefore iustly permitting them to fall into al kind of most damnable sinne.

The Epistle vnto
Christmas eue.

c. Faith must not be subject to sense, reason, arguing or vnderstanding, but must command & be obeyed in humillitie and simplicitie.

11 s. Augustine vseth this place and the like agāst Heretikes, vvhich vwould drawv the common Catholike faith of al nations, to some certaine countries or corners of the world. Aug. ep. 101.

11 He praieth without intermission that committeth no day certaine times of prair. Aug. bnf. 11.



PAVL the seruant of I E S V S C H R I S T, I CALLED to be an Apostle, * separated into the Gospel of God, † vvhich 2 before he had promised by his Prophets in the holy Scriptures, † of 3 his sonne, (vvhō vvas made to him of the seede of Dauid according to the flesh, † vvhō vvas predestinate 4 the sonne of God in pover, according to the spirit of sanctification, by the resurrectiō of our Lord I E S V S C H R I S T from the dead, † by vvhom vve haue received grace and 5 Apostleship for obedience to the faith. ** in al Nations for the name of him, † among vvhom are you also called of 6 I E S V S C H R I S T:) † to al that are at Rome the be- 7 loued of God, called to be saincts. Grace to you and peace from God our father, and our Lord I E S V S C H R I S T.

† First I giue thankes to my God through I E S V S C H R I S T 8 for al you, because your faith is renoumed in the vvhole vvorlde. † For God is my vvitnes, c vvhom I serue in my 9 spirit in the Gospel of his Sonne, that vvithout intermission I make a memorie of you † alvvaies in my praiers, besee- 10 ching, if by any meanes I may sometime at the length haue a prosperous iourney by the vvil of God, to come vnto you.

† For

Act. 13.
2.

c. 115 v. 2.
anolis
pietatis.

c. 115
τρίτη

- 11 † For I desire to see you, that I may impart vnto you some
 12 spiritual grace, to :: confirme you: † that is to say, to be com-
 13 forted together in you by that vvhich is cōmon to vs both,
 13 your faith and mine. † And I vvil not haue you ignorant
 (brethren) that I haue often purposed to come vnto you (and
 14 as also in the other Gentiles. † To the Greekes and the Bar-
 15 barous, to the vvise and the vvnvvise I am detter. † so (as much
 as is in me) I am ready^a to euangelize to you also that are
 at Rome.
- 16 † For I am not ashamed of the Gospel. For it is the povver
 of God, vnto saluation to euery one that beleueth, to the
 17 Ievve first and to the Greeke. † For :: the iustice of God is re-
 vealed therein by faith into faith: as it is vvritten: *And the iust*
liueth by faith.
- 18 † For the vvrath of God from heauen^a is reuealed, vpon
 al impietic and iniustice of those men that dereine the veritie
 19 of God in iniustice: † because, that of God vvhich is knowvē,
 is manifest in them. For God hath manifested it vnto them.
- 20 † For his inuisible things, from the creation of the vvorld are
 seen, being vnderstoode by those things that are made: his
 eternal povver also & Diuinitie: so that they are inexcusable.
- 21 † Because, vvhereas they knevve God, they haue not glorified
 him as God, or giuē thanks: but are become vaine in their
 22 cogirations, and their folish hart hath been darkened. † for,
 23 sayng them selues to be vvise, they became fooles. † And
 they changed the glorie of the incorruptible God, into a
 similitude of the image of a corruptible man, and of foules
 24 and foure-footed beastes and of them that creepe. † (For the
 vvich cause God :: hath deliuered them vp vnto the desires
 of their hart, into vncleanness, for to abuse their owne bodies
 among them selues ignominiously.) † vvho haue chan-
 25 ged the veritie of God into lying: and haue vvorhipped &
 serued the creature rather then the creator, vvho is blessed
 26 for euer. Amen. † Therefore^a God hath deliuered them into
 passions of ignominie. For their vvomen haue changed the
 27 natural vse, into that vse that is contrarie to nature. † And in
 like maner the men also, leauing the natural vse of the vvoman,
 haue burned in their desires one tovvard an other, men
 vpon men vvorking turpitude, & the revvard of their errour
 28 (vvhich they should) receauing in them selues. † And as
 they

∴ The Romanes were conuerted and taught by S. Peter before. therefore he vvith that speach, to confirme them in their faith. Author Com. apud Hierony. Theodor. in 16. Rom. & Chryf.

∴ we meane not Gods owne iustice in himself, but that iustice vvhervvith god endueth man vvhen he iustifieth him. Aug. de Sp. & lit. c. 9. Whereby you may gather the vanitie of the heretical impuatiue iustice.

c Lo 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.

∴ Eph. 4. 19. he saith, They haue deliuered or giuen vp them selues to al vncleanness. By vvich cōfērence of scriptures we learne that them selues are the cause of their owne sinne and damnation, God of his iustice permitting & leauing them to their owne vvill, and so giuing them vp into passions &c.

Abac. 2,
4.

εἰς ἄ-
τιμω-
ται

they liked not to haue God in knowlledge: God deliuered them vp into a reprobate sense: to doe those things that are not conuenient: † replenished vvith al iniquitie, malice, 29 fornication, auarice, vvickednes, ful of enuie, murder, contention, guile, malignitie, vvhisperers, † detractours, odible 30 to God, contumelious, proude, hautie, inuentours of euil things, disobedient to parents, † foolish, dissolute, vvithout 31 affection, vvithout fidelitie, vvithout mercie. † Who vvhereas 32 they knew the iustice of God, did not vnderstand that they vvhich doe such things, areⁿ vvorthie of death: not only they that doe them, but they also that consent to the doers.

ANNOTATIONS

CHA. I.

Apostolical salutation or blessing.

The same vved of Heretikes.

The Romane faith highly commended.

It can not faile, nor be corrupted.

The Romane station, a token of greater faith and deuotion.

The Catholike and Romane faith al one.

How God is serued in spirit.

Prayer for conuersion of soules.

The Gospel is not only the vvritten word.

1. *Grace to you and peace.*] It is a kind of blessing rather then a prophane salutation, proper to the Apostles, of greater vertue then the benedictions of the fathers in the old Testament. The holy fathers of the Church seemed to abtine from it for their reuerence to the Apostles. * The Mani- *Epiph. he-* chees (*August. cont. ep. funda. c. 1. 6.*) and other Heretikes (as also their of our time) because they *ref. 66.* would be counted Apostles, often vse it.

2. *Your faith renowned.*] The holy Doctours vpon these vvordes of the Apostle, and specially by our Maisters promis^t made to Peter, that his faith should not faile, giue great testimonie for the prouidence of God in the preservation of the Romane faith. S. Cyprian thus: ep. 55. nu. 6. *They are so bold to eary letters from prophane Schismatikes to the chaire of Peter and the principal Church vvhenas Priestly vnitie rose: not considering the Romanes to be them vvho's faith (the Apostle being the commendator) vvas praised, so vvhoes misbelofe can not haue access.* So S. Hierom Apolog. adu. Ruff. li. 3 c. 4. to. 2. *Know you, that the Romane faith commended by the Apostles mouth, vvill receive no such deceits, nor can be possibly changed, though an Angel taught othervvise, being sent by S. Paulus auctoritate.* Again e. 63 ad Pammach. de Oceanum. c. 4. to. 2. *What fauer thou be that auoushest not vvithout, I pray thee haue respect to the Romane eare. spare the faith which was praised by the Apostles voice. And in another place: Wilt thou know of Paula and Eustochium, how the Apostle hath noted euery promise vvith their proprietie? the faith of the people of Rome is praised. Where is there so great conuerse to Churches and Martyrs sepulchres? Where soundeth Amen like thunder from heauen, or vvhere are the temple (void of Idolis) so shaken as there? Not that the Romanes haue an other faith then the rest of the Christian Churches, but that there is in them more deuotion and simplicitie of faith.* In another place the same holy Doctour signifieth that it is al one to say, the Romane faith, and, the Catholike. *Apolog. adu. Ruff. c. 1.* So doth S. Cyprian ep. 12. num. 1. ad Antonianum: and S. Ambrose de obitu fratru, in med. Vvhercvpon, this vvord, *Romane*, is added to, *Catholike*, in many countries vvhere Sectes do abound, for the better distinction of true beleeuers from Heretikes: vvhich in al ages did hate and abhorre the Romane faith and Church, as al malefactours do their Iudges and correctors.

3. *Serue in spirit.*] Diuers Heretikes vvhen they heare that God is a spirit, and must be serued and adored in spirit, imagine, that he must be honoured only inwardly, vvithout ceremonies and external vvorkes: vvhich you see is othervvise, for that the Apostle serued God in spirit, by preaching the Gospel. To serue God then in spirit, is to serue him vvith faith, hope, and charitie, and vvith al vvorkes proceeding of them: as to serue him carnally, is vvith vvorkes external, vvithout the said internal vvorkes.

4. *A memorie of you.*] A great example of charitie for al men, specially for Prelates and Pastors, not only to preach, but to pray continually for the conuersion of people to Christs faith: Vvwhich the Apostle did for them vvhom he neuer knew, in respect of Gods honour only and the zeale of soules.

5. *To euangelize.*] The Gospel is not only the life of our Sauour vvritten by the foure Euangelistes, nor only that which is vvritten in the new Testament: but their vvhole course of preaching and teaching the faith. Vvwhich faith commeth ordinarily of preaching and hearing, and not of vvriting or reading. And therefore S. Paul thought not him self discharged by vvriting to the Romanes, but his desire vvas to preach vnto them: for that vvas the proper commission giuen to the

Apostles

Mat. 28. Apostles, to preach to all nations. The writing of the bookes of the Testament, is an other part of Gods providence, necessary for the Church in general; but not necessarie for every man: in particular: as to be taught and preached vnto, is for every one of age and vnderstanding. And therefore S. Peter (vwho vvas the cheefe of the Commission) wrote litle: many of them wrote nothing at all: and S. Paul that wrote most, wrote but litle in comparison of his preaching: nor to any but such as were conuerted to the faith by preaching before.

17. Liue by faith.] In the 10. to the Hebrewes, he sheweth by this place of the Prophete (Abame) that the iust though he liue here in peregrination, and seeth not presently nor enioyeth the life euerlasting promised to him, yet holdeth fast the hope thereof by faith. In this place he applieth the Prophetes wordes further to this sence, That it is our faith, that is to say, the Catholike beleefe (saith S. Augustine li. 3 cont. 3 ep. Pelag.) Which maketh a iust man, and distinguisheth betwene the iust and vniust, and that by the lauy of faith, and not by the lauy of vvorke. Vwhereof it is iust, that the Ieu, the Heathen Philosopher, and the Heretike, though they excelled in all vvorke of moral vertues, could not yet be iust: and a Catholike Christian man liuing but an ordinarie honest life, either not sinning greatly, or supplying his faults by penance is iust. And this difference is not by faith, nor that faith can saue any man without vvorke, For it is not a vvorke faith that we speake of, (as the holy Doctor saith) but that which vvorke by charitie, and therefore remiteth finnes and maketh one iust. See S. Augustines place.

18. Is remitted.] By al the passage folowing you may see, that the Gospel and Christs lauy consisteth not only in preaching faith, (though that be the ground, and is first alwaies to be done): but to reach vertuous life and good vvorke, and to denounce damnation to all them that commit deadly finnes and repent not. And againe we see that not only lacke of faith is a sinne, but all other aces done against Gods commandements.

19. Hain deliuered them 27.] As he saith here, God deliuered them vp, so to the Ephesiens (c. 4, 19) he saith of the same persons and things, They deliuered them selues vp to al vncleanness. So that it is not meant here that God doth drue, force, or cause any man to sinne, as diuers blasphemous heretikes do hold: but only that by his iust iudgement, for their owne deserring, and for due punishment of their former greuous offenses, he withholdeth his grace from them, and so suffereth them to fall further into other finnes. As, for their crime of Idolatrie, to suffer them to fall into vnatural abominations: as now for heretie, he taketh his grace and mercie from many, and so they fall headlong into all kind of turpitude as contrariewise, for ill life, he suffereth many to fall into heretie. And for Christes sake let every one that is entangled with the Idolatrie of this time, that is to say, with these new sectes, looke vvel into his owne conscience, whether his forsaking the true God, may not come vnto him for a punishment of his former or present ill life which he liueth.

22. Worthy of death.] Here you see why the Church taketh some finnes to be deadly, and calleth them mortal: to wit, because al that doe them, are worthy of damnation: others be venial, and venial, that is to say, pardonable of their owne nature and not worthy of damnation.

The Apostles writing, and preaching. And therefore necessary, and hovv.

The Catholike or Christian faith with good vvorke iustificeth. & without this faith, no vvorke whatsoeuer.

Not only faith.

God is not the author of sinne.

God punisheth sinne by permitting men to fall further and further.

Sinnes mortal and venial.

CHAP. II.

Now also he sheweth that neither the Iewes could be saved by the knowledge of the Law, of the which they did so much bragge against the Gentils, seeing they did not vnderstand sinne as the Gentils did. 10. And therefore that the true Iew is the Christian (though he be a Gentil) vwho by grace in his hart doeth the good vvorke: that the Law commandeth.

- 1
- 2
- 3
- 4



OR the vvhich cause thou art inexcusable o man vvhosoeuer thou be that iudgest. For vvherein thou iudgest an other, thou condemnest thy self. for thou doest the same things vvhich thou iudgest. † For we know that the iudgement of God is according to veritie vpon them that doe such things. † And doest thou suppose this o man that iudgest them which doe such things, and doest the same, that thou shalt escape the iudgement of God? † Or thou

Ccc

thou contemne the riches of his goodnes, and patience, and longanimity, not knowving that the benignity of God bringeth thee to penance? † But according to thy hardnes and impenitent hart, thou heapest to thy self vvrath, in the day of vvrath and of the reuelation of the iust iudgement of God, † vvh^o vvil * render to euery manⁿ according to his vvorkes. 6 † to them truely that according to patience in good vvorke, 7 seeke glorie and honour and incorruption, life eternal. † but 8 to them that are of contention, and that obey not the truth, but giue credite to iniquitie, vvrath and indignation. † Tribulation and engrish vpon euery soul of man that vvorketh euil, of the Ievv first and of the^c Greeke: † but glorie and honour and peace to euery one that vvorketh good, to the Ievv first and to the Greeke. † for * there is no acceptioⁿ of 11 persons vvith God. † For vvho^soeuer haue sinned vvithout 12 the Lavv, vvithout the Lavv shal perish: and vvho^soeuer haue sinned in the Lavv, by the Lavv shal be iudged. † For 13 *not the hearers of the Lavv are iust vvith God: but the doers of the Lavvⁿ shal be iustified. † For vvhen the Gentiles 14 vvhich haue not the Lavv, naturally doe those things that are of the Lavv: the same not hauing the Lavv, them selues are a lavv to them selues: † vvho shevv the vvorke of the Lavv 15 vvritten in their hartes, their conscience giuing testimonie to them, and among them selues mutually their thoughtes accusing, or also defending, † in the day vvhen God shal iudge 16 the secretes of men, according to my Gospel, by IESVS

CHRIST.

† But if thou be surnamed a Ievv, and restest in the Lavv, 17 and doest glorie in God, † and knowvest his vvil, and 18 approuest the more profitable things, instructed by the Lavv, † presumest that thy self art a leader of the blinde, a light of 19 them that are in darknes, † a teacher of the folish, a matter of 20 infants, hauing the forme of science & of veritie in the Lavv. † Thou therefore²² that teachest an other, teachest not thy 21 self: that preachest, men ought not to steale, thou stealest: † that saiest men should not commit aduoutrie, thou com- 22 mittest aduoutrie: that abhorrest idols, thou doest sacrilege: † that doest glorie in the Lavv, thou by preuarication of the 23 Lavv doest dishonour God. († For^c the name of God through you is 24 blasphemed among the Gentiles, as it is vvritten.) † Circumcision in 25 deede profiteth, if thou obserue the Lavv: but if thou be a preuaricator

Good men also according to the merits of their good vvill shal haue their reward. Aug. ap. 17.

^c That is, the Gentile.

²² It is a shameful and damnable thing for preachers, teachers, or other guides of mens life, to commit the same things them selues vvich they re- prone in other.

^c It is a great sinne that by the il life of the faithful, our Lordes name should be il spoken of among the milbe- leuers, & many vvithouten from the true religi^on thereby

Pf. 61, 13

Deu. 10, 17. AB. 10. 34.

Mt. 7, 21 La. 1, 22

Ef. 5, 5. Ez. 36, 20.

preuaricator of the Law, thy circumcision is become pre-
 16 puce. † If then the prepuce keepe the iustices of the Law:
 17 † hal not his prepuce be reputed for circumcision? † and † hal
 not that vvhich of nature is prepuce, fulfilling the Law, iudge
 thee, that by the letter and circumcision art a preuaricator
 18 of the Law? † For not he that is in open † hevv, is a levv, nor
 that vvhich is in open † hevv, in the flesh, is circumcision:
 19 † but he that is in secrete, is a levv: and the circumcision of
 the hart, " in spirit, not in the letter: vvhose praise is not of
 men, but of God.

Prepuce is the
 foreskinne not
 circumcised, &
 therefore signi-
 fieth the Gen-
 tiles, or the state
 and conditiō of
 the Gentiles: as
 circumcised, the
 Iewes and their
 state.

ANNOTATIONS
 CHAP. II.

1. *Thou shalt iudge.*) Such as by publike authoritie either spiritual or temporal haue to punish offenders, be not forbidden to iudge or condemne any for their offences, though them selues be sometimes guilty in their conscience of the same or greater: yet may it be matter of aggravating sinnes before God, vvhhen they vvill not repent of those offences them selues, for the vvhich they punish others, but if they be open offenders them selues, in the same sort for vvhich they iudge other, they giue scandal, and thereby aggravate their sinnes very much. Properly here he forbiddeth to charge an other falsely or truly vvvith their crimes vvhereof him self is as farr guilty or more then the other, as the Iewes specially did the Gentils, to vvhom he speaketh here.

Iudging other
 men.

2. *Desist thou contemne!*) This proueth that God offereth his grace and mercie to many, and by long patience and sufferance expecteth their reſpance, differing their punishment of purpose that they may amend, and that he is not delighted in their perdition, nor is the cause of their sinne: but contrarievvise that they harden their ovvne hartes, and of their ovvne free vvill reiect his grace and contemne his benignitie.

Gods long suf-
 fering is for our
 reſpance.

3. *According to his vvorkes.*) Though the holy Apostles special purpose be in this Epistle, to commend vnto the Gentiles that trusted so much in their moral vvorkes, the faith in Christ: yet left any man should thinke or gather vvastuely of his vvordes, that Christian mens vvorkes vvere not meritorious or the cause of Saluation, he expressly vvriteth, that God giueth as vvell euerslasting life and glorie to men, for and according to their good vvorkes, as he giueth damnation for the contrarie vvorkes. And hovv so eues Heretikes fondly flee from the euidence of these places, yet S. Augustine saith, Life euerslasting to be rendered for good vvorkes according to this maner of Scripture, *God shall render to every man according to his vvorkes.*

Good vvorkes
 meritorious.

Li. de gra.
 & lib. arb.
 6. 1.

11. *Not the hearers.*) This same sentence agreeable also to Christes vvordes (*Mat. 7. 21*) is the very ground of S. Iames disputation, that not faith alone, but good vvorkes also doe iustifie. Therefore S. Paul (hovvsoeuer some peruersly consider his vvordes in other places) meaneth the same that S. Iames. And here he speaketh not properly of the first iustification, vvhhen an Infidel or ill man is made iust, vvhho had no acceptable vvorkes before to be iustified by (of vvhich kind he specially meaneth in other places of this Epistle) but he speaketh of the second iustification or increase of former iustice, vvhich he that is in Gods grace, daily proceedeth in, by doing all kind of good vvorkes, vvhich be iustices, and for doing of vvhich, he is iust in deede before God, and of this kinde doth S. Iames namely treat. Vvhich is directly against the Heretikes of this time, vvhho not only attribute nothing to the vvorkes done in sinne and infidelitie, but esteeme nothing at all of Christian mens vvorkes toward iustification and saluation, condemning them as vnclene, sinful, by pocritical, Pharisaical: vvhich is directly against these & other Scripture, and plaine blaspheming of Christ and his grace, by vvhose spirit and cooperation vve doe them.

The first, iustifi-
 cation, vvithout
 vvorkes: the se-
 cond, by vvorkes
 S. Paul speaketh
 of the first spe-
 cially, S. Iames
 of the second.

Aug. de
 Sp. & lit.
 6. 16. 10. 1.

12. *Shall be iustified.*) Of other Articles deceitfully handled by Heretikes, they vse most guile in this of Iustification: and specially by the equiuocation of certaine vvordes, vvhich is proper to all contentious vvranglers, and namely in this vvvord, *Iustifie*, vvhich because they finde sometime to signifie the acquitting of a guilty man of some crime vvhereof he is in deede guilty, & for vvhich he ought to be condemned, (as by mans iudgement either of ignorance or of purpose often a very malefactor is deemed or declared and pronounced innocent) they falsly make it to signifie in this place and the like, vvhether soeuer man is said to be iustified of God for his vvorkes or otherwise: as though it vvere said, that God iustifieth man, that is to say, imputeth to him the iustice of Christ,

Against impa-
 tience iustice.

Ccc ij though

though, he be not in deede iust: or of fauour reputeth him as iust, vvhén in deede he is vicked, impiou, and vniust. Vvhich is a most blasphemous doctrine against God, making him either ignorant vvhó is iust, and so to erre in his iudgement, or not good, that can loue and loue him vvhóm he knoweth to be euil. And a maruelous pitieful blindnes it is in the Churches Aduersaries, that they should thinke it more to Gods glorie, and more to the commendation of Christs iustice, merites, and mercie, to call and count an ill man for continuing, for iust: then by his grace and mercie to make him of an ill one, iust in deede, and so truly to iustifie him, or as the vword doth here signifie, to esteeme and approue for iust in deede, him, that by his grace keepeth his law and commaundements. For, that the keepers or doers of the commaundements be iust and so reputed, it is plaine by the correspondencie to the former vwordes, *Nas the hearers are iust, but the doers.* Vvhetherpon S. Augustine *de Sp. & lit. c. 26. fo. 1.* hath theie vwordes, *When it is said, The doers of the Lawv shall be iustified, vvas as other thing is said, then, The iust shall be iustified: for the doers of the Lawv verily are iust.*

True inherent iustice more for gods glorie, & for the commendation of Christs merites.

26. *Keepe the iustices.*) If a Gentil either now since Christ, by his grace and faith, or any other before Christ, nor of the stocke of Abraham, through the Spirit of God keepe the iustices of the Lawv, he is iust no lesse then if he had been outwardsly, circumcised, and shall condemne the circumcised leuvs not keeping the Lawv, vvitout vvhich, his outvard Sacrament can not serue him, but shall be much to his condemnation, that hauing the Lawv and peculiar Sacraments of God, he did not keepe the Lawv, nor inwardsly exercise that in his hart vvhich the outvard signe did import. And all this is no more but to inlimate that true iustice is not in faith only or knowledge of the Lawv, or in the name either of leuvs or Christian, but in doing good vvorke and keeping the Lawv by Gods grace.

True iustice both in leuvs and gentile, is by keeping the Lawv.

The letter, and the spirit. The carnal, and spiritual leuvs.

27. *In spirit, not letter.*) The outvard ceremonies, Sacraments, threats, and commaundements of God in the Lawv, are called the *letter*: the invard vvorkeing of God in mens hart, and ending him vvvith faith, hope, and charitie, and vvvith loue, liking, vvill, and abilitie to keepe his commaundements by the grace and merites of Christ, are called the *spirit*. In vvhich sense, the carnal leuvs vvas a leuvs according to the letter, and he vvas circumcised after the letter: but the true beleeuing Gentil obseruing by Gods grace in hart: and in Gods sight, that vvhich vvas meant by that carnal signe, is a leuvs according to the spirit, and iustified by God. Of the spirit and letter S. Augustine made a famous vvorke, very necessaric for the vnderstanding of this Epistle.

de sp. & lit. fo. 1.

CHAP. III.

He graunteth that the leuvs did passe the Moathen Gentils, in Gods benefites, & but not in their owne vvorke: concluding, that he hath shewod, both leuvs and Gentil to be sinners: 18 and therefore (inferring) that there must be some other way to Saluation, indifferant to both, vvhich is to beleue in IESVS CHRIST, that for his sake their sinnes may be forgiven them.

WHAT preeminence then hath the leuvs, or what is the profit of circumcision? † Much by all 2 means. First surely because the vwordes of God 3 vvere comitted to them. † for vvhát if certaine 3 of them haue not beleueed? Hath their incredulitie made the faith of God frustrate? † God forbid. but * God is true: & 4 * * every man a lyer, as it is vvvritten: *That thou maiest be iustified in thy vwordes, and overcome vvhén thou art iudged.* † But^u if our iniquitie commend the iustice of God, vvhát shall vve say? Is God vniust that executeth vvraith? (I speake according to man) † God forbid. othervvise how shall God iudge this world? 6 † For if the veritie of God hath abounded in my lie, vnto 7 his glorie, vvhý am I also yet iudged as a sinner, † and nor 8 (as vve are blasphemed, and as some report vs to say) let vs doc

God only by nature is true, all mere men by nature may lie, deceue and be deceiued: yet God by his grace & spirit may and doth preserve the Apostles and principal gouerners of his people & the Church and Councils in all truth, though they vvere and are mere men.

Io. 3. 33.
Pfs. 115,
11.
Pfs. 50, 6.

doe euil, that there may come good? vvhofe damnation is iust.

9 † Vvhat then? do vve excel them? No, not so. For vve haue argued the Iewes and the Greekes, al to be vnder sinne:

*Pf. 13, 2.
52, 3.*

10 † as it is vvvritten: *Thatⁿ there is not any man iust, † there is not that vnder-*

11 *stander. there is not that seeketh after God. † All haue declined, they are be-*

Pf. 5, 11.

12 *come vvnprofitable together: there is not that doeth good, there is not so much as*

Pf. 13, 9, 4

13 *one. † Their throte is an open sepulchre, vvvith their tonges they deale de-*

Pf. 9, 7.

14 *ceitfully. The venim^c of aspes vnder their lippes. † Vvhoſe mouth is ful*

Ej. 19, 7.

15 *of malediction and bitternes: † Their feete ſwift to ſpede bloud. † De-*

Pro. 1, 16

16 *ſtruction and infelicite in their vvayes: † and the vvay of peace they haue*

Pf. 35, 2.

17 *not knowen. † There is no feare of God before their eyes. † And vve*

18 *know that vvhatſoever the Lavv ſpeaketh, to them it ſpea-*

19 *keth that are in the Lavv: that euery mouth may be ſtopped,*

*Gal. 2,
16.*

20 *and al the vvorld may be made ſubiect to God: † becauſe*

21 ** " by the vvorkes of the Lavv no fleſh ſhal be iuſtified*

22 *before him. For by the Lavv is the knowvledge of ſinne.*

23 † But novv vvithout the Lavvⁿ the iuſtice of God is ma-

24 *nifeſted: reſtified by the lavv and the Prophets. † And the*

25 *iuſtice of God by faith of I E S V S C H R I S T, vnto al and*

26 *vpō al that^c beleue in him. For there is no diſtinction. † For*

27 *al haue ſinned: and doe neede the glorie of God. † Iuſtified*

28 *∴ gratis by his grace, by the redemption that is in C H R I S T*

29 *I E S V S, † vvhom God hath propoſed aⁿ propitiationⁿ, by*

30 *faith in his bloud, to the ſhevvng of his iuſtice, for the re-*

31 *miſſion of former ſinnes, † in the toleration of God, to the*

32 *ſhevvng of his iuſtice in this time: that he may be iuſt, and*

33 *iuſtifying him that is of the faith of I E S V S C H R I S T.*

† Vvhere is then thy boaiſting? it is excluded. by vvhat

lavv? of dedes? No, but by the lavv of faith. † For vve ac-

count a man to be iuſtifiedⁿ by faith vvithout the vvorkes

of the Lavv. † Is he God of the Iewes only? is he not alſo

of the Gentiles? Yes of the Gentiles alſo. † For it is one

God, that iuſtifieth circumciſion by faith, and prepuce by

faith. † Do vve then deſtroy the Lavv by faith? God forbid.

but vve do eſtabliſh the Lavv.

*c Affidum. A
kinde of liſle
ſerpenta.*

*c To beleue in
him, here com-
prieth not only
the act of faith,
but of hope &
charitie, as the
Apoſtle explica-
teth himⁿ ſelf:
Galat. 5, 6.*

*∴ No man ar-
reinaeth his firſt
iuſtification by
the merites ei-
ther of his faith
or vvorkes, but
merely by Chri-
ſtes grace and
mercie: though
his faith & vvor-
kes proceedig of
grace be diſpo-
ſitiōs & prepara-
tions there-
vnto.*

A N N O T A T I O N S

CHAP. III.

1. Pet. 2.

*ſ. If your iniquitie.) No maruel that many novv a daies deduce falſe and detestable conclu-
ſions out of this Apoſtles high and hard vvritings, ſeeing that S. Peter noted it in his daies, and him
felt here confeſſeth that his preaching and ſpeeches vvwere then falſely miſconſtrued: as though he*

*S. Paules ſpea-
ches miſtaken
of the vvicked*

had taught that the Levves and Gentils ill life and incredulity had been directly the cause of Gods more mercie, and that therefore sinne cometh of God to the advancement of his glorie, and consequently that men might or should doe ill, that good might ensue thereof. Vvch blasphemous contradictions they tooke of theie and the like vvordes: *vvhether sinne abounded, there did grace more abound.* and, *The Lawe entered in, that sinne might abound,* and out of the Psalme 50. *T hat thou mightest be iustified in thy vvordes, and overcome vvhen thou art iustified.* As though he meant that men do sinne, to the end that God may be iustified. And at all theie and the like places of the Apostle though forewarned by S. Peter, and by the Apostles ovvne defense and Protestation, that he neuer meant such horrible things, yet the vvicked also of this time do stumble and fall. But the true meaning is in all such places, that God can and doth vvhen it pleaseth him, connect those sinnes vvch man committeth against him and his commandements, to his glorie: though the sinnes them selues stand not vvith his vvill intention, nor honour, but be directly against the same, and therefore may not be committed that any good may fall, for vvhat good so euer accidentally falleth, it proceedeth not of the sinne, but of Gods mercie that can pardon, and of his omnipotencie that can turne it to good. And therefore against those carnal interpretations, S. Paul vvary carefully & diligently giueth reason also in this place v. 6, that it is impossible: because God could not iustly punish any man, nor sit in iudgement at the later day for sinne vvithout plaine iniurie, if either him self would haue sinne committed, or man might doe it to his glorie. Therefore let all sincere readers of the Scriptures, and specially of S. Pauls vvritings, hold this for a certaintie, as the Apostles ovvne defense (vvhaesoeuer he seeme to say hereafter founding in their sense, that sinne cometh of God, or may therefore be committed that he may vvooke good thereof) that the Apostle him self condemneth that sense as slanderous and blasphemous.

Ro. 1. 20.
Ro. 1. 20.

The sense of the places that found, as if God caused sinne.

10. *(Not any iust)* These general speeches, that both Levv and Gentile be in sinne, and none at all iust, are not so to be taken, that none in neither sort vvare euer good: the Scriptures expressly saying that Iob, Zacharie, Elisabeth, and such like, vvare iust before God, & it vvare blasphemie to say that these vvordes alleged out of the 13 Psalme, vvare meant in Christs mother, in S. Ioh the Baptist, in the Apostles &c. For, this only is the sense: that neither by the lavv of nature, nor lavv of Moyses, could any man be iust or avoid such sinnes as here be reckoned, but by faith and the grace of God, by which there vvare a number in all ages (specially among the Levves) that vvare iust and holy, vvhom these vvordes touch not, being spoken only to the multitude of the vvicked, vvch the Prophet maketh as it vvare a feuerall body conspiring against Christ, and persecuting the iust and goodly, of vvch il companie he saith, that none vvare iust nor feared God.

Iob. 1.
Luce. 1.

How it is said, none iust.

10. *By the vvordes of the Lawe.* S. Hierom and S. Chrysolom expound this in the ceremonial vvorkes only, and in that sense the Apostle specially profecuteth this proposition in his Epistle to the Galatians, but it is true also of all mans moral vvorkes done vvithout faith & the grace of God: vvch can not be acceptable or available in Gods sight, to iustifie any man, And so S. Augustine taketh it de Sp. & lit. c. 2. 20. 1.

No vvorkes a-vaille vvithout faith and grace.

11. *Iustice of God.* Beryase of the vvicked and vaine commentarie of the Calvinistes, glossing the iustice of God to be that vvch is resident in Christ, apprehended by our faith: and so that imputed to vs vvch we in deede haue not. Vvherein at once they haue forged them selues against Gods manifest vvord, a newv no iustice, a phantastical apprehension of that vvch is not, a false faith and vntrue imputation, vvhereas the iustice of God here, is that vvherevvith he endueth a man at his first conuersion, and is novv in a man, and therefore mans iustice: but yet gods iustice also, because it is of God. Of this iustice in vs, vvhereby vve be truly iustified and in deede made iust, S. Augustine speaketh thus: *The grace of Christ dash vvorkes our illumination and iustification inwardly also.* And againe, *He giueth to the faithful the most secret grace of his Spirit, vvch he secretly be pvtvrbeth into infants also.* And againe, *They are iustified in Christ that beleue in him through the secret communication and inspiration of spiritual grace, vvhereby every one leaneeth to our Lord.* And againe, *He maketh iust remouing by the Spirit, and regeneration by grace.*

De pot. mor. lib. 1. 2. 10.

The Heretikes phantastical or impurative iustice.

True inhzrent iustice.

11. *By faith, vvithout vvorkes.* This is the place vvherevpon the Protestants gather falsly their only faith, and vvch they commonly auouch, as though the Apostle said, that only faith doth iustifie. Vvhere he both in vvordes and meaning, excepteth only the vvorkes of the Lawe done vvithout Christ before our conuersion: neither excluding the Sacraments of Baptisme or Penance, nor hope and charitie, or other Christian vvirtues, al vvch be the iustice of faith, as the good vvorkes proceeding thereof, be likewise the lavv and iustice of faith. Al vvch the Aduerzaries vvould exclude by foisting in the terme, only. Of vvch kind of men S. Augustine vvpon this place saith thus: *Men not vvnderstanding that vvch the Apostle saith, (vvv come a man to be iustified by faith vvithout the vvorkes of the Lawe) did thinke that he said, faith vvould iustifie a man though he leued it, and had no good vvorkes. Vvch God forbid the vessel of election should thinke: vvho in a certaine place after he had said, " in Corieth 13 vs 2 neither circumcision nor prepuce anaileth any vvch, he straight added, but faith vvch vvorketh by loue.*

de grat. & lib. arb. 2. 1.
Gal. 2.

Vvhat vvorkes are excluded from iustification.

CHAP. IIII.

That Abraham was not iustified by his owne power, but by Gods grace in whom he beleued (& which is a way for the former also to iustice.) & And that, being he was not as then circumcised, not only the circumcised Jew, but also the uncircumcised Gentil may by beleuing the Christian faith, come to iustice, as Abraham did : : specially considering also, that Abraham was promised to be Father of the vrbais vworld, and not only of the Iewes, as to whom onely the Law was giuen : and that, not to fulfil the promise, but for an other cause.



1 **WHAT** shal vve say then that^a Abraham
 2 did finde, our father according to the fles h?
 3 † For if Abraham vvere iustified^a by vvorkes:
 4 he hath glorie, but not vvith God. † For
 5 vvhar saith the Scripture? *Abraham beleued*
 6 *God, and it was reputed him to iustice.* † But^a to
 7 him that vvorketh, the revvard is not^c imputed according to
 8 grace, but according to dette. † But^a to him that vvorketh
 9 not, yet beleueeth in him that iustifieth the impious, his faith
 10 is^c reputed to iustice according to the purpose of the grace of
 11 God. †^a As Dauid also termeth the blessednes of a man, to
 12 vvhom God reputeth iustice vvithout vvorkes, † *Blessed are*
 13 *they, vvwhose iniquities be forgiven, and vvwhose finnes be^a conered.* † *Blessed is*
 14 *the man to vvhom our Lord hath not imputed sinne.*
 15 † This blessednes then doth it abide in the circumcision,
 16 or in the prepuce also? For vve say that vnto Abraham faith
 17 vvas^o reputed to iustice. † Howv vvas it reputed? in circum-
 18 cision, or in prepuce? Not in circumcision, but in prepuce.
 19 † And^a he receiued^c the signe of circumcision,^a a seale of
 20 the iustice of faith that is in prepuce: that he might be the fa-
 21 ther of al that beleue by the prepuce, that vnto them also it
 22 may be reputed to iustice: † and might be father of circum-
 23 cision, not to them only that are of the circumcision, but to
 24 them also that solovv the stepes of the faith that is in the
 25 prepuce of our father Abraham. † For not by the Lavv vvas
 26 the promise to Abraham, or to his seede, that he should be
 27 heire of the vworld: but by the iustice of faith. † For if they
 28 that are of the Lavv, be heites: faith is made voide, the pro-
 29 misse is abolished. † For the Lavv vvorketh vvrrath. For
 30 vvhere is no lavv, neither is there preuatication. † Ther-
 31 fore of faith: that according to grace the promise may be
 32 firme to al the feede, not to that only vvwhich is of the Lavv,
 33 but to that also vvwhich is of the faith of Abraham, vvho is
 34 the

o The vvord, *Reputed*, doth not diminish the truth of the iustice, as though it vvwere reputed for iustice, being not iustice in dedde, but signifieth, that as it vvvas in it self, so God esteemed & reputed it, as the same greeke vvord must needs be taken v. next going before, & 1 Cor. 1. and els where.

c Our Sacraments of the nev v Lavv giue ex opere operato that grace and iustice of faith vvwhich here is commended. vvwhereas circi- cish vvas but a signe or marke of the same.

Gen. 5, 6
 Gal. 3, 6
 La. 2, 23.
 c Argysis-
 120
 c Argysis-
 120
 Pf. 31, 2
 Gen. 17,
 10.

the father of vsal, (as it is vvritten: † For, a father of many nations 17
haue I appointed thee) before God, vvhom thou didst belecue,
 vvho quickeneth the dead: and calleth those things that are
 not, as those things that are. † Vvho contrarie to hope be- 18
 leeued in hope: that he might be made the father of many
 nations, according to that vvhich vvas * said to him: so
shalt thy seede be, as the starres of heauen, and the sand of the
 sea. † And he vvas not vvakened in faith: neither did he 19
 cōsider his ovvne body novv quite dead, vvhereas he vvas al-
 most an hundred yeres old, and the dead matrice of Sara. † In 20
 the promise also of God he staggered not by distrust: but
 vvas strengthened in faith, giuing glorie to God: † most ful- 21
 ly knowving that vvhatsoever he promised, he is able also to
 doe. † Therefore vvas it also reputed him to iustice. 2

† And it is not vvritten only for him, that it vvas reputed 23
 him to iustice: † but also for vs, to vvhom it (hal be repu- 24
 ted beleueing in him, that raised vp I E S V S C H R I S T our
 Lord from the dead, † vvho vvas deliuered vp for our sinnes, 25
 and rose againe for our iustification.

Gen. 17,
4.
be be-
leeued,

Gen. 15,5

A N N O T A T I O N S
 C H A P. IIII.

Abrahams vvorkes before faith. 1. *Abraham.*] The Apostle disputing in this chapter, as before, against them that thought they might be iustified by their vvorkes done vvithout the grace of Christ and faith in him, propoith Abraham for an example, and proueth that he had no iustice nor estimation of iustice before god by any vvorkes done before he had faith, or that proceded not of faith and Gods grace.

Iustice before men, and iustice before God. 2. *By vvorkes.*] If Abraham did any commendable vvorkes before he beleued Christ, as many Philosophers did, men might count him iust therefore, but in gods sight (vvho accepteth nothing vvithout faith in him, or that procedeth not from his grace) he should neuer haue had the estimation of a iust man. Therefore God in the Scriptures repuing him as a iust man, giueth the cause thereof, saying, *Abraham beleued God, and is vvvas reputed to him for iustice.*

Not vvorkes, but mere grace is cause of our first iustificatiō. 3. *To him that vvorketh.*] That is to say, He that presumeth of his ovvne vvorkes as done of him self vvithout faith, Gods helpe, and grace: and saying, that grace or iustification vvere giuen to him for his vvorkes: this man doth challenge his iustification as dette, and not as of fauour and grace.

4. *To him that vvorketh not.*] He vvorketh not (in this place) that hath no vvorkes or allegeth not his vvorkes done in his infidelitie as cause of his iustification, but faith in Christ, and that proceeding of mere grace. Vvherevpon S. Augustine saith: *Κουου thou that saith found thee vniust. And if faith giuen to thee, made thee iust, it found thee a vvicked one vvham it might make iust. If it found thee vvicked, and of such an one made thee iust, vvhat vvorkes hadst thou being thou vvicked? None couldst thou haue (nor canst haue) before thou beleuedst. Beleue then in him that iustificeth the impiou, that thy good vvorkes may be good vvorkes in deeds.* August. in Psal. 37.

Heretical translation. 5. *As David serueth.*] The Protestants for, *serueth*, translate, *describeth*, for that they vvould haue the ignorant beleue, the vvhole nature & definition of iustification to be nothing els but remission of sinnes, and no grace or inherent iustice giuen from God at al. Vvhen the Apostle vvould say nothing els, but that in the first iustificatiō God findeth no good vvorkes or merites to reward, but only sinnes to forgie vnto such as haue faith in him.

Vvhat is, Sinnes covered or not imposed. 7. *Covered. i. not imposed.*] You may not gather (as the Heretikes doe) of these termes, *covered*, and, *not imposed*, that the sinnes of men be neuer truly forgien, but hidde onely, for that derogate much to the force of Christes blood and to the grace of God, by vvich our offences be truly

αλιγν

10. 1. 29. truly remitted. He is the Lambe that taketh away the finnes of the vworld, that washeth, and
 11. 1. 11. blesseth out our finnes. therefore to couer them, or, not to impute them, is, not to charge vs vvith
 12. 1. 1. 1. our finnes, because by remission they be cleane taken away: othervvise it vvete but a teined fogueneffe. See S. Auguſtine in pſal. 11. enarrat. 1.

11. A ſaule. The Heretikes vvould proue hereby, that the Sacraments of the Church giue not grace or iuſtice of faith, but that they be notes, markes, and badges only of our remiſſion of finnes had by faith before: because Abraham vvvas iuſt before, and tooke this Sacrament for a ſcale thereof only. To vvvhich muſt be anſwered, that it ſolovveth not that it is ſo in al, because it vvvas ſo in the Patriarch, vvho vvvas iuſt before, and vvvas therefore as it vvete the founder of Circumciſion, or he in vvvhom God vvould firſt eſtabliſh the ſame: no more then it ſolovveth that, because the Holy Sacrament of the Altar remitted not finnes to Chriſt nor iuſtified him, therefore it hath that effect in none. Looke S. Auguſtine de baptiſmo contra Donatiſtas li. 6. c. 20. Vvhere you ſhal ſee that (though not in Abraham) yet in Iſaac his ſonne, and ſo conſequently in the reſt, the Sacrament vvcent before, and iuſtice ſolovved.

The Sacraments are not mere markes, but cauſes of iuſtification.

20. For vs, so vvvhom it ſhal be reputed. By this it is moſt plaine againſt our Aduerſaries, that the faith vvvhich vvvas reputed for iuſtice to Abraham, vvvas his beleefe of an Article revealed to him by God, that is to ſay, his aſſent and credit giuen to Gods ſpeeches: as in vs his poſteritie according to the ſpirit, it is here plainly ſaid, that iuſtice ſhal be reputed to vs by beleecuing the Articles of Chriſtes death and Reſurrection, and not by any ſond ſpecial faith, ſcience or confidence of eccemans ovvne ſaluation, to eſtabliſh the vvvhich fiction, they make no account of the faith Catholike, that is, vvwherevvith vve beleecue the Articles of the faith, vvvhich only iuſtifieth, but call it by contempt, an hithorical faith: ſo as they may terme Abrahams faith, and our Ladies faith, of vvvhich
 Luc. 1. 21. it vvvas ſaid, Beata quæ credidiſti, Bleſſed art thou that haſt beleamed. And ſo in truth they deny as vvvel the iuſtification by faith, as by vvvookes.

By vvhat faith vve are iuſtified.

CHAP. V.

Having therefore through faith in Chriſt, obtained the beginning, he ſheweth vvvhich great cauſe vvve haue to hope for the accompliſhment. 20 And then he proceedeth in his arguing, and ſheweth that as by one, al vvvere made ſinners, ſo by one, al muſt be made iuſt.

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- 9



BEING iuſtified therefore by faith, let vs haue peace tovvard God by our Lord I E S U S C H R I S T: † by vvvhō alſo vve haue^e acceſſe through faith into this grace vvwherein vve ſtand, and glorie, :: in the hope of the glorie of the ſonnes of God. † And not only this: but alſo vve glorie in tribulations, knowving that tribulation vvorketh patience: † and patience, probation: and^e probation, hope. † and hope confoundeth not: because^e the charitie of God is povvred forth in our hartes, by the holy Ghoſt vvvhich is giuen vs. † † For vvwhy did Chriſt, vvwhen vve as yet vvvere^e vvveake, according to the time die for the impious: † For, ſcarſe for a iuſt man doth any die: 8 for perhaps for a good man durſt ſome man die. † But God commendeth his charitie in vs: because, vvwhen as yet vve vvvere ſinners, Chriſt died for vs. † Much more therefore now being iuſtified in his blood, ſhal vve be ſaued from vvvrath

The Epistle on Imber Saturday in vvvhich ſon-Weekes, And for many Martyrs.

Christian me do not vaunt the claues of the certaintie of their ſaluarie, but glorie in the hope thereof onely, vvvhich hope is here inſinuated to be giuen in our iuſtification, & is aftervvward to be cōfirm'd by probation in tribulation.

The Heretikes falſely tranſlate, of no ſtrength, to take away al free vvvil. Test. 1580.

D d d by

causes-
vns

by him. † For if, vvhhen vve vvere enemies, vve vvere re- 10
cõciled to God by the death of his Sonne: much more being
reconciled, shal vve be sauẽd in the life of him. † And not 11
only this.: but also vve glorie in God through our Lord
I E S V S Christ, by vvhom novv vve haue receiued recon-
ciliation.

† Therefore, as "by one man sinne entred into this vworld, 12
and by sinne death: and so vnto al men death did passe, in
vvhich al sinned. † For euen vnto the Lavv sinne vvas in the 13
world: but sinne vvas not imputed, vvhhen the law vvas not. † But 14
death reigned from Adam" vnto Moyfes, euen on them also
that sinned not after the similitude of the preuarication of
Adam, vvhõ is a figure of him to come. † But not as the of- 15
fence, so also the gift. for if by the offence of one, many died:
much more the grace of God and the gift, in the grace of one
man I E S V S Christ, hath abounded vpon many. † And not as 16
by one sinne, so also the gift. for iudgemẽt in deede is of one,
to condemnatiõ: but grace is of many offences, to iustificatiõ.
† For if in the offence of one, death reigned by one: much more 17

11 Here vve may see against the Heretikes, that they, vvhich be borne of Christ and iustificed by him, be made & constituted iust in deede, & not by imputation only: as al that be borne of Adam, be vniust and sinners in truth, & not by imputation.

they that receiue the aboundance of grace and of donatiõ &
of iustice, shal reigne in life by one, I E S V S Christ. † Therefore as 18
by the offence of one, vnto al men to condemnation: so also
by the iustice of one, vnto al men to iustification of life.
† For as by the disobedience of one man, many vvere made 19
sinners: so also by the obedience of one, many shal be
made iust. † But the Lavv entred in, that sinne might abound. 20
And vvhẽ sinne abounded, grace did more abound. † that 21
as sinne reigned to death: so also grace may reigne by iustice
to life euerlasting, through I E S V S Christ our Lord.

sinners.

ANNOTATIONS

CHA. V.

Against the He-
retikes (special
faith and secu-
ritie.

1. *Let vs haue.*) Vvhether vve read, *Let vs haue peace*, as diuerse also of the Greeke Doctors (Χρημα
(Chrysost. Orig. Theodor. Occum. Theophyl.) doe, or, *We haue peace*: it maketh nothing for the vaine
secutie and infallible certaintie vvhich our Adueraries lay, euery man ought to haue vpon his
preiudged iustification by faith, that him self is in Gods fauour, and sure to be sauẽd: *peace towards
God*, being here nothing els, but the sincere rest, tranquillitie and comfort of minde and
conscience, vpon the hope he hath, that he is reconciled to God. Sure it is that the Catholike
of saluation. And therefore they haue made to them ielus an other faith vvhich they call *Fiduciam*,
quite v/ithout the compatie of the Creede and Scriptures.

Iustificatiõ auzi
bute d much

2. *Accesse through faith.*) Iustificatiõ, implieth al grace and vertues receiued by Christs meri-
tes, but the entrance and accesse to this grace and happy state is by faith, becauẽ faith is the ground
and

and first foundation to build on, and port to enter into the rest. Vv which is the cause that our iustification is attributed to faith, namely in this Epistle, though faith it self be of grace also.

to faith as to the fundacion.

2. *Probation hope.*) This recolleth the error also of the Protestants, that would haue our hope to hold only on Gods promises, and not a vvhit on our doings; Vvhere vve see that it standeth (and is strengthened also) vpon pauence and constancie, and good probation and trial of our selues in aduerticies: and that so grounded vpon Gods promises and our ovvne doings, it neuer confoundeth.

Our hope is strengthened by vvell doing.

3. *Charitie is poured.*) Charitie also is giuen vs in our first iustification, and not only imputed vnto vs, but in deede invvardly povvred into our hartes by the Holy Ghost, vvho vvish and in his giutes & grace is bestovved vpon vs. for this Charitie of God is not that vv hich is in God, but that vv hich he giueth vs, as S. Augutine expoundeth it: *li. de Sp. & lit. c. 28.* Vvho referreth this place also to the grace of God giuen in the Sacrament of Confirmation, *de bap. cont. Donas. li. 1 c. 10.*

Charitie is a qualitie in vs.

Come. Tri. friz. 1. decr. de pes. avig.

4. *By one man sinne entered.*) By this place specially the Church of God defendeth and proueth against the old Heretikes the Pelagians, that denied children to haue any original sinne, or to be baptized for the remission thereof: that in and by Adam al be conceived, borne, and constituted sinners. Which no lesse maketh against the Calvinists also, that affirme, Christiā mens children to be holy from their mothers wombe. And the same reason vv hich S. Augutine deduceth (*li. 1 c. 19. de pe. meris.*) out of this text, ro proueth against the said Pelagians, that the Apostle meaneth not of the general imitation of Adam in adual sinnes, serueth against Erasmus and others, inclining rather to that new expolition, then to the Churches and fathers graue iudgement herein. *Come. Melanitarum c. 2.*

Al by Adam borne in original sinne.

5. *vnto Moyses.*) Euen in the time of the Lawv of nature, vvhen men knew not sinne, and therefore it could not by mans iudgement be imputed: and in the time of Moyses Lawv, vvhen the commaundement taught them to knowv it, but gaue them no strength nor grace to avoid it, sinne did reigne, and therevpon death and damnation, euen til Moyses *inlesine*, that is to say, euen til the end of his Lawv. And that not in them onely vv hich actually sinned, as Adam did, but in infants vv hich neuer did actually offend, but onely vv ere borne and conceived in sinne, that is to say, hauing their natures defiled, destitute of iustice, and auerred from God in Adam, and by their descent from him: Christ onely excepted, being conceived vvithout mans seede, and his mother for his honour and by his special protection (as many godly deuout men iudge) pferred from the iame.

Christ only not conceived in sinne, and (as it is thought) our B. Lady.

6. *Thas sinne might abound.*) *Thas*, here hath not the signification of causalitie, as though the Lawv vv ere giuen for that cause to make sinne abound: but it noteth the sequelle, because that followed thereof, and so it came to passe, that by the prohibition of sinne, sinne increased: by occasion vvhereof, the force of Christes grace is more amply and abundantly bestovved in the newv Testament.

The Lawv did not cause more sinne, though that vv ere the sequelle thereof.

CHAP. VI.

He exhorteth vs, newv after Bap. me, to liue no more in sinne, but to vv alke in good vv orkes: because there vve died to the one, and rose againe to the other. (Grace also giuing vs iustices strength) 16 and vv ere made free to the one, and seruaunts to the other, 21 and specially because of the fruite here, and the end afterward, both of the one and of the other.

1 **W**HAT shal vve say then? Shal vve continue in
2 sinne that grace may abound? † God forbid. For
3 vve that are dead to sinne, howv shal vve yet liue
4 therein? † b Are you ignorant that al vve vv hich
5 are baptized in Christ I e s v s, in his death vve are baptized?
† For vve are buried together vvith him by Bap. me into
death: that as Christ is risen from the dead by the glorie of
the father, so vve also may vv alke in newvnesse of life. † For
if vve be become compliant to the similitude of his death,

b The Epistle vvō the 6 Sūday after Pentecost.
:: Remission of sinne, newv life, sanctification, and iustificatiō, are giuen by bap. me, because it resemb. leth in vs and applieth to vs Christes death and resurrectiō, and eng. us in vs into him.

D d d ij vve

we shal be also of his resurrection. † Knowing this, that 6
our old man is crucified vvith him, that the body of sinne
may be destroyed, to the end that vve may serue sinne no
longer. † For he that is dead, is iustified from sinne. † And 7
if vve be dead vvith Christ, vve belecue that vve shal liue 8
also together vvith Christ. knowing that Christ rising 9
againe from the dead, now dieth no more, death shal no more
haue dominion ouer him. † For that he died, to sinne he 10
died once: but that he liueth, he liueth to God. † So thinke 11
you also, that you are dead to sinne, but aliuē to God in Christ
I E S V S our Lord. -†

† Let not sinne therefore reigne in your mortal body, that 12
you obey the concupiscences thereof. † But neither doe ye 13
exhibite your members instruments of iniquitie vnto sinne:
but exhibite your selues to God as of dead men, aliuē: and
your members instruments of iustice to God. † For sinne 14
shal not haue dominion ouer you. for you are not vnder the
Lauv, but vnder grace.

† Vvhat then? shal vve sinne, because vve are not vnder 15
the Lauv, but vnder grace? God forbid. † * Know you not 16
that to vvhom you exhibite your selues seruants to obey, you
are the seruants of him vvhom you obey, vvwhether it be of
sinne, to death, or of obedience, to iustice. † But thanks be to 17
God, that you vvēre the seruants of sinne, but ** haue obeyed
from the hart, vnto that forme of doctrine, into the vvch
you haue been deliuered. † And being made free from sinne, 18
you vvēre made seruants to iustice. † I speake an humane 19
thing, because of the infirmitie of your flesh. for as you haue
exhibited your members to serue vncleanness and iniquitie,

vnto iniquitie: so now exhibite your mēbers to serue iustice,
** vnto sanctification. † For when you vvēre seruants of sinne, 20
you were free to iustice. † What fruite therfore had you then in 21
those things, for vvch now you are ashamed: for the end
of them is death. † But now being made free from sinne, 22
and become seruants to God, you haue your fruite vnto san-
ctification, but the end, life euerlasting. † For the stipends 23
of sinne, death. but the grace of God, life euerlasting in
Christ I E S V S our Lord. -†

11 Here againe
is signifi. d, that
our discharge
frō the bondage
of sinne, is by
the Christian
faith, & by obe-
dience to the
vvhole doctrine
of Christs reli-
gion: in that the
Apostle attribut-
eth this their
deliuerance frō
sinne, to their
humble recei-
uing of the Ca-
tholike faith.

The Epistle vpo
the 7 Sunday
after Pentecost.

** He signifieth
that as vvhen
they vvēre sub-
iect to sinne by
cōtinual & oftē
vvorking vici-
kednes, they in-
creased their in-
iquitie: that so
also now being
iustified, they
may & should
by external
vvorkes of ius-
tice, increase
their iustice and
sanctification.

10.8, 34.
2. Pet. 2,
19.

ANNOT.

ANNOTATIONS
CHAP. VI.

1. *We that are baptizd.*) That which before he chalenged from the Lawv of Moyfes, to faith, is novv attributed to baptifme, vvhich is the firft Sacrament of our faith and the entrance to Chriftian religion. Whereby it is plaine that he meaneth not onely faith to iuftife, but the Sacraments alfo, and al Chriftian religion, vvhich he calleth the Lawv of fpirit, grace, and faith. Not only faith.

8. *Old man, body of finne.*) Our corrupt flare fubiect to finne and concupifcence, comming to vs from Adam, is called the *Old man*: as our perfon reformed in & by Chrift, is named the *Newv man*. And the lumpv and mafle of finnes vvhich then ruled, is called the *corps* or *body* of finne. the old man, & the newv.

10. *To finne be dead.*) Chrift died to finne, vvhhen by his death he deftroied finne: Vve die to finne, in that vve be difcharged of the povver thereof, vvhich before vvas as it vvore the life of our perfons, and commaunded al the partes and faculties of our foule and body: as contrariwife vve liue to God, vvhhen his grace ruleth and vvorketh in vs, as the foule doth rule our moral bodies. Dying to finne. Liuing to God.

11. *Sinne reigns.*) Concupifcence is here named finne, becaufe it is the effect, occafion, and matter of finne, and is as it vvore a difeafe or infirmicie in vs, inclining vs to it, remaining alfo after Baptifme according to the fubftance or matter thereof: but it is not properly a finne, nor forbidden by commandement, til it reigns in vs, and vve obey and folovv the defires thereof. *Auguft. li. de nupt. & concupifc. c. 22. Com. 2. epift. Pelag. li. 1. c. 12. Conc. Trident. Sef. 5. decret. de pec. orig.* Howv concupifcence is called finne.

12. *Forth of delivring.*) At the firft converfion of every nation to the Catholike faith, there is a forme & rule of beleefe fet downne, vnto vvhich vvhhen the people is once put by their Apoftles, they muft neuer by any perfuafion of men alter the fame, nor take of man or Angel, any newv doctrine or Analogie of faith, as the Proteftants call it. The doctrine of our firft Apoftles.

13. *The grace of God, life everlasting.*) The fequle of fpeache required, that as he fuid, death or damnation is the ftipend of finne, fo life everlasting is the ftipend of iuftice, and fo it is, and in the fame fenfe he fpeake in the laft chapter: *that as finne reigneth to death, fo grace reigneth by iuftice to life everlasting.* but here he changed the fentence fometvwhat, calling life everlasting *grace*, rather then *reward*: becaufe the merites by vvhich vve attaine vnto life, be al of Gods gift and grace. *Auguft. Ep. 101 ad Sixtum.* Life everlasting a ftipend, and yet grace.

CHAP. VII.

Our former husband (finne) vvhich his Lawv, is dead in Baptifme: and newv vve are married to an other husband (to Chrift) fo bring forth children to God, that is, good vvorkes. 7 And newv the Lawv being good, vvas yet to vs the Lawv of finne and death, becaufe concupifcence reigneth in vs. 12 Thus newv by Baptifme grace reigneth in vs, though alfo concupifcence doth remaine and tempt vs ftill.

1. Cor. 7.
39.

1
2
3



ARE you ignorant brethren (for I fpeake to them that knovv the Lawv) that the Lawv hath dominion ouer a man as long time as he liueth? † for* the vvoman that is vnder a husband: † her husband liuing is bound to the lawv, but if her husband be dead, ſhe is loofed from the lawv of her husband. † Therefore her husband liuing, ſhe ſhal be called an aduoutereſſe if ſhe be vvith an other man: but if her husband be dead, ſhe is deliuered from the lawv of her husband: ſo that ſhe is not an aduoutereſſe if ſhe be

Nothing but death diſſolveth the band betvvixt man & vvife: though for fornication one may depart from an others companie, therefore to many againe is aduou- terie, during the life of the par- tie ſeparated.

D d d iij vvith

∴ Being now
baptised and
dead to sinne,
& engrafted in
Christe myſtical
body, you are
discharged of
the Lavv of
Moyſes, and are
free in Christ.

∴ By Baptiſme
vve haue not
Chriſtes iuſtice
imputed to vs,
but an inward
newneſſe of
ſpirit giuen vs
and reſident in
vs.

∴ Sinne or con-
cupiſcence which
vvas a ſleepe be-
fore, vvas wake-
ned by prohibi-
tion, the Lavv
not being the
cauſe thereof,
nor giuing occa-
ſion therevnto,
but occaſion
being taken by
our corrupt na-
ture to reſiſt
that which vvas
commaunded.

The Epistle in a
Vouus Maile
for ſinnes.

vwith an other man. † Therefore my brethren ∴ you also are 4
made dead to the Lavv by the body of Christ: that you may
be an other mans vwho is risen againe from the dead, that vve
may fructifie to God. † For vwhen vve were in the flesh, 5
the passions of ſinnes, that were by the Lavv, did vvorke in
our members, to fructifie vnto death. † but now vve are 6
loosed from the lavv of death, vwherein vve were detained:
∴ in so much vve serue in ∴ newneſſe of spirit, and not in the
oldnes of the letter.

† Vvhat ſhal vve ſay then? is the Lavv ſinne? God for- 7
bid. But ſinne I did not knowv, but by the Lavv. for concu-
piſcence I knew not, vnleſſe the lavv did ſay: *Tbou ſhalt not couer.*
† But ∴ occaſion being taken, ſinne by the commaundement 8
vvrought in me al concupifcence. For vvithout the Lavv ſinne
vvas dead. † And I liued vvithout the Lavv ſometime. But 9
vwhen the commaundement vvas come, ſinne reuiued. † And 10
I vvas dead: and the commaundement, that vvas vnto life,
the ſame to me vvas found to be vnto death. † For ſinne 11
taking occaſion by the commaundement, ſeduced me, and by
it killed me. † Therefore * the Lavv in deede is holy, and the 12
commaundement holy, and iuſt, and good.

† That the vvwhich is good, to me vvas it made death? God 13
forbid. but ſinne, that it may appeare ſinne, by the good thing
vvrought me death: that ſinne might become ſinning about
meaſure by the commaundemēt. † For vve knowv that the Lavv 14
is ſpiritual, but I am carnal, ſold vnder ſinne. † For that vvwhich 15
I vvorke, I vnderſtand not. for " not that vvwhich I vvil, the
ſame do I: but vvwhich I hate, that I doe. † And if that vvwhich 16
I vvil not, the ſame I doe: I coſent to the Lavv, that it is good.

† But nowv, not I vvorke it any more, but the ſinne that 17
dvvelleth in me. † For I know that there dvvelleth not in me, 18
that is to ſay, in my fleſh, good. For to vvil, is preſent vvith me,
but to accompliſh that vvwhich is good, I finde not. † For 19
" not the good vvwhich I vvil, that doe I: but the euil " vvwhich
I vvil not, that I doe. † And if that vvwhich I vvil not, the 20
ſame I doe: nowv not I vvorke it, but the ſinne that dvvel-
leth in me. † I finde therefore, the Lavv, to me hauing a vvil 21
to doe good, that euil is preſent vvith me. † For I am de- 22
lighted vvith the lavv of God according to the inward man:
† but I ſee an other lavv in my members, repugning to the 23
lavv of my minde, and captiuing me in the lavv of ſinne that

is

c. 5. 1. 1. 1.
2. 1. 1. 1.

Exo. 20,
17. Dem.
5, 11.

1. Tim. 1,
8.

24 is in my members. † Vnhappie man that I am, vvhō ſhal
 25 deliuer me from the body of this death? † The grace of God
 by I E S V S Chriſt our Lord. † Therefore I my ſelf " vwith the
 minde c ſerue the lawv of God, but vwith the fleſh, the lawv
 of ſinne.

c. 100-
λ160

AN NOT A T I O N S
 CH A P. VII.

7. *Thou ſhalt not conu.*) It is not the habitual concupiſcence or infirmity of our nature or ſenſual deſire or inclination to euil, coueting againſt the ſpirit, that is forbidden properly in this precept: but the content of our reaſon and minde vnto it, to obey and to loue the luites thereof, that is a ſinne and prohibited.

Actual concu-
 piſcence forbid-
 den, not habi-
 tual.

11. *Thou vvhich I vvvill.*) This being vnderſtood of S. Paul him ſelf or any other iuſt perſon, the ſenſe is, that the fleſh and inferiour part ſtirreth vp diuerſe diſordered motions and paſſions or perturbations againſt the minde, and vpon ſuch a ſoden ſometimes inuadeth the ſame, that before it attendeth, or reaſon can gather it ſelf to deliberate, mā is in a ſort (though vvvitvungly) entangled. Vvhich as ſoone as it is perceiued, being of the iuſt condemned, reiectea, and reuſtea, neuer maketh him a ſinner.

Soden inuolun-
 tary motions
 are no ſinne.

15. *Not thou vvhich I vvvill.*) He meaneth not, that he can do no good that he vvvilleth or deſireth, or that he is euer forced to do that vvhich his vvvill agreeth not vnto: but that by reaſon of the forbidenſſe of concupiſcence, vvhether he can not rid him ſelf during life, he can not accompliſh al the deſires of his ſpirit and minde, according as he ſaith to the Galatians, *The fleſh conueth againſt the ſpirit, and the ſpirit againſt the fleſh, that not vvvhatſoever you vvvill, you can do.*

Concupiſcence
 taketh not
 away free vvvill.

c. 1, 17.

19. *Not the good vvhich I vvvill.*) So may the iuſt alſo be forced by the rage of concupiſcence or ſenſual appetite, to do or ſuffer many things in his inferiour part or external members, vvhich his vvvill conuienteth not vnto. And ſo long it is to farre from ſinne, that (as * S. Auguſtine ſaith) he neede neuer ſay to God, *forgiue vs our ſinnes*, for the ſame. for, ſinne is voluntarie, and ſo be not theſe paſſions.

Sinne is volun-
 tary, and other-
 wiſe it is no
 ſinne.

ep. ad Afel-
 licum 200.

19. *Which I vvvill not.*) It maketh not any thing againſt free vvvill that the Apoſtle ſaith, that good men do or ſuffer ſometimes in their bodies, that vvhich the vvvill agreeth not vnto: but it pro- ueth plainly free vvvill, becauſe the proper act thereof, that is, to vvvill or nill, to conſent or diſſent, is euer (as you may ſee here) free in it ſelf: though there may be internal or external force to ſtay the members of a man, that they obey not in euery act, that vvhich the vvvill commaundeth or pre- ſcribeth. And therefore that is neuer imputed to mā vvhich he doth in his external or internal facul- ties, vvhē vvvill conuienteth not. Yes afterward (v, 20) the Apoſtle ſaith, *Non ego operor*, man doeth not that vvhich is not done by his vvvill: vvhich doth moſt evidently proue free vvvill.

25. *Witth the minde, vvvitth the fleſh.*) Nothing done by concupiſcence (vvhich the Apoſtle here calleth ſinne) vvherevnto the ſpirit, reaſon, or minde of man conuienteth not, can make him guilty before God. Neither can the motions of the fleſh in a iuſt man euer any vvhich deſtroy the operations of his ſpirit, as the Lutherans do hold: but make them often more meritorious, for the continual iuſt mans adu- combat that he hath vvvitth them. for it is plaine that the operations of the fleſh and of the ſpirit do not conuient together to make one acte, as they imagine: the Apoſtle concluding cleane contrarie, ſay, That in minde he ſerueſh the Lawv of God, in fleſh the lawv of ſinne, that is to ſay, concu- piſcence.

Concupiſcence
 deſtroyeth not a
 iuſt mans adu-
 ſe.

CH A P. VIII.

That nouer after Baptiſme vve are no more in ſtate of damnation, becauſe by the grace vvhich vve haue receiued, vve are able to fulfil the Lawv: vnles vve do vvvil- fully giue the dominion againe to concupiſcence. 18 Then becauſe of the perſonations that then vvere } he comforteth and exhorteth them vvvitth many reaſons.

THERE



HERE is nowv therefore no damnation 1
to them that are in Christ I E S V S : that
walke not according to the flesh. † For the 2
lavv of the spirit of life in Christ I E S V S,
hath deliuered me from the lavv of sinne
and of death. † For that vvvhich vvas 3
impossible to the Lavv, in that it vvas
vveakened by the flesh: God sending his sonne in the simi-
litude of the flesh of sinne, euen of sinne damned sinne in
the flesh, † that :: the iustification of the lavv might be ful- 4
filled in vs, vvho vvalke not according to the flesh, but ac-
cording to the spirit. † For they that are according to the 5
flesh, are affected to the things that are of the flesh, but they
that are according to the spirit: are affected to the things that
are of the spirit. † For the vvvisedom of the flesh, is death: 6
but the vvvisedom of the spirit, life and peace. † Because the 7
vvvisedom of the flesh, is 'an enimie' to God: for to the law of
God it is not subiect, neither can it be. † And they that are 8
in the flesh, can not please god. † But you are not in the flesh, 9
but in the spirit, yet if the Spirit of God dwell in you. But if
any man haue not the Spirit of Christ, the same is not his.
† But if Christ be in you: the body in deede is dead because 10
of sinne, but the spirit liueth because of iustification. † And 11
if the Spirit of him that raised vp I E S V S from the dead, dwell
in you: he that raised vp I E S V S CHRIST from the dead, shall
quicken also your mortal bodies, because of his Spirit dwell-
ing in you. † Therefore brethren, vve are detters: not to the 12
flesh, to liue according to the flesh. † For if you liue accor- 13
ding to the flesh, you shall die. but if by the spirit, you mor-
tifie the deedes of the flesh, you shall liue. † For vvwho soeuer 14
:: are ledde by the spirit of God, they are the sonnes of God.
† For *you haue not received the spirit of seruitude againe in 15
feare: but *you haue received the spirit of adoption of sonnes,
vvwherein vve crie: Abba, (father). † For * the Spirit him self, 16
giueth testimonie to our spirit, that we are the sonnes of God. 17
† And if sonnes, heires also: heires truly of God, and coheires
of Christ: † * yet if vve suffer vvwith him, that vve may be also
glorified vvwith him.
† For I thinke that the passions of this time are not 'con- 18
digne to the glorie to come that shall be reuealed in vs. † For 19
the expectation of the creature, expecteth the reuelation of
the

:: This conuin-
ceth against the
Churches ad-
uerfaries, that
the lavv, that is,
gods cōman-
demētis may be
kepr, & that the
keeping thereof
is iustice, & that
in christian men
that is fulfilled
by Christs grace
vvvhich by the
force of the
Lavv could ne-
uer be fulfilled.

The Epistle vpō
the 8 Sunday
after Pentecost.

:: He meaneth
not that the
Childrē of God
be violently cō-
pelled against
their vvwill, but
that they be
fveccely drawē,
moued, or indu-
ced to do good.
*Aug. Enchirid. l.
60. De verb. Do.
ser. 03 c. 7. et de
verb. Apost. ser.
11 c. 11. 12.*

The Epistle vpō
the 4 Sunday
after Pentecost,
and for many
Martyrs.

romisic

2. Tim. 1,
7. Gal.
4. 5.

condig-
na ad
gloriam

20 the sonnes of God. † For the creature is made subiect to
 21 vanitie, not vwillig, but for him that made it subiect in hope:
 22 † because the creature also it self ſhal be deliuered from the
 23 ſeruitude of corruption, into the libertie of the glorie of the
 24 children of God. † For vve knovv that euery creature gro-
 25 neth, and trauaileth euen til novv. † And not only it, but
 26 vve alſo our ſelues hauing the firſt fruites of the ſpirit, vve
 27 alſo grone vwithin our ſelues, expecting the adoption of the
 28 ſonnes of God, the redemption of our body. † For "by
 29 hope vve are ſaued. But hope that is ſeen, is not hope. for that
 30 vvhich a man ſeeth, vvhether doth he hope it? † But if vve
 31 hope for that vvhich vve ſee not: vve expect by patience.
 32 † And in like maner alſo the Spirit helpeth our infirmitie.
 33 For, vwhat vve ſhould pray as vve ought, vve knovv not: but
 34 the Spirit him ſelf requeſteth for vs vwith gronings vnſpea-
 35 keable. † And he that ſearcheth the hartes, knovveth vwhat
 36 the Spirit deſireth: becauſe according to God he requeſteth
 37 for the ſainctes. † And vve knovv that to them that loue
 38 God, al things cooperate vnto good, to ſuch as according to
 39 purpoſe are called to be ſainctes. † For vvhom he hath for-
 40 knowen, he hath alſo predeſtinated to be made conformable
 41 to the image of his ſonne: that he might be the firſt-borne in
 42 many brethren. † And " vvhom he hath predeſtinated: them
 43 alſo he hath called. and vvhom he hath called: them alſo he
 44 hath iuſtified. and vvhom he hath iuſtified: them alſo hath he
 45 glorified. † What ſhal vve then ſay to theſe things? If God
 46 be for vs, vvhom is againſt vs? † He that ſpared not alſo his
 47 ovvne ſonne, but for vs al deliuered him: how hath he not
 48 alſo vwith him giuen vs al things? † Who ſhal accuſe againſt
 49 the elect of God? God that iuſtiſieth. † Who is he that ſhal
 50 condemne? Chriſt I E S V S that died, yea that is riſen alſo
 51 againe, vvhom is on the right hand of God, vvhom alſo maketh
 52 interceſion for vs. † Who then ſhal ſeparate vs from the
 53 charitie of Chriſt? tribulation? or diſtreſſe? or famine? or
 54 nakedneſſe? or danger? or perſecution? or the ſvord? († as
 55 it is vwritten, *For vve are killed for: by ſake al the day: vve are eſteemed as*
 56 *ſheepe of ſlaughter.*) † But in al theſe things vve ouercome becauſe
 57 of him that hath loued vs. † For "I am ſure that neither death,
 58 nor life, nor Angels, nor Principalties, nor Povvers, neither
 59 things preſent, nor things to come, neither might, † nor
 height, nor depth, nor other creature, ſhal b: able to
 E c c ſeparate

The Epistle for
 S. Ignatius
 Febr. 1.

Pf. 43,
 22.

κίππο-
 μω γὰρ

separate vs from the charitie of God vvhich is in Christ
LESVS our Lord. -1

ANNOTATIONS
CHAP. VIII.

The testimonie of the Spirit. *16. The spirit giueth testimonie.*) This place maketh not for the Heretikes special faith, or their presumptuous certaintie that every one of them is in grace: the testimonie of the Spirit being nothing els, but the inward good motions, comfort, and contentment, vvhich the children of God do daily feele more and more in their hartes by seruing him: by vvhich they haue as it were an attestation of his fauour towards them, vvhcreby the hope of their iustification and saluation is much corroborated and strengthened.

Notwithstanding Christs satisfaction and Paffion, yet ours also is required. *17. As if they suffer.*) Chariite paines or paffions haue not so satisfied for al, that Christian men be discharged of their particular suffering or iustifying for eche mans ovne part: neither be our paines nothing vvorh to the attainemēt of heauen, because Christ hath done ynough, but quite contrarie: he vvas by his paffion exalted to the glorie of heauen: therefore vve by compassion or partaking vvh him in the like paffions, thal attaine to be fellowvves vvh him in his kingdom.

Al suffering in this life is nothing in comparison of the heavenly glorie: and yet it is meritorious & vvorthy of the same. *18. Condigne.*) Our Aduertaries ground hereon, that the vvorke or sufferance of this life be not meritorious or vvorthy of lite euerlasting, vvhcre the Apostle iusth no such thing, no more then he iusth that Christs Paffions be not meritorious of his glorie, vvhich I thinke they dare not much avouch to our Sauours actions. He expreleth onely, that the very afflictions of their ovne nature, vvhich vve iusth vvorh or for him, be our thort, mortifiance & of no account in comparison of the recompēte vvhich vve shal haue in heauen, no more in deede vvere Chriests paines of their ovne nature, compared to his glorie, any vvhbt comparable: yet they vvere meritorious or vvorthy of heauen, & so to ours. And therefore to exprele the true iust comparison, here be iusth, *They are not condigne to the glorie.* He iusth not, *of the glorie*, as the Heretikes iustly trāllate: though the Scripture ipeaketh so also, vvhē it iustheth only a cōpation, as *Prov. 10. in the greek, Omne pretiosum non est iud dignum.* *S. Augulstine, illi dignum.* *S. Hierom, non valet hinc comparari.* that is, No pretious thing is vvorthie of vvhitedom, or so to be compared vvh it. See the like *Exh. 16, 20. Tob. 9, 2.* But vvhē the Apostle vvil exprele that they are condigne, vvorthy, or meritorious of the glorie, he iusth plainly, *Ther our tribulation vvhich presently is momentane and light, vvorkech aboue measure exceedingly an eternal vvorthe of glorie in vs.* The valew of Chriests actions iusth not of the leing in or greatnes of them in them selues, though so also they passed al mens doings: but of the vvorthinnes of the perton. And to the valew of ours also iusth of the grace of our adoption, vvhich maketh those actions that of their nature be not meritorious nor aniverable to the ioyes of heauen in them selues, to be vvorthy of heauen. And they might as vvel proue that the vvorke of sinne do not deserite damnation, for sinne in deede for the quantity and nature of the vvorke, is not aniverable in pleasure to the paine of Hel: but because it hath a departing or an aucton from God, be it neuer so thort, it detrueth damnation, because it alwayes procedeth from the enemy of God, as good vvorke that be meritorious, procede from the child of God.

Vvhence the merite of vvorke iusth. *20. By hope iustd.*) That vvhich in other places be attributeth to faith, is here attributed to hope, for vvhēioeuer there be many causes of one thing, the hoie vviriter (as matter is ministred and occasion gnen by the doctrine then handled) sometimes retere it to one of the causes, sometime to an other: not by naming one alone, to exclude the other, as our Aduertaries captiously and ignorantly do argue: but at diuers times and in sundrie places to exprele that, vvhich in verry disouteie could not, nor needed not to be vttered. In some dicourte, iusth is to be recommended in others, charitie: in an other, hope: sometimes, aimes, mercie: els vvhēre, other vertues. One vvhile, *Every one that believeth, is borne of God.* *1 Jo. 1, 1.* An other vvhile, *Every one that loveth, is borne of God.* *1 Jo. 4, 7.* Sometimes, faith pūisheth mans hart. *AB. 15, 9.* And an other time, Chazite remitteth finnes. *1 Pet. 4, 8.* Of faith it is said, *The iust liueth by faith.* *Rg. 1, 17.* Of charite, *We knowe that true are transferred from death to life, because true loue Gd.* *1 Jo. 1, 10.*

As sometime faith only is named, so els vvhēre only hope, and oie charitie, as the cause of our saluation. *21. The spirit desireth.*) Arius and Macedonius old Heretikes had their places to contend vpon, against the Churches iente, as our new Maisters now haue. They doubted this text to proue the Holy Ghoit not to be God, because he needed not to pray or aske, but he might command if he vvere God. Therefore S. Augulstine expoundeth it thus, *The Spirit prayeth, that is, caneth and teacheth vs to pray, and vvhā to pray or aske.* *Augul. de anima & eius orig. li. 4, c. 9. & ep. 121. c. 15.*

Scripture abused against the Godhead of the Holy Ghoit. *20. Whom he hath predestinated.*) Gods eternal foresight, loue, purpose, predestination, and election of his deere children, and in time their calling, iustifying, glorifying by Christ, as al other actes and intentions of his diuine vvil and providence towards their saluation, ought to be reuerenced of al men vvhich deeadful humilitie, and not to be fought out or disputed on vvhich presumptuous

ad gloria
π 185 Tlo
11529.
117
117
1. Cor. 9. 27

tuous boldnes and audacitie. for it is the gulfe that many proud persons, both in this age and a-
 vvaies, haue by Gods iust iudgement periled in, founding thereon most horrible blaiphemies
 against Gods mercie, nature, and goodnes, and diuers damnable errors against mans free will, and
 against al good life and religion. This high conclusion is here see downe for vs, that vve may learne
 to know of vvhom vve ought to depend in al our life; by vvhom vve expect our salutiō, by vvhose
 prouidence al our graces, gites, and vvorkes do stand : by vvhich an euerlasting gracious determina-
 tion, our redemption, vvhich is in Christ I x s vs, vvas deliueged: & to giue God incessable thanks
 for our vocation and preferment to the state vve be in, before the leuvs, vvhō desired no better
 then they, before the light of his mercie shining vpon vs accepted vs, and reiected them. But this said
 eminent truth of Gods eternal predestination standeth (as vve are bound to beleue vnder paine of
 damnation, vvhether vve vnderstand how or no) & so S. Augustine in al his diuine vvorkes vvritten
 of the same (*De gratia & lib. arb. De corrupt. & gratia. Ad articulos falso impostos.*) defendeth, decla-
 reth, proueth, and conuinceth, that it doth stand (I say) vwith mans free will and the true libertie of
 his actions, and forseth no man to be either ill or good, to liue or vertue, to saluacion or damnatiō,
 nor taketh away the meanes or nature of merites, and cooperation vwith God to our ovvne and
 other mens saluacion.

uerenced, and
 vvhich it tea-
 cheth vs.

Gods predesti-
 nation taketh not
 away free wil,

11. I am iust.) This speache is cōmon in S. Paul according to the latin translation, vvhē he had
 no other assured knowlledge but by hope: as *Rō. 11. 16. 2 Tim. 1. 1. Heb. 6. 9:* Vwhere the Greeke vvord
 lignifieth only a probable persuasion. And therefore except he meane of him self by special reuelati-
 on, or of the predestinate in general, (in vvhich tivo cases it may stand for the certitude of faith
 or infallible knowlledge) othervvise that every particular man should be assured infallibly that
 him self should be iustified, and not that onely, but sure also neuer to sinne, or to haue the gift of
 pericurance, and cer:aine knowlledge of his predestination: that is a moit damnable false illusion
 and presumption, condemned by the Fathers of the holy Council of Trent. *sess. 6. c. 9. 12. 12.*

No man ordi-
 narily is sure of
 his saluacion,
 but only in
 hope.

CHAP. IX.

*With a protestation of his sorow for is (left they should thinke him to reioyce in their
 perdition) he inuinceth the lawes to be reprobate, although they come of
 Abrahams flesh. 6 saying, to be the sonnes of God, goeth not by that, but by
 Gods grace: 19 considering that al vvore one damned masse. 20 by which
 grace the Gentils to be made his people: and so the prophet to haue foretold of
 them both. 20 And the cause hereof to be, that the Gentils submit them sel-
 ues to the faith of Christ, vvhich the lawes vvill not.*

1
 2
 3
 4
 5
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 7
 8
 9



S P E A K E the verity in Christ, I lie not, my
 conscience bearing me vvitnes in the holy
 Ghost, † that I haue great sadnesse & conti-
 nual sorovv in my hart. † For I vvished, my
 self to be an " anathema from Christ for my
 brethren, vvhō are my kinsmen according
 to the flesh, † vvhō are Israēlites, vvhose is
 the adoption of sonnes, and the glorie, and the testament, and
 the lavv giuing, and e the seruice, and the promisses: † vvhose
 are the fathers, & of vvhom Christ is according to the flesh,
 vvhō is aboue al things God blessed for euer. Amen.
 † But not that the vvord of God is frustrate. For, " not al that
 are of Israēl, they be Israēlites: † nor they that are the seede
 of Abrahā, al be children: " *but in Isaac shal the seede be called vnto thee:*
 † that is to say, not they that are the childrē of the flesh, they
 are the children of God: but they that are the children of the
 promise, are esteemed for the seede. † For the vvord of the
 E e c ij prom

in x
 iust, Cen-
 sula. Hiero.
 q. 9 ad Al-
 54.

o i la-
 Tynia,

Gen. 21,
 12.

S. Hierom. q. 10. ad Hedibiam.

All the epistle surely to the Romanes needeth interpretation, and is wrapped with figures of scriptures that to understand in we neede the helpe of the Holy Ghost, who by the Apostle did distinguish these same things: thus especially this place. How this nothing pleases vs but that which is essentiall; that is, the faith of the Church.

That God is not the cause of any mans reprobation or damnation, otherwise then for punishment of his finnes, he sheweth by that he expecteth al mens amendement with great patience, and consequently that they haue also free will.

promise is this, According to this time will I come: and Sara shall haue a sonne. † And not only she, But * Rebecca also conceiuing of one copulation, of Isaac our father. † For when they were not yet borne, nor had done any good or euil (that the purpose of God according to election might stand) † not of workes, but of the caller it was said to her: That the elder shall serue the younger, as it is written: Iacob I loued, but Esau I hated.

† V what shall we say then? Is there iniquitie with God? God forbid. † For to Moyses he saith, I will haue mercie on whom I haue mercie: and I will shew mercie to whom I will shew mercie. † Therefore it is not of the viller, nor the runner, but of God that heueth mercie. † For the Scripture saith to Pharao: That to this very purpose haue I raised thee, that in thee I may shew my power: and that my name may be renouered in the whole earth. † Therefore on whom he will, he hath mercie: and whom he will, he doth indurate.

† Thou saiest therefore vnto me: V why doth he yet com- plaine? for vvho resisteth his vvil? † O man, vvho art thou that doest ansvver God? Doth the vvorke say to him that vvrought it: V why hast thou made me thus? † Or hath not the potter of clay, povver, of the same masse to make one vessel vnto honour, and an other vnto contumelie? † And if God vvilling to shew vvra- th, and to make his might knowen, susteined in much patience the vessels of vvra- th apte to destruction, † that he might shew the riches of his glorie vpon the vessels of mercie vv which he prepared vnto glorie.

† Vv whom also he hath called, vs, not only of the Iewes, but also of the Gentiles, † as in Osee he saith, I vvill call that vv which is not my people, my people: and her that vv was not beloued, beloued: and her that hath not obtained mercie, hauing obtained mercie. † And it shall be, in the place vv where it vv was said to them, you are not my people: here they shall be called the sonnes of the liuing God. † And Esaie crieth for Israel. If the number of the children of Israel be as the sand of the sea, the remaine shall be saved. † For consummating a vv word, and abridging it in querie: because vv word abridged shall our Lord make vpon the earth. † And as Esay fore- told, Vntes the Lord of Sabaoth had left vs secede: vv we had been made like So- dom, and vv we had been like as Gomorrah.

† Vv what shall we say then? That the Gentiles vv which pur- sued not after iustice, haue apprehended iustice, but the iustice that is of faith. † But Israel in pursuing the law of iustice, is not come vnto the law of iustice. † Vv why so? Because

Gen. 18, 10.
Gen. 25, 21.

Gen. 25, 23.
Mal. 1, 2.

Exo. 33, 19.

Exo. 9, 16.

apted, fitted

Of. 2, 23.

Of. 1, 10
Ej. 10, 22.

Ej. 1, 2

cause

Es. 8. 14.
28. 16.

33 cause not of faith, but as it were of vvorkes. for^c they haue
 stombled at the stone of stombing, † as it is vvritten, *Behold
 I put in Sion a stone of stombing, and a rocke of scandal: and vvho soeuer belie-
 ueth in him, shall not be confounded.*

^c Here we see
 that they are the
 cause of their
 owne damnati-
 on by insidery

AN NOT A T I O N S
 CHAP. IX.

1. *Anathema.*] *Anathema*, by vse of Scripture is either that vvhich by separation from profane vse, and by dedication to God, is holy, dreadful, and not vulgarly to be touched: or contrarie vse, that vvhich is reiected, seuered, or abandoned from God, as cursed and detested, and therefore is to be avoided. And in this later sense (according as S. Paul taketh it 1 Cor. 16. *If any loue not our Lord I E S U S C H R I S T, let he Anathema*, that is to say, Avvay vvith him, Accuried be he, Revvare you company not vvith him) the Church and holy Councels vse the vvord for a curse and excommunication against Heretikes and other notorious offenders and blaiphemers. Nowv hovv the Apostle, vvishing him self to be Anathema from Christ to saue his Countrie mens soules, did take this vvord, it is a very hard thing to determine. Some thinke, he desired onely to die for their saluation. Others, that being very loth to be kept from the fruition of Christ, yet he could be content to be so still for to saue their soules. Others, that he vvith hed vvhat malediction or separation from Christ soeuer that did not imply the disfaour of God tovwards him, nor take avvay his loue tovvard God. This only is certaine that it is a point of vnseparable charitie in the Apostles breast, and a paterne to al Bishops and Priests, hovv to loue the saluation of their focke. As the like vvvas vntered by Moyies vvhen he said, *Either forgive it to people, or blot me out of thy booke.*

Anathema

In vvhat sense
 S. Paul vvisheth
 to be anathe-
 ma.

See. 10. 11.

6. *Not al of Israel.*] Though the people of the Iewes vvere many vvaises honoured and privileged, and namely by Christs taking flesh of them: yet the promise of grace and saluation vvvas neither onely made to them, nor to al them that carnally came of them or their fathers: Gods election and mercie depending vpon his ovvne purpose, vvill, and determination, and not tied to any nation, familie, or person.

Gods promise
 not made to
 carnal Israel.

7. *But in Isaac.*] The promise made to Abraham vvvas not in Israel, vvho vvvas a sonne borne onely by flesh and nature: but in Isaac, vvho vvvas a sonne obtained by promise, faith, and miracle: and vvvas a figure of the Churches children borne to God in Baptisme.

Isaac preferred
 before Israel.

10. *Of one copulation.*] It is proued also by Gods choosing of Iacob before Esau (vvho vvve not onely brethren by father and mother, but also vvinnnes, and Esau the elder of the tvvo, vvchich according to carnal count should haue had the preeminence) that God in giuing graces solovveth not the temporal or carnal prerogatiues of men or familie.

Iacob before
 Esau.

11. *Not yet borne.*] By the same example of those vvinnnes, it is eident also, that neither nations nor particular persons be elected eternally, or called temporally, or preferred to Gods fauour before others, by their ovvne merites: because God, vvhen he made choise, and first loued Iacob, and refused Esau, respected them both as il, and the one no lesse then the other guilty of damnation for original sinne, vvchich vvvas alike in them both. And therefore vvhere iustly he might haue reprobated both, he faued of mercie one, Vvchich one therfore, being as il and as void of good as the other, must hold of Gods eternal purpose, mercie, and election, that he vvvas preferred before his brother vvchich vvvas elder then him self, and no vvorie then him self. And his brother Esau on the other side hath no cause to complaine, for that God neither did nor suffered any thing to be done tovwards him, that his sinne did not deserue. for although God elect eternally & giue his first grace vvithout al merites, yet he doth not reprobate or hate any man but for sinne, or the foresight thereof.

By the example
 of Iacob and
 Esau, is shewed
 gods mere mer-
 cie in the elect,
 and iustice in
 the reprobate.

14. *Is there iniquities?*] Vpon the former discourse that of tvvo persons equal, God calleth the one to mercie, and leaueh the other in his sinne. one might inerre that God vvve vnjust, or an accepter of persons. To vvchich the Apostle ansvvereth, that God vvve not accepter of person, nor indifferent in deede, so to vse the matter vvhere grace or saluation vvve due. As sons, is declared if tvvo men being Christened, both beleue vvell, & liue vvell: if God should giue heauen to the one, & should damne the other, then were he vnjust, partial, & for getful of his promise: but respecting or taking tvvo, vvho both be vvorthy of damnation (as al are before they be first called to mercie) then the matter standeth on mere mercie, and of the giuers vvill and liberallitie, in vvchich case partialitie hath no place. As for example.

That God is not
 vnjust, or an ac-
 ceptor of per-
 sons, is declared
 by familiar ex-
 amples.

E e e ij

1. Tvvo

5. Augustines example is of two debtors: the one forgives all, and the other put to pay all, by the same creditor. *li. de pred. & gra. cap. 1.*

1 Two malefactors being condemned both for one crime, the Prince pardoneth the one, and letteth the law proceed on the other.

2 The theefe that is pardoned, can not attribute his escape to his owne desertings, but to the Princes mercie.

3 The theefe that is executed, can not challenge the Prince that he vvas not pardoned also: but must acknowledge that he hath his deserting.

4 The standers by, must not say, that he vvas executed because the Prince would not pardon him. for that vvas not the cause, but his offense.

5 If they aske further, vvhy the Prince pardoned not both, or executed not both: the answer is, that as mercie is a goodly vertue, so iustice is necessarie and commendable.

6 But if it be further demanded vvhy Iohn rather then Thomas vvas executed: or Thomas rather then Iohn pardoned: answer, that (the parties being othervvise equal) it hangeth merely and vvholly vpon the Princes vvill and pleasure.

In all this mercie of God towards some, and iustice towards other some, both the pardoned vvorke by their owne free vvill, and thereby deliuer their saluation: and the other no lesse by their owne free vvill, vvithout all necessitie, vvorke wickednes, & then selues and only of them selues procure their owne damnation. Therefore no man may vvithout blasphemie say, or can truly say, that he hath nothing to doe towards his owne saluation, but vvill liue, and thinke. he may liue vvithout care or cogitation of his end: the one vvay or the other, saying, I fl be appointed to be saued, be it so: if I be one designed to damnation, I can not helpe the matter: come vvhat come may. All these speeches and cogitations are sinful & come of the enemie, and be rather signes of reprobation, then of election. Therefore the good man must vvithout searche of Gods secretes, vvorke his owne saluation and (as S. Peter saith) *make his election sure by good vvorkes*, vvith continual hope of Gods mercie, being assured that if he beleue vvell and doe vvell, he shal haue vvell. for example, if a husband man should say, If God vvill, I shal haue corne ynough: if not, I can not make it, and so neglect to till his ground: he may be sure that he shal haue none, because he vvrought not for it. An other man vveth his diligence in tilling and ploughing, and committeth the rest to God, he findeth the fruite of his labour.

Predestination and reprobation take not away free vvill, neither must any man be rechelesse & desperat.

Our election or conuersion is not of our selues, but of gods grace and mercie.

16. *Not of the vviller.*] If our election, calling, or first coming to God, lay vvholly or principally vpon our owne vvill or vvorkes: or if our vvilling or endeavouring to be good, vvould serue vvithout the helpe and grace of God, as the Pelagians taught, then our election vvould be vvholly in our selues, vvich the Apostle denieth. and then might th' harao and other indurate persons (vvhom God hath permitted to be obstinate, to shew his power and iust iudgement vpon them) be conuerted vvhen they selues list, vvithout Gods helpe and assistance: vvheras vve see the contrarie in all such obstinate offenders, vvhom God for punishment of former sinnes, vvisteth not vvith his grace, that by no threats, miracles, nor persuasion, they can be conuerted. Vvherevpon vve may not vvith Heretikes inferre, that man hath not free vvill, or that our vvill vvorketh nothing in our conuersion or coming to God: but this onely, that our vvilling or vvorking of any good to our saluation, commeth of Gods special motion, grace, and assistance, and that it is the secondary cause, not the principall.

17. *To this purpose haue I raised.*] He doth not say, that he hath of purpose raised or set him vp to stone, or that he vvas the cause of the same in th' harao, or that he intended his damnation directly or absouletly, or any othervvise but in respect of his demerits: but rather (as the Apostle saith straight after in this chapter of such hardened & obdurate offenders) that he vvith long patience & toleration expected his conuersion, and (as S. Chrysostome interpreteth

1 So likewise. God seeing all mankind and euery one of the same in a general condemnation, and masse of sinne, is and by Adam, deliuereth some, and not other some.

2 All that he deliuered out of that common damnation, be deliuered by grace and pardon, through the meanes and merits of Christ.

3 Such as be left in the common case of damnation, can not complaine, because they haue their deserting for sinne.

4 Vve may not say that such be damned, because God did not pardon them, but because they had sinne, and therefore deserued it.

5 That some should be damned, and not all pardoned, and other some pardoned rather then all condemned, is agreeable to Gods iustice & mercie: both vvich vertues in Gods prouidence towards vs are recommended.

6 That Saul should be rather pardoned then Caiphas (I meane vvhere two be equally euil and vvnderstanding) that is onely Gods holy vvill and appointment, by vvich many an vnvvorthy man getteth pardon, but no good or iust or innocent person is euer damned.

s. Pet. 1.

10.

Exo. 9, 16.

interpreteth this vword, *Exaltati*) preferred him aliuē to repent, vvhom he might iustly haue condemned before. In the 9 of Exodus, vvhence this allegation is, vve reade, *Pasuisse. I haue put or set thee vp*, as here, *I haue raised thee*. that is to say, I haue purposely aduanced thee to be so great a king, and chosen thee out to be a notorious example both of the obdurate obstinacie that is in such vvhom I haue for so great sinnes forsaken, and also to shew to the vvorlde, that no obstinacie of neuer so mightie offenders can resist me to doe any thing vvhich shal not fall to my glorie. Vvhich is no more to say, but that God often for the punishment of Nations, and to shew his iustice and glorie, giueth wicked Princes vnto them, and indueth them vwith power and al prosperitie, and taking his grace from them vpon their deserts, hardeneth their hartes so, as they vwithstand and contemne God, and afflict his people. in vvhose end and fall, either temporal or eternal, at the length God vvil euer be glorified. Neither vvhould he either raise or suffer any such, or giue them power and prosperitie in this life, vvherevpon he knoweth they vvil be vvorse, but that he can worke al that to his honour and glorie. many, that he vseth not such rigorous iustice on al that deserue it, that is his great grace and mercie. And that he exerciseth his iustice vpon some certain persons, rather then vpon other some of equal deserts, that lieth vvholy vpon his vvil, in vvhose iudgements there be many things secrete, but no hing vniust.

In vvhate sense God raised vp Pharao &c.

10. *Who are thou?* Here the Apostle stateth the rashnes and presumption of such poore vvorment, as take vpon them to question vwith God of their election or reprobation: as certain impious Heretikes of our tyme haue done, setting out: bookes farshed vwith most blasphemous and erroneous doctrine concerning this high and hidden mysterie, and haue giuen occasion to the ignorant vvhich alwaies be curious, to iangle, and perniciously to erre in these things, that are impossible to be vnderstood of any, or vvel thought of, but of the obedient and humble.

Heretical booke concerning predestination.

11. *The potter.*] This example of the pot and potter reacheth no further but to declare, that the creature may not reason vwith God his maker, vwhy he giueth not one so great grace, as an other, or vwhy he pardoneth not one as vvel as an other: no more then the clamber pot may challenge the Potter vwhy he vvas not made a drinking pot, as vvel as an other. And therefore the Heretikes that extend this similitude to proue that man hath no free vvil no more then a peece of clay, doe vvntruely and deceitfully apply the example. specially vvhē vve may see expressly in the booke of Exodus, that Pharao notwithstanding his indurate hart, had free vvil: vvhē both it is said, *He would not dismisse the people*: and, *He indurated his owne hart him self.* Exo. 8. 15. and (in the Helme) v. 11. & c. 9. 11. 1 Reg. 6. 6. And this Apostle also vvvriteth, that * a man may cleanse him self from the filthy, and so become a vessel of honour in the house of God.

The example of the pot and the potter.

1 Tim. 2, 21.

CHAP. X.

The Law vvas not (as the Lawyers ignorant zeale supposed) for them to iustifie them selves by it (considering that they could not iustifie it): but to bring them to Christ, to beleue in him, and so for his sake to be iustified by the grace of God: according to Keyes saying, and the Apostles prouing: is that so the Gentils also (according to the Prophets) hearing and beleuing might come to iustice: the Lawyers in the meane time (though inescapably) remaining incredulous.



RETHEREN, the vvil of my hart surely and praiser to God, is for them vnto saluation. † For I giue them testimonie that they haue zeale of God, but not according to knowvledge. † For, not knowvingⁿ the iustice of God, & seeking to establish their ovvne, they haue not been subiect to the iustice of God. † For, **the end of the Law is Christ: vnto iustice to cuery one that beleueeth.**

∴ The Law vvas not giue to make a man iust or perfect by itself, but to bring vs to Christ to be iustified by him.

∴ The iustice of the Law of Moyses were no further of it self, but to saue a man from the temporal death and punishment prescribed to the transgressors of the same.

The Epistle vpo S. Andrewes day, Nouemb. 30.

∴ To beleue in him & to inuocate him, is to serue him with al loue and sincere affectio. Al that so doe, shal doubtlesse be saued & shal neuer be confounded.

∴ We see then that it is in a mans free wil to beleue or not to beleue, to obey or disobey the Gospel or truth preached.

beleueth. † for Moyses vvrore, ∴ that, the iustice vvhich is of the Law, *the man that hath done it, shal liue in it.* † But ∴ the iustice 6 vvhich is of faith, faith thus, *say not in thy hart, vvhoso shal ascend into heauen?* that is to bring Christ dovvne. † Or *vvhoso descendeth into the depth?* that is to call Christ againe from the dead. † But 8 vvhich saith the Scripture? *The vword is nigh, in thy mouth, and in thy hart.* this is the vword of faith vvhich we preach. † For if 9 thou confesse vwith thy mouth our Lord I E S V S, and in thy hart beleue that God hath raised him vp from the dead, thou shalt be saued. † For vwith the hart we beleue vnto iustice: 10 but vwith the mouth confession is made to saluation.

† For the Scripture saith: *vvhosoener beleueth in him, shal not be confounded.* † For there is no distinction of the law 12 and the Greeke: for one is Lord of al, riche tovvard al that inuocate him. † For every one ∴ *vvhosoener shal inuocate the name of our Lord, shal be saued.* † "How then shal they inuocate in vvhom 14 they haue not beleued? Or how shal they beleue in vvhom they haue not heard? And how shal they heare without a preacher? † But how shal they preach ∴ vnles they 15 be sent as it is vwritten: *How beautiful are the secte of them that euangelize peace, of them that euangelize good things!* † But al ∴ do not obey 16 the Gospel. For Esay saith, *Lord, vvhoso hath beleued the bearing of vs?* † Faith then, is by hearing: and hearing is by the vword of 17 Christ. † But I say, haue they not heard? And certes into al the 18 earth hath the sound of them gone forth: and vnto the endes of the vvhole vvhorld the vwordes of them. †

† But I say, hath not Israel knowven? Moyses first saith, 19 *I vvill bring you into emulation in that vvhich is not a nation: in a solis nation, I vvill drine you into anger.* † But Esay is bold, and saith, *I vvill 20 sound of them that did not seeke me: openly I appeared to them ∴ that asked not of me.* † But to Israel he saith, *Al the day haue I spread my handes to a people 21 that beleueth not, and contradicteth me.*

Leu. 18, 5.
Deu. 30, 11.

Es. 28. 16

Ioel. 2, 22.

Es. 52. 7.

Es. 53. 1.

Pf. 18. 5.

Deu. 32, 21.

Es. 65. 1.

Es. 63. 1.

ANNOTATIONS

CHAP. X.

Gods iustice, & the lawes of his owne iustice.

Iustice of faith.

3. *The iustice of God.*] The iustice of God, is that vvhich God giueth vs through Christ. the lawes owne or proper iustice, is that vvhich they had or challenged to haue of them selues and by their owne strength, holpen onely by the knowlledge of the Law without the helpe or grace of Christ.

6. *The iustice of faith.*] The iustice vvhich is of faith, reacheth to the life to come, making man assured of the truth of such Articles as concerne the same. as, of Christs Ascension to heauen, of his Descending to Hel, of his coming downe to be Incarnate, and his Resurrection and returne againe to be glorified: by vvhich his actions vve be pardoned, iustified, and saued, as by the Law we could neuer be.

3. The

1. *The word of faith.*) The word of faith is the whole Law of Christ, concerning both life and doctrine, grounded vpon this, that Christ is our Saviour, & that he is risen againe. Vvhich point (as al other) must both be beleueed in hart, and also be confessed by mouth. For though a man be iustificed inwardly vvhē he hath the vertues of faith, hope, and charity from God: yet if occasion be giuen, he is also bound to confesse vvhith his mouth, and by al his external actions, without shame or feare of he world, that vvhich he inwardly beleueeth: or els he can not be saued. Vvhich is against certaine * old Heretikes that taught, a man might say or doe vvhāt he would, for feare or danger, so that he kept his faith in hart.

Open confession & profession of our faith is sometime necessary.

Ensch. li. 6
c. 21 in Rom.
Eusef.

14. *Herru (hal they innocēt?)* This maketh not (as Heretikes pretend) against inuocatiō of Sainctis: the Apostle saying nothing els, but that they can not inuocate Christ as their Lord and Maister, in vvhom they do not beleuee, and vvhom they neuer heard of. For he speaketh of Gentils or Pagans, vvhō could not inuocate him, vnlesse they did first beleuee in him. To the due inuocation of Christ, vve must knowv him and our duties to him. And so is it true also that vve can not pray to our B. Ladie nor any Sainct in heauen, til vve beleuee and knowv their persons, dignitie, and grace, and trust that they can helpe vs. But if our aduersaries thinke that vve can not inuocate them, because vve can not beleuee in them: let them vnderstand that the Scripture vseth also this speech, to beleuee in men: and it is the very Hebrew phrase, vvhich they should not be ignorant of that bragge thereof so much. Exod. 10. 31. They believed in God and in Moyses. and 3 Paral. 30. 20. in the Hebrew. Ep. ad Philom. v. 1. And the ancient fathers did read in the Crede indifferently, I beleue in the Catholike Church: and, I beleue in the Catholike Church. Conc. Nicen. apud Epiphani in fine Anacrat. Hieron. contr. Iulian. Cyril. Hierof. Cæsar. 17.

The place alleaged against inuocatiō of Sainctes, answered.

15. *vnlesse they be sent.*) This place of the Apostle inuincibly condemneth al the preachings, vvrtings, ordinances, innovations and vsurpations of Church, pulpit, & vvhatsouer our newv Euangelists haue intruded them selues and entered into by: he vvhindovv: f beving that they be eueri one from the highest to the lowest, false prophets, ruaning and vvrping, being neuer lawfully called. Vvhich is so euident in the Heretikes of our daies that the Calumnists confesse it in them selues, and say: that there is an exception to be made in them, because they found the state of he Church interrupted.

Preachers not lawfully called nor sent.

Confes. des
Eglis. de
France.

20. *Thus asked nor.*) That Christ vvas found of those that neuer asked after him, it prooueth that the first grace and our first iustificatiō is without merites. That God called fo continually and earnestly by his Prophets and by other his signes and vvhongers, vpon the Iewes, and they vvhithood it: free vvhil is proued, and that God vvhould haue men saued, and that they be the cause of their ovvne damnation them selues.

The first iustificatiō of mere grace. Free vvhil.

CHAP. XI.

Not al the Iewes were reprobate, but some of the: 1 and they by grace obtained iustice, the rest (according to the Prophets) being execrated. 11 Against whom no resist- standing the Christian Gentils (to whom by this occasion Christ is come) must not in iust: but rather feare every man him self to be likewise cut of the tree (vvhich is the Catholike Church) 12 and knowv that vvhō al the Gentils are brought into the Church, then (about the end of the world) shall the multitude of the Iewes also come in: 13 according to the disposition of the wonderful vvhildom of God.

- 1
- 2
- 3
- 4



Say then: Hath God reiected his people? God forbid. for I also am an Israēlite, of the seede of Abraham, of the tribe of Ben-iamin. † God hath not reiected his people vvhich he foreknevve. Or knowv you not in Elias vvhāt the Scripture saith: hovv he requesteth God against Israēl?

3. reg. 19.
30.

† Lord, they haue slaine thy Prophets, they haue digged downe thine altars: and I am left alone, and they seeke my life. † But vvhāt faith the diuine

FFF ansvver

answer vnto him? *I haue left me seuen thousand men, that haue not*

bowred their knees to Baal † So therefore at this time also, there is
are remaines sau'd according to the election of grace. † And 6
if by grace: "not now of vvorke. otherwise grace now
is not grace:

† Vvhat then? that vvhich Israel sought, the same he hath 7
not obtained: but the election hath obtained: and the rest
vvere blinded. † as it is vvritten: " *God hath giuen them the spirit*

of compunction: eyes, that they may not see: and eares, that they may not heare: vn-
til this present day. † And David saith: *Be their sable made for a snare* 9
and for a trappe and for a scandal and for a retribution vnto them. † *Be their eyes to*
darkened, that they may not see: and their backe make thou abrayes crooked.

† I say then, haue they so stombled, :: that they should fall? 11
God forbid, but by their offence, saluation is to the Gentils,
that they may emulate them. † And if the offence of them 12
be the riches of the vvorld, and the diminution of them :: the

8: The Ierues
are not reiected
vvholly & incur-
rably for euer:
but for a part,
and for a time
suffered to fall.
Which God did
turne to the
Gentils general
good.
:: If God could
and did turne
their fall and
sinne into the
good of the
Gentils, much
more vvil he
vvooke good of
their general
conuerſion,
vvhich shall be
at length the
accomplishment
of the Church
consisting of
both the Na-
tions.

riches of the Gentils: how much more the fulnesse of them?

† For to you Gentils I say, as long verely as I am the 13
Apostle of the Gentils, I vvil honour my ministerie, † if by 14
any meanes I may prouoke my flesh to emulation, and may

saue some of them. † For if the losse of them be the recon- 15
ciliation of the vvorld: vvhat shall the receiving be, but life
from the dead? † And if the first fruite be holy, the masse also: 16

and if the roote be holy, the boughes also. † And if some 17
of the boughes be broken, and thou vvhereas thou vvast a
vvilde oliue, art grafted in them, and art made partaker of the

roote and of the fatnesse of the oliue, † glorie not against the 18
boughes. And if thou glorie: not thou bearest the roote, but
the roote thee. † Thou saiest then: The boughes vvere 19
broken, that I might be grafted in. † Vvel: "because of 20

incredulitie they vvere broken, but thou by faith doest stand:
be not so highly vvise, but :: feare. † For if God hath not 21

spared the natural boughes: lest perhaps he vvil not spare thee
neither. † See then the goodnes and the seueritie of God: vvō 22
them surely that are fallen, the seueritie: but vpon thee the

goodnes of God, if thou abide in his goodnesse, otherwise
thou also shalt be cut of. † But they also, if they do not 23
abide in incredulitie, shall be grafted in. for God is able to

graffe them in againe. † For if thou vvast cut out of the 24
natural vvild oliue, and contrarie to nature vvast grafted into
the good oliue: how much more they that are according to

nature,

∴ We see that
he vvhich stand-
eth by faith,
may fall from
it, and therefore
must liue in
feare, and not
in the vaine pre-
sumption and
seueritie of the
Heretikes.

Es. 6, 9.

Pf. 68, 23

- 25 nature, ſhal be graſſed into their ovvne oliue? † For I vvil
 not haue you ignorant, brethren, of this myſteric (that you
 be not vvife in your ſelues) that blindnes in part hath chaunced
 in Iſraël, vntil the fulnes of the Gentiles might enter:
 26 † and ſo al Iſraël might be ſaued, as it is vvritten: *There ſhal*
 27 *come out of Sion, he that ſhal deliuer, and ſhal avert impietie from Iacob. † And*
 28 *this to them be teſtaments from me: vvhen I ſhal haue taken avvay*
 29 *their finnes. †* * According to the Goſpel in deede enemies
 for you: but according to the election, moſt deere for the fa-
 30 thers. † for vvithout repentance are the giftes and the vo-
 cation of God. † for * as you alſo ſometime did not beleue
 God, but novv haue obtained mercie becauſe of their incre-
 31 dultie: † ſo theſe alſo novv haue not beleued, for your
 32 mercie, that they alſo may obreine mercie. † For God hath
 33 * cōcluded al into incredultie, that he may haue mercie on al.
 † * O depth of the riches of the vvifedome and of the know-
 ledge of God: hovv incomprehenſible are his iudgements,
 34 and his vvaies vnſearchable? † for * vvho hath knowven
 35 the minde of our Lord: or vvho hath been his cōſeler? † Or
 vvho hath firſt giuen to him, and retribution ſhal be made
 36 him? † For of him, and by him, and in him are al things: to
 him be glorie for cuer. Amen. -i

The Epistle vpp
 Trinitie Sun-
 day.

AN NOT A T I O N S
 CH A P. XI.

1. *Seven thousand*) The Heretikes alleage this place and example very impertinently to proue that the Church may be vvholly ſecrete, hid, or, vnknownen. for though the faithful vvere forced to keepe cloſe in that perſecution of Achab and Iſrabel, vvich vvvas onely in the kingdom of the ten tribes, that is, of Iſraël: yet at the very ſame time, in Hieruſalem and al the kingdom of Iuda, the external vvorſhip and proteſſion of faith vvvas open to al the vvorld, and vvell knownen to Elias & the faithful, ſo many, that * the very ſouldiars onely vvvere numbered about ten hundred thousand. Letides that there is a great difference betwene the Chriſtian Church and the Iewes, ours reſting vpon better promiſſes then theirs. And vve vvil not put the Proteſtants to proue that there vvvere 7000 of their ſect, vvhen their nevv Elias Luther began: but let them proue that there vvvere ſeuē, or any one, either then or in al ages before him, that vvvas in al pointes of his beleefe. Heretikes there vvvere before him, as Iouinian, Vigilantius, Heluidius, Vvicleffe &c. and vvith him, Zuin-
 glius, Caluin, &c. Vvho beleued as he did in ſome things, but not in al.

Gods anſwer to
 Elias of 7000,
 maketh nothig
 for the Prote-
 ſtants inuiſible
 Church.

2. *Not novv of vvorkes.*) If ſaluatiō be attributed to good vvorkes done of nature vvithout ſa. h & Gods helpe, the ſame can not be of grace. for ſuch vvorkes exclude grace, fauour, and mercie: and challenge onely of dette, and not of giſt. Therefore take heede here of the Heretikes expoſition, that vntruely exclude Chriſtian mens vvorkes from neceſſity or merite of ſaluatiō, vv. h. are done vv. h. and by Gods grace, and therefore euidently conſiſt vv. h. the ſame, and be ioyned vv. h. Gods grace as cauſes of our ſaluatiō. Our Aduerſaries are like il Poteraries, cuer taking *quid pro quo*, either of ignorance, or of intent to deceiue the ſimple.

What vvorkes
 are nor, & vvhat
 are the cauſe of
 ſaluatiō.

God is not author of sinne.

1. *God hath giuen.*] It doth not signifie his working or action, but his permission. *Chrys. ho. 19 in ep. Ro.* And S. Augustine saith, not by putting malice into them, but by not imparting his grace vnto them, and that through their owne defects alwaies, and their owne wills euer properly working the same. See *Annot. Mat. c. 11, 16. Ro. c. 1, 20.*

Aug. Ep. 105. ad Simpron.

Apocryphical explication of the text, concerning the Iewes and Gentils, their standing, falling, rising againe, &c.

20. *Beaues of incredulity.*] He representeth the pride of the Gentils vaunting them selues of their receiving, and of the Iewes reiection, namely in that they thought the Iewes to be forsaken for no other cause, but that they might come into their roomes: declaring that the direct and proper cause of their forsaking, was their incredulity, exhorting the Gentiles to be ware of the same, because they may fall as well as the other, and that God is as like to execute iustice against them as against the Iewes, as he hath done in many nations falling to heresie.

21. *According to the Gospel.*] In respect, or, as concerning beleefe in Christ and receiving the Gospel, they are Gods enemies: by occasion of which their incredulity, the Gentils found mercie: otherwise in respect of his special election of that nation, and the promises made to the Patriarches, the Iewes are deere to him still. for God neuer promiseth but he performeth, nor repenteth him self of the priuileges giuen to that nation.

22. *For as you.*] As the Gentils which before beleued not, found mercie and came to faith, when the Iewes did fall: so the Iewes not now beleeuing, when al the Gentils haue obtained mercie, shall in the end of the world by Gods disposition obtaine grace and pardon as the Gentils haue done.

23. *Concluded al.*] That so God taking al Nations and al men in sinne (which they fell into, not by his drift or causing, but of their owne free will) may of his mercie call and conuert whom and in what order he will: and the parties haue no cause to bragge of their desertings: but both countries and particular men may referre their eternal election and their first calling and conuersion to Christ, and to his mercie only: no workes which they had before in their incredulity, deserting any such thing, though their workes afterward proceeding of faith and grace doe merite heauen.

How far to deale and to know, in the doctrine of predestination.

24. *O depth.*] The Apostle concludeth that no man ought to search further into Gods secreete and vnsearchable counsels of the vocation of the Gentils, and reiecting the Iewes, otherwise then this, that al which be reiecte, for their sinnes be iustly reiecte: and al that be saued, by Gods great mercie and Christs grace be saued. And who so euer seeke: h among the people to spread contagion of curiosity by seeking further after things put mans & Angels reache, they ouerreache & ouerthrow them selues. If thou wilt be iust, beleue, obey the Church, feare God and keepe his commaundements: that is thy part and euerie mans els. Thou maist not examine whether thou be predestinate or reprobate, nor seeke to know the vsaies of Gods secreete iudgement toward thy self or other men. It is the common enemy of our soules, that in this vnhappy time hath opened blasphemous tongues, and directed the proude penne of Caluin, Beza, Verone, and such reprobates, to the discussing of such particulars, to the perdition of many a simple man, and specially of yong Scholers in Vniuersities, which with lesse studie may learne to be proued and curious, then to be humble, wise, and obedient.

The Heretikes writings of predestination.

The second part of this Epistle, moral.

CHAP. XII.

He exhorteth them to mortification of the body, 1 to renouation of the minde, 1 to keeping of vniuers by humilitie, 8 to the right vsing of their gifts and functions, 9 to many other good actions, 17 and specially to iouing of their enemies.

The Epistle vpd the 1 Sunday after the Epiphania



None must presume to meddle about the measure of gods gift, or out of the compass of his state and vocation.

BESECH you therefore brethren by the mercie of God, * that you exhibite your bodies a liuing host, holy, pleasing God, your reasonable seruice. † And be not conformed 2 to this world: but be reformed in the newnes of your minde, * that you may proue vwhat the good, and acceptable, and perfect will of God is. † for I say by the 3 grace that is giuen me, to al that are among you, † not to be more

Phil. 4, 18.

Eph. 5, 17. 1. Th. 4:3.

1 Cor. 12,
11. Epb.
4. 7.

more vvise then behoueth to be vvise, but to be vvise vnto
sobrietie, * to euery one as God hath deuised the measure of
faith. † For as in one body vve haue many members, but al
the members haue not one action: † so vve being many, are
one body in Christ, & eche one an others members. -1 † And
hauiug giftes, according to the grace that is giuen vs, differēt,
either " prophetic " according to the rule of faith, † or mini-
sterie in ministring, or he that teacheth in doctrine, † he that
exhorteth in exhorting, he that giueth in simplicitie, he that ru-
leth in carefulnes, he that shevveth mercie in cheerefulnes.
† Loue vvithout simulation. Hating euil. cleauing to good.
† Louing the charitie of the brotherhod one toward an other.
† Vvith honour preventing one an other. † In carefulnes not
slouthful. In spiri^t feruent. Seruing our Lord. † Reioycing in
hope. Patient in tribulation. Instant in prair. † Communic-
ating to the 'necessities' of the sainctes. Pursuing hospitalitie.
† Blesse them that persecute you: blesse, and " curse not. † To
reioyce vvith them that reioyce, to vveepe vvith them that
vveepe. † Being of one minde one to vvard an other. Not
minding high things, but cōsenting to the humble. -1^b Be not
vvise in your ovvne conceite. † To no man rendring euil
for euil. Prouding good things not only before God, but
also before al men. † If it may be, as much as is in you, ha-
uing peace vvith al men. † Not reuenging your selues my
deereft, but giue place vnto vvra^th, for it is vvritten: *Reuenge
to me: I vvill reuward*, saith our Lord. † but *if thine enimie hunger,
giue him meate: if he thirst, giue him drinke. for, doing this, thou shalt beape coa-
les of fire vpon his head.* † Be not ouercome of euil, but ouer-
come in good the euil. -1

dilectio

memo-
ries

Dei. 32,
35.
Pro. 25,
21.

The Epistle vpō
the 2 Sunday
after the Epi-
phanie.

" Prophecie is
interpretatio of
the Scriptures,
which is accor-
ding to the rule
of faith, when
it is not against
the right faith,
or when it is
profitable to
edifie charitie,
as S. Augustine
speaketh li. 1.
Doct. Chr. c. 27
and li. 2. c. 10.
and in effect he
saith the same
li. 12. Confess. c.
18 vnto c. 18.

" Cursing is a
vice wherevnto
the common
people is much
giuen, who
often curse thē
on whom they
can not other-
wise be reueng-
ed, they may
see here that it
is a great faule.
b The Epistle
vpō the 3 Sunday
after the Epi-
phanie.

ANNOTATIONS
CHAP. XII.

1. *A living host.*] Left men should thinke by the former discourse of Gods eternal predesti-
nation, that no reward were to be had of good life and workes, the Apostle now earnestly
recommendeth to them holinesse of life.

1. *A living host.*] Man maketh his body a sacrifice to God by giuing it to suffer for him, by
chastising it vvith fasting, vwatching, and such like, and by occupying it in workes of chauntie and
vertue to Gods honour. Whereby appeareth how acceptable these workes are to God and grateful
in his sight, being compared to a sacrifice, which is an high seruice done to him.

6. *According to the rule of faith.*] By this, and many places of holy write, we may gather, that
the Apostles by the holy Ghost, before they were sundered into diuers Nations, set downe
among them selues a certaine Rule and forme of faith and doctrine, concerning not onely the
Articles of the Crede, but al other principles, groundes, and the whole platforme of al the Chri-
stian religion. Which Rule was before any of the bookes of the new Testament were written, &

The body cha-
stised by penance
is a grateful
sacrifice.

The Apostoli-
cal rule or ana-
logue of faith.

Fff iij before

before the faith was preached among the Gentiles: by which not onely every other inferior teachers doctrine was tried, but al the Apostles, and Euangelistes preaching, writing, interpreting (which is here called prophecy) were of Gods Church approved and admitted, or disprised and reiected. This forme, by mouth and not by Scripture, every Apostle deliuered to the countrie by them conuerred. For keeping of this forme, the Apostle before he sailed the Romanes, and afterward earnestly warneth them by no means plausible speache to be drawn from the same. This he commendeth to Timothee, calling it his *Depositum*. For not holding this fast and sure, he blameth the Galatians, further also denouncing to him self or an Angel that should write, teach, or expound against that which they first receiued. Anathema, and commanding al waies to be beware of them that taught otherwise. For feare of misting this line of truth, him self notwithstanding he had the Holy Ghost, yet lest he might haue preached in vaine and lost his labour, he went to conferre with Peter and the rest. for the fast keeping of this Rule of truth, the Apostles held Councils, and their successors by their example. For the holding of this Rule, and by the measure thereof, were al the holy Scriptures written, for and by the same, al the glorious doctors haue made their sermons, commentaries, and interpretations of Gods word: al writings and interpretations no otherwise admitted nor deemed to be of God, but as they be agreeable to this Rule.

The Heretikes phantastical rule, or rather rules of faith, many and diuers one from an other.

And this is the sure Analogie and measure of faith, set downe and commended to vs every where for the Apostles tradition: and nos the phantastical rule or square that every Sectmaister pretendeth to gather out of the Scriptures falsely vnderstood and wrested to his purpose, by which they iudge of doctour, Scripture, Church, and al. Arius had by that meane a rule of his owne, Luther had his false Weights, and Caluin his owne also. According to which feueral measure of every Sect, they haue their expositions of Gods word: and in England (as in other infected Countries) they kept of late an apish imitation of this prophecy which S. Paul here and in other places speaketh of, and which was an exercise in the primitiue Church, measured not by every mans peculiar spirit, but by the former Rule of faith first set downe by the Apostles. And therefore al this new phantastical Prophecy & al other preaching in Caluins schoole, is iustly by this note of the Apostle condemned, for that it is not according to, but quite against the Rule of faith.

CHAP. XIII.

To yield obedience and al other duties vnto Potestats: & to loue their neighbour which is the fulfilling of the Law: & specially to consider, that now being the time of grace, vnto must doe nothing that may not beioyne day light.



LET every soul be subiect to higher powers, 1 for there is no pouer but of God. And those that are, of God are ordeined. † Therefore he that resisteth the pouer, resisteth the ordinance of God. And they that resist, purchase to them selues damnation. † for princes 3 are no feare to the good worke, but to the euil. But wilt thou not feare the pouer? Doe good: and thou shalt haue praise of the same. † for he is gods minister vnto thee for good. 4 But if thou doe euil, feare. for he beareth not the svord without cause. For he is Gods minister: a reuēger vnto vvrath, to him that doeth euil. † Therefore be subiect of necessitie, not 5 only for vvrath, but also for conscience sake. † For therefore 6 you giue tributes also. for they are the ministers of God, seruing vnto this purpose. † Render therefore to al men their 7 devv: * to vvhom tribute, tribute: to vvhom custom, custom: to vvhom feare, feare: to vvhō honour, honour. † O vve 8

Tit. 3, 1.
1. Pet. 2,
13.

Mt. 22,
21.

The Epistle vpo
the 4 Sunday
after the Epi-
phanie.

NO

Exo. 20,
13.

9 no man any thing: but, that you loue one an other. For he that loueth his neighbour, hath fulfilled the law. † For, *Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witness, Thou shalt not couet*, and if there be any other

Leu. 19,
18.

10 commandement: it is comprised in this vvord, *Thou shalt loue thy neighbour as thy self.* † The loue of thy neighbour, vvorketh no euil. Loue therefore is the fulnesse of the law. †

11 † And that knowving the season, that it is novv the houre for vs to rise from sleepe. For novv our saluation is neerer then vvhen vve beleued. † The night is passed, and the day is at hand. Let vs therefore cast of the vvorkes of darknesse,

12 and doe on the armour of light. † As in the day let vs vvalke honestly: not in bankerings and drunkennes, not in chamberings and impudicities, nor in contention and emulation:

14 † but doe ye on our Lord IESVS CHRIST, -I and make not prouision for the flesh in concupiscences.

† Here vve learne that the Law may be &c is fulfilled by loue in this life against the Adversaries saving it is impossible to keepe the commandements. The Epistle vvords the 1 Sunday in Advent.

ANNOTATIONS CHA P. XIII.

1. *Every soul be subiect.*] Because the Apostles preached libertie by Christ from the yoke of the Law and seruitude of sinne, and gaue al the faithful both example and commandement to obey God more then men, and withal euer charged them expressly to be obedient and subiect to their Prelates as to them which had cure of their soules and were by the Holy Ghost pleased ouer the Church of God: there were many in those daies newly converted, that thought them selues free from al temporal Potestats, carnal Lordes, and humane creatures or powers: Wherevpon the bondman tooke him self to be loose from his seruitude, the subiect from his Soueraine, were he Emperour, King, Duke, or what other secular Magistrate so euer, specially the Princes of those daies being Heathens and persecutors of the Apostles, and of Christs religion. for which cause and for that the Apostles were vntreuely charged of their Aduersaries, that they withdrew men from order and obedience to Ciuil lawes and Officers: S. Paul here (as S. Peter doth 1 Chap. 2.) cleereth him self, and expressly chargeth euery man to be subiect to his temporal Prince and Superiour: Not euery man to al that be in Office or Superiority, but euery one to him whom God hath put in authoritie ouer him, by that he is his Maister, Lord, king, or such like: Nether to them in matters of religion or regiment of their soules (for most part were Pagans, whom the Apostle could not will men to obey in matters of such) but to them in such things onely as concerne the publike peace & Politic, and what other causes so euer consist vvith Gods holy will and ordinance. for * against God no power may be obeyed.

AB. 1, 10,
4, 11.
Chryf. in
9. Ro. 10.
11.

1. *No power but of God.*] S. Chrysofome here noteth, that power, rule, & Superioritie, is Gods ordinance, but not eftsone al Princes: because many may vnrp, who reigne by his permission onely, and not by his appointment: nor al adions: that euery one doe: in and by his soueraine power, as Iulians apostatic and affliction of Catholics, Iudas tyrannical oppression of the Israelites, Achabs persecution of the Prophets, Neroes executing of the Apostles, Herods and Pilats condemning of Christ: al which things God permitted them, by the abuse of their power to accomplish, but they were out of the compasse of his causing and ordinance.

2. *They thus resist.*] Vvhofoeuer resisteth or obiecth not his lawfull Superior in those causes vvherein he is subiect vnto him, withstandeth Gods appointment, & inneth deadly, and is vvorthy to be punished both in this vvord by his Superior, and by God in the next life. for in temporal gouernement and causes, the Christians vvere bound in conscience to obey their Heathen Emperours: though on the other side, they were bound vnder paine of damnation to obey their Apostles and Prelates, and not to obey their kings or

Obedience to temporal rulers, &c in what cases.

In what sense, al power or superiority is of God.

In things lawfully commanded it is mortall sinne not to obey our Superiours.

Emperours

Emperours, in matters of religion. Vv hereby it is cleere that vvhen vve be commaunded to obey our Superiours, it is meant alwaie, and onely in such things as they may lawfully commaund, and in respect of such matters vvherein they be our Superiours.

The Apostle
speareth of te-
poral powres.

6. Beareth not the sword. That the Apostle meaneth here specially of temporal powres, vve may see by the sword, tribute, & external compulsion, vvich he here attributeth to them. And the Christian men then had no doubt vvwhether they should obey their Spiritual powres, but nowv the disease is cleane contrarie, for al is giuen to the secular powver, and nothing to the spiritual, vvich expressely is ordained by Christ and the Holy Ghost: and al the faithful are commaunded to be subiect thereto, as to Christs ovvne vvord and vvill. There vvere Heretikes called *Segardi*, that tooke avvay al rule and Superioritie:

Heresies against
rule and Super-
iouric.

The Wicleffits vvould oley nor Prince nor Prelate, if he vvere once in deadly sinne. The Protestants of our time (as vve may see in al Countries vvhere the secular sword is drawen against their sedes) care neither for the one nor for the other, though they extol onely the secular vvhen it maketh for them. The Catholikes onely most humbly obey both, euen according to Gods ordinance, the one in temporal causes, and the other in Spiritual: in vvich order both these States haue blessedly florished in al Christian countries euer since Christs time, and it is the very vvay to preserue both, as one day al the vvorld shal confesse vvith vs.

The obedience
of Catholikes
both to Spiri-
tual and tempo-
ral Superiours.

6. Thou giue tributes. Though euery man ought to be ready to serue his temporal Prince vvith his goods, by tributes or vvhat other lawful taxes and subsidies so euer: yet they may exempt by priuileges vvhom they thinke good. As in al countries Christian: Priests for the honour of Christ, vvho's Ministers they be, haue by the grauntes and auncient charters of kings bene excepted and exempted. Notvvithstanding they vvere neuer vvready to serue voluntarely their Soueraigne, in al common causes, vvith vvhat focuer they had. See *Annals*, in *Mas*, 17, 26.

Hier. in
Mat. 23.

The Clergie ex-
empted from
tribute.

5. Augustines
conuersion.

12. Not in banking. This vvvas the very place vvhib 5. Augustine, that glorious Doctor, vvvas by a voice from heauen directed vnto, at his first miraculous and happy conuersion, not only to the Catholike faith, but also to perpetual continencie, by this voice coming from heauen, *Tolle, lege: Tolle, lege.* Take vp and read, take vp and read. as him self telleth *li. 2. Confes. c. 12.*

CHAP. XIII.

Like a moderator and peacemaker betwene the firme Christians (vho vvvere the Gentils) and the infirme (vho vvvere the Christian Ieruz, hauing yet a scruple to ease from keeping the ceremoniall moates and daies of Moyses Law) he exhorteth the Ieruz not to condemne the Gentil vsing his libertie: and the Gentil againe, not to condemne the scrupulous Ieruz: but rather to abstaine from vsing his libertie, them offending the Ieruz, so be an occasion vnto him of apostasizing.



ND him that is vvveake in faith, take vn- 1
to you: nor in disputations of cogitaciós. 2
† For one beleueth that he may^a eate al 2
things: but he that is vvveake, let him 3
eate herbes. † Let not him that eateth, 3
despise him that eateth not: and he that 4
eateth not: let him not iudge him that 4
eateth. for God hath taken him to him. † Vvho art thou 4
that iudgeth an other mans seruant? To his ovvne Lord he 5
standeth or falleth, and he shal stand: for God is able to make 5
him stand. † For one iudgeth^a betwene day and day: and 5
an other iudgeth every day. let every one abound^b in his 6
ovvne sense. † He that respecteth the day, respecteth to our 6
Lord.

caris

Lord. And he that eateth, eateth to our Lord: for he giueth thanks to God. And he that eateth not, to our Lord he eateth not, and giueth thanks to God. † For none of vs liueth to him self: & no man dieth to him self. † For whether vve liue, We liue to our Lord: or vvhether we die, we die to our Lord. Therefore vvhether vve liue, or vvhether vve die, vve are our Lords. † For to this end Christ died and rose againe: that he may haue dominion both of the dead and of the liuing.

7 † But thou, vvhy iudgeth thou thy brother? or thou, vvh
8 doest thou despise thy brother: For * vve shal al stand before
9 the iudgement seate of Christ. † For it is vvritten, *Line 1,* saith
10 our Lord, *thas every knee shal bowe to me: and every tongue shal confesse to*
11 *God.* † Therefore every one of vs for him self shal render ac-
12 count to God. † Let vs therefore no more iudge one an o-
13 ther. but this iudge ye rather, that you put not a stumbling
14 blocke or a scandal to your brother. † I know and am per-
15 suaded in our Lord I E S V S Christ, that nothing is :: cōmon
of it self, but to him that supposeth, any thing to be cōmon,
to him it is common. † For if because of meate thy brother
be greued: novv thou vvalkest not according to charitie.
* Do not vvith thy meate destroy him for vvhom Christ
16 died. † Let not then our good be blasphemed. † For the
17 kingdom of God is " nor meate and drinke: but iustice, and
18 peace, and ioy in the holy Ghost. † for he that in this serueth
19 Christ, pleateth God, and is acceptable to men. † Therefore
the things that are of peace let vs pursue: and the things that
20 are of edifying one to vvard an other let vs keepe. † Destroy
not the vvorke of God for meate. * Al things in deede are
21 cleane: but it is il for the man that eateth by giuing offence.
† It is good not to eate flesh, and not to drinke vvine, nor
22 that vvherein thy brother is offended, or scandalized, or
vveakened. † Hast thou faith? " haue it vvith thy self before
God. Blessed is he that iudgeth not him self in that vvchich he
23 approueth. † But " he that discerneth, if he eate, is damned:
because not of faith, for " al that is not of faith, is sinne.

2. Cor. 5,
10.

Ej. 45,
23.

1. Cor. 8.

Tis. 1, 15

:: Common, that is, vncleane. See Annot. Marc. 7. 2. Though he vvish the vveake to be borne vvithal, yet he vvtereth his minde plainly, that in deede al the meates forbidden and vncleane in the Lavv, are novv through Christ cleansed & lawfull for every mā to vie.

ANNOTATIONS
CHA. XIII.

2. *Several things.*] Py similitude of vvordes the simple are soone deceived, and Heretikes make their vantage of any thing to ieduce the vnclearned. There vvere diuers meates forbidden in the Lavv of Moyties, and for signification, made and counted vncleane, vvhereof

Ggg the

The Apostles meaning about eating or not eating certain meates.

the Ievves might not eat of al, as porke, hare, conny, and such like, both of fishes, foules, and beastes, a great number. Christ discharged al them that became Christians; after his Passion, of that obseruance and al other ceremonies of the old Law: notwithstanding, because diuers that were brought vp in the Law, had a religion and conscience, soderly to forefakc their former maner, the Apostle here admonish heth such as be stronger and better instructed in the case, to beare vvith the vveaker sort, that being Christians could not yet finde in their hartes to eatc and vse the meates forbidden by God in the Law: as on the other side he vvarneth the vveake that vwould not eatc, not to take offence or scandall at them that did eatc without scruple, any of the irregular or forbidden meates in the Law, nor in any vvise to iudge or condemne the eater, but to commit that to God, and finally that neither nother should condemne the other for eating or not eating.

The Heretikes fondly abuse this place agast the fastes of the Church.

Now the Protestants fondly apply al this to the fastes of the Church, and differences of meates in the same: as though the Church did forbid any meate vvholly neuer to be eaten or touched, or made any creatures vncleane, or othervvise prescribed any abstinence, then for chastising of mens bodies and seruice of God. It is a great blindness that they can put no difference betvvixt Christs fast of fourtie daies, *Mat. 9. 14.* Johns abstaining from al delicate meates and drinke, *Mat. 3. 17.* the vvidowr Annes, *Luce. 8. 17.* the Nazareites, *Nume. 6. the Recabites, Ierem. 35. 14.* the Ninivites, *Ion. 1. 5.* Pauls, *1 Cor. 11. 27.* S. Timothees, *1 Tim. 5. 23.* Iohns Disciples and Christs Disciples fast *Mat. 9. 14. 15.* (which he said they should keepe after his departure from them:) and the ceremonial distinction of creatures and meates, cleane and vncleane, in the old Law. of vvhich it is euident the Apostle treateth in al this chapter, & of none other at al. Therefore vvhen the Protestants by the vvordes of this place vwould proue, that vve be either made free from fasting and from obeying the Churches commaundement or following Christs example in that matter, or that the obseruers of the Christian fastes be vveake in faith, & ought not in any vvise to condemne of sinne the breakers of the prescribed fastes of the holy Church, they doe abuse ignorantly or vvillfully the Apostles vvordes and discourse.

Distinction of daies.

1. *De vovvno day and day.* By the like deceite they abuse this place agast the Holydaies of Christ and his B. mother and Sainctes, vvhich concerneth onely the Ievves festiuities and obseruation of times, vvhereof in the Epistle to the Galatians c. 4. 10.

The text explained concerning every mans conscience in Iudaical meates and drinke.

6. *Every one in his ovvne faste.* The Apostle doth not give freedom, as the Churches enemies vwould haue it, that every man may doe or thinke vvhat he list. but in this matter of Iudaical obseruation of daies and meates, & that for a tunc onely, til the Christian religion should be perfectly established, he vwould haue no restrainte made, but that every one should be borne vvithal in his ovvne sentie: yet so, that they should not condemne one an other, nor make necessitie of saluation in the obseruation of the Iudaical rites of meates, daies, &c.

Not eating, but disobedience damnable.

11. *Not meate and drinke.* The substance of religion or the kingdom of God standeth not in meate or drinke, and therefore the better might they vse indifferencie and toleration in that point for a time, for peacc sake and to avoid scandall. But if the precept of Moyses Law had bound still as before, then (not for the meates sake, but for the disobedience) it had been damnable to haue eaten the vncleane meates.

To doe agast our conscience, is sinne.

21. *None is vvith thy self.* Thou that art perfect, and beleuest or knowest certainly that thou art free from the Law concerning meates and festiuities, yet to be trouble and hinderance of the feeble that can not yet be brought so far, be discrete & vviter not thy self out of occasion.

Vvhat actions of infidels are sinne, and what are not.

31. *He that discerneth.* If the vveake haue a conscience, and should be driuen to eatc the things vvich in his ovvne hart he thinketh he should not doe, he committeth deadly sinne, because he doth agast his conscience, or agast his ovvne presented knowledge.

33. *Al thv v not of faith.* The proper sense of this speech is, that every thing that a man doeth agast his knowledge or conscience, is a sinne, for so by the circumstance of the letter, faith must here be taken, though S. Augustine sometimes applieth it also to proue that al the actions of infidels (meaning those vvorkes vvich directly procede of their lacke of faith) be sinnes. But in any vvise take heede of the Heretikes commentarie, vvho hereby vwould proue that the infidel sinneth in honouring his parents, fighting for his countrie, tilling his ground, and in al other vvorkes. And no maruel that they so hold of infidels, vvho maintaine that Christian men also offend deadly in euery good dedde.

Christi. bon. 26. in ep. Re.

Luther.

CHAP. XV.

He proceedeth to make peace betwix the Christian Gentils and Iewes. 8. wish this resolution, plus the Iewes' vocation is of promise in deeds, but the Gentils also of mercie, and foretold by the Scriptures. 10. Then drawing to an ende, he exhorteth him self to the Romanes for vrriting thus vnto them, 21 hoping veru as length to see them, after that he hath been at Hierusalem, 29 vrberu vnto also he requesteth their prayers.



1 **A**ND vve that are the stronger, must susteine
 2 the infirmities of the vveake, & not please
 3 our selues. † Let every one of you please
 4 his neighbour vnto good, to edification.
 5 † For, Christ did not please him self, but as
 6 it is vvritten, *The reproches of them that reproched*
 7 *thee, fel vpon me.* † For: vvhich things soeuer haue been vvritten,
 8 to our learning they are vvritten: that by the patience and
 9 consolation of the Scriptures, vve may haue hope. † And
 10 the God of patience and of comfort giue you to be of one
 11 minde one to vvard an other according to **I E S V S**: Christ:
 12 † that of one minde, vwith one mouth you may glorifie
 13 God and the Father of our Lord **I E S V S** Christ. † For the
 14 vvhich cause receiue one an other: as Christ also hath recei-
 15 ued you vnto the honour of God. † For I say Christ **I E S V S**
 16 to haue been: minister of the circumcision for the veritie of
 God to confirme the promises of the fathers. † But the
 Gentils to honour God for his mercie, as it is vvritten: *Therefore*
vvil I confesse to thee in the Gentils O Lord, and vvil sing to thy name. † And
 againe he saith, *Reioyce ye Gentils vwith his people.* † And againe, *Praise*
al ye Gentils our Lord: and magnifie him al ye peoples. † And againe Esaias
 saith, *There shal be the roote of Iesse: and he shal rise vp to rule the Gentils,*
in him the Gentils shal hope. † And the God of hope replenish you
 vwith al ioy and peace in beleeuing: that you may abound in
 hope, and in the vertue of the holy Ghost. †
 † And I my self also, my brethren, am assured of you,
 that you also are full of loue, replenished vwith al knowledge,
 so that you are able to admonish one an other. † But I haue
 vvritten to you (brethren) more boldly in part, as it were put-
 ting you in remembrance: for the grace vvhich is giuen me
 of God, † to be the minister of Christ **I E S V S** in the Gētils:
 sanctifying the Gospel of God, that the oblation of the
 Gentils may be made acceptable and sanctified in the holy

The Epistle vpo
 the 2. Sunday
 in Aduent.
 He meaneth
 al that is vvrin-
 ten in the old
 Testamēt: much
 more al things
 vvritten in the
 new Testamēt,
 are for our lea-
 ning and com-
 fort.
 Vntie in reli-
 gion commen-
 ded.
 Christ did ex-
 ceute his office
 and minitere
 onely towards
 the people of
 Circumcision,
 that is, the Ie-
 ws.

Psa. 68.
10.

Psa. 17.
10.
Deu. 32.
43.
Psa. 116,
1.
Esa. 11,
10.

Ghost. † I haue therefore glorie in Christ I E S V S toward 17
 God. † For I dare not speake any of those things vvhich 18
 Christ vvorkech not by me for the obedience of the Gentils,
 by vvord and deedes, † in the vertue of signes and vvōders, 19
 in the vertue of the holy Ghost: so that from Hierusalem
 round about vnto Illyricum I haue replenished the Gospel
 of Christ. † And I haue so preached this Gospel, not vvhere 20
 Christ vvas named, lest I should build vpon an other mans
 foundations. † but as it is vvritten, *They to whom it hath not been*
preached of him, shall see: and they that haue not heard, shall understand. 21
 † For the vvvhich cause also I vvas hindered very much from 22
 comming vnto you. † But novv hauing no longer place in 23
 these countries, and hauing a desire to come vnto you these
 many yeres novv passed: † vvhen I shall begin to take my 24
 journey into Spaine, I hope that as I passe, I shall see you, and
 be brought thicher of you, if first in part I shall haue enioyed
 you. † Novv therefore I vvil goe vnto Hierusalem to mini- 25
 ster to the †† saincts. † For Macedonia and Achaia haue liked 26
 vvel to make some contribution vpon the poore saincts that
 are in Hierusalem. † For it hath pleased them: and they are 27
 their detters. For if the Gentiles; be made partakers of their
 spiritual things: they ought also in carnal things to minister
 vnto them. † This therefore vvhen I shall haue accōplished, 28
 and signed them this fruite, I vvil goe by you into Spaine.
 † And I know that comming to you, I shall come in a 29
 boundance of the blessing of Christ. † I beseeche you ther- 30
 fore brethren by our Lord I E S V S Christ, and by the charitie
 of the holy Ghost, that you †† helpe me in your praiers for
 me to God, † that I may be deliuered from the inidels that 31
 are in Ievvrie, and the oblation of my seruice may become
 acceptable in Hierusalem to the saincts, † that I may come to 32,
 you in ioy by the vvil of God, that I may be refreshed vvith
 you. † And the God of peace be vvith you all. Amen. 33

Ef. 52, 53

†† He meaneth
 the holy per-
 sons that ha-
 uing forsaken
 all their goods
 for Christ, &
 were wholly
 consecrated
 to serue our
 Lord vvith
 all their minde.

*S. Hieron. against
 Vigilantius* the
 Heretike repre-
 hending the al-
 mes given to
 such, as do the
 Heretikes also
 of our time.

†† In that the
 Apostle desired
 to be praised for,
 we may be mo-
 ued to seeke
 the same as a
 great benefite.

 CHAP. XVI.

He commendeth the bearer Phobus to the Romanes, 1 and him self to many there by name. 17 he declareth the doctrine vvvhich the Romanes had learned, to be the soueraine to keepe Seduaries. 21 he doth vnto them the commendations of all the Churches and of certaine persons by name: 25 and concludeth.

AND



1 **A**ND I commend to you Phœbè our sister,
 2 vvho is in the ministerie of the Church that is
 in Cenchrís: † that you receiue her in our Lord
 as it is vvorthie for saincts: and that you assist
 her in whatsoeuer busines she shal neede you.
 for she also hath assisted many and my self.

3 † Salute Prisca and Aquila my helpers in Christ I E S V S,
 4 († vvho for my life haue laid downe their neckes: to vvho
 not I only giue thanks, but also al the Churches of the Gen-
 5 tiles) † and their domesticall Church. Salute Epænetus my
 6 beloued: vvho is the first fruite of Asia in Christ. † Salute
 7 Marie vvho hath laboured much about vs. † Salute An-
 drónicus and Iulia my cosins and fellow captiues: vvho
 are noble among the Apostles, vvho also before me vvere in
 8 Christ. † Salute Ampliatus my best beloued in our Lord.
 9 † Salute Vrbánus our helper in Christ I E S V S, and Stachys
 10 my beloued. † Salute Apelles approved in Christ. Salute
 11 them that are of Aristóbolus house. † Salute Herodion my
 kinsman. Salute them that are of Narcissus house, that are in
 12 our Lord. † Salute Tryphæna and Tryphósa: vvho labour
 in our Lord. Salute Perís the beloued, vvho hath much la-
 13 boured in our Lord. † Salute Rufus the elect in our Lord
 14 and his mother and mine. † Salute Asyncritus, Phlegon,
 15 Hermas, Pátrobas, Hermes: and the brethren that are vvith
 them. † Salute Philólogus and Iulia, Nereus, and his sister
 and Olympias: and al the saincts that are vvith them.
 16 † Salute one an other in a holy kisse. Al the churches of
 Christ salute you.

17 † And I desire you brethren, to marke them that make
 18 dissensions and scandals contrarie to the doctrine vvich you
 haue learned, and auoid them. † For such doe not serue
 Christ our Lord, but their ovvne belly: and by svete
 speeches and benedictions seduce the hartes of innocents.
 19 † For your obedience is published into euery place. I re-
 ioyce therefore in you. But I vvould haue you to be vvise in
 20 good, and simple in euil. † And the God of peace crush Sa-
 tan vnder your feete quickly. The grace of our Lord I E S V S
 Christ be vvith you.

21 † Timothee my coadiutor saluteth you, and Lucius, and
 22 Iason, and Sosipater, my kinsmen. † I Tertius salute you,
 23 that vvrote the epistle, in our Lord. † Caius mine host, and

Ggg iij the

c The onely
 salutation of so
 vvorthy a man
 is sufficient to
 fill him vvith
 greate grace
 that is to salu-
 ted. *Chry. in 1.*
Tim. 2.

∴ This domesti-
 cal Church vvas
 either that faith-
 ful and Christi-
 tiā household, or
 rather the Christi-
 ans meeting
 together here
 & in such good
 houies to heare
 diuine seruice
 and the Apo-
 stles preaching
 in those times
 of persecution.

The Protestants
 here read thus,
 Peter is not here
 saluted, there-
 fore he vvas ne-
 ver at Rome.
 See the Anno-
 tation.

∴ Of the Prince
 of the Apostles,
 saith Theodo-
 rete vpon this
 place.

∴ The special
 vray that Her-
 tiques haue euer
 had to beguile,
 vvas and is by
 svete vvordes
 & gay speeches,
 vvich their
 sheepes core-
 see before de-
 scribed particu-
 larly in the An-
 notations vpon
 S. Mathevv.
 27. 17.

Innia

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the whole Churches, saluteth you. Erastus the Cofferer of the citie saluteth you, and Quartus, a brother. † The grace of our Lord I E S V S Christ be vvith al you, Amen.

† And to him that is able to confirme you according to my Gospel and preaching of I E S V S Christ, according to the reuelation of the mysterie from eternal times kept secreete, † vvich novv is opened by the Scriptures of the prophets 26 according to the precept of the eternal God, to the obediēce of faith knovven in al Gentiles, † to God the only vvise 27 through I E S V S Christ, to vvhom be honour & glorie for cuer and cuer. Amen..

ANNOTATIONS
CHAP. XVI.

16. Salute one an other.] Neuer Sectmalsters made more foule or hard th'is to proue or defend falschod, then the Protestants : but in vvoo points, about S. Peter specially, they passe euen them selues in impudencie. The first is, that they hold he vvvas not preferred before the other Apostles, vvchich is against al Scriptures most eadently. The second is, that he vvvas neuer at Rome, vvchich is against al the Ecclesiastical histories, al the Fathers Greeke and Larine, against the very sense and light of the monuments of his Seate, Sepulcher, doctrine, life, and death there. Greater evidence certes there is thereof and more vveighty testimonie, then of Romulus, Numas, Cæsar, or Ciceros being there : yet vvete he a very brutish man that vvould deny this to the dūcredite of so many vvriters and the vvhole vvorld. Much more monstrous it is, to heare any deny the other. Theodore saith he vvvas there, vvriting vpon this chapter. Prosper also *carmine de ingratis in principio*. S. Leo *de natali Petri*. S. Augustine *10. 6 c. 4. cont. ep. fund.* Orosius *li. 2 c. 4.* S. Chrysostome in *pf. 48.* S. Epiphanius *har. 27.* Prudentius in *hymno 2. S. Laurentij, & hymno 12. Optatus li. 2. contra Donatistas.* S. Ambrose *li. 1. ep. de Basilico tradenda.* S. Hierome in *Catalogo.* Laſcarius *li. 6 c. 21. de vera sapientia.* Eusebius *hist. Eccl. li. 2. c. 12. 15.* S. Athanasius *de fuga sua.* S. Cyprian. *ep. 13. nu. 6.* Tertullian *de prescriptiōibus nu. 10.* and *li. 4. contra Marcionem nu. 6.* Origen in *Genes. apud Euseb. li. 2, c. 1.* Irenæus *li. 1. c. 1.* Hegesippus *li. 1, c. 2 de accid. Hierosolym.* Caius and Papias the Apostles ovvne scholers, and Dionysius the B. of Corinth, alleged by Eusebius *li. 2. c. 10 & 20.* Ignatius *ep. ad Romanos.* the holy Council of Chalcedon, and many other affirme it, yea Peter him self (according to the iudgement of the aūcient Fathers) confesseth he vvvas at Rome, calling it

That S. Peter was at Rome.

See the Annotations 1 Pet. 6. 12.

Babylon 1. ep. c. 5. *Euseb. li. 2. c. 10. hist. Es.* Some of these tel the time and cause of his first going thither: some, howv long he lived there: some, the maner of his death there: some, the place of his burial: and al, that he vvvas the first Bishop there. Howv could so many of such vvifedom and spirit, so neere the Apostles time deceiue or be deceiued? how could Caluin and his, after fiftene hundred yeres knowv that vvchich none of them could see?

Chalced. conc. act. 11.

The Protestants great argument, that Peter was neuer at Rome,

Some great argument must they needes haue to controule the credite of the vvnote vvorld. This of truth is here their argument, neither haue they a better in any place, to vvik, if S. Peter had bene at Rome, S. Paul vvould haue saluted him, as he did others here in the end of his letter to the Romanes. Is not this a high point to disproue al antiquitie by? Any man of discretion may straight see, that S. Peter might be knovven vnto S. Paul to be out of the Citie, either for perlecution or busines. vvhen this epistle vvvas vvritten, (for he vvvent often out as S. Epiphanius declareth) and so the omitting to salute him, can proue no more, but that then he vvvas not in Rome. but it pro- ueth not so much neither, becausē the Apostle might for respect of his dignitie and other the Churches affaires, write vnto him special letters, and so had no cause to salute him in his common Epistle. Or howv knowv they that this Epistle was not sent inclosed to S. Peter, to be deliuered by his meanes to the vvhole Church of the Romanes in some of their assemblies? it is very like it was recommended to some one principall man or other that is not here named: and twenty causes there may be vnknoovven to vs, why he saluted him not: but no cause vvhy our Aduerſaries vpon such frivolous reasons should reprove an approued truth. For euen as we might say that S. Iohn vvvas neuer at Ephesus, becausē S. Paul in his Epistle to the Ephesians doth not salute him, And plaine it is, that it is the Romane seate and faith of Peter, vvchich they (as all Heretics before them)

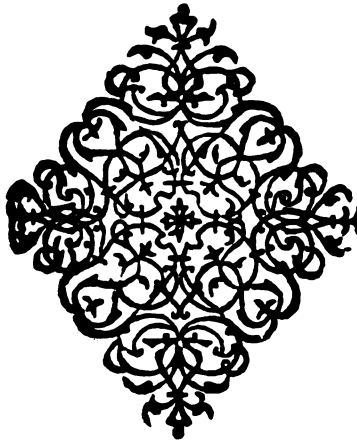
Epiph. har. 27.

them) do feare and hate, and vvhich wil be their bane: and they know that there is no argument
 vvhich conuinceth in their conscience .that Peter vvas neuer at Rome. Therefore to conclude, vve
 say to them in S. Augullines vvordes, *Why call you the Apostolike chaire, the chaire of pestilence? What
 hathe the Church of Rome done against you, in vvhich S. Peter did sit, and from vvhich by nefarious furie
 you haue separated your selues?*
 16. *Holy kisse.*] Hereof, and by the common vsage of the first Christians, vvho had special
 in regard of vnitie and peace among them selues, and for signe and protestation thereof, kissed one
 another, came our holy ceremonie of giuing the Pax, or kissing one another in the Sacrifice
 of the blessed Masse.

17. *To marke them.*] He carefully warneth them to take heede of seditious sowers of Sectes Against Sects
 and dissension in religion, and this cue to be their marke, if they should teach or moue them
 to any thing vvhich .vvas not agreeable to that vvhich they had learned at their conuersion: not to examine our
 bidding them to examine the case by the Scriptures, but by their first some of faith and religion
 deliuered to them before they had or did read any booke of the new Testament.

18. *Bus their owne belly.*] Howvvineer Heretikes pretend in vvordes and external shew of Heretikes giuen
 their sheepes cote, in deede they seeke but after their owne prouise and pleasure, &c by the Apostles to volupuous
 orvne testimony vve be vvarranted fo to iudge of them as of men that in deede haue no religion
 nor conscience.

19. *Your obediance.*] Against Heretikes and their illusions, there is no better way then in sim-
 plicitie to cleaue vnto that vvhich hath bene taught before: for the vvhich the Romane obediance
 is much commended. See Annot. vpon the first chap. vers. 8.



THE



THE ARGUMENT OF THE
FIRST EPISTLE TO THE
CORINTHIANS.



OF S. Paul planted the Church at Corinth, continuing there a yere and an halfe together. vve reade Act. 18. After that, vven he was at Ephesus Act. 19, about the end of the thre yeres that he abode there, he wrote this first Epistle to the Corinthians. For euen as S. Luke there writeth, vven these things were ended, Paul purposed in the Spirit, when he had gone ouer Macedonia and Achaia, to goe to Hierusalem: so likewise doth S. Paul himselfe write here: I will come to you in Achaia when I shall have gone ouer Macedonia, for I will go ouer Macedonia. but I will tarie at Ephesus vntil Pentecost,

Act. 1, 21.

1 Cor. 16, 5.

The matter that he writeth of, is not one, as in the Epistle to the Romanes, but diuers. partly such faultes of theirs, as were signified vnto him by them that were of Chloë 1 Cor. 1, 11. partly such questions as them selues wrote to him of, And concerning the things that you wrote to me. 1 Cor. 7, 1. for so vve may (as it seemeth) deuide the Epistle into these two partes. Or, to put all together, he writeth of eight things: 1 Of certaine Schismes beginning among them, by occasion of certaine preachers, vvhom in the Second Epistle he toucheth more plainly as being Falseapostles. chap. 1. 2. 3. 4. 2 Of an incestuous fornicator, and some that vvent to Lay before infidel iudges. chap. 5. 6. 3 Of Matrimonie and Continencie. chap. 7. 4 Of meates sacrificed to Idols. chap. 8. 9. 10. 5 Of 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 succour the Christian seruvs at Hierusalem. chap. 16.



THE



THE FIRST EPISTLE OF PAUL TO THE CORINTHIANS.

CHAP. I.

After salutation, a having acknowledged the graces of their Church, so he dobertis seem from their Scismatical boasting against one an other in their baptizers (telling them that they must boast onely in Christ for their Baptisme) 17 and in their preachers, who had the vrsidadoms of vruerdas: telling them that it is sine preaching of the Croise, vtheroby God ianeth the vruord, and vtheroin onely Christians should boast: so ieing God of purpose cheje the contemptible, that jo him self might haue the glorie.

The 1. part.
Of Schismes
that vvere
about their
baptizers &
preachers.

- 1 **P** A V L called to be an Apostle of
2 I E S V S Christ, by the vvil of God,
3 and Sôsthenes a brother, † to the
4 Church of God that is at Corinth, to
5 the sanctified in Christ I E S V S, called
6 to be saincts, vvith al that inuocate
7 the name of our Lord I E S V S Christ
8 in euery place of theirs and ours.
9 † Grace to you and peace from God
10 our father and our Lord I E S V S Christ.
† I giue thanks to my God alvvaies for you for the grace
of God that is giuen you in Christ I E S V S, † that in al things
you be made riche in him, in al vtterance, and " in al know-
ledge, († as the testimonie of Christ is confirmed in you,)
† so that nothing is vvanting to you in any grace, expecting
the reuelation of our Lord I E S V S Christ, † vvho also
vvil confirme you vnto the end vvithout crime, in the day of
the comming of our Lord I E S V S Christ. † God is fairhful:
by vvhom you are called into the societie of his sonne I E-
s vs Christ our Lord.
† And I beseeche you brethren by the name of our Lord
I E S V S Christ, that you al say onething, and that there be no
schismes among you: but that you be perfect in one sense, &
H h h in

in one knowvledge. † For it is signified vnto me (my bre- 11
thren)of you,by them that are of Chloc,that there be con-
tentions among you. † And I meanethis,forthat every one 12
of you saith, ~ I certes am Pauls,& I Apollos,but I Cephas,
and I Christs. † Is Christ deuided? Vvhy,vvas Paul crucified 13
for you?or in the name of Paul vvere you baptized? † I giue 14
God thanks,that I baptized none of you,but * Crispus and
Caius: † lest any man say that in my name you vvere bapti- 15
zed.† And I baptized also the house of Stephanas. But I know 16
not if I haue baptized any other.

† For Christ sent me not to baptize, but to euangelize: 17
not in vvifedom of speache,that the croile of Christ be not
made void. † For the vvord of the croile, to them in deece 18
that perish,is folis hnes: but to them that are saued, that is, to
vs, it is the povver of God. † For it is vvritten, I vvill destroy the 19
vvifedom of the vvise: and the prudence of the prudent I vvill reiecte. † Vvhere is 20
the vvise? vvhere is the scribe? vvhere is the disputer of this vvorld? Hath
not God made the vvifedom of this vvorld folis h? † For 21
because in the vvifedom of God the vvorld did not by vvife-
dom knowv God: it pleased God by the folis hnes of the
preaching to saue them that beleuee. † For both the Ievves 22
at ke signes, and the Greekes seeke vvifedom: † but vve 23
preach Christ crucified, to the Ievves certes a scandal, and to
the Gentiles, folis hnes: † butto the called Ievves & Greekes, 24
Christ the povver of God and the vvifedom of God. † For 25
that vvich is the folis h of God, is vvifer then men: and
that vvich is the infirme of God, is stronger then men. † For 26
see your vocation brethren, that not many vvise according
to the fles h, not many mightie, not many noble: † but the fo- 27
lish things of the vvorld hath God choten, that he may con-
found the vvise: and the vvaeke things of the vvorld hath
God chosen, that he may confound the strong: † and the 28
base things of the vvorld and the contemptible hath God
chosen, and those things vvich are not, that he might des-
troy those things vvich are: † that no fles h may glorie in 29
his sight. † And of him you are in Christ I a s v s, * vvho is 30
made vnto vs vvifedom from God, & iustice, & sanctificatiõ,
and redemption: † that as it is vvritten, He has doth glorie, 31
may glorie in our Lord. ~

23 The begin-
ning of al
Schismes is
ouer much ad-
miring & ac-
dicting mens
selues to their
owne particu-
lar Masters.

The Epistle
for S. Agatha,
Febr. 5.

Mil. r8,
8.

Es. 33, 18

Ier. 9, 20

ANNOT.

ANNOTATIONS

CHAP. I.

1. *In al knowledge.*] Obferue that the Apoftles neuer vvrote their letters but to fuch Faith cometh as vvere conuerted to Chriftes faith before. for men can not lightly learne the Christian religion by reading Scriptures, but by hearing, and by the prefence of their teachers, rather then reading. Which may instruct them at large and particularly of euery Article, as clerely & breefely by letters they could not doe. Neither doth nowv any man learne his faith firft, but by hearing of his parents and Maifters. for if vve fhould vven vve come to yerres of difcretion, to fet to picke our faith out of the Scriptures, there vvould be a made vvork and many faithes, among vs.

11. *Who is made.*] He meaneth not, as our Aduerfaries captioufly take it, that vve haue no iuftice. fapientie, nor fanctity of our ovvne, other then Chriftes imputed to vs: but the fenfe is, that he is made the author, giuer, and meritorious caufe of al thefe vvirtues in vs. for fo the Apoftle interpreteth him felf plainly in the 6 Chapter following. vven he vvriteth thus, *You be vvafhed, you be iuftified, you be fanctified in the name of our Lord I E S V S C H R I S T and in the Spirit of our God.* Christ is made our iuftice, becaufe he is the author of the iuftice in vs.

CHAP. II.

That he vvorne preaching among them, vvai in humble manner in the fight of man. 1 He vvreib it in moft profound vvifedom (as they fhould and vvould perceiue, if they vvore not carnal) vvich is taught in the Church of Chrif.



1 ND I (brethren) vven I came to you, I came not in loftineffe of fpeache or of vvifedom, preaching to you the testimonie of Chrif. † For I iudged not my felf to knowv any thing among you but I E S V S Chrif, and him crucified. † And

2

3 * I vvai vvith you in infirmitie, and feare and much trembling: † and my fpeache and my preaching vvai not in the perfuafible vvordes of humane vvifedom, but in fhewing of fpirit and povver: † that your faith might not be in the vvifedom of men, but in the povver of God.

4 But vve fpeake vvifedom among the perfect. † but the vvifedom not of this vvorld, neither of the princes of this vvorld, that come to naught: † but vve fpeake the vvifedom of God in a myfterie, which is hid, vvich God did predeftinate before the vvorlds, vnto our glorie: † which none of the princes of this vvorld did knowv: for if they had knowven, they vvould neuer haue crucified the Lord of glorie. † But as it is vvritten, *That vvhib eie bath not feen, nor eare bath heard, neither hath it afcended into the hart of mā, vvhat things God bath prepared for them that loue him.* † but to vs God hath reuealed by his Spirit. For the

H h h ij Spirit

1. Af. 18.

4. Ef. 6.

Spirit searcheth all things, yea the profundities of God. † For vvhat man knowveth 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 knowveth, but the spirit of God.

† And vve haue receiued not the spirit of this vworld, but the spirit that is of God: " that vve may knowv the things that of God are giuen to vs. † vvhich also vve speake not in things learned vvordes of humane vvifedom: but in the doctrine of the Spirit, comparing spiritual things to the spiritual. † But " the sensual man perceiueh not those things that are of the spirit of God, for it is foolishnes to him, and he can not vnderstand: because he is spiritually examined. † But the spiritual man iudgeth all things: and him self is iudged of no man. † For * vvho hath knowven the sense of our Lord that may instructe him? But vve haue the sense of Christ.

Esa. 40.
13.

ANNOTATIONS CHAP. II.

How Angels and Saints & mortal men know our cogitations.

11. *But the spirit of man.* One man can not know anothers cogitations naturally: but God giueth to Prophets and other, euen in this vworld oftentimes, by extraordinary grace to know mens secretes. As he did to S. Peter, to know the fraude of Ananias and Sapphira: and to Elifeus, his seruants bribery in his absence, and vvhat was done in the king of Syria his chamber, and as he giueth to all * Angels and Saints (so far as is conuenient to our necessities, and their heavenly glorie) to vnderstand not onely our vocal prayers, but our inward repentance and desires.

Mat. 13.
4. v. 13.
& c.
Luc. 11.
2.

The Heretikes allegatio for their vaine securitie, answered.

12. *That vs may know:* The Protestants that challenge a particular spirit reuealing to eche one his owne predestination, iustification, and saluation, vvould draw this text to that purpose. Vvch importeth nothing els (as is plaine by the Apostles discourse) but that the holy Ghost hath giuen to the Apostles, & by them to other Christian men, to know Gods ineffable gifts bestowed vpon the beleeuers in this time of grace: that is, Christs Incarnation, Passion, presence in the Sacrament, & the incomprehensible ioyes of heauen, vvich Pagans, Iewes, and Heretikes denie.

The sensual man.

13. *The sensual man.* The sensual man is he specially, that measureth these heavenly mysteries by natural reason, humane prudence, external sense, and vvorldly affection, as the Iew, Pagan, and Heretike doe: and sometime both here and els vvhere, the more infirme and ignorant sort of Christian men be called sensual or carnal also, vvho being occupied in secular affaires, and giuen to sensual ioy and vvorldlines, haue no such iust, nor feeling of these great gifts of God, as the perfecter sort of the faithful haue. Vvho trying these high pointes of religion, not by reason and sense, but by grace, faith, and spirit, be therefore called spiritual.

The spiritual man.

The spiritual then is he, that iudgeth and discerneth the truth of such things as the carnal can not attaine vnto: that do h by the spirit of the Church, vvhereof he is partaker in the vnitie of the same, not onely see the errors of the carnal, but condemneth them and iudgeth euery power resisting Gods spirit and vvord: the carnal Iew, Heathen, or Heretike, hauing no meanes nor right to iudge of the said spiritual man. For vvhen the spiritual is said to be iudged of none, the meaning is not that he should not be subiect or obedient to his Pastors and spiritual P'ouers and to the vvhole Church, specially for the trial or examination of all his life, doctrine, and faith: but that a Catholike man and namely a teacher of Catholike doctrine in the Church, should not be any vvhit subiect to the iudgement of the Heathen or Heretike, nor care vvhat of ignorance or infidelitie they say against him. for such carnal men haue no iudgement in such things, nor can attaine to the Churches vvifedom in any ceremonie, mysterie, or matter vvch they condemne.

How the spiritual man iudgeth all, & is iudged of none.

Therefore

Item. li. c. 62. Therefore S. Irenæus excellently declaring: that the Church and every spiritual child thereof, judgeth and condemneth all false prophets and Heretikes of vvhhat sort so euer, at length he concludeth vvvith these notable wordes: *The spiritual snai image also all that make themselves, vvvhich be cruel, not having the love of God, and respecting their owne private, more then the vvvelfare of the Church: mangie, divide, and as much as in them lieth kill for smal causes the great and glorious body of Christ, speaking peace, and saying battaile. He shal iudge also them that be out of the truth, that is to say, out of the Church: vvvhich Church shal be vvvhich no mans iudgements, for so the Church are all things known. in vvvhich is perfect faith of the Father, and of all the disposition of Christ, and firme enbracement of the Holy Ghost that teacheth all truth.*

The Church is vnder no mans iudgement.

CHA. III.

If they wil not be carnal fil: they must boast in God only, & not in their preachers, which are but ministers, so and needs to looke vvvith care they preach: is because not all preaching, though it be Catholike, is meritorious: but rather it busideth matter to be purged by fire, vvvhen it is vvvaine and vvvnfayful (as also any other like vvvordes of other Catholike..) more if it be hereticall, destroying the temple of God, then it vvvorketh damnation. is The remede is, to iudgie them false, and referre al to God.



1 N D I, brethren, could not speake to you as to
 2 spiritual, but as to carnal. As it vvete to litle
 3 ones in Christ, † I gaue you ⁱⁱ milke to drinke,
 4 not meate: for you could not as yet. but nei-
 5 ther can you novv verely, for yet you are car-
 6 nal. † For vvhereas there is among you emulation and con-
 7 tentation, are you not carnal, and vvalke according to man?
 8 † For vvhhen one saith, I certes am Paules, & an other, I Apol-
 9 los: are you not men? Vvhat is Apollo then? and vvhhat is
 10 Paul? † The ministers of him vvhom you haue beleueed, &
 11 to every one as our Lord hath giuen. † I planted, Apollo
 12 vvatered: but God gaue the increase. † Therefore neither he
 13 that planteth is any thing, nor he that vvatereth: but he
 that giueth the increase, God. † And he that planteth and he
 that vvatereth are one. And every one shal receive his owne
 reward according to his ovvne labour. † For *vve* are Gods
 coadiutors, you are Gods husbandrie, you are Gods build-
 ing. † According to the grace that is giuen me, as a vvise
 vvorkemaster haue I laid the foundation: and an other buildeth
 therevpon. but let every one looke how he buildeth
 thereon. † For other foundation no man can lay, beside that
 vvhich is laid: vvhich is Christ I E S V S. † And if any man
 build vpon this foundation, gold, siluer, pretious stones,
 vvood, hay, stubble, † the vvorke of every one shal be man-
 ifest: for the day of our Lord vvil declare, because it shal
 be reuealed in fire: and the vvorke of every one of vvhhat
 kinde

the Church onely hath truth both in her milke and in her bread: that is, whether she instructe the perfect, or the imperfect who are called carnal. Aug. li. 12. c. 1. cont. Faust.

A marvellous dignitie of spiritual pastors, that they be not onely the instruments or ministers of Christ, but also Gods coadiutors in the vvorke of our saluation.

H h iij kinde

carnal

c. 12. c. 12.

kinde it is, the fire shal trie. † If any mans vvorke abide, 14
 vvhich he built therevpon: he shal receiue reppard. † If 15
 any mans vvorke burne, he shal suffer detriment: but him
 self shal be saued: yet so^a as by fire. † Knowv you not that 16
 you are the temple of God: and the Spirit of God dwelleth
 in you: † But if any violate the temple of God, God vvil 17
 destroy him. For the temple of God is holy: vvhich you are.
 † Let no man seduce him self: if any man seeme to be vvise 18
 among you in this world, let him become a foole that he may
 be vvise. † For the vvifedom of this vvorld is folifhnes 19
 vvith God. For it is vvritten, *I vvil compass the vvise in their subtelie.*
 † And againe, *Our Lord knowveth the cogitations of the vvise that they be* 20
vaine. † Let no man therefore glorie in men. For all things are 21
 yours: † vvwhether it be Paul, or Apollo, or Cephas, or the 22
 vvorld, or life, or death, or things present, or things to come,
 for al are yours: † and you are Christs, and Christ is Gods. 23

1ob 5, 13.
 Pf. 93, 11

ANNO TATIONS
 CHAP. III.

8. Every man shal receive according.] A most plaine text for prooffe that men by their labours, and by the diuersities thereof, shal be diuersly reppard in heauen: and therefore that by their vvorkes proceeding of grace, they do deserue or merite heauen, and the more or lesse ioy in the same. for though the holy Scripture comonly vie not this vword merite, yet in places innumerable of the old and new Testament, the very true sense of merite is contained, and so often as the vword, *merces*, and the like be vsed, they be euer vnderstood as correlatiues or correspondent vnto it. for if the ioy of heauen be retribution, repayment, hire, vvages for vvorkes (as in infinite places of noly Scripture,) then the vvorkes can be none other but the valure, desert, price, vvorth, and merite of the same. And in deede this vword, *reppard*, which in our English tongue may signifie a voluntary or bountifull gift, doth not so vvell expresse the nature of the^a Latin vword, or the Greeke, vvhich are rather the very stipend that the hired vworkeman or journeyman couenanteth to haue of him vvwhose vvorke he doth, and is a thing equally and iustly answering to the time and vvweight of his travels and vvorkes (in vvwhich sense the Scripture saith, *Dignus est operarius mercede sua*, the vworkeman is vvworthy of his hire) rather than a free gift. though, because faithfull men must acknowvledge that their merits be the giftes and graces of God, they rather vie the vword *reppard*, then hire, stipend, or repayment. though in deede it be al one, as you may see by diuers places of holy vvrite. as, * *My merces (reppard) is vvith me to render to every one^a according to his vvorkes.* And *Our Lord vvill render vnto me according to my iustice.* Pf. 119. And the very vword is self merite (equivalent to the Greeke) is vsed thus, *Merces sua: make a place to carry one^a according to the merite of vvorkes.* Ecclesi 16, 15. And *If you doe your iustice before men, you shal not haue reward in heauen.* Mat. 6, 1. Vvhere you see that the reppard of heauen is recompense of iustice. And the euasion of the Heretikes is insiuolous and evidently false, as the former and like vvordes do conuince, for they say heauen is our *Merces* or reppard, not because it is due to our vvorkes, but to the promises of God: vvhere the vvordes be plaine, *According to every mans vvorke: or labours.* vpon vvwhich vvorkes, and for vvwhich vvorkes conditionally, the promises of heauen vvvas made.

12. Vpon this foundation.] The foundation is Christ, and faith in him vworking by charite. The vpper building may be either pure and perfecte matter of gold, silver, and pretious stone, vvwhich (according to the most authentical and probable exposition) be good vvorkes of charite and al Christian iustice done by Gods graces: or els, vvood, hay, stubble, vvwhich signifie the manifold actes of mans infirmie and his venial sinnes. Vvvhich more or lesse mixed and medled vvith the better matter aforesaid, require more or lesse punishtment or purgation at the day of our death. At vvwhich

day

day, if by penance or other meanes in the Church, the said venial finnes be before hand cleaned, there is no neede no purging at all, but they shall straight receive the reward due to them.

11. *Shall be manifest.* Whether our life and workes be pure and neede no cleansing, now in this world is hard to iudge: but the day of our Lord, which is at our death, will make it plaine in what termes every mans life is towards God. For then Purgatorie fire shall reveale and proueth, for, whosoever hath any impure matter of venial finnes or such other dettes, to Gods iudice payable and purgable, mult into that fire, and after due payment and cleaning, be saved through the same. Vvhere the workes of the perfect men and such as die without dettes paid, cleaned, or forgiven, are quitted from the fire, and neuer incurre damage, paine, or losse thereby. The places of fatners expounding this for Purgatorie, be very many moit eudent, which are cited in the last Annotation following.

11. *The day of our Lord shall declare.* That this purgation rather signifieth the place of Gods iustice after our death, then any affliction in this life, the Apollles precise specifying of fire declareth, and of reucaling and notifying the difference of mens workes by the same: which is not done euidently euer in this liuend namely the word, *day of our Lord*: vvhich commonly and properly lignifieth in Scripture and namely in this Apollle (1 Cor. 5. 5. 2 Cor. 5. 10. Philip 1. 10. 6. 1 Thes. 1. 2. 2 Thes. 2. 2.) euen the particular, or the general iudgement: and therefore that the trial spoken of, is not properly nor literally meant any affliction or aduerfite of this life, as Caluin also cōfelleth, coynng a foolish newe construction of his owne. Vvhere you may note also in that mans Commentarie, that this word, *des Domini*, vv as for preudicial against him and all other expositions of the trial to be made in this world, that he vvould gladly haue (*Domini*) out, reading thus, *A day shall come vvhich shall open eye*. Vvhere vnderstand, that if it vvete only *Dies* (as in the Greeke) yet thereby also the Scripture is vvont to lignifie the self same thing: as, 2 Tim. 1. 12. 20. and 2 Tim. 4. 8. and Heb. 10. 25, *the day*, as in this place, vvith the greeke article only, vvhich is al one vvith *Dies illa*, or *Dies Domini*.

11. *As by fire.* S. Augustine vpon these vvordes of the Psalme 37. *Lord rebuke me not in thine indignation, nor amend me in thy wrath*. For it shall come to passe (saith he) that some be amended in the wrath of God, and be rebuked in his indignation. And not all persons that are rebuked, shall be amended, but yet some there shall be saved by amending. It shall so iurely, because amending is named: yet so as by fire. but some there shall be that shall be rebuked, and not amended, to vvhom he shall say, *Goe ye into everlasting fire*. Fearing therefore the more grievous paines, he desireth that he may neither be rebuked in indignation by eternal fire, nor amended in his wrath, that is to say, Purge me in this life, and make me iust: an one as shall not neede the amending fire, being for them vvhich shall be saved, yet so as by fire. What error! but because here they build vpon the foundation, vvood, hay, stubble? for if they did build gold, silver, and precious stones, they should be secure from both fires, not onely from that eternal vvitch; but also from that vvhich shall amend them: as shall be saved by fire, for it is said, he shall be late, yet so as by fire. And because it is said, *It shall be safe, vv as fire is consumed*. You vvethy though safe by fire, yet some fire shall be more grievous, then vvhat ouer a man can suffer in this life. And you know how great evils the vvicked haue suffered, and may suffer: yet they haue suffered such as it is good also might suffer, for vvhat hath any mansfactor suffered by the lawes, that a Martyr hath not suffered in the confession of Christ? These evils therefore as are here, be much more easie, and yet yet the vv men, not to suffer them, doe vv as somer other commandest. How much better doe they stand as vvhich God commandeth, as they may not suffer the greater paines? Thus far, S. Augustine. See S. Ambr. vpon this place 1 Cor. 5. 27 Ser. 20 in 1. ad. 118. Hiero. li. 2. c. 12 adu. Iovinianum. Greg. li. 2. Dialog. c. 29. 27 in 1. ad. 2. Petrus. in principio. Origen. li. 6 in e. 11. Exod. and be. 20 in e. 20. Lem. 2.

Our workes shall be manifested by fire.

What is signified by, the day of our Lord.

Calu. in Epist. lo-ann.

2. 2. 1. 2.

Two fires after this life: one eternal; the other temporal, that is, the purging or amending fire.

Purgatorie fire passeth at the paines of this life.

CHAP. III.

He requireth to be esteemed for his office, but regardeth not to be praised of man for his vertue: considering that neither his owne conscience is a iustices iudge thereof, but onely God vvho iudgeth al. He toucheth them for committing in their pride, the Apollles them selves as miserable: as threatening to come to those proude falseprofetes vvho vvete the authors of al these schismes.

So

The Epistle
vpon the 4
Sunday of
Aduent.



O let a man esteeme vs as the ministers of 1
Christ, and the dispensers of the mysteries of
God. † Here novv is required among the 2
dispensers that a man be found faithful. † But 3
to me it is a thing of lest account, to be iud-
ged of you, or of mans day: but I iudge not
my self neither. † For I am not guilty in conscience of 4
any thing: but I am not iustified herein: but he that iudgeth
me, is our Lord. † Therefore iudge not before the time: vntil 5
our Lord do come, vvho also wil lighten the hidde things of
darkenes, and vvil manifest the counsels of the hartes: & then
the praise shal be to euery man of God. -†

¶ Ioe vchen
he named him
self, and Apol-
lo, & Cephas:
he meāt oher
feditious and
factious prea-
chers vvwhose
names he spa-
red.

a The Epistle
vpon S. Iames
day, iul. 25.
b The Epistle
for a Confes-
sion for that is ac-
-a Bis hop.

c So may S.
Augustine our
Apostle say to
vs English
Men.

† But these things, brethren, ¶ I haue transfigured into 6
my self and Apollo, for you: that in vs you may learne, one
not to be puffed vp against an other, about that is vvritten.
† For vvho discerneth thee? Or vvhat hast thou that thou 7
hast not receiued? And if thou hast receiued, what doest thou
glorie as though thou hast not receiued? ¶ Now you are filled, 8
now are you become riche: without vs you reigne: & I would
to God you did reigne, that vve also might reigne vvith you.
† a For I thinke that God hath sheved vs Apostles the last, 9
as it vvere deputed to death: because b vve are made a spe-
-ctacle to the vvorld, and to Angels and men. † Vve are 10
fooles for Christ: but you vvise in Christ. vve vveake: but
you strong. you noble, but vve base. † Vntil this houre we 11
doe both hunger, and thirst, and are naked, and are beaten
vvith buffers, and are vvanderers, † and labour vvorking 12
vvith our ovvne handes. vve are cursed: and do blesse. vve
are persecuted: and susteine it. † vve are blasphemed: and vve 13
beseeche. vve are made the refuse of this vvorld, the drosse of
al euen vntil novv. † Not to confound you, do I vvrite these 14
things: but as my deereest children I admonish you. -† For 15
c if you haue ten thousand pædagoges in Christ: yet not
many fathers. For in Christ I 2 s'v's by the Gospel I begat
you. -† † I beseeche you therefore be folovvers of me. 16
† Therefore haue I sent to you Timothee, vvho is my deereest 17
sonne and faithful in our Lord: vvho vvil put you in minde
of my vvaies that are in Christ I 2 s'v's, as euery vvhere in
euery Church I teach. † As though I vvould not come to 18
you, so certaine are puffed vp. † But I vvil come to you 19
quickly, if our Lord vvil: and vvil knowv not the vvordes
of

20 of them that be puffed vp, but the povver. † For the king-
 21 dom of God is not in vvordes, but in povver. † Vvhat vil-
 you? " in rodde that I come to you: or in charitie, and the
 spirit of mildnes?

ANNO TATIONS
 CHAP. IIII.

a. But not iustified.] The Heretikes are certaine that they be in Gods grace, but S. Paul though guiltie of no crime in his conscience, durst not assure him self: that he vvvas iustified, neither could take vpon him to be iudge of his ovvne hart and cogitations, vvwhether they vvvere pure or no: but the trial thereof he left onely to Gods iudging day.
2. In rodde.] The Apostles haue povver of discipline and censures against offenders, and povver of gentlenes, meekenes, and indulgence also: to vse either punishing or pardoning, according to their vvvisedom, and according to the occasions of time and place.

No man sure of grace or iustification.
 Spiritual power to punish or pardon.

CHAP. V.

Sharply rebuking their Clergies negligence, & him self absent excommunicateth that publike incestuous per/on: & commanding that hereafter no Christian be tolerated in any open crime, but excommunicated.

The second part of the Epistle: of the incestuous fornicator: & lavving before Intidels.

LEN. 18,
 8. 20, 11



1 **H**ERE is plainly heard fornication
 2 among you, and such fornication, as
 3 the like is not among the heathen, so
 4 that one hath his * fathers vvwife. † And
 5 you are puffed vp: and :: have not
 6 mourned rather, that he might be taken
 7 avvay from amōg you, that hath done
 8 this deede. † " I in deede absent in bo-
 9 dy, but present in spirit, haue already iudged, as present, him
 10 that hath so done, † in the name of our Lord I E S V S Christ,
 " you being gathered together and my spirit, " vvwith the ver-
 tue of our Lord I E S V S † to deliuer such an one " to Satan
 for the destruction of the fles h, that the spirit may be saued
 in the day of our Lord I E S V S Christ. † Your glorying is
 not good. Knowv you not that a litle leauen corrupteth the
 vvwhole paste? † Purge the old leauen, that you may be a
 newv paste, as you are azymes. For our Pasche, Christ, is im-
 molated. † Therefore " let vs feast, not in the old leauen, nor in
 the leauen of malice and vvickednes, but in the azymes of
 sinceritie and veritie. -†

Christian men should be sorrowful to see greuous offences borne vvithal, and ought zelously to seeke the offenders punishment by excommunication.

The Epistle vpon Easter day.

c Either this Epistle in the vvordes before, or some other.

† I vvrote to you in c an epistle, Not to keepe companig
 vvwith fornicatours. † I meane not the fornicatours of this
 vvworld,

vworld, or the couetous, or the extortioners, or seruers of Idols: othervvise you should haue gone out of this vworld. † But novv I vvrote to you, not to keepe companie, if he is that is named a brother, be a fornicatour, or a couetous person, or a seruier of Idols, or a railer, or a drunkarde, or an extortioner: vvith such an one" not so much as to take meate. † For vvhat is it to me to iudge of them that are vvithout? 12 Do not you iudge of them that are vvithin? † for them that is; are vvithout, God vvil iudge. Take away" the cuil-one from among your felues.

c A notorious wilful corruption in the bible 1562: translating in the verse before, *Idolators*: and here, *vvorshipper of images*: the Apostles vvord being one, *ειδωλολατρειας*, *Idolator*.

ANNOTATIONS
CHAP. V.

s. I abfous.] S. Paul here vseth his Apostolike power, of binding this incestuous perion, excommunicating him by his letters and *Mandatum*, though absent.

The authority of Ecclesiastical censures is in the Clergie only, and is executed in the name of Christ.

e. You being gathered.] Though he commaunded the aders should be done in the face of the Church, as such sentences and censures be at this day executed also, yet the iudgement and authority of giuing sentence vvas in him self, and not in the vvhole multitude, as the Protestants and the populas *Secularies* asfirme. for the power of binding and looting vvas not giuen to the vvhole Church, but as in the persons of the Prelats, & to them for the benefite of the vvhole. Vvherevpon S. Chrystosome vpon those vvordes, *Dis Ecclesia, T of the Church*, Max. 18: *Complains to the Church*, that is, *saith he, to the Prelats and Presidents thereof.*

e. With the vvorne.] All such great power ouer sinners, is holden and exercited in the name and vertue of CHRIST IESVS. And vvhofoeuer fitteth light by it, despiseth our Lordes name and power.

The terrible sentence of excommunication.

s. To Satan.] To assure vs that al excommunicate persons be in the power and possession of the Diuel, and quite out of Christs protection as soone as they be separated by the Churches sentence, from her body and the sacraments and felovvship of Christian Catholike meu: it pleased God to giue power to the Apostles and Prelats in the primitive Church, to caute the Diuel straight vpon their sentence of excommunication, to invade the body of the excommunicate, and to torment him corporally. so Christ excommunicated Iudas, and the Diuel entered into him, and he went forth of the happie felovvship of the Apostles. *Jo. 11, 27.* so this Apollle excommunicated Alexander and Hymenezus, and Satan straightooke them: *Tim. 1* Yea it is thought that S. Peter excommunicated Ananias and Sapphira, and for signe of his power and terrour of the sentence, strooke them both starke dead. *De mirabil. S. Scriptura li. 8 c. 10 apud D. August.* Vvchich miraculous power though it be not ioyned novv to that sentence, yet as far as concerneth the punishment spiritual, vvchich it specially appertaineth vnto, it is as before, and is by the iudgement of the holy Doctours (*Cypr. ep. 42. nu. 1. Chryf. in 1 Tim. 1. ho. 1. Ambros. in 1 Tim. 1. Hiero. ep. ad Heliod. c. 7. August. de cor. & gra. c. 11.*) the terriblest and greatest punishment in the vvorld, yea far pailling al earthly paine and torment of this life, and being a very relembrance of damnation, and so often called by the Fathers, namely by S. Augustine. *And by some spiritual sword* (saith S. Cyprian) *al must loce citadie in their stales, that obey not the Preests of Christ in the vvord lauru, as they that vvare disobedient to the vvord iudges of the old lauru, vvare slaine vvith the corporall sword.* Vvould God the vvorld knew vvhat a maruelous punishment Christ hath appointed the Priests to execute vpon the offenders of his lauru, and specially vpon the disobedient, as Heretikes namely.

Puritie in receiving the Sacrament.

s. I as vs fraff.] The Paschal lambe, vvchich vvas the most expresse figure of Christ euery vvay, vvas first sacrificed and aftervvard eaten vvith azymes or vvnleavened bread. so Christ our Paschal, being then newly sacrificed on the Crosse, is recommended to them as to be eaten vvith al puritie and sinceritie, in the holy Sacrament. Vvchich mysterie the holy Church in these vvordes commendeth to the faithful euery yere at the feast of Easter.

Vv we are bound to auoid, not al sinners, but

11. Nee so take mane.] It is not meant that vve should separate our felues corporally from al sinners, or that vve might refuse to liue in one Church or felovvship of Sacraments vvith them, vvchich vvas the error and occasion of the Donatistes great schisme: nor that euery man is straight after he hath committed any deadly sinne, excommunicated, as some Lutherans hold: but that vve

should

should auoid them vwhen the Church hath excommunicated them for such, though in minde, and condemnation of their faults, every one ought to be alwaies far from them. As for the Heathen and Pagans, vvhich be not vnder the Churches discipline, and at that time in external vvorlly affaires dealt vvith Christians and liued amongst them vvether they vvould or no, the Apottle did not forbid Christians their companie.

10. *The end one.* He concludeth that though they can not, nor him self neither, cut of the Heathen that be publike offenders, yet the il person by him excommunicated being one of their owne body, they may cut of, as is afore said, and auoid his companie. Vpon vvich commaundement of the Apottle, we see that we are bound by Gods vvord to auoid al companie and conuersation vvith the excommunicate, except in cases of necessitie, and the spiritual prouice of the person excommunicated.

the excommu-
nicate only, &
them, except
in certaine
cases.

CHAP. VI.

Her rebuketh them for going to lawe before Iudges that were not Christians, 9 telling that excofion (as many other offenses likewise) is a mortal sinne. 12 And vvith diuers reasons he inuiceth against fornication, bidding also to flee al occasion thereof.

1 **D**ARE any of you hauing a matter against
2 an other, to be iudged before the vniust, and
3 not before the saincts? † Or knowv you not
4 that the saincts shal iudge of the vvorld? And
5 if the vvorld shal be iudged by you: are you
6 vnvvorthie to iudge of the leest things? † Knowv you not
7 that vve shal iudge Angels? howv much more secular things?
8 † If therefore you haue secular iudgements: the contempti-
9 ble that are in the Church, set them to iudge. † I speake to
10 your shame. So is there not among you any vvise man, that
11 can iudge betvvene his brother? † but brother vvith brother
12 contendeth in iudgement: and that before infidels?
13 † Novv certes there is plainly a fault in you, that you haue
iudgements amög you. Vvhy do you not rather take vvrong?
vvhy do you not rather suffer fraude? † But your selues doe
vvrong and defraude: and that to the brethren. † Knowv
you not that the vniust shal not possesse the kingdom of
God? Do not erre, Neither fornicatours, nor seruers of Idols,
nor aduouterers, nor the effeminar, nor the liers vvith man-
kinde, † nor theecues, nor the couetous, nor drunkards, nor
railers, nor extortioners shal possesse the kingdom of God.
† And these things certes you vvere: but you are vvashed,
but you are sanctified, but you are iustified in the name of
our Lord Iesus Christ, and in the Spirit of our God.

11 The faith-
ful iudge and
giue sentence
vvith God at
the later day,
specially the
Apostles and
the perfect
Christians that
haue forsaken
al for Christs
sake.

c For this, the
English bible
1562 falsely
translateth,
vvor/slippers of
images.

12 † Al things are lauvful for me, but al things are not
expedient. Al things are lauvful for me, but I vvil be brought
13 vnder the povver of none. † The meate to the belly, and

Iii ij the

ειδωλ-
λατρει

the belly to the meates: but God vvil destroy both it and them: and the body not to fornication, but to our Lord, and our Lord to the body. † But God both hath raised vp our 14 Lord, and vvil raise vp vs also by his povver. † Knovv you 15 not that your bodies are the members of Christ? Taking therefore the members of Christ, shal I make them the members of an harlot? God forbid. † Or knovv you not, that he 16 which cleaueth to an harlot, is made one body? *For they shal be,* saith he, *vvve in one flesh.* † But he that cleaueth to our Lord, is one 17 spirit. † Flee fornication: Euery sinne vvhatsoeuer a man 18 doeth, is vvithout the body: but he that doth fornicate, sinneth 22 against his ovvne body. † Or knovv you not that 19 your members are the temple of the holy Ghost vvwhich is in you, vvhom you haue of God, and you are not your ovvne? † For you are bought vvith a great price. Glorifie and beare 20 God in your body.

22 Fornication is not onely enemy to the soule, but wasteth, weakneth, corrupteth and defileth the body, more properly and directly then any other sinnes doe.

Gen. 2,
14.

ANNOTATIONS CHAP. VI.

Going to law before heathen or heretical iudges.

6. *Contendeth in iudgement.*] To be given much to brabbling and litigiousnes for euery trifle, to spend a pound rather then lose a peny, the Apostle much reprehendeth in Christian men. For a Christian man to draw an other to the iudgements seates and courtes of Heathen Princes (vvhich then onely reigned) and not to suffer their controuersies and quarels to be taken vp among them selues brotherly and peaceably, was a great fault: as, for one Catholike to draw an other for mere trilles, before secular or heretical Officers, is a very vchristian part.

Going to law not forbidd: but to agree othervvise, better.

7. *A fault.*] He forbade not al iudgements of controuersies, but onely signified that it was a fault, and that it proceeded of some iniuries done one to an other, and imperfections, that they so molested one another: and that it had been more agreeable to Christian perfection and charitie, rather to tolerate and suffer a small iniurie, then to draw his fellow to iudgement seates.

CHAP. VII.

The 3. part.
Of Mariage and continencie.

That married folke may aske their debt, and must pay it, though it be better for them to continie, 8 as also for the unmarried and vvidvves to continie single, though they may marrie. 10 That the married may not depart from one an other (not in any case marrie an other, during the life of the former) 12 vvhen it be from one that is vn baptized, vvhich yet he dispendeth: 17 counseling also euery one to be content vvith his vvate vvherein he vvvas Christened. 25 Virginie is not commended, but counsiled as the better and more meritorious then Mariage, 29 as also vvnscribed.

AND



ND concerning the things vvhwhereof you vvrote to me: It is good for a man not to touch a vvoman. † But because of fornication let euery man haue "his ovvne vvife, and let euery vvoman haue her ovvne husband. † " Let the husband c render his dette

ner to her husband. † The vvoman hath not povver of her ovvne body: but her husband. And in like maner he man also hath not povver of his ovvne body: but the vvoman. † Defraude not one an other, except perhaps by consent for a time, :: that you may " giue your self to praiser: and returne againe together, lest Satan tempt you for your incontinencie. † But I say this " by indulgence, not by commaundement. † For I vvould al men to be as my self: but euery one hath " a proper gift of God: one so, and an other so.

† :: But I say to the vnmarried and to vviddovves: it is good for them if they so abide euen as I also. † But " if they doe not containe them selues, let them marie. For it is " berter to marie then c to be burnt.

† But to them that be ioyned in matrimonie, not I giue commaundement, but our Lord, * that the vvife depart not from her husband: † and if she depart, " to remaine vnmarried, or to be recociled to her husband. And let not the husband put avvay his vvife.

† For to the rest, " I say, not our Lord. If any brother haue a vvife an infidel, and she consent to dvvel vvith him: let him not put her avvay. † And if any vvoman haue a husband an infidel, and he consent to dvvel vvith her: let her not put avvay her husband. † For the man an infidel is sanctified by the faithful vvoman: and the vvoman an infidel " is sanctified by the faithful husband: otherwise your children should be vncleane: but novv they are holy. † But if the infidel depart, let him depart. for the brother or sister is not subiect to seruitude in such, but in peace hath god called vs. † For how knowest thou vvoman, if thou shalt saue thy husband? or how knowest thou man, if thou shalt saue the vvoman? † But to euery one as our Lord hath decided, as God hath called euery one, so let him vvalk, and as in al Churches I teach. † Is any man called being circumcised? let him not procure prepuce. Is any man called in prepuce? let him not be circumcised.

Iii iij † Circumcision

" If the lay man can not pray, vnles he abstaine from his vvife: the Priest that alwaies must offer sacrifices, and alwaies pray, must therfore alwaies be free from matrimonie. Hiero. li. 1 c 19 aduer. Iovin.

:: Before he treated of the continencie of such as vvere married, novv he giueth les- sons for the vnmarried also.

c debitu reddas

to fasting or prayer:

c vti. xv. p. 2. x.

Mr. 5, 32
19, 9.
Mr. 10,
9. Ln.
16, 18.

† Circumcision is nothing, and prepuce is nothing: but the 19
 obseruation of the commaundements of God. † Euery one 20
 in the vocation that he vvas called, in it let him abide. † Vvas 21
 thou called being a bondman? care not for it: but and if thou
 canst be made free, vse it rather. † For he that in our Lord is 22
 called, being a bondman, is the franchised of our Lord. like-
 vvise he that is called, being free, is the bondman of Christ.
 † You vvere bought vvith price, be not made the [∴] bōdmen 23
 of men. † Euery brother vvherein he vvas called, in that 24
 let him abide before God.

n. You must
 not serue men
 so that you
 obey & please
 them more
 then God.
 The Epistle
 for holy Vir-
 gins not Mar-
 tyrs.

∴ Virginitie
 counseled as
 the better:
 Marriage not
 forbidden, be-
 cause it is no
 sine.

† And as concerning virgins, a commaundement of our 25
 Lord I haue not: but [∴] counsel I giue, as hauing obained
 mercie of our Lord to be faithful. † I thinke therfore that 26
 this is good for the present necessitie, because it is good for a
 man so. to be: † Art thou tied to a vvife? seeke not to be 27
 loosed. Art thou loosed from a vvife: seeke not a vvife. † But 28
 if thou take a vvife, [∴] thou hast not sinned. And [∴] if a virgin
 marie, she hath not sinned. neuerthelesse [∴] tribulation of the
 flesh shal such haue. but I spare you. † This therfore I say 29
 brethren, the time is short, it remaineth, that they also which
 haue vvives, be [∴] as though they had not: † and they that 30
 vveepe, as though they vvept not: and they that reioyce, as
 though they reioyced not: and they that bye, as though they
 possessed not: † and they that vse this vvorlde, as though
 they vsed it not. for the figure of this vvorlde passeth avway. 31
 † But I vvould haue you to be vvithout carefulnes. He that is 32
 vvithout a vvife, is [∴] careful for the things that pertaine to our
 Lord, how he may please God. † But he that is vvith a vvife, 33
 is careful for the things that pertaine to the vvorlde, how he
 may please his vvife: and he is deuided. † And the vvoman 34
 vnmaried & the virgin, thinketh on the things that pertaine
 to our Lord: that she may be holy both in body and in spi-
 rit. † But she that is maried, thinketh on the things that per-
 taine to the vvorlde, how she may please her husband. † And 35
 this I speake to your profit: not to cast a snare vpon you, but
 to that vvich is honest, & that may giue you povver vvith-
 out impediment to attend vpon our Lord. † But if any 36
 man thinke that he seemeth dishonoured vpon his virgin,
 for that she is past age, and if it must so be, let him doe that
 he vvil. He sinneth not if she marie. † For he that hath de- 37
 termined in his hart being settled, not hauing necessitie, but
 hauing

libertine

*one, bre-
 thren,*

38 having power of his owne will, and hath iudged this in his hart, to keepe his virgin, doeth well. † Therfore both he that ioyne his virgin in matrimonie, doeth well: & he that ioyne not, doeth better.

Ro. 7, 2.

39 † * A woman is bound to the law so long time as her husband liueth: but if her husband sleepe, she is at libertie: 40 let her marie to whom she will: only in our Lord. † But more blessed shall she be if she so remaine, according to my counsel, and I thinke that I also haue the Spirit of God.

c The state of vvidowhood more blessed, then the state of matrimonie.

AN NOT A T I O N S
C H A P. VII.

the i-
awful

2. *His owne will.*] He saith not, as the Protestants here pretend to excuse the vnlawful coniunction of Votaries, *Let every one marry*: but, let every one haue, keepe, or vse his owne will to whom he was married before his conseruion. for the Apostle asseuereth here to the first question of the Corinthians, vvhich was not, vvwhether it were lawfull to mary, but vvwhether they were not bound vpon their conseruion, to abstaine from the company of their vvuiues married before their insidelitie, as some did persuade them that they ought to doe. *Hiero. li. 1. cons. Iovin. c. 4. Chryf. in Iane locum bo. 19.*

The Apostle biddeth not al to marie, but to keepe their vvuiues before married.

3. *Let the husband render.*] These vvordes open the Apostles intention and talke to be only of such as are already married, and to instruct them of the bond and obligation that is betwene the married couple for rendering of the dette of carnal copulation one to another: declaring that the married persons haue yielded their bodies so one to another, that they can not vvithout mutual consent, neither perpetually, nor for a time, defraude one the other.

4. *Giue your self to prayer.*] This time, & the Herenkes doctrine, and high estimatiõ of matrimonial actes, are far from the puritie of the Apostolike and primitiue Church, vvhen the Christians to make their priers and fastings more acceptable to God, obtained by mutual consent euen from their lawfull vvuiues, our new Masters not much abstaining (as it may be thought) from their vvuiues for any such matter. And yet S. Augustine saith, the Prelate should passe other in this case, and thinke that not to be lawfull for him, that may be borne in others, because he must daily supply Christs room, offer, baptize, and pray for the people. So saith he *li. 1. q. de veroque soft. q. 127 in fine*. See S. *Hiero. li. 1. c. 19 aduers. Iovin. S. Ambros. li. 1. Offic. c. 746*. But alas for the people, vvwhose married Pastors are in this point far vvorse then the vulgar folke, neither teaching continencie, nor giuing good example.

Continencie in married folkes for praier sake.

5. *By indulgence, not commaundement.*] Left some might misconstrue his former vvordes, as though he had precisely commaunded married persons not to abstaine perpetually from carnal copulation, or not to giue their consent one to another of continencie but for a time onely: he declareth plainly that he gaue no rule or precept absolutely therein, but that he spake al the foresaid, descending to their infirmities onely, insinuating that continencie from carnal copulation is much better, and that him self kept it continually. *Aug. de bon. coniug. c. 10. Enebirid. c. 78.*

Perpetual continencie, euen in married folkes, better then carnal copulation.

6. *A proper gift.*] To such as may lawfully mary, or be already married, God giueth not alvvays that more high and special gift or grace of continencie, though every one of them al that duely aske and labour for it, might haue it: but such are not bound to endeavour or seeke for it alvvays, and therefore can not be commaunded to abstaine further then they like, but vvhensoever a man is bound to abstaine, either by vow or any other necessarie occasion (as if one of the parties be in prison, vvwarre, banishment, liknes, or absent perpetually by lawfull diuorce) the other must needs in paine of damnation abstaine, and can not excuse the vvwant of the gift of chastitie, for

who are bound to liue continently: and that God giueth this gift to al that aske it.

* See S. * he is bound to aske it and to seeke for it of God by fasting, praying, and chastising his body: and *Augustine* so labouring duely for it, God will giue the grace of chastitie. So had S. Paul it, and so had al the holy men that euer liued chaste. Therefore detest the doctrine of the Protestants in this point, that *19. 20. de vvhen they list not fast nor pray for it, say they haue not the gift*. And it were a great marvel vvhy *Adult.* so few of the new Sectes or rather none now daies haue that gift, but that we see it is obtained *Conting. 10.* by those meanes vvwhich our forefathers vsed, & they vse not at all. To liue in mariage continently vvithout

vithout the breach of coniugal fidelity, is a gift of God also, but men must not break their faith of vvedlocke for want of it; but must know that God giueth that gift to such as humbly aske it of him. *August. de grat. & lib. arbitrio c. 2. De continent. l. 1.*

The Apostle vow or promises to God of chastitie, they are vvortheby damned, such being bound to continence, and may contene if they list. *August. de vno viduato. c. 2. 9. & de adult. coniug. li. 1. c. 15. & de fide ad Petrum c. 3. in fine. Ambros. ad virg. laetam c. 1.*

9. *Better to marry.* It is better to marry for the said persons that be free, then to be overthrowen and fall into fornication. for, *to burne*, or, *to be burnt*, is not to be tempted onely (as the Protestants thinke that picke quarrels easely to marry), but it signifieth to yeld to concupiscence either in minde or external vvorke. Vve say alio, for such as be free, for concerning others lawfully made Prefs, and such as otherwise haue made vow of chastitie, they can not marry at all, and therefore there is no comparision in them betwixt mariage and fornication or burning, for their mariage is but pretended, and is the vvorst sort of continence and fornication or burning

11. *To remaine unmarried.* Neither partie may dismiss the other and marry another for any cause, for though they be separated for fornication, yet neither may marry againe. *August. de adult. coniug. li. 1. c. 8. 9. and li. 2. c. 5. 19. See Annotat. Mat. 19. and S. Augustine in his vvhole booke. de adulter. coniug. to. 6.*

After diuorce not to marie.

The Apostles precepts.

How the infidel, or infidels childre, are sanctified by the Christian.

12. *I say, not our Lord.* By this vve learne, that there vverre many matters ouer and aboue the things that Christ taught or prescribed, left to the Apostles order and interpretation: vvherein they might, as the case required, either commaund or counsel, and vve bound to obey accordingly.

13. *ambrosiad.* Vvhen the infidel partie is said to be cleane or sanctified by the faithfull, or the children of their mariage to be cleane, vve may not thinke that they be in grace or state of saluation thereby, but onely that the mariage is an occasion of sanctification to the infidel partie and to the children. for S. Augustine (*li. 1. de pec. mer. & remis. c. 12.*) concludeth against the Pelagians, as vve may doe against the Caluinists, holding Christian mens children to be holy from their mothers wombe and not to neede Baptisme, that vvhether their sanctification ioerue it be that is here meant, it can not be ynough to saluation vvhithout faith, Baptisme, &c.

14. *But the obformation.* Neither to be leyn nor Gentil, bound or free, married or single, nor the faith it self which is proper to Christian men, vvin serue to saluation, vvhithout good vvorkes and keeping the commaundements. S. Hierom *adu. Iouin. li. 1. c. 14.*

The differēce of counsels & precepts.

A professed virgin may not marrie.

Virginitie counseled as more meritorious.

The continencie of married folke. Their perpetual continencie, best.

Virginitie preferred, and vwhy. Vvhy continencie is required in the allegrie.

15. *Counsell I gine.* A counsell is one thing, a commaundement is an other. To doe that vvhich is counseled, is not necessarie, because one may be saued notwithstanding, but he that vvil doe that vvhich he is counseled vnto, shall haue a higher degree of glorie. He that fulfilleth not a commaundement, except he doe penance, can not escape punishment. *August. li. de virg. c. 25. & 26.*

16. *If a virgin marrie.* He speaketh not of that virgin vvhich hath dedicated her self to God, (for if any such marry, she shall be damned for breaking her first vow) but onely of yong maides vvhich are varied in the world. *Hiero. adu. Iouin. li. 1. c. 7. Cbrj. ho. 20. Theodoret. Photius, and the other Greeke Doctours vpon this place apud Occum. Epiph. l. 4. ref. 61.*

17. *Tribulation of the flesh.* They are maruelously decieued (saith S. Augustine *li. de virg. c. 11*) that thinke the Apostle counseleth virginittie rather then mariage, onely for that mariage hath many miseries and molestacions ioyned vnto it, which by virginittie shall be auoided, & not in respect of the greater reward in heauen. for the Apostles prouident counseling to virginittie, is for the next life, and he allegeth these troubles of mariage in that sense specially as they be a hinderance from the seruice of God here, and therefore an impediment to vs toward the next life and the more ample ioyes thereof.

18. *As though they had not.* He exhorteth that such as haue vviues, should not vvholy bestow them selues in the vaine transitorie pleasure and voluptuousnes of their flesh, but liue in such moderation, that their mariage hinder them as little as may be, from spiritual cogitacions. Vvwhich is best fulfilled of them that by mutual consent do vvholy contene, vvhether they haue had children or none, contemning carnal issue for the ioyes of heauen. And these mariages be more blessed then any other, saith S. Augustine *de Ser. Do. in monte li. 1. cap. 10.*

19. *Careful for the things of our Lord.* The Protestants might here learne if they list, first that virginittie is not onely preferred before mariage, for that it is a more quiet state of life in this world, but for that it is more conuenient for the seruice of God. Secondly that virginittie hath a grateful puritie and sanctitie both of body & soule, vvhich mariage hath not. Thirdly, they may learne the cause why the Church of God requireth chastitie in the clergie, and forbiddeh not onely fornication, but al carnal copulation euen in lawfull vvedlocke: vvhich is not onely to the end that Gods Priests be not diuided from him by the clogges of mariage, but also that they be cleane and pure from the fleshly actes of copulation.

Theodoret in hunc locum.

Hiero. li. 1 c. 1. aduers. Iouin.

CHAP. VIII.

He rebuketh the learned tribe in pride of their knowledg did eate idolatrye, that is things offered to Idols, vsing (as they said) their libertie: but not considering that the ignorant took their dooing as an example for them to frequens see: me ate so, as they did before in their Paganisme, vnto opinion that they did iustifie the eaters.

The 4 part. Of meates sacrificed to Idols.

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ND concerning those things that are sacrificed to Idols, vve knowv that " vve al haue knowvledge. Knowledge puffeth vp: but charitie edifieth. † And if any man thinke that he knoweth something, he hath not yet knowven, as he ought to knowv. † But if any man loue God, the same is knowven of him. † But as for the meates that are immolated to Idols, vve knowv that an Idol is nothing in the vworld, and that there is no God, but one. † For although there be that are called gods, either in heauen, or in earth (for there are many gods, and many lordes) † yet to vs there is one God, the Father, of vvhom al things, and vve vnto him: and one Lord, I E S V S Christ, by vvhom al things, and vve by him. † But there is nor knowvledge in al. For " some vntil this present vwith a conscience of the Idol, eate as a thing sacrificed to Idols: and their conscience being vveake, is polluted. † But meate doth not commend vs to God. For neither if vve eate, shal vve abound: nor if vve eate not, shal vve lacke. † But take heede lest perhaps this your libertie be an offense to the vveake. † For if a man see him that hath knowvledge, sit at table " in the Idols temple: shal not his conscience, being vveake, be edified, to eate things sacrificed to Idols? † And through thy knowvledge shal the* vveake brother peris h, for whom Christ hath died? † But sinning thus against the brethren, and striking their vveake conscience: you sinne against Christ. † Vvherfore if* meate scandalize my brother: I vvil neuer eate sic h, lest I scandalize my brother.

Knowledge without charitie puffeth vp in pride, and profeeth nothing at al. vvhē it is ioyned vwith charitie, then it edifieth. Aug. li. 9. c. 20. 21.

Ro. 14, 15
Ro. 14, 21.

ANNOTATIONS
CHAP. VIII.

1. *Usual haue knowledg.*] The spiritual and perfectly instructed Christians knewv no meate, norv to be vncleane, neither for signification, as in the Lavv of Moyse: nor alwaies vncleane. No meates vncleane.

Kkk by

by nature and creation, as the Manichees thought: nor by any other pollution, as in that they were offered to Idols: and therefore they did eat boldly of such meates as were sacrificed, contemning and condemning their Idols as mere nothing, and the worse of them as the honour of things imaginarie. vvhich their facte, for their want of discretion and charitie, and for the vse of that their libertie to the offense and scandal of the weake, the Apostle doth here reprehend.

7. Some wish a conscience.] The perfecter mens fault was, that they gaue offense by their eating, to the weaker Christians. Who seeing them vvhom they reputed wise and learned, to eate the meates offered to Idols, conceived that there was some vertue and sanctification in those meates, from the Idol to which they were offered: and though, but such things were or might be eaten with the same conscience and deuotion as before their consecration.

The Heretikes ridiculously apply S. Pauls wordes agast the Churches fastes and abstinence.

Therefore the case standing thus, and the Apostles discourse of eating or not eating meates being so as is declared (a thing so euident that it admitteth no other interpretation) that the Protestants apply any of this admonition against our fastes in the Cath. Church, they be so to ridiculous.

10. In the Idols temple.] Like as now, some Catholikes haue said, they know that Caluins communion is but as other bread and wine. Yet the ignorant (seeing such goe to the Communion, thinke that it is a good act of Religion. Yea vvhatsouer they pretend, it must needs seeme an honour to Caluins Communion, when they are seen in the Idols temple solemnly sitting or communicating at the abominable table.

Going to the Communion, vvhath a sinne in Catholikes.

CHAP. IX.

To them that so vaunted their libertie about Idolatry, he bringeth his owne example, so vsed, that he also had libertie to linc by the Gospel, but yes that he vsed it not, so to avoid scandal of the infirme. and because it was more meritorious. 10 Declaiming against their securitie, and shewing them by similitudes and examples, 10 vvhof himself, 1 And of the Israeites, that saluation is not so lightly come by: 10 and so concludeth againe against eating of Idolatry, because it is also to commit idolatry, 11 and not easy to giue it example to the infirme.



AM I not free? Am I not an Apostle? Haue I not seen Christ I E S V S our Lord? Are not you my vvorke in our Lord? † And if to others I be not an Apostle, but yet to you I am. for you are the scale of my Apostleship in our Lord. † my defense to them that examine me is this: † Haue not vve pover to eate and drinke? † Haue vve not pover to lead about a vvoman a sister, as also the rest of the Apostles, and our Lordes brethren, and: Cephaz? † Or I only and Barnabas haue not vve pover to doe this? † Vvho euer plaie the souldiar at his owne charges? Vvho planteth a vine, and eateth not of the fruite thereof? Vvho feedeth a flocke, and eateth not of the milke of the flocke? † Speake I these things according to man? Or doth not the Lavv also say these things? † For; it is vvritten in the Lavv of Moyses, *Thou shalt not moose the mouth of the ox that treadeth out the corne.* Vvhy, hath God care of oxen? † Or for vs certes doth he say it? For they are vvritten for vs. because he that eateth, ought

¹⁰ He nameth Cephaz (that is Peter) to proue his purpose by the example of the cheefe and Prince of the Apostles. s. Ambro. S. Chryf. Comm. vpon this place.

¹¹ In that colurie they did tread out their corne with oxen, as vve do therof. it out.

Deu. 25,
4.

ought to care in hope: and he that treadeth, in hope to receive fruite. † If vve haue sovven vnto you spiritual things,
 11 is it a great matter if vve reape your carnal things? † If other
 12 be partakers of your povver: vwhy not vve rather? How-
 beir vve haue not vsed, this povver: but vve beare al things,
 lest vve should giue any offence to the Gospel of Christ.
 13 † Know you not * that they which worke in the holy place,
 eate the things that are of the holy place: and they that serue
 14 the altar, participat with the altar: † So also our Lord ordain-
 ed for them that preach the Gospel, to liue of the Gospel.
 15 † But I haue vsed none of these. Neither haue I vwritten
 these things, that they should be so done in me: for it is
 good for me to die rather, then that any man should make
 16 my glorie void. † For and if I euangelize, it is no glorie
 to me: for necessitie lieth vpon me: for vvoe is to me if I
 17 euangelize not. † For if I doe this vwillingly, I haue re-
 ward: but if against my vvil, a charge is committed to me.
 18 † Vwhat is my reward then? That preaching the Gospel, I
 yeld the Gospel vvithout cost, that I abuse not my povver in
 19 the Gospel. † For vvhereas I vvas free of al, I made my self
 20 the seruant of al: that I might gaine the moe. † And I be-
 came to the Ievves as a Ievv, that I might gaine the Ievves.
 21 † to them that are vnder the Lavv, as though I vvere vnder
 the Lavv (vvhereas my self vvas not vnder the Lavv) that I
 might gaine them that vvere vnder the Lavv. to them that
 vvere vvithout the Lavv, as though I vvere vvithout the
 Lavv (vvhereas I vvas not vvithout the lavv of God, but
 vvwas in the lavv of Christ) that I might gaine them that
 22 vvere vvithout the Lavv. † To the vveake I became vveake,
 that I might gaine the vveake. To al men: I became al things,
 23 that I might saue al. † And I doe al things for the Gospel,
 * that I may be made partaker thereof.
 24 † Know you not that they that runne in the race, al rúne
 in deede, but one receiueth the price? * So runne that you
 25 may obtaine. † And euery one that striueth for the maistrie,
 refraineth him self from al things: and they certes, that they
 may receive a corruptible crowne: but vve an incorruptible.
 26 † I therefore so runne, not as it vvere at an vncertaine thing:
 27 so I fight, not as it vvere beating the aire: † but I chastise my
 body, and bring it into seruitude, * lest perhaps vvhen I haue
 preached to others, my self become reprobate.

Deu. 18,
1.

εγω δε
συσυγει,

c the English bible (1562) here and in the next chapter, saith thise for altar: temple: most falsely & heretically, against holy altars, vvich about the time of that translation vvere digged downe in England.

:: Not by fiction or simulation, but by compassion of the infirmities of al sortes. Aug. ep. 9.

The Epistle vpon the Sunday of Septuagesime.

A N N O T A T I O N S
C H A P. IX.

The Heretikes fond pretence of Gods honour.
Heretical translation.

1. *My worke.*] As he called him self before Gods coadiutor, so here he boldly also challengeth the Corinthians conuersion to be his handy worke in our Lord: nothing derogating thereby fro Christ, as the Protestants rudely charge the Farbers & Catholike men (vnder pretence of Gods honour) for vsing such phrases or speeches in the Apostles sense, of the Saunters or Sacraments.

2. *A woman a sifter.*] The Heretikes peruersely (as they do al other places for the advantage of their sect) expound this of the Apostles Wives, and for, *uromas*, translate, *uurse*, al belles ^{now T. 9.} founding vveiding to them. Vwhere the Apostle meaneth plainly the deuout women that after the manner of leuvtie * did serue the preacher of necessities, of vvhich sort many followed Christ, and sustained him and his of their substance. So doth S. Chryfostome, Theodorere, and al the Greekes (*Oecum. in collect. super hunc lo.*) take it: So doth S. Augustine *De op. Monach. l. 2.* and S. Hierom *li. 1. adu. Iovinianum c. 10.* both disputing and prouing it by the very vvorde of the text. S. Ambrose also vpon this place. And the thing is most plaine, for to vvhath end should he talke of burdening the Corinthi. a. vwith finding his vwife, vwhen him self (c. 7. 7. 8.) clerely faith that he vvas single?

Pastors and preachers due.

3. *Who plaines the ioudicial?*] He proueth by the scriptures and natural reasons that Preachers and Pastors may challenge their finding of their flocke, though him self for causes had not, nor intended not to vie his right and libertie therein.

V worke of supererogation.

4. *If I Euangelize.*] If I should preach either of compulsion and seruil feare, or mere necessity, not having otherwise to liue and sustaine my self in this world, I could not looke for reward in heauen. but nowv doing it, not onely as enioyned me, but also as of loue and charitie, and freely vwithout putting any man to coit, and that voluntarily and of very desire to saue my hearers, I shal haue my reward of God, yea and a reward of Supererogation, vvhich is giuen to them that of aboundant charitie do more in the seruice of God then they be commaunded, as S. Augustine expoundeth it. *De op. Mon. c. 1.*

Doing vvel in respect of reward.

5. *That I may be partaker.*] A singular place to conuince the Protestants, that vvil not haue men worke vvel in respect of reward at Gods hand: the Apottle conieling expressly, that al this that he doth either of duty or of Supererogation aboute duty (as to preach of freecost, and to worke vwith his owne hands to get his owne meate and his fellowes, and to abtaine from many lawfull things) al is, the rather to attaine the reward of heauen.

Running for the game.

6. *So runne.*] If such as runne for a price, to make them selues more swift, and to vwinne the game, abtaine from many meates and pleasures: vvhath should not vve doe or suffer to vwinne the crowne of glotie, proposed and promised to none but such as runne, trauel, and endeouour for it?

Penance meritorious.

7. *I chastise.*] The goale of euerlasting glorie is not promised nor set forth for onely-faith men, for such runne at random: but it is the price of them that chaite and subdue their bodies and fleshy desires by fasting, vvarching, voluntary pouertie, and other afflictions. Lord, how farre is the carnal doctrine of the Sectaries and the manners of their daies from the Apostles spirit. V herein euen vve that be Catholikes, though vve do not condemne vwith the Protestants their voluntarie afflictions as superfluous (much lesse as superstitious or iniurious to Christs death,) but much comend them, yet vve vie noting the zeale and diligence of our first Christian aunceters herein, and therefore are like to be more subiect to Gods temporal chastisements, at the least in the next life, then they vvere.

S. Paul had not the Protestants securitie of saluation.

8. *Let perhaps.*] Here may vve lambes tremble (saith a holy father) vwhen the ramme, the *Aug. apud* guide of the flocke, must so labour and punish him self (besides al his other miseries adioyned to *Pro. Lamb.* the preaching of the Gospel) lest perhaps he misse the marke. A man might thinke S. Paul should be as sure and as confident of Gods grace & saluation as vve poore vretched cautiues: but the Heretikes vnhappy securitie, presumption, and faithles persuasion of their saluation is not *fides Apostolorum* but *fides demoniorum*, not the faith of the Apostles, but the faith of Devils.

C H A. X.

See the argument of the 9 Chapter, vvhich comprehendeth the contents of this also.

FOR



1 **E**OR I vvil not haue you ignorant brethren, that our fathers vvere al * vnder the cloude, & al * passed through the sea, † and al in Moyfes vvere baptized in the cloude and in the sea: † and * al did eate " the same spiritual foode, † and al * drunke the same spiritual drinke (and they * drunke of the spiritual rocke that solouved them, and the rocke vvvas Christ,) † but in the more part of them God vvvas not vvell pleased. -† for they * vvvere ouerthrowen in the desert. † And these things vvvere done in a figure of vs, that vve be not coueting euil things, as * they also coueted. † Neither become ye Idolaters, as certaine of them: as is vvritten: *The people sate downe to eate and drinke, and rose vp to play.* † Neither let vs fornicate, * as certaine of them did fornicate, and there fel in one day three and twentie thousand. † Neither let vs tempt Christ: as certaine of them tempted, and * perished by the serpents. † Neither doe you murmure: as * certaine of them murmured, and perished by the destroyer. † And al these things chaunced to them in figure: but they are vvritten to our correction, vpon vvhom the endes of the vvorld are come. † Therefore he that thinketh him self to stand, let him take heede: lest he fall. † Let not temptation apprehend' you, but humane. and God is faithful, vvho vvil not suffer you to be tempted aboue that vvwhich you are able: but vvil make also vvith temptation ^c issue, that you may be able to susteine. -†

14 † For the vvwhich cause, my dearest, flee from the seruing of Idols. † I speake " as to vvise men: your selues iudge vvhat I say. † The chalice of " benediction " vvwhich vve do blesse: is it not the cōmunication of the bloud of Christ? and the bread vvwhich vve breake, is it not " the participation of the body of our Lord? † For being many, vve are " one bread, one body, al that participate of one bread. † Behold Israēl according to the flesh: " they that eate the hostes, are they not partakers of the altar? † Vvhat then? do I say that that vvwhich is immolated to Idols, is any thing? or that the Idol is any thing? † But the things that the heathen do immolate, to deuils they do immolate, and not to God. And " I vvil not haue you become fellowves of deuils. † " You can not drinke the chalice of our Lord, and the chalice of deuils:

The Epistle vpon the 9 Sunday after Pentecost.

It is profitable to al, or in a maner to al, for to keepe them in humilitie, not to know what they shal be: (as h S. Augustine. vvwhich maketh agaiſt the vaine securitie of the protestants.

Exo. 13, 21.
Nu. 8, 18
Exo. 14, 22.
Exo. 16, 16.
Exo. 17, 6. Nu. 20, 10.
Nu. 26, 63.
Nu. 11, 4
Exo. 32, 6.
Nu. 25, 1

Tentation hab not apprehended
cin: 2011

K k k iij you

you can not be partakers of the table of our Lord, and of the table of devils. † Or do vve emulate our Lord? Vvwhy, are we stronger then he?

Al things are lawvful for me, but al things are not expedient. † Al things are lawvful for me, but al things do not edifie. † Let no man seeke his ovvne, but an other mans. † Al thar is sold in the shambles, eate: asking no question for conscience. † *The earth is our Lordes, and the fulnes thereof.* † If any inuite you of the infidels, and you vvil goe: eate of al that is set before you, asking no question for conscience. † But if any man say, This is immolated to Idols: do not eate for his sake that shevved it, and for conscience: † conscience I say not thine but the others. For vvwhy is my libertie iudged of an other mans conscience? † If I participate vvith thanks: vvwhy am I blasphemed for that vvwhich I giue thanks for? † Therefore vvwhether you eate, or drinke, or do any other thing: doe al things vnto the glorie of God. † Be vvwithout offense to the Ievves and to the Gentiles, and to the Church of God: † as I also in al things doe please al men, not seeing that vvwhich is profitable to my self, but vvwhich is to many: that they may be sauéd.

Pf. 23, L

A N N O T A T I O N S

C H A P. X.

The old figures of our Sacraments.

Vve receive greater benedictions by our Sacraments the the Iewes did by theirs.

The Apostle and auncient fathers speake courtly of the B. Sacrament.

The Apostles blessed the Chalice, & so consecrated.

1. The same.] The red sea and the cloud, a figure of our Baptisme: the Manna from heauen and vvater miraculously drawen out of the rocke, a figure of the holy Sacrament of Christs body and blood: our Sacraments containing the things and graces in truth, vvwhich theirs only signified. And it is an impudent forgerye of the Caluinists, to vvrite vpon this place, that the Ievves received no lesse the truth and substance of Christ and his benedictions in their figures or Sacraments, then vve do in ours: and that they and vve al eate and drinke of the self same meate and drinke: the Apostle saying onely, that they among them selues did al feeds of one bread, & drinke of one rocke: vvwhich vvvas a figure of Christ, therein especially, that our of Christs side pearced vpon the Crosse, gashed our blood and vvwater for the matter of our Sacraments.

Calu. in Inuoc. loc.

17. As to vvijs men.] To cause them to leaue the sacrifices and meates or drinckes offered to Idols, he putteth them in minde of the onely true Sacrifice and meate and drinke of Christs body and blood: of vvwhich and the sacrifice of Idols also, they might not be in any cate partakers. Vving this terme, *vs prudensibus loquor*, in the same sense (as it is thought) as the Fathers of the primitive Church did giue a vvatch vvord of keeping secrete from the Infidels and vnbaptized, the mysterie of this diuine Sacrifice, by these vvordes, *Narrum fideles, norant qui initiati sunt.* August. in Pf. 19. & 33. Conc. 1. 2. & Pf. 109. Ho. 2. 2. c. 6. in lib. 30 ham Orig. in Leuit. bo. 6. Chry. bo. 27 in Gen. in fine bo. 3 ad po. Antioch. bo. 3, in 1 Tim. S. Paul saith, I speake to you boldly of this mysterie as to the vvise and better instructed in the same.

16. Vt his vve blesse.] That is to say, the Chalice of Consecration vvwhich vve Apostles and Priests by Christs commission do consecrate, by vvwhich Ipeach as vvcl the Caluinists (that vve no consecration of the cuppe at al, blasphemously calling it magical murmuration, and peruersely referring the benediction to thanks giuing to God) as also the Lutherans be reuted, vvno anime Christs body and blood to be made present by receiving & in the receiving onely. for the Apostle expressly referreth the benediction to the chalice, and not to God, making the holy blood and the communicating thereof the effect of the benediction.

Calix cui benedictionem. 16. The

16. *The participation of the body.* The holy Sacrament and Sacrifice of Christs body and blood being received of vs, ioyneith vs in iou: and body and englyfeth vs into Chrittilim self, making vs partakers and as a peeces of his body and blood. For not by iou or spirit onely (saith S. Chrystofom) but in every deede true are we used in his flesh, made one body wth his true members: *in spiritu et carnitate*. Chryl. ho. 45 in lo. i. ubi inem. And S. Cysil, *Such is the force of mystical benediction that it maketh Chryst corporally by communicating of himself in flesh. to dwell in vs.* Cysil. li. 10. in lo. c. 13.

17. *One bread, one body.* As vve eat first made one wth Chrit by eating his body and drinking his blood, so secondly are vve conioyned by this one bread vvhich is his body, and a cuppe vvhich is his blood, in the perfect vniion and seloufship of al Catholike men, in one Church vvhich is his body Mystical. Vvhich name of Body mystical is specially attributed and appropriated to this one common wealth and Societe of faintul men, by reason that al the true persons and true members of the same, be maruelously knit together by Chritles ovvne one body, and by the self same blood in this diuine Sacrament. See S. August. li. 21, c. 25 de ciu. Dei. Hist. li. 8 de Trin. circa med.

18. *They that eat the host.* It is plaine also by the example of the Iewes in their Sacrifices, that he that eateth any of the host immolated, is partaker of the Sacrifice, and ioynd by office and obligation to God, of vvhote sacrifice be eateth.

19. *It is not to be eaten.* I conclude then (saith the Apostle) thus: that as the Christian vvhich eateth and drinketh of the sacrifice or Sacrament of the altar, by his eating is participant of Chritles body, and is ioynd in seloufship to al Christian people that eat and drinke of the same, being the host of the new Law: and as al that did eat of the hostes of the sacrifices of Moyses Law, were belonging and associated to that state and to God to vvhom the Sacrifice was done: euen so vvhosoever eateth of the meates offered to Idols, he sheweth and professeth him self to be of the Communion and Societe of the same Idols.

20. *You can not drinke.* Vpon the premises he warneth them plainly, that they must either forsake the sacrifice and seloufship of the Idols and Idolaters, or els retuie the Sacrifice of Christs body and blood in the Church. In al vvhich discourse vve may obserue that our bread and chalice, our table and altar, the participation of our host and oblation, be compared or resembled poyn by poyn, in al effects, conditions, and proprieties, to the altars, hostes, sacrifices and immolations of the Iewes and Gentils. Vvhich the Apostle vould not, nor could not haue done in this Sacrament of the Altar, rather then in other Sacraments or seruice of our religion, if it onely had not bene a Sacrifice and the proper vvorship of God among the Chritians, as the other were among the Iewes and Heaten. And so do al the Fathers acknowledge, calling it onely, & continually almost, by such termes as they do no other Sacrament or ceremonie of Chritles religion: *The Lamb of God laid vpon the table*: Conc. Nic. *the vnbloody seruice of the Sacrifice*, In Conc. Ephel. ep. ad Nestor. pag. 601. *the Sacrifice of Iustices*: Dionys. Ec. Hier. c. 1. *the quickning holy sacrifice*: the vnbloody host and viatic: Cysil. Alex. in Conc. Ephel. Anath. 11. the propitiatorie sacrifice both for the liuing and the dead: Tertul. de cor. Milit Chryl. ho. 41 in 1 Cor. Ho. 3. ad Philip. Ho. 66 ad po. Antioch. Cyrp. ep. 66. & de con. Do. nu. 1. August. Ench. 109. Quetzit. 2. ad Dulcit. to. 4. Ser. 134. de verb. Apoll. *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 onay inconsumptible vtiuine vtiuious vvhich there is no religion*: Cyprian. de con. Do. nu. 2. Chryl. 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 thanks giuing or Eucharistical*: and *the sacrifice of Melchisedec*. Vvhich Melchisedec by his oblation in bread and wine did properly and most singularly prefigure this office of Chritles eternal Priestthod and sacrificing him self vnder the formes of bread and wine: vvhich shal continue in the Church through out al Chritilian Nations in steed of al the offerings of Aarons Priestthod, as the * Prophete Malachie did foretel, as S. Cyprian, S. Iustine, S. Irenzus and others the most auncient Doctors and Martyrs do testifyne. Cyrp. ep. 61. nu. 2. Iustin. Dial. cum Trypho. post med. Iren. li. 1. c. 12. And S. Augustine li. 17 c. 20 de ciu. Dei. & li. 1. con. adu. Ieg. & proph. c. 18. & li. 3 de bapt. c. 19. S. Leo ser. 3 de Passione: and others do exprely auouch that this one Sacrifice hath succeeded al other and fulfilled al other differences of sacrifices, that it hath the force and vertue of al other, to be offered for al persons and causes that the others, for the liuing and the dead, for sinnes and for thanks giuing, and for vvhate other necessitie so euer of body or soule. * Vvhich holy action of Sacrifice they also call the *M A S S E* in plaine vvordes. August. ser. 231. 91. Con. Carthag. 2. c. 21. c. 1. Milan. c. 12. Lam. ep. 22. 21 c. 2. Grego. li. 2. ep. 9 91. & c. 13. This is the Apostles and Fathers doctrine. God graunt the Aduertiaies may find mercie to see so euident and inuincible a truth.

21. *Partakers of the table.* Though the faithful people be many vvaies knouen to be Gods pe- The distincti-
culiar, and be ioynd both to him & among them selues, and also ioynd and distinguished from of Chritian
al others that pertaine not to him, as vvel Iewes and Pagans, as Heretikes and Schismatikes, by Catholikes
suandry other external signes of Sacraments, doctrine, and gouernement: yet the most proper and the rest, is by
substantial vniion & cō difference consisteth in the Sacrifice and Altar: by vvhich God to specially nor comunica-
bigdeth his Church vnto him, and him self vnto his Church, that he acknowledgedgeth none to be ting wth chē,
his

Our vniing to
among our fel-
lows by the
B. Sacrament.

Participation
in Sacrament
or sacrifice;
sheweth of
vvhate societe
vve are.

The sacrifice
of the altar is
preued, by the
Apostles com-
parifon wth
the sacrifices
of Iewes and
Gentils.
It is proued to
be a sacrifice,
out of the fa-
thers.

The fathers
called this sa-
crifice, the
M A S S E.

* Cyrp.
Iustin.
Iren. a.
infra.

* Malac.
1, 11.

* Ambros.
ep. 13.

pecially in their sacrifices, and at the Communion table.

The heretikes Communion is the very table and cup of Diuels.

his, that is not partaker of his one onely Table and Sacrifice in his Church: and acquitteth him self of al such as joyne in felovvship wvith any of the Heathen at their Idolatrie, or wvith the Levves at their Sacrifices, or wvith Heretikes and Schismatikes at their prophane and detestable table. Vvch because it is the proper badge of their separation from Christ and his Church, and an altar purposely erected against Christes Altar, Priesthood, and sacrifice, is in deede a very sacrifice, or (as the Apostle here speaketh) a table and cuppe of Diuels, that is to say, wherein the Diuel is properly served, and Christes honour (no lesse then * by the altars of Ieroboam or any prophane superstitious rites of Gentilitie) defiled. And therefore al Catholike men, if they locke to haue felovvship wvith Christ and his members in his body and blood, must deeme of it as of Idolatrie or sacrilegious superstition, and abstaine from it and from al societie of the same, as good Tobie did from Ieroboams 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. Nowv in the Christian times vve haue no other Idols, but heresies, nor Idolothytes, but their false seruices shuffed into our Churches in steede of Gods true and onely vvorship. *Cyp. de vnis Ec. nu. 2. Hiero. in 11 Ofer. & 1. Amos. & in 2. Habac. Aug. in ps. 10. v. 10. De Civ. Dei li. 12. c. 31. as all things are hurtful.* Hitherto the Apostles arguments and examples vvhereby he

Howv by participatio wvith idolaters, idolatrie is committed.

would auert them from the meates offered to Idols, seeme plainly to cõdemne their fact as Idololatrical, or as participant & accessory to Idolatrie, & not onely as of scãdal giuen to the weake brethren: and so no doubt it vvvas in that they went into the very temple of the Idols, and did wvith the rest that serued the Idols, eate and drinke of the flesh and libaments directly offered to the Idol, yea and fasted together in the same bankets made to the honour of the same Idols: vvch could not but defile them and entangle them wvith Idolatrie: not for that the meate it self vvvas iustly belonging to any other but to God, or could be defiled, made noisome or vnlawful to be eaten, but for and in respect of the abuse of the same and detestable dedicating of that to the diuel, vvch belonged not to him, but to God alone. Of vvch sacrilegious act they ough: not to be partakers, as needes they must, entering and eating wvith them in their solemnities. to this end hath S. Pauli here to

Howv to avoid scandal in things indifferant.

admonished the Corinthians. Nowv he declareth that otherwise in prophane feasts it is lawvful to eate vvithout curious doubting or asking whether this or that were offered meates, and in markettes to bye vvhatsoever is there sold, vvithout scruple and vvithout taking knowiedge vvwhether it be of the Idolothytes or no: vvith this exception, first, that if one should inuite him to eate, or bye this or that as sacred and offered meates, that then he should not eate it, lest he should seeme to approve the offering of it to the Idol, or to like it the better for the same. Secondly, vvhe the vvweake brother may take offence by the same. For though it be lawvful in it self to eate any of these meates vvithout care of the Idol: yet al lawvful things be not in euery tyme and place expedient to be done.

CHAP. XI.

He commendeth them for keeping his Traditions generally. 1 and in particular for this, that a man praised and prophesied was eatead, a vvoman vnleed, he bringeth many reasons. 17 About another, he reprehendeth the riote that as the Chãristable supper supped vnecharitably, 21 telling them that they received therefore vvorthily the B. Sacrament, and shewvring them vvhat an heinous sinne it is: vv seeing it is our Lordes body and the representation of his death, as he by tradition had taught them.

The 5. part. Of his Traditions.



c. In the grecke, Traditions, & a part thereof.

E. ye solovvers of me, as I also of Christ. † And I praise you brethren, 2 that in al things you be mindeful of me: and as I haue deliuered vnto you, you keepe^e my^e precepts.

† And I vvil haue you knowv, 3 that the head of euery man, is Christ: and the head of the vvoman, is the man: and the head of Christ, is God.

† Euery

4 † Euey man praying or prophecyng vvith his head coue-
 5 red: dishonesteth his head. † But^a euey vvoman praying
 or prophecyng vvith her head not couered: dishonesteth
 6 her head: for it is al one as if she vvere made balde. † For if
 a vvoman be not couered, let her be polled. but if it be a
 foulething for a vvoman to be polled or made balde: let her
 7 couer her head. † The man truly ought not to couer his
 head, because he is the image and glorie of God, but the vvoman
 8 is the glorie of the man. † For the man is not of the
 vvoman, but the vvoman of the man. † For^a the man vvvas
 9 not created for the vvoman, but the vvoman for the man.
 10 († Therefore ought the vvoman to haue povver vpon her
 11 head for the Angels.) † But yet neither the man vvithout
 the vvoman: nor the vvoman vvithout the man, in our Lord:
 12 † For as the vvoman is of the man, so also the man by the
 13 vvoman: but al things of God. † Your selues iudge: doth
 14 it become a vvoman not couered to pray vnto God? † Nei-
 15 ther doth nature it self teache you, that a man in deede if he
 nourish his heare, it is an ignominie for him: † but if a vvoman
 16 nourish her heare, it is a glorie for her, because heare is
 giuen her for a veile? † But if any man seeme to be conten-
 tious, vve haue no such^b custome, nor the^c CHVRCH^d of
 God.

17 † And this I commaund: not praising it that you come
 18 together not to better, but to vvorse. † First in deede vvhen
 you come together into the Church, I heare that there are
 19 schismes among you, and in part I belecue it. † For^e there
 must be heresies also: that they also vvwhich are approued,
 20 may be made manifest among you. † Vvhen you come ther-
 fore together in one, is it not novv to eate^f our Lordes sup-
 21 per. † For euey one taketh his ovvne supper before to eate.
 22 And one certes is an hungred, and an other is drunke. † Vvhy,
 haue you not houses to eate and drinke in? or contemne
 ye the Church of God: and confound them that haue not?
 Vvhat shal I say to you? praise I you in this? I do not praise
 you.

23 †^g For I receined of our Lord that vvwhich also^h I haue de-
 livered vnto you, :: that our Lord I E S V Sⁱ in the night that
 24 he vvvas betraied, "tooke" bread: † and giuing thankes brake,
 and said: "Take ye & eate, THIS IS" MY BODY VVWHICH
 SHAL BE DELIVERED FOR YOV: "this doe ye for

LII the

Gen. 2,
21.

chur-
ches

The Epistle
vpon Maundy
Thursday.

^a The Epistle
vpon CORVVS
Christi day.

^b The Apostles
disting^{al} that
he saith here
of the Sacra-
ment, is against
vvunworthy re-
ceiuing (as S.
Augustine also
noteth: Ep. 118.
c. 1.) and not
to set out the
vvhole order
of ministratiō,
as the heret-
icks do igno-
rantly imagine.

Mar. 26,
16.
Mr. 14,
22.
Luc. 22,
19.

he commemoration of me. † In like maner also the chalice 15
 after he had supped, saying, THIS CHALICE IS THE
 NEVV TESTAMENT IN MY BLOVD. this doe ye, as
 often as you shal drinke, for the cōmemoration of me. † For 16
 as ofren as you shal eate this bread, and drinke the chalice,
 "you shal shevv the death of our Lord, vntil he come. † Ther- 17
 fore vvhoso euer shal eate this bread, or drinke the chalice
 of our Lord vnvvorthily, he shal be "guilty of the body and
 of the bloud of our Lord. † But let a man proue him self: 18
 and so, let him eate of that bread, and drinke of the chalice.
 † For he that eateth and drinketh vnvvorthily: eateth and 19
 drinketh iudgement to him self, "not discerning the body of
 our Lord. ¶ † Therefore are there among you many weake 20
 and feble, and "many sleepe. † But if vve did "iudge our 21
 selues: vve should not be iudged. † But vvholes vve are 22
 iudged, of our Lord vve are chastised: that vvith this world
 vve be not damned. ¶ † Therefore my brethren, vvhen you 23
 come together to eate, "expect one an other. † If any man 24
 be an hungred, let him eate at home: that you come not to-
 gether vnto iudgement. And the rest "I vvil dispose, vvhen
 I come.

ANNOTATIONS

CHAP. XI.

1. *My precept.*] Our Pastors and Prelates haue authoritie to command, and vve are bound to obey. And the Gouerners of the Church may take order and prescribe that vvich is comely in euery state, as time and place require, though the things be not of the substance of our religion.

5. *Euery woman.*] Vvhat gifts of God so euer vvomen haue, though supernatural, as some had in the Primitiue Church, yet they may not forget their vvomanly shamefastnes, but shevv them selues subiect and modest, and couer their heads vvith a velle.

18. *Customs.*] If vvomen or other, to defend their disorder & malipertnes, dispute or alleage Scripturys and reasons, or require causes of their preachers vvhy & by vvhat authoritie they should be thus restrained in things indifferent, make them no other answer but this, This is the custome of the Church, this is our custome. Vvchich is a goodly rule to repress the faucinesse of contentious ianglers, vvchich being out of al modestie and reason, neuer vvant vvordes and replies against the Church. Vvchich Church if it could then by prescription of twenty or thirty yeres, and by the authoritie of one or vvwo of their first preachers, stoppe the mowthes of the seditious: vvhat should not the custome of fiftene hundred yeres, & the decrees of many hundred Pastors, gaine of reasonable, modest, and humble men?

The Custome of the Church, is a good answer against all vvranglers.

That heresies shal come, and vvherfore.

19. *There must be heresies.*] Vvhen the Apostle saith, *Heresies must be:* He shevveth the euent, and not that God hath directly so appointed it as necessarilie, for, that they be, it cometh of mans malice and free vvil: but that they be conuerted to the manifestation of the good and constant in faith & the Churches vnitie, that is Gods special vvorke of providence that vvorketh good of euil. And for that there should fall Heresies and Schismes, specially concerning the Article and vse of the B Sacrament of the Altar, vvhercof he novv beginneth to treat, it may make vs maiuel the lesse, to see so great dissensions, Heresies, and Schismes of the vvicked and vvweake in faith concerning the same. Such things then vvil be, but vvwo to him by vvhom scandalls or Sectes do come. *Let vs vsj Heresike,* saith S. Augustine, *not so that end to approve their errors, but that by defending the*

Vvhat comodiitie vve may make of heresies.

Catholike

Catholic doctrine against their doctrine, vve may be more irascible and vvarry: because it is most truly vvarious. There may be losses that the trial and approoual may be manifested or discovered from the holour, haues, among you. Let vs vs/ie this benefite of Gods providence, for Heretikes be made of such as vvaruld erre or be nauight, though they vvarre in the Church: but being out, they p'p'ose vs exceedingly, not by teaching the vvarsh vvhich they know not, but by stirring vp the carnal in the Church to seize vvarsh, and the spiritual Catholicke, to deere the vvarsh, for there be innumerable holy approoued men in the Church, but they be not discerned from other among vs, nor manifest, so long as vve had rather sleepe in darknes of ignorance, than behold the light of vvarsh. therefore many are raised out of their sleepe by Heretikes to see the day of God, and are glad thereof. August. c. 8. de vvaria relig.

Co. Gang. an. 11.
Cone Loo- dic. an. 37. 25.

Agapz or suppers of charitie.

20. Our Lordes supper.) The Christians at or about the time of the Churches onely Sacrifice and their communicating thereof, kept great feastes: vvhich continued long, for that the reliefe of the poore vpon the common charges of the richer sort, and the charitie and vvarite of al sortes vvere much preferred thereby, for vvhich cause they vvere called *arctas*, that is, *Charities*, of the aunient Fathers, and vvere kept commonly in Church houses or porches adioyning, or in the body of the Church (vvhareof Ie: Tertulian *Apolog.* c. 19. Clemens Alexand. 5. Iustine. 5. Augustine *enst. Passi.* li. 20 c. 20.) after the Sacrifice and Communion vvas ended, as S. Chrylosom be. 27. in 1. Cor. in *initio* iudgeth. Those feastes S. Paul here calleth *Comas Dominiacum*, because they vwere made in the Churches vvhich then vwere called *Dominiac*, that is, *Our Lordes houses*. The disorder therefore kept among the Corinthians in these Church-feastes of Charitie, the Apostle seeketh here to redresse, from the foule abutes expressed here in the text. And as S. Ambrose in *humerorum*, and most good authors now thinke, this vvhich he calleth *Dominiacum* *comam*, is not meant of the B. Sacrament, as the circumstances alon of the text doo give, namely, the relieving of the poore, the rich mens private deuouring of al, not expecting one another, gloutony and drunkennesse in the same, vvhich can not agree to the noly Sacrament. And therefore the Heretikes haue smal reason, vpo: this place, to name the Aid holy Sacrament, rather, *the Supper of the Lord*, then after the manner of the primitive Church, the *Eucharist*, *M A S S E*, or *Liturgia*. But by like they vwould bring it to the supper againe or Euening seruice, vvhich men be not failing, the rather to take avay the old estimation of the holines thereof.

Whether the Apostle meant by our Lord: supper, the B. Sacrament.

21. I haue deliuered.) As al other partes of religion vwere first deliuered by preaching and vword of mouth to euery Nation conuerted. in this holy order and vie of the B. Sacrament vvas by S. Paul first giuen vnto the Corinthians by tradition. Vnto vvhich as recurred of our Lord be reuoketh them by this Epistle, not putting in vwriting particularly al things pertaining to the order, vsc, and institution, as he afterward saith: but repeating the summe and substance thereof, and leaving the rest vnto his returne. But his vvordes and narration here vwritten vve vvil particularly prosecute, because the Heretikes make profession to follow the same in their pretended reformation of the *M A S S E*.

Traditio vwith- out vwriting.

Whether the catholikes or Protestants doe more imitate Christs institution of the B. Sacrament.

ho. 11, 2.

22. In the night.) First the Aduertaries may be here conuincid that al the circumstances of time, p'rtion, &c place vvhich in Christs action are noted, needs not to be imitated. As, that the Sacrament should be ministred at night, to men onely, to onely twelue, after or at supper, & such like: because (as S. Cyprian *ep.* 61. nu. 1. & S. Auguistine *ep.* 118. c. 6. note) there vwere causes of those accidents in Christ that are not now to be alleged for vs. He instituted then this holy act: vve do not. he made his Apostles Priests, that is to say, gaue them commission to do and minister the same: vve do not. he vwould haue this the last act of his life & vwithin the bounds of his Passion: it is not so vwith vs. he vwould eate and make an end of the Paschal to accomplish the old Law: that can not be in our action, therefore he must needs doe it after supper and at night: vve may not do so. he excluded al vvomen, al the rest of his Disciples, al lay men: vve inuite al faithful men & vvomen. In many circumstances then, neither vve may imitate Christs first action, nor the Heretikes as yet do: though they seeme to endine by abandoning other names sauing this (calling it Supper): to haue it at night and after meate. though (as is before noted) they haue no iust cause to call it so vpon Christs fact, seeing the Euangelists do plainly shew that the Sacrament vvas instituted after Supper, as the Apostle him self nere recordeth of the later part in exp're: sp'ach. And most men thinke, a long sermon and the vvarshing of the Apostles feete came betwene, yea and that the supper vvas quite finished, & grace said. But in al these and such like things, the Catholicke Church onely, by Christs Spirit can tel, vvhich things are imitable, vvhich not, in al his actions.

Al circumstances in our Sauours action about the B. Sacrament, needs not be imitated.

Lac. 9, 16.

23. Tooke.) Christ tooke bread into his hands, applying this ceremonie, action, and benediction to it, and did blesse the very element, vscd power and a ctive vword vpon it, as he did our the bread and fishes vvhich he multiplied: and so toth the Church of God: and so do not the Protestants, if they follow their ovne booke and doctrine, but they let the bread & cuppe stand a loose, and occupie Christs vvordes by vway of report and narration, applying them not at al to the matter proposed to be occupied: and therefore howsoever the simple people be deluded by the rebel of the same vvordes vvhich Christ vscd, yet consecration, benediction, or sanctification of bread and wine they profess they make none at al. At the first alteration of religion, there vvas a figure of the Crosse at this vword, *He blessed*: and at the vvords, *He tooke*, there vvas a glossie or

The Protestants imitate not Christ in blessing the bread and wine.

Minister that appointed the Minister to imitate Christs action, and to take the bread into his hands: afterward that was reformed and Christs action abolished, and his blessing of bread turned to thanksgiving to God.

23. *Thus sa.]* Christ made the holy Sacrament of unleavened bread, and all the Latin Church imitateeth him in the same, as a thing much more agreeable to the signification both in itself and in our lives, then the leaven. Yet our Aduersaries neither follow Christ, S. Paul, nor the vvest Church, in the same: but rather purposely make choise of that kind that is in it self more vnseemely, and to the first institution lesse agreeable. In the other part of the Sacrament they contemne Christ and his Church much more inprudently and damnably. For Christ and all the Apostles and all Catholike Churches in the vvorid haue euer mixed their wine vvvith water, for great mysterie and signification, specially for that water gusheth together vvvith blood out of our Lordes side. *Thou our Lord did* (saith S. Cyprian *Ep. 63 ad Caecilium. num. 7.*) *and none rightly offereth, that followeth not him therein.* Thus Irenaeus (*li. 1. c. 1.*) iustine (*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 Greekes, S. Iames, S. Basilis, S. Chriostoms: and yet our Protestants pretending to reduce all to Christ, vvill not doe as he did, and all the Apostles and Churches that euer vvere.

24. *Thus sa.]* These vvordes being set dovvne, not in the person of the Evangelistes or Apostles, but expressed as in Christes ovvne person, to be said ouer the bread, and the like ouer the wine, are the formes of the Sacrament and vvordes of consecration: neither is it a Sacrament but (as S. Angustine saith) vvhen the vvordes come, that is to say, actually and presently, be applied to the elements of the same. Therefore the Protestants neuer applying these vvordes more then the vvhole narration of the institution, nor reciting the vvhole (as is said) otherwise then in historical manner, (as if one vvould minister Baptisme & neuer apply the vvordes of the Sacrament to the childe, but onely read Christs speeches of the same) make no Sacrament at all. And that theie proper vvordes be the onely forme of this Sacrament, and so to be spoken ouer or vpon the bread and wine, S. Ambrose plainly and precisely vvriteth, recording how far the Evangelists narrative vvordes do goe, and vvhere Christs ovvne peculiar mytical vvordes of consecration begin: and so the rest of the fathers. *Ambro. li. 4. de Sacr. c. 6. c. 9. de imit. Myster. iusti. Apolog. 2. in fine. Cypri. de Can. Do. num. 1. 2. Aug. Ser. 27. de verb. Do. jes. 26. Tertul. li. 2. cont. Marc. Curtj. ho. 2. in 2. ad Tim. in fine. c. ho. de predict. Iuda 10. 1. Grego. Nyss. in orat. Catech. Damasj. li. 1. c. 14. 22. 23. body.]* Vvhen the vvordes of Consecration be by the said impictie of the Protestants thus removed from the elements: no maruel if Christs holy body and blood be not there, or that it is now no more a Sacrament, but common bread and wine. So they that vnjustly charge the Cath. Church vvith defrauding the people of one peece of the Sacrament, haue in very deepe leit no part nor spiee of Sacrament, neither following Christ, as they pretend, nor S. Paul, nor any Evangelist, but their ovvne detestable Secte, having boldly defaced the vvhole institution, not in any accidental indifferen: 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 ouer them, the formes be gone: and consequently the body and blood, the Sacrament and the Sacriance.

The Protestants haue taken away the B. Sacrament altogether.

The power to consecrate giuen to Priests only.

The Sacrament consisteth not in the receiving.

Why the Protestants call it the Communion, vvich is a part of the

25. *Thus sa.]* By these vvordes, authoritic and povver is giuen to the Apostles, and by the like, in the Sacrament of Orders, to all lawfull Priests onely. No maruel then that the new heretical Ministers being lay men, giue the people nothing but bare bread and wine, profane, naked, and natural elements void of Sacrament and all grace. See the Annotation upon S. Luke chap. 22, 19.

26. *Take and eat.]* This pertaineth to the receiving of those things vvich by consecration are present and sacrificed before: as vvhen the people or Priests in the old Law did eate the hostes offered or part thereof, they vvere made partakers of the sacrifice done to God before. And this is not the substance, or being, or making of the Sacrament or Sacrifice of Christs body and blood: but it is the vse and application to the receiver, of the things vvich vvere made and offered to God before. There is a difference betvvixt the making of a medicine or the substance and ingredience of it, and the taking of it. Now the receiving being but a consequence or one of the endes vvay the Sacrament vvvas made, & the meane to apply it vnto vs: the Aduersaries vnlearnedly make it all and some, and therefore improperly name the vvhole Sacrament and ministration thereof, by calling it the Communion. Vvch name they giue also rather then any other, to make the ignorant beleue that many must communicate together: as though it vvere so caused for that it is common to many. By vvich collusion they take avay the receiving of the Priests alone, of the sick alone, of referring the consecrated Host and the vvhole Sacrament. Against vvich deceite, know that this part of the Mass is not called Communio, for that many should concurre together at vvayes in the external Sacrament: but for that we do communicate

nicate or ioyne in vnitie and perfect felovvship of one body, with al Christian men in the world, vvhich al (we say) that eate it through the vvhole Church, and not vvhith them onely vvhich eate vvvith vs at one time. And this felovvship rieth of that, that vve be, every time we receive either alone or vvhith companie, partakers of that one body vvhich is receiued through out al the world. It is called communion (saith S. Damascene) & so in docto 11. for si at by it vve communicate vvvith Christ. & be partakers of his flesh & diuinitie, & by it doe communicate and are vvvith one vvvith another. onely let vs take heed that vve doe not participat vvvith heretikes. And vvhhen the Apostle saith, that al be one bread and one body that are partakers of one bread, he meaneth not of them onely that communicate at one time and place: but that al be so, that communicate in vnitie through the whole Church. The name Communion is as ignorantly vsed of them, as the name of Supper.

MASS, what it signifieth.

li. a. c. 10. de orobod. fide.

26. *Yeu shall serue.* Upon this vvorde the Heretikes fondly ground their false supposition, that this Sacrament can not rightly be ministred or made vvvithout a sermon of the death of Christ: and that this and other Sacraments in the Church, be not profitab, when they be ministred in a strange language. As though the grace, force, operation, & actiuitie, together vvvith the instruction and representation of the things which they signify, were not in the very substance, matter, forme, vse, and vvorke it self of euery of the Sacraments: and as though preaching were not one vvvay to thevv Christs Passiō, and the Sacraments another vvvay: namely this Sacrament, concerning in the very kinds of the elements and the action, a most liuely representation of Christs death. As vvvisely might they say that neiber Abels sacrifice nor the Paschal lambe could signifie Christs death vvvithout a Sermon.

How Christs death is shewed by the B. Sacrament it self, vvvithout sermon or otherwise.

27. *Guilty of the body.* First herevpon marke vvell, that il men receive the body and blood of Christ, be they innidels or il liuers. For in this case they could not be guilty of that vvhich they receiue not: secondly, that it could not be so heinous an offense for any man to receive a peece of bread or a cuppe of vvine, though they were a true Sacrament. For it is a deadly sinne to receive any Sacrament vvvith vvill & intentiō to cōtinue in sinne, or vvvithout repentance of former sinnes: but yet by the vvvorthy receiving of no other Sacrament is man guilty of Christs body and blood, but here, vvhether the vvvorthy (as S. Chryostom saith) doth vilany to Christs owne person, as the Iewes or Gentiles did, that crucified it. *Christ. ho. de non consecr. Ec. Gra. Ho. 60 & 61 ad p. Antioch.* Vvhich indignably p̄uoceth against the Heretikes that Christ is really present.

The vvicked body & blood. The real presence is produced by the heinous offense of vvvorthy receiving.

28. *Las hum prone.* A man must examine his life diligently whether he be in any mortall sinne, and must conesse him self for euery offense vvhich he knoweth or feareth to be deadly, before he presume to come to the holy Sacrament. For so the Apostles doctrine here, vvvith the continual custom of the Cath. Church and the Fathers example, binde him to doc. *Cypr. de laps. nu. 7. Aug. Eccl. dog. c. 11.*

Confessiō before receiuing the B. Sacrament.

29. *Not discerning the body.* That is, because he putteth no difference nor distinction betvvixt this high meate and others, and therefore S. Augustine saith ep. 118. c. 3. *that is he that the Apostle saith shall be damned, that doth not by singular veneration or adoration make a difference betvvixt this meate and al others.* And againe in *Psal. 98. No man eateth it before he adore it.* And S. Ambrose li. 1. c. 12. de *Sp. San. We adore the flesh of Christ in the Mysteries.* S. Chryostome ho. 20 in 1. *Cor. We adore him on the altar, as the Sages did in the manger.* S. Nazianzene in *Epitaph. Gorgonia. My sister called on him vvvhich is vvvorshipped vvvpon the altar.* Theodoret *Dial. 2 Inuouf. The Mystical tokens be adored.* S. Denys, this Apollitic scholer, made ierusalem inuocation of the Sacrament after Consecration. *Eclesiast. Hier. c. 2 part. 1 in princip.* and before the receiuing, the vvhole Church of God crieth vvvpon it. *Domine non sum dignus, Deu propitiū esto mihi peccatori. Lamb of God that takest away the*

Adoration of the B. Sacrament.

See the Annot. Act. 1. 8.

sinnes of the world, haue mercie on vs. And for better discerning of this diuine meate, vve are called from common profane houses to Gods Church: for this, vve are forbidden to make it in vulgare apparel, and are appointed sacra solemne vestiments. *Hiero. in Epitaph. Napor. c. 2 adu. Pelag. c. 9. Paninus ep. 12 ad Sacer. 10. Diaco. in vit. D. Greg. li. 1. c. 19.* For this, is the halouing of Corporals and Chalice. *Ambro. 2 Off. c. 28. Nazianz. Orat. ad Arianos. Oportet li. 8 in initio.* For this, profane tables are renoued and altars consecrated. *August. Ser de temp. 215.* for this, the very priests them selues are honorable, chaste, sacred. *Hiero. ep. 1 ad Heliodorum c. 7. Li. 1 adu. Iouin. c. 19. Ambrosi. in 1 Tim. 1.* for this, the people is forbidden to touch it vvvith cōmon hands. *Nazianz. orat. ad Arianos in initio.* for this, great care and solitudine is taken that no part of either kinde fall to the ground, *Cyrl. Hieros. mystag. 1 in fine. Orig. ho. 11 in c. 25 Exod.* for this, sacred prouision is made that if any hoits or parts of the Sacrament do remaine vnreceiued, they be moit religiously relieued vvvith al honour and diligence possible. and for this, examination of consciences, confession, continencie, & (as S. Augustine saith) receiuing it fasting. Thus do vve Catholikes and the Church of God discern the holy Body and blood by S. Pauls rule, not onely from your profane bread and vvine (vvhich not by any iecrete abuse of your Curats or Clerkes, but by the very order of your booke the Minister, if any remaine after your Communion, may take home vvvith him to his owne vs:

The manifold honour and discerning of Christs body in the Cath. Church.

Phil. 6. 6.

the Minister, if any remaine after your Communion, may take home vvvith him to his owne vs:

The Profane bread of the Protestants.

and therefore is no more holy by your owne iudgement then the rest of his meates) but from al other either vulgar or sanctiōd meates, as* the Carechumens bread, and our vial holy bread. If al this be plaine and true, and you haue nothing agreeable to the Apotiles nor Channits institution, but al cleare contrarie: then *impore vobis Deus* and confound you for not discerning his holy Body, and for consecrating the blood of the new Teftament.

*Aug. de par. mone. li. 2. c. 26. Ep. Iuda.

Holy bread.

Vnworthy receiving.

10. *Many suppose.* I Vve see here by this, it is a fearful case and crime to defile by sinne (as much as in vlieds) the body of Christ in the Sacrament. seeing God strooke many to death for it in the Primitiue Church, and punished others by greuous ticknes. No marvel that so many strange diseases and deaths fall vpon vs now in the vworld:

Penance and satisfaction.

11. *Especially one another.* Vve may note here that it is not enough, onely to sinne no more, or to repeat lightly of that which is past; but that vve should punish our selues according to the vweight of the faults past and forgiven: and also that God vvil punish vs by temporal scourges in this life or the next, if vve do not make our selues very cleare before vve come to receiue his holy Sacrament. vvhose heauy hands vve may escape by punishing our selues by fasting and other penance.

12. *Especially one another.* Returning now to their former fault and disorder for the which he took this occasion to talke of the holy Sacrament, and how great a fault it is to come vnworthy to it: he exhortheth them to keepe their said suppers or feastes in vnitie, peace, and sobrietie, the rich expecting the poore &c.

The Mass is agreeable to the Apotiles use and tradition: the Communion is not.

13. *I vvill dispose.* Many particular orders & decrees, moe then be here or in any other booke of the new Teftament expretly vvritten, did the Apotiles, as we see here, and namely S. Paul to the Corinthians, see Iouvas by tradition, vvhich our vvhole ministration of the M A S S is agreeable vnto, as the substance of the Sacrifice and Sacrament is by the premises proued to be most conuonant: Caluins supper and Communion in al poiats vvholly repugnant to the same. And that it agreeth not to these other nō vvritē traditions, they easily confesse. The Apotiles deliuered vnto the Church to take it onely fasting: they care not for it. The Apotiles taught the Church to consecrate by the vvordes an l the signe of the Croisse, vvithout vvhich (saith S. Augustine tract. in 10. 111. Ser. 75. in append. Chrys. bo. 11 in 10 Scat.) no Sacrament is rightly pertited: the Protestants haue takē it away. The Apotiles taught the Church to keepe a Memorie or inuocatiō of Saincty in this Sacrifice: the Caluinists haue none. The Apotiles decreed that in this Sacrifice there should be special priers for the dead, Chrys. bo. 3 in ep. ad Philip. Aug. de cur. pro mort. c. 1: they haue none. Likevvise that water should be mixed vvith the wine, an l so forth. See Annot. in c. 11. v. 21. Breal. Therefore if Caluin had made his new administration according to all the Apotiles vvritten vvordes, yet not knowing how many things beside, the Apotile had to prescribe in these vvordes, *Caluina cum vnoquoque dispensant.* (the rest I vvill dispose. When I come) he could not haue furnished any vvile 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, vvhich they pretend to follow onely, and haue quite destroyed both the name, substance, and al good accidents of Christs principal Sacrament, we trust al the vvorld vvill see their folly and impudencie.

Aug. ep. 118 c. 6. Aug. tract 20 in 10 Ep. Chrys. bo. 21 in ad.

CHAP. XII.

They must not make their diversity of Gifts an occasion of Strife, considering that al are of one Holy Ghost, and for the profit of the one body of Christ vvhich is the Church: 12 Vvvhich also could not be a body, vvithout such variatō of members. 13 Therefore whoso they that haue the inferior gifts, must be discontent, seeing it is Gods distribution: now they that haue the greater, contemne the other, considering they are no lesse necessari: 14 but al in al ioyne vvithgether, 15 and eury one keery in eury one place.

The 6. part. As touching the Gifts of the Holy Ghost.

The Epistle vpon the 10 Sunday after Pentecost.



And concerning spiritual things, I vvill not haue you ignorant, brethren. † You know that vvhen you vvere heathen, you vvent to dumme Idols according as you vvere ledde. † Therefore I doe you to vnderstand that no mā speaking in the Spirit of God, saith anathema to I E S V S. And no man can say, Our Lord I E S V S: but in the holy Ghost.

† And

4 † And there are diuisions of graces, but one Spirit. † And
 5 there are diuisions of ministrations: but one Lord. † And
 6 there are diuisions of operations, but one God, vvhich vvorketh
 7 keth al in al. † And the manifestation of the Spirit is giuen
 8 vnto euery one to profite. † To one certes by the Spirit is giuen
 9 the vvord of vvifedome: and to another, the vvord of
 10 knowledge according to the same Spirit: † to another,
 11 faith in the same Spirit: to another, the grace of doing cures
 12 in one Spirit: † to another, the vvorking of miracles: to
 13 another, prophecies: to another, discerning of spirites: to another,
 14 kindes of tonges: to another, interpretation of languages.
 15 † And al these things vvorketh one and the same Spirit, diuiding to euery one according as he vvill. ¶
 16 † For * as the body is one, and hath many members, and
 17 al the members of the body vvheras they be many, yet are
 18 one body: so also Christ. † For in one Spirit vvere vve
 19 al baptized into one, vvwhether Iewes, or Gentiles, or bondmen,
 20 or free: and in one Spirit vve vvere al made to drinke.
 21 † For the body also is not one member, but many. † ¶ If
 22 the foote should say, because I am not the hand, I am not of
 23 the body: is it therefore not of the body? † And if the eare
 24 should say, because I am not the eie, I am not of the body:
 25 is he therefore not of the body? † If the vvhole body vwere
 26 the eie: vvhere is the hearing? If the vvhole vwere the hearing:
 27 vvhere is the smelling? † But now God hath set the members,
 28 euery one of them in the body as he vvould.
 29 † And if al vwere one member, vvhere vwere the body? † But
 30 now there are many members in deede, yet one body. † And
 31 the eie can not say to the hand: I neede not thy helpe. or
 32 againe the head to the feete, You are not necessarie for me.
 33 † But much more those that seeme to be the more vveake
 34 members of the body, are more necessarie: † and such as
 35 vve thinke to be the baser members of the body, vpon them
 36 vve put more abundant honour: and those that are our
 37 honest partes, haue more abundant honestie. † And our
 38 honest partes neede nothing: but God hath tempered the
 39 body, giuing to it that vvanted, the more abundant honour,
 40 † that there might be no schisme in the body, but the members
 41 together might be careful one for another. † And if one
 42 member suffer any thing, al the members suffer vvith it.
 43 or if one member do glorie, al the members reioyce vvith it.
 44 † And

¶ All these Gifts be those vvvhich the learner call *Gratias gratis datas*: vvvhich be bestowed often euen vpon ill liuers, vvvhich haue not the other graces of god vvhereby their persons should be grateful, iust & holy in his sight.

¶ A marvellous vniuersion betwixt christ & his Church & a great confort to al Catholikes being members thereof, that the church and he, the head & the body, make & be called one Christ. *Aug. de vnit. Ec.*

Ro. 12. 4
 Eph. 4.
 7.
 one body,

¶ S. Augustine
ep. 117 giueth
the same rea-
son, vvhy mi-
racles & cures
be done at the
memories or
bodies of some
Saints more
then at others:
& by the same
Saints in one
place of their
memories ra-
ther then at
other places.

† And you are the body of Christ, and members of mem- 16
ber.

† And * some verily God hath set in the Church first A- 27
postles, secondly prophets, thirdly doctōrs, next miracles, the
the graces of doing cures, helps, gouernements, kindes of
tonges. † Are al Apostles? are al prophets? are al doctōrs? 28
† ¶ are al miracles? haue al the grace of doing cures? do al 29
speake vvith tonges? do al interpret? † But pursue the better 30
giftes. And yet I shew you a more excellent vway.

Eph. 4.
11.

ANNOTATIONS

CHAP. XII.

Zealous faith

¶ Faith in the same.] This faith is not an other in substance then the common faith in Christ, but is of an other accidental qualitie onely, that is, of more feruor, deuotiō, zeale, and confident trust, specially for doing of miracles.

Vnitie.

¶ If shee foote.] The Church is of exceding great distinctiō of members, giftes, orders, and offices: yet of great concord, concurrence, mutual communion and participation in al actions of her members among them selues, and vvith Christ the head of the Body.

Schisme.

¶ Schisme in the body.] As Charitie and vnitie of spirit, is the proper bond and veale of the common Body: so is diuision or Schisme, vvhich is the interruption of peace and mutual Societie betwene the partes of the same, the special plague of the Church, and as odious to God as rebellion to the temporal Soueraine.

CHAP. XIII.

That above al other Giftes they should seeke after Charitie: as that vvithout vvhich nothing profiteth, & and vvithout it as it is to be done, and remaineth also in honour.

The Epistle vpon the Sunday of Quinquagesme, called Shrouesunday.

¶ This proueth that faith is nothing vvorth to saluatiō vvithout vvorkes. and that there may be true faith vvithout Charitie.



I I speake vvith the tonges of men and 1
of Angels, and haue not charitie: I am
become as sounding brasse, or a tinkling
cymbal. † And if I should haue prophe- 2
cie, and knew al mysteries, and al knowv-
ledge, and if I should ¶ haue al faith
so that I could remoue mountaines, and
haue not charitie, I am nothing. † And if I should distribute 3
al my goods to be meate for the poore, and if I should deli-
uer my body so that I burne, and haue not charitie, it doth
profit me nothing.

† Charitie is patient, is benigne: Charitie enuieth not, 4
dealeth not peruersly: is not puffed vp, † is not ambitious, 5
seeketh not her ovvne, is not prouoked to anger, thinketh
not euil: † reioyceth not vpon iniquitie, but reioyceth 6
vvith

7 vwith the truth : † suffereth al things, belecueth al things, ho-
 8 peth al things, beareth al things. † Charitie neuer falleth
 avvay : vvwhether prophecies shal be made voide, or tonges
 9 shal cease, or knowvledge shal be destroyed. † For in part
 10 vve knovv, and in part vve prophecie. † But :: vvhen that
 shal come that is perfect, that shal be made voide that is in
 11 part. † Vvhen I vv as a litle one, I spake as a litle one, I vnder-
 stood as a litle one, I thought as a litle one. But vvhen I vv as
 made a man, I did avvay the things that belóged to a litle one.
 12 † Vve see novv by a glasse in a darke sort : but then face to
 face. Novv I knovv in part : but then I shal knovv as also I
 13 am knovven. † And novv there remaine, faith, hope, charitie,
 " these three. but the :: greater of these is charitie.

By this text
 S. Augustine
 li. 22. Cin. c. 29
 prooveth that
 the Saints in
 heaven have
 more perfect
 knowvledge of
 our affarres
 here, then they
 had vvhen
 they lived
 here.
 Charitie is
 of al the three
 the greatest.
 How then
 doth onely
 faith, being in-
 ferior to it,
 saue & iustifie,
 and not Cha-
 ritie ?

ANNOTATIONS
 CHAP. XIII.

1. *Not Charitie.*] Vvithout Charitie, both toward euery particular person, and specially toward the common body of the Church, none of al the giftes and graces of God be profitable.

Charitie.

2. *Dolour my body.*] *Boleme* (saith S. Augustine) assuredly and bold for certaine, that no Heretike and Schismatike that vniteth not him self to the Catholike Church againe, bevv great almes so ever he gine, yea or shede his blood for Christes name, can possibly be saved. For, many Heretikes by the cloke of Christes cause, deceiving the simple, suffer much. But vvwhere true faith is not, there is no iustice, because the iust liueth by faith. So it is also of Schismatikes, because vvwhere charitie is not iustice can there be none : vvwhich if they had, they vvould neuer plucke in peeces the body of Christ vvwhich is the Church. Aug. seu Fulg. de fid. ad Pet. c. 39. So saith S. Augustine in diuers places, not onely of Heretikes that died directly for defence of their heresie, as the Anabaptistes and Caluinists now a daies do (for that is more damnable:) but of some Heretikes and Schismatikes that may die among the Heathen or Turkes for defence of truth or some Article of Christes religion. Aug. de verb. Do. ser. 102. 2. & in Pf. 30. conc. 2. *prope finem.* Cyp. de vnit. Et. m. 2.

False Max-
 tyrs.

3. *The three.*] These are the three vertues Theological, eche one by nature and definition distinct from an other. and faith is by nature the first, and may be and often is before, and vvithout Charitie : and truly remaineth in diuers after they haue by deadly sinne lost Charitie. Beware therefore of the Heretikes opinion, vvichas, that by euery mortal sinne faith is lost no lesse then charitie.

The 3 vertues
 theological.
 Charitie is lost
 by mortal
 sinne, not
 faith.

CHAP. XIII.

Against their vaine childlihoodes, that thought is a goodly matter to be able to speake (by miracle) strange languages in the Church, preferring their languages before prophesying, that is, opening of Mysteries : he declareth that the Gift of languages is inferior to the Gift of prophesie. 26 Giving order also hevv both giftes are to be vsed, to vviz, the Prophet to submit him self to other Prophetes : and the Speaker of languages not to publish his inspiration, vnles there be an interpreter. 28. Provided alvvayes, that vvomen speake not as al in the Church.

" Much like
 to some fond
 Linguists of
 our time, vvho
 thinke them
 selues better
 then a doctour
 of Diuinitie
 that is not a
 Linguist.

Mmm FOLOVV



FLOVV Charitie, earnestly pursue 1
 spiritual things: but " rather that you
 may prophetic. † For he that speaketh 2
 vvith tongue, speaketh " not to men, but
 to God: for no man heareth. But in spi-
 rit he speaketh mysteries. † For he that 3
 prophecieth, speaketh to men vnto edi-
 fication, and exhortation, and consolati-
 on. † He that speaketh vvith tongues, edifieth him self: but 4
 he that prophecieth, edifieth the Church. † And I would haue 5
 you al to speake vvith tongues, but rather to prophetic. For
 greater is he that prophecieth, then he that speaketh vvith
 tongues: vnlesse perhaps he interpret, that the Church may
 take edification. † But novv brethren " if I come to you spea- 6
 king vvith tongues, vvhathal I profit you, vnlesse I speake
 to you either in reuelation, or in knowvledge, or in prophe-
 cie, or in doctrine? † Yet the things vvithout life that giue a 7
 found, be it pipe or harpe, vnlesse they giue a distinction of
 soudes, hovvshal that be knowven which is piped, or which
 is harped? † For " if the trumpeter giue an vncertaine voice, vvho 8
 shal prepare him self to batle? † So you also by a togue vnlesse 9
 you vter manifest speach, hovvshal that be knowven that is
 said: for you shal be speaking into the aire. † There are (for 10
 example) so many kindes of tongues in this vvorld, & none
 is vvithout voice. † If then I knowv not the vertue of the 11
 voice, I shal be to him to vvhom I speake, barbarous: and he
 rhat speaketh, barbarous to me. † So you also, because you 12
 be emulators of spirites: seeke to abound vnto the edifying
 of the Church. † And therefore he that speaketh vvith the 13
 tongue, " let him pray that he may interpret. † For if I pray 14
 vvith the tongue, " my spirit praieth, but my vnderstanding
 is vvithout fruite.

c By this word
 are meant al
 rude vnlear-
 ned men, but
 specially the
 simple which
 were yet va-
 chrastened, as
 the Catechu-
 mens, vvwhich
 came in to
 those spiritual
 exercises, as
 also infidels
 did at their
 pleasures.

† Vvhat is it then? I vvil pray in the spirit, I vvil pray also 15
 in the vnderstanding: I vvil sing in the spirit, I vvil sing also
 in the vnderstanding. † But if thou blesse in the spirit: he 16
 that supplieth the place ° of the vulgar hovvshal he say,
 Amen, vpon thy blessing? because he knowveth not vvhat
 thou saiest. † For thou in dede giuest thanks vvell: but the 17
 other is not edified. † I giue my God thanks, that I 18
 speake vvith the tongue of you al. † But in the Church I vvil 19
 speake sine vvordes vvith my vnderstanding that I may in-
 struct

c idiora

*vwith
 tongues
 more sh^e
 you ~ L*

Is. 28, 11

struck others also : rather then ten thousand vvordes in a
 20 tongue. † Brethren, be not made children in sense, but in
 21 malice be children : and in sense be perfect. † In the Lavv it
 is vvritten, *That in other tongues and other lippes I vvil speake to this peo-*
 22 *ple : and neither so vvil they heare me, saith our Lord.* † Therefore lan-
 guages are for " a signe not to the faithful, but to infidels : but
 23 prophecies, not to infidels, but to the faithful. † If therefore
 the vvhole Church come together in one, and al speake with
 tongues, and there enter in vulgar persons or " infidels, vvil
 24 they not say that you be madde? † But if al prophecie, and
 there enter in any infidel or vulgar person, he is conuincd
 25 of al, he is iudged of al. † the secrets of his hart are made
 manifest, and so falling on his face he vvil adore God, pro-
 nouncing that God is in you in deede.

† Vvhat is it then brethren? vvhen you come together,
 euery one of you hath " a psalme, hath a doctrine, hath a re-
 uelation, hath a tongue, hath an interpretation : let al things
 27 be done to edification. † Vvwhether a man speake with tongue,
 by two, or at the most by three, and " in course, and let
 28 one interpret. † But if there be not an interpreter, let him
 hold his peace in the Church, and speake to him self and to
 29 God. † And let prophets speake two or three, and let the
 30 rest iudge. † But if it be revealed to an other sitting, let the
 31 first hold his peace. † For you may al prophecie one by one:
 32 that al may learne, and al may be exhorted, † and the spirites
 33 of prophets are subiect to prophets. † For God is not the
 God of dissension, but of peace : as also in all the Churches
 of the saincts I teache.

2. Tim.

2, 12.

Gen. 3,

16.

34 † " Let * vvomen hold their peace in the Churches : for
 it is not permitted them to speake, but to be subiect, as also
 35 * the Law saith. † But if they learne any thing, let them aske
 their ovvne husbands at home. For it is a foule thing for a
 36 vvoman to speake in the Church. † Or did the vvord of
 37 God procede from you? came it vnto you onely? † If any
 man seeme to be a prophet, or spiritual, let him knowv the
 things that I vvrite to you, that they are the comaundements
 38 of our Lord. † But if any man knowv not, he shal not be
 39 knowven. † Therefore, brethren, be earnest to prophecie: and
 40 to speake vvith tongues prohibit not. † But let al things be
 done honestly and according to order among you.

A N N O T A T I O N S
C H A P. XIII.

A paraphrasical exposition of this Chapter concerning vnknoven tongues.

1. *Reisler prophesie.*] The gift of prophecying, that is, of expounding the hard points of our religion, is better then the gift of strange tonges, though both be good.

2. *Notes to men.*] To talke in a strange language, vnknoven also to him self, profiteth not the hearers, though in respect of God, vwho vnderstandeth al tonges and things, and for the mysteries vvhich he vttereth in his spirit, and for his ovvne edification in spirit and affection, there be no difference: but the Prophet or Expolitor treating of the same matters to the vnderstanding of the vvhole assemblie, edifieth nor him self alone but al his hearers.

3. *If I come.*] That is, if I your Apostle and Doctör should preach to you in an vnknoven tongue, and neuer vse any kinde of expolition, interpretation, or explication of my strange wordes, vvhath profite could you take thereby?

4. *If the trumpet.*] As the Trumpeter can not giue vvarning to or from the fight, vnales he vse a distinct & intelligible sound or stroke knowven to the souldiars: euen so the preacher that exhorteth to good life, or dehorteth from sinne, except he doe it in a speech vvhich his hearers vnderstand, can not attaine to his purpose, nor doe the people any good.

5. *Let him pray that.*] He that hath onely the gift of strange tonges, let him pray to God for the gift of interpretation: that the one may be more profitable by the other. for, to exhort or preach in a strange tongue vvas not vnlawfull nor vnprofitable, but glorious to God, so that the speech had bene either by him self, or by another, afterward expounded.

6. *My spirit praisth.*] Also vvhenn a man praisth in a strange tongue vvhich him self vnderstandeth not, it is not so fruitfull for instruction to him, as if he knew particularly vvhath he praied. Neuertheles the Apostle forbiddeh not such praying neither, confelting that his spirit, hart, and affection praisth vvel towardes God, though his munde and vnderstanding be not profited so in instruction, as otherwise it might haue bene if he vnderstood the wordes. Neither yet doth he appoint such an one to get his strange prair translated into his vulgar tongue, to obtaine thereby the foresaid instruction. See the Declaration folowving of this Chapter.

7. *A signe.*] The extraordinary gift of tonges vvas a miraculous signe in the primitive Church, to be vfed specially in the Nations of the Heathen for their conuersion.

8. *Infidels.*] In the primitive Church, vvhenn Infidels dyvelt neere or among Christians, and often times came vnto their publike preaching & exercises of exhortation and expolition of Scriptures and the like: it vvas both vnprofitable and ridiculous to heare a number talking, teaching, singing Psalmes & the like, one in this language, & another in that, al at once like a blacke-fauntes, and one often not vnderstood of another, sometime not to them selues, and to strangers or the simple standers by, not at al. Vvhenn othervvise if they had spoken either in knowven tonges, or had done it in order, hauing an expolitor or interpreter vvithal, the Infidels might haue bene conuanced.

Of vvhath spiritual exercise the Apostle speaketh.

9. *A Psalm.*] Vve see here that those spiritual exercises consisted specially, first, in singing or giuing forth new Psalmes or praies and laudes: secondly, in Doctrine, teaching, or reading lectures: thirdly, in Reuelation or secrete things either present or to come: fourthly, in speaking Tonges of strange Nations: lastly, in translating or Interpreting that vvhich vvas said, into some common knowven language, as into Greecke, Laun, &c. Al vvhich gifts they had among them by miracle from the holy Ghost.

The disorders in the same.

10. *In come.*] Al these things they did vvithout order, of pride and contention they preached, they prophesied, they praied, they blessed, vvithout any seemly respect one of another, or obseruing of turnes and entercourse of vntuzing their Gites. Yea vvomen vvithout couer or veile, and vvithout regard of their sexe or the Angels or Priests or their ovvne nusbandes, malepartly spake tonges, taught, or prophesied vvith the rest. This vvas then the disorder among the Corinthians, vvhich the Apostle in this vvhole chapter reprehendeth and fought to redresse, by forbidding vvomen vtterly that publike exercise, and teaching men, in vvhat order and course as vvel for speaking in tonges, as interpreting and prophecying, it should be kept.

A MORE AMPLE DECLARATION OF THE
sense of this 14 Chapter.

That S. Paul place maketh nothing agast the seruice in the latin tongue.

This then being the scope and direct drift of the Apostle, as is most cleere by his vvhole discourse, and by the record of al antiquitie: let the goaly, graue, and discrete Reader take a tast in this one point, of the Protestants decetual dealing, abusing the simplicitie of the popular, by peruerse application of Gods holy vvord, vpon some vnal similitude and equiuocation of certaine termes,

sgaing

against the approved godly use and truth of the vniuersal Church, for the seruice in the Latin or Greeke tongue: which they ignorantly, or rather vvilfully, pretend to be against this discourse of S. Paul touching strange tongues. Know therefore, first, that here is no vvord vvritten or meant of any other tongues but such as men spake in the Primitiue Church by miracle. and that nothing is meant of those tongues which were the common languages of the world or of the Faithful, vnderstood of the learned and civill people in euery great citie, and in which the Scriptures of the Old or new Testament were vvritten, as, the Hebrew, Greeke, and Latin. For though these also, might be giuen by miracle & vvithout study, yet being knowven to the Iewes, Romans, or Greekes in euery place, they be not counted among the differences of barbarous and strange tongues here spoken of, which could not be interpreted commonly, but by the miraculous gift also of interpretation. And therefore this Apostle (as the Euangelists also and others did their bookes) vvrote his Epistles in Greeke to the Romans and to al other Churches. Vvhich vvhen he vvrote, though he penned them not in the vulgar language peculiar to euery people, yet he vvrote them not in Tongue, that is, in any strange tongue not intelligible vvithout the gift of interpretation, vvhereof he speaketh here: but in a notable knowven and learned speech interpretable of thousands in euery countrie. No more did S. Augustine our Apostle, speaking in Latin, & bringing in the Scriptures and Seruice in Latin, preach and pray in Tonges according to the Apollines meaning here. For the Latin vvras not, nor is not, in any part of the Vvest, either miraculous or strange, though it be not the National tongue of any one countrie this day. And therefore S. Bede saith, (*li. i. hist. Angl. c. 1.*) that being then foure diuers vulgar languages in our countrie, the Latin vvras made common to them al. And in dede of the vvro (though in truth neither sort be forbidden by this passage of S. Paul) the barbarous languages of euery feueral prouince in respect of the vvhole Church of Christ, are rather the strange Tonges here spoken of, then the common Latin tongue, vvch is vniuersally of al the Vvest Church more or lesse learned, and pertaineth much more to vniue and orderly conuindion of al Nations in one faith, Seruice, and vvorship of God, then if it were in the sundry barbarous speeches of euery Prouince. Vvherein al Christians that trauel about this part of the world or the Indies either, vvhere io euer they come, shal finde the self same Masse, Matins, and Seruice, as they had at home. Vvhere now, if vve goe to Germanie, or the Germans or Geneuans come to vs, eche others Seruice shal be thought strange and barbarous. Yea and the Seruice of our owne language vvithin a fevv hundreth yerres (or rather euery age) shal vvholly become barbarous and vnknoven to our selues, our tongue (as al vulgar) doth so often change.

And for edification, that is, for increate of faith, true knowledge, and good life, the experience of a fevv yerres hath giuen al the world a iul demonstration vvwhether our forefathers were nor as vvite, as faithfull, as deuout, as fearfull to breake Gods lawes, and as likely to be faued, as vve are in al our tongues, translations, and English prayers. Much vanitie, curiositie contempt of Superiors, disputes, emulations, contentions, Schismes, horrible errors, profanation and diuulgation of the secreete Mysteries of the dreadfull Sacraments, * vvch of purpose were hidden from the vulgar (as S. Denys *Ecol. Hier. c. 1.* and S. Basil de *Sp. Sanct. c. 27.* testifie) are fallen by the same, but verue or found knowledge none at al.

Vvherein this also is a grosse illusion and vnt ruth, that the force and efficacy of the Sacraments, Sacrifice, and common prayer, dependeth vpon the peoples vnderstanding, hearing, or knowledge: the principal efficacy of such things and of the vvhole ministerie of the Church, consisting specially of the very vertue of the worke, and the publike office of the Priests, who be appointed in Chrites behalfe to dispose these Mysteries to our most good: the infant, innocent, idiote and vnlearned, taking no lesse fruite of Baptisme and al other diuine offices, meete for euery ones condition, then the learnedst Clerke in the Realme: and more, if they be more humble, charitable, deuout, and obedient; then the other, hauing lesse of these qualities and more learning.

Vvhich vve say not, as though it were inconuenient for the people to be vvell instructed in the meaning of the Sacraments and holy ceremonies and seruice of the Church (for, that to their comfort and necessarie knowledge, both by preaching, Catechizing, and reading of good Catholike bookes, Christian people do learne in al Nations much more in those countries vvhere the Seruice is in Latin, then in our Nation, God knowveth:) But vve say that there be other vvayes to instruct them, and the same lesse subiect to danger and disorder, then to turne it into vulgar tongues. Vve say, the simple people and many one that: thinke them selues some body, vnderstand as little of the sense of diuers Psalmes, Ieisons, and Oraisons in the vulgar tongue, as if they were in Latin: yea and often take them in a vvrong, peruerse, and pernicious sense, which lightly they could not haue done in Latin. Vve say, that such as vvould learne in deuotion and humilitie, may and must rather vvith diligence learne the tongue that such liuine things be vvritten in, or vvith other diligence in hearing sermons and instructions: then for a fevv mens not necessarie knowledge, the body vniuersal disorder of Gods Church should be altered. I or if in the kingdom of England only, it be not conuenient, necessarie, nor almost possible, to accommodate their Seruice booke to euery prouince and people of diuers tongues: how much lesse shoud the vvhole Church io do, consisting of so many differences, rather both the Apolline in al this Chapter appoint any such

By strange tongues the Apostle meaneth not the Latin, Greeke, or Hebrew,

S. Augustine our Apostle brought in the Seruice in the Latin tongue.

The Latin seruice one and the same in al countries and strange to none.

The seruice in vulgar tongue strange and barbarous to euery stranger.

Vvwhether the seruice in vulgar tongue more edified

The vertue of the Sacraments and Seruice consisteth not in the peoples vnderstanding.

The people is to be taught the meaning of Sacraments & ceremonies, and are taught like countries.

See Annot
1. Cor. 10.
11.

thing to be done, but admonisheth them to pray and labour for the grace of vnderstanding and interpretation, or to get others to interpret or expound vnto them. And that much more may we doe concerning the Seruice in Latin, vvhich is no strange nor miraculously gotten or vnderstood tongue, but common to the most and cheefe churches of the vvorlde, and hath bene, since the Apostles tyme, daily vwith al diligence through out al these partes of Christendom, expounded in euery house, schole, church, and pulpit: and is so vvel knownen for euery necessarie part of the diuine Seruice, that by the diligence of parents, Mistres, and Curates, euery Catholike of age almost, can tel the sense of euery ceremonie of the Masse, vvhath to ansvver, vvhath to say *Amen* at the Priestes benediction, vvhath to confesse, vvhath to adore, vvhath to stand, vvhath to kneele, vvhath to reuerse, vvhath to receiue, vvhath to come, vvhath to depart, and al other duties of praying and seruing, sufficient to saluation. And thus is it euident that S. Paul speaketh not of the common tonges of the Churches Seruice.

Catholike people in euery countrie vnderstandeth euery ceremonie, and can behaue themselves accordingly.

Secondly, it is as certaine, that he meaneth not nor vvriteth any vvorde in this place of the Churches publike Seruice, praier, or ministracion of the holy Sacrament, vvherein the Office of the Church specially consisteth: but onely of a certaine exercise of mutual conference, wherein one did open to an other and to the assemblie, miraculous giftes and graces of the Holy Ghost, and such Canticles, Psalmes, secreete Mysteries, sorts of Languages, and other Reuelacions, as it pleased God to giue vnto certaine both men and vvhomen in that first beginning of his Church. In doing of this, the Corinthians comitted many disorders, turning Gods giftes to pride and vanitie, and namely that gift of tonges: vvhich being in deede the least of al giftes, yet most puffed vp the hauiers, and novv also doth commonly puffed vp the professors of such knowlege, according as S. Augustine vvriteth thereof. This exercise and the disorder thereof vvas not in the Church (for any thing

Aug. doct. Cbr. li. 2. c. 11.

That he speaketh not of the Churches seruice, is proued by inuincible arguments.

We can reade in antiquitie these fourtene hundredth yeres: and therefore neither the vve nor abuse, nor S. Pauls reprehension or redressing thereof, can concerne any vvhich seruice of the Church. Furthermore this is euident, that the Corinthians had their seruice in Greeke at this same tyme, and it vvas not done in these miraculous tonges. Nothing is meant then of the Church Seruice. Againe the publike Seruice had but one language: in this exercise they spake in many tonges. In the publike Seruice euery man had not his ovvne special tongue, his special Interpretacion, special Reuelacion, proper Psalmes but in this they had. Againe, the publike Seruice had in it the ministracion of the holy Sacrament principally: vvhich vvas not done in this tyme of conference. For into this exercise vvere admitted Catechumens and Infidels and vvhosoever vvwould: in this vvhomen, before S. Pauls order, did speake and prophecie: so did they neuer in the Ministracion of the Sacrament. vvhich many other plaine differences, that by no meanes the Apostles vvordes can be rightly and truly applied to the Corinthians Seruice then, or ours novv. Therefore it is either great ignorance of the Protestants, or great guilfulness, so vvraucely and peruerly to apply them.

The Apostle speakeh not of the peoples priuate praier in latin, as vpon primars, beades, or other vviue.

Neither is here any thing meant of the priuate praieris vvhich deuout persons of al sortes and sexes haue euer vsed, specially in Latin, as vvel vpon their Primars as Beades. For, the priuate praieris here spoken of, vvere psalmes or hymnes and sonnets newly inspired to them by God, and in this conference or prophery, vttered to one an others comfort, or to them selues and God onely. But the praieris, psalmes, and holy vvordes of the Christian people vsed priuately, are not composed by them, nor diuersely inspired to them selues, nor novv to be approved or examined in the assemblies: but they are such as vvere giuen and vvritten by the Holy Ghost, and prescribed by Christ and his Church for the faithful and vviue, namely the *Passer noster*, the *Ave Maria*, and the *Credo*, our *Ladies Mattins*, the *Litanies*, and the like. Therefore the Apostle prescribeth nothing here thereof, condemneth nothing therein, toucheth the same nothing at al. But the deuout people in their auncient right may and ought stil vse their Latin primars, beades, and praieris, as euer before. Vvhich the wisdom of the Church for greate causes hath better liked and allowed of: then that they should be in vulgar tonges, though they be wholly for hiddeh too, but sometimes graunteth to haue them translated, and vvwould gladly haue al faithful people in order and humilitie learne, as they may, the contents of their praieris: and hath commaunded also in some Councils, that such as can not learne distinctly in Latin (specially the *Passer noster* & the *Credo*) should be taught them in the vulgar tongue. And therefore as vve doubt not but it is acceptable to God, & available in al necessites, & more agreeable to the vse of al Christian people euer since their conuersion, to pray in Latin, then in the vulgar, though euery one in particular vnderstand not vvhath he saith: so it is plaine that such pray vwith as great consolation of spirit, vwith as little tediousnes, vwith as great deuotion and affection, and oftentimes more, then the other: and alwayes more then any Schismaticke or Heretike in his knowven language. Such holy Oraisons beain maner

Latin praieris translated, or the people taught the contents thereof.

The peoples deuotion nothing the lesse, for praying in Latin.

secret

secrated and sanctified in and by the Holy Ghost that first inspired them. and there is a reverence and Maieitie in the Churches tongue dedicated in our Saviours Croffe, and giueh more force and value to them said in the Churches obedience, then to others. The children cried *Ho!anna* to our

The service al-
vvaies in Latin
through out
the west
Church.

Mat. 26.
Greg. li.
17. Moral.
c. 6.

Sauour, and vvere allowed, though they knew not vwhat they said. It is vvel nere a thousand yeres that our people vvhich could nothing els but *barbarum fremere*, did sing *Aleluia*, and not praye for the Lord, and longer agoe since the poore husband man sang the same at the plough in other Countries. Hiero. 10. 1 ep. 19. And *Suorum corda*, and *Kyrie eleison*, and the Psalmes of Dauid sung in Latin in the Service of the Primitiue Church, haue the ancient and flat testimonies of S. Cyprian, S. Augustine, S. Hierom and other Fathers. Grego. li. 7 ep. 41. *Cypr. exp. erat. De mo. 100. August. c. 11 de dono perseuer. et de bono vsu. c. 16. and ep. 178. Hiero. prefat. in Psal. ad Sophron. Aug. de Catechet. rud. c. 9. de Doct. Chr. li. 2 e. 11. See ep. 10. August. of S. Hieroms latin translation readde in the Churches of Africa. Prayers are not made to teache, make learned, or increase knowledg, though by occasion they sometimes instruct vs, but their special vfe is, to offer our hastes, desires, and vvwants to God, and to i hevv that vve hang of him in al things: and this euery Catholike doth for his condonion, vvhether he vnderstand the vvordes of his prayer or nor. The simple sort can not vnderstand al Psalmes, nor scasse the learned, no though they be translated or read in knowven tongues: men must not cease to vfe them for al that, vhen they are knowven to containe Gods holy praises. The simple people vvhether they desire any thing specially at Gods hand, are not bound to knowv, neither can they tel, to vvhether petition or part of the *Pater noster* their demaund pertaineth, though it be in English neuer so much. they can not tel no more vvhether it, *Thy kingdom come*, then *Advenas regnum tuum*, nor vvhether their petition for their sicke children or any other necessitie, pertaine to this part, or to *Fiat voluntas tua*, or *Ne nos inducas*, or to vvhether other part els. It is ynough that they can tel, this holy Oration to be appointed to vs, to call vpon God in al our desiccion, more then this, is not necessarie. And the translation of such holy things often breedeth manifold danger and irreuerence in the vulgar (as to thinke God is author of sinne, vvhether they read, *Leade vs not into tentation*) and seldom any edification at al. For, though vvhether the prayers be turned and read in English, the people knowveth the vvordes, yet they are not edified to the intrudion of their minde and vnderstanding, except they knewv the sense of the vvordes also and meaning of the holy Ghost. For if any man thinke that S. Paul speaking of edification of mans minde or vnderstanding, meaneth the vnderstanding of the vvordes onely, he is fouly deceued. for, vvhether it is a childe of five or sixe yeres old edified or increased in knowledg by his *Pater noster* in English? It is the sense therefore, vvhich every man can not haue, neither in English nor Latin, the knowledg vvhetherof properly and rightly edified to instruction, and the knowledg of the vvordes onely, oiten edified neuer a vvhith, and sometimes buildeth to error and destruction: as it is plaine in al Heretikes and many curious persons be lides, finally both the one and the other vwithout charitie and humilitie maketh the Heretikes and Schismatikes vvhith al their English and vvhether other tongues and intelligence so euer, to be *as sonans et cymbalum tinnens*, founding brasse and a tinkling cymbal.*

It is not necess-
sarie to vnder-
stand our prac-
ces.

How far is suf-
ficient for the
people to vnder-
stand.

How the mind
or vnderstanding
is edified.

1 Cor. 17.

To conclude, for praying either publikly or priuately in Latin vvhich is the common sacred tounge of the greatest part of the Christiã world, this is thought by the vvisest & godliest to be most expedient, and is certainly seen to be nothing repugnant to S. Paul. If any yet vvil be contentious in the matter, vve must answer them vvhith this same Apostle, *The Church of God hath no such customs*, and vvhith this notable saying of S. Augustine, ep. 118. c. 1. *Any thing that the vvhole Church doth practise and observe through out the vvhorld, so displease thereof as though it were not to be done, is most insulens manifeste*

A notable rule
of S. Augustines.

1 Cor. 11.
16.

[*Let women hold their peace.*] There be, or vvere, certaine Heretikes in our Countrie (for such euer take the Scriptures diuersely for the aduantage of time) that denied vvomen to hold lavvfully any kingdom or temporal Souerainty: but that is false and against both reason & the Scriptures. This onely in that sexe is true, that it is not capable of holy orders, spiritual Regiment or Cure of soules: and therefore can not doe any function proper to Friefts and Bis hopes: nor speake in the Church, and so nor preach, nor dispute, nor haue or giue voice either deliberatiue or definitiue in Councils and publike Assemblies, concerning matters of Religio, nor make Ecclesiastical lawes concerning the same, nor binde, nor loose, nor excommunicate, nor suspend, nor degrade, nor absolve, nor minister Sacraments, other then Baptisme in the case of mere necessitie, vhen neither Priest nor other man can be had: much lesse prescribe any thing to the Clergie, how to minister them, or giue any ma rights to rule, preach, or execute any spiritual function as vnder her and by her autoritie: no creature being able to impart that whereof it self is incapable both by nature and Scriptures. This Regiment is expressly giuen to the Apostles, Bis hopes, and Prelates: they onely haue autoritie to binde and loose, Mat. 18: they onely are set by the Holy Ghost to gouerne the Church, Act. 20: they onely haue cure of our soules directly, and must make account to God for the same, Hebr. 11.

Vvomen may
haue any tem-
poral Souer-
aintie, but no
Ecclesiastical
function.

CHAP. XV.

The 7 part.
Of the resur-
rection of
the dead.

He proueth the Resurrection of the dead by the Resurrection of Christ, and with many other arguments: and he answereth al. objections made against it. 49. And then exhorteth in respect of it, vnto good life.

The Epistle
vpō the 11 Sū-
day after Pen-
tecost.



e This deliue-
rie in the latin
& greece im-
porteth traditi-
on. so by Tra-
dition did the
Apostles plant
the Church in
al truth, before
they vvrose a-
ny thing.

*In him Gods
grace is not
void, that wor-
keth by his
free vvill ac-
cording to the
motion and di-
rection of the
same grace.*

*So may we
say, If the
Cath. faith in
al pointes be
not true, then
our first Apo-
stles vvere
falle vvitnesses
then hath our
Countrie be-
leeued in vaine
al this while,
then are al our
forefathers*

AND I do you to vnderstand, brethren, 1
the Gospel vvch I preached to you,
which also you receiued, in the vvch also
you stand, † by the vvch also you are 2
saiued, after vvhat maner I preached vnto
you if you keepe it, vnto if you haue belee-
ued in vaine. † For ^c I deliuered vnto you first of al vvch 3
I also receiued: that Christ died for our sinnes * according
to the Scriptures: † and that he vv as buried, and that he rose 4
againe the third day, * according to the scriptures: † and 5
that he vv as * seen of Cephas: and after that of the eleuen.
† Then vv as he seen of moe thé siue hundred brethren to- 6
gether: of vvch many remaine vntil this present, & some
are a sleepe. † Moreouer he vv as seen of Iames, then of al 7
the Apostles. † And last of al, as it vv ere of ^c an abortiue * he 8
vv as seen also of me. † For I am the least of the Apostles, 9
vvho am not worthy to be called an Apostle, because I perfe-
ctured the Church of God. † But by the grace of God I am 10
that vvch I am: & his grace in me hath not been :: void, †
but I haue laboured more abundantly then al they: yet not
I, but the grace of God ^a vvith me. † For vv whether I, or 11
they, so vve preach, and so you haue beleued.

† But if Christ be preached that he is risen againe from 12
the dead: hovv doe certaine among you say, that there is no
resurrection of the dead? † And if there be no resurrection 13
of the dead, neither is Christ risen againe. † And if Christ 14
be not risen againe, then vaine is our preaching, vaine also is
your faith. † and vve are found also :: false vvitnesses of God: 15
because vve haue giuen testimonie against God, that he hath
raised vp Christ, vvhom he hath not raised vp, if the dead rise
not againe. † For if the dead rise not againe, neither is 16
Christ risen againe. † And if Christ be not risen againe, 17
vaine is your faith, for yet you are, in your sinnes. † Then 18
they also that are a sleepe in Christ, are perished. † If in this 19
life onely vve be hoping in Christ, vve are more miserable
then al men.

† But

*c traditiō
μαρ-
τυρια
Εβ. 53, 8.
Dan. 9,
26.
Pf. 15, 10
Ion. 2, 2.
Lm. 24.*

*Αβ. 9, 3
Cone homo
out of
time*

Col. 1, 18
Ap. 1, 5.
Ro. 5, 12.
1. Thes.
4, 15.

20 † But now Christ is risen againe from the dead, the
21 *first fruites of them that sleepe: † for *by a man death: and
22 by a man the resurrection of the dead. † And as in Adam al
23 die, so also in Christ al shal be made aliue. † But * euery one
24 in his ovvne order: the first fruites Christ, then they that are
25 of Christ, that beleueed in his comming. † Then the ende,
26 vvhhen he shal haue deliuered the kingdom to God and the
27 Father, vvhhen he shal haue abolis hed al principallitie and au-
28 thoritie and pouwer. † And he must reigne, *vntil he put at his*
29 *enemies vnder his feete.* † And the enemy death shal be destroyed
30 last. *For he hath subdued al things vnder his feete.* And vvhereas he
31 saith, † *All things are subdued to him:* Vndoubtedly, except him
32 that subdued al things vnto him. † And vvhhen al things
33 shal be subdued to him: then the Sonne also him self shal
34 be subiect to him that subdued al things vnto him, that God
35 may be al in al.

dead in their
sines and pe-
rished. which
(presupposing
Christ to be
God) vvere the
greatest absur-
dittie in the
vworld.

Pf. 109.
1.
Pf. 8, 8.

29 † Otherwise what shal they do that are baptized for the dead,
30 if the dead rise not againe at al? † vvhwhy also are they baptized
31 for them? vvhwhy also are vve in danger euery houre? † I die
32 daily by your glorie brethren, vvhwhich I haue in Christ I E s vs
33 our Lord. † If (according to man) I fought vwith beastes at
34 Ephesus, vvhwhat doth it profit me, if the dead rise not againe?
35 *Let vs eat and drinke, for so morovv vve shal die.* † Be not seduced,
36 *Evil communications corrupt good manners.* † Avvake ye iust, and sinne
37 not. for some haue not the knowlledge of God, I speake to
38 your shame.

Esa. 22,
13.
Menan-
2er.

35 † But some man saith, Howv doe the dead rise againe? and
36 vwith vvhwhat maner of body shal they come? † Foole, that
37 vvhwhich thou sovvest is not quickened, vnlesse it die first.
38 † And that vvhwhich thou sovvest, not the body that shal be,
39 doest thou sov: but bare graine, to vvvit, of vvheate, or of
40 some of the rest. † And God giueth it a body as he vvvil: and
41 to euery seede his proper body. † Not al flesh, is the same
42 flesh: but one of men, an other of beastes, an other of birdes,
43 an other of fishes. † And bodies celestial, and bod-
44 dies terrestrial: but one glorie of the celestial, and an
45 other of the terrestrial. † One glorie of the sunne, an other
46 glorie of the moone, and an other glorie of the starres. For
47 ** starre differeth from starre in glorie: † so also the resurre-
48 ction of the dead. It is sovven in corruption, it shal rise in in-
49 corruptiō. † It is sovven in dishonour, it shal rise in glorie. It is

** The glorie
of the bodies
of Saints shal
not be al alike,
but differēt in
heaven accord-
ing to mens
merits.

N n n sovven

soyven in infirmitie, it shal rise in povver. † It is soyven a 44
 natural body: it shal rise a [∴] spiritual body. If there be a na-
 tural body, there is also a spiritual, † as it is vwritten, *The first* 45
man Adam was made into a lising soul: the last Adam into a quicke-
 ning spirit. † Yet that is not first vvhich is spiritual, but that 46
 vvhich is natural: aftervvard that vvhich is spiritual. † The 47
 first man of earth, earthly: the second man from heauen,
 heauenly. † Such as is the earthly, such also are the earthly. 48
 and such as the heauenly, such also are the heauenly. † Ther- 49
 fore as vve haue borne the image of the earthly, let vs beare
 also the image of the heauenly. † This I say brethren, that 50
 ∴ flesh and bloud can not possesse the kingdom of God: nei-
 ther shal corruption possesse incorruption.
 † ^b Behold I tel you a mysterie. Vve shal al in deede rise a- 51
 gaine: but vve shal not al be changed. † In a moment, in 52
 the tvvinkling of an eie, at the * last tromper (for * the trom-
 per shal sound) and the dead shal rise againe incorruptible:
 and vve shal be changed. † For this corruptible must doe 53
 on incorruption: & this mortal doe on immortalitie. † And 54
 vvhens this mortal hath done on immortalitie, then shal
 come to passe the saying that is vwritten, *Death is swallowed vp in*
victorie. † *Death vvhere is thy victorie? Death vvhere is thy sting?* † And 55
 the sting of death, is sinne: and the povver of sinne is the 56
 Lavv. † But thanks be to God that hath giuen vs the vi- 57
 ctorie by our Lord I s s Christ. † Therefore my beloued 58
 brethren, be stable & vnmoueable: abounding in the worke
 of our Lord alwaies, knowing that your labour is not
 vaine in our Lord.

Gen. 2, 7

Ap. 8, 2.
11, 15.Of. 13,
14.

ANNOTATIONS

CHAP. XV.

Free wil
 vwith grace.

Heret. trans-
 lation.

Fasting is me-
 ritorious.

¹⁹ *Urbis me.*) God: ieth not man as a brute beast or a blocke: but so vvorketh in him
 and by him that free Wil may concurre in euery action vwith his grace, vvhich is alwaies,
 the principal. The heretikes to auoid this concurrence in vvorking & labouring, translate,
Urbis u Urbis me: vvhere the Apostle rather saith, *Urbis labouresh Urbis me.*

²¹ *Let vs eate and drinke.*) S. Ambrose applieth these vvordes to our Christian Epicu-
 rians that take avay fasting, and deny the merite thereof: *Heru san vrb be saned* (saith he) *if*
We vrbsh not auoid our finnes by fasting, seeing the scriptures say, fasting and alms deliuer from sinnet
Urbes are these heru maisters then that exclude al merite of fasting? u not tha the very voise of the
heauen saying, Let vs eate and drinke, so morovv vrb shal die? li. 10. epist. ep. 82.

CHAP.

CHAP. XVI.

He prescribeth an order for their contributing to the Christians at Hierusalem, promising to come unto them, 10 Of Timothee, and of Apollas comming christen, 11 and severall exhortation, and divers commendations, &c. ends th.

The 8 part. Of the contributions.



1 **A**ND concerning the collections that are made
 2 for the saincts, as I haue ordeined to the Churches of Galatia, so doe ye also. † In
 3 the first of the Sabbath let euery one of you put a
 4 part vvith him self, laying vp vvhat shal vvell
 5 like him: that not vvhen I come, then collections be made.
 6 † And vvhen I shal be present: vvhom you shal approue by
 7 letters, them vvil I send to carie your grace into Hierusalem.
 8 † And if it be vvorthie that I also goe, they shal goe vvith
 9 me.
 10 † And I vvil come to you, vvhen I shal haue passed
 11 through Macedonia. for I vvil passe through Macedonia.
 12 † And vvith you perhaps I vvil abide, or vvil vvinter also:
 13 that you may bring me on my vvay vvhitherfoeuer I goe.
 14 † For I vvil not novv see you by the vvay, for I hope that I
 15 shal abide vvith you some litle time, if our Lord wil permit.
 16 † But I vvil tarie at Ephesus vntil Pentecost. † For a great
 17 doore and euident is opened vnto me: and many aduersaries.
 18 † And if Timothee come, see that he be vvithout feare
 vvith you, for he vvorketh the vvorke of our Lord, as also I.
 † Let no mā therfore despise him, but cōduct ye him in peace:
 that he may come to me for I expect him vvith the brethren.
 † And of brother Apollo I doe you to vnderstand, that I
 much intreated him, to come vnto you vvith the brethren: &
 at all it vvvas not his minde to come novv. but he vvil come
 vvhen he shal haue leifure.
 † Vvatch ye, stand in the faith, doe manfully, & be streng-
 thened. † Let al your things be done in charitie. † And I
 beseeche you brethren, you knovv the house of Stéphanas,
 and of Fortunátus, that they are the first fruities of Achaia, &
 haue ordeined them selues to the ministerie of the saincts:
 † that you also be subiect to such, and to euery one that hel-
 peth and laboureth vvith vs. † And I reioyce in the presence
 of Stephanas and Fortunatus and Achaicus, because that
 vvhich you vvanted, they haue supplied. † For they haue
 refreshed both my spirit and yours. Knovv them therfore
 that are such.

That is Sunday. Hiero. q. 4. Heb. 4. So quickly did the Christians keepe Sunday, holiday, and assembled to Diuine Service on the same.

The Heretikes & other nevv fangled striue among them selues, vvwhether Pentecost signifie here the terme of sicut daies; or els the Ie-vves holy day so called. But it cōmeth not to their mindes that it is most like to be the feast of Whitsonide keeps & instituted eue the by the Apostles, as appeareth by the Fathers See S. Aug. ep. 119 c. 15. Amb. in c. 17. Luca.

επιστολῆς

επιστολῆς
τῶν ἁποστόλων

N n n ij † The

† The churches of Asia salute you. Aquila and Priscilla 19
vvith their domestical church salute you much in our Lord.

† All the brethren salute you. Salute one an other in a^c holy 20
kisse. † The salutation vvith mine ovvne hand Paulus. † If 21

^c That is, our any man loue not our Lord I E S V S Christ, be he *anathema.* ^c Ma- 22
Lord is come. Hiero. ep. 173. *van asba.* † The grace of our Lord I E S V S Christ be vvith 23
Therefore *an-* you. † My charitie be vvith you al in Christ I E S V S. 24
shuna to al that Amen.
loue him nos, or betene noc.
Thauptyla. upon
du place.

^c See Ro
16, 16.

^c מן
אשר

THE ARGVMENT OF THE SECOND EPISTLE TO THE CORINTHIANS.

2. Cor. II. 2.
Gal. 2. 1.

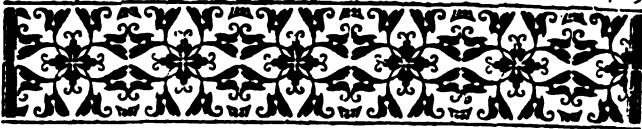


OR the time vvhen this Epistle was vvritten, looke
the Argument of the epistle to the Romanes: to vvrit. about
the eightenth yere after his conuersion. & our Lordes pas-
sion. because in the 11 chapter he maketh mention of 14
yeres, not only after his conuersion, as to the Galatians,
but also after his rapte, vvich seemeth to haue bene when
he was at Hierusalem Act. 9, 26. foure yeres after his
Conuersion (Gal. 1, 18) in a traunce or excesse of minde,
as be calleth it, Act. 22, 17. It was vvritten at Troas (it is thought) and sent by
Titus, as we reade chap. 8.

It is for the most part against those false Apostles vvhom in the first part of the
first to the Corinuthians, be noted, or rather spared, but now is constrained to deale
openly against them, & to defend both his ovvne person vvich they sought to bring
into contempt, making vvay thereby to the correction of the Corinuthians, and vvith-
all to maineine the excellencie of the Ministerie and Ministers of the new Testa-
ment, about vvich they did magnifie the Ministerie of the old Testament: bearing
themselues very high because they were lewes.

Against these therefore S. Paule anoncereth the preemin^{ce} power of his Mi-
nisterie, by vvich power also he giveth a pardon to the incestuous fornicator
vvhom he excommunicated in the last Epistle seeing now his penance, and againe
threateneth to come & excommunicate those that had grievously sinned and remained
impenitent. Two chapters also he interposeth of the contributions to the church
of Hierusalem, mentioned in his last, exhorting them to doe liberally, and also to
haue all in a readines against his coming.

THE



THE SECOND EPISTLE OF PAUL TO THE CORINTHIANS.

CHAP. I.

By his troubles in Asia he comforteth them, and (against his Adversaries the false apostles of the Ieruses) allegeth to them the testimonie of his vertue and also of their conscience, by answering them that objected lightnes against him, for not coming to Corinth according to his promise.

1 **P**AVL an Apostle of I E S V S Christ
by the vvil of God, and Timothee
2 our brother: to the Church of God
that is at Corinth, vvith al the sainds
that are in al Achaia. † Grace vnto
you and peace from God our father,
and from our Lord I E S V S Christ.

3 † Blessed be the God and father
of our Lord I E S V S Christ, the fa-
4 ther of mercies, and God of al comfort, † vvho comforteth
vs in al our tribulation: that vve also may be able to comfort
them that are in all distresse, by the exhortation vvherevvith
5 vve also are exhorted of God. † For as the "passions of
Christ abound in vs: so also by Christ dorch our " comfort
6 abound. † And vvwhether vve be in tribulation, for your
exhortation and saluation: vvwhether vve be exhorted, for
7 your exhortation and saluation, vvwhich vvorketh the tolera-
tion of the same passions vvwhich vve also doe suffer: † and
our hope is firme for you: knovving that as you are partakers
of the passions, so shal you be of the consolation also. ¶

8 † For vve vvil not haue you ignorant brethren: concer-
ning our tribulation, vvwhich happened in Asia, that vve vvere
pressed aboue measure aboue our povver, so that it vvvas te-
9 dious vnto vs euen to liue. † But vve in our selues had the
ansvver of death, that vve be not trusting in our selues, but in

Nan iij God

The Epistle
for a Martyr
that is a Bishop.

οἱ ἰσχυροὶ
καὶ α-
βλαστοί
καὶ ἰσχυροὶ
καὶ α-
βλαστοί

God vvho raileth vp the dead, † vvho hath deliuered and 10
doth deliuer vs out of so great dangers: in vvhom vve hope
that he vvil yet also deliuer vs, † you" helping vvithal in 11
praier for vs, that" by many mens persons, thanks for that
gift vvwhich is in vs, may be giuen by many in our behalfe.
† For our glorie is this, the testimonie of our conscience, that 12
in simplicity and sincerity of God, and not in carnal vvisedō,
but in the grace of God vve haue conuerfed in this vvorld:
and more abundantly tovwards you. † For vve vvrite no 13
other things to you, then that you haue read and knowv. And
I hope that you shal knowv vnto the ende: † as also you 14
haue knowven vs in part, that vve are" your glorie, as you
also ours in the day of our Lord I E S V S Christ. † And in 15
this confidence I vvould first haue come to you, that you
might haue a second grace: † and by you passe into Māce- 16
donia, and againe from Macedonia come to you, and of you
be brought on my vvay into Ievvie.

† Vvhereas then I vvvas thus minded, did I vse lightenes? 17
Or the things that I minde, do I minde according to the flesh,
that there be vvith me, *It is* and *It is not*? † But God is faithful, 18
because our preaching vvwhich vvvas to you, there is not in it,
" *It is*, and, *It is not*. † For the Sonne of God I E S V S Christ, 19
vvho by vs vvvas preached among you, by me and Sylluanus
and Timothee, vvvas not, *It is*, and, *It is not*. but, *It is*, vvvas in him.
† For al the promises of God that are, in him *It is*: therefore 20
also by him, Amen to God, vnto our glorie. † And he that 21
confirmeth vs vvith you in Christ, and that hath anointed
vs, God: † vvho also" hath sealed vs, and giuen the pledge 22
of the Spirit in our hartes. † And I call God to vvittnesse vpon 23
my soul, that sparing you, I came not any more to Corinth,
†" not because vve ouerrule your faith: but, vve are helpers 24
of your ioy. for in the faith you stand.

A N N O T A T I O N S

C H A P. I.

Al our affli-
ctions, be
Christ's affli-
ctions, for the
coniunction
be: were the
head & body.

Passions of Christ. Al the afflictions of the faithful be called Christes ovne passions, use
onely because they be suffered for him, but for that there is so strait coniuunction and communion
betwixt him being the head, and euery of the liuing members of his body, vvwhich is the Church,
that vvhatsoeuer is suffered by any one of the same, is counted as a peece of his ovne Passion. As
likewise vvhatsoeuer good vvorkes be done to any of them or by any of them, be accepted as
done to or by Christ himself. Vvwhich thing if the Protestants vvcl vvighed, they vvould not
maruel

marvel that the Catholike Church attributeth such force of merite and satisfaction to the worke of holy men.

Merite and satisfaction.

1. *The comfort abroad.*] Vvorldly men that see onely the exterior miseries and afflictions that Catholikes do suffer being persecuted by the Heathen or Heretikes, deeme them exceeding miserable. but if they felt or could conceiue the abundance of consolation vvvhich Christ euer gieth according to the measure of their afflictions, they vvould neuer vvonder at the voluntary iactation of vvhat torments so euer for Christes sake, but vvould vvish rather them seiues to be in any dungeon in England vvith the comfort that such haue from God, then to lue out of the Church in al the vvealth of the vvorld.

Vvorldly men feele not the comfort of afflicted Catholikes.

11. *Tou helping in prayer.*] S. Paul knevv that the helpe of other mens prayers vvvas nothing derogatorie to the office of Christes mediation or intercession for him, nor to the hope that he had in God: and therefore he craueth the Corinthians aide herein as a support and succours for him self in the sight of God. Vvith vvhat reason or Scripture then, can the Protestants say that the prayers of Sainctes be iniurious to Christ, or not to stand vvith the confidence vve haue in him? As though it vvwere more dishonour to God that vve should vse the aide of Sainctes in heauen, then of iunners in earth: or * that the intercession of these our fellows beneath, vvwere more auailable then the prayers of those that be in the glorious sight of God above.

Intercessiō of Sainctes or holy men for vs, no derogation to Christ.

Hieroc. viii. v. 1.

11. *By many mens.*] He meaneth, that as the prayers of many loayned together for him, shal be rather heard, then of any alone: so their common thanks giuing to God for granting their request, shal be more acceptable and glorious to God, then any one mans thanks alone. Vvvhich thing doth much commend the holy Churches publike prayers, processions, staions, and pilgrimages, vvhere so many meete and vniformely ioyne their prayers and laudes together vvnto God.

Publike prayers & fastes.

12. *Your glorie.*] The Apostles, teachers, and preachers, that conuert countries or particular persons to Christ, and the peoples or parties by them conuerted, shal in the day of iudgement haue much mutual ioy and glorie of and for eche other, one giuing to the other great matter of merite in this life, and of revvard in the next. See 1 *Thess.* 2. v. 19.

Their glorie in heauen that conuert other.

13. *It is his mer.*] As he dischargeth him self of al other leuitie touching his promis or purpose of committing to them, so much more of al inconstancie in preaching Christes doctrine and faith. Vvherein, one day to affirme, an other day to deny, to dissent from his fellows or from him self, to change euery yere or in euery epistle the forme of his former teaching, to come daily vvith new deuises repugnant to his owne rules, vvwere not agreeable to an Apostle and true teacher of Christ, but proper to false prophets and Heretikes. Vvhereof vve haue notorious examples in the Protestants: vvho being destitute of the spirit of peace, concord, constancie, vnaic, and veritie, as they varie from their owne vvritings vvvhich they retract, reforme or deform continually, so both in their preachings, & forme of Seruice, they are so restles, changeable, and repugnant to them selues, chat if they vvire not kept in awe vvith much a do, by temporal lawes or by the shame and rebuke of the vvorld, they vvould coine vs euery yere or euery Parliament, new *conuincions*, new faithes, and new Christes, as you see by the manifold endeouours of the *Puritans*: and this to be the proper note of false Apostles and Heretikes, see in *S. Irenaeus* li. 2. c. 17. and *1. 4. de praescripte*, *S. Basil.* ep. 12.

The Protestants inconstancie in changing their writings, translations, seruice bookes, &c.

Eph. 4. 10.

22. *Haith sealed.*] The learned Diuines proue by this place and by the like in the fourth to the Ephesians, that the Sacrament of Baptisme doth not onely giue grace, but imprinteth and sealeth the soule of the baptized, vvith a spirital signe, marke, badge, or token, vvvhich can neuer be blotted out, neither by sinne, heresie, apostasie, nor other vvaies, but remaineth for euer in man for the cognizance of his Christendom, and for distinction from others vvvhich vvire neuer of Christes fold. by vvvhich also he is as it vvire consecrated and deputed to God, made capable and partaker of the rites of the Church, and subiect to her lawes and discipline. See *S. Hierom* in 4. *Ephes.* *S. Ambrose* li. 1. *de Sp. sancto* cap. 6. *S. Cyril Hierosol.* *Cateches.* 12. at the end, and *S. Dionysius Areopag.* c. 2. *Encl. Hierarch.* The vvvhich fathers expresse that spirital signe by diuers agreeable names, vvvhich the Church and most Diuines, after *S. Augustine*, call the *character* of Baptisme, by the truth and force of vvvhich spirital note or marke of the soule, he specially conuinceth the Donatistes, that the said Sacrament: though giuen and ministrēd by Heretikes or Schismatikes or vvho els so euer, can neuer be reiterated. See ep. 17. *Ep. li. 6. cont. Donatist.* cap. 1. *Ep. li. 3. cont. Parmenianus* c. 12. As the like indeleble characters giuen also by the Sacraments of Confirmation and Orders, do make those also irriterable and neuer to be receiued but once. Vvheras al other Sacraments sauing these three, may be often receiued of the self same person. And that holy Orders can not be iterated, see *S. Augustine* li. 2. *cont. Parmen.* c. 12. li. *de homo conuinc.* c. 26. and *S. Gregorie* li. 2. *Regist.*

The indeleble character of Baptisme, Confirmation, Holy Orders.

See Conc. Terraco. 10. 2. con. cil.

ep. 12. The like of Confirmation is decreed in the most adcient Council *Tarracon.* cap. 6. Finally that this character is giuen onely by these said three Sacraments, and is the cause that none of them can be in any man repeated or reiterated, see the decrees of the Councils *Florentine* and *Trent.* Vvvhich yet is not new deuise of them, as the Heretikes falsely affirme, but agreeable (as you see) both to the Scriptures and also to the ancient fathers and Councils.

26. *Not bonujs vru seruare.*] Calvin and his sedicious Sectaries vvith other like vvobish despise damnation

The Calvinistes
vill be subiect
to no tribunal
in earth, for trial
of their religio.

dominion, as S. Iude describeth such, vould by this place deliues them selues from al yoke of spiritual Magistrates and Rulers: namely that they be subiect to no man touching their faith, or for the examination and trial of their doctrine, but to God and his vword only. And no marvel that the same malefactors and rebelles of the Church vould come to no tribunal but Gods, that so they may remaine unpunished at least during this life, for though the Scriptures plainly cōdemne their heresies, yet they could vvithe them selues out by false gloies, constructions, corruptions, and denials of the bookes to be Canonical, if there were no lawes or iudicial sentence of men to rule and repress them.

Tyrannical do-
minio is forbid
in Prelates, nor
Ecclesiastical
Soueraintie for
examination of
faith or manners.

Notwithstanding then these wordes of S. Paul, vvhether onely tyrannical, insolent, and proud behaviour and indiscrete rigor of Prelates or Apostles towards their flockes is noted, as also in the first of S. Peter *cap. 5.* (the Greeke vword in these places, and in the Gospel *Mat. 23. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.* signifying lordly and insolent dominion:) yet he had and exercised iust rule, preeminence, and prelacie ouer them, not onely for their life, but also and principally touching their faith. For he might & did call them to account for the same, and excommunicated hereikes for forsaking their faith. *1 Cor. 4. 5. 2 Cor. 10. 4. 12. 16. 1 Tim. 1. 20. Tit. 1. 11.* And al Christian men are bound to obey their lawfull Prelates in matters of faith and doctrine specially, and must not vnder that ridiculous pretence of obeying Gods vword onely (vvhich is the shifte of al other Heretikes, as Anabaptistes, Arians, and the like, as vvel as the Protestants) disobey Gods Church, Councils, and their owne Pastors and Bishops, vvhoby the Scriptures haue the regiment of their soules, and may examine and punish as vvel Iohn Caluin as Simon Magus, for falling from the Catholike faith, for though God alone be the Lord, author and giuer of faith, yet they are his cooperators and coadiutors by vvhom the faithful do beleue and be preferred in the true faith, and be defended from vvvales, vvhich be Heretikes seeking to corrupt them in the same. And this same Apostle chalengeth to be their father as he that begat and formed them by his preaching in Christ. *1 Cor. 4. 14.*

CHAP. II.

Professing the true cause vvhich in the last chapter he gave of his not coming, & be pardoneth now after some part of penance, him that for incest be excommunicated in the last epistle, requiring them obedience to consent therunto. 13 Then, of his going from Troas into Macedonia, God auery vvhich giuing him the triumph.



AND I haue determind vwith my self
this same thing, not to come to you a-
gain in sorow. † For if I make you so-
rie: and who is it that can make me glad,
but he that is made sorie by me? † And
this same I vvrote to you: that I may not,
vvhē I come, haue sorow vpon sorow,
of the vvhich I ought to reioyce: trusting in you al, that my
ioy is the ioy of you al. † For of much tribulation and an-
guish of hart I vvrote to you by many teares: nor that you
should be made sorie: but that you may know vvhā cha-
ritie I haue more abundantly toward you. † And if any
man hath made sorowfull, nor me hath he made sorowfull,
but in part, that I burden not al you. † To him that is such a
one, this rebuke sufficeth that is giuen of many: † so that
contrariwise you should rather pardon and comfort him, lest
perhaps such an one be svvalloved vp vwith ouer great so-
row. † For the vvhich cause I beseeche you that you con-
firme

9 firme charitie toward him. † For therefore also haue I written
 10 that I may know the experiment of you, vvhether in al
 11 things you be obedient. † And vvhom you haue pardoned
 any thing, I also. For, my self also that vvhich I pardoned, if
 I pardoned any thing, "for you" in the person of Christ,
 † that vve be not circumuented of Satan. for vve are not
 ignorant of his cogitations.
 12 † And vvhē I vvas come to Troas for the Gospel of
 13 Christ, and a doore vvas opened vnto me in our Lord, † I
 had no rest in my spirit, for that I found not Titus my bro-
 14 ther, but bidding them fare vvel, I vvent forth into Macedo-
 15 nia. † And thanks be to God, vvhō alvayes triumpheth vs
 in Christ Iesus, and manifesteth the odour of his knowv-
 ledge by vs in euery place. † For vve are the good odour of
 16 Christ vnto God in them that are sauēd, and in them that pe-
 17 rish. † To some in deede the odour of death vnto death:
 but to others the odour of life vnto life. And to these things
 vvhō is so sufficient? † For vve are not as very many, adul-
 terating the vvord of God, but of sinceritie, and as of God,
 before God, in Christ vve speake.

κικαλισματ.
 Though he did
 great Penance
 (saith Theodo-
 rete) yet he cal-
 leth this pardo-
 ning. *χάρις*,
a grace, because
 his sinne vvas
 greater then his
 penance.

ANNOTATIONS
 CHAP. II.

1. *This rebuke sufficient.*] This Corinthian for incest vvas excommunicated and put to penance by the Apostle, as appeareth in the former Epistle c. 5. And here order is giuen for his absolution and pardoning. Vvherein first vve haue a plaine example and proofe of the Apostolike power, there of binding. and here of loosening: there of punishing, here of pardoning: there of retaining sinnes, here of remission. Secondly vve may hereby procure that not onely amendment, ceasing to sinne, or repentance in hart and before God alone, is alvayes ynough: to obtaine full reconciliement, vvhēas vve see here his separation also from the faithfull, and the Sacraments, and from al companie or dealing vvith other Christian men, besides other bodily affliction: al vvhich called of the Apostle before *interim* carnis, *the destruction of the flesh*, and named here, *Rebuke*, or (as the Greeke word also importeth) mulct, penance, correction, chastisement, were enioyned him by the Apostles commandement 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 onely according to the weight of the offence committed, but also according to the weaknes of the persons punished, and other respects of time and place, as to their wisdom shal be thought most agreeable to the parties good, and the Churches edification. Lastly by this vvhole handling of the offenders case, we may refute the wicked heresie of the Protestants, that would make the simple beleefe, no punishment of a mans owne person for sinnes committed, nor penance enioyned by the Church, nor any paines temporal or satisfaction for our life past, to be necessarie, but al such things to be superfluous, because Christ hath satisfied ynough for all. Vvhich Epicurian doctrine is refuted, not onely hereby, but also by the Prophets, Iohn the Baptistes, Christes, and the Apostles preaching of penance and condigne vvorkes or fruites of repentance, to euery man in his owne person, and not in Christes person onely: and by the vvhole life and most plaine speeches and penitential

1. Cor. 13.
 καίτις αὐτῶν

2. Cor. 2. 12.
 26. 11. 14.
 26. 2. 11.



canons of the holy doctors and Councils prescribing times of penance, commending penance, enjoying penance, and continually vsing the word satisfaction in this case through out al their vvorkes, as our Aduersaries them selues can not but confesse.

1. I beseech you.] They vvhich at the beginning did beare to much vvith the offender, and seemed lo. b to haue him excommunicated in so suftere maner: yet through their obedience to the Apostle became on the other side so rigorous, and so farre detested the malefactor after he vvas excommunicated, that the Apostle novv meaning to absolve him, vvas glad to intreate and commaund them also to accept him to their companie and grace againe.

The Apostle chalengeth their obedience in al things as their Pastor and Superior, and consequently in this point of receiuing to mercie the penitent Corinthian. Vvhereby vve see, that as the power and authoritie of excommunicating, so of absolving also vvas in S. Paules person, though both vvhere to be done in the face of the Church: els he vvould not haue commaunded or required their obedience.

10. I also.] The Heretikes and others not vvell founded in the Scriptures and antiquitie, maruel at the Popes pardons, counting them either fruitles or vsawful or no elder then S. Gregorie. But in deede the authoritie, power, and right of them is of Christes ovvne vvord and commission, principally giuen to Peter, and so afterward to al the Apostles, and in their persons to al the cheefe Pastors of the Church, when it vvas said, *Whatsoeuer you loose in earth, shall be loosed in heauen.* By vvhich commission the holy Bishops of old did cut of large peeces of penance enioyned to offenders, and gaue peace, grace, or indulgence, before they had accomplished the measure of their appointed or deserved punishment. and that is to giue pardon. And so S. Paul here did towards the Corinthian, vvhom he absolved of mere grace and mercie, as the vvord *denare or condonare* doth signifie, When he might longer haue kept him in penance and temporall affliction for his offence. Vvherof though he had already before God inwardly repented, yet vvas he iustly holden vnder this correction for some satisfaction of his fault past, during the Apostles pleasure. To remit then the temporal punishment or chastisement due to sinners after the offence it self and the guilt thereof be forgiven of God, is an Indulgence or pardon. vvhich the principal Magistrates of Gods Church by Christes vvvarrant and the Apostles example, haue euer done, being no lesse authorized to pardon then to punish, and by imitation of our Maister (who for gaue the aduouteresse and diuers other offenders, not only their finnes, but also often the temporal punishments due for the same) are as much giuen to mercie as to iustice.

What is a pardon or indulgence.

Indulgences or pardons in the primitive Church.

10. For you.] Theodoret vpon this place saith that the Apostle gaue this pardon to the Corinthian at the intercession of the blessed men Timotheus and Titus. And we may read in sundrie places, of S. Cyprian namely, that Indulgences or remissions vvere giuen in the primitive Church by the mediation of holy Confessors or Martyrs, and by communicating the satisfactorie vvorkes of one to another, to vvhich end they gaue their letters to Bishops in the behalfe of diuers their Christiā bretherē, a thing most agreeable to the mutual entercourse that is betwene the members of Christes mystical body, and very answerable to Gods iustice, vvhich by supply of the one sort that aboundeth, standeth entire in respect of the other sort also that wanteth. In vvhich kinde the Apostle confesseth that him self by his suffering and tribulations, supplieth the vvantes of such passions as Christ hath to suffer, not in his ovvne person, but in his body, vvhich is his Church. Vvherevpon vve inferre most assuredly, that the satisfactorie and penal vvorkes of holy Sainctes suffered in this life, be communicable and applicable to the vsf of other faithful men their fellow-members in our Lord, and to be dispensed according to eueri ones necessitie and deservng, by them vvhom Christ hath constituted over his familie, and hath made the dispensers of his treasures.

Al pardon and remission is in the vertue and name of Christ.

Heretical tradition.

10. In the person of Christ.] For that many might of ignorance or pride reprove the practise of Gods Church and her Officers, or deny the Apostles authoritie to be so great ouer mens soules as to punish and pardon in this sort, S. Paul doth purposely and precisely tell them that he doth giue pardon as Christes Vicar, or as bearing his person in this case: and therefore that no man may maruel of his pvver herein, except he thinke that Christes pvver, authoritie, and commission is not sufficient to release temporal punishment due to sinners. And this to be the proper meaning of these vvordes, *In the person of Christ*, and not as the Protestants vvould haue it (the better to avvoid the former conclusion of the Apostles giuing indulgence) *In the face or signe of Christ*, you may easily understand by the Apostles like insinuation of Christes pvver, vvhene committed this offender so Satan, affirming that he gaue that sentence in the name and vvith the vertue or pvver of our Lord I E S U S C H R I S T. In al vvhich cases the Protestants bindnes is exceeding great, vvho

Act. 18, 11. Cypria. ep. 17. 10. 11. 11. Xaj. 17. p. 25. See Theodor. in huc loc.

10. 11.

Cypri. loci citatu.

1 Cor. 2.

Col. 1, 24.

In the person of Christ, in the face or signe of Christ, you may easily understand by the Apostles like insinuation of Christes pvver, vvhene committed this offender so Satan, affirming that he gaue that sentence in the name and vvith the vertue or pvver of our Lord I E S U S C H R I S T.

who can not see that this is not the way to extol Christes power, to deny it to his Priests, seeing the Apostle chalengeth it by that that Christ hath such power, & that him self doth it in his name, vertue, and person. So now in this, and in no other name, give Popes and Bishops their pardons. Vvchic pertaining properly to releasing onely of temporal punishment due after the sinne and the eternal punishment be forgiven, is not so great a matter as the remission of the sinne it self: In. 20. 21. vvchic yet the Priests by expresse commission do also remitte.

11. *Circumvented of Satan.*) Vve may see hereby, that the dispensation of such discipline, and the releasing of the same, be put into the power and handes of Gods ministers, to deale more or lesse rigorously, to pardon sooner or later, punish longer or shorter vvchile, as shal be thought best to their wisdom. for the end of al such correction or pardoning must be the saluation of the parties soul, as the Apostle noted 1 Cor. 1, 11. Vvchic to some, and some certaine times, may be better procured by rigour of discipline then by indulgence, to some others, by lenitie and humane dealing (so pardoning of penance is called in old Councils) rather then by overmuch chastisement, for consideration vvhereof, in some ages of the Church, much discipline, great penance and satisfaction vvvas both enioyned and also vvillingly sustained, and then vvvas the lesse pardoning and severer indulgences, because in that voluntary vie and acceptation of punishment, and great zeale and fervor of spirit, every man fulfilled his penance, and fevv asked pardon. Now in the fall of devotion and lothsomnes that men commonly have to do great penance, though the sinnes be far greater then euer before, yet our holy mother the Church knowing vvchic the Apostle the cogitations of Satan, how he vvould in this delicate time, drive men either to desperation, or to forsake Christ and his Church and al hope of saluation, rather than they vvould enter into the course of canonically discipline, enioyneth small penance, and seldom vvith extreme vvchic offenders as the holy Bishops of the primitive Church did, but condescending to the vveaknes of her children, pardoneth exceeding often and much, not onely al enioyned penance, but also al or great partes of vvhat punishment temporal so euer due or deserved, either in this vvorld or in the next. As for the Heretikes vvchic neither like the Churches lenitie and pardoning in these daies, nor the old rigor of the primitive Church, they be like to the Iewes that condemned Iohn the Baptist of austeritie, and Christ of too much freedom and libertie: not knowing nor liking in deede either Christes ordinance and commission in binding or loosing, or his providence in the government of the Church.

Al binding & loosing must be viced to the parties saluation.

The great penance of the primitive Church.

Vvhy more pardons and indulgences now then in old times.

The Heretikes corrupting of the Scripture.

Gen. 12. Ananias

Mat. 11. 11.

Mat. 23. 23.

17. *Adulterating.*) The Greeke vvord signifieth to make commoditie of the vvord of God, as vulgar Vinteners do of their vvine. Vvhereby is expressed the peculiar trade of al Heretikes, and exceeding proper to the Protestants, that so corrupt Scriptures by mixture of their ovvne phantasies, by false translations, glosses, colorable and pleasant commentaries, to deceue the taste of the simple, as tauerners and tappers do, to make their vvines salable by manifold artificiall deceites. The Apostles contrariewise, as all Catholikes, deliues the Scriptures and vvter the vvord of God sincerely and entirely, in the same sense and sort as the fathers left them to the Church, interpreting them by the same Spirit by vvchic they vvvere vvritten or spoken.

CHAP. III.

Left the Iudaical false Apostles should object againe that he praised him self, he saith that the Corinthian: are by commendation: and they in their hearts being iustified by his ministerie, be thereof in fervent that the ministers of the new Testament are farre more glorious then they of the old, so and our people more lightened then theirs.

1
2
3



EGIN we againe to commend our felues? or do vve neede (as certaine) epistles of commendation to you, or from you? † Our epistle you are, vvritten in our hartes, vvchic is knowen and read of al men: † being manifested that you are the epistle of Christ, ministred by vs, & vvritten not vvith inke, but vvith the Spirit
O o o ij of

The Epistle
vpon the 12
Sunday after
Pentecost.

of the liuing God: not in tables of stone, but in the tables
carnall of the hart. † And such confidence vve haue by 4
Christ to God: † not that vve be sufficient to thinke any 5
thingⁿ of our selues, as of our selues: but our sufficiencie is
of God. † Vvho also hath made vs meete ministers of the 6
nev^v testament: not in the letter, but in the Spirit. For^r the
letter killeth: but the Spirit quickeneth. † And if the mini- 7
stration of death with letters figured in stones, vvas in glorie,
so that the children of Israēl could not behold the face of
Moyes, for the glorie of his countenance, that is made voide: 8
† how shal not the ministratiō of the Spirit be more in glo- 9
rie? † For if the ministratiō of damnation be in glorie: " much
more the ministerie of iustice aboundeth in glorie. - † For 10
neither vvas it glorified, vvhich in this part vvas glorious, by
realō of the excelleng glorie. † For if that vvhich is made void, 11
is by glorie: much more that vvhich abideth, is in glorie.

† Having therefore such hope, vve vse much confidence: 12
† and not * as Moyes put a vele vpon his face, that the chil- 13
dren of Israēl might not behold his face, vvhich is made
voide, † but their senses vvere dulled. For vntil this present 14
day, " the self same vele in the lecture of the old testament re-
maineth vnreuealed (because in Christ it is made voide) † but 15
vntil this present day, vvhē Moyes is read, a vele is put vpo
their hart. † But vvhē he shal be conuerted to our Lord, 16
the vele shal be taken avway. † And * our Lord is a Spirit. And 17
vvhē the Spirit of our Lord is, there isⁿ libertie. † But vve 18
al, beholding the glorie of our Lord vwith face reuealed, are
transformed into the same image from: glorie vnto glorie, as
of our Lordes Spirit.

Exo. 34.
33.

Io. 4. 24

ANNOTATIONS CHAP. III.

The Apostles
vrote the
Gospel in
mens hartes
much more
then in paper.

Scripture writ-
ten, and Tra-
dition v^vritten

1. The Epistle of Christ.] S. Paul and other holy vvriters of Scriptures did set downe
many things in vvriting, by penne, inke, and paper, al vvhich be of the Holy Ghost: but
the special and proper booke of Christes tru h and Gospel, is not the external vvriting in
those dead creatures, but in the hartes of the faithfull, being the proper subiecte of these
trutes and graces preached in the nev^v Testament, and the habitacle of the Holy Ghost.
In the vvhich booke of faithful mens hartes S. Paul vvrote diuers things not vvritten in
any Epistle: as sundrie of the Apostles vvrote the Christian religion in the hartes of their
hearers onely, and in other material bookes not at all. Vvhereof . . . Irenzus li. 2. c. . . saith,
What and if the Apostles also had left no Scriptures, ought vve not to followe the order of the tradition,
vvhich they deliuered vnto them to vvhom they committed the Churches? so the vvhich ordinance many
nations of these barbarous people that haue belomed in Christ, do consent, vvithout letter or inke, hauing
saluation vvritten in their hartes, and keeping diligently the tradition of the elders. And . . . Hierom,
[cont. de Hiero. c. 3. ad Pam.] In the Creed of our faith and hope, vvhich being deliuered by tradition from
the

the Apostles is not written in paper and inke, but in the tables carnal of the hart. And this is the Churches booke also, vvhcreby and vvhcrein she keepeth faithfully al truch written in the hartes of those to vvhom the Apostles did preach, vvith the like diligence as she keepeth and preserveth the other booke vvhich is of holy Scriptures, from al corruption of Heretikes and other iniuries.

7. *Of our selues.* This maketh first against the Heretikes called Pelagians, that hold our meritorious actions or cogitations to be of free will onely, and not of Gods special grace. Secondly against the Protestantcs, vvhom on the contrarie side referre al to God, and take avvay mans freedom and proper motion in his thoughtes and doings: the Apostle confessing our good cogitations to be our ovvne, but not as comming of our selues, but of God.

Gods grace & free Will both must cōcurre.

8. *The letter killeth.* As the letter of the old Lawv not truely vnderstood, nor referred to Christ, commaunding and not giuing grace and spirit to fulfil: that vvhich vvas commilleth both maunced, did ty occasiō kill the carnal law: so the letter of the newv Testamēt not truely taken nor expounded by the Spirit of Christ (vvhich is onely in his Church) killeth the Heretike: vvhom also being carnal and void of spirit, gaineth nothing by the external precepts or good lesions of the Scriptures, but rather taketh hurt by the same. See S. Augustine to. 10. Ser. 70 Or. 100 de tempore. Or. li. de Sp. Or. li. c. 5. 6. Or. sup.

The letter killeth both Lawv and Heretike.

9. *Much more.* The preeminence of the newv Testamēt and of the Priesthūd or Ministerie thereof before the old, is, that the newv, by al her Sacraments and Priefts as ministers of grace and remission of sinnes, doth so *ex opere operato* giue the spirit of life and charitie into the hartes of the faithful, as the old did giue the letter or external act of the Lawv.

The preeminence of the newv Testamēt, Sacraments, & c.

10. *The self same vnde.* As the Iewes reading the old Testament, by reason of their blindness (vvhich God for the punishment of their incredulitie suffereth to remaine as a couer vpon their eyes and hartes) can not see Christ in the Scriptures vvhich they daily heare read in their Synagogs, but shal, vvhā they belecue in him and haue the couer remoued, perceiue al to be most plainly done and spoken of him in their law & Scriptures: then euen so Heretikes hauing (as S. Augustine noteth) a farre greater couer of blindness and incredulitie ouer their hartes in respect of the Catholike Church vvhich they impugn, then the Iewes haue concerning Christ, can not see, though they read or heare the Scriptures read neuer so much, the marvellous euidence of the Catholike Church and truch in al pointes: but vvhē they shal returne againe to the obedience of the same Church, they shal finde the Scriptures most cleere for her and her doctrine, and shal wonder at their former blindness.

The heretikes Church, then the Iewes in Christ.

11. *Libertie.* The Spirit and grace of God in the newv Testamēt dischargeth vs of the bondage of the Lawv and sinne, but is not a vvarrant to vs of rethly licence, as S. Peter vvriteth: nor dischargeth Christians of their obedience to order, lawv, and power of Magistrates spiritual or temporal, as some Heretikes of these daies do seditiously teach.

True Christiā libertie.

CHAP. III.

That according as so glorious a ministerie requires, he liueth and preacheth sincerely. 7 the vvhich glorie ou Adam & aris: can not count vaine, considering his persecutions, because persecution is to Gods glorie, and to our iustitie and hope, and more glorious of increase of grace in this life, and of most glorious bodies and ioules after vvaid.



HERFORE hauing this ministracion: according as vve haue obtained mercie, vve faile not, † but vve renounce the secrete things of dishonestie, not walking in craftines, nor adulterating the vvord of God, but in manifestation of the truch commending our selues to euery conscience of men

Ooo iij before

Aug. in Pjal. 10. Com. 1.

2. Pet. 2. ad.

The Epistle
for S. Athana-
sius. *266. a.*

before God. † And if our Gospel be also hidde, in them ;
that perish it is hidde, † in vvhom the God of this vvorlde 4
hath blinded the mindes of the infidels, that the illumination
of the Gospel of the glorie of Christ vvhich is the image of
God, might not shine to them. † For vve preache not our sel- 5
ues, but I E S V S Christ our Lord: and vs, your seruants by
I E S V S, † because God that commaunded light to shine 6
of darkenes, he hath shined in our hartes to the illumination
of the knowlledge of the glorie of God, in the face of
Christ I E S V S. † But vve haue this treasure in earthen 7
vessels, that the excellencie may be of the povver of God,
and not of vs. † In al things vve suffer tribulation, but are 8
not in distresse: ^cvve vwant, but are not destitute: † vve 9
suffer persecution, but are not forsaken: vve are cast downe,
but vve perish not: † alvvaies bearing about in our body 10
the mortification of I E S V S, that the life also of I E S V S may
be manifested in our bodies. † For vve that liue, are alvvaies 11
deliuered vnto death for I E S V S: that the life also of I E S V S
may be manifested in our mortal flesh. † Death then vvor- 12
keth in vs, but life in you. † And hauing the same spirit of 13
faith, as it is vwritten, *I beleueed, for the vvhich cause I haue spoken,* vve
also beleuee, for the vvhich cause vve speake also: † knowving 14
that he vvhich raised vp I E S V S, vvil raise vp vs also vwith
I E S V S and set vs vwith you. † For al things are for you: 15
that the grace abounding by many in giuing of thankes, may
abound vnto the glorie of God. † For vvhich cause vve 16
faile not: but although that our man vvhich is vwithout, ^bcor-
rupte: yet that vvhich is vwithin, is renevved from day to
day. † For that our tribulation vvhich presently is momen- 17
tanie & light, ^evworketh aboue measure exceedingly an eter-
nal vveight of glorie in vs, † we not cōsidering the things that 18
are seen, but that are not seen. For the things that be seen, are
temporal: but those that be not seen, are eternal.

^cThe English
Bible 1577,
doth falsely
translate, *pre-*
parati.

c aporia-
mur. See
S. Ambr.
Tiropl.

Pf. 115,
10.

b corruptum
pium.

c medi-
ratiō

ANNOTATIONS
CHAP. IIII.

Heretikes cor-
rupters of
Gods word:
Catholike Do-
ctors, right
handlers ther-
of.

a. Adulterating. He giueth often warning of false teachers, whose special and proper studie is to falsifie and adulterate by deceitful constructions, interpretations, and applications, the word of God: hauing no other end but to make their aduantage of the Scrip- tures, and to gaine glorie and estimation among the *sinful and simple*, by new deuised ex- positions. Vvherein the Protestants do excel the aunient Heretikes, none euer more impurely handling the vvorde of God then they do. Origen calleth such *Scripturarum fures in 2 ad Graduleros Rom.*

See Iren.
lib. 1. c. 1.

adulteros, theenes and adulterers of the Scriptures. S. Cyprian (*de vnis. Ec. nn. 7.*) calleth them, corrupters of the Gospel, false interpreters, artificers and craitesmakers in corrupting the truth. On the other side, for special reuerence and sinceritie of dealing in those matters, the fathers and al Catholike preachers or Expositors vvere of old called according to S. Paules vvordes to Timothee, *Reges veritatis verbum Dei*, right handlers of the vvord of God.

17. Weekes.] The temporal and short tribulations vvich vve patiently and willing-ly suffer for Christ, do winne vs cuerlasting ioy and glorie. And it is here to be noted against the Heretikes, that tribulations do vvork or cause the said saluation, which they deny to be giuen for such things, but for or by faith onely. S. Augustine maketh such tribulations for Christ so much the meritorious cause of cuerlasting life and rest, that he saith it is salable and bought thereby. And it is written. Sap. 10, *God reddeth or repaies to iust men the hire of their labours.*

Tribulations meritorious of glorie.

CHAP. V.

That after death of the body the soule may to beauen: therefore, although naturally vve abhorre death, by grace he desireth it rather: 9 in consideration of Christes iust iudgement, lining as in the sight of God. yea and of their consciences. 11. Which he speaketh not to praise him self, but because of his Adversaries vwho did glorie in carnal respects: but he and the other Apostles regard nothing but their reconciliation vnto God by Christ, and to reconcile others also, as being his legates for that purpose.

1 **F**OR vve knovv that if our earthly
 2 house of this habitation be dissolued,
 3 that vve haue a building of God, a
 4 house not made vvith hand, eternal in
 5 heauen. † For in this also do vve grone,
 6 desirous to be ouerclothed vvith our
 7 habitation that is from heauen: † yet so, if
 8 vve be found clothed, not naked. † For
 9 vve also that are in this tabernacle, grone being burdened:
 10 because vve would not be spoiled, but ouerclothed, that that
 11 vvhich is mortal, might be vsvalloved vp of life. † And he
 12 that maketh vs to this same, is God, vvho hath giuen vs the
 13 pledge of the Spirit. † Being bold therfore alvvayes, and
 14 knovving that vvhile vve are in the body, vve are pilgrimes
 15 from God, († for vve vvalk by faith and not by sight)
 16 † but vve are bold, and haue a good vvil to be pilgrimes
 17 rather from the body, & :: to be present vvith our Lord. † And
 18 therfore vve endeouour, vvwhether absent or present, to please
 19 him. † For * vve must al be manifested before the iudgemēt
 20 seate of Christ, that euery one may receiue the proper things
 21 of the body, according as he hath done, either good or euil.
 22 † Knovving therfore the seate of our Lord vve vse persuasion to men: but to God vve are manifest. † And I hope
 also that in your consciences vve are manifest. † Vve commend

:: This place proueth that the Saints departed now since Christ, sleepe not in the day of iudgement, and that they be not holden in any seueral place of rest from the fruition of God til the resurrection of their bodies, but that they be present vvith God in their soules.

Ro. 14.
10.

mend not our selues againe to you, but giue you occasion to glorie for vs: that you may haue against them that glorie in face, and not in hart. † for vvhether vve excede in minde, to 13 God: or vvhether vve be sober, to you. † For the charitie 14 of Christ vrgeth vs: iudging this, that if one died for al; then al vvere dead. † and Christ died for al: that they also vvhich 15 liue, may nor now liue to them selues, but to him that died for them and rose againe. † Therefore vve from hence forth 16 knovv no man according to the flesh. And if vve haue knovven Christ according to the flesh: but now vve know him no more.

† If then any be in Christ a new creature: the old are 17 passed, behold * al things are made new. † but al of God, 18 vvhohath reconciled vs to him self by Christ: and hath giuen " vs the ministerie of reconciliation. † For God in 19 deede vvas in Christ reconciling the vvorlde to him self, not imputing to them their sinnes, and hath put in vs the vword of reconciliation. † For Christ therefore vve are legates, God 20 as it vvere exhorting by vs. For Christ vve beseeche you, be reconciled to God. † Him that knew no sinne, for vs he 21 made^c sinne: that vve might be madeⁿ the iustice of God in him

c. That it to say, a sacrifice and an host for sinne. See the last annot. of this chapter.

Esai. 43.
19. Apos
21, 5.

ANNOTATIONS

CHA P. V.

The obiection against prayers for the dead, answered by S. Augustine. 10. *The proper things of his body.*] S. Augustine (*Enobirid. c. 116.*) obiecteth this speach of the Apostle, as in the perfon of such as deny the prayers, almes, and sacrifices of the liuing to be available for the dead, and he answereth as foloweth. *This praifise (saith he) of Gods Church in the commendation of the dead, is nothing repugnant to the sentence of the Apostle, wherhe he saith, that vve shal al stand before the iudgement seate of Christ. it: as every one may receive according to his deserts in the body, either good or euil. For, in his life and before death he deservede thus, that these vvorke after his death might be profitable vnto him. for in deede they be not profitable for al man. and why so? but because of the difference and diversitie of mens liues: wherby they vvere in flesh. The like he hath in diuers other places. August. li. de Erad. Sanct. c. 12. & ad Dulcit. q. 2. And so hath S. Demy c. 7. Ec. Hierarch.*

Vvorke meritorious and demeritorious.

bishops and Priests vnder Christ ministers of our reconciliation.

10. *Either good or euil.*] Heauen is as vvel the rewarde of good vvorke, as Hel is the stipend of ill vvorke. Neither is faith alone sufficient to procure saluation, nor lacke of faith the onely cause of damnation: by good deede men merite the one, and by ill deedes they deserue the other. This is the Apostles doctrine here and in other places, how so euer the Aduocaries of good life and vvorke teach otherwise.

11. *The ministerie of reconciliation.*] Christ is the cheefe Minister, according to his manhod, of al our reconcilment to God: and for him, as his ministers, the Apostles and their successors the Bishops and Priests of his Church, in vvhom the vword of reconcilment, as vvel by ministring of the Sacrifice and Sacraments for remission of sinnes, as by preaching and gouernement of the vvorlde to saluation, is placed. And therefore their preaching must be to vs, as if Christ him self did preach: their absolution and remission of sinnes, as Christes oune pardon: their vvhole office being nothing els (as vve see by this passage) but the Vicarship of Christ.

12. *The iustice of God.*] *Etiam* (saith S. Augustine) *vt homo vni iudicet, saluatio in vno Lorde, et in uno meo: ita saluatio vt vterque vno Lorde iudicet, vno vterque vno iudicet: vt vbi est in* *saith,*

said, Gods iustice, that is not to be understood vnderstand God is iust, but that vnderstand men are iust vrbom by his grace he iustificarb. See S. Augustine de Sp. & lit. c. 18. & ep. 130 ad Honorarum. and abhorre Caluins vvicke d and vnlearned glose on this place, that teacheth iustice no otherwise to be in man, then sinne in Christ. Whereas the Scriptures call man iust, because " he doth iustice: but not so call they Christ sinne, because he doth sinne, but because he taketh avay sinne, and is a sacrifice for sinne, as the Heretikes know very vvel, that know the vse and signification of the Hebrew vvord in al the old Testament, namely Psal. 19, 2. and in the booke of Louisius very often, c. 1. 6. 9. 12. 16. 18. and Numer. c. 29.

Gods iustice, where with he maketh vs iust.

TRON

4. Jo. 1, 7.

Ef. 49, 8

CHAP. VI.

That he helpeth vwith his exhortations, and in al things behaueh him self as becommeth a minister of God. 11 Which he speaketh so openly, because he hath an open vnto them: exhorting them to be liueningly open-hearted towards him, 16 and 18 avoid those infidels.



1 ND vve "helping do exhorte, that you receiue not the "grace of God in vaine.
 2 († For he saith, In time accepted haue I heard thee: and in the day of saluation haue I helpen thee. Behold, nowv is the time acceptable: behold nowv the day of saluation.) † to no man giuing any offence, that our ministerie be not blamed: † but in al things let vs exhibite our selues as the ministers of God, in much patience, in tribulations, in necessities, in distresses, † in stripes, in prisons, in seditions, in labours, " in vvarchings, in fastings, † in chastitie, in knowvledge, in lōganimitie, in svvetenes, in the holy Ghost, in charitie not feined, † in the vvord of truth, in the vertue of God, by the armour of iustice on the right hand, and on the left, † by honour and dishonour, by infamie and good fame: as seducers, and true: as they that are vnknovven, and
 3 knowven: † as dying, and behold vve liue: as chastened, &
 4 not killed: † as sorovvful, but alvvaies reioycing: as needie, but enriching many: as " hauing nothing, and possessing al things. -1
 5 † Our mouth is open to you ô Corinthians, our hart is dilated. † You are not straitened in vs: but in your ovne bowvles you are straitened. † But hauing the same revvard
 6 (I speake as to my children) be you also dilated. † " Beare not the yoke vvith infidels. For vvhat participation hath iustice vvith iniquitie? or " vvhat societie is there betwene light and darkenes? † And vvhat agreement vvith Christ and Be-
 7 lial? vvhat part hath the faithful vvith the infidel? † And vvhat agreement hath the temple of God vvith Idols? For
 8 Ppp you

The Epistle vpon the first Sunday of Lent.

The Epistle for many Martyrs.

" S. Augustine (in ps. 111) gathereth hereby, that the Apostles did vovv pouertie.

" It is not lawfull for Catholikes to marie vvith Heretikes or Infidels. See S. Hierom. cons. Iovinian. li. 1. Com. Luc. 6. 10 & 11.

you are the temple of the liuing God. as God saith, *That I will dwell, and walke in them, and will be their God: and they shall be my people.*
 † For the which cause, *Goe out of the middes of them, and separate your selues.* saith our Lord, *and touch not the vncléane: and I will receiue you.*
 † *and I will be a father to you: and you shall be my sonnes and daughters,* saith our Lord omnipotens.

Leu. 26,
11.

Esai. 52

Hier. 31,
1.

ANNOTATIONS
CHAP. VI.

Gods Ministers are his coadiutors.

n. Helping.] For that he declared before the Ministers of the new Testament to be Christs deputies, and that when they preach or do any function, God as it were speaketh or doeth it by vs, do exhort.

Gods grace forceth no man against his will.

1. Grace in vsine.] The grace of God worketh not in man against his will, nor forceth any thing without his acceptation and content: and therefore it lieth in mans will to frustrate or to follow the motion of God, as this text plainly proueth.

Voluntarie penance.

2. In Washings.] Vvhen in the middes of many miseries and persecutions, the Apostles yet of their owne accord added and requir'd voluntarie vigils, fastings, and chastitie, vve may vvel perceive these workes to be vvonderfull grateful to God, and specially needfull in the Clergie.

Not to communicate with Heretikes in any acte of religion.

3. What societie.] Generally here is forbidden conueriatiō and dealing with al Infidels, and consequently vvith Heretikes, but specially in praizers, or meetings at their Schismaticall Seruice, preaching, or other diuine office vvhatsoeuer. Vvch the Apostle nere vtereth in more particular and different termes, that Christian folke may take the better heede of it. No societie (saith he) nor felowship, no participation nor agreement, no content betvvene light and darknes, Christ and Baal, the temple of God and the temple of Idols: al Seruice, as pretended vvorship of God set vp by Heretikes or Schismatickes, being nothing els but Seruice of Baal and plaine Idolatrie, and their conuenticles nothing but conspirations against Christ. from such therefore specially vve must sever our selues alwaies in hart and mind, and rouching any act of religion in body also, according as the children of Israel were commaunded by God to separate them selues from the Schismatickes

Corè, Dathan, and Abiron, and their tabernacles, by these vvordes: Depart from the tabernacles of the impious man, and touch ye not these things: vvich pertaine to them, lest you be enwrapp'd in their sinnes.

CHAP. VII.

He preaches to exhorre them to puritie, and to reuise him into their charitie. 1 Which left they should thinke he speaketh to accuse them, he commendeth them highly, both for their behauiour toward Tims, and for their penance vvich they had done vpon his other epistle.



HAVING therefore these promises, my dearest, let vs cleaue our selues from al iniquitiō of the flesh and spirit, persifing sanctification in the feare of God. † Receiue vs. Vve haue hurt no man, vve haue corrupted no man, vve haue circumvented no man. † I speake not to your cōdemnation. for I said before that you are in our hartes to die together and to liue together. † Much is my confidence vvith you, much is my glorying for you: I am replenished vvith consolation

consolation: I do exceedingly abound in ioy in al our tribulation. † For also vwhen vve vvere come into Macedõnia, our flesh had no rest, but vve suffered al tribulatiõ: vvithout, combats: vvithin, feares. † But God that comforteth the humble, did comforte vs, in the comming of Titus. † And not only in his comming, but also in the consolation, vvhervvith he vvas comforted among you, reporting to vs your desire, your vveeping, your emulation for me, so that I reioyced the more. † For although I made you sorie in an epistle, it repenteth me not: albeit it repented me, seing that the same epistle (although but for a time) did make you sorie. † Novv I am glad: not because you vvere made sorie, but because you vvere made⁹ sorie to penance. For you vvere made sorie according to God, that in nothing you should suffer detriment by vs. † For¹⁰ the sorovv that is according to God, vvorketh penance vnto saluation that is stable: but the sorovv of the vvorld vvorketh death. † For behold this very thing, that you vvere made sorie according to God, hovv great carefulnes it vvorketh in you: yea defense, yea indignation, yea feare, yea desire, yea emulation, yea reuenge. in al things you have shevved your selues to be vndefiled in the matter. † Therefore although I vvrote to you, not for him that did the iniurie, nor for him that suffered: but to manifest our carefulnes that vve haue for you before God, † therefore vve are comforted. But in our consolation, vve did the more abundantly reioyce vpon the ioy of Titus, because his spirit vvas refreshed of al you. † And if to him I gloried any thing of you, I am not cõfounded: but as vve spake al things to you in truth¹¹, so also our glorying that vvas to Titus, is made a truth, † and his bovvels are more abundantly toward you: remembring the obedience of you al, hovv vvith feare and trembling you receiued him. † I reioyce that in al things I haue confidence in you.

¹⁰ Contrition or sorovvful lamenting of our offences, is the cause of saluation. Not onely faith then saueth, as the Heretikes affirme.

ANNOTATIONS
 CHAP. VII.

⁹ *Sorie to penance.*] The sorovv vvhich a man taketh for vvorldly losses or any temporal aduersitie, is not here commended, but that vvhich is and ought to be in al men for their sinnes past, vvhich is called here, Sorovv towards God and for penance, othervvise called Contrition, and is a thing exceedingly requisite and much praised, the fruites vvherof are these that the Apostle reckoneth, vvorking saluation. Vvhich doctrine is farre distant from^{*} Luthers, and Caluins, and such^{o. a} wicked Libertines, that teach contrition to be al together a meanes to make sinners either hypocrites, or to put them in despair.

Contrition for a mans sinne vvorketh saluation.

^{*} *T. s. in assert. art. o. a* Luthers, and Caluins, and such wicked Libertines, that teach contrition to be al together a meanes to make sinners either hypocrites, or to put them in despair.

CHAP. VIII.

By the example of the poore Macedonians he exhorteth them to contribute largely vnto the Church of Hierusalem, 7 and by praising of them, 9 and by the example of Christ. 10 and by their vntime spirital profite in being partakers of that Churches moities, 16 and by commending the collectors that be ierusalem.



AND vve doe you to vnderstand, brethren, the 1
grace of God, that is giuen in the churches of
Macedonia, † that in much experience of tri- 2
bulation they had aboundance of ioy, & their
very deepe pouertie abounded vnto the riches
of their simplicitie, † for according to their povver (I giue 3
them testimonie) and aboue their povver they vvere willing,
† vvith much exhortation requestting vs the grace and com- 4
munication of the ministerie that is done to vvard the saincts.

11 The principal respecte next after god, is to be had of our maisters in religion, in al temporal and spiritual duties.

† And not as vve hoped, but their ovvne selues they gaue, 5
first to our Lord, 11 then to vs by the vvil of God: † in so 6
much that vve desired Titus, that as he began, so also he
vvould perfite in you this grace also. † But as in al things you 7
abound in faith, and vvord, and knowvledge, & al carefulnes,
moreouer also in your charitie tovvard vs, that in this grace
also you may abounde. † I speake not as commaunding: but 8
by the carefulnes of others, approving also the good dispo-

The Epistle for S. Paulinus, /m. 12.

sition of your charitie. † For you knowv the grace of our 9
Lord I E S V S Christ, that for you he vvvas made poore, wher-
as he vvvas riche: that by his pouertie you might be riche.
† And in this point I giue counsil: for this is profitable for 10
you, vvwhich haue begone not only to doe, but also to be wil-
ling, from the yere past: † but novv perfourme ye it also in 11
deede: that as your minde is prompt to be vvilling, so it may
be also to perfourme, of that vvwhich you haue. † For if the 12
vvil be prompt: it is accepted according to that vvwhich it
hath, not according to that vvwhich it hath not. † For not 13
that other should haue ease, and you tribulation: but by an
equalitie. † Let in this present time your 14
abundance supplie their vvant: that their aboundance also may supplie your
vvant, that there be an equalitie, † as it is vvritten: *He that had 15
much, abounded not: and he that had litle, vvanted not.* †

Exo. 16
28.

The Epistle vpon S. Lukes day, O 266. 12.

† And thanks be to God, that hath giuen the self same 16
carefulnes for you in the hart of Titus, † for that he admitted 17
in deede exhortation: but being more careful, of his ovvne
vvil

18 vvil he vvent vnto you. † Vve haue sent also vvith him the
 19 brotlier, vvhoſe praiſe is in the Goſpel through al the
 churches: † & not only that, but alſo he vvas ordeined of the
 churches fellowv of our peregrination, for this grace vvich
 is miniſtred of vs to the glorie of our Lord, and our deter-
 20 mined vvil: † auoiding this, leſt any man might reprehend
 21 vs in this fulnes that is miniſtred of vs. † For vve prouide
 good things * not only before God, but alſo before men.
 22 † And vve haue ſent vvith them our brother alſo, vvhom
 vve haue proued in many things often to be careful: but now
 23 much more careful, for the great confidence in you, † either
 for Titus vvich is my fellowv and coadiutor toward you,
 or our brethren Apoſtles of the churches, the glorie of
 24 Chriſt. † The declaration therfore vvich is of your cha-
 ritic and our glorying for you, declare ye toward them in
 the face of the churches. -†


ANNO TATIONS
 CHAP. VIII.

vs. Abundance (supply.) He meaneth that ſuch as abound in vvorldly riches, ſhould commu-
 nicate for ſupply of other their brethrens neceſſities, vvhatſoever they may: that on the other ſide
 they vvhom they helpe in temporals, may impart to them againe ſome of their ſpiritual riches, as
 prayers, and other holy vvorkes and graces, vvich is a happie change and entercourſe for the
 vvellthy men, if they could ſee it. And this place proueth plainly that the ſailings and ſatiſfactorie
 deedes of one man, be available to others, yea and that holy Sainctes or other vertuous perſons
 may in meaſure and proportion of other mens neceſſities and deſeruings, allotte vnto them, as vvell
 the ſupererogation of their ſpiritual vvorkes, as theſe that abound in vvorldly goods, may giue
 almes of their ſuperfluities, to ſuch vvich are in neceſſitie. Vvch interchange and proportion of
 things the Apoſtle doth euidently ſet downe.

Temporal be-
 nefices vpon
 ſpiritual per-
 ſons.
 One may ſa-
 tisfie and ſu-
 pererogate
 for another.

CHAP. IX.

*He proceedeth exhorting them to the ſecond contribution. 1 to verify his commending
 of them. 6 and to do it liberally, that ſo they may inuise the more, and
 God be the more praiſed.*

1  O R concerning the miniſterie that is
 2 done toward the ſainctes, it is ſuper-
 fluous for me to vvrite vnto you. † For
 I know your prompt minde: for the vvich
 I glorie of you to the Macedonians: That
 Achaia alſo is ready from the yere paſt, and
 your emulation hath prouoked very ma-
 3 ny. † But I haue ſent the brethren, that the thing vvich vve
 glorie of you, be not made voide in this behalfe, that (as I
 P p p iij haue

haue said) you may be ready: † left vwhen the Macedoniās 4
 shal come vwith me, and finde you vnready, vve (that vve
 say nor, ye) may be as hamed^e in this substance. † Therefore I 5
 thought it necessarie to desire the brethren that they vwould
 come to you, and prepare this blessing before promised, to be
 ready so, as a blessing, ⁹ not as avarice. † And this I say, he 6
 that ¹⁰ so vvetth sparingly, sparingly also shal reape: and he that
 so vvetth in blessings, of blessings also shal reape. † Euery 7
 one as he hath determined in his hart, not of sadnes or of ne-
 cessitie. † for *God loueth a cheereful giuer.* † And God is able to 8
 make al grace abound in you: that in al things alvaies ha- 9
 uing al sufficiency, you may abound vnto al good vworks,
 † as it is vwritten: *He distributed, he gaue to the poore: :: his iustice re-*
maineth for euer. † And he that minitreteth seede to the sower, 10
 vvil giue bread also for to eate: & vvil multiplie your seede,
 and vvil augmēt the increates of the frutes of your iustice: †
 † that being enriched in al things, you may abound vnto 11
 al simplicitie, vvich Worketh by vs thanke-giuing to God.
 † Because the ministerie of this office^d doth not only supplie 12
 those things that the Saincts vwant, but aboundeth also by
 many thanke-giuings in our Lord, † by the prooffe of this 13
 ministerie, glorifying God in the obedience of your confes-
 sion vnto the Gospel of Christ, and in the simplicitie of com-
 municating vnto them, and vnto al, † and in their praying 14
 for you, being desirous of you because of the excellēt grace
 of God in you. † Thankes be to God for his vnspeake- 15
 able gift.

*That is, in this
 manner of almes.
 Chryf. Theophyl.*

*The Epistle
 for S. Lau-
 rence, Aug. 10*

*:: The fruite
 of almes is the
 encrease of
 grace in al iu-
 stice and good
 workes to life
 euertlasting:
 God giuing
 these things
 for reppard &
 recompense
 of charitable
 workes, vvich
 therefore be
 called the seed
 or merito-
 rious cause of
 these spiritual
 frutes.*

*Ecclesi
 35. 11.*

Pf. 111. 9

ANNOTATIONS CHAP. IX.

**Proctors for
 Catholike pri-
 soners.**

1. *Toward the Saincts.]* By the Apostles earnest and often calling vpon the Corinthians to giue almes for relieuing the faithful in distresse, the Pastors of Gods Church may learne, that it specially pertaineth to their office to be proctors for holy men in prison, pauerie, and al other necessitie, specially vwhen they vwant commeth for confession of their faith.

**Cheereful gi-
 uing.**

5. *Not as avarice.]* The covetous man that parteth vvith his peny painefully and vvith sorow as though he lost a limme of his body, is noted, and cheereful, ready, voluntarie, and large contribution is commended.

**The greater
 almes, the
 greater merite
 and reppard.**

6. *Soweth sparingly.]* Almes is compared to seede, for as the seede shrovvnen into the ground, though it seeme to be cast avway, yet is not lost, but is laid vp in certaine hope of great encrease: so that vvich men giue in almes, though it seeme to be cast avway and to perish in respect of the giuer, yet in deece it is most fruitful, the benefite thereof manifoldly returning to him againe. Vwherevpon the Apostles cōclusion is cleere, that according to the measure of the almes or seed (vvich is more or lesse in respect of the vvil and abilitie of the giuer) the encrease and abundance of harvest, that is, of grace and glorie (shal ensue. See S. Augutine in *Psal. 119. vers. mod. & q. 1. ad Dulcinum.*

12. doob

10. *Doth not empty supply.*] Vvhen almes are giuen: specially to holy men, not onely the giuers obtaine great benefite thereby, and the vvanter of others be supplied, but God also by the receiues continual praiers and thankes giuing therore, is exceedingly honoured: to that charitie bestowed in this sort, is an acte of Gods vvorshipp and of religion.

Almes redoubd
to Gods honour.

CHAP. X.

Against the fals Apostles, graunting the infirmities of his person, he doth not vvithstanding set out the povver of his Apostleship, is reprehending them also for a. longing to them selues the praise of other mens labours.



1 **A**ND I Paul my self beseeche you by the
 2 mildenes and modestie of Christ, vvho in
 3 presence in deede am humble amōg you,
 4 but absent am bold on you. † But I be-
 5 seeche you, that being present I neede not
 6 be bold by that confidence vvhervvith I
 7 am thought to be bold against some:
 8 vvhich thinke vs as though vve vvalk according to the
 9 flesh. † For vvalking in the flesh, vve vvarre not accord-
 10 ing to the flesh. † For the^a vveapons of our vvarfare are
 11 not carnal: but mightie to God vnto the destruction of mu-
 12 nitions, destroying counsels, † and al loftinesse extolling it
 13 self against the knowvledge of God, and bringing into capti-
 uitie al vnderstanding vnto the obedience of Christ, † and
 hauing in a readinesse^a to reuenge al disobediēce, vvhen your
 obedience shal be fulfilled. † See the things that are accord-
 ing to appearance. If any man haue affiance in him self, that
 he is Christs: let him thinke this againe vvith him self, that
 as he is Christs, so vve also. † For and if I should glorie
 somevvhat more of our povver, vvhich our Lord hath giuen
 vs vnto edification and not to your destruction: I shal not
 be ashamed. † But that I may not be thought as it vvere to
 terrifie you by epistles († for his epistles in deede, say they,
 are sore and vehement: but his bodily presence vvake, and
 his speache contemptible) † let him this thinke that is such a
 one, that such as vve are in vvord by epistles, absent: such
 also vve are in deede, present. † For vve dare not matche or
 compare our selues vvith certaine, that commend them
 selues: but vve measure our selues in our selues, and compare
 our selues to our selues. † But vve vvil not glorie aboue
 our measure: but according to the measure of the rule, vvhich
 God hath measured to vs, a measure to reache euen vnto you.

† For

† For not, as though vve reached not vnto you, doe vve extend our selues beyond. For vve are come as farre as to you in the Gospel of Christ. † not glorying about measure in other mens labours : but hauing hope of your faith increasing, to be magnified in you according to our rule abundantly, † yea vnto those places that are beyond you, to euangelize, not in an other mans rule, to glorie in those things that are prepared before. † But he that glorieth, let him glorie in our Lord. † For not he that commendeth him self, the same is approved: but vvhom God commendeth.

εἰς ἁγίαν
ἀποστολήν
τῆς τῆς
πίστεως
ἐξ ἑστέ.

1er. 9, 13

ANNOTATIONS
CHAP. X.

Punishing of Heretikes.

1. *Weapons.* He meaneth the ample spiritual and Apostolical pover given by Christ for the punishment of false Apostles, Heretikes, and rebelles to Gods Church, vno are here noted specially by pride and intolence (vvhich is the proper marke of such fellowes: to extoll them selues about the measure of the science of God, vvhich consisteth in humble obedience to the faith and the preachers of the same.

Their pride.

The spiritual pover of Bishops against Heretikes.

2. *To reuenge.* You may see hereby, that the spiritual pover of Bishops is not onely in preaching the Gospel, and so by pertuation and exhortation onely (as some Heretikes hold) to renuite or retaine iinnes, but that it hath authoritie to punish, iudge, and conuict Heretikes and other like rebelles: vvhich pover one of the principal rebelles of this time being conuenced by the euidence of the place, acknowledged to be grounded vpon Christs vword, *Quisquis non binds in earth, shall be bound in heauen: Mat. 18, 18.* applying also the vvorde spoken to Hieremie (C. 1, 10.) *Behold I appoint thee ouer Nations and Kingdoms, that thou plant, plucke vp, build and destroy:* to confirme and explicate the pover Apostolike here asseiged by S. Paul. Many they would gladly dravv this pover from the lawfull successors of the Apostles, to them selues, their ministers and consistories, vvhich are nothing els but the shoppes and Councils of iudication and al the conspiracies of this time, against the lawfull Princes of the world.

Caluin.
vpon this
place.

Heretical Censures.

Ecclesiastical censures (namely Excommunication) whē & where to be executed.

3. *Unto edification.* This great pover of the Churches censures, specially of Excommunication, as it was given for the good and saluation of the people, so it must not be used against the innocent: no nor yet vpon Heretikes or other offenders, but vvhether and vvhē it may, by likelihood benefite either the parties, or the people, or may be executed without the hurt or perturbation of the vvhole Church, as often times it can not be by reason of the multitude of offenders, vvhich caused the Apostle here to signify that he would not vse his vttermoſt authorie against the false Apostles vvhich disturbed them, till them selues were in perfect obedience vnto him, leſt by punishing the principal offenders, a greater disturbance and reuolt might fall among the people, if they were not before in perfect obedience.

CHAP. XI.

Heremaneeth the matter with the Corinthians, why they should preferre the false Apostles before him. 16 And because they give them leave to bragge and commend them selves, and so abuse them so miserably, he trusteth they will also give him the bearing: 21 and so he beginneth, and first shewing him self in a iudiciall respect (wherewith onely stood al their boasting) to be as they are, he addeth afterward such a long rod of his sufferings for Christ, as is incomparable.

Would

1 **V**ould God you could beare some litle of
 2 my folly : but do ye also support me: † for I
 emulate you vvith the emulation of God.
 For I haue † despoufed you to one man , to
 present you a chaste virgin vnto Christ.
 3 † But I feare lest, as the serpent seduced Eue
 by his subteltie, so your senses may be corrupted, & fall from
 4 the simplicitie that is in Christ. † For if he that † commeth,
 preache an other Christ vvho we haue not preached, or you
 receiue an other spirit vvhom you haue not receiued: or an
 other Gospel vvhich you haue not receiued: you might vvel
 5 suffer it. † For I suppose that I haue done nothing lesse then
 6 the great Apostles. † For although rude in speache, yet not
 in knowlledge, but in al things we are made manifest to you.
 7 † Or did I commit a sinne, humbling my self, that you might
 be exalted? because I euāgelized vnto you the Gospel of God
 8 gratis? † Other churches I spoiled, taking a stipend, for your
 9 ministerie. † And vvhen I vvvas vvith you, and had neede, I
 vvvas burdenous to none: for that vvhich I vvanted, the
 brethren supplied that came from Macedonia: & in al things
 I haue kept my self vvithout burden to you, and vvil keepe.
 10 † The truth of Christ is in me, that this glorying shal not
 11 be infringed tovvard me in the countries of Achaia. † Vvher-
 12 fore? because I loue you not? God doth know. † But that
 vvhich I doe, I vvil also doe, that I may cut avay the oc-
 13 casion of them that desire occasion: that, in that vvhich they
 14 glorie, they may be found euen like vs. † For such false apo-
 15 stles of Christ. † And no maruel: for Satan him self trans-
 figureth him self into an Angel of light. † It is no great
 matter therefore if his ministers be trāsfigured as the ministers
 of iustice: vvwhose ende I shal be according to their vvorkes.
 16 † Againe I say, (let no man thinke me to be foolish h: o-
 thervvise take me as foolish h, that I also may glorie a litle),
 17 † that vvhich I speake, I speake not according to God, but
 18 as it vvwere in foolish hnes, in this substance of glorying. † Be-
 cause many glorie according to the flesh, I also vvil glo-
 19 rie. † For you do gladly suffer the foolish h: vvhereas your
 20 selues are vvise. † For you suffer if a man bring you into
 seruitude, if a man deuoure, if a man take, if a man be extol-
 21 led, if a man strike you on the face. † I speake according

† The Apo-
 stles and their
 successors did
 despoise the
 people vvhom
 they conuer-
 ted, to Christ,
 in al puritie &
 Chastitie of
 truth, and
 vvholly vnder-
 led and void
 of error and
 heresie.

† The note of
 a false teacher,
 to come: hat is,
 vvithout law-
 ful calling or
 sending to
 thrust and in-
 trude him self
 into an other
 mans charge.

† A proper
 terme for rie-
 reges that
 shapeth sel-
 ues into the ha-
 bit of true tea-
 chers, speci-
 ally by often
 allegation and
 commendatio-
 of the scrip-
 tures. Reade
 the notable
 admonition of
 the suncient
 vvriter *Vu-*
centium Litinensis
 in his golden
 booke *Against*
the Presbians
nomines of al
heresies.

The Epistle
 vpon the Sun-
 day of Sexa-
 gesime.

to dishonour, as though vve had been vveake in this part. Vvherein any man dare (I speake foolishly) I dare also. † * They are Hebrevvves : and I. They are Israëlites : and I. 22 They are the seede of Abraham : and I. † They are the mini- 23 sters of Christ : and I. (I speake as one scarce vvise) more I : in many moe labours, in prisons more abundantly, in stripes about measure, in deathes often. † Of the leevves five times, 24 did I receiue * fourtie, sauing one. † Thrise vvas I beaten 25 * vvith rodde, * once I vvas stoned, thrise I suffred * ship- vvracke, night and day haue I been in the depth of the sea, † in journeyng often, perils of vvaters, perils of theeues, pe- 26 rils of my nation, perils of Gentiles, perils in the citie, perils in the wilderness, perils in the sea, perils among false brethren, † in labour and miserie, in much vvarchings, in hunger and 27 thirst, in fastings often, in colde and nakednes, † beside those 28 things which are outwardly : my daily ^b instance, the carefulnes of al churches. † Vvho is vveake, and I am not vveake? 29 vvho is scandalized, and I ^c am not burnt? † If I must glorie: 30 I vvil glorie of the things that concerne my infirmite. † The 31 God and Farher of our Lord I e s v s Christ, vvho is blessed for euer, knovveth that I lie not. † * At Damascus the Gouver- 32 nour of the nation vnder Aretas the king, kept the citie of the Damascenes, for to apprehend me : † and through a 33 vvindow in a basket vvas I let downe by the vwall, and so escaped nis handes.

Phil. 3, 5

Deu. 25, 3, Act. 16, 23, 14, 18, 27, 15,

c non over? vvppō- mu? Act. 9, 24

b *instans* - *causis*. S. Chryostom and Theophylacte interpret it of daily conspiracie against him. others, of multitude of cares instāt & vrgēt vpō him.

ANNOTATIONS
CHA. XI.

s. From the simplicitie. People fall from their first faith, virginite, and simplicitie in Christ, not by sode reuolt, but by little & little, in giuing eare to the vniuol persuasio of the serpent, speaking to the by the sweete mouthes & illurementes of Heretikes, of vvaich kind of seductio he giueth lue for an example, vvho vvas by her greedy delire of knowledg and the Diuels promis of the same, drawn from the natue simplicitie and obedience to God. as at this day, promis and pretenic of knowledg driueth many a poore soul from the iure, true, sincere, and onely beleete of Gods Church.

s. Rude in speech. Hereby vve see that the seditious and false teachers haue often the gift of eloquence vvhereby the simple be easily beguiled. Such vvve Corē and Dathan, as Iosephus vvriteth *Antiq. li. 1. c. 1.* for the same. S. Augustine (*li. 1. Contri. c. 1. et 11.*) calleth the Heretike Faulus Manichæus, *magnum loquens Diaboli, a great iuare of the Diuel*, saying that he paired the glorious Doctōr S. Amoroſe in i newv of vvordes, but farre inferiōr to him (vvithout al compass) in substance and matter. In vvch iort the Apoſtle here is glad to compare him self vvith the false Apoſtles, vvhom the Corinthians did solovv and extoll farre about him by reaton of their eloquence, granting to them that gift, but chalenging to him self superiorite in knowledg, vvch al vvūe-men pterre before vane vvordes. And it is the bane of our poore countrie, that the people novv a daies giue credit rather to newv orators and foolish vonkers, for their sweete speeches: then to the glorious Doctōrs of Chrutes Church, for their singular knowledg and more graue eloquence.

Heretikes sometime eloquent.
Knowledge better then gay vvordes.
Yong orators among here-ikes preferred before the aūcient Doctōrs.

CHA. XI.

CHAP. XII.

He relates of his incomparable visions, 1 but for humilitie liketh better to talke of his infirmities: 11 putting the faults in the Corinthians for that he w^{as} faine thus to rehearse his extreme commendations. 12 Vtberc againe he reasoneth the master vnto them like a father, vnto they should preferre the false Apostles before him. 20 And feareth lest as his coming he shal be compelled to excommunicate many of them.



1 **I** must glorie (it is not expedient in deede)
 2 but I vvil come to theⁿ visions and reuelatiōs
 3 of our Lord. † I knowv a man in Christ about
 4 fourtene yeres agoe (vvwhether in the body, I
 5 knowv not: or out of the body, I knowv not:
 6 God doth knowv) such a oneⁱⁱ rapt euen to the third heauē.
 7 † And I knowv such a man (vvwhether in the body, or out of
 8 the body, I knowv not: God doth know) † that he vvas rapt
 9 into Paradise: & heard secrete vvordes, which it is not lawvful
 10 for a man to speake. † For such an one I vvil glorie: but for
 11 my self I vvil glorie nothing, sauing in my infirmities. † For
 12 and if I vvil glorie, I shal not be foolish: for I shal say truth.
 13 but I spare, lest any mā should esteeme me about that vvwhich
 14 he seeth in me, or heareth any thing of me. † And lest the
 15 greatnes of the reuelations might extroll me, there vvas giuen
 16 me a pricke of my flesh, an angel of Satan, to buffet
 17 me. † For the vvwhich thing thrise I besought our Lord,
 18 that it might depart from me: † and he said to me, My grace
 19 sufficeth thee, for povver is perfited in infirmitie. Gladly
 20 therefore vvil I glorie in mine infirmitie, that the povver of
 Christ may dwell in me. † For the vvwhich cause I please
 my self in infirmities, in contumelies, in necessitities, in perfec-
 tions, in distresses for Christ. for vvhen I am vveake, then
 am I mightie.

11 † I am become foolish: you haue compelled me. For I
 ought to haue been commended of you: for I haue been no-
 thing lesse then they that are about measure Apostles: al-
 12 though I am nothing. † Yet the signes of my Apostleship
 haue been done vpon you in al patience, in signes & vvōdets
 13 and mighty deedes. † For vvhat is there that you haue had
 14 lesse then the other churches: but that I my self haue not
 burdened you? Pardon me this iniurie. † Behold, novv
 the third time I am ready to come to you: and I vvil not be
 burdenous vnto you. For I seeke not the things that are

Qq q ij yours:

ⁱⁱ By this vve may proue that it is nei-ther impossi-ble, incredi-ble, nor vnde-cent, that is reported by the auncient fathers of some that haue been rauished or rapt: vvwhether in body or out of body God know-eth, & brought to see the state of the next life, as vveter of the faued as damned.

you: but you. For neither ought the childre lay vp treasures for the parents, but the parents for the children. † But I most gladly vvil bestovv, & vvil my self moreover be bestovved for your soules: although louing you more, I am loued lesse.

† But be it so: I haue not burdened you: but being craftie, I tooke you by guile. † Haue I circumvented you by any of them vvhom I sent to you? † I requested Titus, and I sent vvith him a brother. Did Titus circumvent you? vvalked vve not vvith one spirit? not in the self same steppes? † Of old thinke you that vve excuse our selues to you? 19 Before God, in Christ vve speake: but al things (my dearest) for your edifying. † For I feare lest perhaps vvhen I come, 20 I finde you not such as I vvould: and I be found of you, such an one as you vvould not. lest perhaps cōentions, emulatiōs, stomakings, dissensions, detractions, vvhisperings, svvellings, seditiōs be among you. † lest againe vvhen I come, God 21 humble me among you: & I mourne many of them that sinned before, & have not done penāce for the vncleannes & fornication and incontinencie that they haue committed.

ἵνα τὸν ἄνθρωπον
ἀποκαταστήσω.

Vvwhich S. Augustine saith (ep. 108) is spoken here of doing great penance for heinous sinnes, as Penitentes did in the primitive Church. So that it is not onely to repent or to amend their liues, as the Protestants translate it.

Against

AN NOT A T I O N S CH A P. XII.

Visions haue no credite with heretikes.

1. *Visions.* S. Cyprian (ep. 69. nn. 2.) complaineth that the Aduersaries of Gods Church and Priestes, giue no credite to visions. but their incredulitie is much more in our daies, that condemne al such revelations, though they be reported and recorded for most certaine, of holy S. Gregorie, S. Bede, or vvho els so euer. Yea they are so vvicked in this case, that the vision vvwhich the holy author of the booke of Machabees calleth *side dignum*, vvorthy of credit, is one cause vvhy they denie the vvhole booke to be Canonical: and as vvei might they for this vision deny al S. Pauls Epistles, and for the like, the Actes of the Apostles, Act. 9. 10. 11. 12. 17: and the Gospel it self, Mat. 1. 20. 2. 11. 19.

The Apostles some greater then other.

11. *Aboue measure Apostles.* Though al vvere in that they vvere Apostles, of one and the same order, yet vve may see that some had marvellous great preeminence and priuilege aboue others in the same office: specially S. Peter and S. Iohn, vvhom S. Paul often calleth *great Apostles*, *aboue measure or passing Apostles*, *the pillars*, &c. 1 Cor. 11. 5. 12. 11. Gal. 2. 9.

We must sticke to the faith first planted by miracles.

12. *In signes.* Miracles be necessarilie, and be great signes of truth, vvhen it is first newly taught. And therefore let al Catholike men hold fast that faith vvwhich vvvas first preached and confirmed by miracles, as in Engiand by S. Augustine, and in other nations by other holy Apostolike men. And let the Heretikes that preach extraordinarily, newly, and other vvise then vve received at our first conuersion, hewv their calling and doctrine by miracles, or els let them be taken for falsse Apostles as they be.

CH A P. XIII.

He driveth into them the feare of excommunication: so the end that they doing penance beforehand, he may not be compelled to: so his autoritie vvhen he vvometh, and as he hath threatened. 11 And so vvith a general vvhoration he endeth.

LO

Deu. 19,
15.



1 O this the third time I come vnto you: * In
2 the mouth of two or three witnesses shal
3 euery word stand. † I foretold and doe
4 foretel as present, and now absent, to them
5 that sinned before, and al the rest, that if I
6 come againe, I vvill not spare. † Seeke you
7 an experient of him that speaketh in me, Christ: vvho in
8 you is not vveake, but is mightie in you? † For although he
9 vvas crucified of infirmitie: yet he liueth by the povver of
10 God. For vve also are vveake in him: but vve shal liue vvith
11 him by the povver of God on you. †ⁿ Tric your ovvne
12 selues if you be in the faith: proue ye your selues: Knovv
13 you not your selues that Christ I E S V S is in you, vnlesse
perhaps you be reprobates. † But I hope you know
that vve are not reprobates. † And vve pray God, that
you doe no euil, not that vve may appeare approued, but
that you may doe that vvwhich is good, and vve be as repro-
bates. † For vve can not any thing against the truth: but for
the truth. † For vve reioyce, for that vve are vveake, & you
are mightie. This also vve pray for, your consummation.
† Therefore these things I vvrite absent: that being present I
may not deale hardly according to the povver vvwhich our
Lord hath giuen me vnto edification and not vnto destru-
ction.
† For the rest brethren, reioyce, be perfect, take exhorta-
tion, be of one minde, haue peace, and the God of peace &
of loue, shal be vvith you. † Salute one an other in a * holy
kisse. Al the saints salute you. † The grace of our Lord
I E S V S Christ, and the charitie of God, and the communica-
tion of the holy Ghost be vvith you all. Amen.

shal
know

с παρὰ-
μαλιστα,
Ro. 16,
16. 1. Co.
16, 20.

^e Ecclesiastical
power to pun-
nish offenders
by the censures
of the Church.

The Epistle in
a votive Masse
of the B. Tri-
nitie.

ANNO TATIONS
CHAP. XIII.

1. Tric your selues.) The Heretikes argue herevvv, that euery man may know him self certaine-
ly to be in grace: vvhere the Apoitle speaketh expresly and onely of faith. the act vvhereof a man
may know and feele to be in him self, because it is an act of vnderstanding, though he can not be
assured that he hath his sinnes remitted, and that he is in al poiutes in state of grace and saluation;
because euery man that is of the Catholike faith, is not alvvayes in state of good life agreeable thereto,
nor the acts of our vvill so subiect to vnderstanding, that vve can know certainly vvwhether vve
be good or euil. See S. Auguline 10. 7 de perfect. iustitia c. 11. Li. de Cor. et grat. c. 11. et S. Thomas
1. 2. q. 122. art. 5.

Vve may
know that we
haue faith, but
not that vve
are in grace.



THE ARGUMENT OF THE EPISTLE OF S. PAUL TO THE GALATIANS.



THAT this Epistle may seeme to be the first that S. Paul wrote, was declared in the Argument of the Epistle to the Romanes, notwithstanding that in the second chapter it is euident to haue bene written 14 yeres at the least after his Conuerſion, and (as it is said) from Ephesus, belike at that time of his being there. which is mentioned Act. 18.

The occasion of it were such False apostles, as we reade of, Act. 15. *Et quidam descendentes, &c.* And certaine coming downe from Ierurie, taught the brethren (that is the Christian Gentiles at Antioche) that vnles you be circumcised according to the manner of Moyses, you can not be saued. Such commers also to the Galatians (whom S. Paul had conuerſed Act. 16, as him self mentions in Gal. 1. and 4.) did seduce them, saying that al the other Apostles to whom they should rather harken, then to Paul (whom came they knew not from whence) did vse Circumcision: yea and that Paul himself, when he came among them, durst do none other. And to winne them more easily, they did not lay on them the burden of the whole Law, but of Circumcision only.

Against these deceiuers, S. Paul declareth, that he received his Apostleship and learned the Gospel that he preacheth, of Christ him self after his Resurrection: and that the other Apostles (al though he learned no thing of them) received him into their societie, and allowed wel of his preaching to the Gentiles, al though themselves being Iewes, and liuing among the Iewes, had not yet left the ceremonies of the Law: howbeit they did not put in them any hope of iustification, but in Christ alone without them. He declareth moreover, that the said False apostles belyed him, in saying that he also preached Circumcision sometimes. Against, that they themselves in preaching no more but Circumcision, did against the nature of Circumcision, because it is a profession to obserue the whole Law: finally, whatsoeuer they pretended, that in deede they did it onely to please the Iewes, of whom otherwise they should be persecuted.

So that in this Epistle he handleth the same matter, which in the Epistle to the Romanes: but here lesse exactly and more briefly, because the Galatians were very rude, and the Romanes contrariwise, repleti omni scientia (Rom. 15) repletiſhed with al knowledg.

THE



THE EPISTLE OF PAUL TO THE GALATIANS.

CHAP. I.

After the foundation laide in the saluation, & he declaimeth against the Galatians, and their falsie apostles, 11. considering that the Gospel which he preached to the, he had it immediately of Christ him self. 13. Vvhich so / heru he beginneth to tel the storie of his conversion and preaching since then, that as he learned nothing of the other Apostles, so yet he had their approbation.

1 **P**AVL an Apostle not of men, neither by man, but by I E S V S Christ, and God the Father that raised him
2 from the dead, † and al the brethren
3 that are vwith me: to the churches of
4 Galatia. † Grace to you and peace
5 from God the Father and our Lord
6 I E S V S Christ, † vwho gaue him self
7 vs from this present vicked vworld, according to the vvil of
8 our God and father: † to vvhom is glorie for cuer and cuer.
9 Amen.

10 † I maruel that thus so soone you are transferred from him
11 that called you into the grace of Christ, vnto an other Gospel: † vvhich is not an other, vnles there be some that trouble you, and vvil
12 † inuert the Gospel of Christ. † But although we, or an Angel from heauen, euāgelize to you beside that vvhich vve haue euangelized to you, be he anáthema. † As vve haue said before, so novv I lay againe, If any euangelize to you, beside that vvhich you haue receiued, be he anáthema. † For do I. novv vſe persuasion to men, or to God: Or do I seeke to please men? If I. yet did please men, I should not be the seruant of Christ.

13 † For I doe you to vnderstand, brethren, the Gospel that

14 vvas

15 11. New Gofpellers that paruert, corrupt, or alter the one onely true and first deliuered Gospel, are to be avoided. See S. Augustine. Cons. Faustum li. 28. c. 27.

16 c The Epistle vpon the Commemoration of S. Paul, Iun. 30.

vvas euangelized of me, that it is not according to man.
 † For neither did I receiue it of man, nor learne it: but by the
 reuelation of IESVS Christ.

† For you haue heard my cōuersation sometime in Iudaisme, 13
 that about measure I persecuted the Church of God, and ex-
 pugned it, † and proceeded in Iudaisme about many of mine 14
 equales in my nation, being more abundantly an emulator
 of the traditions of my fathers. † But vwhen it pleased him 15
 that separated me from my mothers vvombe, and called me
 by his grace, to reueale his sonne in me, † that I should euan- 16
 gelize him among the Gentils, incontinent I condescended
 not to flesh and bloud, † neither came I to Hierusalem 17
 the Apostles my antecessors: but I went into Arabia, and a-
 gains I returned to Damascus. † Then, after three yeres I 18
 came to Hierusalem* to see Peter: and taried with him fiftene
 daies. † But other of the Apostles saw I none: saving Iames 19
 the brother of our Lord. † And the things that I vwrite to 20
 you: behold before God; that I lie not. † After that, I came 21
 into the partes of Syria and Cilicia. † And I vvas vnknown 22
 by sight to the churches of Ievvrie, that vv ere in Christ:
 † but they had heard only, That he vv which persecuted vs 23
 sometime, doth now euangelize the faith vv which sometime
 he expugned: † and in me they glorified God. 24

A. B. 91.

* S. James
 was called our
 Lordes bro-
 ther after the
 hebrew phrase
 of the Iewes, by
 vv which mere
 kinsmen are
 called brethren,
 for they were
 not brethren
 in deede, but
 rather sisters
 children.

ANNOTATIONS CHAP. I.

S. Paul sent to
 preache by or-
 dinarie impo-
 sition of hādes.

1. *Neither by man.*] Though he vv ere not first by mans election, nomination, or assignement, but by Gods ovvne special appointment, chosen to be an Apostle: yet by the like expresse ordinance of God he tooke orders or imposition of hands of men, as is plaine *A. B. 11.* Let vs beware then of such false Apostles, as now a daies intrude them selves to the office of Ministerie and preaching, neither called of God, nor rightly ordered of men.

No Ihev v of
 learning or
 vertue must
 move vs from
 the faith.

2. *Or an Angel.*] Many vvorthie obseruations are made in the fathers vvritings, of the earnest admonition of the Apostle, and much may vve gather of the text it self, first, that the credit of any man or Angel for vvhat learning, eloquence, Ihev v of grace or vertue so euer, though he vvrought miracles, should not move a Christian man from that truth vv which he hath once received in the Catholike Church: of vv which point Vincencius Lirinensis excellently treateth. *li. cons. profan. heres. Novissim.* Vvhereby vve may see that it is great pite and shame. that so many folovv Luther and Calvin and such other leade fellows, into a nev v Gospel, vv which are so farre from Apostles and Angels, that they are not any vvhat comparable vvith the old Heretikes in giftes of learning or eloquence, much lesse in good life.

Preaching cō-
 traie to the
 faith recei-
 ved is forbid-
 den, not other
 preaching.

Secondly S. Augustine noerth vpon the vvord, *Tefide*, that not al other teaching, or moer preaching then the first, is forbidden, but such as is contrarie and disagreeing to the rule of faith. *Tract. 98 in Ioh.* *The Apostle did not say, saith he, if any man euangelize to you more then you haue received, but, beside that you received, for if he should say thus, he should be prejudicial to him self, vvho couer to come to the Theusalem, that he might supply this vv which vv as wanting to their faith. Nev v be that supplish, addit*

addeth that which was lacking, taketh not away that which was, &c. By which we see how faithfully and calumniously the Heretikes charge the Church with addition to the Scriptures.

Thirdly, as vvel by the vvorde *euangelizamus* (we euangelize) as the vvorde *accepisse* (you haue receiued) we may note that the first truth, against which no second Gospelling or doctrine may be admitted, is not that onely which he vvrote to the Galatians, or which is conteyned either in his or any other of the Apostles or Euangelistes vvritings, but that which was by vvorde of mouth also preached, taught, or deliuered them first, before he vvrote to them. Therefore the Aduertaries of the Church that measure the Word of God or Gospel by the Scriptures onely, thinking them selues not to incurre S. Pauls curie, except they teach directly against the vvritten vvorde, are souly beguiled. As therein also they shamefully erre, when they charge the Cathoikes with adding to the Gospel, when they teach any thing that is not in expresse wordes vvritten by the Apostles or Euangelistes, not marking that the Apostle in this Chapter, and els where, commonly calleth his & his fellowes whole preaching, the Gospel, be it vvritten or vvvritten.

Fourthly, by the same wordes we see condemned al after-preachings, later doctrines, new sectes and authors of the same: that onely being true, which was first by the Apostles and Apostolike men as the lawfull husbandmen of Christes field, sowed and planted in the Church: and that false, which was later and as it were ouertowen by the enemie. By which rule not onely Tertullian (*de praescript. m. c. 9.*) but all other alicient Doctors, and specially S. Irenaeus (*li. 1. c. 2. 1. 4.*) tried truth from falschod, and condemned old Heretikes, prouing Marcion, Valentinus, Cerdo, Menander, and such like, false Apostles, because they came in with their nouelties long after the Church was settled in former truth.

Sixthly, This curie or excommunication pronounced by the Apostle, toucheth not onely the Galatians, or those of the Apostles time, that preached otherwise then they did, but it pertaineth to al times, preachers, and teachers, vnto the worldes end, and it concerneth them (as Vincentius Lirinensis saith) that preach a new faith, or change that old faith which they receiued in the vnitie of the Catholike Church. To prouen any thing to Christian Catholike men (saith he) besides that which they haue receiued, neuer vvas it lawfull, neuer is it, nor neuer shall it be lawfull, to lay anathema to such, it hath bene, and is, and shall be alwayes behoofull. So S. Auguine by this place holdeth al accursed, that draw a Christian man from the societie of the whole Church, to make the seueral part of any one sect: that call to the hidden conuenticles of Heretikes, from the open and knowen Church of Christ: that allure to the priuate, from the common: finally al that draw with chatting curiosities the children of the Catholike Church, by teaching any thing besides that they found in the church. * Aug. ep. ep. 103. Psal. 105. Con. 2. mentioning also that a Donatist feined an Angel to haue admonished him to call his frende out of the Communion of the Catholike Church into his sect. and he saith, that if it had been an Angel in deede, yet I should he not haue heard him. Lately S. Hierom vieth this place, wherein the Apostle giueth the curie or anathema to al false teachers not once but twiue, to proue that the zeale of Catholike men ought to be to great toward al Heretikes and their doctrines, that they should giue them the anathema, though they vvere neuer so deere vnto them. In which caise, saith this holy Doctor, I would not spare mine ovvne parents. *Ad Pammach. c. 1. cont. Jo. Hierof.*

18. To Ioh. Peter.] In what estimation S. Peter was with this Apostle, it appeareth: being for respect and honour of his person, and of duety as Tertullian *de praescript.* saith (notwithstanding his great affaires Ecclesiasticall) he vvrote to iarse to see him, not in vulgar maner, but (as S. Chrysostom noteth the Greeke word to import) to behold him as men behold a thing or person of name, excellencie, and maiestie, for which cause, and to fill him self with the perfect view of his behaviour, he abode with him afeene daies. See S. Hierom ep. 103 *ad Pammach. to. 1.* Who maketh also a mystere of the number of daies that he taried with S. Peter. See S. Ambrose in *Comment. brian loci*, and S. Chrylostome vpon this place, and he. 27 in *Ioan.*

The Gospel is not onely in the vvritten word of Scripture, but in vvvritten tradition also.

After-preaching & ouerflowing of nouelties, argueth false doctrine.

The Apostles curie vpon al that teache new doctrine, and draw men from the Cath. Church.

Zeale against heretikes.

B. Paul doth viuite S. Peter of honour and reuerence toward him.

Li. cont. prop. bar. monas.

* Aug. ep. ep. 103.

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CHAP. II.

He telleth forth the storie begonne in the last chapter, and how he reprehended Peter, 15 and then specially vrgeth the example of the Christian leues, vvho sought vnto Christ for iustificacion, and thus by vicariance also of their Law is self, as also because othervvise Christs death had been needles.

R r r THEN



THEN after fourtene yeres I vvent vp 1
 againe to Hierusalem vvith Barnabas,
 taking Titus also vvith me. † And I 2
 vvent vp according to reuelation: and
 "cōferred vvith them the Gospel vvich
 I preach among the Gentiles, but apart
 vvith thē that seemed to be something,
 lest perhaps" in vaine I should runne
 or had runne. † But neither Titus vvich vvvas vvith me, vvwhere- 3
 as he vvvas a Gentil, vvvas compelled to be circumcised: † but 4
 because of the false brethren craftely brought in, vvwhich craft-
 tely came in to espie out libertie that vve haue in Christ
 I E S V S, that they might bring vs into seruitude. † To 5
 vvhom vve yelded not subiection no not for an houre, that
 the truth of the Gospel may remaine vvith you. † But of 6
 them that seemed to be something, (vvwhat they vvvere some-
 time, it is nothing to me. * God accepteth not the person of
 man) for to me, they that seemed to be something, "added
 nothing. † But contrariewise vvhen they had seen, that to 7
 me vvvas committed the Gospel of the c^c prepuce, as" to Peter
 of the circumcision († for he that vvrought in Peter to the 8
 Apostleship of the circumcision, vvrought in me also among
 the Gentils) † and vvwhen they had knovven the grace that 9
 vvvas giuen me, Iames and Cephas and Iohn, vvwhich seemed
 to be pillars, "gaue to me and Barnabas the right handes of
 societie: that vve vvnto the Gentiles, & they vvnto the circum- 10
 cision: † only that vve should be mindeful of the poore:
 the vvwhich same thing also I vvvas careful to doe.

e See the mar-
 ginal Annota-
 tion Rom. 2. v.
 25.

e That is, in
 profanus, before
 whom al, as Beza
 him self ex-
 poundeth it.
 Yet the En-
 glish Bezites
 to the more
 disgracing of
 S. Peter, trans-
 lato, so his face,
 No. Test. an.
 1580.

† And vvwhen Cephas vvvas come to Antioche, "I resisted 11
 him c^c in face, because he vvvas" reprehensible. † For before 12
 that certaine came from Iames, he did eare vvwith the Gentiles:
 but vvwhen they vvvere come, he vvwithdrevv and separated
 him self, fearing them that vvvere of the circumcision. † And 13
 to his simulation cōsented the rest of the Ievves, so that Bar-
 nabas also vvvas ledde of them into that simulation. † Be- 14
 vvwhen I savv that they vvvalked not rightly to the veritie of
 the Gospel, I said to Cephas before them al: If thou being
 a Ievve, livest Gentile-like & not Iudaically: hovv doest thou
 compell the Gentils to Iudaize.

† Vve are by nature Ievves, and not of the Gentils, sin- 15
 ners. † But knowing that * man is not iustified by the 16
 vvorkes

Dem. 10,
 17.

c. 2. 17.
 1710. 1717

Ro. 3. 19
 20. . .

17 vworkes of the Law, but by the faith of Iesus Christ: we
 18 also beleue in Christ Iesus, that we may be justified by the
 19 faith of Christ, and not by the vworkes of the Law: for the
 20 vvhich cause, by the vworkes of the Law no fles h (shal be iusti-
 21 fied. † But if seeking to be justified in Christ, our selues also
 be found sinners: is Christ then a minister of sinne? God for-
 bid. † For if I build the same things againe vvhich I haue de-
 stroied, I make my self a preuaricator. † For I by the Law,
 am dead to the Law, that I may liue to God: vwith Christ I am
 nailed to the crosse. † And I liue, novv not I: but Christ liueth
 in me. And that that I liue novv in the fles h, I liue in the faith
 of the sonne of God, who loued me, & deliuered him self for
 me. † I cast not avvay the grace of God. For if iustice be by
 the Law, then Christ died in vaine.

By this and by the discourse of this whole epistle, you may perceive; that when iustification is attributed to faith, the vworkes of Charitie be not excluded, but the vworkes of Moyses law: that is, the ceremonies, sacrifices and sacraments thereof principally, and consequently al vworkes done merely by nature and free will without the faith, grace, spirit, & aide of Christ.

ANNOTATIONS
 CHAP. II.

1. *Conferred vwith them.*] Though S. Paul vvere taught his Gospel of God and not of man, and had an extraordinarie calling by Christ him self, yet by reuelation he vvas sent to Hierusalem to conferre the said Gospel vvhich he preached, vwith his elders the ordinarie Apostles and Rulers of the Church, to put both his vocation and doctrine to trial and approbation, and to ioyne in office, teaching, and societie or communion vwith the person so called, in doctrine or fellowship of Christian life and religion, from the ordinarie known societie of Gods people and Priestes. Therefore vvhosocuer he be (vpon what pretence so euer) that wil not haue his calling and doctrine tried by the ordinarie Governers of Gods Church, or disdaineth to go vp to the principal place of our religion, to conferre vwith Peter and other pillars of the Church, it is euident that he is a false teacher, a Schismaticke, and an Heretike. Ey vvhich rule you may trie al your nevv teachers of Luthers or Caluins schoole: vvhoe neuer did nor euer durit put their preaching to such conference or trial of holy Councel or Bishops, as they ought to do, and vould do, if it vvere of God, as S. Pauls vvas.

S. Paul conuinceth Peter and the rest, for trial of his doctrine.

2. *is vaine.*] Though S. Paul doubted not of the truth of the Gospel vvhich he preached, knowing it to be of the holy Ghost; yet because other men could not, nor vwould not acknowledge so much, til it vvere allowed by such as vvere without al exception knowne to be Apostles & to haue the spirit of truth, to discern whether the vocation, spirit, & Gospel of Paul vvere of God, he knew he tould otherwise vwithout conferre vwith them, haue lost his labour, both for the time past and to come. *He had not had* (saith S. Hierom) *success of preaching the Gospel, if it had not been approved by Peters sentence and the rest that vvere vwith him.* Hiero. ep. 79. c. 2. *San Tertul. li. 4. Cont. Marc. nu. 5.* Therefore by reuelation he vvent to conferre vwith the Apostles at Hierusalem, that by them hauing his Apostleship and Gospel liked and approved, he might preach vwith more fruite. Vwherein vve see, this holy Apostle did not as the seditious proud Heretikes do novv daies, vvhich refusing al mans attestation or approbation, vvil be tried by Scriptures onely. As also vve may lerne that it is no such absurditie as the Adversaries vwould make it, to haue the Scriptures approved by the Churches testimonie. Seeing the Gospel vvhich S. Paul preached (being of as much certaintie and of the same Holy Ghost that the Scriptures be) vvas to be put in conference and examination of the Apostles, vwithout al derogation to the truth, dignitie, or certaintie of the same. And the cauling of Heretikes, that we make subiect Gods Oracles to mans censure, and the Scriptures to haue no more force then the Church is content to graunt vnto them, is vaine and false. For, to beare vvitnes or to giue euidence or attestation that the preaching or vriting of such, is true and of the Holy Ghost, is not to make

The heretikes submit their doctrine to no trial of Bishops or Councels.

The approbation of S. Pauls doctrine by Peter & the rest, vvas very requisite.

No absurditie that the Scriptures be approved by the Churches testimonie.

The Church maketh not

Canonical Scripture, but declareth that it is so.

The Scripture & Church compared together for antiquitie, authoritie, &c.

it true: no more then the Goldsmith or touch-stone that trie and discerne which is true gold, make it good gold, but they giue evidence to man that so it is. And therefore that disputation also, whether the Scripture or the Church be of greater authoritie, is superfluous: either giuing testimonie to the other, and both assured by the Holy Ghost from all error: the Church yet being before the Scriptures, the spouse of Christ, and proper dwelling, temple, or subiect of God and his graces: for the which Church the Scriptures were, and not the Church for the Scriptures. In which Church there is iudicial authoritie by office and iurisdiction to determine of doubtful questions touching the sense of the Scriptures and other controuersies in religion, & to punish disobedient persons. Of which iudicial power the Scriptures be not capable, as neither the truthe & determinations of the same can be so euident to men, nor so agreeable and fit for euery particular resolution, as diuersitie of times and persons requireth. Certaine is the truth, and great is the authoritie of both: but in such diuers kindes, as they can not be well compared together. The controuersie is much like as if a man touching the ruling a case in law, or giuing sentence in a matter of question, should at ke, whether the iudge, or the euidence of the parties, be of more authoritie or credit, which were as friuolous a dispute, as it were a disordered part for any man to say, he wvould be tried by no other iudge but by his owne writings or euidences. Vvith such triflers and seditious persons haue we to do now a daies in diuinitie, as were intolerable in any prophane science or facultie in the wvorld.

The Scriptures alwaies true in them selues, are so known to be by the Church.

6. *Added nothing.*] The Gospel and preaching of S. Paul vvvas wholy of God, & therefore though it were put to the Churches probation, as gold is to the touch stone: yet being found in al posses pure, nothing could be altered or amended therein by the Apostles. Euen so the Scriptures which are in deede vvholly of the Holy Choits ending, being put to the Churches trial, are found, proued, and testified vnto the wvorld to be such, and not made true, altered, or amended by the same. Vvithout vvch attestation of the Church, the holy Scriptures in them selues were alwaies true before: but not so known to be, to al Christians, nor they so bound to take them. And that is the meaning of the famous sentence of S. Augustine *Cont. ep. fund. c. 1.* which troubleth the Heretikes so much. *I vvould not beleue the Gospel (saith he) vvch the authoritie of the Church moued me.*

The Apostles commissiō general through the wvorld, & yet peculiar to certain pronounces.

7. *To Peter of the circumcission.*] Vve may not thinke, as the Heretikes deceitfully teach, that the charge of the Apostles vvvas so distincted, that none could preach or exercise iurisdiction but in those feueral places or tovvards those peoples or pronouces onely, wherevnto by Gods appointment or their owne lot or election, they vvvere specially designad. For, euery Apostle might by Chriles commissiō (*Mat. 28. Goe, and teach al nations*) vse al spiritual functiō through the vvhole wvorld: yet for the more particular regard & care of pronouces, & for peace & order sake, some were appointed to one countrie, & some to another: as, of the other Apostles, we see in the Ecclesiastical histories, and for S. Peter & S. Paul; it is plain by this place & other, that to them as to the vvvo cheefe and most renoumed Apostles, the Church of al Nations vvvas giuen, as diuided into vvvo partes, that is, Iewes and Gentiles: the first and principal being S. Peters iot, that herein also he might resemble our Sauour, vvho vvvas sent namely ** to the left Iheeps of Israel,* and vvvas properly

Iewes and Gentiles specially committed to the vvvo principal Apostles.

the Minister of the Circumcision: the second being S. Pauls. vvnom Christ chose specially to preach to the Gentiles: Not so for al that, that either he vvvas limited to the Gentils onely, (vvho the Actes of the Apostles report, in euery place, first vvho haue entered into the Synagogs & preached Christ to the Iewes, as he vvrote also to the Hebrues & euer had special regard & honour to the: or Peter so bound to the Iewes only, that he could not meddle vvith the Gentiles: seing he vvvas ** the man chosen of God,* by vvhom the Gentils should first beleue, vvho first baptized them, and first gaue order concerning them. Therefore

Neither Peter only of the Iewes, nor Paul Apostle of the Gētiles only.

the treacherie of Caluin is intolerable, that vpon this distinction of the Apostles charge, vvould haue the simple suppose, that S. Peter could not be Bishop of Rome (so might he barre S. Iohn from Ephesus also) nor deale among the Gentils, as a thing against Gods ordinance and the appointment betwene him and S. Paul: as though there by the one had bound him self to the other, not to preach or meddle vvithin his ielloves compassie. And which is further most seditious, he exhortheth al men to keepe fast the foresaid compact, and rather to haue respect to S. Pauls Apostleship, then to S. Peters: as though the preaching, authoritie, and Apostleship of both were not a like true, and al of one holy spirit, vvwhether they preached to Iewes or Gentiles, as both did preach vnto both peoples, as is already proued, and at length, partly by the daily decay of the Iewish state and their incredulitie, and partly for that in Christianitie the distinction of Iew & Gentil ceased after a season: both vvwent to the cheefe citie of the Gentiles, and there founded the Church common to the Hebrues and al nations, Peter, first, and Paul afterward. And therefore Tertullian saith, *de praescrip. nu. 14. O happy Church, to vvch the Apostles*

Caluins foolish reason that Peter vvvas not B. of Rome, & his derogatiō from Peters Apostleship.

possessed out al doctrine vvch is their blood. Where Peter iuffered to die to our Lordes passion, vvwhere Iohn is crowned

The Church founded at Rome by S. Peter and S. Paul.

Ar. 10. of 11. v. 7. Calu. 4. c. 6. nu. 26. Infr.

overruled with Iohn Baptists death.

9. *Give the right hand of societie.*] There is and alwaies ought to be a common fellowship and fraternitie of Pastors and preachers of the Church. Into vvhich societie who so euer entereth not, but standeth in Schisme and separation from Peter and the cheefe Apostolike Pastors, what pretence so euer he hath, or vvhence so euer he chalengeth authoritie, he is a vvolfe, and no true Pastor. Vvhich vnion and communion together was so necessarie euen in S. Pauls case, that notwithstanding his special calling of God, yet the Holy Ghost caused him to govp to his elder Apostles, to be receiued into their fellowship or brotherhod, for it is to be noted, that S. Peter, James, and Iohn were not sent to S. Paul, to ioyn vvvith him or to be tried for their doctrine and calling, by him: but contrariwise he vvas sent to them as to the cheefe and knowven ordinarie Apostles. They therefore gaue Paul their handes, that is to say, tooke him into their societie, and nor he them. And S. Hieroms rule concerning this, shall be found true to the vvorlde end, speaking of S. Peters successor: *He has gathered not vvvith thee, iactareth.* Ep. 57. And in another place for the same cause he calleth it *one, unissimum Communione portum*, the most safe and sure haueu of communion or Societie. Ep. 16. c. 1. And vvhereas the Heretikes by this also would proue that Peter had no preeminence about Paul being his fellowv Apostle, it is ridiculous. As though al of one fellowship or brotherhod be alwaies equal, or as though there were not order and gouernment, superioritie and inferioritie, in euery societie vvel appointed. And they might perceiue by this vvhole passage, that Peter was the special and in more singular sort, the Apostle of the Iewes, though James and Iohn were also: as S. Paul is also called in more singular sort the Apostle and doctor of the Gentiles then S. Barnabas, and yet they were both alike taken here into this societie, as they were both at and alike segregated into this ministerie, and ordered together. *Act. 11.* It is a poore reason then to say or thinke, S. Peter not to be about S. Barnabas neither, because of this societie and fellowship vnto vvhich he vvas receiued together vvvith S. Paul.

All Catholike preachers and Pastors must communicate vvvith Peter & his successors.

11. *I resisted him.*] Vvicked Porpaytie (as S. Hierom vvriteth) chaargeth S. Paul of enuie and malepart boldnes, and S. Peter of error. *Proem. Comment. in Galas.* Euen to the like impious finnes of Cham, for this, and for other things, giadly charge S. Peter, as though he had committed the greatest crimes in the world, for, it is the proper tie of Heretikes and il men, to be glad to see the Saints reprehended and their faultes discouered, as vve may learne in the vvritings of S. Augultine against Faustus the Manichee, vvhio gathered out at the ackes of the holy Patriarches, that might seeme to the people to be vvorthie blame. Vvhom the said holy Doctor defendeth at large against him, as both he, and before him S. Cyprian, finde here vpon this Apotiles reprehention, much matter of praising both their vertues: S. Pauls great zeale, and S. Peters vvonderfull humilitie: that the one in the cause of God vvwould not spare his Superior, and that the other, in that excellent dignitie, vvwould not take it in il part, nor by allegation of his Supremacie disdaine or retule to be controvvied by his iunior. vvhich of the tvo they count the greater grace and more to be imitated. *For neither Peter* (saith S. Cyprian) *Whom our Lord chose the first and vpon whom he built the Church, vvhom Paul disputed vvith him of circumcision, challenged ineloently or arrogantly tooke any thing to him self, saying that he had the Primacie, and therefore the later Disciples ought rather to obey him.* ep. 71 ad Quantum. nu. 1. And S. Augultine ep. 19. c. 2 in fine. *That* (saith he) *vvhich was done of Paul profitably by the libertie of charitie; the same Peter tooke in good part by holy and benigne goodlines of humilitie, and so he came vnto posteritie a more rare and holy example, if as any time perhaps they did amiss, to be content to be corrected of their iuniors, than Paul, for to be bold and confident; as the inferior to resist their betters for defending the truth of the Gospel, vvhich charitie alwaies preferred.* By vvhich notable speeches of the Doctors vve may also see, how fruitooluly the Heretikes argue herevpon, that nothing against S. Peter could not be Superior to S. Paul, being so reprehended of him: vvhereas the Fathers make Peter Superioritie, that their interiors. Nameily by this example S. Augultine (*li. 2 de bapt. c. 1.* excellently declareth), that he vvas reprehended of Heretikes, could not, nor vvwould not have been offended to be aduonished and corrected in that point by his fellowes or inferiors, much lesse by a vvhole Council. *We have learned*, saith he, *that Peter the Apostle, in vvhom the Primacie of the Apostles by excellent grace is so preeminens, when he did obseruance concerning circumcision then the truth required, was corrected of Paul the later Apostle. I thinke* (vvhich any reprehends vnto him) *Cyprian the Bishop may be compared to Peter the Apostle, howbeit I ought rather to feare lest I be inuious to Peter, for vvhio knowest not that the principalltie of Apostle; his is to be referred before any dignitie of Bishop vvhich ouer: but if the grace of the Churches see auffer, as the glorie of the Martyrs is one. And vvhio is to dull that can not see, that the interior, though not by office and iurisdiction, yet by the law of brotherly loue and fraternal correction, may reprehend his iunior: Did euery man vvwonder that a good Priest or any vertuous person should tell the Pope, or any other great Prelate or greatest Prince in earth, their faultes? Popes may be reprehended, and are iustly aduonished ob their faultes, and ought to take it in good part, and*

The heretikes ridiculous argument against Peters preeminence.

The heretikes maliciously derogate from S. Peter.

Pauls reprehention of Peter, teacheth vs the zeale of the one, and humilitie of the other.

It proueth S. Peter Superioritie, that their interiors.

The superior may be reprehended or aduonished of the inferior.

Heretikes reprehension of Catholike Bishops is rather railing.

& so they do and ever haue done, vvhhen it commeth of zeale & loue, as of S. Paul, Irenzus, Cyprian, Hierom, Augustine, Bernard: but of Simon Magus, Nouanus, Iulian, Wicleffe, Luther, Caluin, Beza, that do it of malice, & raise no lesse at their vertues then their vices, of such (I say) Gods Prelates mult not be taught nor corrected, though they mult patiently take it, as our Saviour did the like reproches of the malicious Ievves, and as Dauid did the malediction of Semet. 2 Reg. 16.

11. Reprehensible.] The Hereukes hereof againe inferre, that Peter then did erre in faith, and therefore the Popes may faile therein also. To vvnich vve ansvver, that hovvsoever other Popes may erre in their private teachings or vvvritings, vvhwhereof vve haue treated before in the Annocation upon these vvordes, *Thas thy faith faile nos*: it is certaine that S. Peter did not here faile in faith, nor erre in doctrine or knowledg. For it vvas *conuersationis non predicacionis vitium*, as Terullian saith. 32. *de prescrip. nu. 7.* It vvas a default in conseruation, life, or regiment, Which may be committed of any man, be he neuer so holy, and not in doctrine. S. Auguline and vvhosoever make most of it, thinke no othervvise of it. But S. Hierom and many other holy fathers deeme it to haue been no fault at all, nor any other thing then S. Paul him self did vpon the like occasion: & that this vvhole combas vvas a let thing agreed vpon betwene them. It is a schoole point much debated betwixx S. Hierom and S. Auguline *ep. 9. ll. 19. apud August.*

See S. Chrysost. Theophyl. etc.

CHAP. III.

By their vvorne conuersion at the first, & and by the example of Abraham, and promise made to him, he sheweth that the vvay to obtaine the benediction, is to ieiue vnto God by faith in Christ. 10 Sang also thus the Lavv curjsh every one that hath not enuermore kept the Lavv. 11 And, that the Lavv vvas not given to alter Gods testaments, 12 but to conuince the Ievves of sinne, 13 and so to be their pedagoge or leader vnto Christ, 14 and then to cease.

For any people or person to forsake the faith of their first Apostles & Conuersion, at the voice of a few nouellaries, seemeth to wise men a very bewitching & senseles brutishnes. Such is the case of our poore courtie, Germanie, and others.



This faith whereby Abraham was iustified, and his children the Gentils believing in Christ, implieth all Christian vertues, of which the first is faith the ground & foundation of all the rest, and therefore here and els where often named of the Apostles.

Senseles Galatians, vvho hath you, not to obey the truth, before vvwhose cies I xvs Christ vvas proscribed, being crucified among you? † This only I vvould learne of you, By the vvorkes of the Lavv, did you receiue the Spirit, or by the hearing of the faith? † Are you so foolish, that vvwhereas you began vvith the spirit, now you vvil be consummate vvith the fleshe? † Haue you suffered so great things vvithout cause? if yet vvithout cause. † He therefore that giueth you the Spirit, and vvorketh miracles among you: by the vvorkes of the Lavv, or by the hearing of the faith doeth he it? † As, *Abraham beleued God, and it vvas repared to him vnto iustice.*

† Know ye therefore that they that are of faith, the same are the children of Abraham. † And the Scripture foreseeing that God iustifieth the Gentils by faith, (heved vnto Abraham before, *That in thee shal al nations be blessed.*) Therefore they that are of faith, shal be blessed vvith the faithful Abraham. † For vvhosoever are of the vvorkes of the Lavv, are vnder curse. For it is vvritten: *Cursed be every one that abideth not in al things that be vvritten in the booke of the Lavv, to doe them.* † But that in the Lavv no man is iustified vvith God, it is manifest, because

Gen. 15, 6. Ro. 4, 3.
Gen. 22, 3.
Dem. 27, 26.

the

- Abac. 2.* 12 *The iust^a liueth by faith.* † But the Lawv is not by faith: but, *He that*
Ro. 1. 13 *doeth these things, shall liue in them.* † Christ hath redeemed vs from
Leu. 18. the curse of the Lawv, being made a curse for vs (because it is
Deu. 22. 14 vwritten, *Cursed is euery one that hangeis on a tree*) † that on the Gen-
 tiles the blessing of Abraham might be made in Christ I E-
 svs: that vve may receiue the promise of the Spirit by
 faith.
 15 † Brethren (I speake according to man) yet a mans testa-
 mēt being confirmed no man despiseth, or further disposeth.
Gen. 22, 16 † To Abraham vvere the promises said, and to his seede. He
 18. faith not, *And so seedes,* as in many: but as in one, *And so thy seede,*
 17 vvhich is Christ. † And this I say, the testament being con-
 firmed of God, the Lawv vvhich vvas made after foure hun-
 18 dred and thirtie yeres, maketh not void to frustrate the pro-
 19 mise. † For if the inheritance be of the Lawv, novv not of
 20 promise. But God gaue it to Abraham by promise. † Vvhy
 21 vvas the Lawv then? It vvas put for transgressions, vntil the
 seede came to vvhom he had promised: ordeined by Angels
 22 in the hand of a mediator. † And a mediator is not of one:
 23 but God is one. † Vvas the Lawv then against the promises
 of God? God forbid. For if there had been a Lawv giuen that
 could iustifie, vndoubtedly iustice should be of the Lawv.
Ro. 3. 9. 22 † But the Scripture* hath concluded al things vnder sinne:
 11, 32. 23 that the promise by the faith of I E svs Christ might be gi-
 24 uen to them that belceue. † † But before the faith came,
 25 vnder the Lawv we vvere kept (hut vp, vnto that faith vvhich
 26 vvas to be reuealed. † Therefore the Lawv vvas our Peda-
 27 gogue in Christ: that vve may be iustified by faith. † But vvhē
 28 the faith came, novv vve are not vnder a pædagogoe. † For
 you are al the children of God by faith in Christ I E svs.
 29 † For as many of you as are baptized in Christ, haue put
 on Christ. † There is not leuwe nor Greeke, there is not
 bond nor free, there is not male nor femal. For al you are one
 in Christ I E svs. † And if you be Christs, then are you
 the seede of Abraham, heires according to promise.

The Epistle
 vpo the 13 Sū-
 day after Pen-
 tecost.

A N N O T A T I O N S

C H A P. III.

10; Cursed be.] By this place the Heretikes would proue that no man is iust truly before God, al being guilty of damnation and Gods curse, because they keepe not euery iote of the Lawv. **Notwithstanding venial**
 Vvhere in dede the Apostle meaneth not such as offend venially (as it is plaine by the place of **finnes, men**
 Deuteronomie

are true iust,
and may keepe
the commaun-
dements.

Not only
faith.

Baptisme gi-
ueth grace and
iustification,
not faith only.

Deuteronomie vvhence he reciteth this text) but onely such as commit great and damnable crimes, and so by greuous and mortal transgressions vvholy breake Gods precepts, and thereby incur the curse of the Law, from vvhich the said Law could not deliuer them of it self, nor by any other means, but by the faith and grace of CHRIST IESVS.

11. *Diueth by faith.* It is neither the Heretikes special presumption and confidence, nor the faith of Diuels, nor faith without vvorke vvhich is dead in it self as S. James saith, that can giue life to the iust. for that vvhich is dead, can not be the cause of life. but it is the Catholike faith, as S. Augustine vvvriteth, vvhich vvorkeith by charitie (according to the Apostles ovvne explication of this vvhole passage) by vvhich the iust liueth. *Li. 1 c. 1. omni. diuis. op. Palag.* See the Annotation vpon the same vvordes. *Rom. 1.*

22. *Haue put on Christ.* Here the Aduerſaries might haue seen, if they vvore not blinded by contentious striuing against Gods Church, that vvhien Iustification is attributed to faith vvitout mention of good vvorkes or other Christian vertues & Sacraments, it is not meant to exclude any of the same from the vvorkeing of iustice or saluation. for here vve learne that by the Sacrament of Baptisme alio vve put on Christ, vvhich is so put on faith, hope, charitie, and al Christian iustice. By the same vve prouo also that the Sacraments of the new law giue grace, for that the receiues thereof put on Christ. And the Aduerſaries euasion, that it is faith vvhich vvorkeith in the Sacrament, and not the Sacrament it self, is plainly fallie: Baptisme giuing grace and faith it self to the infant that had none before.

CHAP. III.

This the Law was fit for the time of nonnage: but being metu come to full age, to desire such seruitude is absurd, specially for Gentils. 11 And that he vvriteth thus not of any displeasure, but to tel them the truth, remembering how passingly they honoured him vvhien he was present, and exhorting them therefore not to hearken so the false Apostles in his absence. 21 By the allegoric alio of Abrahams vvwo sonnes, shewing, that the children of the lewies Synagogue shal not inherit, but vvwo vvbo are the children of the free vvoman: that is, of the Cath. Church of Christ.

The Epistle
vpon Twelfth
eue.



That is, the
iudgments of
religio, wher-
in the carnal
lewes vvore
trained vp: or
the corporal
creatures,
wherin their
manifest sac-
rifices, sacra-
ments, and
rites did con-
sist.

AND I say, as long as the heire is a litle 1
one, he differeth nothing from a seruant,
although he be lord of al, † but is vnder 2
tutors and gouernours vntil the time li-
mited of the father: † so vve also, vvhien 3
vve vvore litle ones, vvore seruuing vnder
the elemetes of the vvorld. † But vvhien 4
the fulnes of time came, God sent his sonne made of a vvoman,
made vnder the Law: † that he might redeeme them 5
that vvore vnder the Law, that vve might receiue the adop-
tion of sonnes. † And because you are sonnes, * God hath 6
sent the Spirit of his sonne into your hartes crying: Abba,
Father. † Therefore now he is not a seruant, but a sonne. And 7
if a sonne, an heire also by God. † But then in deede not 8
knowing God, you serued them that by nature are not Gods.
† But now vvhien you haue knovven God, or rather are 9
knovven of God: hovv turne you againe to the vvveake &
poore elements, vvhich you vvil serue againe? † You ob- 10
serue daies, and moneths, and times, and yeres. † I feare you, 11
lest

Ro. 8, 15.

12 lest perhaps I haue laboured in vaine among you. † Be ye as
 13 I, because I also am as you: brethren, I beseeche you, you
 14 of the flesh I euangelized to you heretofore: † and your
 15 temptation in my flesh you despised not, neither reiected, but
 16 as an Angel of God you receiued me, as Christ I E S V S.
 17 † Vvhere is then your blessednes? for I giue you testimonie
 18 that if it could be done, you vvould haue plucked out your
 19 eies and haue giuen them to me. † Am I then become your
 20 enemy, telling you the truth? † They emulate you not vvell:
 21 but they vvould exclude you, that you might emulate them.
 22 † But do you emulate the good in good alvvayes: and not
 23 only vvhen I am present vvith you.
 24 † My litle children, vvhom I trauail vvithal againe, vvntil
 25 Christ be formed in you. † And I vvould be vvith you now
 26 and change my voice: because I am confounded in you.
 27 † Tel me you that vvill be vnder the Lavv, haue you not read
 28 the Lavv? † For it is vvritten that * Abraham had tvvo
 29 sonnes: one of the bond-vvoman, and one of the free-vvoman.
 30 † But he that of the bond-vvoman, vvvas borne according
 31 to the flesh: and he that of the free-vvoman, by the
 32 promise. † vvhich things are said by an allegorie. For these
 33 are the tvvo testaments. The one from mount Sina, gending
 34 vnto bondage: vvhich is Agar, († for Sina is a mountaine
 35 in Arabia, vvhich hath affinitie to that vvhich nowv is Hieru-
 36 salem) and serueth vvith her children. † But that Hieru-
 37 salem vvhich is aboue, is free: vvhich is our mother. † For it
 38 is vvritten: *Reioyce thou barren, that bearest not: breake forth and crye, that
 39 trauailest not: because many are the children of the desolate, more then of her that
 40 hath a husband.* † But * we brethren, according to Isaac, are the
 41 children of promise. † But as then he that vvvas borne according
 42 to the flesh, persecuted him that vvvas after the spirit:
 43 so nowv also. † But vvhat saith the Scripture? *Cast out the bond-
 44 vvoman and her sonne. for the sonne of the bond-vvoman shal not be heire vvith
 45 the sonne of the free-vvoman.* † Therefore brethren vve are not the
 46 children of the bond-vvoman, but of the free: by the "freedom
 47 vvherevvith Christ hath made vs free. -]

So ought al
 Catholike peo-
 ple receiue
 their teachers
 in religion,
 vvith al due-
 tie, loue, & re-
 uerence.

The Epistle
 vpon the 4
 Sunday in Lent.

This mutual
 perfection, is
 a figure also
 of the Church
 iustly persecu-
 ting Heretikes
 & con-
 trariuise of
 Heretikes
 (vvhich be the
 childre of the
 bondvvoman)
 vniustly per-
 secuting the
 Catholike
 Church. Aug.
 q. 48.

Gen. 16.
 25. 21, 2.

Gen. 21.
 2.

Es. 54, 1.

Ro. 9, 8.

Gen. 21,
 10.

SS ANNOT.

ANNOTATIONS
CHAP. III.

External worship of God by use of creatures, necessary: & how the Heathen, Jewes, & Christians differ in the same. The use of external elements in the Sacraments.

2. *Servings.*] There can be no external worship of God nor association of men in religion, either true or false, without the use of corporal things or elements. The Heathen so used the creatures of elements that they served them as their goddesses. The Jewes, or vnto the Apostle here (speakeh), served not the creatures themselves which they occupied in their ceremonies, but they served the only true God vnder the elements: that is to say, being cruelly clogged, yoked, kept occupied and in awe, with innumerable fleshly, grosse, and comberston offices about creatures. The Christians neither serve elements, as the one, nor be kept in servile thraldome thereby, as the other: but occupy only a few exceeding easie, iust, seemely, and significant, for an agreeable exercise both of body and minde. Vwhereof S. Augustine saith thus, li. 3. c. 9. de doct. Christ. *Some few for many, most easie to be done, most honorable for iustification, and most cleane and pure for to be observed and kept, hath our Lord him self and the Apostolical discipline delivered.* And li. de ver. relig. c. 17. *Of the wisdom of God it self mans nature being taken, whereby vnto vnto called into libertie, a few Sacraments most holie are appointed and instituted, which might concerne the iocundus of Christian people, that is, of the free multitude vnder one God.* And againe, cont. Faust. li. 19. c. 13. *The Sacraments are changed, they are made easier, fruer, holier, happier.* the same he hath in the 118 epistle c. 2. and many other places besides. By which you may see, it is not all one to use elements, vnto Sacraments or ceremonies, and to serve them as the Pagans do, or to serve vnder them as the Iewes did, vnto which the Heretikes calumniously charge the Christians. And as touching the small number, facilitie, efficacy, and significacion, vnto which the said hol, father purreth the special differences vnto which he hath not that for so many busie sacrifices, vnto have but one: for Sacraments vnto vel nere infinite, but seeme all so easie, so full of grace, so significant, as can be possible, as of euerie one in their several places is proued.

Our Sacraments few & easie in respect of the Iewes.

S. Augustine falsely alleaged of the Heretikes for two Sacraments only.

The other Sacraments proued out of S. Augustine.

Here, let the good Readers take heede of a double deceit vsed by the Adversaries against S. Augustines places alleaged. first, in that they say he made but two Sacraments, which is untrue. For, although treating of the difference betwene the Iewish Sacraments and ours, he namely giueth example in Baptisme and the Eucharist (as sometimes also for example he nameth but one) yet he hath no vvorrd nor signe at all that there should be no moe. but contrariwise in the foresaid epistle 118 he infinuatheth, that besides those two, there be other of the same sort in the Scriptures. *Yes, vnto water and bread, which be the elements of the two foresaid Sacraments, he expressly nameth oile also (li. 3. cont. Iul. Pet. c. 10.) the element or matter of the Sacrament of Confirmation: which in the same place he maketh to be a Sacrament as Baptisme is. So doth he affirme of the Sacrament of Orders li. 1. de bap. c. 1. and also of Matrimoine li. de bono coniug. c. 24. of Penance likewise, he speaketh as of Baptisme. which he calleth Reconciliation, li. 1. de an. coniug. c. 28. Lastly, by the booke de visitatione infirmorum in S. Augustine, li. 3. c. 2. by *Prejper de productionibus* p. 2. c. 29. S. Innocentius ad Eugubinum 10. 1. Cont. ep. ad Eugub. c. 8. S. Cyril li. 2 in Leuiticum, and S. Chrysostom li. 1 de Sacerdotio. *Extrema unctio* is proued to be a Sacrament. It is false then that the Heretikes affirme of S. Augustine, by whose doctrine it is plaine, that though the elements or Sacraments of the new law be but few and very few in comparison of those in the old law, yet there be no fewer then seven specified by him. Vnto which number of seven the holy Councils of Florence and Trent do expressly define to haue been instituted by Christ, against these late Heretikes. See more of these Sacraments in their places. Act. 8. 1 Tim. 4. 10. 20. Ia. 5. Ephef. 1.*

The other forgerie of the Adversaries concerning the elements or ceremonies, is, that S. Augustine (cp. 119. c. 19.) should affirme, that the Church and Christian people in his daies (vnto which he infers that it is so much more now) were so laden vnto vnto obseruation of vnto vnto ceremonies, that they were in as great seruilitie and subiection to such things as the Iewes. He saith so in decie of some particular presumptions, imventions, and viages of certain persons, as that some made it a heinous matter to touch the ground vnto their bare feet vnto within their owne oshes, and such like vanities. Whereby some simple folkes might be inflected. vnto which this holy Doctor specially misliked, and vsed both such things (as they may, vnto without scandal) to be taken away. But that he vttered or meant so of any ceremonie that the Church vnto, either appointed by Scripture, or Council, or custom of the Catholike Church, him self denieth it in expresse termes in the same place, and in sundrie other: vnto which he alloweth all the holy ceremonies done in the ministracion of the Sacraments and els vnto. Vnto which it cleere, that the Churches most comely orders and significant rites pertaine not to the yoke of the old law, muen litle to the superflition of Gentilitie, as Heretikes affirme: but to the iust yoke of Christ and light burden of his law, to order, decency, and instruction of the faithful, in all libertie, loue, faith, grace, and spirit.

3. *Vnto and poore.*] Vnto whether he meane of the creatures vnto which the Gentils served (as it may seeme by the vttered before of serving strange gods) so the elements were most

S. Augustine falsely alleaged against the ceremonies of the Church.

cp. 118. c. 2.
or in p. 103. c. 2.

* Aug. ser. 215 de rip. de reu. rad. Cap. conuulsa.

most base and beggerly : or of the Iudaical ceremonies and Sacraments (as most expound it) euen so also their elements were weake and poore in them selues, not giuing life, saluation, and remission of finnes, nor being instruments or veils of grace, as the 7 Sacraments of the new Iaw be.

10. *Ten obscure daies.*] That which S. Paul speaketh against the Idololatrall obseruation of daies, months, and times, dedicated by the Heathen to their false goddes, and to wicked men or spirites, as to Iupiter, Mercurie, Ianus, Iuno, Diana, and such like, or against the superstitious differences of daies, fatal, fortunate, or dismool, and other obseruations of times for good lucke or ill lucke in mans actions, gathered either by particular fanie, or popular obseruation, or curious and vnlawfull artes, or (lastly) of the Iudaical festiuities that were then ended and abrogated, vnto which notwithstanding certaine Christian Iewes vould haue reduced the Galatians against the Apostles doctrine: al that (I say) do the Heretikes of our time falsely and deceitfully interpret against the Christian holidays, and the sanctification and necessarie keeping of the same. Which is not only contrarie to the Fathers exposition, but against the very Scriptures, and the practise of the Apostles & the vvhole Church. *Aug. cons. Adimas. c. 16. Ep. 118. c. 7. Hiero. in hunc locum. In the Apocalypse c. 1. there is plaine mention of the Sun Day, that is, our Lordes day (Dominicus dies) vnto which the Iewes Sabbath was altered, their Paicne into our Easter, their Pŕeŕecost into our Vvhitsontide: vvhich were ordained & obserued of the Apostles them selues. And the antiquitie of the feastes of Christes Natiuitie, Epiphanie, & Alcŕelion is such, that they ca be referred to no other origine but the Apostles institution: vvhich (as S. Clement testifieth li. 8. *const. Apost. c. 39.*) gaue order for celebrating their fellow Apostles, S. Stevens, and other Martyrs daies after their death: and much more no doubt did they geue order for Christes festiuities. According to vvhich, the Church hath kept not only his, but S. Stevens and the B. Innocents, euen on the same daies they be now solemnely kept, & his B. mothers, and other Saints, (as the Aduersaries them selues confesse) about 1100 yeres, as appeareth in the barbarous combates betwene Vveitphalus the Lutheran, & Caluin, and by the writings betwixt the Puritans and Protestants.*

The Heathenish and Iudaical obseruation of daies heretically compared with the Christian obseruation of festiuities and hoily daies &c.

Sunday, Easter, whitsontide.

The festiuities of Christ.

Other holidays of Saints.

Orig. li. 3. in diuers. Aug. ep. 18. de Ser. de Sactis. Fulgent. Leo.

* See the Annotacion, li. 2. v. 14.

ep. ad Timotheum. Luc. 1. v. 48.

Cŕc. Gŕg. c. 20

Epiph. Mar. 75.

Aug. de Cims. Di. li. 10. c. 16.

* *Hilar. prolog. in Ioh. explan. Epiph. Mar. 75. c. in fine li. 3. cons. Mar.*

* *Cypriano. orac. De. m. 15.*

For vvhich purpose, see also howv old the holiday of S. Polycarpe is in *Eusebius li. 4. c. 14.* of the Assumption of our Ladie or her dormition in S. Athanasius, S. Augustine, S. Hierom. S. Damasc. & both of that feast and of her Natiuitie in S. Bernard, vvhich professeth he rescued them of the Church, & that they ought to be most solemnely kept, ep. 174. Vvherein we can not but vvonder at the new Church of England, that (though against the pure Caluinistes vvil and doctrine) keepe other Saints and Apostles daies of their death, and yet haue abolished this special feall of our Ladies departur, vvhich they might keepe, though they beleued not her Assumption in body (vvhether yet S. Denys giueth so great testimonie) being assured she is departed at the least: except they either bare her, or thinke her worthy of lesse remembrance than any other Saint, her self prophecying the contrarie of al Catholike generations, that she should blisse her. And in deede the Assumption is her proper day, as also the feast of her Natiuitie: the other of the Purification and the Annunciaton, vvhich they keepe in England, being not so peculiar to her, but belonging rather to Christes Presentation in the Temple, and his Conception. To conclude, we may see in S. Cyprian ep. 34. Origin li. 7. ep. 29. of Martyrs feasts al the yere, and Martines in the same. See S. Gregorie li. 7. ep. 29. of Martyrs feasts al the yere, and Martines in the same. S. Augustine's vvordes of Festiuities and hoily daies. Prescript fasting daies, Canonical hours. Reading of the Scriptures according to the time of the yere.

Festiuities of our L. Ladie.

See S. Gregorie li. 7. ep. 29. of Martyrs feasts al the yere, and Martines in the same.

S. Augustine's vvordes of Festiuities and hoily daies.

Prescript fasting daies, Canonical hours.

Reading of the Scriptures according to the time of the yere.

The Scriptures have an allegorical sense beside the literal.

20. *By an allegorie.*] Here vve learne that the holy Scriptures haue beside the literal sense, a deeper spiritual and more principal meaning: which is not only to be taken of the holy vvordes, but of the very factes and persons reported: both the speeches and the actions being signifiicative ouer and aboue the letter. Vvhich pregnancie of manifold senses if S. Paul had not signified him self in certaine places, the Heretikes had bene lesse wicked and presumptuous in condemning the holy fathers allegorical expositions almost wholly: who now shew them selues to be mere brutish and carnal men, hauing no sense nor feeling of the profunditie of the Scriptures, vvhich our holy fathers the Doctors of Gods Church savv.

The Christian libertie.

21. *Freedom.*] He meaneth the libertie and discharge from the old ceremonies, sacraments, and the vvhole bondage of the Law, and from the seruitude of sinne, and the Diuel, to such as obey him: but not libertie to do vvhat euery man list, or to be vnder no obedience of spiritual or temporal lawves and gouerners: not a licence neuer to pray, fast, keepe holyday, or vvorkday, but vvhen and howv it seemeth best to euery mans phantasie. Such a dissolute licentious state is farre from the true libertie vvhich Christ purchased for vs.

CHA. V.

Against the lie of the false Apostles, he protesteth his mind of Circumcision, 11. and testifieth, that they are called to libertie. But yet left any misjonstir Christian libertie, he telleth them that they shal not inuade the kingdom, vntill they abstaine from the vvorkes of the flesh, vvhich are all moral sinnes: and do the fruitfull vvorkes of the Spirit, fulfilling all the commandments of the Law by Charitie.



STAND, and be not holden in againe 1
 vvith the yoke of seruitude. † Behold 2
 I Paul tel you that if you be circumci-
 sed, Christ shal profite you nothing.
 † And I testifie againe to euery man 3
 circumciding him self, that he is a det-
 ter to doe the vvhole Law. † You are 4
 euacuated from Christ, that are iustifi-
 ed in the Law: you are fallē from grace. † For vve in spirit, by 5
 faith, expect the hope of iustice. † For in Christ I *ex vs** nei- 6
 ther circumcision auaieth ought, nor prepuce: but "faith
 that vvorketh by charitie. † You ranne vvell, vvho hath hin- 7
 dered you not to obey the truth? † The persuasion is not of 8
 him that calleth you. * † A litle leauen corrupteth the vvhole 9
 paste. † I haue confidence in you in our Lord: that you vvil 10
 be of no other minde: but he that troubleth you, shal beare
 the iudgement, vvho soeuer he be. † And as for me, brethren, 11
 if as yet I preach circumcision, vvhy doe I yet suffer perfe-
 cution? then is the scandal of the crosse euacuated. † I Would 12
 they vvere also cut of that trouble you.

† For you, brethren, are called into libertie: only make not 13
 this "libertie an occasion to the flesh, but by charitie serue
 one

Gal. 6,
15:

1 Cor. 5,
6.

IEN. 19,
18.

- 14 one an other. † Foral the Lavv is fulfilled in one vvord : The Epistle
 15 *Tbou shalt loue thy neighbour as thy self.* † But if you bite and eate
 one another : take heed you be not consumed one of an
 16 other. † And I say, vvalke in the spirit, and the lustes of the
 17 flesh you shall not accomplish. † For the flesh lusteth against
 the spirit : and the spirit against the flesh. for these are aduer-
 18 saries one to an other : :: that not vvhat things soeuer^a you
 vvil, these you doe. † But if you be ledde by the spirit, you are
 not vnder the Lavv.
 19 † And the vvorkes of the flesh be manifest, vvhich are,
 20 fornication, vncleannes, impudicitie, lecherie, † seruing of
 Idols, vvitch-craftes, enmitie, cōtentions, emulations, angers,
 21 bravvles, dissensions, sectes, † enuies, murders, ebrieties, com-
 messations, and such like. vvhich I foretel you, as I have fore-
 told you, that they vvhich doe^c such things, shall not ob-
 22 teine the kingdom of God. † But the fruite of the Spirit is,
 Charitie, ioy, peace, patience, benignitie, goodnes, longani-
 23 mitie, † mildnes, faith, modestie, cōtinencie, chastitie. Against
 24 such there is no lavv. † And they that be Christs, haue cru-
 25 cified their flesh vvith the vices and concupiscences. - † ^b If
 26 vve liue in the spirit, in the spirit also let vs vvalke. † Let vs
 not be made delirous of vaine glorie, prouoking one an o-
 ther, enuying one an other.

The Epistle
 vpō the 14. Sū-
 day after Pen-
 tecost.

^a Here men
 thinke (saith
 S. Augustine)
 the Apostle
 denieth that
 vve haue free
 libertie of
 vvil: not vnder-
 standing that
 this is said to
 them, if they
 vvil not hold
 fast the grace
 of faith con-
 ceiued, by
 vvhich only
 they cā vvalke
 in the spirit, &
 not accōplish
 the concupis-
 cences of the
 flesh. in c. 5.
 Gal.

^c S. Augustine
 sheweth here-
 by that not
 only infideli-
 tie is a damna-
 ble sinne.
^b The Epistle
 vpō the 15. Sū-
 day after Pen-
 tecost.

ANNOTATIONS CHAP. V.

6. Faith.] This is the faith vvorking by charitie, vvhich S. Paul meaneth els vvhere, vvhen he saith that faith doth iustifie. And no. e. vvell that by these termes circumcision & prepuce not assailable to iustification, it is plaine that in other places he meaneth the vvorkes of Circumcision and Prepuce (tha. is, of the lewes and the Gentils) vvithout faith, vvhich assaile not, but faith vvorking by charitie: as vvho I should say, faith and good vvorkes, not vvorkes vvithout faith.

Againe note here, that if the Protestants vvho pretend conference of places to be the best or only vvay to explicate hard speeches of the holy Scriptures, had soloued but their ovvne rule, this one text vvould haue interpreted & cleared vnto them al other vvhereby iustice and saluation might seeme to be attributed to faith alone : the Apostle here so expressly setting dovvne, the faith vvhich he commendeth so much before, not to be alone, but vvith charitie: not to be idle, but to be vvorking by Charitie: as S. Augustine noteth, *de fid. & op. c. 10.* Further the good Reader must obserue, that vvhereas the Protestants some of them contrille, that Charitie and good vvorkes be ioyned and requisite also, and that they exclude them not, but commend them highly, yet so that the said Charitie or good vvorkes are no part of our iustice or any cause of iustification, but as frutes and effects of faith onely, vvhich they say doth all, yea though the other be present : this false glorie also is reproued evidently by this place, vvhich teacheth vs cleane contrarie : to vvite, that faith hath her vvhole actiuitie and operation toward iustice and saluation, of charitie, and not contrariewise : vvithout vvhich it can not haue any act mentionous or agreeable to God for our saluation, for vvhich cause S. Augustine saith, *li. 11. de Trin. c. 18. Fidem non facit vtilis nisi d. caritas, nothing maketh faith profitable but d. caritas.* But the Heretikes answer, that vvhere the Apostle saith,

Iustificatio by
 faith only,
 disproued by
 conference of
 Scriptures.

Howv the Pro-
 testants admitt
 charitie and
 good vvorkes
 to iustificatio.

Charitie is
 more princi-
 pal then faith
 in iustificatio.

Sff 11) faith

*faith vvorke*th by charitie, he maketh charitie to be the instrument only of faith in vvel vworking, and therefore the inferior cause at the least. but this also is easily refuted by the Apostles plaine testimonie, affirming that charitie is the greater vertue, & that if a man had al faith and lacked charitie, he vvore vworth nothing. And againe, that Charitie is the perfection and accomplishment of the Law (as faith is not) vvvhich can not agree to the instrumental or inferior cause. And therefore when it is said that faith vvorketh by charitie, it is not as by an instrument, but as the body vvorketh by the soul, the matter by the forme, vvithout vvvhich they haue no a^utiuite. Vvherevpon the the Schooles call Charitie, the forme or life of faith, that is to say, the force, adiuuie, & operative qualitie thereof, in respect of merite and iustice. Vvvhich S. Iames doth plainly insinuate, vvhen he maketh faith vvithout Chantie, to be as a dead corps vvithout soul or life, and therefore vvithout profitable operation. c. 2. v. 26.

How faith vvorketh by charitie.

True libertie, not carnal and fleshy.

13. *Libertie an occasion.* They abuse the libertie of the Gospel to the advantage of their flesch, that vnder pretense thereof, shake of their obedience to the lawes of man, to the decrees of the Church and Councils, that will liue and beleue as they list, and not be taught by their Superiors, but fornicate vvith euery Sect-maister that teacheth pleaiant & licentious things: and al this vnder pretence of spirit, libertie, and freedom of the Gospel. Such must learne that al hereties, schismes, and rebellions against the Church and their lawfull Prelates, be counted here among the vvorkes of the flesch. See S. Augustine *de fid. Cr. ep. s. 24. 25.*

Cor. 13.
Rom. 13.
1 Tim. 1.

CHA. VI.

*If any do sinne, the rest that do the vvorke*s of the Holy Ghost, must not therefore take pride in them selves, but rather make humilitie of it, partly by fearing their owne fall, partly by looking straightly to their owne vvorkes. 6 He exhorteth earnestly to good vvorkes, assuring them that they shal reape none other then here they serue. 11 With his owne hand he vvriteth, telling them, the true cause vvhy those false Apostles preach circumcision, to be only to please the Iewes: 17 and a plaine argument that he vvriteth is not, so be thou, that he is persecuted of the Iewes.



BRETHREN, and if a man be pre-occupied in any fault, you that are spiritual, instruct such an one in the spirit of lenitie, considering thine owne self, lest thou also be tempted. † Beare ye one an others burdens: & 2 so you shal fulfil the law of Christ. † For if any man esteeme him self 3 to be something, vvhereas he is nothing, he seduceth him self. † But let euery one proue his 4 owne vvorke, & so in him self only shal he haue the glorie, and not in an other. † For euery one shal beare hys owne 5 burden. † And let* him that is catechized in the vvord, 6 communicate to him that catechizeth him, in al his goods.

† The Workes of mercie be the seede of life: euertlasting, and the proper cause thereof, and not faith only.

† Be not deceiued, God is not mocked. † For vvhat things a mā 7 shal sow, those also shal he reape. For he that soweth in his 8 flesch, of the flesch also shal reape corruption. but he that soweth in the spirit, of the spirit shal reape life euertlasting. † And 9 * doing good, let vs not faile. For in due time vve shal

reape
NOT

1. Cor. 9.
7.

1. Tim.
3. 13.

- 10 not failing. † Therefore vvhiles vve haue time, let vs vvorke
 good to al, but especially to the domesticals of the faith. †
- 11 † See vvith vvhath maner of letters I haue vvritten to you
 12 vvith mine ovvne hand. † Vvhofoeuer vvil please in the
 flesh, they force you to be circumcised, only that they may
 13 not suffer the persecution of the crosse of Christ. † For nei-
 ther they that are circumcised, do keepe the Lavv: but they
 vvil have you to be circumcised, that they may glorie in your
 14 flesh. † ^b But :: God forbid that I should glorie, sauing in the
 crosse of our Lord I E S V S Christ: by vvhom the vvorld is
 15 crucified to me, and I to the vvorld. † For in Christ I E S V S
 neither circumcision auaieth ought, nor prepuce, but a nev
 16 creature. † And vvhofoeuer shal solovv this rule, peace vpō
 17 them, and mercie, and vpon the Israēl of God. † From hence-
 18 furth let no man be troublesome to me. for I beare the mar-
 kes of our Lord I E S V S in my body. The grace of our Lord
 I E S V S Christ be vvith your spirit brethren. Amen. †

^b The Epistle
 for S. Francis,
 Octob. 4.

¹¹ Christ (saith
 S. Augustine)
 chose a kinde
 of death, to
 hang on the
 Crosse and to
 fixe or fasten
 the same crosse
 in the fore-
 heads of the
 faithful, that
 the Christian
 may say, God
 forbid that I
 should glorie
 sauing in the
 crosse of our
 Lord I E S V S
 C H R I S T.
 Expos. in Evang.
 Jo. 1. 1. 43.

ANNOTATIONS
 CHAP. VI.

6. *Communicate*.] The great duety & respect that vve ought to haue to such as preach or teach vs the Cath. faith. and not in regard onely of their paines taken vvith vs, and vvell-defending of vs by their doctrine: but that vve may be partakers of their mentes, vve ought specially to do good to such, or (as the Apostle speaketh) cōmunicate vvith them in al our temporal goods, that vve may be partakers of their spiritual. See S. Augustine *li. 3. Evang. quest. q. 8.*

10. *Especially.*] In giuing almes, though vve may do vvell in helping al that are in necessitie, as farre as vve can, yet vve are more bound to succour Christians, then Iewes or Infidels: and Catho-likes, then Heretikes. See S. Hierom *q. 1. ad Heditianum.*

11. *A new creature.*] Note vvell that the Apostle calleth that here a nev creature, vvhich in the last chapter he termed, *faith vvorking by charitie*, & (1 Cor. 7, 19) *the obliuio of the cōmandments of God*. Vvhereby vve may learne that vnder the name of faith is contained the vvhole reformation of our ioules and our nev creation in good vvorkes, and also that Christian iustice is a very qualitie, condition and state of vertue and grace resident in vs, and not a phantastical apprehension of Chrities iustice onlv imputed to vs. Lastly, that the faith vvhich iustificeth, ioyaed vvith the other vertues, is properly the formal cause, and not the efficient or instrumentall cause of iustification. that is to say, these vertues put together, being the effect of Gods gracc, be our nev creature and our iustice in Christ.

Duety to our
 spiritual teach-
 ers.

In almes whom
 to preferre.

Iustice an in-
 herent quali-
 tie in vs.

Faith vvith the
 other vertues
 is the formal
 cause of iusti-
 fication.

T H E





THE ARGUMENT OF THE EPISTLE OF S. PAUL TO THE EPHESIANS.



F S. Pauls first coming to Ephesus, and short abode there, we reade Act. 18. And immediately Act. 19. of his returning thither according to his promise. At what time he abode there three moneths, speaking to the Iewes in the Synagogue. Act. 19. v. 8. and afterwards apart from them (because they were obstinate) two yeres in a certaine schoole, so that al that dwolt in Asia, heard the word of our Lord, Iewes and Gentiles. Act. 19. v.

10. The whole time himself calleth three yeres, in his exhortation at Miletum to the Clergie of Ephesus. Act. 20. v. 31.

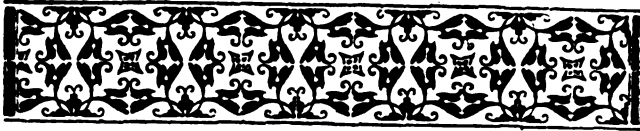
After all this he writteth this Epistle vnto them from Rome (as it is said) being then prisoner and in chaines. and that as it seemeth, not the first time of his being in bonds there, whereof we reade Act. 28: but the second time, whereof we reade in the Ecclesiasticall Stories afterwards: because he saith in this Epistle c. 6. v. 21. Tychicus will certifie you of all things, vvhom I haue sent to you. Of whom againe in the 2. to Tim. c. 4. v. 12. he saith: Tychicus I haue sent to Ephesus. And the said 2. Epistle to Timothee (no doubt) was writtten very little before his death: for in it thus he saith: I am euen now to be sacrificed, & the time of my resolution is at hand. 2. Tim. 4, 6.

* See Act. 20.
v. 25. 32.

In the three first chapters, he commendeth vnto them the grace of God, in calling of the Gentiles no lesse then the Iewes, and making one blessed Church of both. Wherein his intencion is to moue them to perseuere (for otherwise they should be passing vngatefull) and specially not to be moued vvith his trouble, who was their Apostle: knowing (belike) that * it would be a great temptation vnto them, if they should heare soone after, that he were executed: therefore also arming them in the end of the Epistle, as it were in complete harnessse.

In the other three chapters he exhorteth them to good life, in all pointes, and all states, as it becometh Christians: and afore all other things, that they be most studious to continue in the vnitie of the Church, and obedience of the pastors thereof, vvhom Christ hath giuen to continue and to be our stay against all Heretikes, from his Ascension, euen to the full building vp of his Church in the end of the world.

THE



THE EPISTLE OF PAUL TO THE EPHESIANS.

CHAP. I.

He magnifieth the grace of Gods eternal predestination and temporal vocation. 11 both of the Iewes, 11 and also of the Ephesians being Gentils. 12 for vvhose excellent faith and charitie he reioyceth, and continually praiseth for their increase. that they may see more cleerly the greatness both of the inheritance in heauen, and also of Gods might vvhich helpeth them therunto: 20 an example of vvhich might they may behold in the supereminent exalting of Christ.



- 1 **P**AVL an Apostle of I E S V S Christ
2 by the vvil of God: to al the saincts
3 that are at Ephesus: and to the faith-
4 ful in Christ I E S V S. † Grace to you
5 and peace from God our father, and
6 our Lord I E S V S Christ.
7 † Blessed be God and the Father
8 of our Lord I E S V S Christ, vvhich
9 hath blessed vs in al spiritual blessing,
10 in cœlestials, in Christ: † as he chose vs in him before the
11 constitution of the vvorld, that vve should be holy and im-
maculate ¹² in his sight in charitie. † Vvho hath predestinated
vs vnto the adoption of sonnes, by I E S V S Christ, vnto him
self: according to the purpose of his vvil: † vnto the praise
of the glorie of his grace, vvherein he hath ¹³ gratified vs in
his beloued sonne. † In vvhom vve haue redemption by
his blood (the remission of sinnes) according to the riches of
his grace. † Vvhich hath superabounded in vs in al vvisedō
and prudence, † that he might make knovven vnto vs the
sacrament of his vvil, according to his good pleasure, vvhich
he purposed in him self, † in the dispensation of the fulnes of
times, to ¹⁴ persit al things in Christ, that are in heauen and in
earth, in him. † In vvhom vve also are called by lot: prede-

¹² Vve learne here that by Gods grace men be holy and immaculate, not onely in the sight of men, now by imputation, but truly and before God: contrarie to the Doctrine of the Caluististes.

T t t sinate

ε ἰλαξι-
τωνος

ε ἀποστο-
λου πα-
υλου

stinate according to the purpose of him that vvorketh al things, according to the counsel of his vvill: † that vve may 12 be vnto the praise of his glorie, vvwhich before haue hoped in Christ: † in vvhom you also, vvhen you had heard the 13 vvord of truth (the Gospel of your saluation:) in vvwhich also beleeuing you vvere † signed vvith the holy Spirit of promis, † vvwhich is the pledge of our inheritance, to the 14 redemption of acquisition, vnto the praise of his glorie.

Some re-
ferre this to
the grace of
Baptisme: but
to many learned
is seemeth
that the Apo-
stle alludeth
to the giuing
of the Holy
Ghost in the
Sacrament of
Confirmation,
by signing the
baptized with
the signe of the
Crosse & holy
Chrisme. For
that vvvas the
vse in the
Apostles time,
as eis Where
we haue proo-
ued. Annot.
Ab. 8.

† Therefore I also hearing your faith that is in our Lord 15 I E S V S, and loue tovvard al the sainctes: † cease not to giue 16 thanks for you, making a memorie of you in my praiers, † that God of our Lord I E S V S Christ, the father of glorie, 17 giue you the spirit of vvifedom and of reuelation, in the knowvledge of him, † the eies of your hart illuminated, 18 that you may knowv vvhat the hope is of his vocation, and vvhat are the riches of the glorie of his inheritance in the sainctes, † and vvhat is the passing greatnes of his povver 19 tovvard vs that beleue: according to the operation of the might of his povver, † vvwhich he vvrought in Christ, rai- 20 sing him vp from the dead, and setting him on his right hand in celestials, † about al Principallitie & Potestate & Power, 21 and Domination, and euery name that is named not only in this vvord, but also in that to come. † And he hath subdued 22 al things vnder his feete: and hath made him head ouer al the CH V R C H, † vvwhich is his body, the fulnes of him 23 vvwhich is filled al in al.

Christ is not
ful, vvhole, and
perfect With-
out the church
no more then
the head With-
out the body,

Pf. 8, 2.

ANNOTATIONS CHAP. I.

Nine orders
of Angels.

21. *Al Principallitie.*] The Fathers vpon this, and other places of the old and new Testa- ment, vvhere they finde the orders of holy Angels or spirites named, agree that there be nine orders of them. Of vvwhich some be here counted and called, as vve see: in the Epistle to the Colofstians, the order of Thrones is specified, vvwhich maketh five: to vvwhich if vve adde these foure, Cherubim, Seraphim, Angels, and Archangels, vvwhich are commonly named in holy vvrite, in al there be iuine. *S. Denys out. Hier. c. 7. s. 9. & Ec. Hier. c. 1. S. Athanas. li. de Communis ofens. in fine. Gregor. Moral. li. 12. c. 18.* Therefore, good Reader, make no account of = Caluins and others infidelitic, vvwhich blasphemously blame and condemne the holy doctors diligence in this point, or curioisite and impietic. The vvhole endeour of these heretikes is, to bring al into doubt, and to corrupt euery Article of our Religion. *Cal. 2090
the place*

As Christ is
king, and yet
men are kings
also: so Christ
is head of the

22. *Head.*] It maketh a high prooffe among the Protestants, that no man can be head of the Church, because it is a calling and dignitie proper to Christ. But in truth by as good reason there should be no king nor lord, because, *He is king and lord.* neither should there be Bishop or Pastor, because he is *the Bishop and Pastor of our soules:* nor Pontifex nor Apostle, for by those titles S. Paul terneth him Hebr. 3: none should be pillar, foundation *Apost. 29.
1 Pet. 2, 15*

dation, rocke, light, or maister of the Church or truth, because Christ is properly al these. And yet our new doctors (though they be exceeding seditious and vvould for the aduantage of their sect be gladly ridde of kings and al other Superiours temporal, if they feared not the sword more then God, and vvould finde as good Scriptures to be deliuered of them, as they now finde to discharge them selues of obedience to Popes:) yet (I say) they vvil not deuy, al the former titles and dignities (notvvithstanding Christes Soueraigne right in the same) to be giuen and communicated to the Princes and Magistrates of the earth both spiritual and temporal. though Christ in a more diuinae, ample, absolute, excellent, and transcendent sort, haue al these things attributed or appropriated to him self. So then, though he be the head of the Church, and the onely head in such soueraigne and principal maner, as no earthly man or mere creature euer is or can be, and is ioyned to the Church in a more excellent sort of coniunction, then any king is to his subiects or Countie, or any Pope or Prelate to the Church vvhereof he is gouernour, euen io farre that it is called his body Mytical: life, motion, spirit, grace issuing dowvne from him to it and the members of the same, as from the head to the natural body. though in this sort (we say) no man can be head but Christ, nor the Church be body to any but to Christ: yet the Pope may be the ministerial head, that is to say, the cheefe Gouernour, Pastor, and Prelate of the same, and may be his Vicar or Vicegerent in the regiment of that part vvchich is in earth. as S. Hierom calleth Damafus the Pope, *Summum Sacerdotem, the cheefe and high off Priest:* and the Apostle saith of this ministerial head, *The head can not say to the feete, you are not necessarie for me.* For therein also is a great difference betvvene Christ and euery mortal Prelate, that (as the Apostle here saith) he is head of the vvhole Church, meaning of the triumphat (& of al Angels also though in an other sort) no lesse the of the Church militat. So Peter vvias not, nor any Pope, nor any man can be. Where you must obserue, that for this soueraigne preeminence of Christ in this case, the Church is not called the body mytical of any Gouernour, Peter, Paul, or vvhat Prelate or Pope is euer.

Church, and yet man may be head thereof also.

Christ is head of this Church in a far more excellent sort, then any man can be.

Hiero. ep. 113.
1. Cor. 12, for me.
22.

CHAP. II.

We putteth them in minds of their vnworthines before they vvvere Christians: that al the praye may be giuen to the grace of God: 11 and of the emissiō: as vvvas then betvvene the Iew and the Gentil: 12 until now vsas Christ by his Crosse haue made both one, taking away the ceremonies of the Lawe, and making one body, and building one holy Temple of al, in his Catholike Church.

Eph. 6,
12.



1 **A**ND you vvhen you vvere dead by your
2 offences & sinnes, † vvherein sometime you
3 vvalked according to the course of this
4 vvorld, according to the * prince of the
5 povver of this aire, of the spirit that now
6 vvorketh on the childre of diffidence, † in
7 vvhom also vve al conuersed sometime in the desires of our
8 flesh, doing the vvill of the flesh and of thoughtes, and vvere
by nature the children of vvraath as also the reit: † but God
(vvchich is riche in mercie) for his exceeding charitie vvher-
vvith he loued vs, † euen vvhen vve vvere dead by sinnes,
quickenē vs together in Christ, (by vvhoſe grace you are
saued,) † and raised vs vp vvith him, and hath made vs sit
vvith him in the celestials in Christ I E S V S, † that he might
shevv in the vvorldes succeding, the abundant riches of his
grace, in bountie vpon vs in Christ I E S V S. † For by * grace
you are sauē through faith (and that not of your selues,
T t t ij for

It is said, not of workes as thine, of thy self being vnto thee, but as those in which God hath made, formed, and created thee.
Aug. de. gr. & lib. artis. c. 8. & 9.

for it is the gift of God) † not of vvorkes, that no man 9
 glorie † For vve are his vvorke, created in Christ I E S V S in 10
 good vvorkes, vvwhich God hath prepared that vve should
 vvalke in them.

† For the vvwhich cause be mindeful that sometime you 11
 vvvere Gentils in the flesh, vvho vvwere * called prepuce, of
 that vvwhich is called circumcision in the flesh, made vvwith 12
 hand: † vvho vvwere at that time vvwithout Christ, alienated
 from the conuersation of Israēl, and * strangers of the testa-
 ments, haning no hope of the promis, and vvwithout God in 13
 this vvworld. † But novv in Christ I E S V S, you that someti-
 me vvwere farre of, are made nigh in the bloud of Christ. † For 14
 he is our peace, vvho hatn made both one, and dissoluing the
 middle vvall of the partition, the enmities in his flesh: † eua- 15
 cuating the lavv of cōmaundements c in decrees: that he may
 create the tvvo in him self into one new man, making peace,
 † and may reconcile both in one body to God by the crosse, 16
 killing the enmities in him self.

† And comming he euangelized peace to you that vvwere 17
 farre of, and peace to them that vvwere nigh. † For * by him 18
 vve haue accessē both in one Spirit to the Father. † Novv 19
 then you are not strangers and forreiners: but you are c citi-
 zens of the sainctes, and the domesticals of God, † built 20
 vpon the foundation of the Apostles and Prophets, I E S V S
 Christ him self being the highest corner stone: † in vvwhom 21
 al building framed together, grovverh into an holy temple
 in our Lord, † in vvwhom you also are built together into an 22
 habitation of God in the holy Ghost. †

The Epistle
 for S. Tho-
 mas the Apo-
 stle, Decemb.
 21.

I. reg. 17,
 26. Ezec
 44. 7.

Ro. 9, 4.

civdy-
 mas

Ro. 5, 2.

covmto-
 17m

ANNOTATIONS

CHAP. II.

Our first iusti-
 ficatiō of mere
 grace, & faith
 the foundatiō
 therof.

1. *By grace you are saved through faith.*] Our first iustification is of Gods grace, and not of our deservings: because none of al our actions that vvwere before our iustification, could merite or iustly procure the grace of iustification. Againe, he saith, *through faith*: for that faith is the beginning, foundation, and roote of al iustification, and the first of al other vertues, vvwithout vvwhich it is impossible to please God.

The Church
 builded vpon
 Christ, and yet
 vpon the Apo-
 stles also.

2. *Built vpon the foundation.*] Note against the Heretikes that thinke it dishonorable to Christ, to attribute his titles or callings to morral men, that the faithful (though builded first, principally, and properly vpon Christ) yet are said here to be built also vpon the Apostles and Prophets. Vvwhy may not the Church then be builded vpon Peter?

CHAP.

CHAP. III.

For witnessing the vocation of the Gentils, as being the Apostle of the Gentils, he is in prison: 12 Wherein the Gentils therefore haue cause to reioyce, rather then to shrink. So he saith, 14 and also praiseth so God (Who is almightie) to confirme their inward man, though the outward be infirmed by persecutions.



1 O R this cause, I Paul the prisoner of
2 I E S V S Christ, for you Gentiles: † if
3 yet you haue heard the dispensation of
4 the grace of God, vvhich is giuen me
5 to vvard you, † because according to
6 reuelation the sacrament vvas made
7 knovven to me, as I haue vvvritté before
8 in breife: † according as you reading

9 may vnderstand my vvisedom in the mysterie of Christ,
10 † vvhich vnto other generations vvas not knovven to the
11 sonnes of men, as novv it is reuealed to his holy Apostles &
12 Prophets in the Spirit. † The Gentils to be coheires & con-
13 corporat and comparticpant of his promis in Christ I E S V S
14 by the Gospel: † vvhereof I am made a minister according
15 to the gift of the grace of God, vvhich is giuen me according
16 to the operation of his povver. † To me* the least of al the
17 sainctes is giuen this grace, among the Gentils to euangelize
18 al men vvhatis the dispensatiō of the sacrament hidden ^c from
19 vvorlde in God, vvhich he created al things: † that the man-
fold vvisedom of God, may be notified to the Princes and
Potestats in the celestials by the Church, † according to the
prefinitio of vvorlde, vvhich he made in Christ I E S V S our
Lord. † In vvhom vve haue affiance and acceffe in confi-
dence, by the faith of him. † ^b For the vvhich cause I desire
that you faint not in my tribulations for you, vvhich is your
glorie.

14 † For this cause I bowe my knees to the Father of our
15 Lord I E S V S Christ, † of vvhom al paternitie in the heavens
16 and in earth is named, † that he giue you according to the
17 riches of his glorie, povver to be fortified by his Spirit in the
18 inner man. † Christ :: to dwell by faith in your hartes,
19 rooted and founded ^c in charitie, † that you may be able to
comprehend vvhich al the sainctes, vvhatis the bredth, and
length, and height, and depth, † to knovv also the charitie of

T t t iij Christ,

1. Cor. 15, 9-

εὐαγγέλιον
ἀκέραιον

ε that is,
the eternal
paganisio

c That is, for
our before.

b The Epistle
vpon the 16
Sunday after
Pentecost.

:: Christ dwel-
leth in vs by
his gites, and
vve be iust by
those his gites
remaining and
resident in vs,
& not by Chris-
tes proper ius-
tice onely, as
the Heretikes
asirme.

c Not faith
only must be in
vs, but chari-
tie vvhich ac-
cōpitteth al
vertues.

Christ, surpassing knowlledge, that you may be filled vnto al the fulnes of God. † And * to him that is able to doe al 20 things more abundantly then vve desire or vnderstand, according to the povver that vvorketh in vs: † to him be 21 glorie in the Church, and in Christ I E S V S, vnto al generations vvorld vvithout end. Amen.

Ro. 16,
25.

CHAP. III.

He exhorteth them to keepe the vnitie of the Church most carefully vvith al humilitie bringing them many motives therunto: 1. and ansvvering that euen the diuinitie is self of offices is not for diuision, as being the gift of Christ him self, but to build vp the Church, and to hold al in the vnitie therof against the iustie circumuentions of Heretikes: that vnder Christ the head, in the Church being the body, euery member may prosper. 17. Neither (as touching life) must vve liue like the Heathen, but as it becommeth Christians, laying of al our old corrupt maners, and inuening daily in al goodness.

The Epistle vpon the 17 Sunday after Pentecost. And in a Votive Masse against Schisme.



The Epistle vpon Ascension eue. And vpon SS. Simon and Iudas day.

e He moaneth specially of his descending to Hel.

Therefore prisoner in our Lord, beseeche you, 1 that you vualke vvorthy of the vocation in vvhich you are called, † vvith al humilitie & 2 mildenes, vvith patience, vvith supporting one another in charitie, † careful to keepe the 3 vniue of the spirit in the bond of peace. † One body and 4 one spirit: as you are called in one hope of your vocation. † One Lord, † one faith, one baprisme. † * One God and 5 6 Father of al, vvhich is ouer al, and by al, and in al vs. † But 7 * to euery one of vs is giuen grace according to the measure of the donation of Christ. † For the vvhich he saith, *Asceding 8 on high, he ledde captiuitie captiue: he gaue giftes to men.* († And that he 9 ascended, vvhat is it, but because he descended also first into the inferior partes of the earth: † He that descended, the 10 same is also he that is ascended aboue al the heauens, that he might fill al things.) † And * he gaue, † some Apoilles, and 11 some Prophers, and othersome Euangelists, and othersome pastors and doctores, † to the consummation of the sainctes, 12 vnto the vvorke of the ministerie, vnto the edifying of the body of Christ: † † vntil we meete al into the vnitie of faith 13 and knowlledge of the sonne of God, into a perfect man, into the measure of the age of the fulnes of Christ: † † that 14 now vve be not children vvauering, and caried about † vvith euery vvinde of doctrine in the vvickednes of men, in craftines to the circumuention of errour. † But doing the truth 15 in charitie, let vs in al things grow in him, vvhich is the head, Christ:

Malac.
2, 10.
Ro. 12, 4
1. Cor. 12,
4.
Pf. 67,
19.

1. Cor. 12,
28.

- 16 Christ: † of vvhom the vvhole body being compacte and knit together by al iuncture of subministracion, according to the operation in the measure of euey member, maketh the increase of the body vnto the edifying of it self in charitie.
- 17 † This therefore I say and testifie in our Lord: that novv you vvalke not as also the * Gentiles vvalke in the vanitie of their sense, † hauing their vnderstanding obscured vvith darkenes, alienated from the life of God by the ignorance that is in them, because of the blindenes of their hart, † vvho despairing, * haue giuen vp them selues to impudicitie, vnto the operation of al vncleannes, vnto auarice. † But you haue not so learned Christ: † if yet you haue heard him, and haue been taught in him, (as the truth is in I E S V S.) † * Lay you avvay, according to the old conuersation the old man, vvchich is corrupted accoreing to the desires of errour. † And :: be renevved in the spirit of your minde: † and put on the nev man vvchich according to God is created in iustice, and holinesse of the truth. † For the vvchich cause laying avvay lying, * speake ye truth euey one vvith his neighbour, because vve are members one of an other.
- 18 1 Per. 4, 3. Ro. 1, 21.
- 19 Ro. 1, 24-
- 20 Colof. 3, 8
- 21 Heb. 12, 1.
- 22 Zach. 8, 16.
- 23 Psf. 4, 5.
- 24 † * Be angrie and sinne not. let not the sonne goe dovvne vpon your anger. † Giue not place to the Deuil. † He that stole, let him novv not steale: but rather let him labour in vvorking vvith his handes that vvchich is good, that he may haue vvhence to giue vnto him that suffereth necessitie. † Al naughtie speache let it not proceede out of your mouth: but if there be any good to the edifying of the faith, that it may giue grace to the hearers. † And contristate not the holy Spirit of God: in vvchich you are signed vnto the day of redemption. † Let al bitternes, and anger, and indignation, and clamour, and blasphemie be taken avvay from you vvith al mallice. † And be gentle one to an other, merciful, pardoning one an other, as also God in Christ hath pardoned you.
- 25 :: The Apottle teacheth vs not to apprehend Christs iustice by faith only, but to be renevved in our selues truly, & to put on vs the nev man formed & created in iustice and holines of truth. By the vvchich, free vvil also is proued to be in vs, to worke vvith God, or to consent vnto him in our sanctification.

ANNO TATIONS

CHAP. IIII.

1. *One faith.* As rebellion is the bane of ciuill Commonvvealths and kingdoms. and peace and concord, the preteruation of the same: so is Schisme, diuision, and diueritie of faiths or fellowships in the seruice of God, the calamitie of the Church: and peace, vnitie, vniuersitie, the special bleisng of God therein. and in the Church about al Commonvvealths, because it is in al pointes a Monarchie tending euey vvay to vnitie. but one God, but one Christ, but one Church, but one

Vnitie of the
Cath. Church

one hope, one faith, one baptisme, one head, one body. Vwhereof S. Cyprian li. de vnica. Et. m. 1. faith thus: One Church the Holy Ghost in the person of our Lord designeth & saith, One is my dove. This vnite of the Church he that holdeth not, doth he thinke he holdeth the faith? He that vrnichstandeth and resisteth the Church, he that forsaketh Peters chaire vpon which the Church vvas built, doth he trust that he is in the Church? When the blessed Apostle S. Paul also sheweth the Sacraments of vnite, saying, One body and one spirit &c. Which vnite vvas Bishops specially that rule in the Church, ought to hold fast and maintaine, that vvnmay proue the Bishops function also is self so be one and vvnindided, &c. And againe, There is Ep. 10-

Schisme de-
fectible.

one God, and one Christ, and one Church, and one Chaire, by our L. Les voice founded vpon Peter. An other altar to be set up, or a new Priesthood to be made, besides one altar, or one Priesthood, is impossible. Who soeuer gathereth eis vrubers. It is adulterous, it is impious, it is sacrilegious, vrubersouer is instituted by mans furie to the breach of Gods diuine disposition. Get ye far from the contagion of such men, & flee from their speeches as a snake and pestilence, our Lord hauing prononij led and returned before hand, They are blind, leaders of the blind, &c. Vwhereby vve learne that this vnite of the Church comended so much vnto vs, consisteth in the mutual fellowshipp of all Bishops vwith the See of Peter. S. Hilarie also (li. ad Constantium Augustinum) thus applieth this same place of the Apostle against the Anians, as vve may do against the Calvinists. Perious and miserable it is, saith he, that there are neuer so many faithes as vrubles, and so many doctrines as maners, vrubles either faithes are so vrublen as vva vrub, or as vva vrub, so are vnderstood: and vrubers according to one God, and one Lord, and one Baptisme, there is also one faith, vve fall away from that vrubich is the only faith, and vrubiles mee faithes be made, they be- gins to come to that, that there is none as al.

Among here-
tiques as many
faithes as wil-
les.

The heretikes
solish nega-
tiue argument
against the
Pope, ansvve-
red.

The Popes
office is called
an Apostle-
shipp.

Continual suc-
cession of Bi-
shops, an eu-
ident argument
of the true vi-
sible Church.

The fathers
refuted here-
tiques by the
succcession of
the Bishops
of Rome.

Heretical blas-
phes carie away
the inconstant
only.

11. Some Apostles.) Many functions that were euen in the Apostles time, are not here named: vvhich must be noted against the Aduersaries that call here for Popes, as though the names of Bishops, Priests, or Deacons were not as vvelleat our as Popes: vvhom yet they can not deny to haue been in vie in S. Pauls daies. And therefore they haue no more reason, out of this place to dispute against the Pope, then against the rest of the Ecclesiastical functions. Neither is it necessarie to reduce such as be not specified here, to theie here named: though in deede both other Bishops and Prelates and specially Popes may be contained vnder the names of Apostles, Doctors, and Pastors. Certes the roome and dignite of the Pope is a very continual Apostolicall shipp, and S. Bernard calleth it *Apostolatium*. Bernard. ad Eugen. li. 14. s. 4. & c. 6 in fine.

12. Until vva moete.) The Church of God shal neuer lacke these spirital functions, or such as be ansvverable to them, according to the time and state of the Church, til the vrorlds end. Vwhereby you may proue, the Catholike Church, that is to say, that visible companie of Christians which hath euer had, and by good recorus can proue they haue had, a continuall ordinarie succcession of Bishops, Pastors, and Doctors, to be the onely true Church: and theie other good fellowes that for many vrorlds or ages together can not shew that they had any one Bishop, or ordinarie 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 succellors, vvaranted the holy fathers to the al Heretikes by the most famous succcession of the Popes of Rome. So did S. Irenaeus, li. 3. c. 3. Tertullian, in praescript. Optatus, li. 2. cont. Parm. S. Augustine, in pj. cont. pars. Damas. as cons. ep. Haesich. c. 4. et ep. 165. Epiph. bar. 27. and others.

13. With euery vrinde.) The special vit of the spirital Governours is, to keepe vs in vnite and constance of the Catholike faith, that vve be not casted away vwith the blast of wind of euery hereticus. Vvhich is a very proper note of sectes and new doctrines that trouble the infirme weaklings of the Church, by certaine reasons of diuerse ages: as sometime the Anians, then the Manichees, an other time the Nestorians, then the Luterians, Calvinists, and such like: vvhom at diuers times in diuers places, haue blovven diuers blaies of false doctrine.

CHAP. V.

He continueth his exhortation to good life, warning them against all deceiuers, that no committer of moral sinne, shal be saved: vnderstanding that for such sinnes it is that the Heauen shal be damned: & that Christians must rather be the iugts of all others, so then be commeth in particular and exhorteth his hands and vrines to do their duty one towards the other, by the example of Christ and his obedient and beloved spouse the Church.

BE

Io. 13, 34

Col. 3, 5.

Es. 9, 60

Col. 4, 5.

Ro. 12, 2.

Col. 3, 18.

Tit. 2, 5.

1 Per. 3,

1.

Ge. 3, 16.

1 Cor. 11,

3.



E ye therfore solouers of God, as most deere children: † and * walke in loue, as Christ also loued vs, and deliuered him self for vs an oblation and host to God in an odour of svvetenes. † But * fornication and al vncleannes, or auarice, let it not so much as be named among you, as it becommeth sainctes: † or filthines, or foolish talke, or scurrilitie, being to no purpose: but rather giuing of thanks. † For vnderstanding knovv you this, that no fornicatour, or vncleane, or couetous person (vvhich is :: the seruice of Idols) hath inheritance in the kingdom of Christ and of God.

The Epistle vpon the 3 Sunday in Lent.

:: See the heretical corruption of this place in the Annotation Col. 3. v. 5.

† Let no man seduce you vvith vaine vvordes. For, for these things commeth the anger of God vpo the children of diffidence. † Become not therefore partakers vvith them. † For you vvere sometime darkenes, but novv light in our Lord. Vvalke as children of the light, († for the fruite of the light is in al goodnes, and iustice, and veritie) - † † prouing vvhath is vvel pleasing to God: † and communicate not vvith the vnfruitful vvorkes of darkenes, but rather reprove them. † For the things that are done of them in secrete, it is shame euen to speake. † But al things that are reprovved, are manifested by the light. for al that is manifested, is light. † for the vvich cause he saith: *Rise thoustas sleepest, and arise from the dead: and Christ vvil illuminate thee.* † See therefore, brethren, how you vvalke vvarily, not as vnvvise, but * as vvise: † re- † 7 deeming the time, because the daies are euil. † Therefore become not vnvvise, but * vnderstanding vvhath is the vvil of God. † And be not drunke vvith vvine vvherein is rioteousnes, but be filled vvith the Spirit, † speaking to your selues in psalmes & hymnes, and spiritual canticles, chaunting and singing in your hartes to our Lord: † giuing thanks alvvayes for al things, in the name of our Lord I E S V S Christ to God & the Father. † Subiect one to an other in the feare of Christ.

The Epistle vpon the 20 Sunday after Pentecost.

† Let * vvomen be subiect to their husbandes, as to our Lord: † because * the man is the head of the woman: as Christ is the head of the :: CH V R C H. Him self, the sa- uiour of his body. † But as the CH V R C H is subiect to Vuu Christ

The Epistle in a votue made for marriage.

:: It is much to be noted, that in the first

English Bibles there is not once the name of CHURCH in all the Bible, but in steede thereof, *Communitas* which is so notorious a corruption: that the selues in the later bibles correct it for shame, but yet suffer the other to be read and used still. See the Bible printed in the yere 1562.

Christ, so also the vvomen to their husbands in al things.
 † Husbands, loue your vvuiues, as Christ also²⁵ loued the CHURCH, and deliuered him self for it: † that he might sanctifie it, cleansing it by the lauer of vvater in the vvord,
 † that he might present to him self a glorious CHURCH, 27 not hauing spot, or wrinkle, or any such thing, but that it may be holy and vnspotted. † So also men ought to loue their 28 vvuiues as their ovvne bodies. He that loueth his vvife, loueth him self. † For no man euer hated his ovvne flesh: but he 29 nourisheth & cherisheth it, as also Christ the CHURCH: † because vve be the members of his body, of his flesh & of 30 his bones. † *For this cause shall mā leaue his father & mother: and shall cleaue 31 so his vvife, and they shall be vvone in one flesh.* † This is a great sacramēt. 32 but I speake in Christ and in the CHURCH † Neuertheles 33 you also euery one, let eche loue his vvife as him self: and let the vvife feare her husband. †

Gen. 2.
24.
Matt. 19,
5.

ANNOTATIONS

CHA.P. V.

No saluation out of the cath. CHURCH. 21. *Saviour of his body.*] None hath saluation or benefite by Christ, that is not of his body the Church. And vvhats Church that is, S. Augustine expresseth in these vvordes. *The Catholike Church onely is the body of Christ, vnderwher he is head, out of this body the Holy Ghost quickeneth no man.* And a litle after, *He that vvill haue the Spirit, let him bevvare he remaine not out of the CHURCH, let him bevvare he enter not into it feinedly.* Auguit. ep. 50 ad Bonifacium comitem in fine.

The CHURCH neuer erreth. 20. *Subiect to Christ.*] The CHURCH is alwayes subiect to Christ, that is, not onely vnder demonstration that she neuer rebelleth against Christ, neuer falleth from him by error, Idolatrie, or false vvorship, as the Heretikes now, and the Donaustes of old did teach.

Christis loue toward his Church. 19. *Loued the Church.*] Loe Christes singular loue of the CHURCH, for vvvhich onely & the members thereof he effectuallly suffered his Passion, and for vvvhose conuual cleansing and purifying in this life, he instructed holy Baptisme and other Sacraments: that at length in the next life it may become vvithout al spot, wrinkle, or blemish. for in this vvord by reason of the manifold infirmitie of diuers her members, she can not be vvholly vvithout sinne, but must lay alwayes, *Dimittis nobis debita nostra, Porgimus in our debites.* Auguit. li. 2. Retract. c. 18.

The Church triumphant vvithout spot and wrinkle. 20. *As Christ the Church.*] It is an vnspcakable dignitie of the CHURCH, vvvhich the Apostle expresseth often els vvhere, but specially in this vvhole passage, to be that creature onely for vvvhich Christ effectuallly suffered, to be vvashed and embred vvith vvater and blood issuing out of his holy side, to be nourished vvith his ovvne body (for so doth S. Irenaeus expound li. 5. in principio) to be his members, * to be ioyned vnto him as the body and members of the same flesh, bone, and substance to the head, to be loued and cherishd of him as vvife of husband, yea to be his vvife and most deere ipouse, taken and formed (as S. Augustine often saith) out of his ovvne side vpon the Crosse, as Eue our first father Adams spouse vvvas made of his ribbe. In Psal. 126. *As in Psal. 127. As in Iohn. 19 in Iohn. 19. 120.* In respect of vvvhich great dignitie and excellencie, the same holy father affirmeth the CHURCH to be the principal creature, and therefore named in the Creede next after the Holy Ghost, and he proueth against the Macedonians, the Holy Ghost to be God, because he is named before the Church in the confession of our faith. Of vvvhich incomparable excellencie of the Church, so beloued of Christ and so inseparably ioyned in marriage vvith him, if the Heretikes of our time had any sēic or consideration, they vvould neither thinke their cōtempible companie or cōgregation to be the glorious ipouse of our Lord, nor teach that the Church may erre, that it is to lay, may be diuorced from her ipouse for Idolatrie, superstition, Hertie, or other abominations: Vvheresvpon one of these absurdities vvould ensue, that eicher

* Aug. li. 2. de Symb. ad Caeleb. c. 2.

The Church is the principal creature.

The Church can not erre.

Christ

Christ may sometimes be without a Church & spouse in earth (as he was al the while there were not Calvinists, if their Church be the spouse of Christ) or els if the Catholike Church onely is and hath been his wife, and the same have such errors as the Heretikes falsely pretend, that his wife is deere and is praised here, is notwithstanding a very whoore. Vvch horrible absurdities proue and conuince to any man of common sense, both that the Catholike Church alwaies is, and that it teacheth truth alwaies, and to honour God truly and sincerely alwaies: vvhatsoever the adulterous generation of Heretikes thinke or blaipheme.

Aburdities that follow, if the Church may erre.

12. *This is a great Sacrament.*] Mariage a great Sacramēt of Christ and his Church prefigured in the first part. *Adams* (saith S. Anguline *tract. 15 in 10.*) *vnto vvas a forme or figure of him that vvas to come* yea rather God in him gave vs a great token of a Sacrament. For both he deferred sleeping to take a wife, and of his ribbe his wife vvas made vnto him: because of Christ sleeping on the Crosse the Church vvas to be made out of his side. In an other place he maketh Matrimonie a Sacramēt of Christ and his Church: in that, that as the maried mā must forsake father & mother and cleave vnto his wife, so Christ as it were left his father, exanining him self by his incarnatiō, & left the Synagogue his mother, & ioyned him self to the Church. *Li. 12 c. 2. cont. Faustum* In diuers other places he maketh it also a Sacrament, specially in that it is an insepable bond betwixt two, and that can neuer be dissolved but by death: signifying Christs perpetual and indissoluble coniunction vvith the Church his one onely spouse. *de Gen. ad l. li. 9 c. 7. Cons Pelag. de pos. orig. li. 2 c. 34. De fides op. c. 7. De bono coming. c. 7. Cris18.* And in an other place, *The good of Mariage* (saith he) *among the people of God is in the holines of a Sacrament. De bono cōiugali c. 14.*

MATRIMONIE a Sacrament.

Vvho vvould have thought such mylsteres and Sacramēts to be in Mariage, that the ioyning of man & wife together should represent so great a mysterie, as the Apoitte him self, & after him this holy father and others, had not noted it? or vvho can maruel that the holy Church taketh this to be a Sacrament, and to giue grace of sanctification to the parties maried, that they may liue together in mutual fidelitie, bring vp their children in faith and feare of God, and possesse their vesel (as the Apoitte speaketh) in sanctification and honour, and not in passion of lust and ignominie, as the Heathen do vvich know not God, and as our bruti's new Maisters seeme to do that commend mariage aboue al things so farre as it feedeth their concupiscences, but for grace, Sacrament, mysterie, or sanctification thereby, they care no more then the Heathen or brute beastes do? And thus vve gather that matrimonie is a Sacrament, and not of the Greeke vvord *Mysterie* onely, as Caluin falsely saith, nor of the Latin vvord *Sacrament*, both vvich vve knowv haue of their nature a more general signification, and that in the Scriptures also: but vvheres these names are here giuen to Matrimonie by the Apoitte, & are not giuen in the Scriptures to Baptisme and the Eucharist, let them tel vs vvhy they also apply these vvordes from their general signification to lignie specially and peculiarly thote two Sacramēts neuer to named exprely in Scripture, and do not likewise follow the Catholike Church in calling matrimonie by the same name, vvich is here so called of the Apoitte, specially vvheres the signification in it, is as great as in any other of the Sacraments, and rather greater.

The grace giuen by this Sacrament.

The protestants pefhly estimation of marriage.

1 Thes. 4.

1 Cor. 12:13
Sacrament
12:13

CHAP. VI.

Liegevvise children and parents be exhortest, 1 item seruants and maisters. 10 Them, that al tate courage in the might of God, bus so, that vvishal they arme them selue (considering vrbat mightie enemies they haue) vvish al peeces of spirital armour' 11 praying al vvayes feruently, and for him also.

Col. 3, 20
Eph. 2, 0,
11. Dew.
5, 16.

1
2
3
4



CHILDREN, obey your parents in our Lord. for this is iust. † Honour thy father and thy mother (vvich is the first commaundement in the promis,) † that it may be vvell vvith thee, and thou maiest be long-livued vpon the earth. † And you fathers, prouoke not your children to anger: but bring them vp in the discipline and correction of our Lord.

Col. 3, 22
Tit. 2, 9.
1 Per. 2,
8.

5

† * Seruants, be obedient to your lordes according to Vuu ij the

the flesh, with feare and trembling, in the simplicitie of your hart, as to Christ: † not seruing to the eie, as it vvere pleasing 6 men, but as the seruants of Christ, doing the vvil of God fro the hart, † vvith a good vvil seruing, as to our Lord and not 7 to men. † Knovving that euery one vvhat good soeuer he 8 shal doe, that shal he^c receiue of our Lord, vvwhether he be bond, or free. † And you maisters, doe the same things to 9 them, ^b remitting threatenings: knovving that both their Lord and yours, is in heauen: and * acception of persons is not vvith him.

^c God lea-
ueth no good
worke vn-
rewarded.

The Epistle
vpon the 21
Sunday after
Pentecost.

† Hence forth brethren, be strengthened in our Lord, & 10 in the might of his pover. † Put you on the^c armour of 11 God, that you may stand against the deceites of the Deuil.

† For our vvrestling is not against flesh and blood: but 12 against Princes and Potestars, against the * rector of the vvorld of this darkenes, against the spirituals of vvickednes in the celestials. † Therefore take the armour of God, that 13 you may resist in the euil day, and stand in al things perfect.

† Stand therefore hauing your loines girded in truth, and 14
: clothed vvith the breast-plate of iustice, † & hauing your 15
: fecte shod to the preparation of the Gospel of peace: † in 16
al things taking the shield of faith, vvherevvith you may
extinguish al the fire darter of the most vvicked one. † and 17
take vnto you the * helmet of saluation: and the svword of
the spirit (vvwhich is the vvord of God) † † in al praier 18
and supplication praying at al time in spirit: and in
the same vvatching in al instance and supplication for al
the saincts: † and for me, that speache may be giuen me in 19
the opening of my mouth vvith confidence, to make known
the mysterie of the Gospel, † for the vvwhich I am a legate 20
in this chaine, so that in it I may be bold according as I
ought, to speake.

† And that you also may knovv the things about me, 21
vvhat I doe: Tychicus my deereft brother and faithful mini-
ster in our Lord, vvil make you vnderstad al things: † vvhom 22
I haue sent to you for this same purpose, that you may know
the things about vs, and he may comfort your hartes. † Peace 23
to the brethren and : charitie vvith faith from God the Fa-
ther, and our Lord I E S V S Christ. † Grace vvith al that loue 24
our Lord I E S V S Christ in incorruption. Amen.

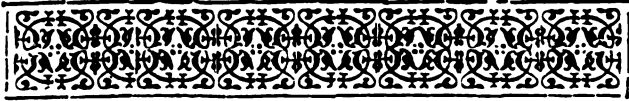
¹¹ S. Augustine
noceeth in sun-
drie places
vpō this same
text, that faith
vvithout cha-
ritie serueth
: not to salua-
tion. *li. 10. ca. 7.*

^b *anistis*
Den. 10,
17.

^c *man-*
uicis

Eph. 2, 2

Ef. 59,
17. 1.
1 thes. 5, 8



THE ARGVMENT OF THE
EPISTLE OF S. PAVL TO
THE PHILIPPIANS.

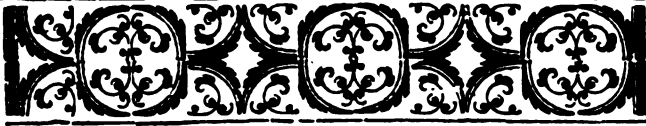


HOVV S. Paul was called by a vision into Macedonia, vve reade Act. 16. and how he came to Philippi being the first citie thereof, and of his preaching, miracles, and suffering there. And againe Act. 19. Paul purposed in the Spirit, vwhen he had passed through Macedonia and Achaia, to goe to Hierusalem, saying: After I have been there, I must see Rome also vvhich purpose he executed Act. 20. taking his leaue at Ephesus. And being afterward come into Achaia, he had counsel to returne through Macedonia, and so at length from Philippi he began his nauigation toward Hierusalem, and from Hierusalem being caried prisoner to Rome (Act. 28.) he wrote from thence this Epistle to the Philippians: or rather in his second apprehension, about 10 yeres after the first.

In it he confirmeth them (as he did* the Ephesians also about the same time) *Eph. 3.* against the tentatiō that they might haue in hearing that he vvere executed: therefore he first saith: And I vvil haue you know v brethren, that the things about me, are come to the more furtherance of the Gospel: so that my bandes vverc made manifest in Christ in al the Court &c. Secondly he signifieth that his desire is, to be dissolued and to be vvith Christ. but yes (lest they should be discomforted) that he hopeth to come againe to them. *Phil. 1. v. 18. 23. 26.* Vthercof nor vvith standing, that he hath yet no certaintie, he signifieth in saying: I hope to send Timothee vnto you, immediatly as I shall see the things that concerne me. *Phil. 2. v. 23. 24. 27.* Thirdly therefore he prepareth them against the vvorst, saying: I hope to come againe to you: but and if I be immolated, vpon the sacrifice and seruice of your faith, I reioyce and congratulate vvith you al, and the self same thing do you also reioyce and congratulate vvith me.

Moreover he partly vvarneth them (as he had done before) of those Iudaical *Phil. 3.* False-apostles vvho preached circumcision & Moyses Law to the Christian Gentils: partly he exhorteth them to suffer persecution, to lue vvell, and specially to humble them selues one to an other, rather then by any pride to breake the peace & vniūie of the Church.

Vuu iij THE



THE EPISTLE OF PAUL TO THE PHILIPPIANS.

CHAP. I.

Having signified that he vsed to thanke God for their vertue, 9 and also to pray for their increase: 12 he certifieth them (for their confirmatiō & comfort) what good vs he came through by trouble as Rome, 26 & that he doubteth not (though he rather desire martyrdom) but to come againe vnto them, 27 exhorting them to liue as they ought to do, 28 and namoly not to shrink for persecution.



PAUL and Timothee the seruants of I E-
S V S Christ: to al the sainctes in Christ
IESVS that are at Philippi, vvith the "Bi-
shops and Deacons. † Grace to you and
peace from God our father, and our Lord
I E S V S Christ.

† I giue thanks to my God in al me-
3 morie of you († alvaies in al my praiers for al you, vvith †
ioy making petition) † for your communicating in the Go-
5 spel of Christ from the first day vntil novv. † trusting this 6
same thing, that he which hath begōne in you a good worke,
vvil perfite it vnto the day of Christ I E S V S. † as it is reason 7
for me, this to thinke for al you, for that I haue you in hart, &
in my bandes, and in the defense, and the confirmatiō of the
Gospel, al you to be partakers of my ioy. † For God is my 8
vvitnes, howv I couet you al in the bowels of I E S V S Christ.
† And this I pray, that your charitie may more and more 9
abound in knowvledge and in al vnderstanding: † that you 10
may approue the better things, that you may be sincere and
vvithout offence vnto the day of Christ, † replenished vvith 11
the fruite of iustice by I E S V S Christ, vnto the glorie and
praise of God. -†

† And I vvil haue you knowv brethren, that the things 12
about me are come to the more furtherance of the Gospel:
† so

The Epistle
vpon the 22
Sunday after
Pentecost.

13 † so that my bandes vvere made manifest in Christ in al the
 14 court, and in al the rest, † that many of our brethren in our
 Lord, hauing confidence in my bandes, vvere bold more
 abundantly vvithout feare to speake the vvord of God.
 15 † Some in deede euen for enuie and contention: but some al-
 16 so for good vvil preache Christ. † Some of charitie: knowv-
 17 ing that I am set vnto the defense of the Gospel. † And some
 of contention preache Christ not sincerely: supposing that
 18 they raise affliction to my bandes. † But vvhat? So that by al
 meanes, vvwhether by occasion, or by truth, Christ be prea-
 19 ched: in this also I reioyce, yea & vvil reioyce. † For I knowv
 that this shal fall out to me vnto saluatiō by your praier and
 20 the subministratiō of the Spirit of I E S V S Christ, † ac-
 cording to my expectation & hope, because in nothing I shal
 I be confounded, but in al confidence as alvvaies, novv also
 shal Christ be magnified in my body, vvwhether it be by life,
 21 or by death. † For vnto me, to liue is Christ: and to die is
 22 gaine. † And if to liue in the flesh, this vnto me be the fruit
 23 of the vvorke, and vvhat I shal choose I knowv not. † And
 I am straitened of the vvwo: hauing desire to be dissolued &
 to be vvith Christ, a thing much more better. † but to abide
 24 in the flesh, `necessarie' for you. † And trusting this, I knowv
 that I shal abide and continue vvith you al, vnto your fur-
 25 therance and ioy of the faith: † that your gratulation may
 abound in Christ I E S V S in me, by my comming againe to
 you.
 26 † Only * conuerse ye vvorthie of the Gospel of Christ:
 that vvwhether vvhen I come and see you, or els be absent, I
 may heare of you that you stand in one Spirit, of one minde
 27 labouring together to the faith of the Gospel. † And in no-
 thing be ye terrified of the aduerfaries, vvwhich to them is
 b cause of perdition: but to you of saluation, & this of God: b
 28 † for to you c it is giuen for Christ, not only that you beleue
 29 in him, but also that you suffer for him, † hauing the same
 combat like as you haue seen in me, and novv `haue heard'
 of me.

more
necessa-
rie

Eph. 4, 1

c ex-
pecta-
tio

doe
heare

b 1/0/1/15
A manifest
proofe and
euidence.

ANNOTATIONS
 CHAP. I.

Bishops and Priests alwaies distinct functions.

3. Bishops and deacons.] Vvicleffe and other Heretikes vvould proue by this that Priests are not here named, and for that there could not be many Bishops of this one towne, that there is no difference betwixt a Bishop and a Priest, vvhich vvvas the old heresie of Aërius, of vvhich matter, * in other places : for this present it is ynough to know that in the Apostles time there were not obserued alwaies proper distinct names of either function, as they were quickly aftervvard, though they were alwaies diuers degrees & distinct functions. See S. Chrysostrum, Occumenius, Theophylactus, and the rest of the Grecians upon this place.

* See Annot. Tit. 1. v. 5.

CHAP. II.

He exhorteth them most instantly to keepe the vnitie of the Church, and to humble it as selues for that purpose one to another, 1 by the example of the marvelous humilitie of Christ, 2 specially seeing how maruolously he is now exalted for it. 12 Item to obediance, feare, and perseverance. 17 Insinuating (lest it should afterwards trouble them) that he may be martyred at this time. 19 Timothee he hopes to send, whom he highly commendeth: 25 as also Epaphroditus, whom he presently sendeth.



IF therefore there be any consolation in Christ, if any solace of charitie, if any societie of spirit, if any bowvells of commiseration: † fulfil my ioy, that you be of one meaning, hauing the same charitie, of one minde, agreeing in one. † nothing by contentiō, neither by vaine glorie: but in humilitie, * eche couīting other better then them selues: † * euery one not cōsidering the things that are their owne, 4 but those that are other mens. † For this thinke in your selues, vvhich also in Christ I esvs, † vvho vvhen he vvvas of the forme of God, thought it no robberie, him self to be equal to God, † but he exinanited him self, taking the forme of a seruant, made into the similitude of men, and in shape found as man. † He * humbled him self, made obediēt vnto death: euen the death of the crosse. † For the vvhich thing God also hath exalted him, and hath giuen him a name vvhich is aboue al names: † that* in the name of I esvs euery knee bowve of the celestials, terrestrials, and infernals: † and euery tongue cōfesse that our Lord I esvs Christ is in the glorie of God the Father. †

† Therefore my decreft, (as you haue alwaies obeyed) not as in the presence of me only, but much more now in my absence, vvith feare and trembling vvorke your saluation. † For it is God that vvorketh in you both to vvill and to accomplifh, according to his good vvill. † And doe ye al things vvithout murmuring and staggerings: † that you may be vvithout blame, and the simple children of God, vvithout

The Epistle vpon Palme Sunday. And vpon Holy Roode day, Mai. 3.

The Epistle vpon Holy Roode day Septemb. 14. And in a Votive Masse of the Holy Crosse.

Rō. 12, 10. 1 Cor. 10, 24.

Heb. 2, 9

Es. 45, 14. Rō. 14, 11

without reprehension in the middes of a crooked and peruerse generation, among vvhom you shine as lightes in the vvorlde: † conteyning the vword of life :: to my glorie in the daie of Christ, because I haue not runne in vaine, nor in vaine laboured. † But and if I be :: immolated; vpon the sacrifice and seruice of your faith, I reioyce and congratulate vwith you al. † And the self same thing doe you also reioyce, and congratulate vwith me.

† And I hope in our Lord I E S V S, to send Timothee vnto you quickly, that I also may be of good comfort, when I knovv the things pertaining to you. † For I haue no mā so of one minde that vwith sincere affection is careful for you.

† For :: al seeke the things that are their ovvne: not the things that are I E S V S Christs. † And knovv ye an experiment of him, that as a sonne the father, so hath he serued vwith me in the Gospel. † This man therefore I hope to send vnto you, immediatly as I shal see the things that concerne me. † And I trust in our Lord that my self also shal come to you quickly. † But I haue thought it necessarie to send to you Epaphroditus my brother and coadiutor and fellow souldiar, but your Apostle, and minister of my necessitie.

† Because in deede he had a desire tovvard you al: and vvas penfise, for that you had heard that he vvas sicke. † For in deede he vvas sicke euen to death: but God had mercie on him: and not only on him, but on me also, lest I should haue forovv vpon forovv. † Therefore I sens him the more speedily: that seeing him, you may reioyce againe, and I may be vwithout forovv. † Receiue him therefore vwith al ioy in our Lord: and such intreate vwith honour. † because for the vvorke of Christ, he came to the point of death: yelding his life, that he might fulfil that vvhich on your part vwanted tovvard my seruice.

∴ Such as haue by their preaching gained any to Christ, shal ioy and glorie therein exceedingly at the day of our Lord.

∴ Pastors ought to be so zelous of the saluation of their flocke, that vwith S. Paul they should offer them selues to death for the same.

∴ Many forsake their teachers vwhen they see them in bandes and prison for their faith, because most me preferre the world before Christs glorie.

A N N O T A T I O N S

C H A P. II.

9. For the vrbisib.] Caluin doth so abhorre the name of merite in Christian men tovvard their ovvne saluation, that he vickedly and vnlearnedly denieth Christ him self to haue deserued or merited any thing for him self: though these vwordes (vvhich he shamefully vvritheth from the proper and plaine sense, to signifie a sequele and not a cause of his exaltation) and diuers other in holy vvrite, proue that he merited for him self according to al learned mens iudgement. As Apoc. 1. The lambe that vvas slaine, is vverbie to receive power and Dimissie. And Heb. 2. We see I E S V S for the passion of death, crowned vwith glorie and honour. See S. Augulline vpō these vwordes of the Palme 209. propter amabilis caput.

Caluins blasphemie against Christs owne merites.

The Protestants will have no reverence done at the name of I E S V S.

10. Name of I E S V S.] By the like wickednes they charge the faithful people for capping or kneeling vvhhen they heare the name of I E S V S. as though they vvorshipped our Lord God therein, but the syllables or letters or other material elements vvhereof the vvord vvritten or spoken consisteth, and al this, by sophistifications to dravv the people from due honour and deuotion toward C H R I S T I E S V S, vvhich is Satans drift by putting scruples into poore simple mens mindes about his Sacraments, his Sainct, his Crosse, his name, his image, & such like, to abolish al true religio out of the vvorld, and to make them plaine Atheists. But the Church knoweth Satans cogitations, and therefore by the Scriptures and reason, vvarranteth and teacheth al her children to do reuerence vvhen so euer I E S V S is named. because Catholikes do not honour these things nor count them holy, for their matter, colour, sound, and syllables, but for the respect and relation they haue to our Saviour, bringing vs to the remembrance and apprehension of Chrit, by sight, hearing, or vis of the same signes. eis vvhy make vve not reuerence at the name of Iesus the sonne of Sirach, as vvel as of I E S V S C H R I S T ? And it is a pitieful case to see thetaphonous subtleties of Heretikes to take place in religion, vvhich vvere ridiculous in al other trade of life. Vvhen vve heare our Prince or Soueraine named, vve may vvithout these scruples doe obeisance, but towardes Chrit it must be superstitious.

How Catholikes honour the name of I E S V S, and other things pertaining to him.

Vaine security of saluatiō.

12. With feare and trembling.] Against the vaine presumption of Heretikes that make men secure of their predestination and saluation, he vvillett the Philippians to vvorke their saluation vvith feare and trembling, according to that other Scripture, Blessed is the man that abideth in feareful. Prouerb. 28. v. 14.

S. Augustine answereth the obiection against free vvil.

13. Worketh in you.] Of this thus saith S. Augustine. Not because the Apostle saith it is God that worketh in you both to vvill and vvorke, must vve think he taketh away our free vvill. For if it vvore so, then vvould he not a litle before haue vvilled them to vvorke their vvill saluation vvith feare and trembling. For vvhen they be commanded to vvorke, their free vvill is called vpon: but, vvith trembling and feare, is added, left by attributing their vvill vvorking to them selues, they might be proud of their good deedes as though they vvore of them selues. August. de gratia & lib. arbit. c. 9.

Martyrdom.

17. The sacrifice.] The obedience of faith and martyrdom be so acceptable actes to God, vvhen they be voluntarily referred to his honour, that by a metaphore they be called sacrifice and please hollies to God.

CHAP. III.

He vvoweth them of the Falso-apostle, a shewing that him self had much more to bragge of in Iudaisme than they: but that he maketh priue of nothing but onely of Chrit, and of Christian iustice, and of suffering vvith him (12 vvheren yet he acknowledgeth his imperfection) 17 exhorting them to beare Chrites Crosse vvith him, and not to imitate thes belly gods.



ROM hence forth my brethren, reioyce in our Lord. To vvrite the same things vnto you, to me surely it is not tedious, and to you it is necessarie. † See 2 the dogges, see the euil vvorkers, see the concilio. † For vve are the circumcission, vvhich in spirit serue God: and vve glorie in Chrit I E S V S, and not hauing confidence in the flesh, † albeit I also haue confidence in 4 the flesh. † If any other man seeme to haue confidence in 5 the flesh, I more, † circumcised the eight day, of the stocke of Israēl, of the tribe of Benjamin, * an Hebrevv of Hebrevvcs: * according to the Lawv, a Pharisee: † according to 6 emulation, persecuting the Church of God: according to the iustice that is in the Lawv, conuersing vvithout blame. † But 7 the

c By allusion of vvords, he calleth the carnal Chritis Iews that yet boasted in the circūcision of the flesh, and of him self & the rest that circūcided their hart and senses spiritually, the true circumcison. S. Chryf. Theophylact.

κατα- τμήσιν τῶν σαρκῶν

2. Cor. 12, 21. Act. 23, 6.

the things that ~~we~~ ^{we} gaines to me, those haue I esteemed for
 8 Christ, detriments. † Yea but I esteeme al things to be detri-
 ment for the passing knowledg of I E S V S Christ my
 Lord: for vvhom I haue made al things as detriment, and do
 9 esteeme them as dung, that I may gaine Christ: † and may
 be found in him nor hauing my iustice vvhich is of the
 Law, but that vvhich is of the faith of Christ, vvhich is of
 10 God iustice in faith: † to knowv him, and the vertue of his
 resurrection, and the societie of his passions, configured to
 11 his death, † † if by any meanes I may come to the resur-
 rection vvhich is from the dead. † " Not that novv I haue
 12 receiued, or novv am perfect: but I pursue, if I may compre-
 hend vvherein I am also comprehended of Christ I E S V S. †
 13 † Brethren, I do not account that I haue comprehended. Yet
 one thing: forgetting the things that are behinde, but stret-
 14 ching forth my self to those that are before, † I pursue to
 the marke, ^c to the price of the supernal vocation of God in
 15 Christ I E S V S. † Let vs therefore as many as are perfect, be
 thus minded: and if you be any otherwise minded, this also
 16 God hath reuealed to you. † Neuerthelesse vvherevvar to we
 are come, that vve be of the same minde, let vs continue in
 the same rule.
 17 † * Be solouers: of me brethren: & obserue them that
 18 vvalke so as you haue our forme. † For * many vvalke
 vvhom often I told you of (and novv vveeping also I tel
 19 you) the enemies of the crosse of Christ: † vvhose end is
 destruction: vvhose God, is the belly: and their glorie in
 20 their confusion, vvhich minde vvorlly things. † But our
 conuersation is in heauen: vvhence also vve expect the Sa-
 uour, our Lord I E S V S Christ, † vvhom vvil reforme the body
 21 of our humilitie, configured to the body of his glorie, ac-
 cording to the operation vvheryby also he is able to subdue
 al things to him self.

The Epistle
 for a Confes-
 sion that is not
 a Lisshop.

¶ If S. Paul
 ceased not to
 labour still, as
 though he
 were not sure
 to come to the
 marke with-
 out continual
 endeavour: what
 securitie may
 we poore sin-
 ners haue of
 Heretikes per-
 suasions & pro-
 mises of secu-
 ritee and sal-
 uation by onely
 faith?

a The Epistle
 vpon the 23^d
 Sunday after
 Pentec. st. And
 for S. Clemēt,
 Nouemb. 23.

¶ It is a good
 ly thing vben
 the Pastor
 may so say to
 his flocke.
 Neither is it
 any derogatiō
 to Christ, that
 the people
 should imi-
 tate their Apo-
 stles life & do-
 ctine, & other
 holy men, S.
 Augustine, S.
 Bernard, S. Do-
 minick, S. Fran-
 cis.

ad bra-
 nium

vvil
 reueale

Ro. 16,
 17.

ANNOTATIONS

CHAP. III.

9. 26. iusticia.] Divers Lutherans in their translations do shamefully mangle this sentence by
 transposing the vvordes, and false pointing of the partes thereof, to make it haue this sense, that
 the Apostle vvould haue no iustice of his owne, but onely that iustice vvhich is in Christ. Vvhich
 is a false and heretical sense of the vvordes, and not meant by S. Paul: vvhom calleth that a mans
 owne iustice, vvhich he chalengeth by the vvorkes of the Law or nature vvithout the grace of
 Christ: and that Gods iustice (as S. Auguſtine expoundeth this place) not vvhich is in God, or by
 Christ: and that Gods iustice (as S. Auguſtine expoundeth this place) not vvhich is in God, or by

The obiection
 against inhe-
 rent iustice,
 answered.

Xxxij vvhich

Seconde
 burg sent.
 l. li. c. 4.
 pag. 222.

which God is iust, but that which is in man from God and by his gift. *li. 3. cont. 2. ep. Palag. c. 7. de Sp. & lit. c. 9.*

Double perfection: here, and in the life to come.

12. *Nos that novv.*] No man in this life can attaine the absolute perfectnes either of iustice or of that knowledge which shal be in heauen: but yet there is also an other perfectnes, such as according to this state a man may reach vnto, which in respect of the perfection in glorie is small, but in respect of other lesse degrees of mans iustice and knowledge in this life, may be called perfectnes. And in this sense the Apostle in the next sentence calleth him self and others perfect, though in respect of the absolute perfectnes in heauen, he saith here, he is not; yet perfect nor hath yet attained thereto.

The heretikes folish defence of their dissensions and diuisions among them selves.

13. *Otheru: iij minded.*] Vvhen Catholike men novv a daies charge Heretikes vvith their horrible diuisions, dissensions, combattes, contentions, and diuinities among them selves, as the Catholikes of al other ages did challenge their Aduersaries most truly and iustly for the same, (both becaue vvhere the Spirit of God is not, nor any order or obedience to Superiours, there can be no peace nor vnitie, and specially for that it is, as S. Augustine saith (*ii. de agone Christi. c. 29*) the iust iudgement of God that they which seeke nothing els but to diuide the Church of Christ, should them selves be miserably diuided among them selves) therefore (I say) vvhen men charge the Protestants vvith these things, they flee for their defence to this, that the old Fathers vvere not al of one iudgement in euery point of religion: that S. Cyprian stood against others, that S. Augustine and S. Hierom vvrote earnestly in a certaine matter one against an other, that our Dominicans and Franciscans, our Thomists and Scoists be not al of one opinion in diuers matters, and therefore diuisions and contentions should not be so prejudicial to the Zuinglians and Lutherans, as men make it. Thus they defend them selves: but ridiculously and against the rule of S. Paul here, acknowledging that in this imperfection of mens science in this life, euery one can not be free from al error, or thinke the same that an other thinketh: vvherevpon may rise differences of vnderstanding, opinion, and iudgement, in certaine hard matters which God hath not reuealed or the Church determined, and therefore that such diuersitie is tolerable and agreeable to ouer humane condition and the state of the vvay that vve be in: alvvays provided, that the controuersie be such and in such things, as be not against the set knownen rule of faith, as he here speaketh, and such as breake not mutual societie, fellowship, and communion in praier, seruice, Sacraments, and other offices of life and religion. for such diuisions and differences come neuer but of Schisme or Heresie, and such are among the Heretikes, not onely in respect of vs Catholikes, but among them selves: as they know that be acquainted vvith the vvritings of Luther against Zuinglius, or Vvestphalus against Caluin, or the Puritans against the Protestants, not onely charging one an other vvith Heresie, Idolatry, Superstition, and Atheisme, but also condemning each others ceremonies or manner of administrations, til it come to excommunication, and banishment, yea sometimes burning one of an other. Thus did not S. Cyprian, S. Augustine, S. Hierom, the Dominicans, Franciscans, Thomists, Scoists, vvho al agree in one rule of faith, al of one communion, al most deere one to an other in the same, al (thankes be to God) come to one holy Masse, and receive the same Sacraments, and obey one head through out al the vvorld. S. Augustine *li. 2. de bapt. c. 5.* shal make vp this matter vvith this notable sentence: *We are men (saith he) and therefore to thinke somewhat other vvise then the thing is, is an humane temptation: but by losing our vtter sentence to much, or by envying our betters, to procede vnto the sacrilege of denying the mutual societie and of making schisme or heresie, is a vniuersall presumption: in nothing to haue other opinion then the truth is, that is Angelicall perfection. And a little after, If you be any other vvise minded, this God vvill reueale: but to them only (saith he) that vvalk in the vvay of peace, and that stray a side into no diuision or separation. Vvch saying vvould God al our deere counsail men vvould marke, and come into the Church, vvhere onely, God reuealeth truth,*

The difference betwene the disagreeing of ancient fathers or other Catholikes, & the Heretikes dissensions among them selves.

The spiteful vvritings of Heretikes, one Secte against an other.

A notable place of S. Augustine.

CHAP. III.

He exhorteth them to perseverance, 2. and certaine by name to vnitie, 3. to modestie, 4. to peace vvithout sollicitude or careful anxietie, 5. to al as good as, 6. to such things as they see in him self, 7. that he reioyced in their contribution, not for his vtter neede, but for their mercede.

Therefore



1 **T**HERFORE, my dearest brethren
 2 and most desired, my joy and my
 3 crowne: so stand in our Lord, my
 4 dearest. † 'Euchodia' I desire & Syn-
 5 tyché I beseeche to be of one minde in
 6 our Lord. † Yea and I beseeche thee
 7 my sincere companion, helpe those
 8 women that haue laboured vvith me
 9 in the Gospel vvith Clement, and the rest my coadiutors,
 10 vvwhose names are in the booke of life. † Reioyce in our
 11 Lord alvaies: againe I say reioyce. † Let your modestie
 12 be knowven to al men. Our Lord is nigh. † Be nothing care-
 13 ful: but in euery thing by praier & supplicatiō vvith thāke-
 14 giuing let your petitions be knowven vvith God. † And the
 15 peace of God vvwhich passeth al vnderstanding, keepe your
 16 hartes and intelligences in Christ Iesvs. †
 17 † For the rest brethren, vvhat things so euer be true,
 18 vvwhatsoever honest, vvwhatsoever iust, vvwhatsoever holy, vvhat-
 19 soeuer amiable, vvwhatsoever of good fame, if there be any
 20 vertue, if any praise of discipline, these things thinke vpon.
 21 † Vvwhich you haue both learned, and received, and heard, &
 22 seen in me: these things doe ye, and the God of peace shall
 23 be vvith you. † And I reioyced in our Lord exceedingly,
 24 that once at the length you haue refforished to care for me,
 25 as you did also care: but you vvvere occupied. † I speake not
 26 as it vvwere for penurie. for I haue learned, to be content vvith
 27 the things that I haue. † I knowv both to be brought low, I
 28 knowv also to abound: (euery vvwhere, and in al things I am
 29 instructed) both to be ful, & to be hungrie, both to abound,
 30 and to suffer penurie. † I can al things in him that streng-
 31 theneth me. † Neuerthelesse you haue done vvvel, commu-
 32 nicating to my tribulation.
 33 † And you also knowv ô Philippians, that in the begin-
 34 ning of the Gospel, vvhen I departed from Macedonia, no
 35 church communicated vnto me in the account of gift and
 36 receive, but you only: † for vnto Thessalonica also, once
 37 and vvwise you sent to my vse. † Not that I seeke the gift, but
 38 I seeke the fruite abounding in your account. † But I haue al
 39 things, and abound: I vvvas filled after I receiued of Epaphroditus
 40 the things that you sent, an odour of sweetenes, an acceptable
 41 holt, pleasing God. † And my God supply

Euodia

Carwastii
T. 2. 1180-
672

a This Cle-
 ment vvvas af-
 tervvward the
 4 Pope of
 Rome from S.
 Peter, as S.
 Hierom vvri-
 teth according
 to the comon
 supputatiō.
 b The Epistle
 vpon the 3
 Sunday in
 Aduent.

c This reffor-
 shing is the reui-
 uing of their
 old liberalitie,
 vvwhich for a
 time had been
 slacke & dead.
 S. Chryf.

d He counteth
 it not mere
 almes or a free
 gift that the
 people bestow-
 vveth on their
 pastors or
 preachers, but
 a certaine mu-
 tual traffike
 as it vvwere,
 and enter-
 change: the
 one giuing
 spiritual, the o-
 ther redering
 temporal things
 for the same.

Xxx iij al

al your clacke according to his riches in glorie; in Christ
I E S V S. † And to God & our father be glorie vvorl'd vvith- 20
our end. Amen.

† Salute ye euery saincte in Christ I E S V S. † The bre- 21
thren that are vvith me, salute you. Al the sainctes salute you:
but especially they that are of Cæsars house. † The grace of 22
our Lord I E S V S Christ be vvith your spirit. Amen.

c. 21. 22

ANNOTATIONS
CHAP. III.

The reward
of preachers.

1. *365. ioy.*] He calleth them his ioy and crowne, for that he expected the crowne of ever-
lasting life as a reward of his labours towards them. Vvhereby vve may learne also, that besides
the essential glorie vvich shal be in the vision and fruition of God, there is other manifold felici-
tate incident in respect of creatures.

Suspicious
translation.

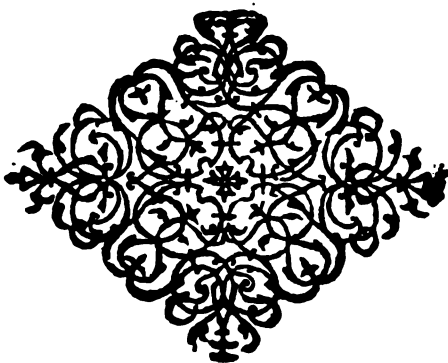
2. *Sincere companion.*] The English Bibles vvith one consent interprets the Greeke vvord, *faithful yokefellows*, perhaps to signifie (as some vvould haue it) that the Apostle here speaketh to
his vvife: but they must vnderstand that their Maisters Calvin and Beza mislike that exposition,
and * al the Greeke fathers almost much more reiect it, and it is against S. Pauls ovne vvordes
speaking to the vnmarr'd, That it is good for them to remaine so, euen as him self did. 1 Cor. 7. 8.
Vvhereby it is euident he had no vvife, and therefore meaneth here some other his coadiutor and
fellow-labourer in the Gospel.

S. Chrys.
Thomase.
Origen.
Theophyl.

S. Paul had
no vvife.

Almes giuen
religiously.

11. *Acceptable.*] Howv acceptable almes are before God, vve see here: namely vvhen it is
giuen for religion to devout persons for a recompense of spiritual benefites. for so it purteth on
the condition of an oblation or sacrifice offered to God, and is most acceptable and swete in
his sight.



THE



THE ARGUMENT OF THE
EPISTLE OF S. PAUL TO
THE COLOSSIANS.



HE 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 Ty-chicus. c. 4. v. 7. And in it he maketh like mention of his bandes and sufferings. c. 1. v. 24. and c. 4. v. 3, 18. And therefore no doubt it was written at Rome at the same time, to witte, in his last apprehension, yet before he knew of his martyrdom.

This difference there is, that he had himself preached to the Ephesians, but with the Colossians he had neuer bene, as he signifieth c. 2. v. 1. Therefore although in matters of exhortation he be here briefer then to the Ephesians, yet in matters of doctrine he is longer. And generally he assureth them, that so be the truth, which their Apostle Epaphras had taught them, but namely he giueth them warning both of the Iudaeical False-apostles, who sought to corrupt them with some ceremonies of Moyses Law: and also of the Platonicke Philosophers: who reiected Christ; (who is in deede the head of the Church and Mediator to bring vs to God) and in stead of him, brought in certaine Angels as more excellent then he, whom they termed, Minores dii, teaching the people to sacrifice vnto them (calling that, humilitie) that they might bring them to the great God. With which falsehood the heresie of Simon Magus a long time deceiued many, as we reade in Epiph. her. 21.

Against such therefore S. Paul telleth the Colossians, that Christ is the Creator of all the Angels, God in person, the head of the Church, the principall in all respects: that he is the Redeemer, Mediator, and pacifier betwene God and men, and therefore by him we must goe to God, so that whether we pray our selues, or desire any other in earth or in heauen to pray for vs, all must be done (as the Cath. Church in euerie Collect doth) Per Christum dominum nostrum, that is, through Christ our Lord, or, per Do. nostrum Iesum Christum filium tuum, qui tecum viuit & regnat, &c. Whereby the Church professeth continually against such seditions, both the Mediators hip, and the Godhead of Christ.

THE



THE EPISTLE OF PAUL TO THE COLOSSIANS.

CHAP. I.

Saying, that he thanketh God for their excellent faith and charitie, and continually praeseth for their increase; he dooth vntill this vntill to the preaching of their Apostle Epaphras, and extolles the grace of God in bringing them to Christ, vnto a chiefe aboue al, and peacemaker by his blood. This is the Gospel nos of Epaphras aima, but of the vniuersal Church, and of Paul him self vnto also iustifieth for it.

He sheweth that the Church and Christes Gospel should daily grow and be spread at length through the whole world. Which can not stand vntill the heretikes opinion of the decay thereof so quickly after Christes time, nor agree by any meanes to their obscure Conuenticles. See S. Augustine ep. 80. in fine.
b The Epistle vpon the 14 Sunday after Pentecost.

c So S. Ambr. & the Gr. Doctors, or thus: vnto al things pleasing God etc.



PAVL an Apostle of I E S V S Christ 1
by the vvill of God, and brother Timo- 2
thoe: † to them that are at Co-
lossa saintes and faithfull brethren in
Christ I E S V S. † Grace to you and 3
peace from God our Father and our
Lord I E S V S Christ.

Vve giue thankes to God and
the Father of our Lord I E S V S Christ
alvvaies for you, praying: † hearing your faith in Christ 4
I E S V S, and the loue vvich you haue toward al the saintes,
† for the hope that is laid vp for you in heauen, vvich you 5
haue heard in the vvord of the truth of the Gospel, † that 6
is come to you, as also in the vvhole vvorld it is, and fructifyeth,
and groweth, euen as in you, since that day that you
heard & knew the grace of God in truth, † as you learned 7
of Epaphras our dearest fellow-servant, vvho is a faithful
minister of I E S V S Christ for you, † vvho also hath mani- 8
fested to vs your loue in spirit. † Therefore^b vve also from 9
the day that vve heard it, cease not praying for you and desiring,
that you may be filled vvith the knowlledge of his vvill,
in al vvisedom, and spiritual vnderstanding: † that you may 10
vvalk^c vvorthie of God, in al things pleasing: Fructifying
in

c al things
pleasing
God

in^e al good vvorke, & increasing in the knowvledge of God:
 11 † in al povver strengthened according to the might of his
 12 glorie, in al patience and longanimittie vvith ioy † giuing
 thanks to God and the Father, vvho hath made vs: vvorthy
 13 vnto the part of the lot of the sainctes in the light: † vvho
 hath deliuered vs from the povver of darkenes, and hath
 14 translated vs into the kingdom of the sonne of his loue, † in
 vvhom vve haue redemption, the remission of sinnes: †
 15 † vvho is the * image of the inuisible God, the first-borne of
 16 al creature: † because * in him vvere created al things in
 heauen, and in earth, visible, and inuisible, vvether Thrones,
 or Dominations, or Principalities, or Potestates: † al by him,
 17 & in him vvere created: † and he is before al, and al consist in
 18 him. † And he is the head of the body, the CHVRCH, vvho is
 the beginning, first-borne of the dead: that he may be in al
 19 things holding the primacie: † because in him it hath vvel
 20 pleased, al fulnes to inhabite: † and by him to reconcile al
 things vnto him self, pacifying by the bloud of his crosse,
 vvether the things in earth, or the things that are in heauen.
 21 † And you, vvhercas you vvere sometime alienated and
 22 enemies in sence, in euil vvorkes: † yet novv he hath recon-
 ciled in the body of his flesh by death, to present you holy
 23 & immaculate, and blameles before him: † if yet ye cōtinue
 in the faith, grounded and stable, and vnmouecable from the
 hope of the Gospel vvwhich you haue heard, vvwhich is prea-
 ched among al creatures that are vnder heauen, vvwhereof I
 24 Paul am made a minister. † Vvho novv reioyce in suffering
 for you, andⁿ do accomplish those things that vvant of the
 passions of Christ, in my flesh for his body, vvwhich is the
 25 CHVRCH: † vvwhereof I am made a minister according to the
 dispensation of God, vvwhich is giuen me tovvard you, that I
 26 may fulfil the vvord of God, † the mysterie that hath been
 hidden from vvorldes and generations, but novv is mani-
 27 fested to his sainctes, † to vvho God vvould make knowen
 the riches of the glorie of this sacrament in the Gentiles,
 28 vvwhich is Christ, in you the hope of glorie, † vvhom vve
 preache, admonishing euery man, and teaching euery man
 in al vvifedom, that vve may present euery man perfect in
 29 Christ I E S V S. † Vvherein also I labour striving according
 to his operation vvwhich he vvorketh in me in povver.

c Many things
 requisite, and
 diuers things
 acceptable to
 God betide
 faith.

:: We are not
 onely by ac-
 ception or
 imputation
 partakers of
 Christs bene-
 fits, but are
 by his grace
 made worthe
 thereof, and
 deserue our
 saluation con-
 dignely.

Hebr. 1, 3

1a. 1, 3.

ANNOTATIONS
CHAP. I.

There is no want in Christs 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 Christs merites are applied to vs, without any iniurie to his death.

The workes of one may satisfie for another.

The ground of Indulgences or pardons.

sc. De accomplis istis vnanimes.] As Christ the head and his body make one person mystical and one full Christ, the Church being therefore his plenitude, fulnes, or complement *Ephe. 1:* so the passions of the head and the afflictions of the body and members make one complete masse of passions. Vvich such difference for al that, betwene the one sort and the other, as the preeminence of the head (and specially such a head) above the body, requireth and giuerh. And not only thoe passions vvich he suffered in him self, vvich were fully ended in his death, and were in them selues fully sufficient for the redemption of the vvorld & remission of al sinnes, but al those vvich his body and members suffer, are his also, and of him they receive the condition, qualitie, and force to be meritorious and satisfactorie, for though there be no insufficiency in the actions or passions of Christ the head, yet his vvisedom vvil, and iustice requireth and ordaineth,* that his body and members should be fellowes of his passions, as they looke to be fellowes of his glorie: that so suffering vvith him and by his example, they may apply to them selues and others the general medicine of Christs merites and satisfactions, as it is effectually also applied to vs by Sacraments, sacrifice, and other vvaises also: the one sort being no more inuious to Christs death then the other, notwithstanding the vaine clamours of the Protestants, that would vnder pretence of Christs Passion, take away the value of al good deedes.

Herevpon it is plain novv, that this accomplishment of the vvants of Christs Passions, vvich the Apostle and other Sainds make vp in their flesh, is not meant but of the penal and satisfactorie vvorkes 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: & therefore these also through the communion of Sainds and the societie that is not onely betwene the head and the body, but also betwene one member and another, are not onely satisfactorie and many vvaises profitable for the sufferers them selues, but also for other their fellow-members in Christ. for though one member can not merite for another properly, yet may one beare the burden and discharge the deat of another, both by the law of God and nature. and it vvvas a ridiculous Heretic of Vvicleffe to deny the same. Yea (as vviche here) the passions of Sainds are alwaies suffered for the common good of the vvhole body, and sometimes vvithal by the sufferers special intention they are applicable to special persons one or many: as here the Apostle ioeyth in his passions for the Collozians, in another place his afflictions be for the saluation of the Corinthians, sometimes he vvil heth to be *Anathema*, that is according to Origenes exposition (in *li. num. ho. 10 & 14.*) a sacrifice for the Iewes, and he often speaketh of his death as of a libation, hoit, or offering, as the fathers do of al Martyrs passions. Al vvich dedicated and sanctified in Christs blood and sacrifice, make the plenitude of his Passion, and haue a forcible cry, intercession, and satisfaction for the Church and the particular necessities thereof. In vvich, as some do abound in good vvorkes and satisfactions (as S. Paul, vvho reuicneth vp his afflictions and glorieth in them *1 Cor. 11:* and Iob, vvho auoucheth: that his penalties farete surmounted his sinnes: and our Ladie much more, vvho neuer sinned, and yet suffered so great dolours) so other some do vvant, and are to be holpen by the abundance of their fellow-members.

Vvich intercourse of spiritual offices and the recompense of the vvants of one part by the store of the other, is the ground of the old libels of Indulgence vvhereof is treated before out of S. Cyprian (See the Annotations *1 Cor. 2. v. 10*) and of al indulgences or pardons, vvich the Church daily dispenseth vvich great iustice and merice, by their hands in vvhom Christ hath put the vvord of our reconciliation, to vvhom he hath committed the keyes to keepe and vie, his i' heepe to frede, his mysteries and al his goods to dispense, his povver to binde and loofe, his commission to remitte and retaine, and the stewardship of his familie to giue every one their meate and sustenance in due season.

*Ro. 8. 17.
Leo for. 19.
de passion.*

*1 Cor. 1. 6.
Ro. 9. 3.
Phil. 2.
1 Tim. 4.*

Iob 6.

CHAP. II.

He is careful for them, though he vvore neuer vvith them: that they rest in the vvonderful vvrajdome vvich is in Christian religion, and be no caried away eithe vvith Philosophie, to loose Christ and so sacrifice to Angels: or vvith Iudaisme, to receive any curaciones of Moyses lawe.

FOR



1 O R I vvil haue you know brethren,
 2 vvhath maner of care I haue for you and
 3 for them that are at Laodicia, and vvhof
 4 soeuer haue not seen my face in the flesh:
 5 † that their hartes may be comforted,
 6 instructed in charitie, & vnto al the rich-
 7 es of the fulnes of vnderstanding, vnto
 8 the knowlledge of the mysterie of God
 9 the Father of Christ I E S V S, † in vvhom be al the treasures
 10 of vvisedom and knowlledge hidde. † But this I say :: that
 11 no man deceiue you in lostines of vvordes. † For although
 12 I be absent in body, yet in spirit I am vvith you: reioycing, &
 13 seeing your order, & the constancie of that your faith which
 14 is in Christ. † Therefore as you haue receiued I E S V S Christ
 15 our Lord, vvalke in him, † rooted and built in him, and con-
 16 firmed in the faith, as also you haue learned, abounding in
 17 him in thankes-giuing.

18 † Bevvare lest any man deceiue you by philosophic, and
 19 vaine fallacie: according to the tradition of men, according
 20 to the elements of the vvorld, and not according to Christ.
 21 † For in him dvvelleth al the fulnesse of the Godhead cor-
 22 porally: † and you are in him replenished, vvho is the head
 23 in al Principalitie and Povver: † in vvhom al you are cir-
 24 cumcised vvith circumcision not made by hand in spoiling
 25 of the body of the flesh, in the circumcision of Christ, † bur-
 26 ried vvith him in Baptisme: in vvhom also you are risen againe
 27 by the faith of the operation of God, vvho raised him vp
 28 from the dead. † And you vvhen you vvere dead in the of-
 29 fences and the prepuce of your flesh, did he quicken to-
 30 gether vvith him: pardoning you al offenses, † vvyping out
 31 the hand vvriting of decree that vvvas against vs, vvch
 32 vvvas contrarie to vs. and the same he hath taken out of the
 33 vvay, fastening it to the crosse: † and spoiling the Principa-
 34 lities and Potestats, hath leddethem confidently in open
 35 shew, triumphing them in him self. † Let no man therefore
 36 iudge you in meate or in drinke, or in part of a festiual day,
 37 or of the Nevv-moone, or of Sabbathos: † vvchich are a
 38 shadow of things to come, but the body Christs.

18 † Let no man seduce you, vvilling in the humilitie and
 19 religion of Angels, vvalking in the things vvchich he hath
 20 not seen, in vaine puffed vp by the sense of his flesh, † and

Heretikes do most commonly deceiue the people vvith cloquence namely such as haue it by the gift of nature, as the Heretikes of al ages had, & lightly al seditious persons, vvchich draw the vulgar sort to sedition by the allurements of their tongue. Nothing: ar h S. Hierom. ep. ad Neposian. is so easie as vvith volubilitie of tongue to deceiue the vnlearned multitude, vvchich vvhatsoeuer vnderstandeth not, doth the more admire and vvonder at the same. The Apostle here calleth it, as ἀρηλογια, persuasible speache.

b That is, vvillful or self vvilled in voluntarie religio for that is, δι' αυτην θεουσια, vvherect cometh the vvord following ιδιολατρησια, Superstitio. v. 21. See Annot. v. 22.

Yyy ij not

in it

Eph. 2, 1.

by dec-
rees

εἰς ἄγγ-
έλων,

c. 12. 10. 11. 12. That is, taking submission of spiritual life and nourishment by grace from Christ the head.

"not holding the head, vvhwhereof the vvhole body by ioyntes and bandes being c^eserued & compacted, grovveth to the increase of God. † If then you be dead vvvith Christ, from the 20 elements of this vvvorld : " vvvhy do you yet c^edecree as liuing in the vvvorld? † Touch not, tast not, handle not: † which 21 things are al vnto destruction by the very vvvie, according to 22 the precepts and doctriues of men. † vvvhich are in deede 23 " hauing a fhev of vvifedom in superstition and humilitie, and not to spare the body, not in any honour to the filling of the flesh.

c. 12. 10. 11. 12.

ANNOTATIONS
CHA. II.

Philosophie and other humane sciences how profitable or hurtful to the Church of God.

9. By Philosophie.] Philosophie and al humane science, so long as they be subiect and obediens to Christ (as they be in the Schooles of Christian Catholike men) be not forbidden, but are greatly commended and be very profitable in the Church of God. Othernvise vvhre secular learning is made the rule of religion and commaundeth faith, there it is pernicious and the cause of al heresie and infidelitie, for the vvich S. Hierom and before him Tertullian call Philosophie, the Patriarke of Hovviking, and declare thar al the old hereties roie onely by too much admiring of prophane Philosophie. Hieron. ad Cresiph. cont. Pelag. c. 1. Tertul. de praescr. c. cont. Hermog. c. cont. Marcion. li. 1. And so do these nevve sectes no doubt in many things, for, other arguments naue they none against the presence of Christ in the B. Sacrament but such as they borrovv of Aristotle and his like, concerning quantitie, accidents, place, position, dimensions, senses, light, tast, and other straites of reason, to vvich they bring Christs mysteries. Al Philosophical arguments therrore 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 vvvorld. The better to resist vvich fallacies and traditions of Heathen men, the Schoole learning is necessarie, vvich keepeth Philosophie in ave and order of faith, and vieteth the same to vvithstand the Philosophical and sophistical deceites of the Heretikes and Heathen. So the great Philosophers S. Denys, S. Augustine, Clemens Alexandrianus, Iustine, Lactantius and the rest, viet the same to the great honour of God and benefite of the Church. So came S. Cyprian, S. Ambroise, S. Hierom, and the Greeke fathers, furnis hed vvith al secular learning vnto the studie of Diuinitie, vvhereof see S. Hierom ep. 84. ad Magnimum Oratores.

The Protestants abuse Philosophie against the B. Sacrament.

Schoole learning.

Scriptures abused by the Protestants against Christian fasting & holydaies.

10. In meats.] The Protestants vvilfully or ignorantly applie al these kindes of forbearing meates, to the Christian fastes: but it is by the circumstance of the text plaine (as S. Augustine also teacheth) that the Iudaical obseruation and distinction of certaine cleane and vnclane meates is forbidden to the Colosians, vvho vvire in danger to be seduced by certaine Iewes, noer presence of holines to keepe the Lavv touching meates and festiuities and other like, vvich the Apostle sheweth vvire onely shadovves of things to come: vvich things are come, and iustore the said shadovves to cease. Vvhere be nameth the Sabbath and festes of the nevve moone, that no man needs to doubt but that he speaketh onely of the Ievvish daies and kindes of fastes and festes, and not of Christian holidayes or fasting daies at all.

Aug. ep. 53. ad Paulinum in ioh. 7. quat.

11. Religion of Angels.] By the like false application of this text as the other before, the Heretikes abuse it against the invocation or honour of Angels vvied in the Catholike Church, vvhere the Apostle noerth the vvicked doctrine of Simon Magus and others (See S. Chryl. ho. 7 in cause locum. and Epiph. nar. 21.) vvho taught, Angels to be our mediators and not Christ. non tenens caput, nos holding the head, as the Apostle here speaketh, & pretibnd sacrifices to be offered vnto them, meaning indifferently as vvell the il Angels as the good. Vvchid doctrine the said Heretike nad of Plato, vvho taught, thar spirits (vvich he calleth demones) vvire to be honoured as mediators next to God. Against vvich S. Augustine dispureth li. 1. 9. & 10 de ciuit. as the condemneth also the same vnclaw vvorship li. 10 Confess. cap. 41. S. Hierom (q. 10 ad Algamum) expoundeth this also of il spirits or diuels, vvhom he proueth (out of S. Steuens sermon Act. 7) that the Ievves did vvorship, avouching that they serue them still, so many of them and so often as they obserue the Lavv. Of vvich idolatrie also to Angels Theodorette ipeaketh vpon this place, declaring thar the Ievves defended their superstition tovvards Angels by that, thar the Lavv vvas given by them, deceitfully

S. Pauls place concerning religion of Angels, explicated: and that

deceitfully as once inducing the Colossians, both to keepe the law, & to honouring of the Angels as the giuers of the same. Vvhereby diuers of the faithful were to seduced, that they forsooke Christ and his Church and seruice, and committed idolatrie to the said Angels. Against vvich abominations the Council of Laodicia Cap. 35 tooke order, accusing all that forsooke our sauour and committed idolatrie to Angels, and contemning Christ, kept conuenticles in the name of spirites and Idols. of vvich kinde of vvorship of Angels and Diuels see Clemens Alexand. Strom. 3. Tertullia (li. 5. *cont. Marcion.*) expoundeth this place of the false teachers that feined them selues to haue reuelatiō of Angels, that the Law should be kept touching difference of cleane & vnclene meates. Vvchich is very agreable to that * in the Epistle of Timotheus, vvhere S. Paul calleth abhating from meates after the Leviticall or hereticall manner, *the doctrine of Diuels*: vvhereof see more in the annotation vpon that place. Haimo a godly auncient vvriter, vpon this place, saith farther, that some Philoſophers of the Gentils and some of the Iewes also taught, that there were foure Angels Presidents of the foure elements of mans body, and that in feined hypocrisie (vvich the Apoſtles here calleth humilitie) they pretended to vvorship by sacrifice the said Angels. Theophylacte expoundeth this feined humilitie, of certain Heretikes, that pretending the mediators hip to be a derogation to Christs maiestie, vvorshipped Angels as the onely mediators. Al vvich vsset downe vvith more diligēce, that the Heretikes may be ashamed to abuse this place against the due reuerence and respect of praies made to the holy Angels. Vvhom the Scriptures record so often to offer our praies vp to God, and to haue been lawfully reuerenced of the Patriarkes, neuer as gods, but as Gods ministers and messengers. *Iosu. 5. 14. Tob. 12. 12. Gen. 48. 16. Angeli qui orant me. 1 Tim. 5. 21.* And that they may be praied vnto, & can helpe & heare vs, see S. Hierom in cap. 10 *Danielis*. S. Ambrose in *Pal. 118. ser. 1.* S. Augustine *li. 10 de ciuit. Dei c. 12. Bede li. 4. in Cantico c. 24.*

19. *Not holding the head*] Because he hath much a do vvith such false preachers as taught the people to preferre the Angels vvich gaue the Law, or other vvhatioeuer, before Christ: in this Epistle, and to the Ephelians, he often affirmeth Christ to be our head, yea and to be exalted far aboue al creatures, Angels, Potestats, Principallities, or vvhatioeuer.

20. *Why doe you.*] A maruelous impudent translation of these vvordes in the English Bibles thus, *Why are you burdened vvith traditions?* Vvheras the Greeke hath not that signification: but to make the name of Tradition odious, here they put it of purpose, no being in the Greeke: and in other places vvhere Traditions are commended (1 Cor. 11. and 2 Thes. 2.) and vvhere the Greeke is so most flatly (*παρλιουσις*) there they translate it, *instructions, ordinances*. &c.

21. *Taste not.*] The Heretikes (as before and alwaies) very vainely alleage this against the Catholike fastings: vvhen it is most cleere that the Apoſtles reprehendeth the foresaid false teachers that thought to make the Chritians iudiciall to the obseruation of the ceremonies of the old Law, of not eating hogges, conies, hares, flesh, and such like, nor to touch a dead corps nor any place vvhere a vvoman in her floures had sittē, & other infinite doctrines of touching, tasting, vvashing, eating, and the rest, either commaunded to the old people by God, or (as many things were) voluntarily taken vp by them selues, sometime cleane against Gods ordinance, and often vnusoll and superstitious. Vvchich sort as Christ in the Goſpel. so here S. Paul calleth the precepts and doctrines of men, and superstition, and (as the Greeke vvord signifieth) * voluntarie vvorship, that is inuented by Heretikes of their owne head vvithout the vvarrant of Christ in the Scriptures, or the Holy Ghoſt in the Church, or any lawfull authoritie of such vvhom Christ commaundeth vs to obey. Against such Sect-Maitters therefore as vvould haue yoked the faithful againe vvith the Leviticall or Hereticall fastes of Simon Magus and the like, S. Paul speakeeth, and not of the Churches fastes or doctrines.

22. *Having a flesh.*] Againe the Heretikes of our time obiect, that these foresaid false teachers pretended holmes, vvifedome, and chastisement of their bodies (for so S. Paul saith) by forbidding certain meates according to the Levites obseruation, euen as the Catholikes do it is true they did so, and so do most vicissimare vertues. for if chaitling of mens bodies and repressing their concupiscences and lutes were not goaly, and if abstinence from some meates were not laudably and profitably vsed in the Church for the same purpose, no Heretikes (to induce the abolished obseruations and differences of meates of the Levites, or the condemnation of certain meates and creatures as abominable according to others) vvould haue falsly presented the chastisement of their flesh, or made other shew of vvifedome and pietie, to found their vnlawfull Hereticall or Iudaicall superstition concerning the same. The Catholike Church & her children, by the example of Christ, S. Iohn Baptist, the Apoſtles and other blessed men, do that lawfully, godly, religiously, and sincerely in deede to the end foresaid, vvchich the: false Apoſtles onely pretended to do. so * S. Paul did chastise his body in deede, by vvatching, fasting, and many other afflictions, and that vvias lawfull and vvias true vvifedome and pietie in deede. The foresaid Heretikes not so, but to induce the Colossians to Iudaisme and other abominable errors, did but pretend these things in hypocritie.

the Proctians: vvickedly abuse it against the due honour & inuocation of Angels.

Heretical translation.

Scripture abused against the Churches fastes.

The hypocritical abstinence of old Heretikes, maketh nothing against true and sincere fasting, but commendeth it.

1 Tim. 4. 1.

δογμα-
τισιδι

* ιδιαι-
τησιν

1 Cor. 9.
27. 2 Cor.
11. 27.

CHAP. III.

He exhorteth to mortifie and put of al corrupte maners of the old man, and to put on such vertues as are for the new man. It in particular aijs, vices and vsbands, children and parents, seruants and maisters, each sort to do their dutie.

The Epistle
vpon Easter
eue.



T H E R E F O R E if you be risen vwith 1
Christ, seeke the things that are about:
vwhere Christ is sitting on the right hand
of God. † Minde the things that are 2
above, not the things that are vpon the
earth. † For you are dead: and your life 3
is hidde vwith Christ in God. † Vwhen 4
Christ shal appeare, your life: then you also shal appeare
vwith him in glorie. -

† * Mortifie therefore your members that are vpon the 5
earth, fornication, vncleanness, lust, euil concupiscence, and
anarice, vvhich is the seruice of Idols. † for vvhich things 6
the vvrath of God commeth vpon the children of incredulitie.
† in vvhich you also vvalked sometime, vwhen you 7
liued in them. † But now lay you also al avvay: anger, indig- 8
nation, malice, blasphemie, filthie talke out of your mouth.
† Lie not one to an other: * spoiling your selues of the old 9
man vwith his actes, † and doing on the new, him that is 10
renewed vnto knowlledge, * according to the image of
him that created him. † vwhere there is not, Gentile and 11
Iew, circumcision and prepuce, Barbarous and Scythian.
bonde and free: but al, and in al Christ.

The Epistle
vpon the
Sunday after
the Epiphanie.

† Put ye on therefore as the elect of God, holy, and be- 12
loued, * the bowels of mercie, benignitie, humilitie, mode-
stie, patience, † supporting one an other: and pardoning 13
one an other, if any haue a quarell against any man. as also our
Lord hath pardoned vs: so you also. † But about al these 14
things haue charitie, vvhich is the band of perfectiō: † & let 15
the peace of Christ exult in your hartes, vwherein also you
are called in one body: and be thankful. † Let the vword of 16
Christ dwell in you abundantly, in al vvifedom: teaching
and admonishing your ovvne selues, vwith psalmes, hymnes,
and spiritual caticles, in grace singing in your hartes to God. 17
† Al vvhatsouer you doe in vword or in vvork, al things in
the name of our Lord I E S U S Christ, giuing thanks to God
and the Father by him. -

* Some write,
triumph and
haue the vi-
ctorie

† * Vvomen

Eph. 5. 3.

κόινωλι-
λαγία.

Eph. 4.
22.

Gen. 1.
26.

Eph. 4.
32.


Eph. 5, 18 † * Vwomen be subiect to your husbands, as it behoueth
21. 19 in our Lord. † * Men, loue your vvives: and be not bitter
1. Per. 3, 20 toward them. † * Children obey your parents in al things:
7. 21 for that is vvell pleasing to our Lord. † Fathers, prouoke not
Eph. 6. 1. your children to indignation: that they become not discour-
Eph. 6, 5 22 aged. † * Seruants, obey in al things, your maisters ac-
Th. 2. 9. cording to the flesh, not seruing to the eie, as pleasing men,
1. Per. 2, 23 but in simplicitie of hart, fearing God. † Vwhatsoeuer you
18. doe, vvorke it from the hart as to our Lord, and not to men:
 24 † knowing that you shal receiue of our Lord the <sup>retri-
 bution of inheritance.</sup> Serue our Lord Christ. † For he that
Deu. 10, doeth iniurie, shal receiue that vvhich he hath done vn-
17. Ro. iustly: and * there is not acceptiō of persons vvith God.
2, 11. <sup>Retribution
or reward for
good vvorkes:
which signi-
fieh rende-
ring one for
an other.</sup>
Gal. 2, 6.

ANNO TATIONS
 CHAP. III.

1. *Amarice, vvhich is the seruice of idols.*] Here is a marnelous impudent and foolish cor- Heretical and
 ruption in the vulgar English Bible printed the yere 1577 and (as it seemeth) most foolish trans-
 lation. V where for their errour against the Images of Christ and his Saincts, and to
 make image and idol, al one: the transla:or, for that vvhich the Apostle saith in Greeke, *Cometousnes is idolatrie*, maketh him to say in English, *Cometousnes is vvorshipping of images*: as also
Eph. 5, 6 he translateth thus, *The cometous person is a vvorshipper of images*: for that vvhich the
 Apostle saith, *The cometous man is an idolater*, meaning ipiritual idolatrie, because he maketh
 money his God. In vvhich sence to call this (spiritual idolatrie, vvorshipping of images, is
 to ridiculous, and must needs procede of blinde heretie.
 2. *Doing on the neru.*] By this and the vvhole discourse of this chapter containing an
 exhortation to good life, and to put on the habite of the new man vvith al vertues: vve Iustice an im-
 may see, our iustice in Christ to be a very qualitie and forme inherent in our soul, adorning herent quali-
 the same, and not an imputation onely of Christes righteoufnes, or a hiding onely of our
 sinnes and vvickednes, vvhich the Heretikes falsely asfirme to remaine in vs after baptisme
 and alvvayes during life. See S. Augustine *de pee. mor. & remifs. li. 2. c. 7. & conu. Iulian. li. 6*
c. 7.

CHAP. IIIII.

*He exhorteth to instance in prayer, 5 and to vvifedom in behauiour. 7 He sendeth
 Tybicus. 10 He doeth commendation, 15 and inieyneth to be done.*

1  OV Maisters, that vvhich is iust and equal, doe
 2 to your seruants: knowing that you also haue a
 3 Maister in heauen. † * Be instant in prayer: vvat-
 ching in it in thanks giuing, † * praying vvithal <sup>S. Paul euer
 much desireth
 the prayers of
 the faithful:
 whereby vve
 learne the
 great efficacy
 of them.</sup>
 4 ^{for vs also,} that God may opē vnto vs the doore of speache
 to speake the mysterie of Christ (for the vvhich also I am
 bound) † that I may manifest it, so as I ought to speake.
 5 † * Vvalke vvith vvifedom toward them that be vvithout:
 redeming

Luc. 18, 1
Eph. 6,
18. 2.
Thes. 3, 1
Eph. 5,
15.

redeeming the time. † Your talke alvvaies, in grace let it be 6
seasoned vvith salte: that you may knowv hovv you ought
to ansvver euery man.

† The things that are about me, Tychicus our deereft 7
brother, and faithful minister, & fellowv-feruant in our Lord,
vvil make you vnderstand al, † vvhom I haue sent to you 8
for this same purpose, that he may knowv the things that con-
cerne you, and may comfort your hartes, † vvith * Onesi- 9
mus the most deere and faithful brother vvho is of you.
Al things that are done here, shal they doe you to vnder-
stand.

† Aristarchus my fellowv-prisoner saluteth you, & Marke 10
the colin-german of Barnabas (concerning vvhom you haue
receiued commaundements, If he come to you, receiue him)
† and Iesus that is called Iustus: vvho are of the Circumci- 11
sion. these only are my coadiutors in the kingdom of God:
vvhich haue been a comfort to me. † Epaphras saluteth you 12
vvho is of you, the seruant of Christ I E S V S, alvvaies care-
ful for you in praier, that you may stand perfect and ful in al
the vvil of God. † For I giue him testimonie that he hath 13
much :: labour for you, and for them that be at Laodicia, and
that are at Hierapolis. † * Luke the most deere physiciõ salu- 14
reth you: and Demas. † Salute the brethren that are at 15
Laodicia: and Nymphas and the Church that is in his house.
† And vvhen the epistle shal be read vvith you, make that 16
it be read also in the Church of the Laodicians: and that
you read that vvhich is of the Laodicians. † And say to Ar- 17
chippus, See the ministerie vvhich thou hast receiued of our
Lord, that thou fulfil it. † The salutation: vvith mine owne 18
hand, Paules. Be mindeful of my bandes. Grace be vvith you.
Amen.

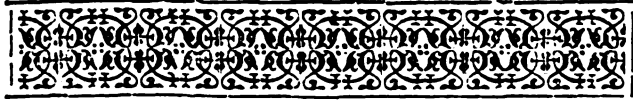
He did not
only pray, but
tooke other
great paines
to procure
Gods grace
for the Colos-
sians: perhaps
by watching,
fasting, and loo-
sing other pe-
nance of body:
that God
would not suf-
fer them to
fall from their
receiued faith
to the secte of
Simon Magus
or the Iudaiz-
ing christians.

Psile.
10.

2 Tim.
4, 10. 11



THE



THE ARGUMENT OF THE
FIRST EPISTLE OF S. PAUL TO
THE THESSALONIANS.



HOV S. Paul with Silas (or Silvanus) and Timothee according to a vision calling him out of Asia into Macedonia, came to Philippi being the first citie thereof, we reade Act. 16. And how againe from Philippi, after scourging and imprisoning there, he came to Thessalonica being the head citie of that countrie, we reade Act. 17. where after 3 weekees preaching, the Iewes stirred the citie against them, and purlined them also to Berea: so was Paul was conuicied from thence to Athens, where he expected the coming of Silas & Timothee from the foresaid Berea in Macedonia, but received them (as we haue Act. 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 returne vnto them, as he signifieth in the 2 chapter of this Epistle v. 17. But (as he there addeth) Satan hindered vs. therefore varying himself at Athens, he sendeth Timothee vnto them. at whose returne vnderstanding their constancie, 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 haue in the title of it: Paul and Siluanus and Timothee to the Church of the Thessalonians. And therefore it seemeth to haue bene written at Corinth, not at Athens: because after the sending of Timothee to Thessalonica, they mette not at Athens againe, but at Corinth.

The first three chapters of it are, to confirme and comfort them against the temptations of ihoze persecutions. The other two are of exhortation, to lue according to his preceptes, namely in ianification of their bodies, and not in fornication: to loue one another: to comfort one another about their frendes departed, with the doctrine of the Resurrection, and with continuall preparation to die: the laiccie to obey, and the Cleargie to be diligent in every point of their office.

Zzz THE



THE FIRST EPISTLE OF PAUL TO THE THESSALONIANS.

CHAP. I.

*He thanketh God for them, & amgathereth that they are dole, because his preaching
as their first conversion was with duare peruer, and they on the other side
receiued it with al ioy, notwithstanding the great persecution that was rayed
against them.*



The Epistle
vpon the 6
Sunday after
the Epipha-
nie.

PAUL and Siluanus and Timothee to the
Church of the Thessalonians in God the
Father, & our Lord Iesus Christ. Grace
to you and peace.

† Vve giue thanks to God alwaies 2
for al you: making a memorie of you in
our praiers without intermissiō, † minde- 3
ful of the vvorke of your faith and labour, and of the
charitie, & of the enduring of the hope of our Lord Iesus
Christ, before God and our father: † knowving brethren 4
beloued of God, your election: † that our Gospel hath not
been to you in word only, but in povver and the holy Ghost,
and in much fulnesse, as you know vvhath manner of men vve
have been among you for your sakes. † And you became 6
solovvers of vs, & of our Lord: receiuing the vword in much
tribulation, vwith ioy of the holy Ghost: † so that you were 7
made a paterne to al that beleue in Macedonia & in Achaia.
† For from you vvas bruided the vword of our Lord: not on- 8
ly in Macedonia and in Achaia, but in euery place, your faith
vvhich is to God vvard, is proceeded, so that it is not neces-
sarie for vs to speake any thing. † For they them selues re- 9
port of vs vvhath manner of entring vve had to you: and how
you are turned to God: from Idols, to serue the liuing and
true God, † and to expect his Sonne from heauen (vvhom 10

he

∴ In this and
the like places
the Heretikes
maliciously &
most falsely
translate, con-
strue, & apply
al things meāt
of the Heathē
idols, to the
memories and
images of
Christ and his
saints, namely
the English
Bibles of the
yeres 1562.
1577. See
the Annotatiō
1 fo. 5, ss.

he raised vp from the dead) I E S V S, vvho hath deliuered vs from the vvrath to come. -

ANNOTATIONS

CHAP. I.

6. *Follower of vs.*] S. Paul is bold to commend them for imitation of him, yea and to ioyne him self in that point vvith Christ, to be their paterne to vvalke after. Vvhere vvithout curiositie he nameth him self first, and our Lord aftervvard, because he vvvas a more meere and ready object then Christ, vvho vvvas not nor could not be folowved but through the preaching and conuersation of the Apostle, vvho vvvas in their sight or hearing. And this imitation of some holy man or other, hath made so many Religious men of diuers orders and rules, all tending to the better imitation of Christ our Lord. See the like vvordes of the Apostle, 1 Cor. 11. 1. and Philip. 3, 17.

Religious persons imitation of diuers holy men is the imitation of Christ him self.

CHAP. II.

He calleth euen them felues to vvirtues, thus his preaching vnto them vvvas as he said, in most commendable manner. 12 And againe on the other side he thankeb God for their manner of receiving it: thus it, vvith al ioy, notwithstanding the persecution of their euenne citizens.

Act. 16,
12. 23.



1 O R your felues knowv, brethren, our entrance vnto you, that it vvvas not vaine:
2 † but^c hauing suffered before and * been
3 abused vvith contumelies (as you knowv) at Philippi, vve had confidence in our
4 God, to speake vnto you the Gospel of God in much carefulnes. † For our exhortation vvvas not of
5 error, nor of vnclannesse, nor in deceite:
6 † but as vve vvvere approued of God that the Gospel should be committed to vs, so vve speake: not as pleasing men, but
7 God, vvho proueth our hartes. † For neither haue we been at any time in the vvord of adulation, as you knowv: nor in
8 occasion of avarice, God is vvirtues: † nor seeking glorie of men, neither of you, nor of others. † Vvhereas vve might
9 haue been a burde to you, as the Apostles of Christ: but vve became 'children' in the middes of you, as if a nourse should
10 cherish her children: † so hauing a desire to you, vve vvould gladly deliuer vnto you not only the Gospel of God, but also our ovvne soules: because you are become most deere vnto vs. † For you are mindeful, brethren, of * our labour and toile, day & night vvorking, lest vve should charge any of you, vve preached among you the Gospel of God. † You

c A notable example for Catholike preachers, and passing comfortable, whē in the middes of persecutiōs and reproches they preache sincerely, to please God & not men.

milde

Act. 20,
34-1. Cor.
4, 12.
1. 2. Thes. 3,

Z z z ij are

are vvisnesſes and God, how holily and iuſtly and vwith-
out blame, vve haue been to you that did beleue. † as you 11
knowv in vvhath maner we deſiring and comforting you, haue
adiured euery one of you (as a father his children) that you
vould vvalke vworthie of God, vvhohath called you into
his kingdom and glorie.

† Therefore vve alſo giue thanks to God vwith- 12
out in-
termiſſion: becauſe that vwhen you had received of vs the
vvord of the hearing of God, you received it not as the
vvord of men, but (as it is in deede) the vvord of God, who
vvorketh in you that haue beleued. † For you, brethren, 13
are become folovvers of the churches of God that be in Iew-
rie, in Chriſt I E S V S: for you alſo haue ſuffered the ſame things
of your ovvne lineage, as they alſo of the Ievves, † vvho 14
both killed our Lord I E S V S, and the Prophets, and haue per-
ſecuted vs, and pleaſe not God, and are aduerſaries to al men,
† prohibiting vs to ſpeake to the Gentiles that they may be 15
ſaved, to make vp their ſinnes alvvaies. for the vvraſh of God
is come vpon them euen to the end. † But vve, brethren, de- 16
priued of you for a ſhort time, in fight, not in hart: haue
haſtened the more abundantly to ſee your face vwith much
deſire. † For vve vould haue come to you, I Paul certes, 17
once and againe: but Satan hath hindered vs. † For vvhath is 18
our hope, or ioy, or crowne of glorie? † Are not you before
our Lord I E S V S Chriſt in his comming? † For you are 19
our glorie and ioy.

11 If the Apo-
ſtle vwith-
out in-
iurie to god,
in right good
ſenſe call his
ſcholers the
Theſſalonians,
his hope, ioy,
glorie: vvhy
blaſpheme the
Proteſtants the
Cath. Church
& her childre
for terming
our B. Ladie
or other Sain-
tes, their
hope, for the
ſpecial confi-
dence they haue
in their prai-
ſes.

c. 211-
p. 115

ANNOTATIONS

CHA. II.

Not only the vvritten vvord, but the vvord of God. 11. The vvord of God. The Aduerſaries vvil haue no vvord of God but that vvwhich is
vvritten and contained in the Scripture: but here they might learne that al Paules prea-
ching before he vvrote to them, vvvas the very vvord of God. They might alſo learne that
vvwhat ſo euer the lawfull Apoſtles, Paſtors, and Prieſtes of Gods Church preach in the
vnitie of the ſame Church, is to be ſaken for Gods ovvne vvord, and ought not to be re-
puted of them for doctrines of men or I harifaical traditions, as they falſly call canons,
precepts, and decrees of holy Church.

CHA. III.

Becauſe he could not come him ſelf, as he deſired, he ſent Timothee. 6 At vvhoſe re-
turne vvve vvunderſtand that they ſhould ſtill ſtand ſt. vvwith vvholding al thoſe
perſonages, to vvrejoyce accordingly: 10 praying that he may ſee ſlow againe,
11. and for their increaſe in charite.

FOR



1 **F**OR the vvhich cause forbearing no longer,
 2 it pleased vs to remaine at Athens, alone.
 3 † And vve sent Timothee our brother, & the
 4 minister of God in the Gospel of Christ, to
 5 confirme you and exhort you for your faith,
 6 † that no man be moued in these tribulations, for your selues
 7 knowv, that vve are appointed to this. † For euen vvhē vve
 8 vvere vvith you, vve foretold you that vve should suffer tri-
 9 bulatiōs, as also it is come to passe, & you knowv. † Therefore
 10 I also forbearing no longer, sent to knowv your faith: lest per-
 11 haps he that tempteth, hath tempted you, & our labour be
 12 made vaine. † But now* Timothee cōming vnto vs frō you,
 13 & reporting to vs your faith & charitie, and that you haue a
 14 good remēbrance of vs alvvaies, desiring to see vs, as vve al-
 15 so you: † therefore vve are cōforted, brethre, in you, in al our
 16 necessitie, & tribulation, by your faith, † because novv vve
 17 liue, if you stand in our Lord. † For vvhat thanks-giuing
 18 can vve render to God for you, in alioy vvherevvith vve re-
 19 ioyce for you before our God, † night and day more aboun-
 20 dantly praying that vve may see your face, and may accom-
 21 plish those things that vwant of your faith.

11 † And God him self and our Father, and our Lord I E-
 12 s vs Christ direct our vway to you. † And our Lord multi-
 13 plie you, and make your charitie abound one to an other, &
 14 to vvard al men: as vve also in you, † to cōfirme your hartes
 15 vvithout blame, in holinesse, before God and our Father, in
 16 the comming of our Lord I E s vs Christ vvith al his Sain-
 17 ctes. Amen.

11 Though letters or epistles in absence give great comfort and confirmation in faith, yet it is preaching in presence by vvich the faith of Christ and true religion is alvvaies both begunne and accomplished.

CHAP. IIII.

*He exhorteeth them to liue as he taught them: and namely to abstaine from al fornicatiō,
 9 to loue one another, 11 to meddle onely vvith their owne matters, 12 so
 because them selues vvell serued the Infidels. 13 Touching their friends depa-
 red, he comforteth them, shewing that they shall meete againe at the Rejurre-
 ction, and be vvith Christ for euer.*

1 **F**OR the rest therefore, brethren, vve desire & be-
 2 seeche you in our Lord I E s vs, that as you haue
 3 receiued of vs hovv you ought to vvake, and
 4 to please God, as also you doe vvake, that you
 5 abounde more. † For you knowv vvhat precepts I haue gi-
 6 uen

The Epistle vpon the 3 Sunday in Lent.

ZZZ iij uen

uen to you by our Lord I E S V S. † For this is the vvil of 3
 God, your sanctificatiō: that you abstaine from fornication,
 † that euery one may know to possesse his vessel in sanctifi- 4
 cation and honour: † not in the passion of lust, as also the 5
 Gentiles that know not God, † and that no man ouergoe, 6
 nor circumuent his brother in businesse: because our Lord is
 reuenger of al these things, as vve haue foretold you, & haue
 testified: † For God hath not called vs into vncleannesse: 7
 but into sanctification. ¶ † Therefore he thar despiseth these 8
 things, despiseth^r not man but God, vvhich also hath giuen
 his holy Spirit in vs.

e Al Catho-
 like Christians
 make one fra-
 ternitie or
 brotherhod.

:: Christian
 men ought to
 procede and
 profite conti-
 nually in good
 vvorkes and
 iustificatiō.

The Epistle in
 a Masse for
 the dead vpon
 the day of the
 buriall or de-
 position.

:: He speaketh
 in the person
 of those that
 shal be alieue
 vwhen our Sa-
 uour retur-
 neth to iudge-
 ment.

† But concerning the charitie of the^c fraternitie, vve haue 9
 no neede to vvrite to you: † for^{*} your selues haue learned
 of God to loue one an other. † Yea and you doe it to vvard 10
 al the brethren in al Macedonia. But vve desire you brethré, 11
 that you^{**} abouid more: † & that you employ your indeuour
 to be quiet, & that you doe your ovvne businesse, & vvorke
 vvith your ovvne handes, as we haue cōmaunded you: † and 12
 that you vvalk honestly tovvard them that are vvithout:
 and neede nothing of any mans.

† And vve vvil not haue you ignorant, brethren, concer- 13
 ning them that^r sleepe, that you be not sorovvful, as also
 others that haue no hope. † For if vve belecue that I E S V S 14
 died and rose againe, so also God them that haue slept by
 I E S V S vvil bring vvith him. † For this vve say to you in 15
 the vvord of our Lord, * that^{**} vve vvich liue, vvich are
 remaining in the aduent of our Lord, shal not preuent them
 that haue slept. † For our Lord him self in commaundement 16
 and in the voice of an^{*} Archangel and in the trōpet of God
 vvil descend from heauen: and the dead that are in Christ,
 shal rise againe first. † Then vve that liue, that are left, vvith- 17
 al shal be taken vp vvith them in the cloudes to meete
 Christ, into the aire, and so alvvayes vve shal be vvith our
 Lord. † Therefore cōfort ye one an other in these vvordes. † 18

1a. 13, 34
 15, 17.
 Heb. 13, 1

1. Cor. 15,
 23.

Mt. 24,
 31-1. Cor.
 13, 52.

ANNOTATIONS

CHAP. III.

The precepts
 of the Church.

1. *Not man but God.* He that despiseth the Churches or her lawfull Pastors precepts,
 offendeth no lesse then if he contemned Gods expresse commaundements. For they be of
 the holy Ghost, and are not to be counted among the commaundements of men or eiy.

2. *Sleepe.* Some Heretikes perversly inferred of this that the soules diu sleep til
 the day of iudgement: vvhere it is meant of the bodies onely.

CAMP.

CHAP. V.

To talke of the time of the Resurrection is not necessarie, but to prepare our selues against that time is ioua. we and is terrible to the vnprepared. 12 He bejudgeth the iusticie to be obedient, 14 and the Clergie to be regular, with many short precepts more.



1 ND of the times and momentes, brethren,
2 you neede not that vve vwrite to you. † For
3 your selues know perfectly that the day of
4 our Lord I hal so come, as* a theefe in the night.
5 † For vwhen they I hal say, peace & securitie:
6 then I hal sodaine destruction come vpon them, as the paines
7 to her that is vwith childe, and they I hal not escape. † But
8 you brethren are not in darknesse: that the same day may as
9 a theefe ouertake you.

10 † For al you are the children of light, and children of the
11 day: vve are not of the night nor of darknesse. † There-
12 fore let vs not sleepe as also others: but let vs vwatch and be
13 sober. † For they that sleepe, sleepe in the night: & they that
14 be drunke, be drunke in the night. † But vve that are of the
15 day, are sober,* hauing on the breast-plate of faith and :: char-
16 itie, and a helmer, the hope of saluation. † For God hath
17 not appointed vs vnto vvrath, but vnto the purchasing of
18 saluation by our Lord I E S V S Christ, † vvhich died for vs:
19 that vvhether vve vwatch, or sleepe, vve may liue together
20 vwith him. † For the vvhich cause comfort one an other: &
21 edifie one an other, as also you doe.

22 † And vve beseeche you brethren, that you vvil know
23 them that labour among you, and that gouerne you in our
24 Lord, and admonish you: † that you haue them more a-
25 boudantly in charitie for their vvoike. haue peace vwith them.

26 † And vve beseeche you brethren, admonish the vnquiet,
27 comfort the vveake-minded, beare vp the vveake, be patient
28 to al. † See that* none render euil for euil to any man: but
29 alvvaies that vvhich is good pursue towards eche other, and
30 towards al. † Alvvaies reioyce. † Pray* vwithout inter-
31 mission. † In al things giue thanks. for this is the vvill of
32 God in Christ I E S V S in al you. † The Spirit extinguish not.
33 † Prophecies despise not. † But* produe al things: hold that
34 which is good. † From al appearance of euil refraine your
35 selues.

36 † And the God of peace him self sanctifie you in al things:

† A christian mans whole armour is not faith only, but al the three vertues here named.

b The Epistle vpo the I mber Saturday in Lent.

c To desire eternal life of him that onely can giue it, is to pray vwith- out intermission: but because that desire is oft by worldly cares cooled, certate houres and times of vocal praier were appointed. See Psal. 134. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Mt. 24,
44- 2
Prr. 3, 10
Apo. 3: 3
16, 15.

Esa. 59,
17. Epb.
6, 17.

Pro. 17,
13. Ro. 12
1. Pet.
3, 9.
Luc. 18,
1.

that your vvhole spirit, and soule and body vvvithout blame
 may be preferred in the coming of our Lord I E S V S
 Christ. † He is faithful, that hath called you, vvhich also 24
 vvill doe it. † Brethren pray for vs. † Salute al the brethren 25
 in a holy kisse. † I adiure you by our Lord that this epistle 26
 be read to al the holy brethren. † The grace of our Lord 27
 I E S V S Christ be vvith you. Amen. 28

ANNO T A T. CHAP. V.

Not rashly to
 credite euery
 spirit.

10 *But proues.* Though vve may not extinguish the spirit, nor cōtemne the prophets, yet vve must bevvare vve be not deceived by geuing to light credite to euery one: that vaūteih him self of the spirit, as Arch. heretikes euer did. vve must trie: hē by the doctrine of the Apostles & the Spirit of the Catholike Church, vvich can not beguile v

THE ARGUMENT OF THE
 SECOND EPISTLE OF S. PAUL
 TO THE THESSALONIANS.



* Act. 13. v. 11.

THE second to the Thessalonians hath in the title as the first: Paul and Siluanus and Timothee, &c. And therefore it seemeth to haue bene vvritten in the same place, to vvrite, at Corinth, vvhere they remained * a yere and fixe moneths, & straight vpon their answer to the first epistle.

First he thanketh God for their increase, and perseuerance (comforting them againe in those persecutions) and praiseth for their accomplishment. Secondly he assureth them, that the day of Iudgement is not at hand, putting them in remembrance vvhat he told them thereof by vvord of mouth: vvhen he vvvas present (as therfore he biddeth them aftervvard* to hold his Traditions vvritten, no lesse then the vvritten,) to vvrite, that all those persecutions and heresies, raised vben, and aftervvard against the Catholike Church, vvere but the mysterie of Antichrist, and was Antichrist him self: but that there should come at length a plaine Apostate, & hee (the vvhole forerunning mysterie being once persily vvrought) should follow the revelation of Antichrist him self in person (as after all the mysteries of the old Testaments, Christ I E S V S our Lord came him self in the fulnes of time.) And then at length after all this, the day of Iudgement and second coming of Christ shall be at hand, and not before, vvhatsoever pretense of vision, or of some sprach of mine (saith S. Paul) any make to seduce you vvithal, or of my former epistle. or any other. For vvhib cause also, in the end of this epistle, he biddeth them to knowvv his hand, vvich is a signe in euery epistle.

* 2. 2. 15.

Lastly he requesteth their prayers, and requirerth them to keepe his commandments and Traditions, namely that the poore vvhib are able get their ovvne living vvith vvorking, as be also gaue them example, though be vvere not bound thereto.

THE



THE SECOND EPISTLE OF PAUL TO THE THESSALONIANS.

CHAP. I.

He thanketh God for their increase in faith and charitie, and constancie in persecution (assuring them that they merite thereby the kingdom of God, as their persecutors do damnation :) 11 and also praiseth for their accomplishment.

1 **P**AUL and Siluanus and Timothee:
2 to the churche of the Thessalonians
3 in God our Father and our Lord I
4 svs Christ. † Grace to you and
5 peace from God our Father and our
6 Lord I svs Christ.

7 † Vve ought to giue thanks
8 alwaies to God for you brethren, so
9 as meere is, because your faith in-
10 creaseth exceedingly, and the charitie of euery one of you
11 aboundeth towards eche other: † so that vve our selues
12 also glorie in you in the churches of God, for your patience,
13 and faith in al your persecutions and tribulations, vvhich
14 you sustaine † for an example of the iust iudgemēt of God,
15 that † you may be counted vvorthise of the kingdom of
16 God, for the vvhich also you suffer. † if yet it be iust vwith
17 God to repay tribulation, to them that vex you: † and to
18 you that are vexed, rest vwith vs in the reuelation of our Lord
19 I svs from heauen vwith the Angels of his povver, † in
20 flame of fire, giuing reuenge to them that know not God, &
21 that obey not the Gospel of our Lord I svs Christ. † vvh
22 o shal suffer eternal paines in destruction, from the face of our
23 Lord and from the glorie of his povver: † vvhē he shal
24 come to be † glorified in his sainctes, and to be made mar-
25 uelous in al them that haue beleueed, because our testimonie

† Note that by
constant and
patient suffer-
ing of afflic-
tions for christ
men are made
vworthie (so
the Greeke si-
gnifieth, as the
Aduertaries
them selues
translate v. 11.)
of the crowne
or kingdom of
heauen, and so
do merite and
deserue the
same. See Anno.
Lxx. 20. 35. And
the Apottle .
here saith that
it is Gods ius-
tice no lesse to
repay glorie
to the afflicted,
then to render
punishment to
them that af-
flict. because
of their con-
trarie deserts
or merues.

11 Christ shal
be glorified in
his sainctes,
that is, by the

Aaaa concerning

c. n. d. l. i. v. m. s.

1. Thes. 4. 16.

great and vn-
speakable ho-
nour & exalta-
tio of them he
shal be honou-
red, as now he
is: the honour
vvhich the
Church doth
to them, not
diminishing
Christ's glorie
(as the Ad-
uersaries fo-
lischly preted)
but exceeding-
ly augmenting
the same.

concerning you vvas credited in that day. † Vvherein also 11
vve pray alwayes for you, that our God 'make you vvorthisie
of his vocation, and accomplif h al the good pleasure of his
goodnesse & the vvorke of faith in povver, † that the name 12
of our Lord I E S V S Christ may be glorified in you, and you
in him, according to the grace of our God, and of our Lord
I E S V S Christ.

CHAP. II.

*He requireth them, in no case to link that 'Dome day is at hand, & repeating vnto
them, that there must before come first a reuolt, secondly the reuoluzion also of
Antichrist him self in person, and that Antichrist shal not permit any God to
be worshipped but onely him self: that also vvvith by lying wonders he shal
winne to him the incredulous ierues. But Christ shal come then immediately in
maiestie, and destroy him and hu. 11 Therefore he thanketh God for the faith
of the Thessalonians, 11 and biddeth them stick to his Traditions both vvvritten
and vvvritten, & praush God to cōfirme them.*

The Epistle in
the 1mber Sa-
turday of Ad-
uent.

How then
can the Pope
be Antichrist,
as the Her-
tiques fondly
blaspheme,
vwho is so far
from being
exalted aboue
God, that he
praieth most
humbly not
onely to christ,
but also to his
B. mother and
al his saincts.



ND vve desire you, brethren, by the cō- 1
ming of our Lord I E S V S Christ, and of
our congregatio into him: † that you be 2
not easily moued from your sense, nor be
terrified, neither by spirit, nor by word,
nor by epistle as sent by vs, "as though
the day of our Lord vv ere at hand. † Let 3
no man seduce you by any meanes, for " vnlesse there come
a reuolt first, and " the man of sinne be reuealed, the sonne
of perdition, † vvhich is an aduersarie & is " extolled 4
al that is called God, or that is worshipped, so that he sitteth
" in the temple of God, shewing him self as though he were
God. † Remember you not, that vvh en I vvas yet vvith 5
you, I told you these things: † And no w " vvh at letteth, you 6
know v: that he may be reuealed in his time. († For now the 7
mysterie of iniquitie vvorke th: only that he vvhich now
holdeth, doe hold, vntil he be taken out of the vvay.) † And 8
then that vvvicked cue shal be reuealed * vvhom our Lord
I E S V S shal kil vvith the spirit of his mouth: & shal destroy
vvith the manifestation of his aduent, him, † vv hose com- 9
ming is according to the operatio of Satan, " in al povver, and
lying signes and vvonders, † and in al seducing of iniquitie 10
to them that perish, for that they haue not receiued the cha-
ritie of the truth that they might be saued. † Therefore 11
" vvhil send them the operation of error, to beleue
lying:

Deus miser
(saith S. Aug.
lib. 20 de C. c. 19.)
quia Deus Do-
bolam fauere illi
permittit. God
Wil send, because
God Wil pmit the
Diuil to do these
things. Where-
by vve may
take a general
rule that Gods
action or wor-
king in such
things is his
permissio. See
Iames. Reg. 24.

ch. 11. 109

c. 11. 109

Ep. 11. 4

12 lying: † that al may be iudged vvhich haue not beleeced the truth, but haue consented to iniquitie.
 13 † But vve ought to giue thakes to God alvvaies for you, brethre beloued of God, that he hath chosen you first-fruites vnto saluation, in sanctification of spirit and faith of the
 14 truth: † into the vvhich also he hath called you by our Gospel, vnto the purchasing of the glorie of our Lord I E S V S
 15 Christ. † Therefore brethren stand: and hold e the traditiōs vvhich you haue learned, vvhether it be by vword, or by our
 16 epistle. † And our Lord I E S V S Christ him self, and God & our father vvhich hath loued vs, and hath giuen eternal con-
 17 solation, and good hope in grace, † e exhort your hartes, and confirme you in euery good vvorke and vverde.

c Tit magali-
ous

c mag-
marion

c This vword of exhorting implieth in it comfort and consolation: as 2. Cor. 1. v. 4. & c.

ANNOTATIONS
 CHAP. II.

2. *As though the day.*] The curiositie of man sed by Satans deceites, hath sought to knowv The day of and to giue out to the vvorlde, such things as God vvil not impart to him, nor be necessarie or profitable for him to knowv: so farre, that both in the Apostles daies and often afterward, some haue and feined reuelations, some falsely gathered out of the Scriptures, some presumed to calculate and to coniecture by the starrs, and giuen iurth to the vvorlde a certaine time of Christes coming to iudgement. Al vvhich iudgements be here noted in the person of some that vvere about to deceiue the Thessalonians therein. And S. Augustine (in his 80 Epistle ad Hefychium) proueth that no man can be assured by the Scriptures of the day, yere, or age, that the end of the vvorlde or the second Aduent shal be.

judgment vn-
 certaine, and
 to be left to
 Gods secretes.

3. *Unless there come a reuolt first.*] Though vve can not be assured of the moment, houre, or any certaine time of our Lordes cōming, yet he vvaraneth vs that it vvil not be before certaiue things vvich are diuers, vvhereof in other places of Scriptures vve be forevvarned. Here he vvarneth vs the later day: of tivo (specially, of a reuolt, defection or an apostasie, and of the comming or reuelation of Antichrist. Vvhich tivo pertaine in effect both to one, either depending of the other, and shal fall (as it may be thought) neere together, and therefore S. Augustine maketh them but one thing.

Two special
 signs before
 the later day:
 a general apo-
 stasie, and the
 comming of
 Antichrist.

This apostasie or reuolt, by the iudgement in manner of al auncient vvriters, is the general forsaking & fall of the Romane empire. So Tertullian *de resur. carnis*. S. Hierom *q. 11 ad Algasium*. S. Chryostom *ib.* 4. and S. Ambrose vpon this place, S. Augustine *De Cims. Dei li. 20 c. 19*. Al vvhich fathers and the rest Caluin pretump:uously condemneth of error and follie herein, for that their exposition agreeth not vvith his and his fellowes blasphemous fiction that the Pope should be Antichrist. To establish vvhich false impieite, they interpret this reuolt or apostasie to be a general reuolt of the visible Church from God, vvwhose house or building (they say) vvvas suddenly destroyed, and lay many yeres ruined, and ruled onely by Satan and Antichrist. So saith the foresaid Arch-heretike here, though for the aduantage of his defence and as the matter els vvhere requireth, he seemeth (as al their tal lion is) to speake in other places quite contrarie: but vvith such colour and collusion of vvordes, that neither other men nor him self can tell vvhat he vvould haue or say. And his fathers Vvicleffe and Luther, his fellowes and folowers Illyncus, Beza, and the rest, are (for the time of the Churches falling from Christ) so various among them selues, and so contrarie to him, that it is horrible to see their confusion, and a pitieful case that any reasonable man vvil folovv such companions to euident perdition.

The heretikes
 interpretatiō
 of this apostasie,
 & their cō-
 demning of the
 fathers.

But concerning this error and falshod of the Churches defection or reuolt, it is refuted sufficiently by S. Augustine against the Donatistes in many places. Vvhere he proueth that the Church shal not faile to the vvorldes end, no not in the tyme of Antichrist: affirming them to deny Christ, and to robbe him of his glorie & iahentance bought vvith his blood, vvhich teach that the Church may faile or perish. *Li. de vni. Ec. c. 12. 13. De Cims. li. 20 c. 8. In Psal. 85 ad illud, Tu solus Deus*

There can be
 no apostasie of
 the visible
 Church from
 God.

Caluin in
 lūne locū.

A a a ij magnus.

magnum p[ro]ph[et]ia Com. 2. ap[ud] Psal. 60. De vit[er]at. c. 8. S. Hierom refuteth the same vicked Heresie in the * Luciferians, prouing ag[ain]st them, that they make God (subject to the Duell, and a poore miserable Christ, that imagine the Church's body may either perish or be driuen to any corner of the vworld, both of them answer to the Heretikes arguments grounded on Scriptures falsly vnderstood, which were to long here to rehearie. It is vnough for the Chrillian reader to know, that if it is an old doctrine and excuse of al Heretikes and Schismatikes, for defence of their forsaking Gods Church, that the Church is perished, or remaineth hidden, or in taern ielues only and in those places where they and their folowers dwell: to know also, that this is reposed by the holy Doctors of the primitiue Church, and that it is ag[ain]st Chaites honour, pover, prouidence, and prom[is]e.

* Dialog. adu. Linc. n[on]is. c. 6.

If the Aduersaries had said that this reuolt which the Apostle foretellet (hal come before the vworlds end, is meane of great numbers of Heretikes & Apoitates reuolting from the Church, they had said truth of them ielues and such others, vvhom S. Iohn calleth Antichristes. And it is very like (be it spoken vnder the correction of Gods Church and al learned Catholikes) that this great desolation or reuolt shal not be onely from the Romane empire, but specially from the Romane Church, and vvitall from most points of Chritian religion. nor that the Catholike Christians, either in the time of Antichrist or before, shal refuse to obey the same, but for that neere to the number of Antichrist and the consummation of the vworld, there is like to be a great reuolt of kingdoms, peoples, and Prouinces from the open external obedience and communion thereof. Vvwhich reuolt having been begunne and continued by Heretikes of diuers ages, refusing & hating the Seate of Peter (vvhich they called *castram pestilentis, the citie of pestilence*, * in S. Augustines daies) because it is Chrites fort erected ag[ain]st Hel gates and al Heretikes, and being now vvor- derfully increased by these of our daies the next precursors of Antichrist as it may seeme, shal be fully achieved a litle before the end of the vworld by Antichrist him self, though euen then also, vvhon for the few daies of Antichristes reigne the external state of the Romane Church and pub- llike entercourse of the faithful vvith the same may cease, yet the due honour and obedience of the Christians toward it, and communion in hart vvith it, and practise thereof in secrete, and open consoling thereof if occasion require, shal not cease, no more then it doth now in the Christians of Cyprus and other places vvhere open entercourse is forbidden.

1 Jo. 2. v. 18.

li. 2. cont. li. 2. Pers. c. 52.

This is certaine and vvonderful in al vvise mens eyes, and must needs be of Gods prouidence, & a singular prerogative, that this Seate of Peter standeth, vvhon al other Apostolike Sees be gone: that it stood there for certaine ages together vvith the secular seate of the Empire: that the Popes stood vvithout vvealth, pover, or humane defence, the Emperours knowing, vvviting, and seeking to destroy them, and putting to the svword about thirte of them one alter an other, yea and being as much afraid of them as if they had been *ameli imperij, Competitors of their Empire*, as S. Cyprian noteth (*epist. 52 ad Antonianum. num. 3*) of S. Cornelius Pope in his daies, and Decius then Emperour: againe, that the Emperours aftervvard yielded vp the citie vnto them, continuing for al that in the Imperial dignitie (till: that the successors of those that persecuted them, laid downe their crownes before their Seate and sepulchres, honouring the very memories and Relikes of the poore men vvhom their predecessors killed: that now vvell neere their 1600 yeres this Seate standeth as at the beginning in continual miserie, so now of long time for the most part in prosperitie, vvithout al mutation in effect, as no other kingdom or State in the vworld hath done, every one of them in the laid ipace being manifoldly altered. It standeth (vve say) al this vvhile (so vve S. Augustines vvordes *de vit[er]at. c. 17.*) *Pruxtra circumstantibus hereticis, the Heretikes in vaine harking about it, not the first Heathen Emperours, nor the Gotnes and Vandals, nor the Turke, nor any iackes or mailfakers by Alanous, Geniencus, Attila, Borbon, and others, nor the emulation of secular Princes, vvere they kings or Emperours, nor the Popes ovvne diuisions among them selues and manifold difficulties and dangers in their elections, nor the great vices vvich have been noted in some of their perions, nor al these nor any other endeuour or icadial could yet preuaile ag[ain]st the See of Rome, nor is euer like to preuaile til the end of the vworld draw neere, at vvich time this reuolt (here spoken of by the Apostle) may be in such sort as is laid before, and more shal be said in the Annotations next folovving.*

1. *The man of sinne.* There vvere many euen in the Apostles time (as vve see by the 4. Chapter of S. Iohns first epistle and in the vvritings of the auctient fathers) that vvere forerunners of Antichrist, and for impugning Chrites truth and Church vvere called anachristes, vvherne they did it by force and open persecution, as Nero and others either Heathen or Heretical Emperours did, or by falsie teaching and other deceites, as the Heretikes of al ages, in vvich common and vulgar acception S. Hierom saith, al belonged to Antichrist that vvere not of the communion of Damasus then Pope of Rome. *Hierom. ap. 57 ad Damas.* and in another place, al that haue new names after the peculiar calling of Heretikes, as Arians, Donauites (and as vve say now, Caluimites, Zuan- glians, &c.) al such (saith he) be Antichristes. *Dial. cont. Lucifer. c. 2.* Yea thier later of our time much more then any of the former, for diuers causes vvich shal aftervvard be set downe. Neuer- thelesse they nor none of them are that great Aduersarie, enemy, and impugner of Chrit, vvich is by a peculiar distinction and special signification named, *the Antichrist*, 1 Jo. 2. and the man of sinne, the

It is very like, the Apoitte speaketh of a great apoitte fr[om] the See of Rome, and from most articles of the Catho. faith.

The wonder- ful prouidence of God in preserving the See of Rome more then al other states, notwithstanding manifold dangers and scandals.

Many Anti- christ, as fore- runners of the great Anti- christ.

The great An- tichrist shal be one special and notorious man.

the *finis* of perdition, the *Aduersarie*, described here & cis vvhether, to oppose him self directly against God & our Lord I E S V S C H R I S T. The Heathen Emperours vvvere many, Turkes be which, Heretikes haue beene and nowv are many, therefore they can not be that one great Antichriill which here is spoken of, and vvhich by the article alwaies added in the Greeke, is signified to be one special and singular man: as his peculiar & direct opposition to Christs person in the 5 chapter of S. Iohas Gospel v. 43: the imitination of the particular stocke and tribe vvhetherof he shoulde be borne, to wit. of the Ievves (for of them he shal be received as their *Messias* Jo. 6. v. 43.) and of the tribe of Dan. *Iren. li. 5. Hieron. tom. in c. 11 Dan. August. q. in Isai. q. 21:* the note of his proper name *Apoc. 13:* the time of his appearing (o neere the vvorldes end: his (short reigne, his singular vvasit and destruction of Gods honour and al religion, his feined miracles, the figures of him in the Prophets and Scriptures of the new & old Testament: theie & many other arguments proue him to be but one special notorious *Aduersarie* in the highest degree, vnto vvhom al other persecutors, Heretikes, Atheistes, and vvicked enemies of Christ and his Church, are but members and seruants.

ἡ ἀντιχριστοσύνη
ἡ τοῦ ἀντιχριστοῦ
ἀμαρτία.
ἡ ἀντιχριστοσύνη

Gen. 49.
17.

See in
loc. cap.

Against
D. Sande
recit
pag. 248.
or pag.
278.

Inst.

Dan. 6. 6.

Dan. 9.
24.
1 Mach. 1.

And this is the most common sentence also of al aúcient fathers. Onely Heretikes make no doubt but Antichrist is a vvhole order or succession of men. which they hold against the former evident Scriptures and reasons, onely to establish their foolish and vvicked paradoxe, that Christs chiefe Minister is Antichrist, yea the vvhole order. Vvherein Beza specially pricketh fo high, that he maketh Antichrist (euen this great Antichrist) to haue been in S. Paules daies, though he vvas not open to the vvorld. Vvho it (should be (except he meane S. Peter, because he vvas the first of the order of Popes) God knowveth. And sure it is, except he vvere Antichrist, neither the vvhole order, nor any of the order can be Antichrist, being al his lawfull successors both in dignitie and also in truth of Christs religion. Neither can al the Heretikes alius proue that they or any of them vved any other regiment or iurisdiction Ecclesiastical in the Church, or forced the people to any other faith or vvorship of God, then Peter him self did preach and plant. Therefore if the rest be Antichrist, let Beza boldly say that S. Peter vvas so also, and that diuers of the aúcient Catholike fathers did ferue and vvork (though vvvares) towards the setting vp of the great Antichrist, for so doth that blasphemous penne boldly vvrite in his Annotations vpon this place: and an English printed booke of late comming forth out of the same schoole, hath these vvordes: *As for Leo and Gregorie Bishops of Rome, although they vvvere not come to the full pride of Antichrist, yet the mysterie of iniquitie hauing vttrougle in thas Sease neere five or sixe hundred yeres before them, and then greatly increased, they vvvere deemed vvorth the long continuance of error.* Thus vvriteth a malapert icholer of that impudent ichole, placing the mylene of Antichrist as vvorking in the See of Rome euen in S. Peters time, and making the vvwo noly fathers great vvorkers and furtherers of the same. vvheras an other English Kabbine doubted not at Paules crosse to speake of thè self same fathers as great Doctours and Patrones of their newv Gospel, thus: *O Gregorie, o Leo, if vve be damned, you haue damned v.* Vvhether vve give the good Christian Reader warning more diligently, to bevare of such damnable booke and Maisters, carying many vnadvised people to perdition.

6. *Excluded.*] The great Antichrist vvvhich must come neere the vvorldes end, shal abolish the publike exercise of al other religions true and false, and pull downe both the B. Sacrament of the altar, vvherin consisteth specially the vvorship of the true God, and also al Idols of the Gentils, and sacrifices of the Ievves, generally al kinde of religious vvorship, insuing that vvvhich must be done to him self alone, vvvhich vvas partly prefigured in such kings as published that no God nor man but them selves (should be praised vnto for certaine daies, as Darius and such like. Howv can the Protestants then for shame and vvithout evident contradiction, auouch the Pope to be Antichrist, vvho (as vve say) honoureth Christ the true God vvith al his povver, or (as they say) honoureth Idols, and challengeth no diuine honour to him self, much lesse to him self onely, as Antichrist shal do: He hübbly praierh to God, & lovvlly kneeleth downe in euery Church at diuers altars erected to God in the memories of his Saints, and praierh to them. He listeth or heareth Masse daily vvith al deuotion, he confesteth his sinnes to a Pnecit as other poore men do, he adoredh the holy Eucharist vvvhich Christ affirmed to be his ovvne body, the Heretikes call it an Idol (no marvel if they make the Pope his Vicar Antichrist, vvhen they make Christ him self an Idol): Their religious duties doth the Pope, vvheras Antichrist shal vvorship none, nor pray to any, at the least openly.

7. *In the temple.*] Most aúcient vvriters expoud this of the Temple in Hierusalem, vvvhich they thinke Antichrist shal build vp againe, as being of the Ievves stocke, and to be acknowledged of that obstinate people (according to our Sauours prophetic 1o. 5) for their expedted and promised *Messias*. *Iren. ii. 5 in fine. Hypolyt. de cons. mundi. Cyril. Hieros. Caecil. 15 Author op. imp. bo. 49. in Mas. See S. Hierom in 11 Dan. Grego. li. 31. Moral. c. 11.* Not that he shal suffer them to vvorship God by their old manner of sacrifices, (al vvvhich he vvil either abolish, or conuert to the onely adoration of him self: though at the first to apply him self to the Ievves, he may perhaps be circumcised and keepe some part of the law) for it is here laid that he shal sitte in the Temple as

The Caluinistes place Antichrist in the See of Rome, in S. Paules daies.

They make S. Leo & S. Gregoric, great furtherers of Antichristes pride.

Antichrist shal suffer no worship or adoration, but of him self onely, therefore the Pope can not be Antichrist.

In vvhat temple Antichrist shal sitte.

God, that is, he shal be adored there by sacrifice and diuine honour, the name and vvorship of the true God wholly defaced. And this they thinke to be the *abominatio desolationis* foretold by Daniel, 1 Mach. 1. mentioned by our Sauour, prefigured and remembred by Anuochus and others, that defaced the

The abomination of desolation consisteth chiefly in abolishing the sacrifice of the altar.

Worship of the true God by prophanation of that Temple, specially by abrogating the daily sacrifice, which was a figure of the only sacrifice and continual oblation of Christs 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 & most universally by Antichrist him self (as now in part by his forerunners) through out all Nations and Churches of the world (though then also Masse may be had in secret, as it is now in nations where the secular force of some Princes prohibiteth it to be said openly.) For although he may haue his principal seare and honour in the Temple and cite of Hierusalem, yet he shall rule over the vvhole vvorlde, and specially prohibite that principal worship instituted by Christ in his Sacraments, as being the proper Aduerfary of Christs person, name, law, and Church, the prophanation and desolation of vvhich Church by taking away the sacrifice of the altar, is the proper abomination of desolation, and the worke of Antichrist onely.

S. Augustine therefore li. 20 de ciuit. c. 19. and S. Hierom q. 11 ad Alyfham. do thinke, that this sitting of Antichrist in the temple, doth signifie his sitting in the Church of Christ, rather then in Salomons temple. Nor as though he should be a cheefe member of the Church of Christ, or a special part of his body mysticall, and be Antichrist and yet vwith-continuing vwith in the Church of Christ, as the Heretikes seine, to make the Pope Antichrist (wherby they plainly confesse and agnise that the Pope is a member of the Church, *et in ipse sum Ecclesia, and in the very* Bela.

How Antichrist shall sit in the Church.

Neither Antichrist nor his precursors, are members of the Church.

As his precursors, should go out of the Church, and the great Antichrist him self should be of the Church, & in the Church, & continue in the same. and yet to them that make the vvhole Church to reuole from God, this is no absurditie. But the truth is, that this Antichristian reuolt here spoken of, is from the Catholike Church: and Antichrist, if he euer vvere of or in the Church, shall be an Apostata and a renegate out of the Church, and shall vsturpe vpon it by tyrannie, and by chalounging worship, religion, & gouernement thereof, so that him self shall be adored in all the Churches of the world which he list to leaue standing for his honour. And this is to sitre in the temple, or against the Temple of God. as some interpret. If any Pope did euer this, or soal do, then let the Aduerfaries call him Antichrist.

Antichrist (by interpretation, One against Christ) why so called.

And let the good Reader obserue, that there be two special causes vvhich this great man of sinne is called Antichrist. The one is, for impugning Christs kingdome in earth, that is to say, his spiritual regiment vvhich he constituted and appointed in his Church, and the forme of gouernement ordained therein, applying al to him self by singular tyrannie and vsturation, in vvhich kinde S. Athanasius, *ep. ad Solit. Tit. deponent.* is bold to call the Emperour Conitannus being an Arrian Heretike, Antichrist, for making him self *Principum Episcoporum, Princeps ouer the Bishops and Prebendes of Ecclesiastical indgements* &c. The other cause is, for impugning Christs Priesthood, vvhich is only or most properly exercised in earth by the sacrifice of the holy Masse, instituted for the commemoration of his death, & for the external exhibition of godly honour to the B. Trinitie, vvhich kinde of external worship by sacrifice no lawfull people of God euer lacked. And by their two things you may easily perceiue, that the Heretikes of their daies do more properly and needrely prepare the way to Antichrist and to extreme desolation, then euer any before, their special heresie: being against the spiritual Primacie of Popes and Bishops, and against the sacrifice of the altar, in vvhich two the souerainie of Christ in earth consisteth.

Protestants & Calvinists were forerunners of Antichrist.

S. Augustine humilitie in interpreting the scriptures

What letterh. S. Augustine (li. 20 c. 19 de ciuit. dei.) protesteth plainly that he vnderstandeth not their vvorde, nor that that foloweth of the mysterie of iniquitie, and least of al that which the Apostle addeth, *Only that he vvhich holdeth us vs, do hold vs.* Vvhich may humle vs al and stay the confident iudgements of this time, namely of Heretikes, that boldly seine hereof vvhatsouer is agreeable to their heresie and phantasie. The Apostle had told the Theſſalonians before by vvorde of mouth a secret point vvhich he vould not vtter in vvvriting, and therefore retereth them to his former talks. The mysterie of iniquitie is commonly referred to Heretikes, vvhich worke to the same, and do that that Antichrist shall do, but yet not openly, but in cruelt and vnder the cloke of Christs name, the Scriptures, the vvorde of the Lord, the vvorde of holines, &c. Vvhich Antichrist him self shall openly attempt and achieve: the forerain desolation, and Satan now turning his turne by Heretikes vnderhand, shall toward the last end vtter, reueale, & bring him forth openly, and thus is here, *so be reuealed*, that is, to appeare in his owne person.

The mysterie of iniquitie is the covert working of heretikes toward the manifest reuolation of Antichrist himself.

These other vvorde, *Only that he vvhich now holdeth*, hold: Some expound of the Emperour, during vvhose continuance in his state, God shall not permit Antichrist to come, meaning that the very Empire shall be vvholy desolate, destroyed, and taken away before or by his coming: vvhich is more then a defection from the same, vvhich was spoken before: for there shall be a reuolt from the Church also, but it shall not be vtterly destroyed. Others say, that it is an admonition to al faithful, to hold fast their faith and not to be beguiled by such as vnder the name of Christ or Scriptures seeke to deceiue them, til they tane now pretend religion and the Goipel, end in a plain breach, reuolt, and open apostasie by the appearance of Antichrist, vvhom al Heretikes (eue in mysterie, that is, covertly) in the Diuels meaning, though the vvorlde seeme not, nor them selues at the beginning thought it, as now every day more & more al men perceiue they tend to plaine Atheisme and Antichristianisme.

9. *In al power.*] Satan whose power to hurt is abridged by Christ, shall then be let loose, and shall altho Antichrist in al manner of signes, vponders, and false miracles, vnderby many thal be seduced, not only leues: But al such as be deceived and caried away by vulgar speake only, of Heretikes that can vnoke no miracles, much more thal folovv this man of iunne doing io great vponders. And such both novv do Iolovv Heretukes, and then thal receive Antichrist, that deturbe so to be forsaken of God, by their forsaking of the vnicie and happie fellovvship of Saic. As in the Catholike Church, vvhich onely is the *Charitie of truth*, as the Apostle here speaketh.

What kinde of men shall follow Antichrist.

* See S. Droy's A. vropag. Ec. Hist. c. 1. 1. 1. Cor. 11 a. T. hof. j.

15. *Traditions.*] Not onely the things vritten and set dovne in the holy Scriptures, but al other trutthes and pointes of religion vtered by vword of mouth and deliveted or given by the Apostles* to their scholers by traision, be so here approued and els vvhete in the Scripture it self, that the Heretikes purposely, guiltully, and of il cōscience (that belike reprehendeth them) refuse in their translations, from the Ecclesiastical and most vusual vword, *Tradition*, euer more vvhete it is taken in good part, though it expresse most exactly the signification of the Greeke vword: but vvhete it soundeth in their fond phantasie against the traditions of the Church (as in deddein true sense it neuer doth) there they vie it most gladly. Here therefore and * in the like places, that the reader might not so easilly like of Traditions vvvritten, here commended by the Apostle, they translate it, *Instructions, Constitutions, Ordinances*, and vvhate they can inuent els, to hide the truth from the simple or vvvaryis Reader, vvhose translations haue no other end but to beguile suoh by art and conuincance.

Heretical deflation.

Traditions vvvritten.

Eut S. Chryostem (*ho. 4 in 1 Thof. 2.*) and the other greeke scholies or commentaries Their autho- say herevpon, both vvvritten and vvvritten precepts the Apostles gaue by tradition, and ritie & estimati- both be vvorithy of obseruation. S. Basil (*De Sp. Sancto c. 29 in principio.*) thus, *I accuso is tion, & exam- Apostolike to continue firmly even in vvvritten traditions.* and to proue this, he allegeth this plet of some place of S. Paul. In the same booke c. 17 he saith, *If vvv once go about to reuill vvvritten cus- tom as things of no importance, vvv shall, ere vvv be avvraye, doe damage to the principal partes of the faith, and bring the preaching of the Gospel to a naked name.* And for example of these necessarie tradi- tions out of the fathers, the nameth the signe of the Crosse, praying towards the east, the vvvords spoken at the S. Chryostom eleuatio or shevving of the holy Eucharist, vvvith diuerie ceremonies vved before & after the consecration, the halcoving of the font, the blessing of the oile, the anointing of the S. Chryostom baptized vvvith the same, the three immersions into the font, the vvvordes of abrenunciatio and exorcismes of the partie that is to be baptised &c. *Vvhat scriptures (saith he) tanghe thijs and such like: none truly, al comming of secret and silent tradition, vvhich vvvith our fathers strougth is moete to ouer such mysteries.*

S. Basil.

S. Hierom.

S. Augustine.

S. Hierom (*Dialog. cont. Lucif. c. 4. et ep. 23 ad Licinü.*) reckoneth vp diuers the like tradi- tions, willing men to attribute to the Apostles such customs as the Church hath received in diuers christian countries. S. Augustine esteemeth the Apostolike traditions so much, that he plainly affirmeth in sundrie places, not onely the obseruation of certaine festiui- ties, fastes, ceremonies, & whatsoeuer other solemnities vved in the Catholike Church, to be holy, profitable, and Apostolike, though they be not vvvritten at al in the scriptures: but he often also vvvriteth, that many of the articles of our religion and pointes of high- est importance, are not so much to be proued by scriptures, as by tradition, namely auouch- ing that in no vvvise we could helcete that children in their infancie should be bapti- zed, *if it were not an Apostolical tradition.* *De Gen. ad lit. li. 10 c. 23.* Tradition caused him to be- lieue that the baptized of heretukes should not be rebaptized, notwithstanding S. Cy- prians authoritie and the manifold scriptures alleaged by him, though they seemed neuer so pregnant. *De hap. li. 2. c. 7.* By tradition onely, he and others condemned Heluidius the heretike for denying the perpetual virginite of our Lady. And without this, be the Scriptures neuer so plaine, no Arian, no Macedonian, no Eutychnian, no Pelagian, no Zuinglian vvill yield. *We must vse tradition.* (saith S. Epiphanius *har. 61 Apostolicorum.*) *S. Epiphanius. For the Scriptures hath not al things: and therefore the Apostles deliveted certayne things in vvvriting certayne by tradition.* and for that he allegeth this place alio of S. Paul. And againe *har. 55. Melchised. There be brones set dovne for the foundation and building vp of our faith, the tradition of the Apostles, and loy scriptures, and successiō of doctrine, so it as truth is euer vvvay fensid.*

S. Epiphanius.

S. Irenæus.

Tertullian.

S. Cyprian.

S. Irenæus (*li. 3. c. 4.*) hath one notable chapter, that in al questions vve must haue recourse to the traditions of the Apostles: teaching vs vvvithal, that the vvvay to trie an Apostolical tradition and to bring it to the fountaine, is by the Apostolike succession of Bishops, but specially of the Apostolike see of Rome: declaring in the same place that there be many barbarous people, simple for learning, but for constancie in their faith most vvise, vvhich neuer had Scriptures, but learned onely by tradition. Tertullian. (*li. de corona militis. nu. 1.*) reckoneth vp a great number of Christian obseruations or customs (as S. Cyprian in many places doth in manner the same) vvhereof in fine he conclude, *h. Of such and such if thou require the rule of Scriptures, thou shalt finde none. Tradition shall be alleaged the author, custom the conformer, and faith the obseruer.* Origen also of this matter vvvriteth in plaine termes, that

Origen.

that there be many thinges done in the Church (vvhich he there nameth) vvhereof there is no easier reason to be given then tradition from Christ and the Apostles. *ho. 5. in Numer. S. Dionysius Areopagita referreth the praying and oblation for the dead in the Liturgie or Masse, to an Apostolical tradition. in sine Es. Hierarch. s. 7. parte 3. So doth Tertullian De coron. militis. S. Auguline De cura pro mortuis c. 1. S. Chryostom ho. 3. in ep. ad Philip. in Moral. S. Damasceene Ser. de defunctis in initio.*

The Scriptures giuen vs by tradition, and the sense thereof.

Vve might adde to all this, that the Scriptures them selues, euen al the bookes and partes of the holy Bible, be giuen vs by tradition: els vve should not nor could not take them (as they be in dedde) for the infallible vvoord of God, no more then the vvorke of S. Ignatius, S. Clement, S. Denys, and the like. The true sense also of the Scriptures (vvhich Catholikes haue & heretikes haue not) remaineth still in the Church by tradition. The Crede is an Apostolike traditiō. *Ruffin. in expo. Symb. in principio. Hiero. ep. 61. c. 9. Ambros. Ser. 38. Aug. de Symb. ad Catechum. li. 3. c. 1.*

The Crede an Apostolical tradition.

And vvhich Scriptures, al the fathers, most euident reasons, that vve must either beleue traditions or nothing at al. And they must be asked vvhether, if they were assured that such and such thinges (vvhich be not expressed in Scriptures) were taught and deliuered by vvoord of mouth from the Apostles, they vvoould beleue them or no? If they say no, then they be impious that vvil not trust the Apostles preaching: if they say they vvoould, if they were assured that the Apostles taught it: then to proue vnto them this point, vve bring them such as liued in the Apostles daies, and the testimonies of so many fathers before named neere to those daies, and the whole Churches practise and asseueratiō descending downe from man to man to our time. vvhich is a sufficient prooffe (at least for a matter of fact) in al reasonable mens iudgement. specially vvhich it is knowen that S. Ignatius the Apostles equal in time, vvwrote a booke of the Apostles traditions, as Eusebius vvitnesseth *li. 3. Ecclis. c. 30.* And Tertullians booke of prescriptiō against Heretikes, is to no other effect but to proue that the Church hath this vantage about Heretikes, that she can proue her truth by plaine Apostolike tradition, as none of them can euer do.

An inuincible argument for the credite of Traditions.

CHAP. III.

He desireth their prayers, & and inculcated his precepts and traditions, namely of vvorkeing quietly for their euill lining, commanding to excommunicate the disobedants.



Here also (as is noted before 2 Thess. 2. 15) the aduersaries in their translations avoid the vvoord, Tradition, being plaine in the Greeke, lest them selues might seeme to be noted as men vvalking inordinately, and not according to Apostolical Tradition, as al schismatikes, Heretikes, and rebels to gods Church doe.

OR the rest, brethren, pray for vs, that 1 the vvoord of God may haue course and be glorified, as also vvhith you: † and 2 that vve may be deliuered from importunate and naughtie men. for al men haue not faith. † But our Lord is faith- 3 ful, vvhich vvil confirme and keepe you from euil. † And vve haue confidence 4 of you in our Lord, that the thinges vvhich vve command, both you doe, and vvil doe. † And our Lord direct you 5 hartes in the charitie of God, and patience of Christ. † And vve denounce vnto you, brethren, in the name of 6 our Lord Iesus Christ, that you vwithdraw your selues fro euery brother vvalking inordinately, and not according to the 7 traditiō vvhich they haue receiued of vs. † For your selues 7 knowv hovv you ought to imitate vs: for vve haue not been vnquiet

Ep. 6. 18. Col. 4. 3.

6 unquiet

- 8 vnquiet among you: † * neither haue vve eaten bread of
 any man gratis, but in labour & in toile night and day vvork-
 9 king, lest vve should burden any of you. † * Not as though
 vve had not authoritie: but that vve might giue our selues a
 10 paterne vnto you for to imitate vs. † For also vvhen vve
 vvete vvith you, this vve denounced to you, that if any vvil
 11 not vvorke,ⁿ neither let him eate. † For vve haue heard of
 certaine amōg you that vvalk vnquietly, vvorking nothing,
 12 but curiously meddling. † And to them that be such vve
 denounce, & beseeche them in our Lord Iesus Christ, that
 vvorking vvith silence, they eate their ovvne bread.
 13 † But you brethren * faine not vveldoing. † And if
 14 anyⁿ obey not our vvord,ⁿ note him by an epistle: † and do
 15 not companie vvith him, that he may be confounded: and
 do not esteeme him as an enimie, but admonish him as a
 16 brother. † And the Lord of peace him self giue you euerlast-
 17 ing peace in euery place. Our Lord be vvith you al. † The
 salutation, vvith mine ovvne hand, Paules: vvich is a signe
 18 in euery epistle. so I vvrite. † The grace of our Lord Iesus
 Christ be vvith you al. Amen.

ANNOTATIONS
CHAP. III.

10. *Neither let them eate.*] It is not a general precept or rule; but every man should
 liue by his handvvorke, as the Anabaptistes argue falsely against Gentlemen, and the Cal-
 uinistes applie it peruersely against the vacant life of the Clergie, specially of Monkes and
 other Religious men. But it is a natural admonitiō onely, giuen to such as had not vvhere-
 vvith to liue of their ovvne, or any right or good cause vvhy to challenge their finding of
 others, and to such as vnder the colour of Christian libertie did passe their time idly, cu-
 riously, vnprofitably, and scandaiously, refusing to do such vvorkes as vvete agreable to
 their former calling and bringing vp. Such as these vvete not tolerable, specially
 there and then, vvhen the Apostle and others (that might lawfully haue liued of the altar
 and their preaching) yet to disburden their hearers, and for the better aduancement of the
 Gospel. vvrought for their liuing: * protesting neuertheles continually, that they might
 haue done otherwise, as vvell as S. Peter and the rest did, vvho vvrought not, but vvete
 found otherwise iustly and lawfully, as in sortes of the Clergie preaching or seruing the
 Church and the altar, be and ought to beⁿ, by the law of God and nature. Vvhoie spiri-
 tual labours far passe al bodily trauailes, where the duties and functions of that voca-
 tion be done accordingly: as S. Augustine affirmeth of his ovvne extraordinary paines
 incident to the Ecclesiastical affaires and regiment: in steede of vvich, if the vse of the
 Church and his infirmitie vvould haue permitted it, he vvisheth he might haue laboured
 vvith his handes some houres of the day. as some of the Clergie did euer voluntarily
 occupie them selues in teaching, vvriting, grauing, painting, planting, sowing, embro-
 dering, or such like seemely and innocēt labours. See S. Hieron. ep. 114. *see pref. in iob. and
 inuolutillario.*

The heretikes
cauillation
against Reli-
gious mē that
vvorke not,
answered.

The spiritual
travailes of
the Clergie.

Religious mē
working vvith
their handes.

— Add Monkes for the most part in the primitiue Church (sevv of them being Priests,
and many taken from seruite vvorkes and handicraftes, yea osten times professed of bond-
men, made free by their masters to enter into religio) vvete appointed by their Superiors
to vvorke certaine houres of the day, to supply the lackes of their Monasties: as yett he

B b b b Religious

Religions do (vvomen specially) in many places, which standeth vvell vvith their profession. And S. Augustine vvriteth a vvhole booke (*de opere Monachiorum* c. 3) aginst the error of certaine disordered Monkes that abused these vvordes, (*Notate esse solliciti, bene curaful &c.* and *Respiciite volatilia caeli, behold the foules of the aire &c.*) to proue that they should not labour at al, but pray only and commit their finding to God: not only so excusing their idienes, but preferring them selues in holines aboute o. her their fel:owes that did worke, and erroneously expounding the said Scriptures for their derence: as they did other Scriptures, to proue they should not be shauen after the maner of Monkes. Vvch letteth their heads to grow he much blameth also in them. See li. 1. *Retrañ. c. 21. & de op. Monach. c. 31.* and S. Hierom *ep. 48. c. 3.* of Nonnes cutting their heare.

Monkes Were shauen in the primitive Church, and Nonnes clipped of their heare.

Vvhere by the vway you see that the Religious vvere shauen euen in S. Augustines time, vvho reprocheth them for their heare, calling them *Crimati, Hircodungi*, as the Heretikes novv contrarievvise deride them by the vvord *Racis, Svaucisingi*. So that there is a great difference betvvene the auncient Fathers and the novv Protestants. And as for labours, as S. Augustine in the booke alleaged, vvould not haue Religious folke to refuse them, vvhere necessitie, bodily strength, and the order of the Church or Monastere permit or require them: so he expressly vvriteth, that al can not nor are not bound to vvorke, and that vvho so euer preacheth or ministreth the Sacraments to the people or serueth the altar (as al Religious men commonly now do) may challenge their living of them vvhom they serue, and are not bound to vvorke, * nor no such neither as haue been brought vp before in state of Gentlemen, and haue gaiven avvay their lands or goods, and made them selues poore for Christes sake. Vvch is to be noted, because the Heretikes affirm the said Scripture and S. Augustine to condemne al such for idle persons.

S. Augustines opinion concerning Religious mens working or not working.

li. de op. Monach. c. 21.

Ecclesiastical censures against the disobedient.

14. *Obed. not.*] Our Pastors must be obeyed, and not onely secular Princes. and such as vvill not be obedient to their spiritual gouernours, the Apoitie (as S. Augustine saith) gaueh order and commaundenient that they be corrected by correction or admonition, *By degradation, excommunication, and other law:ful kinds of punishments.* *Cons. Donatiji. post colat. c. 4. 20.* Read also this hoily fathers answer to such as said, *Let our Pastors commaund vs onely vntill vs we ought to do, and pray for vs that we may do as: but let vs not correct vs.* Vvhere he proueth that Pastors mult not onely commaund and pray, but punish also if that be not done vvch is commaunded. *Li. de corrup. & grat. c. 3.*

Not to communicate vvith excommunicate persons but in certaine cases.

14. *Note him.*] Disobedient persons to be excommunicated, and the excommunicated to be separated from the companie of other Christians, and he saith vs no: to keepe any companie or haue conuersation vvith excommunicated persons, neither to be partaker vvith them in the fault for vvch they are excommunicated, nor in any other act of religion or office or life, except cases or nere necessitie and o. her prescribed and permitted by the law: al this is here insinuated, and that: al the Churches censures be grounded in Scriptures and the examples of the Apoitie.





THE ARGUMENT OF THE
FIRST EPISTLE OF S. PAUL TO
TIMOTHEE.



AFTER the Epistles to the Churches, now follow his
Epistles to particular persons, as to Timothee, to Titus,
vnto vvere Bishops: and to Philemon.

Of Timothee we reade Act. 16. how S. Paul in his
visitation tooke him in his traine at Lystra, circumciding
him before, because of the Iewes. 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 Epi-
stles vnto him. 1. Tim. 4. v. 14. and 2. Tim. 1. v. 6.

He writeth therefore vnto him as to a Bishop, and him self expresseth the scope
of his first Epistle, saying: These things I write to thee, that thou maiest
know how thou oughtest to conuerse in the House of God, which
is the Church. And so he instructeth him (and in him, al Bishops) how to go-
uerne both him self, & others. and touching him self, to be an example & a spectacle
to al sortes, in al vertue. as touching others, to prohibe al such as goe about to preach
otherwise then the Catholike Church hath receiued, and to inculcate to the people
the Catholike faith: to preach vnto yong and old, men and women: to seruants, to
the rich, to euery sort conueniently. Vvith vwhat circumspection to giue orders, &
to vvhats persons: for vvhom to pray: vvhom to admit to the vvor of vvidowhood
&c.

This Epistle was written, as it seemeth, after his first imprisonment in Rome,
when he was dismissed and set as libertie. and thereupon it is, that he might say
here, I hope to come to thee quickly. to vvis vnto Ephesus, where he had
desired him to remaine. although in his voyage to Hierusalem, before his being at
Rome, he said as Melitum to the Clergie of Ephesus, vpo probable feare: And now
behold I know, that you shal no more see my face.

Where it was written, it is vncertaine: though it be commonly said, as Leo-
dicia. Vvwhich seemeth not, because it is like he was neuer there, as may be gather-
ed by the Epistle to the Colossians, written at Rome in his last trouble, when he
was put to death.

bbbb ij THE



THE FIRST

EPISTLE OF PAVL TO

TIMOTHEE.

CHAP. I.

Here commendeth vnto him, to inhibit certaine Ierusalymes iangled of the Lawe as though it were contrarie to his preaching. II Against vrbom be amouebest his ministrars, though hee acknowledge not vrbosibim.



PAVL an Apostle of IESVS Christ according to the commaundement of God our sauour, and of Christ IESVS our hope: † to Timothee his beloued sonne in the faith. Grace, mercie, and peace from God the father, and from Christ IESVS our Lord.

† As I desired thee to remaine at Ephesus vwhen I vent into Macedonia, that thou shouldest denounce to certaine "not to teache othervvise, † nor to attend" to fables and genealogies hauing no ende: vvhich minister "questions rather then the edifying of God vvhich is in faith. † But" the ende of the precept is charitie from a pure hart, and "a good conscience, and a faith not feined. † From the vvhich things certaine straying, are turned into vaine talke, † "desirous to be doctours of the Lawe, not vnderstanding neither vvhath things they speake, nor of vvhath they affirme. † But vve know that * the Lawe is good, if a man vse it lawfully: † knowing this that" the Lawe is not made to the iust man, but to the vniuist, and disobedient, to the impious and sinners, to the vvhicked and contaminate, to killers of fathers and killers of mothers, to murderers, † to fornicatours, to lyers vwith mākinde, to man-stealers, to liers, to periured persons, and vvhath other thing fouer is contrarie to sound doctrine, † vvhich is

* S. Augustine saith, He that list to haue the hope of heaue let him looke that he haue a good conscience, to haue a good conscience, let h. m. beleue & worke w. l. for that he beleueh, he hath of iust: that he vvo: ke. h. ie ha. l. o. n. r. i. e. i. r. e. i. a. t. in Ija. 31.

ε μαστα
λτ; ian,

Ro. 7. 12.

is according to the Gospel of the glorie of the blessed God, vvhich is committed to me.

- 12 † I giue him thanks vvhich hath strengthened me, Christ
 13 I E S V S our Lord, because he hath esteemed me faithful, put-
 14 ting me in the ministerie. † vvhich before vvas blasphemous
 15 and a persecutor & contumelious. but I obtained the mercie
 16 of God, because I did it being ignorant in incredulitie. † And
 the grace of our Lord ouer-abounded vwith faith and loue,
 17 vvhich is in Christ I E S V S. † A faithful saying, & vvoithie
 of al acceptatiō, that Christ I E S V S came into this vworld * to
 saue sinners, of vvhom I am the cheefe. † But therefore haue
 I obtained mercie: that in me first of al Christ I E S V S might
 shevv al patience, † to the information of them that shal
 18 belecue on him vnto life euerlasting. † And to the king of
 the vvorldes, immortal, inuisible, onely God, honour & glo-
 rie for euer and euer. Amen.
 19 † This precept I commend to thee ô Timothee: accord-
 ing to the prophecies going before on thee, that thou warre
 20 in them a good vvarfare, † hauing faith and a good con-
 science, † vvhich certaine repelling, haue made shipvracke
 about the faith. † Of vvhom is Hymenzus & Alexander:
 vvhom I haue deliuered to Satan, that they may learne not
 to blasfeme.

11 Evil life and no good conscience is often the cause that men fall to Heretic from the faith of the Catholike Church. Again, this plainly reprooueth the heretikes false doctrine, saying, that no man can fall from the faith that he once truly had.

Mr. 9, 13.
Mr. 2, 17.

c πρὸς
τιμόθεον
αὐτῷ

c ιωάν

ANNOTATIONS
CHAP. I.

3. Not to teach otherwife.] The proper marke of Heretikes & false preachers, is, to teach otherwife or contrarie to that vvhich they found taught and beleued generally in the vnitie of the Catholike Church before their time: al doctrine that is odde, singular, new, differing from that vvhich vvas first planted by the Apostles, and descided downe from them to al nations and ages following vsi hout contradiction, being assuredly erroneous. * The Greeke vword vvhich the Apostle here vseth, expresseth this point to effectually, that in one compound terme he giueth vs to vvit, that an Heretike is nothing els but an sfer-teacher, or teacher-otherwife. vvhich even it self alone is the easiest rule cnen for the simple to discern a false Prophet or preacher by, specially vven en heretic first be- ginneth. Luther found al Nations Christian at rest and peace in one vsiforme faith, and al preachers of one voice and doctrine touching the R. Sacrament and oher Articles: so that vvhate so euer he taught against that vvhich he found preached and beleued, must needes be an other doctrine, a later doctrine, an sfer-teaching or teaching-o-herwife, and therefore consequently must needes be false. And by this admonitiō of S. Paul, al Bishops are vvarned to take heede of such, and specially to prouide that no such odde teachers arise in their dioceses.

Teaching o-therwife then the doctrine receiued, is a special marke of Heretikes.

Luthers teaching other- vvvise.

*: ἡποσί-
στασμα-
λῆν

a. Ta fables.] He speaketh specially of the Iewes sfer-doctrines and humane consti- tutions repugnant to the lawes of God. vvhereof Christ giueth warning Mr. 23 and in other places, vvhich are conceined in their Cabala and Talmud: generally of al heretical doctrines, vvhich in deede, how so euer the simple people be beguiled by the same, are nothing but fabulous inventions, as vve may see in the Valentinians, Manichees, and others of fables. Al heretical doctrine is old: by the brethren of loue, Furitans, Anabaptistes, and Calvinistes of our time. For

lbbb ij) which

which cause Theodorete entitleth his booke against Heretikes, *Hereticarum fabularum, Of Heretical fables.*

Curious questioning in religion.

4. *Questiōns.*] Let our louing brethren consider whether these contentious and curious questionings and disputes in religion, vvhich these vnshaplie heresies haue ingendered, haue brought forth any increase of good life, any deuotion, or edification of faith and religion in our daies. and then shal they easily iudge of the truth of these new opinions, and the end that wil folow of these innouations. In truth al the world now seeth they edifie to Atheisme and no otherwise.

Charitie the very formal cause of our iustification.

5. *Theod. Charitie.*] Here againe it appeareth, that Charitie is the cheefe of al vertues, and the end, consummation, and perfection of al the law and precepts. and yet the Adversaries are so fond as to preferre faith before it, yea to exclude it from our iustification. Such obstinacie there is in them that haue once in pride & stubbernes forsaken the euident truth. Charitie doubtles which is here commended, is iustice it self, and the very formal cause of our iustification, as the vvorkes proceeding thereof, be the vvorkes of iustice. *Charitas iusticiae* (saith S. Augustine) *iusticiae iustitia: Charitas promissa, promissa iustitia: Charitas magna, magna iustitia: Charitas perfecta, perfecta iustitia est. Charitis novu beginning, is iustitia beginning: Charitis grovvum or increase, is iustias grovvum or increase: grans Charitis, is great iustia: perfect Charitis is perfect iustia. Li. de nat. & gras. c. 70.*

Heretikes great boasters, but vnlearned.

7. *Desirous to be Doctors.*] It is the proper vice both of Iudaical and of Heretical false teachers, to profess knowledge and great skill in the Law and Scriptures, being in deede in the sight of the learned most ignorant of the vvord of God, not knowing the very principles of diuinitie, euen to the admiration truely of the learned that reade their bookes or heare them preach.

Libertines alledge scripture.

9. *The lawu nos made to the iust.*] By this place and the like, the Libertines of our daies vvould discharge them selues (vvhom they count iust) from the obedience of lawes. But the Apostles meaning is that the iust man doth vvell, not as compelled by law or for feare of punishment due to the transgressors thereof, but of grace & mere loue toward God & al goodnes, most vvillingly, though there were no law to commaund him.

Excommunication of Heretikes, and the effect thereof.

22. *Delivered to Satan.*] Hymeneus and Alexander are here excommunicated for falling from their faith & teaching heresie: an example vnto Bishops to vse their spiritual power vpon such. In the primitive Church, corporal affliction through the ministerie of Satan was ioynted to excommunication. Vvhere we see also the diuels readines to invade them that are cast out by excommunication, from the fellowship of the faithful, and the supereminent power of bishops in that case. Vvhereof S. Hierom (*op. 1. ad Heliod. c. 7*) hath these memorable vvordes: *God forbid* (saith he) *I should speake faintly of them, vvho succeeding the Apostles in degree, make Christs body vvish their body manie, by vvhom vs are made Christians: vvho hanging the keys of heauen, do after a sort iudge before the day of iudgements: vvho in fabricis and Chastitie haue the keeping of the spouse of Christ. And a litle after, They may deliuer me vp to Satan, to see destruction of my flesch, that the spirit may be saved in the day of our Lord Iesus. And in the old Law vvho soeuer was disobedient to the Priest, was either cast out of the campe and so stoned of the people, or laying downe his necke to the sword, expiated his offence by his blood: but novv the disobedience is cast of vvish the spiritual sword, or being cast out of the Church, is torne by the furious mouth of Devils. So saith he. Vvvhich vvordes vvould God eueny Christiā man vvould vngath.*

The Priests high authoritie of Excommunication.

The terrible effect thereof.

CHAP. II.

By his Apostolike authoritie he appointeth publike prayers to be made for al his vvithout exception. 8 also man to pray in al places: 9. and vvomen also in iunty attire, 11 to learne of men, and not to be teachers in any vvise, but to seeke saluation by that vvish to them belongeth.

¶ Euen for Weathen kings & Emperours by vvhom the Church suffereth persecution: much more for al faithful Princes & power.



Desire therefore first of al things that obsecrations, praier, postulations, thanksgewings be made for al men, † for kings and al that are in preeminence: that vve may leade a quiet and a peaceable life in al pietie and chastitie. † For this is good and acceptable before our Sauour God, vvho

4 † vwho vwill al men to be saued, and to come to the know- and people
 5 ledge of the truth, † For there is one God,* one also media- both spiritual
 6 tout of God and men, man Christ I x s v s : † vwho gaue him and temporal,
 self a redemption for al, vwhose testimonie in due times is cõ- for vvhom as
 7 firmed. † * vvherein I am appointed a preacher & an Apo- members of
 stle (I say the truth, I lie not) doctõr of the Gentiles in faith Christs body,
 and truth. and therefore
 8 † I vvil therfore that men pray in euery place : lifting vp praiser & obla-
 9 pure handes, vvithout anger and alteration. † In like tion vvith the
 10 ner* vvomen also in comely attire : vvith demurenesse and ministers of
 11 sobrietic adorning them selues, not in plaited heare, or gold, the Church,
 12 becõmeth vvomen professing pietie by good vvorkes. † Let the Priestes
 13 a vvoman learne in silẽce, vvith al subiection. † But * to more properly
 14 teach" I permit not vnto a vvoman, nor to haue dominion and particu-
 15 ouer the man : but to be in silẽce. † For* Adam vv as formed larly offer the
 first : then Eue. † and Adam vv as not seduced : but the holy sacrifice.
 vvoman being seduced, vv as in preuarication. † Yet she See S. Augu-
 shal be saued by generation of children: if 'they' continue in stine *de org.*
 faith & loue and sanctification vvith sobrietic. *animõ li. l. c. 9.*

2. Tim. 3, 11.

1. Pet. 3, 3.

1. Cor. 14, 34.

Gen. 1, 27. 3, 6.

'she

ANNOTATIONS
 CHAP. II.

1. *Observations.*] This order of the Apostle S. Augustine (ep. 59) findeth to be fulfilled specially in the holy celebra. ion of : the Masse, vvich hath al these kindes , expresse here in foure diuers vvordes pertaining to foure sortes of praier. the difference vvhereof he exactly seeketh out of the proper signification and difference of the Greeke vvordes. And he teacheth vs that the first kind of praier vvich here be called, *observations*, are those that the Priest saith before the consecration, & about the second called, *Praiers*, be al those vvich are said in and after the Consecration, & that the Reverend including specially the *Pater noster*, vvherewith the vvhole Church (saith he) in manner endeth that part, as S. Hierom also affirmeth, that Christ taught his Apostles to vte the *Pater noster* in the Masse. Sic docuit, & c. So taught he his Apostles, that daily in the sacrifice of his body she faithful (would he bold to say, *Pater noster* etc. *Li. 3. con. Pelag. cap. 5.* Where he alludeth to the very vvordes now vfed in the preface to the said *Pater noster* in the said Sacrifice, *and amon dico*, *in* the text, *Postulamus*, be those vvich are vfed after the Cõmunio, as it were for dimishing of the people vvith benediction, that is, vvith the Bishops or Priests blessing. Finally the last kinde , vvich is *Thanksgiving*, concludeth al, * vvhen the Priest and people giue thanks to God for so great a mysterie then offered and received. Thus the said holy father handleth this text ep. 19 to Paulinus.

The praier & petitions in the Masse, deduced out of the Apostles vvordes by S. Augustine, & other fathers.

PATER NOSTER in the Masse.

S. Epiphanius also insinuateth these vvordes of the Apostle to pertaine to the Liturgie or Masse, vvhen he thus vvrieth to Iohn Bishop of Hierusalem. *Urban vus accompliſſo our praier after the rise of the holy S. Spiritus, vus pray both for al others, and for thee alſo. ep. 60. c. 1. ad lo. Hierosolym. apud Hieronymum.* And most of the other fathers expõd the foresaid vvordes, of public praers made by the Priest, vvich are said in al Liturgies or Masses both Greeke and Laun, for the good estate of al that be in high dignitie, as kings and others. See S. Chrys. ho. 6. in 1. Tim. ep. S. Ambro. in *homo. loc. Proſper de vno. li. 1. c. 4.* So exactly doth the practise of the Church agree vvith the Precepts of the Apostles and the Scriptures, and so profoundly do the holy fathers tecke out the proper sense of the Scriptures, vvich our Protestants do so prophamely, popularly, and highly (I shame ouer, that they can neither see nor endure the truth.

Praier in the Masse for kings and others.

diuers.

u. p. 10-11.

1. 1. 1. 1. 1. 1.

in homo. loc.

God vvil no mans perdition but the saluation of al.

4 *Vtilis vtili non*] The perishing or damnation of men must not be imputed to God, who delighteth not in any mans perdition, but hath prouided a general medicine & redemption to save al from perishing that vvil accept it, or that haue it applied vnto them by his Sacraments and other meanes by him ordained, and so vvould haue al saued by his condtional vvil and ordination: that is, if men vvill them selues, by accepting, doing, or hauing done vnto them al things requisite by Gods lauv. for God vveth not his absolute vvil or povver towards al in this case. But he that list see the manifold senses (al good and true) that these vvordes may beare, let him see S. Augustine, *Ad articul. libri falso impof. v. p. 10. 7. Ench. c. 103. Ep. 107. De cor. & grat. c. 15. and S. Damasiani li. 2. de orthod. fide c. 29.*

Howv there is but one Mediator, Christ: and vvhath it is to be such a Mediator.

5 *One mediator.*] The Protestants are to peuisf and pitifully blind, that charge the Catholike Church & Catholikes, vvith making moe Mediators then one, vvhich is Christ our Saviour, in that they desire the Saints to pray for them, or to be their parrones and intercessors before God. Vve tel them therfore that they vnderstand not vvhat it is to be a Mediator, in this sense that S. Paul taketh the vvord, and in vvhich it is properly and onely attributed to Christ. For, to be thus a Mediator, is, * by nature to be truly both God and man, to be that one eternal Priest and Redeemer, vvhich by his sacrifice and death vpon the Crosse hath reconciled vs to God, and paid his blood as a full and sufficient ransom for al our finnes, him self vvithout neede of any redemption, neuer subiect to possibillie of sinning: againe, to be the singular Aduocat and Patron of mankind, that by him self alone and by his ovvne merites procureth al grace & mercie to mankind in the sight of his Father, none making any intercession for him, nor geuing any grace or force to his prayers, but he to al: none asking or obtaining eiber grace in this life, or glorie in the next, but by him. In this sort then (as S. Augustine truly saith, *Cont. ep. Parm. li. 1. c. 8.*) neither Peter nor Paul, no nor our B. Lady, nor any creature vvhatsoever, can be our Mediator. The aduersaries thinke to safely of Christs mediation, if they imagine to be his onely prerogative, to pray for vs, or that vve make the saints our Mediators in that sort as Christ is, vvhen vve desire them to pray for vs. vvhich is to far inferior to the singular mediation of him, that no Catholike euer can or dare thinke or speake so safely vpon him, as to desire him to pray for vs but vve say, *Lord haue mercie vpon vs, Christ haue mercie vpon vs:* & not, *Christ pray for vs, as vve say to our Ladie and the rest.* Therefore to inuocate Saints in that sort as the Catholike Church doeth, can not make them our Mediators as Christ is, vvhom vve must not inuocate in that sort. And as vve make vve the faithful yet liuing, our Mediators (by the Aduersaries arguments) vvhen vve desire their prayers, as the departed Saints.

* Aug. li. 9. de Civ. cap. 15. De fid. ad Pet. c. 2.

The different manner of praying to Christ, and to Saints.

But now touching the vvord Mediator, though in that singular sense proper to our Saviour, it agreeth to no mere creature in heauen or earth, yet taken in more large and common sort by the vve of Scriptures, doctors, and vulgar speech, not onely the Saints, but good men liuing, that pray for vs and help vs in the vvay of saluation, may and are rightly called Mediators. As S. Cypri li. 12. Theaur. c. 10 proueth, that Moyse according to the Scriptures and Ieremie and the Apostles and others be Mediators. Read his ovvne vvordes, for they plainly refuse al the Aduersaries cauilations in this case. And if the name of * Saviour and redeemer be in the Scriptures giuen to men, vvithout d.rogation to him that is in a more excellent and incomparable manner the onely Saviour of the vvorld: vvhat can they say, vvhy these may not be many Mediators, in an inferior degree to the onely and singular Mediator? S. Bernard saith, *Opus est mediator ad Mediatorem Christum, nos alter nobis vtilior quam Maria.* that is, *We haue neede of a mediator to Christ the Mediator, and there is none more for our profit then our Ladie.* Bernard. Ser. qui incipit, *Signum magnum apparuit &c. post Ser. 1. de Assumpt.* S. Basil also in the same sense, vvriting to Iulian the Apoitaz, desireth the mediation of our Ladie, of the Apostles, Prophets, and Martyrs, for procuring of Gods mercie and remission of his finnes. His vvordes are cited in *Conc. Nic. 1. act. 4. pag. 110 & 111.* Thus did and thus beleued al the holy fathers, most agreably to the Scriptures, and thus must al the children of the Church do, be the Aduersaries neuer to importunate and vvillfully blinde in these matters.

* *Christo d. i. f. m. Christo e. laf. m.*

Ind. 3. 9. 2 E/d. 9. 27. Ad. 7. 35.

Women great talkers of Scripture, and promoters of heresie.

12. *I perm. nos.*] In times of licentiousnes, libertie, and heresie, vvomen are much giuen to reading, disputing, chatting, and iangling of the holy Scriptures, yea and to teach also if they might be permitted, but S. Paul vvetely forbiddeh it, and the * Greeke Doctors vpon this place note that the vvoman taught but once, that vvvas vvhen s. Peter her reasoning vvith Satan, she persuaded her husband to transgression, and so she vvind al mankind. And in the Ecclesiastical vvriters vve find that vvomen haue been great promoters of every sort of heresie (vvhereof see a notable discourse in S. Hieron. *ep. ad Cresc. con. Pelag. c. 2.*) vvhich they vvould not haue done, if they had according to the Apostles rule, folloved pietie and good vvorkes, and liued in silence and subiection to their husbands.

* S. Chryf. Ho. 9. 10. 1. Tim.

CHA P. III.

Of what qualitie they must be, whom he ordaineth Bishops, & Deacons, 14. and the cause of his writing to be, the excellencie of the Catholike Church, and of Christ, who is the object of our religion.

Tit. 2, 6.



1 Faithful saying, If a man desire a Bishops of-
 2 fice, he desireth a good worke. † * It behoueth
 3 therefore a Bishop to be irreprehensible, the
 4 husband of one vvife, sobre, vvise, comely,
 5 chaste, a man of hospitalitie, a teacher, † not
 6 giuen to vvine, no fighter, but modest, no quareler, not coue-
 7 tuous, † vvell ruling his ovvne house, c hauing his children
 8 subiect vvith al chastitie. † But if a man knovv not to rule
 9 his ovvne house: hovv shal he haue care of the Church of
 10 God? † † Nor^b a neophyte: lest puffed into pride, he fall into
 11 the iudgment of the Deuil. † And he must haue also good
 12 testimonie of them that are vvithout: that he fall not into
 13 reproch and the snare of the Deuil.

c He saith, bin-
ning children,
not, getting chil-
dren. S. Ambro.
Ep. 82.

b Neophyte is
he that vvvas
lately christe-
ned or newly
planted in the
mystical body
of Christ.

b vidiſſus

c cymon

8 † Deacons in like maner c chaste, not double-tonged, not
 9 giuen to much vvine, not folovvers of filthy lucre: † ha-
 10 uing the mysterie of faith in a pure cōscience. † And let these
 11 also be proued first: & so let them minister, hauing no crime.
 12 † The vvomen in like maner chaste, not detracting, sober,
 13 faithful in al things. † Let deacons be the husbands of one
 14 vvife: vvhich rule vvell their children, & their houses. † For
 15 they that haue ministred vvell, shal purchase to them selues
 16 a good degree, and much confidence in the faith vvhich is
 in Christ I E S U S.

14 † These things I vvrite to thee, hoping that I shal come
 15 to thee quickly. † bur if I tary long, that thou maieſt knovv
 how thou oughtest to conuerse in the house of God, vvhich
 is the CHVRCH of the liuing God, the pillar and ground
 16 of truth. † And manifestly it is a great sacrament of pietie,
 vvhich vvvas manifested in flesh, vvvas iustified in spirit, ap-
 peared to Angels, hath beene preached to gentils, is beleued
 in the vvorld, is assumed in glorie.

ANNOTATIONS
CHA P. III.

Cccc 2. d. g. m.

The great charge, & great merit, of Ecclesiastical Functions,

1. *A good work.* Nothing (saith S. Augustine) in this life, and possible in this time, is easier, pleasant, 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 desirable, more laudable, more commendable, Agnus; There is nothing in this life, and possible in 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 vvaerre in fact fore as our Capitaine commaundeth. August. ep. 148.

The Apostle vnder the name of Bishop instructeth Priests also

2. *A Bishop.* That vvhich is here spoken of a Bishop (because the vvorde Bishop & Priest in the new Testament be often taken indifferently for both or either of the twaine, as is noted in an other place) the same is meant of euery Priest also: though the qualities here required, ought to be more singular in the Bishop, then in the Priest, according to the difference of their degrees, dignities, and calling.

The heretikes opinion concerning marriage.

3. *Of one wife.* Certaine Bishops of Vigilantius sect (vvhether vpon false construction of this text, or through the filthines of their fleshly lust) vvoided take none to the Cleargie, except they vvoid be married first, not blaming (saith S. Hierom aduers. Vigilant. c. 1.) that any single man liueth chaste, (bearing he vvoid holdy they liue them false, that suspect it of euery man, and vvoid not giue the Sacrament (of Order) to the Cleargie, vntill they see their wives haue great children, and children vvoiding at their mothers breasts. Our Protestants though they be of Vigilantius sect, yet they are scarce come so farre, to commaund euery Priest to be married. Natureles they millike them that vvoid not marrie, so much the vvorre, and they suspect it of euery single person in the Church, thinking the gift of chastite to be very rare among them: & they do not onely make the state of marriage equal to chaste single life, vvvith the Heretike Iouinian, but they are bold to say sometimes, that the Bishop or Priest may do his duty and charge better married, then single: expressly against S. Paul, 1 Cor. 7. vvhose affirmeth that the vvnmarried think of the things that belong to God, and that the married be diuersely distracted and intranged vvvith the vvorld.

S. Pauls place, of one wife, excludeth bigamot from holy Orders.

The Apostle then, by this place vve now treat of, neither commaundeth, nor counselleth, nor vvviseheth, nor vvoid haue Bishops or Priests to marrie, or such onely to be receiued as haue been married: but, that such an one as hath been married (so it vvere but once, and that to a virgin) may be made Bishop or Priest. Waite is so more then an inhibition that none hauing been twice married or being bigamus, should be admitted to that holy Order. And this exposition onely is agreeable to the practise of the vvhole Church, the definition of ancient Councils, the doctrine of all the fathers vvvithout exception, and the Apostles tradition. Vvhich sense S. Chryostom wholly followeth vvvpon the Epistle to Titus (though here he follow not wholly the same sense.) Ho. 2. in ep. ad Tit. S. Ambrose also vvvpon this place, and most plainly and largely in his 82 Epistle post mod. giuing the cause why bigamus can not be made Bishop or Priest, in fine affirmeth, not onely the Apostle but the holy Council of Nice to haue taken order that none should be receiued into the Cleargie, that vvere twice married. S. Hierom Ep. 83, ad Oceanum c. 2. Ep. 11. c. 1. expressly vvvriteth that the Cleargie is made of such as haue had but one wife, at least after Baptisme: for he thought that if one vvere often married vvvhen he vvas yet no Christian, he might notwithstanding be ordered Bishop or Priest. But S. Ambrose ep. 82. S. Augustine de bono Coniug. a 18. S. Innocentius the first ep. 2. c. 5. c. 2. Council. S. Leo, ep. 87. S. Gregorie, & after them the vvhole Church, exclude those also vvvhich haue been twice married vvvhen he euer. vvvhereof S. Augustine giueth goodly reason and example in the place alleaged. S. Leo ep. 87. addeth further, & proueth that the man is counted bigamus, & not the husband of one wife, in respect of holy Orders, not onely if he hath had two wives, but if his one wife vvere not a virgin. vvvhen being obserued in the high Priests of the old law, must needs be much rather kept novv. See also the booke de Eustachianis de gematibus a. 7. in S. Augustines vvvorkes. 1 Cor. 7. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Who are counted bigami.

The Heretical clergie nothing regardeth the Apostles prescription of one wife.

And by these few you may see how shamefully the state of the new heretical Cleargie of our time is fallen from the Apostolike and all the fathers practise and doctrine here- in. Vvhio do not onely take men once or twice married before, but (vvhich vvas neuer heard of before in any person or part of the Catholike Church) they marrie after they be Bishops or Priests, once, twice, and as often as their lustes require. whereas it vvas neuer lawfull in Gods Church to marrie after Holy Orders. Neither is there one authentical example thereof in the world. For those of vvvhom Nice Council speaketh, vvere married before, & vvere but tolerated onely to vse their wives: the fathers in the same Council providing expressly at the same time, that none from thence forth should marrie after they came to holy Orders, and that according to the ancient tradition of the Church, as Socrates and Sozomenus declare in most plain vvorde. See Suidas in the vvorde Paphragus. And in vvvhat countrie so euer they haue been permitted to haue carnal dealing euen vvvith their wives whom they had before, it was not according to the exact rule of the Apostles & Churches tradition, by vvvhich at that be in holy Orders, should wholly abtaine, not onely from marrying, but euen from their wives before married. Vvvhereof thus vvvriteth S. Epiphanius

None euer married after holy Orders.

They that vvere made Priests of married men, abstained from their wives.

nist baref. 19 ano. Castarus. The holy preaching of God receiveth not, after Christ, stem thea marria s Epiphanius. againe after their wives departure, by reason of the great dignitie and honour of Priesthood. And this the holy Church of God observeth with all strictness. Yea he doth not receive the once married person if as yett with his wife and begeth children: but only such an one (he taketh to be Deacon, Priest, Bishop, or Subdeacon, as abstinence from his one wife, or in a widewoman, specially where the holy canons be strictly kept. Thus shows vvvris say unto me, that in certaine places Priests, Deacons, and Subdeacons do yett beget children (belike this holy father never heard of any Bishop that did so, and therefore he leauech out that order, which he named with the other in the former part of the sentence) but it as it is not done according to order and rule, but according to mans minde, which by time slacketh, and for the great multitude (of Christian people) where there were not found sufficient for the ministeria, &c. the toll of his vvordes be goodly for that purpose.

Marriage of Priests is contrary to the auncient canons.

Eusebius also Enang. demonst. li. 1. c. 9 saith, that such as be consecrated to the holy ministerie, should abstaine vvholy from their vvives vvich they had before. S. Hierom Apolog. ad Pammach. c. 8 proueth, that such of the Apostles as were married, did so, and that the Clergie ought to do the same by their example. Yea in his time he testifieth (Cons. Virgi. c. 1.) that they did liue single in maner through the world, euē in the East Church also. What, saith he, shall the Churches of the East do, vvhat as they of Egypt, of the See apostolike: vvich take to the Clergie, either virgins, or it continent and unmarried, or such as if they have vvives, cease to be husband? And againe he saith in Apolog. ad Pammach. c. 9. (See also c. 8.) If married men like not vvot of this, let them not be angry vvith me, but vvith the holy Scriptures, vvith all Bishops, Priests, Deacons, and the vvhole companie of Priests and Levites, that know they can not offer sacrifices if they vs the act of marriage. S. Augustine de adult. Coniug. li. 1. c. 10. maketh it so plaine a matter that all Priests should liue chaste, that he vvriteth, that euē such as vvere forced (as many vvere in the primitive Church) to be of the Clergie, vvere bound to liue chaste, yea and did it vvith great ioy and felicitie, neuer complaining of these necessitates and intolerable burciens, or impossibilities of liuing chaste, as our fleshly companie of new Ministers and Superintendents do now, that thinke it no liue vvithout vvomen. much like to S. Augustine before his conuersion, vvhē he vvas yet a Manichee, vvho (as him self reporteth Confess. li. 6. c. 2) admiring in S. Ambrose al other his incomparable excellencies, yet counted al his infelicities lesse, because he lacked a vvoman, vvithout vvich he thought (in time of his infelicitie) no man could liue. Put after his conuersion thus he said to God of S. Ambrose: What hope he had, and against the restorations of his excellencie vvhat a fight he felt, or rather vvhat a comfort and solace in tribulation. and to vvhat mouth vvich vvā vvithin in his hart, vvhat sanctus and vvorne eyes is tasted of thy bread, nait, or could I canie there, neither had I triend.

Eusebius. S. Hierom.

S. Augustine.

See S. Leo ep. 92. c. 3.

S. Ambrose.

See Tertullian li. 1 ad vxorem. S. Cyprian de singul. Clericor. the first Council of Nice can. 3. Cons. Tolet. 2 can. 3. Conc. Aruelian. 3 can. 2. of Carthage the second cap. 2, or Neocaesarea cap. 1, of Ancyra cap. 10. and you shall find that this vvā generally the Churches order euē from the Apostles time, though in some places by the licentiousness of many, it vvā sometime not so religiously looked vnto. Vvhereby you may easily refute the impudent clamors of Heretikes against Sinicius, Gregorie 7, and others, vvhom they falsely make the authors of the Clergies single life.

Tertullian. S. Cyprian.

Councils.

6. Of a Neophyte. That vvich is spoken here properly and principally of the newly baptized (for so the vvord Neophyte doth signifie) the fathers extend also to al such as be but newly retired from profane occupations, ciuil gouernement, vvareare, or secular studies, of vvhom good trial must be taken before they ought to be preferred to the high dignitie of Bishop or Priest. though for some special prerogative and excellencie, it hath in certaine persons been otherwise, as in S. Ambrose and some other notable men. Tertullian (li. de prescrip.) noteth Heretikes for their lightnes in admittin euery one vvithout discretion to the Cleagie. Their Orders (saith he) are of a light, inconstant: norrv it is vviā N. ophytes, then secular men, it on our Apostolates, it as they manie the them by glorio and preiurments, vvill can vvith the truth they can not. No vvhere may a man sooner prosper and come fort vvard, then in the campe of vvobles, vvhere to be onely is to deserue much. therefore one to day a Bishop, to morrow sumer vvā as: to day a Deacon, to morrow Letter, that is, a Reader: to day a Priest, to morrow a lay man. for to lasse men also they enioyne the functions of Priests. And S. Hierom ep. 83 ad Oceanum c. 4. saith of such, Yesterday a Catechumene or newly conuerted, to day a Bishop: yesterday in the theatre, to day in the Church: at night in the place of games and vvasseries, in the morning as the altar: a vvibile ago a great patron of flagglers, norrv a consecrator of loby virgins. And in an other place, Out of the besseme of Plato and Aristophanes they are eld as to a Bishoprike, vvho care is, not how to iudge out the maner of the Scriptures, but how to southe the peoples eares vvith storijng declamations. Dialog. cons. Lucifer. c. 5.

None rashly to be admitted to the Clergie

Heretikes admit al fortres vvithout exception.

7. Deacons. Vnder the name of Deacons are here conceived Subdeacons, as before vnder the name of Bishop, Priests also vvere comprehended, for to these soure pertaineth the Apostles precept and order touching one vvive, and touching continēcie and chastite, as by the alleged Councils and fathers (namely by the vvordes of S. Epiphanius) doth appeare, for they onely be holy bound to chastite, as seruing by their proper function about the Altar and the B. Sacrament: in respect

The three holy orders, only bound to chastite.

Cccc ij. vvherof

Leo ep. 92. c. 3. Greg. li. 1. ep. 42.

The 4 inferior orders not bound to chasticite.

vwhereof, the law of chasticite pertaineth to them, and not to the foure inferior Orders of *Analyti, Exorcista, Lectores, and Officiarij*. V who neither by precept nor voye be bound to perpetual chasticite, as the others of the holy and high Orders be bound, both by precept and promis or solemne assent made when they tooke Subdeaconship.

Al the seven orders ancient, eue from Christ and the Apostles time.

Al these degrees and orders to haue been euer since Christes time in the Church of God, it might be proued by al antiquitie: but for as much as the Apostles purpose is not here to reckon vp all the Ecclesiastical Hierarchie, it neede not be treated of in this place. but we wish the learned to reade the 3. 4. 5. 6. 7. 8. 9. chapters of the 4. Council of Carthage, vwhereat S. Augustine was present: vwhere they shal see the expresse callings, offices, and manner of ordering or creating all the said sortes, and shal vve perceive these things to be most auncient and venerable. Let them read also Eusebius historie, the 33 Chapter of the 6 booke, vwhere for all these orders he reciteth Cornelius epistle to Fabius, concerning Nouatus. Likewise S. Cyprian in many places, namely *op. 55. nu. 1.* Where see the notes vpon the same, *S. Hiero. ep. 2. c. 6.* Of Subdeacon there is mention in S. Augustine. *op. 74. and ep. 20 de epistolis 22 in adit. Paris. S. Epiph. har. 19. S. Cyprian op. 14. S. Ignatius op. 9 ad Antiochenos.* and in the 43 canon of the Apostles. *Conc. Tolet. 2. nu. 1 & 3. Conc. Londinum. can. 21. Epist. Epiph. apud Hiero. 60. c. 1.*

S. Ambrose calleth the Pillor of Rome Re-ctor of the vvhole Church. The heretikes say directly contrary to the Apostlic, that the Church is not the pillar of truth.

13. In the house of God. All the world being Gods, yet the Church only is his house, the Rector or Ruler vwhereof as this day. (saith S. Ambrose vpon this place) is *Damasus*. Where let our louing brethren note vvel, how cleere a case it was then, that the Pope of Rome was not the Governour only of one particular See, but of Christes vvhole house, vvhich is the Vniuersal Church, vvhose Rector this day is Gregorie the thirteenth.

15. It is the pillar of truth. This place pinceth al Heretikes vvhonderfully, and so it euer did, and therefore they oppose them selues directly against the very letter and confessed sense of the same, that is, cleane contrary to the Apostlic. some saying, the Church to be lost or hidden: some, to be fallen away from Christ these many ages: some, to be driuen to a corner only of the vvorlde: some, that it is become a steeves and the seate of Antichrist: lastly the Protestants most plainly and directly, that it may and doth erre, and hath shamefully erred for many hundred yerres together. And they say herein like them selues, and for the credit of their owne doctrine, vvhich can not be true in very deece, except the Church erre, euen the Church of Christ, vvhich is here called the house of the liuing God.

That the Church is the pillar of truth and can not erre, is proued by many reasons.

But the Church vvhich is the house of God, whose Rector (saith S. Ambrose) in his time was *Damasus*, and now Gregorie the thirteenth, and in the Apostles time S. Peter, is the pillar of truth, the establisshement of al veritie: therefore it can not erre. It hath the Spirit of God to lead it into al truth till the vvorlde end: therefore it can not erre. It is builded vpon a rocke, hel gates shal not preuaile against it: therefore it can not erre. Christ is in it til the end of the vvorlde, he hath placed in it Apostles, Doctors, Pastors, and Rulers, to the consummation and full perfection of the vvhole body, that in the meane time we be not caried about vwith euery blast of doctrine: therefore it can not erre. He hath praised for it, that it is sanctified in veritie, that the faith of the cheefe Governour thereof faile not: it is his house, his spouse, his body, his lotte, kingdom and inheritance, giuen him in this vvorlde: he loneth it as his owne flesh, and it can not be diuorced or separated from him: therefore it can not erre. the new Testament, Scriptures, Sacraments, and sacrifice can not be changed, being the euerlasting douris of the Church, continued and neuer rightly occupied in any other Church but in this our Catholike Church: therefore it can not erre. And therefore al those pointes of doctrine, faith, and vvorship, vvhich the Arians, Manichees, Protestants, Anabaptistes, other old or new Heretikes, vvatrelly thinke to be errors in the Church, be no errors in deece, but them selues most shamefully are deceiued, and so shal be still, til they enter againe into this house of God, vvhich is the pillar and ground of al truth: that is to say, not only it self free from al error in faith and religion, but the pillar and stay to leane vnto in al doubtres of doctrine, and to stand vpon against al heresies and errors that it times yield, without vvhich there can be no certaintie nor securitie. And therefore the holy Apostles, and Councils of Nice and Constantinople, made it an article of our *Credo*, to beleue the *CATHOLIKE* and *APOSTOLIKE* CHURCH. Vvhich is, not onely to acknowledge that there is such a Church, as heretikes falsely say: but that which is called the Catholike Church, & knowen so to be, and comunicateh vwith the See Apostolike, is the Church: and that vve must beleue, heare, and obey the same, as the touch stone, pillar, and firmament of truth. For, al this is comprised in that principle, *I beleue the Catholike Church*: And therefore the Coucel of Nice said, *I beleue in the Church*, that is, *I beleue and trust the same in all things.*

The meaning of this article, I beleue the Cath. Church.

Neither can the Heretikes escape by fleeing from the knownen visible Church, to the hid congregation or compaigne of the Predestinate. For that is but a false phantastical apprehension

1a. 14. 16.
26 as. 16.
26 as. 28.
Eph. 4.
1a. 17.
Luce. 22.
Psal. 2.
Eph. 5.

117 560
05 210
phantastical
apprehension

apprehension of Vviclefse and his folowers. The companie of the Predestinate maketh not any one Societie among them selues, many of them being yet vnborne, and many yet Infidels and heretikes, and therefore be not of the one house of God vvhich is here called, *the pillar of truth*. And those of the Predestinate that be already of the Church, make not a feueral companie from the knowven Catholike Church, but are baptized, houseled, taught, they live and die in the common Catholike visible Church, or els they can neither receiue Sacraments, nor saluation. S. Paul instructeth not Timothee how to teach, preach, correct, and conuerse in the inuisible societie of the Predestinate, but in the visible house of God. So that it must needs be the visible Church which can not erre.

It is the visible Church that is the pillar of truth and can not erre.

If any make further question, how it can be that any companie or societie of men (as the Church is) can be void of error in faith, seeing al men may erre: he must know that it is not by nature, but by priuilege of Christs presence, of the Holy Ghosts assistance, of our Lordes promis and praiser. See S. Augustine vpon these vvordes of the 118 Psalm *Cant. 13. Ne auferas de ore meo verbum veritatem viquequamque*. Vvhere he hath goodly speeches of this matter. For the same purpose also the vvordes of Lactantius are very notable. *It is the Catholike Church onely, that keepeth the true vvorship of God, this is the fontaine of truth, this the house of faith, this the Temple of God: whither if any man enter not, or from vvhich if any man go out, he is an alien and stranger from the hope of enuiclasting life and saluation.* *¶ No man must by obstinate contention flatter him self; for it standeth vpon life and saluation.* S. Cyprian saith, *The Church neuer departeth from that vvhich she once hath receiued.* Ep. 55 ad Cornel. nu. 3. S. Ireneus saith, *That the Apostles haue laid vp in the Church as in a rich treasure, al truth.* And, *that she keepeth vvhich most sincerely disceiue, the Apostles saith and preaching.* li. 3 c. 4. & 40. & li. 2. c. 3. It were an infinite thing to recite al that the fathers say of this matter, al counting it a most pernicious absurditie to affirme, that the Church of Christ may erre in religion.

Vvhen the Church hath this priuilege neuer to erre.

S. Augustine.

Lactantius.

S. Cyprian.

S. Ireneus.

CHAP. III.

No prophetic that certaine should depart from the Catholike faith, vvhilling Timothee therefore to inculcise to the people those articles of the said faith. ¶ Item to exercise him self in spirital exercise, 12 to gette authoritie by example of good life, 13 to studie, to teach, to increase in the grace given him by his orders.

2 Tim. 3.
3 Pet. 3.
Iude 7.
18.

1
2
3
4
5
6
7



AND the Spirit manifestly saith that in the last times certain^s shal depart from the faith attending to spirites of error, and doctrines of diuels, † speaking lies in hypocrisie, and hauing their conscience seared, † forbidding to marie, to abstaine from meates vvhich God created to recheate vwith thanks-giuing for the faithful, and them that haue knowven the truth. † For^{as} euery creature of God is good, and nothing to be reiected that is receiued^s vwith thanks-giuing. † For it is^s sanctified by the vvord of God and praiser.

^s We see plainly by these vvordes such abstinence onely to be disallowed as condemneth the creatures of God to be naught by nature & creation.

† These things proposing to the brethren, thou shalt be a good minister of Christ I E S V S, nourished in the vvordes of the faith and the good doctrine vvhich thou hast attained vnto. † But foolish and old vvies fables auoid: and

Cccc iij exercise

¹⁰ Some (saith S. Chrylost.) expound this of fasting, but they are deceived for fasting is a spiritual exercise. See a goodly commentarie of these vvordes in S. August. li. de mor. End. Genes. 33.

exercise thy self to pietie. † For ¹¹ corporal exercise is profitable to little: but pietie is profitable to al things: hauing promise of the life that now is, and of that to come. † A faithful saying and vvorthise of al acceptation. † For to this purpose vve labour and are reuiled, because vve hope in the liuing God vvhich is the Sauour of al men, especially of the faithful. † Command these things and teach. II

† Let no man contemne thy youth: but be an example of the faithful, in vvorrd, in conuersation, in charitie, in faith, in chasticitie. † Til I come, attend vnto reading, exhortation, 13 doctrine. † Neglect not the grace that is in thee: vvhich is giuen thee by prophecie, vwith imposition of the handes of priesthod. † These things doe thou meditate, be in these 15 things: that thy profiting may be manifest to al. † Attend to thy self, and to doctrine: be earnest in them. For, this doing, thou shalt saue both thy self and them that heare thee.

1. Tim. 1,
4. 2nd. 3,
9.

A N N O T A T I O N S

C H A P. III.

At Heretikes are apostates from the faith.

2. *Shal depart.*] It is the proper description of Heretikes, to forsake their former faith, and to be Apostates, as the Greeke vword importeth: to giue ease to particular spirits of error & deception, rather then to the Spirit of Christ in his Church, to follow in hypocrites and shew of vertue the pernicious doctrine of Diuels, who are the suggesters and prompters of al Sects, and are lying spirits in the mouthes of al Heretikes and false preachers: men that haue put their conscience to silence and made it stumles to the holy Churches acclamation: the Apostle noting once before also in this same Epistle, that Heretikes haue no conscience, vvhich is the cause both of their fall and of their obduration in heretic. Aug. 1. 2. 1. 2.

The old Heretikes against matrimonic.

3. *Forbidding to marrie.*] He speaketh (saith S. Chrylostom) of the Manichees, Encratites, and Marcionites. See. 12 in 1. Tim. S. Ambrose vpon this place, adderth to these the Passitians also. S. Irenzus li. 1. c. 30. S. Epiphanius her. 45. 26. 61. 30. S. Hierom 1. con. Iouan. c. 2. & ep. 50 c. 1 & 3. S. Anguline her. 25. 40. and generally all antiquitie assume the same both of them, and also of the Heretikes called Apostolici, Ebionites, and like like. Their heresie about marrie vvas, that to marrie or to vse the act of matrimonic, is of Satan, as S. Irenzus witnesseth li. 1. c. 22: and that the distinction of male and female and the creation of man and vveoman for generation, came of an ill God. They taught their heazens, saith S. Anguline, that if they did vve women, they should in any vwise prouide that they might not conceiue or beare children. Clemens Alexandrianus (li. 3. Strom. in principio) writeth, that such admit no marrie nor procreation of children, lest they should bring into the vvorlde creatures to suffer miserie and mortallitie. And this is the damnable opinion concerning marrie, noted here by the Apostle. Aug. her. 46.

The old Heretikes about abstinence from meates.

For the second point consisting in the prohibition of meates or vse of certaine creatures made to be eaten, the said Heretikes or diuers of them (for they were not al of one sect touching these points) taught, that men might not eat certain sorts of meates, specially of beastes and liuing creatures, soe that they were not made (say they) of the good God, but of the euil. And vvine they called the gall of the Prince of darkness, and not to be drunke at al, and the Vine vvhereof it came, to be of the Diuels creation. And diuers other creatures they condemned as things by nature and creation polluted and abominable. August. her. Manich. 46. & her. 25. Tassian & vero libro de mor. Manich. 10. 1. Lo these were the Heretikes and their heresies vvhich S. Paul here prophecith of, that forbid marrie and meates as you haue heard, for vvhich they and their folowers were condemned in diuers Councils.

The Catholikes impudently charged with the said old heresies.

Is it not now an intolerable impudencie of the Protestants, vvhoh for a smal similitude of vvordes in the cases of the simple, apply this text to the faistes of the Church, and the chasticitie of

of Priests and Religious? As though either by appointing or vsing some daies of abstinence from certain meates, the Church or any Catholike man condemned the said meates. vntles the Rechabites Hierom. 15. or the Nazarites Num. 6. or the Ninuites Isai. 5. or Moytes Exod. 34. or Elias 3 Reg. 19. or holy Anna the vvidow Luc. 2. or Iohn Baptist Mat. 3 & 9. or Christ him self Mat. 4. commending, vsing, and folloving a prescript number of fasting daies, or God him self that in the very beginning, in Paradise, prescribed abstinence from the fruite of one certaine tree, and after appointed so many fastes in the Law, vntles he therefore, condemned his owne creatures, & the rest, those creatures from which they abstained. No, there be many good and lawfull causes to forbid some or to abstaine frō some meates: as, for obedience, as in Paradise: for significatiō, as the leuens for that they haue been offered to Idols, as in the Epistle to the Corinthians: for chastening the bodie and penance, for health also and onely those causes are valawfull for which the Manichees and other Heretikes abstained.

Concerning marriage like wife, they may as well charge God or the Church for forbidding the father to marrie the daughter, or the brother the sister, or other prohibited persons in the Law: as well might they charge Christ and the Apostle for prohibiting the man to marrie, during his wifes life: and appointing vvidowes that serue the Church, to liue vnmarried, and not admitting a married woman as well as vvidow, nor her that hath had moe 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 & Religious persons to keepe their promis of chastitie. No, the holy Church is so farre from condemning matrimony wedlocke, that she honoureth it much more then the Protestants, accounting it an holy Sacrament, which they do not, who onely vse it to lust as the Heathen doe, and not to religion.

But it is an old deceitful practise of Heretikes to charge Catholike men with old condemned heresies. The Eutyrians slandered the Council of Chalcedon and S. Leo to be Nestorians, and to make two persons in Christ, because they said there were two natures. *Vigilius li. 1. cont. Eutychem.* Arius charged Alexander his Bishop of Sabellianisme, for auouching the vnicite of substance in Trinitie. *Socrus li. 2. c. 3.* Iulianus accused S. Augustine of the heresie of Apollinaris. *li. 1. cont. Iulian. c. 15.* Other Pelagians challenged him for condemning marriage. *Retra. li. 2. c. 53.* And that our Protestants bragge not to much of their goodly inuention, Iouinian the old Heretike, their Maister in this point, accused * the holy doctors and Catholikes vpon this same place, to be Manichees, and to condemn meates and marriage, at both S. Hierom and S. Augustine do testifie. And they ago by S. both answer to the Heretike, that the Church in dede & Catholikes do abstaine frō some for euer, and some for certaine daies, and euery Christian man lightly at the 40 daies of Lent fast: not for that they thinke the meates vncleane, abominable, or of an ill creation, as the Manichees do: but for punishment of their bodies and taming their concupiscences: *Hierom. li. 2. cont. Iouin. c. 11. Aug. cont. Adimantum c. 14. Li. de mor. Carh. Ea. Hierom. in c. 4. ad Galas.* And as for marriage, the said doctors answer, that no Catholike man condemneth it for vnlawfull, as the old Heretikes did, but onely preferreth virginite and continencie before it, as a state in it self more agreeable to God and more meete for the Cleargie. See S. Augustine against Faustus the Manichee *li. 30 c. 5. 6.* and *her. 25* in the name, *Apostolica.* S. Hierom *ep. 10. c. 2 & 3.* Al this the Catholikes continually tel the Aduersaries, and they can not but see it. Yet by accustomed audacitie and impudencie they beare it out still.

4. *With thanks giuing.* By the most auncient custom of the faithful both before Christ and sithence, men vie to blesse their table and meates, by the hand and word of a Priest, if any be present, otherwise by such as can conueniently do it. And in husbandmens houses vvhether they haue no other meanes, they shoud at least blesse Gods giftes and them selues with a *Pater noster* or the signe of the Crosse: not onely to acknowledge from whom they haue their continual sustenance, but also to blesse their meate and sanctifie it. For the Greeke word vsed of S. Paul, by Ecclesiastical vie, vvhnt it concerneth meates, significeth not onely thanks giuing, but blessing or sanctifying the creatures to be received, as being al one with *εὐχαριστία*; and in English vve call it grace, not onely that after meate, which is onely thanks to God, but that before meate, vvhich is alwaies a benediction of the creatures, as it is plaine in the precript and vsual formes of grace. For vvhich cause a Priest shoud euer do it rather then a lay man or any of inferior order in the Cleargie. In so much that S. Hierom (ep. 85) reprehendeth certaine Deacons vvhom he saw say grace or blesse the meate and the companie, in the presence of a Priest. Vvhom also recordeth (in the life of S. Paul the holy Eremite) the great curtesie and humilitie of him and S. An-tonie, yielding one to the other the preminence of blessing their poore dinner. For to blesse is a great thing, and a Priestly prerogatiue, as the Apostle vvhntleth, declaring the preminence of Melchisedec in that he blessed Abraham. Read the note following.

1. Sanctified

Abstinence from certain meates is no condemnation of the meates.

Dinner good causes of abstinence.

Forbidding certain persons to marrie is no condemnation of marriage.

The Protestants obiections answered long since by S. Hierom and S. Augustine.

Blessing of the table or of meates, specially by a Priest.

To blesse is a preminence of the better person.

* Aug. li. 2 c. 5 de nupt. & concupis.

πιστις εὐχαριστίας.

Heb. 7.

No creature ill by nature, yet one more sanctified than another.

Sanctified.] All creatures be of Gods creation, none of the Diuel, or of any other cause and beginning, as the Manichees blasphemed: and therefore none are ill, abominable, or vncleane by creation, nature, and condition, but all good and made for mans vie, though all be not alike holy nor equally sanctified. God made seuen daies, but he sanctified only one of them. he made all places, but he sanctified none but the Temple and such like depured to his seruice, as the Arke, the altar, and the rest which were by sacred vie both holy them selues, and gaue also holines and sanctification to things that touched them or were applied vnto them. So our Saviour saith, that the Temple sanctified the gold, and the altar the gift, and generally all creatures sanctured from common and profane vie, to religion and vvorship of God, are made sacred thereby. So the places and daies of Gods apparition or working some special wonders or benefites toward the people, were holy, as Bethel, Sinai, and others. And much more those times and places of Christes Natiuitie, Passion, burial, Resurrection, Ascension: which is so plaine a case, that the hill vvhether he vvas transfigured oonly, is called therefore by S. Peter, *the holy mounts.*

Holy times and places, & every thing deputed to the seruice of God, holy.

Creatures halloved by the signe of the Crosse.

These therefore be holy memories and monuments of all sortes sanctified, besides that creatures (as vve see here) be sanctified also by the vvorde of God and prayer, that is to say, by benediction & inuocation of our Lordes holy name vpon them, specially by the signe of the Crosse, as S. Chryostom noeth on this place, *ho. 12 in 1 ad Tim.* by the vvhich the aduersarie pover of Satan vsurping vniufully vpon Gods creatures through mans tione, and seeking deceitfully in or by the same to annoy mans body or soule, is expelled, and the meates purged from him and made holisom. S. Gregorie (*li. 1 Dialog. c. 4*) recordeth that the Diuel entered into a certaine religious vvwoman by eating the herbe lettuce vnblest. And S. Augustine *li. 18 de cin. Dei c. 18.* sheweth at large, vvhay vvaies he hath by meates and drinks and other vviual creatures of God, to annoy men: though his pover be much lesse then it vvas before Christ. but still much desire he hath on all lides to molest the faithful by abusing the things moelt neere and necessarie vnto them, to their hurt both bodily and Ghostly. for remedie vvhereof, this sanctification vvhich the Apostle speaketh of, is very soueraine, pertaining not onely to this common and more vulgar benediction of our meates and drinks, but much more (as the proprietie of the Greeke vvorde vfed by the Apostle for sanctification, doth import) to other more exact sanctifying and higher applying of some creatures, and blessing them to Christes honour in the Church of God, and to mans spiritual and corporall benefites.

The blessing of our meate vvhay vertue it hath.

Holy bread.

For as S. Augustine vvwriteth *li. 2 de per. moris. c. 26.* besides this vviual blessing of our daily foode, the Carhecumens (that is, such as vvere taught toward Baptisme) are sanctified by the signe of the Crosse, and the bread (saith he) vvhich they receive, though it be not the body of Christ, yet is holy, and more holy then the vviual bread of the table. He meaneth a kinde of bread then halouved, specially for such as vvere not yet admitted to the B. Sacrament: either the same, or the like to our holy bread, vfed in the Church of England and France on Sundaies. And it vvas a common vie in the primitive Church to bleise loaves, and send them for sacred tokens from one Christian man to another, and that not among the timple and superstitious (as the Aduerfaries may imagine; but among the holiest, learnedst, and wisest. Such halouved breads aid S. Paulinus send to S. Augustine and Alipius, and they to him againe, calling them blessings. Read S. Hierom in the life of Hilarion (*post medinum*): how Princes and learned Bishops & other of all sortes came to that holy man for holy bread, *panem benedictum.* In the primitive Church the people commonly brought bread to the Priests to be halouved. *Autor op. imp. ho. 14 in Ma.* The 3 Coucel of Carthage cap. 24. maketh mention of the blessing of milke, honie, grapes, and corne. See the 4 Canon of the Apostles. And not onely diuers other creatures vied at certaine times in holy Churches seruice, as vvaire, fire, palmes, afes, but also the holy oile, Chrisme, and the vvaier of Baptisme, that also vvhich is the cheefe of all Priestly blessing of creatures, the bread and vviue in the high Sacrifice, be sanctified, for vviwthout sanctification, yea (as S. Augustine affirmeth *tract. 118 in loan.*) vviwthout the signe of the Crosse, none of these things can rightly be done.

The signe of the crosse vfed in blessing.

The Churches exorcismes.

Can any man now manuel that the Church of God by this vvarrat of S. Pauls vvorde expouded by so long practise and tradition of the first fathers of our religion, doth vie diuers elements and bleise them for mans vie and the seruice of God, expelling by the inuocatio of Christes name, the aduersarie pover from them, according to the authoritie guen by Christ *Super omnia dominus, auer al Diabls:* and by prayer, vvhich importeth as the Apostle here speaketh, desire of help, as it were by the vertue of Christ to combat vviith the Diuel, and so to expel him out of Gods creatures, vvhich is done by holy exorcisme, and euer beginneth, *Aduersarium nostrum in nomine Domini,* as vve see in the blessing of holy vvaier and the like sanctification of elements. Vvhich exorcismes, namely of children before they come to Baptisme, see in S. Augustine *li. 6 con. Iulian. c. 9. & de Ec. dogmat. c. 31. De vicijs. & concupis. li. 1 c. 20.* and of holy vvaier, that hath been vied theie 1400 yeres in the Church by the institution of Alexander the first, in all Christian countries, and of the force thereof against Diuels, see a famous histone in Theodoret *li. 5 c. 21.* & in Epiphanius *her. 30 Ebionitarum.* See S. Gregorie in S. Augustine our Apostle, of the vie thereof in halouving the Idolatrous temples to be made the Churches of Christ *apud Tadmam li. 1 c. 30 hist. Angl.* Remember how the Prophet Elisew applied lark to the healing and purifying of vvaier, 4 *Reg. 2:* how the

holy vvaier.

Angel

Angel Raphael vsed the liuer of the fish to driue away the Diuel, *Tab. 6. 8.* how Davids harp and Psalmoie kept the euil spirit from Saul, *1 Reg. 16.* how a peece of the holy earth saued such a mass chamber from infestatiō of Diuels, *August. de Ginn. dei li. 12. c. 8.* how Christ him self, both in Sacraments, & out of them, occupied diuers sanctified elements, some for the health of the body, some for grace and remission of finnes, and some to vvorke miracles by. See in S. Hierom against Vigilantius Reliques. c. 2. how holy Reliques torment them. * In the historie of Iulianus the Apostata, how the signe of the Crosse: in the A Ques (cap. 19) how the name of I s s v s yea and of Paul putteth them to flight. The name of I s s v s.

Procederet. li. 3. c. 3.

Furnish your selues with such examples and grounides of Scriptures and antiquite, and you shall haue the Aduersaries cauilations and blasphemies against the Churches practise in such things, and further also finde, these sacred actions and creatures, not only by increas of faith, serour, and deuotion, to purge the impurities of our soules, and procure remission of our daily infirmities, but that the cheefe Ministers of Christes Church, by their soueraine authoritie graunted of our Lord, may ioyne vnto the same, their blessing and remission of our venial finnes or spiritual dettes: as vs see in S. Iames, remission of all finnes to be annexed to the vncion with holy oile, vvich to the Catholikes is a Sacrament, but to the Protestants vvas but a temporary ceremony, and to some of them not of Christes institution, but of the Apostles onely. In their loved creature ourne sense therefore they should not maruel that such spiritual effectes should procede of the vse of sanctified creatures, vvhereas venial trespasses be remitted many wayes, though morally ordinarily by the Sacraments onely. S. Gregorie did commonly send his benediction and remission of finnes, in and vvith such holy tokens as vvere sanctified by his blessing and touching of the Apostles bodies and Martyrs Reliques, as nowv his successors do in the like beloved remembrance of religion. See his 7 booke, epistle 126: and 9 booke, epistle 60. Thus therefore and to the effectes aforesaid the creatures of God be sanctified.

La. c. 5.

If any man object that this vse of creatures is like coniuration in Necromancie, he must know the difference is, that in the Churches sanctificacions and exorcismes, the Diuels be commaunded, betwene the forced, and tormented by Christes vvord and by prayers: but in the other vvicked practises, they Churches exorcise be pleased, honoured, and covenanted vvithal: and therefore the first is godly and according to the Scriptures, but Necromancie abominable and against the Scriptures.

14. *The grace.* S. Augustine declareth this grace to be the gift of the holy Ghost giuen vnto him by receiving this holy Order, vvhereof he vvas made fitte to execute the office to his ovvne saluatiō and other mens. And note vvithal, that grace is not onely giuen in or vvith the Sacraments, by the receivers faith or deuotion, but by the Sacrament, *per impositionem, by imposition of hands.* for so he speaketh *1 Tim. 1.* Which is here said, *cum impositione, vvith imposition.*

14. *With imposition.* S. Ambrose vpon this place, implicth in the vvord *imposition of hands,* all the holy action and sacred vvordes done and spoken over him vvhen he vvas made Priest. *Whereby* (saith he) *be vras designat to the vverke, and reuenced authoritie, that he durst offer sacrifice in our Lordes steede vnto God.* So doth the holy Doctor allude vnto the vvordes that are said nowv also in the Catholike Church to him that is made Priest: *Accipe potestatem offerendi pro vivis & mortuis in nomine Domini,* that is, *Take or receive thou authoritie to offer for the liuing and the dead in the name of our Lord.* (for the vvich S. Hierom also (as is noted before) saith, that the ordering of Priests is, *by imposition of hands and impression of voice.*

In Esa. 6. cap. 6.

14. *Of Priesthood.* The practise of the Church giueth vs the sense of this place, vvich the anciant Councel of Carthage doth thus set downe. *Whom a Priest taketh orders, the Bishop blessing him and holding his hand vpon his head, let all the Priests presume lay also their hands on his head by the Bishops hands &c.* Vho seeth not nowv, that holy Orders giuing grace by an external ceremony and vvorke, is a Sacrament? So all the old Church counteth it. And S. Augustine (*cons. ep. Parmen. li. 2. c. 13.*) plainly saith that no man doubteith but it is a Sacrament, and lest any man thinke that he vseth not the vvord Sacrament properly and precisely, he ioyneith it in nature and name vvith Baptisme. A gaine vho seeth not by this vse of imposition of hands in giuing Orders and other Sacraments, that Christ, the Apostles, and the Church may borow of the leuiticall rites, certaine conuenient ceremonies and Sacramental actions, seing this iame (as the Heretikes can not deny) vvas receiued of the maner of Ordering Aaron and the Priests of the old law or other heads of the people? See *Exod. 39.* Num. 27, 23.

Deus in cap. 6. vult.

16. *Saua both thy self.* Though Christ be our onely Sauour, yet the Scriptures forbear not to speake freely and vvulgariy and in a true sence, that man also may iue him self and others. But the Protestants notwithstanding folowv such a captious kind of Diuinitie that if a man speake any such thing of our Lady or any Sanct in heauen, or other meane of procuring saluatiō, they make it a derogatiō to Christes honour. Vvith such hypocrites haue vve nowv a daies to do.

Men also are called sauours vvithout derogatiō to Christ.

CHA P. V.

Howv to behaue him self towards yong and old. 3 to bestow the Churches oblations vpon the needy vidooves, 9 and not to aduise the said Churches vidooves vnder threescore yeres old. 17 in distribution to respect vvell the Priests that are painfull. 19 and howv in his Confessorie to heare accusatiōs against Priests. 22 to be strasse in examining before he giue Orders. 24 to be chaste, and to remitte some vvhat of his drinking vvace.

D d d d

A Senuow



The Epistle
for holy vi-
dowes.

11 Because of
this continual
prayer vvhich
standeth not
vvith cōiugal
& carnal actes
of matrimonie
(as the Apo-
stle signifieth
1 Cor. 7, 5)
therfore were
these vvidowes
to liue in
the state of
perpetual con-
tinentie.

e Double ho-
nour and liue-
libod due to
good Priestes.

11 Here the A-
postle vvil not
hane every
light fellow to
be heard a-
gainst a pr. A-
so S. Augustin
for the like re-
uerence of
priesthod, ad-
monisheth
Pſecutus that
in no wife he
admitte any
testimonies or
accusations of
Heretikes a-
gainst a Catho-
like priest. ep.
112.

Seniour rebuke not : but beseeche as a father: 1
yong men, as brethren: † old vvomen, as 2
mothers : yong vvomen, as sisters, in al cha-
stie.

† Honour vvidowes: vvhich are 3
dowes in deede. † But if any vvidowv haue children or ne- 4
phevves : let her learne first to rule her ovvne house, and to
render mutual durie to her parents. for this is acceptable be-
fore God. † But she that is a vvidowv in deede and desolate: 5
let her hope in God, and continue in obscursions & 6
prayers night and day. † For she that is in delicioufenes, liuing 6
is dead. † And this commaund that they be blamlesse. † But 7
if any man haue nor care of his ovvne, and especially of his 8
domesticals, " he hath denied the faith, and is vvorse then an
infidel. † " Let a vvidowv be chosen of no lesse thē three score 9
yeres, vvhich hath been the " vvife of one husband, † hauing 10
testimonie in good vvorkes, if she haue brought vp her chil-
dren, if she haue receiued to harbour, if she haue vvashed
the Saints feete, if she haue ministred to them that suffer tri-
bulation, if she haue solovved every good vvorke. - † But 11
the yonger vvidowes auoid. For vvhen they shal be " vvan-
ton in Christ, " they vvil marie: † " hauing damnation, be- 12
cause they haue made void " their first faith. † and vvithal 13
idle also they learne to goe about from house to house: not
only idle, but also ful of vvordes and curious, speaking
things vvhich they ought nor. † I vvil therefore the yonger 14
to marie, to bring forth children, to be housevvives : to giue
no occasion to the ad- vsarie for to speake euil. † For novv 15
certaine are turned backe " after Satan. † If any faithful man 16
haue vvidowes, let him minister to them, and let not the
Church be burdened: that there may be sufficient for them
that are vvidowes in deede.

† The priestes that rule vvell, let them be esteemed 17
thie of double honour: especially they that labour " in the
vvord and doctrine. † For the Scripture saith: *Thou shalt not* 18
moosel the mouth to the oxe that treadeth out the corne and, The vvorke man is
vvorthie of his hire. † 22 Against a priest receiue not accusation: 19
but vnder tvvo or three vvitnesses. † Them that sinne, re- 20
proue before al: that the rest also may haue feare.

† I testifie before God and Christ I E S V S, and the elect 21
Angels, that thou keepe these things vvithout preiudice,
doing

Dem. 25.
1. Cor. 9.
Mat. 10.
10.

22 doing nothing by declining to the one part. † Impose vñdes on no man lightly, neither do thou communicate with
 23 other mens sinnes. Keepe thy self chaste. † Drinke not yett water: but vse a litle vvine for thy stomake, and thy often
 24 infirmities. † Certaine mens sinnes be manifest, going before
 25 to iudgement: and certaine men they folovv. † In like manner also good deedes be manifest, & they that are other vwise, can not be hidde.

11 Bishops must have great care that they give not orders to any that is not well tried for his faith, learning, and good behaviour.

ANNOTATIONS
 CHAP. V.

*Ambr. in
 Epist. loc.
 Luc. c. 2,
 37.*

3. *Widowes in deede.* S. Ambrose calleth them vvidowes and desolate in deede. that might marie, but to make them selues better and more vworthy of God, refuse mariage, vvhich they know to be but once blessed, imitating holy Anne, vvhich in fasting and praier serued God night and day, neuer knowing but one husband. Such professed vvidowes then are to be honoured and succoured. Neither doth he speake onely of the Churches vvidowes (of vvhom specially aftervard) but of al that by profession kept their vvidowhod, exhorting them to passe their time in praier and fasting, v. 1. Vvhich vvas an honorable and holy state much vwritten of, and commended in the primitive Church, namely by S. Ambrose and by S. Augustine, vvhich vvrete bookes inuuld thereof, and make it next to virginirie. *Ambr. de viduis. August. de bono viduizatu.*

Widowhod.

8. *He hath denied.* Not that by this or by any other deadly sinne (except incredulitie or doubtfulness in beleefe) they lose their taith: but that their factes be not auerexable to their faith and to Christian religion, vvhich pretcibeth al such duties.

9. *Let a vvidow be one.* Now he speakech more particularly and specially of such vvidowes as vvere nourished and found by the oblations of the faithfull & the almes of the Church, and did vvitthal some necessarie seruices about vvhomen that vvere to be professed or baptized, for their instruction and addressing to that and other Sacraments, and also about the sicke and impotent: and vvitthal sometimes in: had charge of the Church goods or the disposition of them vnder the Deacons: in respect vvhereof they also and the like are called *Diaconisse*. Eusebius li 6 c 35 reciteth out of Cornelius Epistle, that in the Church of Rome there is one Bishop, 40 Priests, sixe Deacons, seuen Subdeacons, Acoluthi 42, Exorcistes, Lectors, and Othians 52. vvidowes together vvitth the poore 150. al vvhich God nourisheth in his Church. See *Act. Apost. c. 6*. S. Chrysostom li. 3 *de Sacerdotio proprijs finem*. S. Epiphanius in *heresi* 79 *Collyridianorum*. Now then, vvhich manner of vvhomen it should be taken into the fellowvship of such as vvere found of the Church, he further declareth.

Widowes called *Diaconisse*, & their office.

10. *The wife of one husband.* If you vould haue a plaine paterne of Heretical fraude, corruption, and adulation of the name of Gods vword, and an inuincible demonstration that the new Gloiers haue their consciences seared and hartes obdurate, vwillingly peruerting the Scriptures against that vvhich they knowv is the meaning thereof, to the maintenance of their factes: marke vvel their handling of this place about the vvidowes of the Church. S. Paul pretcibeth such onely to be admitted as haue been the vviues of one husband, that is to say, once onely married, not admitting any that hath been twice married. By vvhich vvordes the Catholikes proue first, that the like phrase vved before of Bishops and Deacons, that they should be the husbands of one vviue, must needs signifie that they can not be twice married, nor admitted to theie and the like functions, if they vvere more then once married before. Secondly, vve proue by this place against the Aduersaries, that the state of vvidowhod is more vworthy, honorable, decent, and pure in respect of the seruice of the Church, and more to be relieued of the revenues thereof, then the state of married folkes, and that not onely (as the Aduersaries perhaps may asserue) for their greater necessitie, or more leisure, freedom, or expedition to serue. in that they be not combered vvitth husband and houshold, but in respect of their vvidual continencie, chastitee, and puretie. for els such as vvere vvidowes vvitth intention and freedom to marie aftervard, might haue been admitted by the Apostle, as vvel as those that vvere neuer to marie againe.

These Widowes must haue had but one husband: whereof many Catholike conclusions are deduced.

c. 3. 2.

Thirdly, vve proue that second mariage not onely after admission to the almes or seruice of the Church, but before also. is disagreeable and a signe of incontinencie or more lust and sethlines then is agreeable or comely for any person belonging to the Church: and consequently, that the

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3

Dddd ij Apostle

Apostle in the last chapter treating of the holy functions of Bishops, Priests, Deacons, and of the Churches reituing generally *bigamus* or *twiſe* married persons, muſt needs much more mean that no man *twiſe* married ſhould be received to holy Orders: and further, that as none were admitted to be *vidowes* of the Church, that ever intended to *marie* againe, ſo none ſhould ever be received to miniter the Sacraments (vvhich is a thing infinitely more, and requireth more puritie; and continencie, then the office or ſtate of the ſaid *vidowes*,) that intended to *marie* againe. To reſcure the body of Chriſt (ſaith S. Hierom in *Apolog. pro lib. cont. Iovin. ep. 50. c. 6.*) is a greater and holier thing then praier, and therefore Priests that muſt both continually pray and alſo be occupied about the receiving or miniſtring the holy Sacrament daily, muſt liue continently.

4
5

Fourthly, vve proue that it is not valavvtul to annexe, by precept or the parties promis, ſingle life or chaſtities to a vvhole ſtate or order of the faithful, becauſe the Apoſtle & the vvhole Church in his time ioynd to this ſtate of the Churches *vidowes*, perpetual cōtinencie. Fifthly, vve proue hereby that to reuſe and not to accept the *twiſe* married or ſuch as vvil not liue ſingle, into the ſtate of *vidowes* or holy Orders, is not to condemne or forbid ſecond marriage, or once & often *marrying*, vvhich the Manichees according to the doctrine of Diuels, at the Proteſtants (and before them the old condemned Louianianites) do blaſpheme the Church, for then did S. Paul allow and teach doctrine of Diuels, vvhich reſuſeth a *twiſe* married vvhoman, and bindeth others by their entering into this ſtate, neuer to *marie* againe: as no doubt he did the Cleargie men much more in the 3 chapter before. Thus loe vve Catholikes cōferre & conſter the Scriptures, & for this meaning vve haue al the Doctors vvhithout exception. Vvhat ſhifit then haue the Heretikes here? for *marie* and remarte they muſt, let the Scriptures & al the Doctors in the vvhord ſay they to it. In truth they do not expound the vvhord of God, but flee from the euidence of it, ſome one way & ſome an other.

Beſeech upon this place.

And of al other, their extremest and moſt ſhameful tergiverſation is, that the Apoſtle here forbiddeh = not the admillion of ſuch *vidowes* as haue been *twiſe* married, but onely them that haue had *two* husbands at once, vvhich vvas a very vvhprobable and extorted expolition before, concerning Bishops and Deacons, c. and (as S. Hierom ſaith ep. 83.) *malis modo malis causis*: but here that an exception ſhould be made onely againſt *vidowes* that had had *two* husbands together (vvhich vvas a thing neuer lawfull nor neuer heard of) that is a moſt intolerable impudencie, and a cōſtruction that neuer came to any vvhie mans cogitation before: and yet theſe their fanſies muſt be Gods vvhord, and *bigamus* or *bigamia* muſt againſt their old natures and vie of al vvhriters, be al one vvhith *Polygamus* and *Polygamia*. They giue an example of ſuch *vidowes*, in vvhomen diuorced iuſtly from their husbands in the old laiv. As though S. Paul here tooke order for the leues *vidowes* onely, or that had been ſuch a cōmon caſe among the leues alſo, that the Apoſtle needed to take ſo careful order for it. Finally, they let not to ſay that if the Apoſtle ſhould be vvhnderſtood to reuſe a *vidow* *twiſe* married at iudrice times, it were vvhreaſonable & iniurious to ſecond marriages, vvhich haue no more indecencie or ſigne of incontinencie (ſay they) then the firſt. Thus bold they are vvhith the Apoſtle and al antiquitie.

The Caluiniſts moſt abſurd expoſition of the Apoſtles wordes.

Their blaſphemie againſt the plain text.

11. *Wanton in Chriſt.* Vv *vidowes* vvhaxing vvharme, idle, and vvel ſedde by the Church, luſt after husbands, as alſo Apoſtate-Priests and Superintendents *marie*, ſpecially after they haue gotten good Eccleſiaſtical liuings. Which is to *waxe* vvhanton in Chriſt, or againſt Chriſt, κατὰ χριſτὸν. * The Greeke vvhord ſignifieth to caſt off the raines or bridle, that is, the bond or promiſ of continencie which they had put vvhpon them.

* κατὰ χριſτὸν

The very vvhil to breake the vvhov of chaſtities, is damnable.

11. *Thev vvhil.*] In the chaſtities of *vidow* or *Virginis* (ſaith S. Auguſtine) the excellencie of a greater gift is ſought for. Which being once deſired, cbejen, and offered to God by vvhov, is it not onely damnable to enter after vvhward into marriage, but though it come not actually to marriage, onely to haue the vvhil to *marie* is damnable. Aug. li. de bono viduit. cap. 9.

12. *Having damnation.*] It ſignifieth not blame, checke, or reprehention of men, as ſome to make the fault ſeeme leſſe, vvhould haue it: but = iudgement or eternal damnation, which is a heauy ſentence. God graunt al married Priests and Religious may conſider their lamentable caſe. Vvhat a greuous ſinne it is, ſee S. Ambroſe ad *virginem lapſam* cap. 5 & 8.

κατὰ χριſτὸν

11. *Their firſt ſaith.*] Al the auſcient fathers that ever wrote commentaries vvhpon this Epistle, Greeke and Latin, as S. Chryſoſtom, Theodorete, Occumenius, Theophylactus, Primafius, S. Ambroſe, Ven. Bede, Haimo, Anſelme, and the reſt: alſo al others that by occasion vie this place, as the 4. Council of Carthage ca. 104. and the 4. of Toledo c. 55.

Breaking off their firſt ſaith, is (by the content of al antiquitie) vvhē they breake their vvhov of chaſtities.

S. Athanaſius li. de *virginitate*. S. Epiphanius har. 48. S. Hierom cont. *Iovinianum* li. 1. c. 7. & in c. 44. *Excep. prope finem*. S. Auguſtine in exceeding many places: al theſe expound the Apoſtles vvhordes of the vvhov of Chaſtities or the ſaith and promis made to Chriſt to liue continually. *What is to breake their firſt ſaith?* ſaith S. Auguſtine. *They vvhovred, and performed not.* In p. 75. *prope finem*. Againe in another place, *They breake their firſt ſaith, that ſtand not in that vvhich they vvhovred.* Li. de *Santa virgine*. c. 33. Againe he and al the fathers vvhith him in Carthage Council before named: *If any vidowes, how long ſo ever they were left of their huſbands deceaſed, haue vvhovred them ſelves to God, left their laical habit, and vvhnder the cōſtitutione of the Biſhop and Clergie haue appeared in religion vvhende, and after vvhward ſee any more to ſecular marriage, according to the Apoſtles*

ſentences

sentences they shal be damned, because they were so bold to make void the faith or promise of Chastitie which they vtrowd to our Lord. So saith he and 214 fathers moe in that Council.

And this promise of chastite is called, *faith*, because the fidelitie betwixt married persons is ordinarily called of holy Writers, *faith*: and the vow of chastite made to God, ioy- neth him & the persons so vowing, as it were in marriage, so farre, that if the said persons breake promise, they are counted and called in the last alleged Council, *Gods adulterers*. In the 3 to the Romanes also and often els vvhare, faith is taken for promise or fidelitie. And that it is so taken here, the wordes *irritum facere* (to frustrate and make void) do proue, for that terme is commonly vsed in matter of vovv, promise, or compacte. *Gen. 17. Num. 30.* This promise is called here *prima fides* (the first faith) in respect of the later promise vvhich vovvbreakers make to them vvhith whom they pretend to marrie. So saith S. Augustine *li. de bono viduis. c. 8. ep. 9.* and Innocentius *1 ep. 2. cap. 13. 10. 1. Cons.* And this is the onely natie, euident, and agreeable sense to the circumstance of the letter. And the vaine euasion of the Heretikes to saue the Apostate-Monkes, Friers, Nunnes, and Priests from damnation for their pretended marriages, is frivoulous: to vvit, that *first faith* here signifieth the faith of Baptisme or Christian beleefe, & not the promise or vovv of Chastitie. But we aske them if this faith of Baptisme be broken by marriage or no. For the text is plaine that by intending to marie, they breake their faith, and by breaking their faith they be damned, if they die vwithouth repentance. In truth vvhich vvay so euer they vvrite them (selues to defend their sacrilege or pretended marriages, they lose their labour and struggle against their ovvne conscience and plaine Scripture.

14. *At vvit the yonger.*] He speaketh of such yong ones as vvere yet free. For such as had already made vovv, neither could they vwithouth damnation marie, vvhere they yong or old, nor he vwithouth sinne commaund or counsel them to it: Neither (as S. Hierom proueth to * Gerontia, and S. Chryostom vpon this place) doth he precisely commaund or counsel the yong ones that vvere free, to marie, or absolutely forbid them to vovv chastite: God forbid, say they. But his speach concerneth onely a vvite admonition to the frailer sort, that it were farre better for them not to haue vovwed at all, but to haue married againe, then to haue fallen to aduoutrie and Apostasie after profession. Vv which is no more but to preferre second marriage before fornication: and a good warning, that they vvich are to profess, looke wel vvhath they do. S. Pauls experience of the fall of some yong ones to marriage, caused him to giue this admonition here: as also that before, that none shold be received to the Churches almes vnder threescore yeres of age. Not forbidding the Church for euer, to accept any vovves of vvidowes or virgins til that age, as the Heretikes falsely asinne: but the vvewing vvhath was meete for that time and the beginning of Christianitie, vvhich as yet there vvere no Monasteries buided, no prescript rule, no exact order of obedience to Superiors: but the professed (as S. Paul here noteth) coursed & wandered vp and downe idly, as novv our professed virgins or Nunnes do not, neither can do. (If vvhom therefore, vvhich discipline is obserued, there is no cause of such danger. Besides that vvidowes hauing had the vse of carnal copulation before, are more dangerously tempted, then virgins that are brought vp from their tender age in pietie and haue no experience of such pleasures. See S. Ambrose *li. de viduis, prouing* by the example of holy Anna, vvho liued a vvidow euen from her youth til 80 yeres of age, in fasting and praying night and day, that the Apostle doth not here vwithouth exception forbid al yong vvidowes to vovv, yea he eitebeth that profession in the yonger women much more laudable, glorious, and meritorious. See his booke de *Viduis in initio.*

15. *After Satan.*] Vv we may here learne, that for those to marie vvich are professed, it to turne backe after Satan. For he speaketh of such as vvere married contrary to their vovv. And herevpon vve call the Religious that marie (as Luther, Bucer, Peter martyr and the rest) Apostataes. More vve learne, that such yong ones haue no excuse of their age, or that they be vehemently tempted and burne in their concupiscences, or that they haue not the gift of Chastitie. For notwithstanding al these excuses, these yong professed vvidowes if they marie, goe backward after Satan, and be Apollataes, & damned, except they repent. For as for the Apostles vvordes to the Corinthians, *it is better to marie then to burne*, Vv we haue before declared out of the fathers, and here vve adde, that it pertaineth onely to persons that be free and haue not vovwed to the contrary. as S. Ambrose *li. ad virg. lapsi. c. 5.* S. Augustine *de bono vid. c. 8.* and S. Hierom *li. 1. cons. Iouia. c. 7.* expound it.

The Heretikes of our time thinke there is no remedie for fornication or burning, but marriage: and so did S. Augustine vvhen he was yet a Manichee. *Pocaham me miserum vve, I thought* (saith he *li. 6. Confes. c. 11.*) *that I should be an unhappie and miserable man if I should lacke the companie of a vvidow man, and the medicine of thy mercie to heale the same miserie I thought not vpon, because I had not tried it: and I imagined that continencie was in a mans ovvne power and libertie, marriage vvich in my self I did not feele: bring Ie foolish I not to vnderstand that no man can be continencie vvith his*

Dddd ij) gmo

Why this vovv is called faith or fidelitie.

Vv why the first faith.

The heretikes exposition of this first faith, impossible & against the text.

S. Paul meant already made vovv, neither could they vwithouth damnation marie, vvhere they yong or old, nor he vwithouth sinne commaund or counsel them to it: Neither (as S. Hierom proueth to * Gerontia, and S. Chryostom vpon this place) doth he precisely commaund or counsel the yong ones that vvere free, to marie, or absolutely forbid them to vovv chastite: God forbid, say they. But his speach concerneth onely a vvite admonition to the frailer sort, that it were farre better for them not to haue vovwed at all, but to haue married againe, then to haue fallen to aduoutrie and Apostasie after profession. Vv which is no more but to preferre second marriage before fornication: and a good warning, that they vvich are to profess, looke wel vvhath they do. S. Pauls experience of the fall of some yong ones to marriage, caused him to giue this admonition here: as also that before, that none shold be received to the Churches almes vnder threescore yeres of age. Not forbidding the Church for euer, to accept any vovves of vvidowes or virgins til that age, as the Heretikes falsely asinne: but the vvewing vvhath was meete for that time and the beginning of Christianitie, vvhich as yet there vvere no Monasteries buided, no prescript rule, no exact order of obedience to Superiors: but the professed (as S. Paul here noteth) coursed & wandered vp and downe idly, as novv our professed virgins or Nunnes do not, neither can do. (If vvhom therefore, vvhich discipline is obserued, there is no cause of such danger. Besides that vvidowes hauing had the vse of carnal copulation before, are more dangerously tempted, then virgins that are brought vp from their tender age in pietie and haue no experience of such pleasures. See S. Ambrose *li. de viduis, prouing* by the example of holy Anna, vvho liued a vvidow euen from her youth til 80 yeres of age, in fasting and praying night and day, that the Apostle doth not here vwithouth exception forbid al yong vvidowes to vovv, yea he eitebeth that profession in the yonger women much more laudable, glorious, and meritorious. See his booke de *Viduis in initio.*

It is better for the frailer sort, that are in danger of falling, to marie rather then to vovv.

Yong women may be professed & taken into religion.

To marie after the vovv of Chastitie, is to goe after Satan.

The heretikes only remedie against concupiscence is marriage.

* other-
vvia A-
geruchia
ep. 11.

2 Cor. 7.

The vow of chastitie law-
ful, possible to
be kept, more
grateful to
God.

gins is. Utrobz thou wouldstst gins is, if vvvish in vvord mourning I vvould knocke at thy eare, and vvish found faith vvould cast my care vpon thee.

By al vvich you may easily proue, that chastitie is a thing that may lawfully be vowed, that it is not impossible to be fulfilled by praier, fasting, and chastisement of mens concupiscence, that it is a thing more grateful to God then the condition of married persons: for els it should not be required either in the Cleargie or in the Religious. finally, that it is most abominable to persuaide the poore virgins or other professed to such sacrilegious vvedlocke, which S. Augustine auoucheth to be vvorse then adoutrie. *de bon. vvita. c. 4.*

Iouinianus heresie in this point, condemned of old, is called of the Protestants, Gods vvord.

4. 11. Iouinianus vvvas the first that euer made marriage equal vvith virginitie or chaste life, for vvich he vvvas condemned of heretic. *Aug. in argumento li. de bono Coniugali. De por. maris li. 1. c. 7. Li. de bary. bar. 82.* He vvvas the first that persvaded professed virgins to marie, which S. Augustine saith vvvas so clerely and vvithout question vvicked, that it could neuer infect any Priest, but certaine miserable Nunnes. Yea for this strange persuasion he calleth Iouinian a monster, saying of him thus *Li. 2. Retract. cap. 22. The holy Church sheas is shewe (at Rome) most faithfully and stoutly resisteth this monster.* S. Hierome calleth the said Heretike and his complices, *Christian episcopi. li 2. cont. Iouin. c. 19.* See S. Ambrose *ep. 82. ad veruellanum episcopum in amice.* But vvhat vvould these holy doctors haue said, if they had liued in our doictful time, vvhen the Protestants go quite avvay vvith this vvickednes, and call it Gods vvord?

17. *In vvord and doctrine.*] Such Priests specially and Prelates are vvorthy of double, that is, of the more ample honour, that are able to preach and teach, and do take paines therein. Vvhere vve may note, that al good Bishops or Priests in thoe daies vvvere not so vvulnerable to teach as some others, and yet for the ministrerie of the sacraments, and for vvisedom and gouernement, vvere not vnmeet to be Bishops and Pastors. for though it be one high commendation in a Prelate, to be able to teach, as the Apostle before noted: yet al can not haue the like grace therein, and it is often recompensid by other singular giftes no lesse necessarie. S. Augustine laboured in vvord and doctrine, Alipius and Valerius vvvere good Bishops, and yet had not that gift. *Posid. in vv. Aug. c. 5.* And some times and countries require preachers more then other. Al vvich vve note, to discouer the pride of Heretikes, that contemne some of the Catholike Priests or Bishops, pretending that they can not preach as they do, vvith mercurious and painted eloquence.

Many good & vvorthie: Bishops, that haue not the gift of preaching and teaching.

18. *Warre.*] You see how vvulgar and how vvholly a thing it is, to fast from some meates or drinckes, either certaine daies, or allvvayes, as this B. Bishop Timothee did: vvho vvvas hardly induced by the Apostle to drinke a litle vvine vvith his vvater in respect of his infirmities. And marke vvithal, vvhat a calumnious and itale cavillation it is, that to abstaine from certaine meates and drinckes for punishment of the body or deuotion, is to condemne Gods creatures. See an homilie of S. Chryostom vpon these vvordes, to. 5.

CHA P. VI.

vvvill: as he teach seruant. 3 If any teach against the doctrine of the Church obstinately, he doeth it of pride and for lucre. 11 But the Catholike Bishop must follow vvirtue, hauing his ee alvvayes to life everlasting and to the coming of Christ. 17 vvvill to commend the riche. 20 Finally, to keepe most carefully the Catholike Churches doctrine, vvithout mutation.

WHOSOEVER are seruantes vnder yoke, let them counte their maisters vvorthie of al honour: lest the name of our Lord and his doctrine be blasphemed. † But they that haue faithful maisters, let them not contemne them because they are brethren, but serue the rather, because they be faithful and beloued, vvich are partakers of the benefite. These things teache and exhort.

see the annotation before sap. 13, 3, 4.

† If any man teach othervvise, and consent not to the sound vvordes of our Lord Iesus Christ, and to that doctrine

colloquii
dactyl
lii

4 Strine vvhich is according to pietie: † he is proude, know-
 ing nothing, but languishing about questions and strife of
 vvordes : of vvhich rise enuies , contentions , blasphemies,
 euil suspitions, † conflicts of men corrupted in their
 minde, and that are deuiued of the truth, that esteeme gaine
 to be pietie. † But ^b pietie vvith sufficiencie is great gaine.
 7 † For vve * brought nothing into this vvorld: doubtlesse,
 8 neither can vve take avvay any thing. † But * hauing foode,
 and vvhervvith to be couered, vvith these vve are content.
 9 † For they that vvill be made riche, fall into tentation & the
 snare of the deuil, & many desires vnprofitable and hurteful,
 10 vvhich drovne men into destruction and perdition. † For
 the roote of all euils is couetousnes: :: vvhich certaine desir-
 ing haue erred from the faith, and haue intangled them selues
 in many forovves.
 11 † But thou, o man of God, seee these things : and ^b pursue
 12 iustice, pietie, faith, charitie, patience, mildenes. † Fight the
 good fight of faith: apprehend eternal life, † vvherein thou
 art called and hast confessed a good confession before many
 13 vvitnesses. † I commaund thee before God vvho quickeneth
 14 all things, and Christ Iesus vvho * gaue testimonie vnder
 Pontius Pilate a good confession: † that thou keepe the
 15 commaundement vvithout spotte, blamelesse vnto the
 coming of our Lord Iesus Christ. † vvhich in due times
 the Blessed & onely Mightie vvill (hevv, the * King of kings
 16 and Lord of lordes, † vvho only hath immortalitie, and in-
 habiteth light not accessible, * vvhom no man hath seen, yea
 neither can see, to vvhom be honour and empire euerlasting.
 Amen. ⁊
 17 † Commaund the riche of this vvorld not to be high
 minded, nor to trust in the vncertaintie of riches, but in the
 18 liuing God (vvho giueth vs all things abundantly to enioy)
 19 † to doe wel, to become riche in good vvorkes, to giue easly,
 to communicate, † to heape vnto them selues a good :: fou-
 20 dation for the time to come, that they may apprehend the
 true life.
 † O Timothee, keepe the " *deposytum*, auoiding the " profane
 21 nouelties of voices, & oppositions of " falsely called knowv-
 ledge. † Vvhich certaine promising, haue erred about the
 faith. Grace be vvith thee. Amen.

^b The epistle for S. Alexius 1st. 17.
 :: As in the 1. chap. lacke of faith and good conscience, so here couetousnes or desire of these temporal things, & in the end of this chap. presumption and boasting of knowledge, are causes of falling from the faith: heresie often being the punishment of former sinnes.

^b The epistle for S. Timothee, 1st. 24.

Iob 1, 21.
 Mat. 6, 25.

Io. 18, 37

Apo. 17, 14-19, 16.
 Io. 1, 18.

c. 11. 21. 70-
 quias.
 S. Chrysostom.

:: Almes deedes and good vvorkes laide for a foundatio and ground to attaine euerlasting life. So saye the doctors vpo this place.

ANN

ANNOTATIONS
CHAP. VI.

4. *Languishing.*] Euen these be the good disputes of our new Sr & maisters, and the world hath so long proued these inconueniences here named, to be the fruites of such endles alterations in religion as these vnhappy sectes haue brought forth.

10. *Depositorium.*] The vvhole doctrine of our Christiande being taught by the Apostles, and deliuered to their successors, and comming downe from one Bisshop to an other, is called the *Depositorium*, as it vvete a thing laid into their hands, and committed vnto them to keepe. Vvhich becaute it passeth from hand to hand, from age to age, from Bisshop to Bisshop vvithout corruption, change, or alteration, is al one vvith Tradition, and is the truth giuen vnto the holy Bisshops to keepe, and not to lay men. See the notable discourse of Vincentius Lirinensis vpon this text. *li. c. profan. her. Nouationes.* And it is for this great, old, and knowen treasure committed to the Bisshops custodie, that S. Irenzus calleth the Catholike Church *Depositarium diuini, the rich treasure of truth.* li. 3. c. 4. And as Clemens Alexandrinus vvitheth *li. 2 Strom.* this place maketh so much against al Heretikes vvho do al change this *Depositorium*, that for it onely such men in his daies denied this Epistle. The Heretikes of our daies chaenge also the truth, and say it is the old truth, but they leape 14 or 15 hundredth yeres for it ouer mens heads to the Apostles. But vve call for the *Depositorium*, and alke them in vvhose hands that truth vvich they pretend, vvas laid vp, and how it came downe to them, for it can not be Apoitolical, vnles it vvete *Depositorium* in some Timothees hand, to be comming from one Bisshop to an other vntil our time and to the end.

10. *Profane nouelties.*] *Non dixit antiquitates (saith Vincentius Lirinensis) non dixit vetustates, sed profanas nouitates. Nam si vniuersa est nouitas, tenenda est antiquitas: si profana est nouitas, sacra est vetustas.* that is, *He said not, ANTIQVITIES: he said not, AVNCIENTES: but PROFANE NOVELTIES.* For if nouelties is to be avoided, antiquities is to be kept: if nouelties be profane, auncientes is holy and sacred. See his vvhole booke against the profane nouelties of heretics.

Depositorium is the Catholike truth descending from the Apostles by Succession of Bisshops, euen vnto the end.

The Protestants can inew no such *depositorium*.

Profane nouelties of vvordes how to be tried and examined.

Vve may not measure the newnes or oldnes of wordes and termes of speaking in religion, by holy Scriptures only: as though all those or only those were new and to be reiected, that are not expressly found in holy vvrite: but vve mult eiteeme them by the agreeableness or disagreeableness they haue to the true sense of Scriptures, to the forme of Catholike faith and doctrine, to the phrase of the old Christians, to the Apostolike vse of speache come vnto vs by tradition of all ages and Churches, and to the prescription of holy Councils and Schooles of the Christian world: vvhich haue giuen out (according to the time and questions raised by heretikes and contentious persons) very fit, artificiall, and significant vvordes, to discerne and defend the truth by, against falshood.

Catholike termes not expressly in the Scriptures, but in sentie, are no such nouelties of vvordes.

These termes. *Catholike, Trinitie, Perijm, Sacrament, Incarnation, Masse,* and many moe, are not (in that sense vvherein the Church vseth them) in the Scriptures at all, and diuers of them were spoken by the Aposles before any part of the new Testament vvas vvritten, some of them taken vp straight after the Aposles daies in the vvritings and preachings of holy Doctors, and in the speach of all faithfull people, and therefore can not be counted Nouelties of vvordes. Others beside these, as *Coniubstantial, Deipara, Transiubstantiation,* and the like, vvhich are neither in expresse termes found in Scriptures, nor yet in sentie: vve should follow the iudgement of the speciall sectes against vvhich the said vvordes were first invented, the Arians crying out against Nicene Council, for the first: the Nestorians against the Epheine Coucel, for the second: the Lutherans & Calvinists against the Laterá and the later Councils, for the third: theie vvordes also notwithstanding, by the iudgement of holy Church and Councils approued to be consonant to Gods vvord, and made authentical among the faithfull, are found and true vvordes, and not of those kinde vvhich the Apostle calleth *Nouelties.*

Heretical nouelties of vvordes.

The vvordes then here forbidden, are the new profane termes and speaches invented or specially vsed by heretikes, such as S. Irenze recordeth the V. Centinians had a number most monstrous: as the Manichees had also diuers, as may be seene in S. Augustine: The Arians had their ** Simili substantia,* and Christ to be *ex nou existens:* the other heretikes after those daies had their ** Christiparam,* and such like, agreeable to their sectes. But the Protestants passe in this kinde, as they exceede most heretikes in the number of new opinions: as their *Seruum arbitrium,* their *sola fides,* their *fidence,* their *aprobation of Christe in fide:* their *impetuousne vngentem:* their horrible termes of terrors, anguihes, distresses, 1648. *cultrist,* teares and feeling of hell paines in the soule of our Sauiour, to expresse their blasphemous fiction of his temporall damnation, vvhich they call his descending to hell: Their *marke, robe, and badges Sacramental,* their *Companation, impanation, Circumpanation,* to avoid the true conuersion in the Eucharist: their presence in figure in faith, figure, 1648. *1648.*

The Protestants profane nouelties of vvordes.

offe, to auoid the reall presence of Christes body. These and such like innumerable vvhich they occupie in eury part of their false doctrine, are in the sense that they vse them, all false, captiuous and deceitfull vvordes, and are *nouitates vnum* here forbidden.

And though some of the said termes haue been by some occasion obiter vvithout il meaning spokt by Catholikes before these Heretikes arose, yet now knowing the to be the propre speeches of Heretikes, Christiā men are bound to auoid them, wherein the Church of God hath euen been as diligent to resist Nouelties of vvordes, as her Aduerſaries are busy to inuent them. for vvhich cause she vvil not haue vs communicate vvith them, nor folow their fashion and phrase nevvly inuented, though in the nature of the vvordes sometime there be no harme. In S. Augustines daies vvhen Christiā men had any good befallt them, or entered into any mans house, or met any frind by the vvay, they vsed alwaies to say, *Deo gratias*. The Donatistes and Circumcellions of that time being nevvfangled, forsooke the old phrase and vvould alwaies say, *Laud Deo*: from vvhich the Catholike men did so abhorre (as the said Doctor vvriteth) that they had as lesse mente a theefe as one that said to them, *Laud Deo*, in steede of *Deo gratias*. As novv vve Catholikes must not say, *The Lord*, but, *Our Lord*: as vve say, *Our Lady*, for his mother, not, *The Lady*. Let vs keepe our forefathers vvordes, and vve shall easily keepe our old and true faith that vve had of the first Christians. Let them say, *Amendement, abstinence, the Lodes Supper, the Communion table, Elders, Ministers, Superintendents, Congregation, so be it, praise ye the Lord, Morning-prayer, Evening-prayer*, and the rest, as they vvill: Let vs auoid thoe Nouelties of vvorde, according to the Apostles prescript, and keepe the old termes, *Penance, Fasting, Priest, Church, Bishop, Masse, Matins, Euenjng, the 7. Sacraments, Altar, Oblation, Host, Sacrific, Alms, Amen, Lent, Palme-Sunday, Christmas, &c* the very vvordes vvil bring vs to the faith of our first Apostles, and condemne thier nevv apostataes nevv faith and phrases.

in Ps. 132.

Catholikes must abhorre from heretical phrases and vvordes.

sa. *Falsly called knowledge.*] It is the propertie of al Heretikes to arrogate to them selues great knowledge, and to condemne the simplicitie of their fathers the holy Doctors and the Church. but the Apostle calleth their pretended skill, a knowledge falsly so called, being in truth high and deepe blindness. *Such* (saith S. Irenæus li. 5 c. 17.) *as forsake the preaching of the Church, argue the holy Priests of vny kniffulness, not considering how far more vvorth a religious idote is, then a blasphemous and impudens sophister, such as al Heretikes be.* And againe Vincentius Lirinensis speaking in the person of Heretikes saith, *Come o ye falsly and miserable men, that are commonly called Catholikes, and learne the true faith vvhich hath been bid many ages heretofore, but is revealed and serued of late.* &c. See his vvhole booke concerning these matters.

Heretikes arrogate knowledge falsly so called.

THE ARGUMENT OF THE SECOND EPISTLE OF S. PAUL

TO TIMOTHEE.

THE cheefe scope of this second to Timothee, is, to open vnto him that his martyrdom is at hand. Vvithin yes he doth not plainly before the end: preparing first his minde vvith much circumstance, because he knew it vvould grieue him sore, and also might be a temptation vnto him. Therefore he talketh of the cause of his trouble, or of the reward: that the one is honorable, and the other most glorious: and exhorteth him to be constant in the faith, so be ready alwaies to suffer for it, to fulfil his ministerie to the end, as him self novv had done his.

Vvhereby it is certaine, that it vvvas vvritten at Rome, in his last apprehension and imprisonment there: as he signifieth by these vvordes Cap. 1: Onisiphorus vvvas not at hamed of my chaine, but when he was come to Rome, carefully sought me, &c. And of his martyrdom, thus: For I am novv ready to be offered, and the time of my resolution (or death) is at hand. cap. 4.

Eccc THE



THE SECOND EPISTLE OF PAVL TO TIMOTHEE.

CHAP. I.

Which his praises he earnestly exhorteth him not to be dismayed for his trouble, & (Trusting grace given in Orders to helpe him, & knowing for what cause he is persecuted) and namely with the example of Onesiphorus.



PAVL an Apostle of I E S V S Christ
by the vvil of God, according to the
promise of the life which is in Christ
I E S V S: † to Timothee my dearest
sonne, grace, mercie, peace from God
the father, and Christ I E S V S our
Lord.

† I giue thanks to God, vvhom
I serue from my progenitours in a
pure conscience, that vvithout intermission I haue a memorie
of thee in my prayers, night and day † desiring to see thee, &
mindedful of thy teates, that I may be filled vvith ioy, † call-
ing to minde that faith vvhich is in thee not feined, vvhich
also dwelt first * in thy granmother Lois, and thy mother
Eunice, and I am sure that in thee also. † For the vvhich 6
cause I admonish thee that thou resuscitate the ** grace of
God, vvhich is in thee by the imposition of my handes.
† For God hath not guen vs the spirit of feare: but of 7
povver, and loue, and sobrietie. † Be not therefore ashamed 8
of the testimonie of our Lord, nor of me his prisoner: but
trauail vvith the Gospel according to the povver of God,
† vvho hath deliuered and called vs by his holy calling, * not 9
according to our vvorkes, but according to his purpose and
grace, vvhich vvas guen to vs in Christ I E S V S * before the
secular times. † But it is manifested novv by the illumination 10
of

Here againe
it is plaine that
holy Orders
giue grace &
that euery
and in the ex-
ternal cere-
monie of im-
posing the Bi-
shops hands.
And it is a ma-
ner of speech
specially vsed
in this Apostle
and S. Luke
that Orders
giue grace to
the ordered, &
that to take or
ders or autho-
ritie to mini-
ster sacraments
or preach, is, to
be guen or
deliuered to
Gods grace.
Act. 14. 29.

Tit. 3, 5.

Tit. 1, 3.

1 Tim.
2, 7.

of our Saviour I E S V S Christ, vvho hath destroyed death, & illuminated life and incorruption by the Gospel: † vvherein * I am appointed a preacher and Apostle and Maister of the Gentiles. † For the vvhich cause also I suffer these things: but I am not cōfounded. For I know vvhom I have beleued, & I am sure that he is able to keepe my *depositum* vnto that day.

сиріау
тї іу
Хї іу

† Haue thou " a forme of sound vvordes, vvhich thou hast heard of me in faith & c in the loue in Christ I E S V S. † Keepe the good *depositum* by the holy Ghost, vvhich dvvelleth in vs. † Thou knowvest this, that al vvhich are in Asia, be auerted from me: of vvhom is Phigelus and Hermogenes.

2 Tim.
4, 19.

† Our Lord giue mercie to * the house of Onesiphorus: because he hath often refreshed me, and hath :: not been ashamed of my chaine. † but vvhen he vvas come to Rome: he sought me carefully, and found me. † " Our Lord graunt him to finde mercie of our Lord in that day. And how many things he ministred to me at Ephesus, thou knowvest better.

c Faith and loue coupled commonly together in this Apostles vvritings.

" Vvhat a happie & meritorious thng it is to relieue the afflicted for religiō, & not to be ashamed of their disgrace, y^{rs} or what miseries so euer.

AN NOTATIONS
C H A P. I.

v. In thy grandmother. } Though God shew mercie to many that be of incredulous, heretical or ill parents, yet it is a goodly benediction of God to haue good education and to haue good faithful progenitors and Catholike parents. And it is a great sinne to forsake the faith of our fathers that be Catholikes, or contrarie to our education in the Church to folovv strange doctrines, abandoning not onely our next natural parents faith, but the sufficient faith and beleefe of al our progenitors for many hundred yeres together. And if to folovv the faith of mother and grandmother onely, the Christian religion being then but newly planted, vvas iō commendable euen in a Bishop, how much more is it now laudable to cleave fall to the faith of so many our progenitors and ages that continued in the same Christian religion vvhich they hilt received?

A great blessing, to haue Catholike progenitors: and very cōmendable to cleave fall to their faith.

Apol. cōt.
Puff. li. 1.
i. 8.

Our Protestants in their great vvifedom laugh at good simple men vvhen they talke of their fathers faith. Bur S. Hierom. *I am a Christian*, saith he. *and borne of Christian parents, and carie the signe of the crosse in my forehead*. And againe ep. 65. c. 3. *Until this day the Christian vvorld hath bene vvithout this doctrine, that faith vvil I hold fast being an old man, vvherein I vvas borne a child*. And the holy Scriptures set vs often to ichole to our fathers. *Aske thy fathers, and they vvill shew thee, thy ancedours, and they vvill tel thee*. And againe, *Our fathers vvas shewred vnto vs*. And cōmonly the true God is called the God of the faithful and of their forefathers. Dan. 2. 3. And fallie Gods and nev्व doctrines or opinions be named, *Nevvv and fresh*, such as *il eir fathers vvorihipped not*. Demt. 32.

The peoples speeches of their lathers faith, is very Christian and laudable.

Demt. 32.
P f 43.

Finally S. Paul both here and " often els allegeth for his defenie and commendation, that he vvas of faithful progenitors. And it is a case that Heretikes can not lightly bragge of, no one it cōmonly during to long vvithout intermission, that they can haue many progenitors of the said sect. Vvvhich is a demonstration that their faith is not true, and that it is impossible our Catholike faith to be false, supposing the Christian religion to be true.

11. *Depositum*. } A great comiort to al Christians, that every of their good deedes and sufferings for Christ, and al the vvorldly losses sustained for defense or confession of their faith, be extant vvith God, and kept as *depositum*, to be repaid or received againe in heauen. Vvvhich if the vvorldlings beleued or considered, they vvould not so much marvel to see Catholike men so vvillingly to lose land, libertie, credit, life and al for Chrutes sake and the Churches faith.

Al our good deedes are laid vp vvith God, to be repvaded

13. *A forme*. } The Apostles did set dovvn a platforme of faith, doctrine, & phrase of Catholike speech and preaching, & that not iō much by vvriting (as here vve see) as by vvord of mouth: to vvhich he retiereth Tumothee ouer and about his Epulles vnto him. And how preciously Chri-

E e e e 3) lian

We must speake in Catholike termes, after a certaine rule of faith, and forme of vvordes. *Relieuers of Cath. prisoners.* *18. Our Lord.* *14. Not so contend, but so shunne heretikes: neither to be moued to see some subuerted, considering that the elect continue Catholikes, and that in the Church be of al sortes. 14. The vvish al firmament to reclaime the detoured.*

Relieuers of Cath. prisoners. *18. Our Lord.* To haue this praiser of an Apostle, or any Priest or poore Cath. man so relieved, giueth the greatest hope at the day of our death or general iudgemēt, that can be: and it is Worthal the landes, honours, and riches of the vvorld.

CHAP. II.

He exhorteth him to labour diligently in his office, considering the reward in Christ, and his denial of them that deny him. 14. Not so contend, but so shunne heretikes: neither to be moued to see some subuerted, considering that the elect continue Catholikes, and that in the Church be of al sortes. 14. The vvish al firmament to reclaime the detoured.



THOU therefore my sonne, be strong in the grace vvich is in Christ IESVS: † & the things vvich thou hast heard 2 of me by many wittnesses, these cōmend to faithfull men, vvich shal be fit to teach others also. † Labour thou as 3 a good souldiar of Christ IESVS. † No 4 man being a souldiar to God. intāgleth him self vvith secular busineses: that he may please him to vvhom he hath approued him self. † For he also that striueth 5 for the maisterie, is not crownd vnlesse he striue lawfully. † The husbandman that laboureth, muſt first take of the 6 frutes. † Vnderstand vvhat I say: for our Lord vvil giue 7 thee in al things vnderstanding † Be mindeful that our 8 Lord IESVS Christ is risen againe from the dead, of the seede of Dauid, according to my Gospel, † vvherein I labour 9 euen vnto bandes, as a malefactor: but the vvord of God is not tied. † Therefore 10 I sustaine al things for the elect, that they also may obtaine the saluation, vvich is in Christ IESVS, vvith heauenly glorie. † A faithfull saying. For if vve 11 be dead vvith him, vve shal liue also together. † If vve shal 12 sustaine, vve shal also reigne together. * If vve shal deny, he also vvil denie vs. † * If vve belecue not: he continueth 13 faithfull, he can not denie him self. † These things admonish: 14 testifying before our Lord.

11 Marke here that the elect (though sure of saluation) yet are saved by meanes of their preachers & teachers, as also by their owne endeuours.

Contend

Mat. 10, Ro. 3, 3

- Contend not in vvordes, for it is profitable for nothing,
 15 but for the subuersion of them that heare. † Carefully provide to present thy self approued to God, a vvorkeman not to be confounded, " rightly handling the vvord of truth.
 16 † But " profane and vaine speaches auoid: for they doe much
 17 grow to impietie: † & " their speache spreadeth as a canker:
 18 of vvhom is Hymenezus and Philétus: † vvho haue erred from the truth, saying that the resurrection is done already, and haue subuerted the faith of some.
 19 † But the sure foundation of God standeth, hauing this scale, Our Lord knowveth, vvho be his, and let euery one depart from iniquitie that nameth the name of our Lord. † But
 20 in a great house there are not only vessels of gold and of siluer, but also of vvood and of earth: and certaine in deede
 21 vnto honour, but certaine vnto contumelie. † If any man therefore shal " cleanse him self from these, he shal be a vessel vnto honour, sanctified & profitable to our Lord, prepared to euery good vvorke.
 22 † But youthful desires flee: and pursue iustice, faith, charitie, & peace vvith them that inuocate our Lord from a pure
 23 hart. † And * foolish and vnlearned questiōs auoid, knowving that they ingender braules. † But the seruant of our
 24 Lord must not vvrangle: but be milde tovvard al men, apt to teache, patient, † vvith modestie admonish them that resist the truth: † lest sometime :: God giue them repentance to knowv the truth: † and they recouer them selues
 26 from the snares of the deuil, of vvhom they are held captiue at his vvil.

c See the Annotatiō before
 1 Tim. 6. v. 10.

:: Conversion from sinne and heresie is the gift of God and of his special grace: yet here vve see, good exhortations and praier and such other helpes of man be profitable therevnto, vvhich could not be, if vve had not free vvill.

Tit. 3, 9.

A N N O T A T I O N S C H A P. II.

4 *No man being a soldier.*] First of al, the Apostle (1 Cor. 7.) maketh marriage & the needful cares, solitiude, and distractions therevpon euer depending, special impediments of al such as should employ them selues vvholly to Gods seruice, as Bishops & Priests are bound to do. *He that is vvith a vvife* (saith he) *is careful for the vvorld, howv to please his vvife, and is distracted or divided.* 1 Cor. 7.

Secondly, the practise of Pphyckie, merchandise, or any other profane facultie and trade of life to gather riches, and much more to be guen to nunting, hauking, gaming, sheeves, enterludes, or the like pastimes, is here forbidden.

Thirdly, the seruices of Princes and manifold base offices done to them for to obtaine dignities and promotions, are disagreable to Priestly functions, not so, to be their chaplens for this purpose to preach vnto them, to heare their confessions, to minister the Sacraments vnto them, to say Diuine seruice before them, and such other spiritual duties. for, al such seruices done to principal persons boyn of the Clergie and Laitie, be godly and cōsonant to Priestly vocation. As also seruing of Princes and Commonvvales in ciuil causes and matters of state, in making peace and quietnes

vvhich secular affaires do not agree nor cōsist vvith spiritual mens function.

Howv spiritual men may serue secular Princes, & deale in ciuil causes.

Eccc ij) among

among the people, by deciding or compounding their controuersies, and al such like affaires tending to the honour of God and good of men, and to the vppholding of true religion. vwhen they may be done vwithour notorious damage or hinderance of their spiritual charge, or vwhen they hurtes thereof be abundantly recompensed by the necessaie duties done for the general good of kingdom or Countrey: al such things I say) be lawfull and often very requisite. And S. Augustine, S. Ambrose, S. Bernard, and other holy Bishops of old were much occupied therein, as we see in S. Augustines booke *de opere Monachorum* c. 29. & *Pesid.* in *vnt.* c. 19.

in *vnt.* S.
Ambr. &
Bern.

Catholikes on-ly, right hādlers of the Scripture.

16. *Rightly.* The Scriptures or challenge of the vword of God is common to Catholikes and Heretikes, but al is in the handling of them. these later handle them guilefully, adultering the vword of God, as 'els vwhere the Apostle speaketh: the other sincerely ascer- the maner of the Apostles and doctors of Gods Church. Vwhich the Greeke expresseth by a significant vword of cutting a thing straight by a line. *ἰσθῆς ὑμῶν.*

1 Cor. 2.
& 4.

Heretical bookes and sermons are to be avoided.

17. *Their spoone.* The speaches, preachings, and vvritings of Heretikes be pestiferous, contagious, and creeping like a canker. therefore Christian men must neuer heare their sermons nor read their bookes. For such men haue a popular vvay of taake vvhereby the vnlearned, and specially vvomen loden vvith sinne, are easily beguiled. *Narring is so easy* (saith S. Hierom) *as vvith vvitable and rolling tong to deceiue the rude people, vvhich admire vvnsouner they vnderst and noe.* Ep. 2. ad *Nepos.* c. 10.

Who are out of the Church or vvithin it.

20. *In a great house.* He meaneth not that Hymenezus and Philetus (of vvho he spake immediately before) or other heretikes, be properly vvithin the Church, as catholike men are, though greuous sinners: but that euil men vvho for the punishment of their finnes become heretikes, vvere before they fell from their faith as vessels of contumencie, vvithin the Church. Yea and often also after they be seuered in hart and in the sight of God, so long as they stand in external profession and vse of the same Sacraments, and in the outward fellowship of Catholikes, nor yet either separated of them selues, nor cut out by the gouernours of the Church, so long (we say) they be after a sort in the Church: though properly and in deede they be out of the compasse of Gods house. Many of thiose that are openly seuered in Sacraments, Seruice, and communion, there is no question but they are out of the Church.

Free vvill.

21. *Cleanse him self.* Man then hath free vvill to make him self a vessel of saluation or damnation: though saluation be attributed to Gods mercie principally, the other to his iust iudgement: neither of both being repugnant to our free vvill, but vvorking vvith and by the same, al such edictes in vs as to his prouidence and our desierts be agreeable.

CHAP. III.

He prophesieth of Heretikes to come. 6 and noteth certayne then also for such, bidding him to amend himselfe, 10 and (vvhat so euer perijection befall for us) to continue constant in the Catholike doctrine, both because of his Master (S. Paul him self) 15 and also because of his owne knowledge in the Scriptures.



AND this know thou, that * in the last daies shal approche perilous times. † and 2 men shal be louers of them selues, couetous, hautie, proud, blasphemous, not obedient to their parents, vnkinde, vvicked, † vvithout affection, vvithout 3 peace, accusers, incontinent, vnmerciful, vvithout benignitie, † traitours, stubburne, puffed vp, and 4 louers of voluptuousnes more then of God: † hauing an appearance in deede of pietie, but denying the vertue thereof. And these auoid. † For of these be they that craftely enter 6 into houses: and leade captiue seely * vvomen loden vvith finnes,

1 Times
4, 1.

- 7 finnes, vvhich are ledde vvvith diuers desires: † alvvaies learning, and neuer attaining to the knowvledge of the truth.
- Exo. 7. 8 † But as ²²annes & Mambres* resisted Moyfes, so these also resist the truth, men corrupted in minde, reprobate cōcerning the faith. † But they shal prosper no further: for their²³ toilly shal be manifest to al, as theirs also vvas.
- 10 † But thou hast attained to my doctrine, institution, purpose, faith, longanimitie, loue, patience, † persecutions, paffions: vvhich maner of things vvere done to me at Antioche, at Iconium, at Lystra: vvhich maner of persecutiōs I sustained.
- 11 and out of al our Lord deliuered me. † And²⁴ al that vvill liue godly in Christ I E S V S, shal suffer persecution. † But euil men and seducers shal prosper to the vvoise: erring, and driuing into error. † But thou, ²⁵continue in those things vvhich thou hast learned, and are committed to thee: knowing of vvhom thou hast learned: † and because from thine infancie thou hast knowven the holy Scriptures, vvhich can instruct thee to saluation, by the faith that is in Christ I E S V S.
1. Per. 1. 21. 16 † * All Scripture inspired of God, is profitable to teach, to argue, to correct, to instruct in iustice: † that the man of God may be perfect, instructed to euery good vvorke.

ANNOTATIONS
CHAP. III.

1. *Men shal be.*] Al these wordes s. Cyprian expoundeth of such as by pride and disobedience resist Gods iustices. Let no faithful man, saith he, that keepeth in minde our Lordes and the Apostles admonition, maruel if he see in the latter times some proud and stubburne fellows, and the enemies of Gods iustices, goe out of the Church or impugne the same: vvhich both our Lord and the Apostle foretold vs that such should be. *Cyp. ep. 55. num. 3.*

2. *Women loden.*] Women loden with finnes, are for such their deseruings, and through the frailtie of their sexe, more subiect to the heretikes deuices, then men: the enimie attempting (as he did in the fall of our first parents) by them to ouerthrow men. See Hieron. vpon the 3. chapter of Ieremie, where he addeth that euery heretic is first broched *propter gulam & ventrem*, for gluttonie and belly-cheere.

3. *Folly manifest.*] Al heretikes in the beginning seeme to haue some shew of tru h, God for iust punishment of mens finnes permitting them for some vvhile in some persons and places to preuaile: but in short time God detecteth them, and openeth the eyes of men to see their deceits: in so much that after the first brunt they be maintained by force onely, & wise men in maner seeing their fals hood, though for troubling the state of such common weales vvhich vnauckey they haue been receiued, they cannot be so suddenly excluded.

4. *Al that vvill liue.*] Al holy men suffer one kinde of persecutiō or other, being greued and molestid by the vvicked, one way or another: but not al that suffer persecution, be holy, as at marctactors: the Church and Caluicke Frances persecute heretikes, and be persecuted of them againe, as Augustine of cō. declareth. *Sap. ep. 48.*

5. *Prosper.*] Though heretikes and the authors of them be atter a while discovered & by liue and idle forsaken generally of the honest, discrete, and men careful of their owne saluation

that those Magicians which resisted Moyfes, were thus called, it is not written in al the old Testamēt, therefore it came to the Apostles knowledge by tradition, as the Church now hath the names of the 3 kings, or the penitēt cheefe, or the souldiar that feared Christe, and of the Croisse, and of the like.

In al danger and diuersitie of false sectes, S. Iules admonition is, ever to abide in his vvas first taught & deliuered, neuer to giue ouer our old faith for a new fantasie.

This is it which before he said *hanc hanc* *Tit. 2. 6.* and 2. Tim. 1.

Women easily seduced by heretice.

The folly of heretikes in their appearance.

Persecution.

saluation, yet their authors and other great sinners proceede from one error and heresie to an other, and finally to plaine Atheisme and al Diuelish disorder.

The great profit of reading the Scriptures. 16. *All Scripture.*] Besides the Apostles teaching and tradition, the reading of holy Scriptures is a great defense and helpe of the faithfull, and specially of a Bishop, not onely to auoid and condemne al heresies, but to the guiding of a man in al iustice, good life and wvorkes. Vvch commendation is not here giuen to the bookes of the new Testamēt onely (vvhereof he here speaketh not, as being yet for a great part not vvritten) but to the Scripture of the old Testamēt also, yea and to euery booke of it. For there is not one of them, nor any part of them, but it is profitable to the end aforesaid, if it be read and vnderstood according to the same Spirit vvherewith it vvvas vvritten.

The Heretikes solish argumēt: Al Scripture is profitable, ergo only Scripture is necessariē & sufficient.

The Heretikes vpon this commendation of holy Scriptures, pretend (very simply in good sooth) that therefore nothing is necessarie to iustice and saluation but Scriptures. As though euery thing that is profitable or necessarie to any effect, excluded al other helpe, and vvere onely ynough to attaine the same. By vvch reason a man might as vvell proue that the old Testamēt vvve ynough, and so exclude the new; or any one peece of al the old, and thereby exclude the rest. For he affirmeth euery Scripture to haue the foresaid vtilities. and they might see in the very next line before, that he requireth his constant perueurance in the doctrine vvch he had taught him ouer and about that he had learned out of the Scriptures of the old Testamēt, vvch he had read from his infancie, but could not thereby learne al the mysteries of Christian religion therein. Neither doth the Apostle affirme here that he had his knowledge of Scriptures, by reading onely, vvithout helpe of maisters and teachers, as the Aduersaries herevpon (to committe the holy Scriptures to euery mans presumption) do gather: but affirmeth onely that Timothee knewe the Scriptures and therefore had studied them by hearing good readers and teachers, as S. Paul him self did of Gamaliel and the like, and as al christian students doe, that he trained vp from their youth in Catholike vniuersities in the studie of Diuinitie.

CHAP. IIII.

He requirēth him to be earnest vvchile he may, because the time vvil come vvhen they vvil not abide Catholike preaching, & and so fulfil his course, as him self neuer hath done. & and so come vnto him vvch speake, because the rest of his traine are dispersed, and he draweth neuer to heauen.

The Epistle for holy Doctors, and for S. Dominike August. 4.

11 The martyrdom of saints is so acceptable to God, that it is counted as it vvve a sacrifice in his sight, and therefore hath many effectes both in the partie: hat suffer: it, and in others that are partakers of the merite as of a sacrifice: vvch name it hath by a Metaphore.



Testifie before God and Iesus Christ, vvho shal iudge the liuing and the dead, and by his aduent, and his kingdom: † Preach the vvord, vrgē in season, out of season, reprove, beseeche, rebuke in al patience and doctrine. † For there shal be a time vvhen they vvil not beare sound doctrine: but according to their ovvne desires they vvil heape to them selues maisters, hauing itching eares, † and from the truth certes they vvil auert their hearing, and to fables they vvil be conuerted. † But be thou vigilant, labour in al things, doe the vvorke of an Euangelist, fulfil thy ministerie. Be sober. † For I am euen now to be sacrificed: & the time of my resolūtiō is at hand. † I haue fought a good fight, I haue consummate my course, I haue kept the faith. † Concerning the rest, there is laid vp for me a crowne of iustice, vvch our Lord vvil render to me in that day, a iust iudge:

judge: and not only to me, but to them also that loue his comming. ¶

Col. 4, 14

9 † Make hast to come to me quickly. † For Demas hath
10 left me, louing this vvorlde, and is gone to Theſſalonica:
11 Crescens into Galatia, Titus into Dalmatia. † * Luke only
12 is vvith me. Take Marke, and bring him vvith thee: for he is
13 profitable to me for the ministerie. † But Tychicus I haue
14 sent to Ephesus. † The cloke that I left at Troas vvith Car-
15 pus, cōming bring vvith thee, and the bookes, especially the
16 parchement. † Alexander the Coppersmith hath thevved
17 me much euil, our Lord vvil reppard him according to his
18 vvorkes: † vvhom doe thou also auoid, for he hath greatly
19 resisted our vvordes. † In my first answer no man vvas vvith
20 me, but al did forsake me: be it not imputed to them. † But
21 our Lord stode to me, and strengthened me, that by me the
22 preaching may be accomplished, and al Gentiles may heare:
and I was deliuered from the mouth of the lion. † Our Lord
hath deliuered me from al euil vvorke: and vvil saue me
vnto his heauenly kingdom. to vvhom be glorie for euer &
euer. Amen.

vvil de-
liuer

2 Timo.
1, 16.

19 † Salute Prisca and Aquila, and * the house of Onesiphorus. † Erastus remained at Corinth. And Trophimus I left sicke at Milērum. † Make hast to come before vvinter. Eubulus and Pudens and Linus and Claudia, and al the brethren, salute thee. † Our Lord I es vs Christ be vvith thy spirit. Grace be vvith you. Amen.

c This Iustus vvas coadiutor vvith & vnder S. Peter, & is counted second in the number of Apostles.

ANNO TATIONS
CHAP. IIII.

3. *There shall be a time.* If euer this time come (as needes it must that the Apostle forevay and foretold) nowv it is vadoubtedly. for the properties fall so iust in euery point vpon our newv Maisters and their Disciples. that they may seeme to be pourtered our, rather then propheticed of. Neuer vvere there iust delicate Doctors that could so pleasantly clauv and so iuently subbe the itching eares of their hearers, as these, vvich haue a doctrine framed for euery mans phantie, lust, liking and desire. the people not so fast crying, *Speake placemia, things that please:* but the Maisters as fast vvarranting them to doe *placemia.*

2sa. 30. 21.
o.

8. *A crowne of iustice.* This place conſiaereth for the Catholikes, that al good vvorkes done by Gods grace after the first iustification, be truly and properly meritorious, and fully vvorthy of eueralſting life: and that therevpon heauen is the due and iust stipend, crowne, or recompense, vvich God by his iustice ooveth to the persons so vvorking by his grace. for he rendereth or repaiereth heauen as a iust iudge, and not onely as a mercifull giuer. and the crowne vvich he paiereth, is not onely of mercie or fauour or grace, but also of iustice. It is his mercifull fauour and grace, hat vve vvorke vvell & merite heauen: it is his iustice, for those merites to giue vs a crowne correspondēt in heauen. S. Augutine vpon these vvordes of the Apostle, expreſſeth both breifely thus,

The Apostle propheticed of our newv delicate preachers.

Vvorkes meritorious.

How heauen is true both of iustice and merite.

F i f f H o v v

How should he repay as a iustidge, vnles he had first giuen as a mercifull father? Li. de grat. & lib. arbit. c. 6.

And when you heare or read any thing in the Scriptures, that may seeme to derogate from mans vvorkes in this case, it is alwaies meant of vvorkes considered in their owne nature and value, not implying the grace of Christ, by vvhich grace it cometh, & not of the vvorke in itself that we haue a right to haue & deserue it vvorthily: vvhich the Apostle in the 6 to the Hebrewes more then intimateth, laying these vvordes, *God is not vnjust, so forget your vvorkes & loue vvhich you haue inherited in his name &c.* As though he vvould say, that he vvete vnjust if he did forget to recompense their vvorkes. * The parable also of the men sent into the vineyard, proueth that heauen *Mat. 10,* is our owne right, bargained for and vvrought for, and accordingly paid vnto vs as our hire at the day of iudgement, for that is *merces* and *μισθός* vvhereby the Scripture so often calleth it. It is the

To such good vvorkes heauē is due: to lay the contrarie, is to derogate from Gods grace.

goalē, the marke, the price, the hire, of althruing, running, labouring, due both by promise and by covenant and right dette. See a notable place in S. Augutine in *Psal. 85 in fine:* and 100 in *missio.* & *no. 14 c. 2. l. 90 hom:* S. Cyprian alio, and namey the later end of his booke *de opere & elemosinas:* and thou shalt eaily conterne the contrarie falshood, vvhen doth not so much derogate from mans vvorkes, as from Gods grace vvhich is the cause and ground of al vvorthines in mans merites. S. Augutines vvordes be these, *Marks that he to vv:om our Lord gave grace, hath our Lord alio his dette. He found him a sinner, in the time of mercie: he hath him his dette in the time of iudgement.* See the place and the rest here coted, vvhere he examineth and explicateth the matter at large. *In Pf. 100*

THE ARGVMENT OF THE EPISTLE OF S. PAUL TO TITVS.



THAT Titus vvvas a Gentil, and not a Iew, and that he vvvas in S. Pauls charge, at the least the 14 yere after his conuersion, if not before, vve vnderstand by the Epistle to the Galatians c. 2. And that he continued vvith him to the very end, appeareth in the second to Timothee c. 4. Vvhere he maketh mention, that he sent him from Rome into Dalmatia, vvhen him self vvvas shortly after to be put to death.

And therefore although S. Luke neuer name him in the Actes, as neither him self, yet no doubt he comprehendeth him commonly, vvhen he speaketh thus in the first person & I vvill: Forthvvith vve sought to goe into Macedonia. Act. 16. For S. Paul also sent him to Corinth, betvvene the vvriting of his 1 & 2 to the Corinthians (vvhich time conuerteth vvith Act. 19) by occasion vvhereof he maketh much and honorable mention of him in the said second Epistle c. 2. & c. 7. And againe * he sent him vvith the same Epistle: both times about great matters: so that no doubt he vvvas euen then also a Bishop, and receiued accordingly of the Corinthians, vvith feare and trembling. 2. Cor. 7. v. 15. But the same is plainer in this Epistle to him self c. 1. v. 5. Vvhere the Apostle saith: for this cause I left thee at Crete, &c. By vvhich vvordes it is manifest also, that this Epistle vvvas not vvritten during the storie of the Actes (seeing that no mention is there of S. Pauls being in the yle of Crete) but after his dismission as Rome out of his first trouble, and before his second or last trouble there, as is euident by these vvordes: Vvhen I shall send to thee Artemas or Tychicus, make halt to come to me to Nicopoiis, for there I haue determined to vvinter. Tit. 3.

2 Corinth. 3.

Therefore he instructeth him (and in him, all Bishops) much like as he doth Timothee, vvhat qualities he must require in them that he shall make priests and Bishops, in vvhat sort to preach, and to reach al sortes of men, to commend good vvorkes vnto them: finally, him self to be their example in all goodnes.

THE



THE EPISTLE OF PAUL TO TITVS.

CHAP. I.

Of vvhich qualitie the Priests and Bishops must be: 9. namely learned, considering the Iudaical seducers of that time. 12. That the Cretenians must be roughly vved, so haue them continue found in faith.



1 **P**AUL the seruant of God, and an Apo-
 2 stle of I E S V S Christ according to the
 3 faith of the elect of God and knowledge
 4 of the truth: vvhich is according to pie-
 5 tie † into the hope of life euerlasting,
 6 vvhich he promised that lieth not, God,
 7 * before the secular times: † but hath
 8 manifested in due times his vvord in preaching, vvhich is cō-
 9 mitted to me according to the precept of our Sauour God:
 10 † to Titus my beloued sonne according to the cōmon faith,
 11 grace and peace from God the father, and Christ I E S V S our
 Sauour.

1 † For this cause left I thee in Crete, that thou shouldest
 2 reforme the things that are vwanting, and shouldest
 3 ordaine priestes by cities, as I also appointed thee:
 4 † * if any be vvithout crime, the husband* of one vvife, ha-
 5 uing faithful children, not in the accusation of riote, or not
 6 obedient. † For a Bishop must be vvithout crime, as the
 7 stevard of God: not proud, not angrie, not giuen to vvine,
 8 no striker, not couetous of filthy lucre: † but giuen to hos-
 9 pitalitie, gentle, sober, iust, holy, continent: † embracing
 10 that faithful vvord vvhich is according to doctrine, that he
 11 may be able to exhort in sound doctrine, & to reprove them
 that gaine say it.

10 † For there be many disobedient, vaine-speakers, and se-
 11 ducers, especially they that are of the Circumcision. † vvho

Ffff ij must

2. Tim. 1,
9.

1. Tim. 3,
2.

He speaketh not of the Churches abstaining from meates some times, which is not for any viciennes in the creatures, but for chattering their bodies: but he meaneth the Ievvish superstition, vvhich movv being Christians, vvhould not cease to put difference of cleane and vncleane according to their old lavv. See S. Augustine *cont. Faust. li. 3. c. 4.*

must be controuled. vvhich subuert vvhole houses, teaching the things they ought not, for filthy lucre. † One of 12 them said, their ovne proper prophete, *The Cretensians alwayes lefte manerbic besties, stouphful bellies.* † This testimonie is true. For 13 the vvinch table rebuke them sharply, that they may be found in the faith. † not attending to Ievvish fables, and 14 commandements of men averting them selues from the truth.

† * All things are cleane to the cleane: but to the polluted and to infidels nothing is cleane: but polluted are both their minde and conscience. † They confesse that they knowv God: but in their vvorkes they deny, vvhich they be abominable and incredulous and to euery good vvorke reprobate.

Epimenides.

Rom. 14, 10.

ANNOTATIONS
CHA. I.

Priests must be consecrated by Bishops only.

1. *Ordains Priests.*] Though Priests or Bishops may be nominated and elected by the Princes, people, or Patrons of places, according to the vic of the time and dieritie of Countreys and fashions, yet they can not be ordered and consecrated but by a Bishop vvhich vvas him self rightly ordered or consecrated before, as this Titus vvas by S. Paul. And here it seemeth that he did not onely consecrate them vvhom the people had elected before, but him self also made choise of the persons, no mention being here made of any other election popular. Vvchich though it vvas long vviel in the primitive Church, yet for diuers causes and specially for continual tumultes, partialities, and disorders. vvhich S. Augustine much complaineth of in his time, vvas iustly taken avway, and other better meanes of their designement appointed. See *Cons. Laodic. cap. 12. 13. S. August. de adult. coming. li. 2. c. 20. Ep. 110. and Paph. in vita Aug. c. 8.*

The popular election of the Clergie taken avway.

The preminence of a Bishop about a Priest.

And that the ordering of Priests or imposition of hands to that purpose, belongeth onely to Bishops, and to no inferior Priests or other persons, it is plaine by the Apostolike practise set downe in the Scriptures, namely in the Actes, and in the Epistles to Timothee and Titus. And S. Hierom, vvhich seemeth sometimes to say that in the primitive Church there vvas no great difference betwixt a Bishop and Priest, yet he euer excepteth giuing holy Orders, vvhich preminence he attributeth to Bishops onely. *ep. 84.* as he doth also Confinning the Baptized by giuing them the holy Ghoist through imposition of hand and holy Chrisme. *Disc. cont. Luciferr. c. 4.* Note also that Aetius vvas of old condemned of heretic, for holding that there vvas no difference betwixt a Priest and a Bishop. *Epiph. har. 75. August. har. 53.* Note lastly the fraudulent translation of the Heretikes alwayes, naming for Priests (vvhich here is vvident to be a calling of Order and office) *elders, saying, That thou ordains Elders.* vvhich in our vulgar tongue signifieth the age, and not the Office properly: and al this for hatred of Priests.

To put no difference betwixt them is Aetius heretic.

Heret. translation.

6. *Of one vvirge.]* To that vvhich is said vpon the like vvordes 1 Tim. 3: adde this testimonie of S. Epiphanius *li. 2. 2. cont. hereses in fine. Holy Priesthood,* saith he, *for the most part proceedeth of Virgins: and if some of virgins, yea of them that live a sole or single life: but and if the single and sole persons justly called Orders, and the him that hath been married vvirge, is not laudful to take to Priesthood etc.* If you list to see the causes vvhich by gamie is forbidden them that are to be Priests, and continencie required of the Clergie, see the same author *li. 2. 1. heres. 19. S. Ambrose li. 1. Offic. c. 50.* and vpon 1 Tim. 3. S. Augustine *de bone Coniugal. c. 18. S. Hierom ep. 50 c. 5 ad Pammachium,* and against Iouinian *li. 2. c. 19. S. Leo ep. 87.* and other ancient authors.

The notable of both of Gods Church to haue been single, or continent from their vvices, if any vvere married before they came to the Clergie. So vvas S. Paul, and exhortheth al men to the like. 1 Cor. 7. 7. Somvvhere in 1 Cor. 7. 1. Grately at the Apollies after they folovved Christ, as S. Hierom vvizneseth, affirming that our Lord loved from vvices.

And if the studious reader peruse al antiquitie, he shall finde al notable Bishops and Priests of Gods Church to haue been single, or continent from their vvices, if any vvere married before they came to the Clergie. So vvas S. Paul, and exhortheth al men to the like. 1 Cor. 7. 7. Somvvhere in 1 Cor. 7. 1. Grately at the Apollies after they folovved Christ, as S. Hierom vvizneseth, affirming that our Lord loved from vvices.

Iohn

John specially for his virginitie. *Apoc. ad Pammach. c. 3. & li. 1. com. Iohim. c. 14. S. Ignarius ep. 6 ad Philadelph.* Iairth of the said John, and of Timothee, Titus, Euodius, Clement, that they liued and died in chastitie, reckening vp of the old Testament diuers notable personages that did the same, as Elias, Iesus Naue (otherwise called Ioine) Melchisedec, Elizus, Hieremie, Iohn Baptist. No man is ignorant that al the notable fathers of the Greeke and Latin Church liued chaste: Athanasius, Basil, Nazianzense, Chryostom, Cyprian, Hilarie (vvhich entered into holy Orders after his viues death) Ambroise, Hierom, Augulstine, Leo, Gregorie the great. Certaine other notable fathers had once viues, but no holy men euer viued them, much lesse married, after they vvere in holy Orders. A marvelous thing, that so many heretofore should haue the gift of chastitie then, and now so few, if the Protestants say true, that I karie one among them in our age of al their sectes, euen of their principal Supenntendents, hath had it.

Only the Protestants complain that they haue not the gift of chastitie.

CHAP. II.

Vnto as to preach both to old and young (not only with vvvord but with example also) and to seruants. 11 For there are of al sortes in the Church, and they must be instructed accordingly.

corruptis pudicos



BV T doe thou speake the things that become sound doctrine. † Old men that they be sober, chaste, vvvife, souid in the faith, in loue, in patience. † Old women in like maner, in holy attire, nor il speakers, not giuen to much wine: teaching vvvell, † that they may teach the yong women vvvisedom, to loue their husbands, to loue their children, † vvvise, chaste, sober, hauing a care of the house, gerte, subiect to their husbandes, that the vvvord of God be not blasphemed. † Yong men in like maner exhort that they be sober. † In al things shevv thy self an example of good vvvorkes, in doctrine, in integritie, in grauitie, † that the vvvord sound, irreprehensible: that he vvvhich is on the cõtrarie part, may be afraid, hauing no euil to say of vs. † * Seruants to be subiect to their maisters, in al things pleasing, not gain-saying: † not defrauding, but in al things shevving good faith, that they may adorne the doctrine of our Sauour God in al things.

Eph. 6, 5. Col. 3, 2, 2. 1. Pet. 2, 18.

c corruptis pudicos

11 † For the grace of God our Sauour hath appeared to
 12 al men: † instructing vs that denying impietie & worldly
 13 desires, vve liue soberly, and iustly, and godly in this vvvord,
 14 † expecting the blessed hope and aduent of the glorie of the
 great God and our Sauour I E S V S Christ, † vvhich gaue him
 self for vs, that he might redeeme vs from al iniquitie, and
 might cleanse to him self a people acceptable, a pursuer of

The Epistle at the first Masse on Christmas day, and vpon the Circumcision of our Lord.

11 Bishops must be stout and commaund in Gods cause, and the people must in no wise disobey or contemne them.

good vvorkes. † These things speake, and exhort -I and re- buke :: vvith al authoritie. Let no man contemne thee.

CHAP. III.

To teach them obedience vnto Princes, and meekenesse tovvardes al men, considering that vve also vvowes they. 2il God of his goodnes brought vs to Baptisme. 3 To teach good vvorkes, 9 and to avoid vaine questions, 10 and obstinate Heresies.



ADMONISH them to be subiect to Princes 1 and Poteftates, to obey at a vvord, to be ready to euery good vvorke, † to blaspheme no mā, 2 not to be litigious, but modest: † hevvng al mildenes tovvard al men. † for we also vvere 3 sometime vnnvise, incredulous, erring, feruing diuerse desires & voluptuousnesses, liuing in malice & enuie, odible, hating one an other. † But vvhen^b the benignitie and^c kindnes 4 tovvard man of our Sauour God appeared: † * not by the 5 vvorkes of iustice vvich vve did, but according to his mercie he hath saued vs: by the lauer of regeneratiō and renouation of the holy Ghost. † vvhom he hath povvred vpon vs 6 abundantly by Iesus Christ our Sauour: † that being iustified by his grace, vve may be heires according to hope of 7 life euerlasting. -†

b The Epistle at the 2 Masse on Christmas day, and in the Votiu Masse of our B-Lady betwene Christmas and Candlemas.

11 As before in the Sacrament of holy Orders (1. Tim. 4. and 2 Tim. 1) so here it is plaine that Baptisme giueth grace, & that by it as by an instrumental cause we be saued.

12 These admonitions or corrections must be giuen to such as erre, by our Spiritual Gouernours and Pastors: to vvhom if they yield not, Christian men must auoid them.

† * It is a faithful saying, and of these things I vvil haue 8 thee anouch earnestly: that they vvich beleue in God, be careful to excell in good vvorkes. These things be good and profitable for men. † But * foolish questions, and genealogies, and cōtentions, and controuersies of the Law auoid. For they are vnprofitable and vaine.

† A man that is^a an heretike after the first and second^b admonition auoid: † knowing that he that is such an one, is 11 "subuerted, and sinneth, being condemned" by his ovvne iudgement.

† Vvhen I shal send to thee Artemas or Tychicus, hasten 12 to come vnto me to Nicopolis. for there I haue determined to vvinter. † Set forward Zenas the lavvyer and Apollos 13 carefully, that nothing be vvanting to them. † And let our 14 men also learne^c to excel in good vvorkes to necessarie vses: that they be not vnfruitful. Al that are vvith me, salute 15 thee:

c Coloss. 2. Tim. 1, 9.

1 Tim. 4. 2. Tim. 2. 13.

c epist. i. Tim. 2. 13.

thee: salure them that loue vs in the faith. The grace of God be vvith you al. Amen.

ANNOTATIONS
CHAP. III.

to. *A man that is an Heretike.*] Not euery one that erreth in religion, is an Heretike, but he onely that after the Churches determination, vvillfully and stubbornly standeth in his false opinion, not yielding to decree of Council or the chieefe Pastors of the Church therein. *They* (saith S. Augustine ep. 162.) *that defend their sentence: itough false and peruerse* vvith no stubborn stomacke or obstinate hart, (specially if it be such as them selves by bold presumption broched not, but received of their deceased parents, and do seeke the truth vvaryly and carefully, being ready if they finde it, such are not to be reputed among Heretikes. And againe, li. 18 de Citiz. c. 51. *They that in the Church of Christ haue any erasid or peruerse opinion, if being admonished to be of a sound and right opinion, they resist obstinately, and vvill not amend their pecciferous opinions, but persist in defence of them, are thereby become Heretikes, and going forth out of the Church, are counted for enemies that exercise vs.* Againe li. 2. de Bapt. cont. Donat. c. 16. *He is an Heretike that, vvhen the doctrine of the Catholike faith is made plaine and manifest vnto him, had rather resist it, and chooseth: as vvhich him self holdeth &c.* And in diuers places he declareth that S. Cyprian, though he held an error, yet vvvas no Heretike, because he vvould not haue defended it after a general Council had declared it to be an error. li. 2. de Bapt. c. 4. So Possidonius in the life of S. Augustine reporteth, how, after the determination of the See Apostolike that Pelagius opinion vvvas heretical, al men esteemed Pelagius an Heretike, and the Emperour made lawes against him as against an Heretike. Againe S. Augustine saith, *He is an Heretike in my opinion, that for some temporal commoditie, and specially for his glorie and principalltie, gaineth or st. salet vvith: false or vvrru opinions.* de vitili. cretendi cap. 2.

Vvho is properly an Heretike, & vvho is not.

Descriptions or marks how to know an Heretike.

v. Aug. c. 18.

Let our Protestants behold them selves in this glasse, and vvithall let them marke al other properties that old Heretikes euer had, and they shall finde al definitions and marks of an Heretike that fall vpon them selves. And therefore they must not maruel if vve vvaue al Catholike men by the vvoces of the Apostle in this place, to take heede of them, and to thinne their preachings, bookes, conuenticles and companies. Neither neede the people be curious to know vvhat they say, much lesse to confute them: but they must trust Gods Church, vvhich doth refuse and conuict them. And it is ynough for them to know that they be condemned, as S. Augustine noteth in the later end of his booke de hereticis. And S. Cyprian saith notably to Antonianus demanding curiously vvhat heresies Nouatianus did teach: *No master, vvhat heresies he teacheth, vvhen he teacheth vvithout.* that is to say, out of the Church.

The former marks agree to the Protestants.

Their bookes, service, & preaching must be auoided.

Ep. 52. num. 7.

11. *Subuerted.*] Heretikes be often incorrigible, yet the Church of God ceaseth not by al meanes possible to reuoke them. therefore S. Augustine saith ep. 162. *The Heretike him self though vvilling vvith aduice and detestable pride, and made vvith the freruardines of vvicked contention, as vvho admonish that he be auoided lest he deceiue the vvreakings and listle ones, so vvho refuse not by al meanes possible to seeke his amendement and reformation.*

The Church seeketh the amendement of the most obstinate Heretikes.

11. *By his owne iudgement.*] Other greuous offenders be separated by excommunication from the comunon of Saincts and the fellowship of Gods Church, by the ientence of their Superiors in the same Church: but Heretikes more miserable and infortunate then they, runne out of the Church of their owne accord, and so giue sentence against their owne soules to damnation.

Heretikes cast them selves frō the Church.

THE EPISTLE OF PAVL TO PHILEMON.

THE ARGUMENT.

Hearing of Philemons vvirtue, vvho vvvas a Colosian, he vvrote a familiar letter from Rome (being prisoner there) about his fugitive seruant Onesimus: not doubting but that he might be commended to him, yet rather requesting that he vvill forgive him, yet and receive him as he vvould Paul him self, vvho also hopeth to come vnto him.

PAVL



AVL the prisoner of Christ I E S V S, 1
and brother Timothee: to Philéon
the beloued and our coadiutor, † & 2
to Appia our deereft sister, & to Ar-
chippus our felovv-touldiar and to
the church vvhich is in thy house.
† Grace to you and peace from God 3
our father, and our Lord I E S V S
Christ.

¶ Faith and
charitie com-
meded alwaies
together, both
necessarie to
make a com-
plete Christiā
man, and to
justification &
saluation.

¶ The dueties
of charitie and
mercie done
to Christes
prisoners, are
exceeding ac-
ceptable to God
and al good
men.

¶ Al Spiritual
men ought to
be exceeding
propense and
ready to pro-
cure mens par-
don, and recō-
ciliation to al
penitents.

¶ The great
debt & duetic
that vve owe
to such as be
our spiritual
parents in
Christ.

† I giue thanks to my God, alvvaies making a memorie 4
of thee in my praiers, † hearing thy ¶ charitie and faith 5
vvhich thou hast in our Lord I E S V S, and ¶ tovvard al the
sainctes: † that the communication of thy faith may be 6
made euidēt in the agnition of al good that is in you in
Christ I E S V S. † For I haue had great ioy and consolation 7
in thy charitie, because the bovvels of the sainctes ¶ haue re-
sted by thee brother.

† For the vvhich thing hauing great cōfidence in Christ 8
I E S V S to commaund thee that vvhich pertaineth to the
purpose: † for charitie rather I beseeche, vvhether thou art 9
such an one, as Paul being old and novv prisoner also of I E-
s v s Christ. † I beseeche thee for my sonne vvhom I haue 10
begotten in bandes, * Onesimus, † vvhom hath been some- 11
time vnprofitable to thee, but novv profitable both to me &
thee, † vvhom I haue sent backe to thee. And ¶ do thou re- 12
ceiue him as mine ovvne bovvels. † vvhom I would haue 13
retained vvith me, that for thee he might minister to me in
the bandes of the Gospel: † but vvithout thy counsel I 14
vould doe nothing: that thy good might be nor as it vvere
of necessitie, but voluntarie. † For perhaps therefore he de- 15
parted for a season from thee, that thou mightest take him a-
gaine for ever. † novv not as a seruant, but for a seruant, 16
a most deere brother, especially to me, but hovv much more
to thee both in the flesh and in our Lord? † If therefore thou 17
take me for thy fellovv: receiue him as my self. † And if he 18
hath hurt thee any thing or is in thy dette, that impute to me.

† I Paul haue vvritten vvith mine ovvne hand: I vvil repay 19
it: not to say to thee, ¶ that thou ovvest me thine ovvne
self also. † Yea brother. ¶ God graunt I may enioy thee in 20
our Lord. Refres h my bovvels in our Lord. † Trusting in 21
thy obedience I haue vvritten to thee, knovving that thou
vvilt

Col. 4.9.

c. inuoluntarius

- 22 vvilt doe about that also vvhich I do say. † And vvithal provide me also a lodging, for I hope by your praier that I shal be giuen to you.
- 23 † There salute thee Epaphras my fellow-prisoner in
- 24 Christ I E S V S, † Marke, Aristarchus, Demas and Luke my
- 25 coadiutors. † The grace of our Lord I E S V S Christ be vvith your spirit. Amen,

A N N O T.

5. *Touward al the saints.*] The Apostle sicketh not to say, Charitie and faith in Christ and al his Saints, vvhich our captiue Aduerfaries count in Catholike mens speeches and vvritings, very absurd, feining that in al such vve make no difference betvvixt the loue vve beare to Christ, and the loue vve owe to our neighbours: betvvixt the trust or beleefe vve haue in God, and that vvhich vve haue in his holy Saints. Malice and conuention doth so blinde al Heretikes.

Faith and be-
leefe in Saints.



THE ARGVMENT OF THE
EPISTLE OF S. PAVL TO THE
H E B R E V V E S.



THAT the Hebrewes vvvere not all the Iewes, but only a part of them, is manifest Act. 6: vvhere the primitiue Church of Hierusalem, although it consisted of Iewes only, as vve reade Act. 2. yet is said to consist of *trio sortes*, Greekes & Hebrewes. Vvvhich againe is manifest Phil. 3. vvhere S. Paul comparing him self vvith the Iudaical false-Apostles, saith, that he also is, an Hebrue of Hebrucs. Finally, they seeme to haue been those Iewes vvvhich vvvere borne in Iurie, vvvhich for the most part dwelled also there. Therefore to the Christian Iewes in Hierusalem and in the rest of Iurie, S. Paul vvriteth this Epistle, out of Italic: saying therevpon, The brethren of Italic salute you. Heb. 13. By vvvhich vvordes, & by these other in the same place, Know vvour brother Timothee to be dismissed, vvith vvvhom (if he come the sooner) I vvvil see you, it is euident, that he vvrote this, not only after he vvvas brought prisoner to Rome, vvvherein S. Luke endeth the Actes of the Apostles: but also after he vvvas set at libertie there againe.

Many causes are giuen of the Doctors, vvby vvriting to the Iewes, he doth not put his name in the beginning, Paul an Apostle &c. as he doth lightly in

G L L S bis

his Epistles to the Churches and Bishops of the Gentils. The most likely cause is, for that he was the preacher and Apostle and Maister of the Gentils. And againe in an other place he saith, that him self was appointed the Apostle of the Gentils, as Peter of the Iewes. Gal. 2. Only S. Peter therefore writing to the Iewes, doth use this stile: Peter an Apostle of Iesus Christ & c. because he was more peculiarly their Apostle, as being the vicar of Christ, who was also to him self more specially the minister of the Circumcision, that is (as him self speaketh) not sent but to the sheepe which were lost of the house of Israel. Mat. 15.

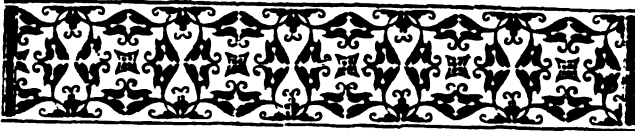
* Yet was Christ head of the Gentils also. So likewise his vicar S. Peter, notwithstanding his more peculiar Apostleship over the Iewes.

The Arguments of the Epistle S. Paul him self doth tell vs in two vorders, calling it verbum solatiij, the vword of solace and comfort. Vvhich also is plaine in the vvhole course of the Epistle, namely in the tenth chapter. v. 32. & c. Vvhich he exhorteeth them to take great comfort and confidence in their manifold tribulations sustained of their owne countrie men the Iewes, vvhich of the Epistle also maketh mention to the Thessalonians. 1. Theff. 2. v. 14. These persecutions then of the obstinate incredulous Iewes their countrie men, was one great temptation vnto them. An other temptation was, the persuasions that they brought vnto them out of Scriptures, to cleane vnto the Law, and not to beleeue in Iesus the dead man.

And vvhich as the Iewes did magnifie their Law, by the Prophetes, and by the Angels by vvhich it was giuen, and by Moyses, and by their Land of promise, into vvhich Iosue brought them, and by their father Abraham, and by their Aaronicall or Leuiticall priesthod and sacrifices by their Tabernacle, & by their Testament: he saith, that our Lord Iesus, as being the natural sonne of God, passeth incomparably the Prophetes, the Angels, and Moyses: that the Rest or quietnes vvhich God promised, was not in their earthly Land, but in heauen: that his figure Melchisedec far passed Abraham: and that his priesthod, Sacrifice, Tabernacle, and testaments, far passed theirs. In al vvhich he boosteth often as these three markes: to take away the scandal of Christes death, by giuing them sundrie good reasons & testimonies of it: to erect their mindes from visible and earthly promises (to vvhich only, the Iewes were vvholy bent) to inuisible and heauenly: and so insinuate that the Ceremonies should now cease, the time of their correction by Christ being now come.

The Epistle may be denided into these partes: the first, Of Christes excellencie above the Prophetes, Angels, Moyses, and Iosue: c. 1. 2. 3. 4. The second, of his priesthod and excellencie thereof above the priesthod of the old Testament: c. 5. vnto the middle of the 10. The last part is of exhortation c. 10. v. 9. to the end of the Epistle.

THE



THE EPISTLE OF PAUL THE APOSTLE TO THE HEBREVES.

Let the Christian Reader note the corruption and impudent boldnes of our Aduerſaries, that Heretical corrup-
 upon a falſe priuate perſuaſion of their owne, that S. Paul was not the author of this Epiſtle, tion.
 * In the Engliſh Bible of the year 1579. leave out his name in the title of the ſame, contrarie to the authentical copies both Greeke and
 Latin. In old time there was ſome doubt who ſhould be the vvriter of it, but then, when it was The Epiſtle to
 no leſſe doubted whether it were Canonical Scripture at al. Afterward the vvhole Church (by the Hebrues,
 vvhich onely we know the true Scriptures from other vvritings) held it and deliuered it, as now is S. Pauls.
 The doct, to the faithful, for Canonical, and for S. Pauls Epiſtle. Notvvithſtanding the Aduer-
 ſaries vvould haue reſuſed the Epiſtle, as vvell as they do the Author, but that they falſely imagine
 certaine places thereof to make againſt the Sacrifice of the Maſſe.

CHAP, I.

God ſpake to their fathers by the Prophets: but to them ſilens by his owne Sonne, 14. vvho incomparably paſſeth al the vvangels.

- 1 **D**IVERSELY and many vvaies The Epiſtle at
 in times paſt God ſpeaking to the the third maſſe
 2 fathers in the prophets: † laſt of on Christmas
 al in theſe daies hath ſpoken to vs day.
 in his Sonne, vvhom he hath ap-
 3 pointed heire of al, by vvhom he
 made alſo the vvorldes. † * Vvho
 being the ^c brightneſſe of his glo- b καὶ ἀλλή
 rie, and ^b the figure of his ſub- β-ὑποστάσις
 ſtance, & carying al things by the
 vvord of his povver, making purgation of ſinnes, ſitteth on
 4 the right hand of the Maieſtie in the high places: † being The excellen-
 made fo much better then Angels, as he hath inherited a more cie of Chriſt
 excellent name about them. about Angels.
- 5 † For to vvhich of the Angels hath he ſaid at any time,
 Thou art my ſonne, to day haue I begotten thee? and againe, I vvill be to him
 6 a father, and he ſhal be to me a ſonne. † And vvhen againe he bringeth
 G ggg ij in

* In the
 Engliſh
 Bible of
 the year
 1579.

Sap. 7.
 16.
 c ανω-
 ρος μω

Pſ. 2, 7.
 2. reg. 7,
 14.

∴ The holy Angels (saith S. Augustine) to the Societie of vvhom vve aspire in this our peregrination, as they haue eternitie to continue, so also facilitie to know, and felicitie to rest: for they do helpe vs without al difficultie, because with their spiritual motions pure and free, they labour or trauele not. De Ciuili. 11. c. 31.

in the first begotten into the vworld, he saith, *And let al the Angels of God adore him.* † And to the Angels truly he saith, *He that marret his Angels, spirites: and his ministers, a flame of fire.* † But to the 8 Sonne: *Thy throne O God for ever: ever: a rod of equitie, the rod of thy kingdom.* † *Thou hast loved iustice, and hated iniquitie: therefore seee, God, thy God hath anointed vwith the oile of exultation above thy fellowes.* † And, 10 *Thou in the beginning O Lord didst found the earth: and the vworkes of thy handes are the heauens.* † *They shal perish, but thou shalt continue: and they shal al waxe old as a garment.* † *And as a vesture shalt thou change them, & they shal be changed: but thou art the self same, and thy yeres shal not faile.* † 11 † But to vvhich of the Angels said he at any time: *Sit on my right hand, vnill I make thine enemies the soorefoole of thy feete?* † Are they 14 not al, ∴ ministring spirites: sent to minister for them vvhich shal receiue the inheritance of saluation?

Pf. 96, 2.
Pf. 103,
4-
Pf. 44, 7

Pf. 107,
26.

Pf. 109, 1
1. Cor. 13,
25.

ANNOTATIONS
CHAP. I.

3. *The figure.*] To be the figure of his substance, signifieth nothing els but that vvhich S. Paul speaketh in other vvordes to the Philippians c. 2. v. 6. that he is the forme and moit expresse resemblance of his fathers substance. So S. Ambrose and others expound it, and the Greeke word *Charakter* is very significant to that purpose. Note also by this place, that the Sonne, though he be a figure of his Fathers substance, is notwithstanding of the same substance. So Christes body in the Sacrament and his mystical death and sacrifice in the same, though called a figure, image, or representation of Christes visible body and sacrifice vpon the Crosse, yet may be and is the self same in substance.

6. *Let al the Angels adore.*] The Heretikes maner that vve adore Christ in the B. Sacrament, when they might learne by this place, that vvhetherioeuer his person is, there it ought to be adored both of men and Angels. And vvhether they say it vvas not preiour in the Sacrament nor instituted to be adored, vve answer that no more vvas he incarnate purpotedly to be adored: but yet straight vpon his descending from heauen, it vvas the duty both of Angels and al other creatures to adore him.

μαρτυρ
καρπαιος

CHAP. II.

He inferreth of the foresaid, that is shal be incomparably more damnable for them to neglect the new Testament then the old. 3 considering the irrefragable authoritie of the Apostles also. 5 Then he professeth the excellencie of Christ above the Angels, 9 vvhich neuertheles, vvas made lesse than Angels, 10 suffer and die for men, to destroy the dominion of the Diuel, 11 to deliuer men from feare of death, 17 and to be a fitte Priest for men.

∴ As that vvhich runneth out of a broken vessel, or that runneth by, is left.



HERFORE more abundantly ought I vve to obserue those things vvhich vve haue heard: lest perhaps vve runne out. † For if the vword that vvas spoken by Angels, became sure, and al preuarication and disobedience hath received a iust retribution of reppard: † howv shal vve 3 escape

c μὲν ἄλλο
καρπαι-
ῖος μὲν

Mar. 16,
10.

Pf. 8, 5.

1 Cor. 15
Eph. 1.

Philip.
2, 9.

Pf. 21, 23
Pf. 17, 3.
Ez. 8, 12.

Ose. 13,
14. 1 Cor.
15, 54.

4 escape if vve neglect so great saluation? vvhich vvhens it
vvas begonne to be declared by our Lord, of them that heard
5 vvas confirmed on vs, † * God vwithal testifying by signes,
& vvonders, and diuers miracles, & distributions of the holy
6 Ghost according to his vvill. † For not to Angels hath God
made subiect the vvorld to come, whereof vve speake. † But
7 one hath testified in a certaine place, saying: *Vvhat is man, that
thou art mindeful of him: or the sonne of man, that thou vvisitest him?* † *Thou
didst minish him litle lesse then Angels: vvith glorie and honour thou hast crow-
ned him, and constituted him ouer the vvorkes of thy bandes.* † *All things hast
thou made subiect vnder his feete.* For in that he subiected al things to
8 him, he left nothing not subiect to him. But novv vve see not
9 as yet al things subiected to him. † But * him that vvas a
litle lessened vnder the Angels, vve see I E S V S, :: because of
the passion of death, crowned vvith glorie and honour: that
10 through the grace of God he might tast death for al. † For it
became him for vvhom al things, and by vvhom al things,
that had brought many children into glorie, to consummate
11 the author of their saluation, by his passion. † For he that
sanctifieth, and they that be sanctified: al of one. For the
12 which cause he is not ashamed to call them brethré, † saying,
*I vvill declare thy name to my brethren: in the middes of the Church vvill I
praise thee.* And againe, *I vvill haue affiance in him.* And againe, *Behold
bere am I and my children: vvhom God hath giuen me.* † Therefore be-
13 cause the children haue communicated vvith flesh & blood,
him self also in like maner hath been partaker of the same:
14 that * by death he might destroy him that had the empire of
death, that is to say, the Deuil: † and might deliuer them that
15 feruente of death through al their life vvere subiect to
seruitude.
16 † For no vvhere doth he take Angels: but the seede of
17 Abraham he taketh. † Vvherevpon he ought in al things to
be like vnto his brethren: that he might become a merciful
and faithful high Priest before God, that he might repropiti-
18 ate the sinnes of the people. † For in that vvherein him
self suffered and vvas tempted: he is able to helpe them also
that are tempted.

:: This pro-
ueth against
the Caluinists
that Christ by
his Passio mer-
ited his owne
glorification.
which they
would not for-
chame deny of
Christ, but
that they are
at a point to
deny al meri-
torious wor-
kes. yea eue in
Christ also,
and therefore
they translate
also this sen-
tence heretical-
ly, by transpo-
sing the wor-
des. *In the Bible
printed the year
1579.*

c The dignitie
of man, in that
Christ tooke
our nature vnto
his person
in Deitie, and
not the nature
of Angels.

CHA P. III.

By example of Christ (who is incomparably more excellent then Moyses also) he exhorts them to be faithful vnto God. 7 Their reward shal be so enter into everlasting rest, if they perseuere, as contrariwise to be excluded (as vvas shaddowd in their forefathers in the vvaldernes) if they faune and become incredulous.

WHEREFORE holy brethren, partakers of the heavenly vocation, consider the Apostle, & high priest of our confession I E S V S: † vvhich is faithful to him that made him, as also * Moyses in al his house. † For, this man is esteemed vvorthise of more ample glorie aboue Moyses, by so much as more ample glorie then the house, hath he that framed it. † For euery house is framed of some man. but he that created al things, is God. † And Moyses in deede vvas faithful in al his house as a seruant, for a testimonie of those things vvhich were to be said: † but Christ as the Sonne in his ovne house: which house are vve, if vve keepe firme the confidence and glorie of hope vnto the end.

† Vvherefore, as the holy Ghost saith, *To day if you shal heare his voice, † harden not your hartes as in the exacerbation according to the day of tentation in the desert, † vvhene your fathers tempted me: proud & saw my workes † fourtie yeres. For the vvhich cause I vvas offended vwith this generation, and said, They doe alwayes erre in hart. And they haue not knowen my wayes.* † to vvhom I svvare in my wrath, if they shal enter into my rest.

† Bevvare brethren, lest perhaps there be in some of you an euil hart of incredulitie, to depart from the liuing God. † but exhort your selues euery day, vvholes *to day* is named, that none of you be obdurate vwith the fallacie of sinne, † For vve be made partakers of Christ: yet so if vve keepe the beginning of his substance firme vnto the end. † Vvwhile it is said, *To day if you shal heare his voice, do not obdurate your hartes as in that exacerbation.* † For some hearing did exasperate: but not al they that went out of Egypt by Moyses. † And vwith vvhom vvas he offended fourtie yeres? vvas it not vwith them that sinned, * vvhose carcasses were ouerthrowen in the desert? † And to vvhom did he svvare that they should not enter into his rest: but to them that were incredulous? † And vve see that they could not enter in, because of incredulitie.

The excellencie of Christ aboue Moyses.

∴ Faith is the groundworke of our creatiō in Christ, which if we hold not fast, al the building is lost.

Nu. 12, 7

Pf. 94, 8

Nu. 14, 37. 21, 23.

CHAP. IIII.

That they must feare to be excluded out of the foresaid rest (vvhich he prometh out of the painne) 12. considering that Christ seeth their most inward secretes. 14. And that he (as their Priest who also him self suffered) is alive and ready to strengthen them in confession of their faith.

LET



1 E T vs feare therefore lest perhaps forsaking
 2 the promis of entering into his rest, some of
 3 you be thought to be vwanting. † For to vs
 4 also it hath been denounced, as also to them,
 5 but the vvord of hearing did not profit them,
 6 not mixt vvith faith of those things vvich
 7 they heard. † For vve that haue beleued, shal enter into
 8 the rest: as he said, *As I swore in my vvratsh, if they shal enter into my rest:*
 9 and truly the vvorkes from the foundation of the vvorld
 10 being perfited. † For he said in a certaine place of the
 11 seuenth day, thus: *And God rested the seuenth day from al his vvorkes.* † And
 12 againe in this, *If they shal enter into my rest.* † Because then it re-
 13 maineth that certaine enter into it, and they to vvhom first it
 14 vvvas preached, did not enter because of incredulitie: † againe
 15 he limiteth a certaine day: *To day*, in Dauid saying, after so long
 16 time, as is about said, *To day if you shal heare his voice: doe not obdurate
 your hartes.* † For if Iesus had giuen them rest: he vvould
 neuer speake of an other day aftervvard. † Therefore there
 is left a sabbatisme for the people of God. † For he that is
 entred into his rest, the same also hath rested frō his vvorkes,
 as God from his.
 † Let vs hasten therefore to enter into that rest: that no
 man fal into the same example of incredulitie. † For the
 vvord of God is liuely and forcible, and more persing then
 any vvwo edged svvord: and reaching vnto the diuision of
 the soule and tne spirit, of the ioyntes also and the marowes,
 and a discerner of the cogitations and intentes of the hart.
 † And there is no creature inuisible in his sight, but al things
 are naked and open to his eyes, to vvhom our speache is.
 † Hauing therefore a great high Priest that hath entred the
 heauens, Iesus vs the sonne of God, let vs hold the confession.
 † For vve haue not a high priest that can not haue compas-
 sion on our infirmities: but tempted in al things by simili-
 tude, except sinne. † Let vs goe therefore vvith confidence
 to the throne of grace: that vve may obtaine mercie, and
 finde grace in seasonable aide.

∴ If the Apo-
 stle had not
 euidently here
 shewed that
 the Sabbath
 rest was a fi-
 gure of the
 eternal repose
 in heauen, who
 durst to haue
 applied that
 Scripture of
 Gods rest the
 seuenth day, to
 that purpose?
 Or how can
 our Aduersa-
 ries now re-
 prehend the
 like applicatiō
 manifestly v-
 sed in al holy
 ancient wri-
 ters to the like
 end?
 ∴ Whatsoever
 God threaten-
 eth by his
 vvord concer-
 ning the pu-
 nishment of
 sinne and in-
 credulitie,
 shal be execu-
 ted, be the
 offense neuer
 so secrete,
 deepe, or hid-
 den in our
 harts, because
 Gods speach
 passeth easily
 and searcheth
 throughly e-
 uery part,
 power, and fa-
 cultie of mans
 sou.
 The Epistle in
 a Masse for
 the election of
 the Pope.

Pf. 94, 11

Gen. 2, 2.

Heb. 3, 7.

c So Io-
 sue is
 called in
 Greeke.

ANNOTATIONS
 CHAP. IIII.

16. Let vs goe vvith confidence. The Aduerſaries go about to proue by these vvordes that vve
 neede no hope of Sainds to obtaine any thing, Christ him self being io readie, and vve being ad-
 uocates.

Scripture abused against invocation of Saints.

monished to come to him vvith confidence as to a most mercifull Mediator and Bifhop. But by that argument they may as vvell take avvay the helps and praers of the liuing one for an other. And vve do not require the helpe either of the Sainctes in heauen, or of our brethren in earth, for any mistrult of Gods mercie, but for our ovvne vvvorthines: being ailured: that the praier of a iust man availeth more vvith him, then the desire of a greuous sinner: and of a number making intercession together, rather then of a man alone. vvithin the Hertukes can not deny except they reprove the plaine Scriptures. Neither do vve come lesse to him, or vvith lesse confidence, vvhen vve come accompanied vvith the praers of Angels, Sainctes, Priests, or iust men ioyning vvith vs, as they fondly imagine and pretend: but vvith much more affiance in his grace, mercie, and merites, then if vve praied our selues alone.

CHAP. V.

That Christ being a man and infirme, vvvas therein but as a Priest, and that he also vvvas called of God to this office: offering as the others: & and suffered obediently for our example. 11 Of vvvhich Priesthood he hath much to say, vvvas that the Hebrewes base needs rather to heare their Catechisme againe.

The Epistle for a Bifhop that is a Confessor. and for S. Thomas of Canterbury.



OR "cuery high Priest taken from amōg 1 men, is appointed for mē in those things that pertaine to God: that he may offer giftes and sacrifices for sinnes: † that cā 2 haue compassion on them that be ignorant and do erre: because him self also is cōpassed vvith infirmitie: † & therefore 3 he ought, as for the people, so also for him self to offer for sinnes. † *Neither doth any man" take 4 the honour to him self, but he that is called of God, * as Aaron. -† † So Christ also " did not glorifie him self that he 5 might be made a high priest: but he that spake to him, My Sonne art thou, I this day haue begotē thee. † As also in an other place 6 he saith, Thou art " a priest for ever, according to the order of Melchisedec. -† † Vvho in the daies of his flesh, " vvith a strong crie and 7 teares, offering praers and supplications to him that could save him from death, vvvas heard " for his reuerence. -† † And 8 truely vvhereas he vvvas the Sonne, he learned by those things vvwhich he suffered, obedience: † and being consummate, 9 " vvvas made to al that obey him, cause of eternal saluation, † called of God a high priest according to the order of Melchisedec.

† Of vvvhome vve haue great speache and " inexplicable 11 to vtter: because you are become vvveake to heare. † For 12 vvwhereas you ought to be maisters for vour time, you neede to be taught againe your selues vvwhat be the elements of the beginning of the vvordes of God: and you are become such

2 Par.
26, 18.
1 Par. 2;
13.
Pj. 2, 7.

Pj. 109,
4.

as

- 13 as haue neede of milke, & not of strong meate. † For euery one that is partaker of milke, is vnskillful of the vword of iustice: for he is a childe. † But strong meate is for the perfect, them that by custome haue their senses exercised to the discerning of good & euil.

ANNO TATIONS
CHAP. V.

1. *Every high Priest.* By the description of a Priest or high Priest (for to this purpose al is one matter) he prooueth Christ to be one in moit 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, leuered, assumed, and exalted into a higher state and dignitie then the vulgar. Thirdly, the cause and purpose vwhy he is so requested and piked out from the residue, is to take charge of Diuine things, to deal as a mediator betwixt God and tue people, to be the Deputie of men in such things as they haue to craue or to receiue of God, and to present or giue to him againe. Fourthly, the most proper and principal part of a Priestes office is, to offer oblations, gistes, and sacrifices to God for the finnes of the people: vwithout vvhich kind of most ioueraine duties, no person, people, or Commonwealth can appertaine to God: and vvhich can be done by none, of vvhath other dignitie or calling sooner he be in the world, that is not a Priest: diuers 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 Reg. 13.
2 Par. 26.
1 Reg. 13.

And generally vve may learne here, that in *is qua sunt ad Deum*, in all matters touching God, his seruice, and religion, the Priest hath onely charge and authority: as the Prince temporal is the peoples gouernour, guider, and soueraine, in the things touching their worldly affaires: Vvhich must for al that by him be directed and managed no otherwise, but as is agreeable to the duty of vvhich office and seruice of God, against vvhich it the seuerall Powers commit any thing, the Priests ought to admonish them from God

The Princes temporal authority how far it extendeth.

Vve learne also hereby, that euery one is not a Priest, and that the people must alwaies haue certaine persons chosen out from among them, to deal in their sutes and causes with God, to pray, to minister Sacraments, and to sacrifice for them. And vvhich the Protestants vvil haue no Priest, Priesthod, nor sacrifice, but Christ and his death, pretending these vwordes of the Apostile: to be verified onely in the Priesthod and Seruice of the old law, and Christes person alone, and after him of no moe: therein they shew them selues to be ignorant of the Scriptures, and of the state of the new Testamēt, and induce a plaine Atheisme and Godleinesse into the world. for, so long as man hath to doe vwith God, there must needes be some deputed, and chosen out from among the rest, to deal according to this declaration of the Apostile, in things pertaining to God, and those must be Priests. for els, if men neede to deale no more, but immediatly vwith Christ, vvhath doe they vwith their Ministers? Vvhy let they not euery man pray, and minister for him self, and to himself: Vvhat doe they vwith Sacraments, being Christes death is as well sufficient vwithout them, as vwithout sacrifice? Vvny standeth not his deat as well vwith sacrifice, as vwith Sacraments: as well vwith Priesthod, as vwith other Ecclesiastical iurisdiction? There is no other cause in the world, Christis priesthod, that (sacrifice being the most principal act of religion that man oweth to God, both by his hod or sacrifice, and by the law or nature) the Diuel by these his ministers, vnder pretence of deterring or attributing the more to Christes death, vould abolish it.

There is a peculiar order & calling of Priests of the new Testamēt. Priests and sacrifice necessary in the new Testamēt: & nothing derogatorie to Christis priesthod or sacrifice.

This definition of a Priest and his function, vwith al the properties thereto belonging, holdeth not onely in the law of Moyses, and order of Aarons Priesthod, but it was true before, in the law of nature, in the Patriarches, in Melchiseec, and now in Christ, and alius Apostles, and Priests of the new Testamēt: insomuch that it is a peculiar excellencie in Christ, that he onely ordered for other mens finnes, and not at all for his owne, as all other doe.

The difference and excellencie of Christis Priesthod.

4. *As was to him self.* A special prouiso for all Priests, preachers, and such as haue to deale for the people in things pertaining to God, that they take not that honour or office at their owne hands, but by lawfull calling and consecration, euen as Aaron did. By vvhich clause if you examine Luther, Caluin, Beza, and the like, or if al such as now a daies intrude them selues into sacred functions, looke into their consciences, great and foule matter of damnation vvil appeare.

All true priests and preachers must be lawfully called thereto.

5. *Did not glorifie him self.* The dignity of Priesthod must needes be passing high and foule: when it was a promotion, and preferment in the sonne of God him self according to his manhod, and vvhich he vould not usurp: nor take vpon him the same, vwithout his fathers ex-

The dignitie & function of Priesthod is

H h h h p r e s i e

not to be vsurped.

preſſe commiſſion and calling therevnto. An eternal example of humility, and an argument of condemnation to all mortal men, that arrogate vniuſally any function or power ſpiritual, that is not giuen them from aboue, and by lawfull calling, and commiſſion of their ſuperiours.

Chriſt both Prielt & king: but his Prielt-hood more excellent of the two.

Chriſt a Prielt as he is man, not as he is God.

6. *A Prielt for our.*) In the 109 Pſalme, from whence this telling ſentence is taken, both Chriſtes kingdom and Prielt-hood are ſet fourth, but the Apoſtle vtretcheth ſpecially his Prielt-hood, as the more excellent and preeminent ſtate in him, our Redemption being vtrought & achiued by ſacrifice, vvhich vvas an act of his Prielt-hood, and not of his kingly power. though he vvas properly a king alſo, as Melchizedec vvas both Prielt, and king, being a reieſemblance of Chriſt in both, but much more in his Prielt-hood. And our Lord had this excellent double dignity (as appeareth by the aſcouriſe of S. Paul, and his allegations here out of the Pſalmes) at the very firſt moment of his conception or incarnation, for you muſt bevvare of the vvhicked heretic of the Arians and Caluiniſts (except in their later it be rather an error proceeding of ignorance) that ſticke not to ſay, that Chriſt vvas a Prielt, or did ſacrifice, according to his Godhead. Vvhich is to make Chriſt, God the fathers Prielt, and not his ſonne, and to doe ſacrifice and homage to him as his Lord, and not as his equal in dignity and nature. Therefore S. Auguſtine ſaith in Pſal. 109. *That as he vvas man, he vvas Prielt: as God, he vvas not Prielt.* And Theodorete in Pſal 109. *As man, he did offer ſacrifices: as God, he did receive ſacrifices.* &c. Dialog. 1 circa med. Some of our new Maſters not knowing fo much, did let fall out of their penes the contrarie, and being admoniſhed of the error, and that it vvas vvery Arianiſme, yet they perſiſt in it of mere ignorance in the groundes of Diuinitie.

Pſal. 109.

Reuene. pag. 29.

The ſacrifice on the Croſſe, vvas the principal acte of Chriſts prielt-hood.

7. *With a ſtrong cry.*) Though our Saviour make interceſſion for vs, according to his humane nature, continually in heauen alſo: yet he doth not in any external creatures make ſacrifice, nor vie the prayers ſacrificall, by vvhich our redemption vvas achiued, as he did in the time of his mortal life, and in the act of his Paſſion, and moſt principally, vvhich vvas a loud voice, and vvhich this praier, *In manus tuas commendo ſpiritum meum.* he voluntarily depoted his ſoul, yielding it in moſt proper fort for a ſacrifice, for in that laſt point of his death, conſtituteſpecially his high Prieltly office, and the very vvorke and conſumation of our redemption.

Luce. 23. 46.

Prieſts prayers more eſſe-ſſual.

Obtine more ouer, that though commonly euer faithful perſon pray both for him ſelf and others, and offer his prayers to God, yet none offereth by office, and ſpecial deputacion, and appointment, in the perſon of the vvhole Church and people, ſauiug the Prielt. Vvhole prayers therefore be more effectual in them ſelues, for that they be the voice of all faithful men together, made by him that is appointed and receiued of God for the peoples legate. And of this kind vvere all Chriſtes prayers, in all his life and death, as all his other actions vwere: his taſting, watching, preaching, inſtituting, miniſtring, or receiuing Sacraments: euerie one being done as Prieltly actions.

Chriſts Prieltly actions.

Notorious Heretical trãſlaſtiõ to mainteine Caluins horrible blaſphemie.

7. *For his reuerence.*) Their vvordeſ haue our Engliſh Tranſlators perniciouſly and moſt preſumptuouſly corrupted, turning them thus, *In ſhore vvhich he feared,* contrarie to the verſion and ſenſe of al antiquity, and to Eraſmus alſo, and contrarie to the oranane vie of the Greeke vvorde, as Beza him ſelf deneth it *Luce. 2 v. 21:* and contrarie to the propriety of the Greeke phraſe, as not onely the Catholikes, but * the beſt learned Lutherans do i hevv and proue by many examples. They ſolovv herein the ſingular preſumption of Caluin, vvhõ vvas the nirt (as his fellow Beza confeſſeth) that cauſed our this interpretation. Vvhich neither S. Chryſoſtom, nor any other, as perfect Grecians as they vvere, could euer eſpie. Vvhere, onely to haue made choiſe of that impious and arrogant Sectaries ſenſe, before the laid fathers and all the Churchnes vvhich, had been harmful yough: but to ſet the ſame downe for very Scripture of Gods bleiſed vvoed, that is intolerable, and paineth al impiety. And vve ſee plainly that they haue no conſcience, indifference, nor other purpoſe, but to make the poore Readers beleue, that their opinions be Gods ovvne vvorde, and to dravv the Scriptures to found after the fantaſie of their hereticies. But if the good Reader knew, for vvhãt point of doctrine they haue thus framed their tranſlation, they vvhould abhorre them to the depth of Hel, forſoõth it is thus: they vvhould haue this Scripture meant, that Chriſt vvas in horrible teare of damnation, and that he vvas not onely in paines corporal vpon the Croſſe (vvhich they hold, not to haue been ſufficient for mans redemption) but that he vvas in the very ſorowes & diſtreſſes of the damned, vvhithout any difference, but that it vvas not euertlaſting, as theirs is.

and 10-
Luce. 21.
Flac. 187.
upon the
place.

Caluins blaſphemie that Chriſt ſuffered het paines vpõ the croſſe, and that his death other-vviſe were inſufficient.

For this horrible blaſphemie (vvhich is their interpretation of Chriſtes deſcending into Hel) Gods holy vvorde muſt be corrupted, and the ſacrifice of Chriſtes death (vvhich they talke to preſumptuouſly) muſt not be ynough for our redemption, except he be damned for vs alſo to the paines of Hel. Vvo be to our poore Countrie, that muſt haue ſuch bookes, and read ſuch tranſlations. See Caluin and Beza in their Commentaries and Annotations vpon this place, and you ſhal ſee, that for detence of the ſaid blaſphemies they haue thus tranſlated this text. See the Annotations before, *Mat. 1. 27.* and *Mar. 27. 46.*

Chriſt yielding vp the Ghoſt, accompliſhed our redemption.

9. *Conſummate.*) The ful vvorke of his ſacrifice, by vvhich vve vvere redeemed, vvas vvholy conſummate and accompliſhed, at the yielding vp of his ſpirit to God the Father, vvhẽ he laid, *Conſummatum eſt.* though for to make the ſame credible to the ſaluacion of particular men, he ſaid ſelf

Jo. 19. 30.
ſelf

self did diuers things, and novv doth in heauen, and our selues also must vse many meanes, for the application thereof to our particular necessities. See the next Annotation.

9. *[Was made to all.]* The Protestants vpon pretence of the sufficiency of Christes Passion, and his onely redemption, oppose them selues helpfully in the sight of the simple, against the inuocation of Sainets, and their intercession, and help of vs. against our penitential vvorke or suffering for our owne finnes, either in this life or the next: against the merites of fasting, praying, almes, and other things commended to vs in holy Vvrite, and against most things done in the Church, in sacrifice, Sacrament, and ceremonie. But this place and many other (hevv, that Christes Passion, though it be of it self far more sufficient and forcible, then the Protestants in their basenesse of vnderstanding can consider, yet profiteth none but such, as both doe his commaundements, and vse such remedies and meanes to apply the benefite thereof to them selues, as he appointeth in his vword, or by the Holy Ghost in his Church. And the Heretikes that say, faith onely is the thing required to apply Christes benefites vnto vs, are hereby also easily refuted. for vve do not obey him onely by beleeuing, but by doing vvhathoeuer he commaundeth. Lastly, vve note in the same vwordes, that Christ appointeth not by his absolute and eternal election, men so to be partakers of the fruite of his redemption, vwithour any condition or respect of their owne vvorke, obedience, or free vvill: but vvith this condition alwaies, if men vvill obey him, and do that vvich he appointeth. See S. Augustine (or Prosper) to. 7. Respon. Prosperi li. 2. articulo 3. ad obiectiōnes Vinecentij, vvhere he saith of the cup of Christes passion, *It hash in deede in it self, to profite al: but if it be not drunken, it healeth nos.*

11. *[Incompleable.]* Intending to weate more largely and particularly of Christes or Melchisedeks Priesthod, he forwarneth them that the mysterie thereof is far passing their capacite, and that through their feblenes in faith and vveakenes of vnderstanding, he is forced to omit diuers deepe points concerning the Priesthod of the new law. Among vvich (no doubt) the mysterie of the Sacrament and Sacrifice of the altar, called M A S S E, vvas a principal & pertinent matter: vvich the Apostles and Fathers of the primitiue Church vied not to treat of so largely and particularly in their vvvritings, vvich might come to the hands of the vnfaithful, vvho of al things tooke soonest scandal of the B. Sacrament: as vve see Io. 6. *He spake to the Hebrews (saith S. Hierom ep 126) that it, to the Iewes, and not to faithful men, so vvvord he might haue been hold to vetter the Sacrament. And in deede it vvas not reasonable to talke much to them of that sacrifice vvich vvas the resemblance of Christes death, vvhen they thought not right of Christes death it self. Vvich the Apostles vvifedom and silence our Aduersaries vvickedly abuse against the holy Masse.*

Christes Passiō sufficient for al, but profitable to them onely vvich obey, not by faith onely, but by doing as he and his Church commaund.

The Apostle omitteth to speake of the B. Sacrament as a mysterie then to deepe for the Iewes capacite.

CHAP. VI.

He exhortheth them to be perfect scholars, and not to neede to be Catechumens againe, 4. considering they can not be baptized againe: 9. and remembering their former good vvorke, for the vvich God vvill not faile to performe them his promise, if they faile not to imitate Abraham by perseverance in the faith vvith patience. 10. And so endeth his digression, and returneth to the master of Christes Priesthod.



- 1 V H E R F O R E intermitting the vword of
 2 the beginning of Christ, let vs procede to
 3 perfection, not againe layingⁿ the foundatiō
 4 of penance from dead vvorke, and of faith
 5 tovvard Gōd, † of the doctrine of baptismes,
 and of imposition of handes, and of the resurreccion of
 the dead, and of eternal iudgement. † And this shal vve doe, if
 God vvill permit. † For * it isⁿ impossible for them that
 were once illuminated, haue tasted also the heauenly gift, and
 vvere made partakers of the holy Ghost, † haue moreouer
 tasted the good vword of God, and the povvers of the world

H h h h i j to

to come, † and are fallen: to be renevved againe to penāce, 6
 crucifying againe to them selues the sonne of God, and ma-
 king him a mockerie. † For the earth drinking the raine 7
 often cōming vpon it, & bringing forth grasse commodious
 for them by vvhom it is tilled, receiueth blessing of God.
 † but bringing forth thornes and bryers, it is reprobate, and 8
 very neere a curse, vvhole end is, to be burnt.

¹¹ It is evident
 by these vvordes;
 against the Nouatians
 and the Caluinists,
 that S. Paul meant
 not precisely,
 that they had done,
 or could do any such
 sinne, vvhereby they
 should be put out of
 all hope of saluation,
 and be sure of damnation,
 during their
 lie.

† But :: vve confidently truit of you, my best beloued, 9
 better things and neerer to saluation: although vve speake
 thus. † For God is not vniuſt, that he ſhould forget your 10
 vvorke & loue which you haue ſhevv in his name, vvwhich
 haue miniſtred to the ſainctes and do miniſter. † And our 11
 deſire is that euery one of you ſhev vvorth the ſame care-
 fulneſſe to the accompliſhing of hope vnto the end: † that 12
 you become not ſlouthful, but imitatours of them vvwhich by
 faith and patience ſhal inherite the promiſſes. † For God 13
 promiſing to Abraham, becauſe he had none greater by vvho
 he might ſwear, he ſware by him ſelf, † ſaying, *Vales bleſ. 14
 ſing I ſhal bleſſe thee, and multiplying ſhal multiplie thee.
 † And ſo patiently enduring he obtained the promiſe. † For me 15
 ſvware by a greater then them ſelues: and the end of al their 16
 controuerſie, for the confirmation, is an othe. † Vvherein 17
 God meaning more aboundantly to ſhev to the heires of
 the promiſe the ſtabilitie of his couſel, he interpoſed an othe:
 † that by tvvv things vnmoucable, vvwhereby it is impoſſible 18
 for God to lie, vve may haue a moſt ſtrong comfort. vvho
 haue ſied to hold faſt the hope propoſed, † vvwhich vve haue 19
 as an anker of the ſoule, ſure and firme, and going in into the
 inner partes of the vele, † vvhere I E S V S the precurſor for 20
 vs is entered, made a high priet for euer according to the or-
 der of Melchizedec.

Gen. 22,
 16.

ANNOTATIONS

CHAP. VI.

The Apoſtles
 forme of Ca-
 techiſme, and
 the polts ther-
 of.

[*The foundation of penance.*] Vve ſee hereby, vvhat the firſt groundes of Chriſtian inſti-
 tution or Catechiſme were in the primitive Church, and that there vvvas euer a neceſſarie
 inſtruction and beleefe of certaine points had by vvord of mouth and tradition, before men
 came to the Scriptures: vvwhich could not treat of things ſo particularly, as vvvas requiſite
 for the teaching of al neceſſarie groundes. Among theſe points were the 12 Articles
 contained in the Apoſtles Creede: the doctrine of penance before Baptiſme: the maner and
 neceſſitie of Baptiſme: the Sacrament of Impoſition of hands arter Baptiſme, called Con-
 firmation: the articles of the reſurrection, Iudgement, and ſuch like. Vvithout vvwhich
 things firſt laid, if one ſhould be ſent to picke his faith out of the Scripture, there vvould

be

be made rule quickly. See S. Augustine in *exposit. inchoas. ep. ad Ro. versus finem.*

4. *Impossible.* How hard the holy Scriptures be, and how dangerously they be read of the vnlearned, or of the proud be they neuer so vvell learned, this one place might teach vs. * Vvhereat the Nouatians of old did fustumble, that they thought, and heretically taught, that none falling into any mortal sinne after Baptisme, could be received to mercie or penance in the Church: and so to a contentious man, that would follow his owne sense, or the bare vvordes, without regard of the Churches sense and rule of faith (after vvch every Scripture must be expounded) the Apostles speach doth here found. Euen as to the simple, and to the Heretike that submitteh not his sense to the Churches iudgement, certain places of this same Epistle, seeme at the first sight, to stand against the daily obligation or sacrifice of the Masse: vvch yet in truth make no more for that purpose, then this text we now stand on, serueth the Nouatians: as vvhen we come to the places, it shal be declared.

And let the good Readers beware here also of the Protestants exposition, for they are herein vvorse then Nouatians, specially such as precisely follow Caluin: holding impiously, that it is impossible for one that forsaketh entirely his faith, that is, becometh an Apostata or an Heretike, to be received to penance or to Gods mercie. To establish vvch false and damnable sense, these fellowes make nothing of S. Ambroises, S. Chrysostoms, and the other fathers exposition, vvch is the holy Churches sense, That the Apostle meaneth of that penance vvch is done before and in Baptisme. vvch is no more to say, but that it is impossible to be baptized againe, and thereby to be renouated and illuminated, to die, be buried, and rise againe the second time in Christ. in fo ease and perfect penance and cleanting of sinnes, as that first sacrament of generation did yield: vvch applieth Christes death in such ample maner to the receivers, that it taketh avay all paines due for sinnes before committed: and therefore requireth no further penance afterward, for the sinnes before committed, al being vvashed away by the force of that Sacrament duly taken. S. Augustine calleth the remission in Baptisme, *Magnam indulgentiam*, a great pardon. *Enchirid. l. 64.*

The Apostle therefore warneth them, that if they fall from their faith, and from Christes grace and lavv vvch they once receued in their Baptisme, they may not looke to haue any more that first great and large remedie applied vnto them, nor no man els that sinneth after Baptisme: though the other penance, vvch is called the *Second table* after *shipwracke*, vvch is a more painefull medicine for sinne then Baptisme, requiring much fasting, praying, and other afflictions corporal, is open not onely to other sinners, but to al once baptized, Heretikes, or oppugners of the truth maliciously and of purpose or what way so euer, during this life. See S. Cyprian *ep. 52.* S. Ambrose vpon this place. S. Augustine *cont. ep. Parm. li. 2. c. 13.* and *ep. 50.* S. Damascene *li. 4. c. 12.*

10. *God is not vnjust.* It is a vvord to see, vvhat vvringing & vvrrithing the Protestants make, to shift them selues from the euidence of these vvordes, vvch make it most cleere to all not blinded in pride and contention, that good vvorkes be meritorious, and the very cause of saluation, so far that God should be vnjust, if he rendered not heauen for the same. *Reuera gratia iniustitia Dei* (saith S. Hierom) *Si tantum peccata puniret, & bona opera non suscipere.* That is, *In deeds great vvorse Gods iniustice, if he vvould onely punish sinnes, and vvould not receive good vvorkes.* *Li. 2. cont. Iovin. c. 2.*

The Nouatians (as al Heretikes) made Scripture the ground of their heresie. Other places for the Protestants then this doth for Nouatians.

Caluins heresie vpon this place, vvorse then the Nouatians.

The fathers exposition of this place.

The Sacraments of penance is ready for al sinners vvhat soeuer.

Gods iustice in reuarding meritorious vvorkes.

CHAP. VII.

To proue the Priesthood of Christ incomparably to exceed the priesthed of Aaron (and therefore, that Leuitical priesthed neuer to cease, and that lavv also vvord is) be seemeth every vvord of the verse alleged out of the Psalme, *Our Lord hath svorne: thou art a Priest for euer, according to the order of Melchisedec.*

Gen. 14, 18.



OR this ^a Melchisedec, the king of Salem, Priest of the God most high, * vvho mette Abraham returning from the slaughter of the kings, and blessed him: † to vvhom also Abraham deuided rithe of al: first in deede by in-
 H h h h iij terpret.

When the fathers & catholike expositours pike out allegories and mysteries out of the names of me, the Protestants not endued with the Spirit vvhether by the scriptures vvere giue, deride their holy labours in the search of the same: but the Apostle findeth high mysterie in the very names of persons and places, as you see.

The tithes giuen to Melchisedech were not giue as to a mere mortall man, as al of the tribe of Leui & Aarons order were: but as to one representing the Sonne of God, vvhich now liue: and reigneth and holdeth his priesthood & the functions thereof for euer.

terpretation, the king of iustice: & then also king of Salem, vvhich is to say, king of peace, † " vvhithout father, without mother, vvhithout genealogie, hauing neither beginning of daies nor end of life, but likened to the sonne of God, continueth a priest for euer.

† And behold hovv great this man is, to vvhom also Abraham the Patriarke gaue tithes of the principal things.

† And certes they of the sonnes of Leui that take the priesthood, haue commaundement to take tithes of the people according to the Law, that is to say, of their brethren: albeit them selues also issued out of the loines of Abraham. † but he vvhose generation is not numbered among them, tooke tithes of Abraham, and blessed him that had the promises.

† But vvhithout al contradiction, that vvhich is lesse, is blessed of the better. † And here in deede, men that die, receive tithes: but there he hath vvitnes, that he liueth.

† And (that it may so be said) by Abraham Leui also, which received tithes, vvas tithed. † for as yet he vvas in his fathers loines, vvhich Melchisedech mette him.

† If then contumation vvas by the Leuitical priesthood (for vnder it the people received the Law) vvhich necessitie vvas there yet another priest to rise according to the order of Melchisedech, and not to be called according to the order of Aaron?

† For the priesthood being translated, it is necessarie that a translation of the Law also be made. † For he on vvhom these things be said, is of an other tribe, of the vvhich, none attended on the altar.

† For it is manifest that our Lord sprung of Iuda: in the which tribe Moyses spake nothing of priestes. † And yet it is much more euident: if according to the similitude of Melchisedech there arise another priest, † vvhich vvas not made according to the Law of the carnal commaundement, but according to the povver of life indissoluble.

† For he vvitnesseth, *Thou art a priest for euer, according to the order of Melchisedech.* † Reprobation certes is made of the former commaundement, because of the vveakenesse and vnprofitablenesse thereof.

† For the Law brought nothing to perfection, but an introduction of a better hope, by the vvhich we approche to God. † And in as much as it is not vvhithout another, (the other truly vvhithout an other vvere made priestes: † but this vvhith an other, by him that said vnto him:

Thou art a priest for euer, according to the order of Melchisedech. † Reprobation certes is made of the former commaundement, because of the vveakenesse and vnprofitablenesse thereof.

† For the Law brought nothing to perfection, but an introduction of a better hope, by the vvhich we approche to God. † And in as much as it is not vvhithout another, (the other truly vvhithout an other vvere made priestes: † but this vvhith an other, by him that said vnto him:

Thou art a priest for euer, according to the order of Melchisedech. † Reprobation certes is made of the former commaundement, because of the vveakenesse and vnprofitablenesse thereof.

Num. 18.
11. Dem.
18. 1. Inf.
14. 4.

Priest-
hod.

Pf. 109,
4.

Pf. 109,
4.

22 † by so much, is I E S V S made a suretie of a better testamēt.
 23 † And the other in deede vvere made priestes, " being many, because that by death they vvere prohibited to continue:
 24 † but this, for that he continueth for euer, hath an euerlasting
 25 priesthod. † vvh whereby he is able to saue also for euer ' going ' by him self to God : :: alvaies liuing to make intercession for vs.
 26 † For it vvas seemely that vve should haue such a high priest, holy, innocent, impolluted, separated from sinners, and
 27 made higher then the heauens. † vvhich hath not necessitie daily (as the priestes) first * for his ovvne sinnes to offer hostes, then for the peoples. for " this he did once , in offering
 28 him self. † For the Lavv appointeth priestes them that haue infirmitie : but the vvord of the othe vvhich is after the Lavv, the Sonne for euer perfected.

The Epistle for a Cōfessor that is a Bishop.

Christ according to his humane nature praieeth for vs, & continually representeth his former passion and merites to God the Father.

them that goe

Len. 9, 7. 16, 6.

ANNOTATIONS
 CHAP. VII.

1. *Melchisedec.*] The excellencie of this perion vvas so great, that some of the antiquity tooke him to be an Angel, and some the holy Ghost. Vvhich opinion not onely the Hebrews, that auncient him to be Sem the sonne of Noe, but also the chiefe fathers of the Christians do condemne: not doubting but he vvas a mere man and a Priest and a king, vvho soeuer he vvas. for els he could not in office and order and sacrifice haue been so perfect a type and resemblance of our Sauour, as in this Chapter and other is shewed.

3. *Without father.*] Not that he vvas vvithout father and mother, saith S. Hierom *op. 126*: for Christ him self vvas not vvithout father, according to his diuinity, nor vvithout mother, in his humanity: but for that his pedigree is not set out in the Genesis, as the genealogie of other Patriarches is, but is sodenly induced in the holy historie, no mention made of his stocke, tribe, beginning, or ending, and therefore in that case also resembling in a sort the sonne of God, vvwhose generation vvas extraordinary, miraculous, and inescapable, according to both his natures, lacking a father in the one, and a mother in the other. his perion hauing neither beginning nor ending, and his kingdom, and Priesthod specially, in him self and in the Church, being eternall, both in respect of the time past, and the time to come: as the said Doctōr in the same epistle vvriteth.

The resemblance of Melchisedec to Christ, in many points.

4. *Behold.*] To proue that Christs Priesthod surpasseth the Priesthod of Aaron: and the Priesthod of the new Testamēt, the Priesthod of the old lavv: and consequently that the sacrifice of our Sauour and the sacrifice of the Church doth much excel the sacrifices of Moyles lavv, he disputeth profoundly of the preminences of Melchisedec about the great Patriarch Abraham, vvho vvas father of the Leuites.

By the sundrie excellencies of Melchisedecs Priesthod is proued the excellencie of the Priesthod & sacrifice of the new Testamēt.

4. *Tithes.*] The first preminence, that Abraham paid tithes, and that of the best and most chiefe things that he had, vnto Melchisedec, as a duty and homage, not for him self onely in perion, but for Lui, vvho yet vvas not borne, and so for the vvhole Priesthod of Leuites stocke, acknowledging thereby, Melchisedec not onely to be a Priest, but his Priest and Superior, and so of all the Leuitical order. And it is here to be obserued, that vvhereas in the 14 of Genesis, vvhen this holy narration is taken, both in the Hebrew, and in the 70, it standeth indifferent or doubtfull, vvwhether Melchisedec paid tithes to Abraham, or tooke tithes of him: the Apostle here putteth it out of controuertie, 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 lawes, and to be given to his Priests in his behalfe, for their honour and liuelihod. Iacob promised or vowed to pay them, Gen. 28. Moyles appointed them *Leuit. 27. Num. 18. Deut. 12. 14. 16.* Christ confirmeth that duty *Mat. 23*: and Abraham specially here giueth them to Melchisedec

He receiued the tithes of Abraham, & consequently of Lui & Ara

Tithes

fedec: plainly thereby approving them or their equivalent to be due to Christ and the Priesthood of the new Testament, much more then either in the lavv of Moyſes, or in the lavv of Nature. Of which ſees due to the Clergie of Chriſtes Church ſee S. Cyprian *ep. 66. S. Hierom ep. 1 c. 7. and ep. 2 c. 5. to Heliodorus and Nepotianus. S. Auguſtine ſer. 119 de tempore.*

He bleſſed Abraham.

Bleſſing a great preeminence. ſpecially in Priests.

7. *is bleſſed of the better.*] The ſecond preeminence is, that Melchizedec did bleſſe Abraham: which vve ſee here S. Paul maketh a great and ſouveraine holy thing, grounding our Sauours prerogative about the vvhole order of Aaron therein: and vve ſee that in this ſort it is the proper act of Priethood: and that vvitheout al controuerſie as the Apoſtle ſaith, he is greater in dignitie, that hath authority to bleſſe, then the perſon that hath not, and therefore the Priests vocaution to be in this behalfe far above any earthly king, vvhich hath not power to giue benediction in this ſacred manner, neither to man, nor other creature. As here Melchizedec, ſo Chriſt bleſſed much more, and ſo haue the Biſhops of his Church done, and do. Vvhich no man can maruel that our forefathers haue ſo highly eſteemed and fought for, if he marke the vvonderful myſterie and grace thereof here expreſſed. This Patriarch alſo vvhich here taketh bleſſing of Melchizedec, him ſelf (though in an interior ſort) bleſſed his ſonnes, as the other Patriarches did, and fathers do their children by that example.

The full accomplishment of mans redemption vvas not by Aarons but by Melchizedecks Priethood.

11. *Is conſummation.*] The principal propoſition of the vvhole epiſtle and al the Apoſtles diſcourſe, is inferred & grounded vpon the former prerogatives of Melchizedec about Abraham and Lewi: that is, that the end, perfection, accompliſhment, and conſummation of al mans duties and debts to God, by the general redemption, iuſtification, full price and perfect ranſom of al mankind, vvas not achiueed by any or al the Priests of Aarons order, nor by any ſacrifice or act of that Priethood, or of al the lavv of Moyſes, vvhich vvas grounded vpon the Leuitical Priethood, but by Chriſt and his Priethood, vvhich is of the order and rite of Melchizedec.

The Apoſtle to confute the Iewes falſe perſuaſion of Aarons Priethood and ſacrifices, ſpeaketh altogether of the ſacrifice of the Croſſe.

11. *What neceſſitie.*] This diſputaion of the preeminence of Chriſtes Priethood about the Leuitical order, is againſt the erroneous perſuaſion of the Iewes, that thought their lavv, Priethood, and ſacrifices to be euerlaſting, and to be ſufficient in them ſelues. vvitheout any other Priethood then Aaron and his ſucceſſors, and vvitheout al relation to Chriſtes Paſſion or any other redemption or remiſſion, then that vvhich their Leuitical offices did procure: not knowing that they vvvere al figures of Chriſtes death, and to be ended and accompliſhed in the ſame. Vvhich point vvell vnderſtood and kept in mind, vvill cleere the vvhole controuerſie betvvixt the Catholikes and Proteſtants, concerning the ſacrifice of the Church. for, the ſcope of the Apoſtles diſputaion being to aouch the dignitie, preeminence, neceſſitie, and eternal fruite and effect of Chriſtes Paſſion, he had not to treate at all of the other, vvhich is a ſacrifice depending of his Paſſion, ſpecially vvriting to the Hebrues, that vvvere to be inſtructed and reformed dirkt touching the ſacrifice of the Croſſe, before they could fruitfully heare any thing of the other. though in covert and by moſt euident ſequel of diſputaion, the learned and faithfull may eaſily perceiue vvherevpon the ſaid ſacrifice of the Church vvhich is the Maſſe is grounded. And therefore S. Hierom ſaith, *ep. 126:* that al theſe commendations of Melchizedec are in the type of Chriſt, *cuſum profectum Eccleſia ſacramenta ſunt.*

No lawfull ſtate or people vvith out an external Priethood.

12. *Translated.*] Note vvell this place, and you ſhal perceiue thereby, that every lawfull forme and manner of lavv, ſtate, or gouernement of Gods people dependeth on Priethood, rieth, ſtandeth, falleth, or altereth vvith the Priethood. In the lavv of Nature, the ſtate of the people hanged on one kind of Priethood: in the lavv of Moyſes, of an other: in the ſtate of Chriſtianitie, of an other: and therefore in the former ſentence the Apoſtle ſaid, that the Iewiſh people or Commonvvearth had their lavv vnder the Leuitical Priethood, and the Greeke more properly expreſſeth the matter, that they vvvere *legitimatiſed*, that is to ſay, made a lawfull people or communie vnder God, by the Priethood. for there is no iuſt nor lawfull Commonvvearth in the vvorld, that is not made legal and Gods peculiar, and diſtinguiſhed from vvulvvul Commonvvearthes hat hold of falſe goddes, or of none at al, by Priethood. Vvhervpon it is cleere, that the new lavv, and al Chriſtian peoples holding of the ſame, is made lawfull by the Priethood of the newv Teſtament, and that the Proteſtants i haſtily are deceiued, and deceiue others, that vvould haue Chriſtian Commonvvearthes to lacke an external Priethood, or Chriſtes death to aboliſh the ſame. for, this is a demonſtration, that if Chriſt haue aboliſhed Priethood, he hath aboliſhed the new lavv, vvhich is the newv Teſtament and ſtate of Grace, vvhich al Chriſtian Commonvvearthes liue vnder. Neither vvere it true, that the Priethood vvvere diſtated vvith the Lavv, if al external Priethood ended by Chriſtes death, vvhere the newv lavv began. for to the lavv ſhould not depend on Priethood, but due vvhen al Priethood vvvere ended: vvhich is againſt S. Pauls doctrine.

External ſacrifices alſo neceſſarie for the ſtate.

Furthermore it is to be noted, that this legitimatiſation or putting Commonvvearthes vnder lavv, and Priethood, of vvhat order ſoever, is no other vvay, but by ioyning one vvith an other in one homage of ſacrifice external, vvhich is the proper act of Priethood. for, as no lawfull ſtate can be vvithout priethood, ſo no priethood can be vvithout ſacrifice. And vve meane alvvayes of Priethood & ſacrifice taken in their ovvne proper ſignification, as here S. Paul taketh them. for, the conſtitutaion difference, alteration, or diſtation of ſtates and lavves do not vvpon any mutation or ſpiritual or metaphorically taken Priethood, or ſacrifice: but vvpon thoſe things in proper acceptaion, as it is moſt plain.

Laſtly

Lastly, it followeth of this, that though Christ truly sacrificed him self vpon the Crosse (there also a Priest according to the order of Melchisedec) and there made the full redemption of the world, confirmed, and consummated his compact, and Testament, and the law and priesthood of this his new and eternal state, by his blood: yet that can not be the forme of sacrifice into which the old Priesthood and sacrifices were translated, whereupon the Apostle inferreth the translation of the Law. For they all were figures of Christes death, and ended in effect at his death, yet they were not altered into that kind of sacrifice, which was to be made but once, and was executed in such a sort, that peoples and nations Christened could not meete often to worshipping at it, nor haue their law and Priestes constituted in the same: though for the honour and duty, remembrance and representation thereof, not onely we Christians, but also all peoples faithful both of Iewes & Gentiles, haue had their priesthood and sacrifices according to the difference of their states. Vvch kind of Sacrifices were translated one into another: and so no doubt is the Priesthood Leuitical properly turned into the Priesthood and sacrifice of the Church, according to Melchisedecs rite, and Christes institution in the formes of bread and vyne. See the next note.

The translation of the old Priesthood & sacrifices, must needs be into the said Priesthood and sacrifice of the Church.

17. *A Priest for euer.*] Christ is not called a Priest for euer, onely for that his person is eternal, or for that he sitteth on the right hand of God, and perpetually praierh or maketh intercession for vs, or for that the effect of his death is euermlasting: for all this proueth not that in proper signification his Priesthood is perpetual: but according to the iudgement of all the fathers grounded vpon this deepe and diuine discourse of S. Paul, and vpon the very nature, definition, and propriety of Priesthood, and the excellent act and order of Melchisedec, and the state of the new law, he is a Priest for euer according to Melchisedecs order, specially in respect of the sacrifice of his holy body and blood, instituted at his last supper, and executed by his commission, commaundement, and perpetual concurrence vvith his Priestes, in the formes of bread and vyne: in vvch things onely he said high Priest Melchisedec did sacrifice. For though S. Paul make no expresse mention hereof, because of the depth of the myserie, and their incredulity or feebenesse to vvhom he vvrote: yet it is euident in the iudgement of all the learned fathers (vvithout exception) that euer vvrote either vpon this epistle, or vpon the 14. of Genesis, or the 1. same 109, or by occasion haue treated of the sacrifice of the altar, that the eterny and proper act of Christes Priesthood, and consequently the immutability of the new law, consisteth in the perpetual offering of Christes body and blood in the Church.

now Christ is a Priest for euer.

Christes eternal Priesthood consisteth in the perpetual sacrifice of his body & blood in the Church.

Which thing is so well knowne to the Aduersaries of Christes Church and Priesthood, and so granted, that they be forced impudently to cauil vpon certaine Hebrew particles, that Melchisedec did not offer in bread and vyne: yea and vvhen that vvill not serue, plainly to deny him to haue been a Priest: vvch is to giue checkmate to the Apostle, and to overthrow all his discourse. Thus vvhuvs these vvicked men pretend to defend Christes onely Priesthood, they in deede abouish as much as in them lieth, the vvhoie order, office, and state of his eternall law and Priesthood.

The Protestants cauil vpon particles, against Melchisedecs sacrifice & Priesthood, directly against the Apostle.

Arnobius saith, *By the myserie of bread and vyne he was made a Priest for euer.* And againe, *The eternal memorie, by vvich he gaue the food of his body to them that feare him.* in psal. 109. 110. Iacintus, *In the Church he must needs haue an eternal Priesthood according to the order of Melchisedec.* Li. 14. Iustinus. S. Hierom to Iuagrus, *Aarons Priesthood had an end, but Melchisedecs, it is as is, Christes and the Churches is perpetual, both for the time past and to come.* S. Chrysostom therefore calleth the Churches sacrifice, *lastiam magis, unperibulum, an hosti or sacrificii: it can not be consumed.* he. 17 in 9 Hebr. S. Cyprian, *hostiam qua sublatam, nulla offeri futura reigio, an hosti vbi being taken away, there could be no religion. an Cena Domini. nu. 2. Eulkebus, perpetuum oblationem & perpetuo curam redemptionem, a perpetual oblation and a redemption that runneth on continually euermlastingly.* ho. 5 de Pascho. And our sauiour expresseth so much in the very institution of the Sacrament of his body and blood: specially vvhen he calleth the later kind, *the new Testament in his blood*, signifying that as the old law was established in the blood of beastes, so the new (vvch is his eternal Testament) should be dedicated and perpetual in his owne blood: not onely as it was shed on the Crosse, but as giuen in the Chalice. And therefore into this sacrifice of the altar (saith S. Augustine li. 17 de Cinit. c. 20. S. Leo ier. & de Passione, and the rest) were the old sacrifices to be translated. See S. Cyprian ep. 63 ad Cutil. nu. 2. S. Ambrose de Sacram. li. 5. c. 4. S. Augustine in Psal. 33. Cor. 2. and li. 17. de Cinit. c. 17. S. Hierom ep. 17. c. 2. & ep. 126. Epiph. har. 35. Theodoret in Psal. 109. Damaicene li. 4. c. 14.

Christes eternal Priesthood and sacrifice in the Church is produced out of the fathers.

Finally if any of the fathers, or all the fathers, had either vvisedom, grace, or intelligence of Gods vvorae and mysteries, his is the truth. If nothing vvill serue our Aduersaries, Christ is etius consumed, and defend his eternal Priesthood, and state of his new Testament established in the same.

Ep. 126. * That is, from Adm to the end of the world, represented by sacrifice.

The old commandment, and the new.

Maundy Thursday why so called.

The introduction of a new Priesthood.

The eternitie of the new Priesthood confirmed by the fathers othe, & Christs passion.

By the comparison of many priests, & one, is not meant that there is but one Priest of the new Testament.

The meaning is, that the absolute sacrifice of eternal redemption could not be done by those many Aaronical priests but by one onely, Christ Iesus: who liueth a Priest for ever, hath no successor, and as chere priest, worsheth and concurrerth with al Priests in their priestly functions.

18. *Of the former commandments.*] The whole law of Moyses containing all their old Priesthood, sacrifice, sacraments, and ceremonies, is called the *Old commandments*: and the new Testament containing the sacrifice of Christs body and blood, and al the sacraments and graces given by the same, is named the *New mandatum*: for vvhich our forefathers called the Thursday in the holy weeke, *Maundy Thursday*, because that in it, the new law and Testament was dedicated in the Chalice of his blood: the old *mandatum*, law, Priesthood, and sacrifices, for that they were insufficient and vnperfect, being taken away: and this new sacrifice, after the order of Melchisedec, given in the place thereof.

19. *The introduction.*] Euer obserue, that the abrogation of the old law, is not an abolishing of al Priesthood, but an introduction of a new, containing the hope of eternal things, vvhich the old had but temporal.

21. *With an othe.*] This othe signifieth the infallible and absolute promise of the eternitie of the new Priesthood and state of the Church: Christ by his death, and blood shed in the sacrifice of the Crosse, confirming it, sealing it, and making him selfe 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 vpon the Crosse, in the one oblation and one general and euerlasting redemption there made.

21. *Bring many.*] The Protestants not vnderstanding this place, seine 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 prophecyng of the Priests of the new Testament (as S. Hierom *Esa. 2. 6.* declarerth vpon the same place) in these vvorde, *Thou shalt be called the Priests of God: the ministers of our God, shall be said to you: & it taketh away al visible Priesthood, & consequently the lawful state that the Church and Gods people haue in earth, with al Sacraments and external worship.*

The Apostle then meaneth first, that the absolute sacrifice of consummation, perfection, and vniuersal redemption, was but one, once done, and by one onely Priest done, and therefore it could not be any of the sacrifices, or al the sacrifices of the lawes law, or wrought by any or by all of them, because they were a number at once, and succeeding one an other, euery of their offices and functions ending by their death, and could not worke such an eternal redemption as by Christ onely was wrought vpon the Crosse. Secondly, S. Paul insinuateth therevpon, that Christ neuer loseth the dignitie or practise of his eternal Priesthood, by death nor otherwise, neuer yeldeth it vp to any, neuer hath successors after him, that may enter into his roome or right of Priesthood, as Aaron and al other had in the Leuitical Priesthood, but that him self vvorkeith and concurrerth with his ministers the Priests of the new Testament, in al their actes of Priesthood, as vvel of sacrifice as Sacrament, blessing, preaching, praying, and the like vvhich so euer.

This therefore was the fault of the Hebrues, that they did not acknowledge their Leuitical sacrifices and Priesthood to be reformed and pernit by Christs sacrifice on the Crosse: and against them the Apostle onely disputeth, and not against our Priests of holy Church, or the number of them, vvhich al confesse their Priesthood and al exercises of the same, to depend vpon Christs onely perpetual Priesthood.

27. *Thou aid be once.*] This is the special preeminence of Christ, that he offereth for other mens finnes onely, hauing none of his owne to offer for, as al other Priests both of the old and new law haue. And this againe is the special dignitie of his owne person, not communicable to any other of vvhich order of Priesthood so euer, that he by his death (which is the onely oblation that is by the Apostle declared to be irreiterable in it self) paid the one full sufficient ransom for the redemption of all finnes.

CHA P. VIII.

Out of the same Psalme 109 he vrgeth this also, Sit thou on my right hand, shewing that the Leuitical tabernacle on earth, was but a shadow of his true Tabernacle in heauen: vvhich he vrgeth he should not be a Priest as all: & vvhich he is of a better Priesthood than they, as also he prometh by the exordium of the new Testament above the old.

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V.T the summe concerning those things vvhich be said, is : Vve haue such an high priest, vvhich is sette on the right hand of the seate of maiestie in the heauens, † a minister of the holies, and of the true tabernacle, vvhich our Lord pight & not man. † For euery high priest is appointed to offer giftes and hostes,

Christ liuing and reigning in beautie, continueth his priestly function, and is minister not of Moyse Sancta & tabernacle, but of his owne body & blood, vvhich be the true holies, and tabernacle, not formed by mā, but by Gods owne hand.

vvhichore it is necessarie that he also haue some thing that he may offer: † if then he vvere vpon the earth, neither vvere he a priest: vvhichas there vwere that did offer giftes according to the Lavv, † that serueth the exemplar & shadow of heauenly things. As it vvas answered Moyse, vvhich he finished the tabernacle, * See (quod he) that thou make all things according to the exemplar vvhich vvas shewed thee in the mount.

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Exo. 25, 9. 40.

† But now he hath obtained a better ministerie, by so much as he is mediator of a better testament, vvhich is established in better promises. † For if that former had been void of fault, there should not certes a place of a second been sought. † For blaming them, he saith: Behold the daies shall come, saith our Lord: and I will consummate vpon the house of Israel, and vpon the house of Iuda a new Testament: † not according to the testaments vvhich I made to their fathers in the day that I took their hand to bring them out of the Land of Egypt. because they did not continue in my testament: and I neglected them, saith our Lord. † For thus is the testament vvhich I will dispose to the house of Israel after those daies, saith our Lord: Giving my lawes into their minde, & in their hartes will I superscribe them: and I will be their God, and they shall be my people: † and euery one shall not teach his neighbour, and euery one his brother, saying Know our Lord: because all shall know me from the lesser to the greater of them: † because I will be merciful to their iniquities, & their sinnes I will not now remember. † And in saying a new, the former he hath made old. And that vvhich groweth auncient and waxeth old, is nigh to vtter decay.

Hier. 31, 31.

The promises and effects of the Law were temporal, but the promises and effects of Christes Sacraments in the Church be eternal.

ANNOTATIONS
CHAP. VIII.

* Nota in febol. T. ff. Gracolas. in 6. 7. Heb. num. 0.

3. Necessarie that he also. Euen now being in heauen, because he is a Bishop and Priest, he must needs haue somewhat to offer, and vvhich to do sacrifice: and that not in spirital sort onely, for that could not make him a Priest of any certaine order. And it is most false and vvhicked, to hold with the Caluinistes, * that Melchisedecks Priesthood vvas vvholy spirital. For then Christs death vvas not a corporal, external, visible, and truly named sacrifice: neither could Christ or Melchisedec be any other wise a Priest, then euery

Christe Priesthood & sacrifice is external, not spirital onely.

liii ij faithful.

faithful man is: which to hold (as the Calvinists following their owne doctrine must needs do) is directly against the Scriptures, and no lesse against Christes owne oblation of his body vpon the Crosse, then it is against the daily sacrifice of his body vpon the altar. Therefore he hath a certaine host in external and proper maner, to make perpetual oblation thereby in the Church: for, visible and external act of sacrificing in heauen he doth not exercise.

How Christes body is made fit to be sacrificed and eaten perpetually.

4. *If vpon the earth.*] It is by his death, and resurrection to life againe, that his body is become apt and fitte in such diuine sort to be sacrificed perpetually. For if he had liued in mortal sort still, that vway of myſtical representation of breaking his body and separating the blood from the same, could not haue been agreeable. and so the Church and Christian people should haue lacked a priesthood and sacrifice, & Christ him self should not haue been a Priest of a peculiar order, but either must haue offered in the things that Aarons Priests did, or els haue been no Priest at all. For, to haue offered onely spiriually, as all faithful men do, that could not be ynough for his vocation, and our redemption, and state of the new Testament. How his flesh was made fit to be offered and eaten in the Sacrament, by his death, see Iſychius li. i. in leuis. cap. 2.

Kingdom of heauen, and heauenly things, spokt of the Church.

7. *Heauenly things.*] As the Church or state of the new Testament is commonly called *Regnum celorum & Dei*, in the Scriptures, so these heauenly things be probably taken by learned men, for the myſteries of the new Testament. And it seemeth that he passed vnto Moyses to frame his tabernacle by, was the Church, rather then the heauen them selues: as S. Pauls discourse tending to shew the difference betwixt the new Testament and the old, and not to make comparison betwene the state of heauen and the old law. Though incidently, because the condition of the new Testament more neere resembleth the same, then the old state doth, he sometime may speake somewhat thereof also.

Grace, the effect of the new Testament.

10. *Into their minds.*] This also and the rest following is fulfilled in the Church, and is the proper effect of the new Testament, which is the grace and spirit of loue, grafted in the hartes of the faithful by the holy Ghost, working in the Sacraments and sacrifice of the new law to that effecte.

The new Testament or covenant betwene God & man.

10. *Their God.*] This mutual covenant made betwixt God and the faithful, is that 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 sator, vpon the Crosse.

Luc. 22

Scriptures abused for phantastical inspirations.

11. *Shal not reach.*] So it was in the primitiue 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 vvhole, as S. Peter applyeth the like out of Iosef, and our saviour so speakech, when he saith that such as beleuee in him, shal vvorke miracles of diuers sortes. Christian men then must not abuse this place to make challenge of new inspirations and so great knowledge that they neede no Scriptures or teaching in this life, as some Heretikes doe: with much like reason and shew of Scriptures as the Protestants haue to refuse external sacrifice. And it is no lesse phantastical madnesse to deny external sacrifice, sacraments, or Priesthood, then it is to abolish teaching and preaching.

Act. 2.
Io. 14. 26.
12.

CHAP. IX.

In the old Testament, that semlar Samaritan had two parts: the one signifying that time, with the ceremonies thereof for the emanation of the ſtej: the other signifying heauen. which time was ſuch, when our King preſt Chriſt entered into it, and that with his own blood, shed for the emanation of our ſanctifications. Whereupon he concluded the excellencie of his tabernacle and host above the old. 2) Noting alſo the difference, that he entered but once (ſo effectuall was that one bloody offering of him ſelf, for ever) whereas the Leuitical High preſt entered every year once.

THE

Exo. 25.
26. 1. 36.
e λαινα
αε

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16



HE former also in deede had iustificatiōs
of seruice, and a secular sanctuarie. † For
the tabernacle vvas made, the first, vvh
in vvere, the candlestickes, and the table,
and the proposition of loaves, vvhich is
called Holy. † But after the second veile,
the tabernacle, vvhich is called *sancta san-*
ctorum: † hauing a golden censar, and the arke of the testamēt
couered about on euery part vwith gold, in the vvhich vvas
a golden porte hauing Manna, and the rod of Aaron that
had blossomed, & * the tables of the testament, † and ouer
it vvere * the Cherubins of glorie ouer shadowing the pro-
pitiatōrie. of vvhich things it is not needeful to speake now
particularly. † But these things being so ordered, in the first
tabernacle in deede the priests alvvaies entered, accomplishing
offices of the sacrifices. † But in the second, * once a yere
the high priest only: not vwithout blood vvhich he offereth
for his ovvne and the peoples ignorance: † the holy Ghost
signifying this, that the vway of the holies was: not yet ma-
nifested, the former tabernacle as yet standing. † vvhich is
a parable of the time present: according to vvhich are of-
fered giftes and hostes, vvhich can not concerning the con-
science make perfect him that serueth, † onely in meates and
in drinckes, and diuerse baptisemes, and iustices of the flesh
laid on them vntil the time of correctiōn.
† But Christ assisting an high Priest of the good things
to come, by a more ample and more perfect tabernacle not
made vwith hand, that is, not of this creation: † neither by
the blood of goates or of calves, but by his ovvne blood en-
tered in once into the Holies, eternal redemption being
found. † For * if the blood of goates and of oxen & the
ashes of an heifer being sprinkled, sanctifieth the polluted
to the cleansing of the flesh: † how much more hath the
blood of Christ vvhich by the holy Ghost offered him self
vnto God, cleansed our conscience from dead
workes, to serue the liuing God: † And therefore he is the
mediator of the new Testament: that death being a meane,
vnto the redemption of these preuarications vvhich vvere
vnder the former testament, they that are called may receiue
the promise of eternal inheritance. † For * vvhichere there
is a testament: the death of the testator must of neces-

The Epistle vpon
Imber Saturday
in Septemb.

: : The vway to
heauē vvas not
open before
Christs passion,
& therfore the
Patriarches and
good men of
the old Testa-
ment vvere in
some other
place of rest
vntil then.

c All things
done in the old
Testament and
priesthod vvere
figures of Chri-
stes actions.

b The Epistle
vpon Passion
Sunday.

3 Reg. 8.
2 Par. 5.
Exo. 25,
22.

Exo 30,
10.
Leu. 16,
2-30.

ε τὸν λα-
τῆσθαι

Leu. 9. 8
16. 6. 14
Nu. 19.
i sbal

cleansē

Gal. 3, 15

litie come betwene. † For a testament is confirmed in the 17
 dead : othervise it is yet of no value, vvhiles he that tested,
 liueth. † Vvherevpon neither vvvas the first certes dedicated 18
 vvithout blood. † For al the commaundment of the Lavv 19
 being read of Moyfes to al the people: he taking the blood
 of calves and goates vvith vvater and scarlet vwool and
 hyssope, sprinkled the very booke also it self and al the peo-
 ple, † saying, * " This is the blood of the Testament, vvhich 20
 God hath commaunded vnto you. † The tabernacle also & 21
 al the vessel of the ministerie he in like maner sprinkled vvith
 blood. † And al things almost according to the lavv are 22
 cleansed with blood : and vvithout shedding of blood there
 is not remission.

: Here we
 may learne that
 the Scriptures
 concerne not al
 necessarie rites
 or trutthes, vvhé
 neither the place
 to vvhich the
 Apostle allu-
 deth, nor any
 other, mentio-
 neth half these
 ceremonies, but
 he had them by
 tradition.

Exa. 14.
 8.

† It is necessarie therfore that the examplers of the ces- 23
 lestials be cleansed vvith these : but the celestials them selues
 vvith better hostes then these. † For I E S U S is not entred 24
 into Holies made vvith hand, examplers of the true : but into
 heauen it self, that he may appeare novv to the countenance
 of God for vs. † Nor that he should offer him self often, 25
 as the high priest entereth into the Holies, euery yere in the
 blood of others: † othervvise he ought to haue suffered 26
 often from the beginning of the vvorld: but novv once in
 the cōsummation of the vvorldes, to the destructiō of sinne,
 he hath appeared by his ovvne host. † And as it is appointed 27
 to men to die once, and after this, the iudgement: I so also 28
 Christ vvvas offered once to exhaust the sinnes of many. the
 second time he shal appeare vvithout sinne to them that ex-
 pect him, vnto saluation.

c By this word
 which signi-
 fies to empty
 or draw out
 euen to the
 botom, is de-
 clared the
 plentiful and
 perfect redim-
 ption of sinne
 by Christ.

c ad em
 lauando
 peccata.

ANNOTATIONS
 CHAP. IX.

Reliques.

A golden vort. } The Protestants count it superstitious to keepe vvith honour and reuerence
 the holy memories or monuments of Gods benefites and miracles, or the tokens of Christes Pas-
 sion, as his Croisse, garments, or other things appertaining to him or his bandes, and thinke it im-
 pious that such things should dure so long: when the same here lie the reuerent and long re-
 surrection of Manna, vvich of it self vvvas most apt to putrifie, and of Aarons rodde, onely for that
 it suddenly don't her by miracle, the tables of the Testament occ. See a notable place in S. Cyril
 li. 6. cont. Iulian. vvhere he defendeth againt Iulian the Apostates caliphemie, he keepi-
 ng and nonearing of that Croisse or vvoed vvich Christ did on. See also Paulinus ep. 11. and vvhat re-
 uerence S. Hierom and the faithful of his time did to the sepulchres of Christ and his Martyrs, and
 to their ciues. We reuerence and vvorship (saith he) euery vvhere Marij sepulchres, and putting the
 holy ashes to our eyes, if we may, we touch it vvith our mouth also: and do some thinke, that the monuments
 vvhere our Lawgivers buried, is to be neglected? But our Protestants can not skil of this, they had
 rather.

They cōtinue
 vvithout pu-
 trefaction.

The holy
 CROISSE.

The sepulchres
 of Christ and
 his Sanctis.

ep. 17. 65.

rather follow Vigilantius, Iulianus the Apostata, and such Masters, then the holy Doctors and euident practise of the Church in al ages.

5. *Charuini.*] You see it is a fond thing, to conclude vpon the first or second commaundment, that there should be no sacred images in the Church, vhen euen among these people that were most prone to idolatrie, and grosse in imagination of spiritual things (such as Angels are, and to vvhom the precept was specially giuen, the same God that forbade them grauen idols, did commaund these images of Angels to be made and set in the soueraine holiest place of al the Tabernacle or Temple. By vvhich it is plaine, that much more the images of Christ and his B. mother and Saincts, that may be more truly pourtered then mere spiritual substances can be, are not contrary to Gods commaundment, nor against his honour, or repugnant to any other Scripture at all, vvhich condemne onely the Idols or pourtratures of the Heathen made for adoration of false Gods.

10. *Until the time of correction.*] Al those grosse and carnal sacrifices, ceremonies, and obseruations instituted to cleanse and purifie the flesh from legal irregularities and impurities onely, and not reaching to the purging of the soules & consciences of men, being commaunded not for euer, but till Christes coming, ceased then: and better, more forcible, and more spiritual Sacraments were instituted in their place. For we may not imagine Christ to haue taken away the old, and put none in their place: or to alter the sacraments onely into other sacraments external, and not also to translate the sacrifices to some other more excellent, for it is called, *tempus correctionis, non abolitionis sacrificij aut legis: the time of correction not of abolishing sacrifices or law.* Neither haue they more reason to ascribe Christes one oblation vpon the Crosse: to haue rather taken away al kind of sacrifice, then al manner of Sacraments. The time and state of the new Testament is not made lawlesse, hostlesse, or vwithout sacrifice, but it is the time of correction or reformation and abetting al the foresaid things.

11. *Eternal redemption.*] No one of the sacrifices, nor al the sacrifices of the old law, could make that one general price, ransom, and redemption of all mankind, and of al sinnes, sauing this one highest Priest Christ, and the one sacrifice of his blood once offered vpon the Crosse. Vvhich sacrifice of redemption can not be often done, because Christ could not die but once. though the figures also thereof in the law of nature and of Moyses, were truly called sacrifices, as specially this high and maruelous commemoration of the same in the holy Sacrament of the altar, according to the rite of the new Testament, is most truly and singularly (as S. Augustine calleth it) a sacrifice. But neither this sort, nor the other of the old law, being often repeated and done by many Priests (al vvhich were and are sinners them selues) could be the general redeeming and consummating sacrifice: nor any one of those Priests, nor al the Priests together, either of the law of Nature, or of Aarons, or Melchisedecks order (except Christ alone) could be the general redeemers of the vvhorld.

And this is the Apostles meaning in al this comparison and opposition of Christes death to the old sacrifices, and of Christ to their Priests: and not that Christes death or sacrifice of the Crosse should take away al sacrifices, or proue that those Aaronical offices were no true sacrifices at al, nor those Priests, verily Priests. They were true Priests & true sacrifices, though none of those sacrifices were the high, capital, and general sacrifice of our price and redemption: nor none of them, or of those Priests, could vwithout respect to this one sacrifice of Christes death, vvorke any thing to Gods honour, or remission of sinnes, as the Iewves did falsely imagine, not referring them at al to this general redemption and remission by Christ, but thinking them to be absolute sacrifices in them selues. And that to haue been the error of the Hebrewes, you may read in S. Augustine *li. 3. de doctr. Christ. c. 6.* And this, we tel the Protestants, is the onely purpose of the Apostle.

But they be so grosse, or ignorant in the Scriptures, and so maliciously set against Gods and the Churches truth, that they peruersely and foolishly turne the vvhole disputation against the sacrifice of the B. Masse, and the Priests of the new Testament: as though we held, that the sacrifice of the altar were the general redemption or redeeming sacrifice, or that it had no relation to Christes death, or that it were not the representation and most liuely resemblance of the same, or were not instituted and done, to apply in particular to the vie of the partakers, that other general benefite of Christes one oblation vpon the Crosse. Against the Iewves then onely S. Paul disputeth, and against the false opinion they had of their Priests and sacrifices, to vvhich they attributed al remission and redemption, vwithout respect of Christes death.

12. *Of those promissionations.*] The Protestants do vnlearnedly imagine, that because al sinnes be remitted by the force of Christes passion, that therefore there should be no other sacrifice after his death. Vvhence in decde they might as well say, there ought neuer to haue been sacrifice appointed by God, either in the law of Nature, or of Moyses: as al their argumets made against the Sacrifice of the Church vpon the Apostles discourse, proue as well, or rather onely, that there were no sacrifices of Aarons order or Leuitical law at all. For against the Iewves false opinion concerning them, doth he dispute, and not a vvhord touching the sacrifice of the Church, vvhich

Images in Salomons temple commaunded by God.

Sacrifice not taken away by the new Testament, but changed into a better.

One onely sacrifice on the Crosse the redemption of the vvhorld: and one onely Priest (Christ) the redeemer thereof.

The Apostles disputation being only against the error of the Iewves concerning their sacrifices and priests: the Protestants applying it against the sacrifice of the Masse & priests of the new Testament.

Li. de Sp.
& li. c. 11.

in al this discourse he neuer opposeth Christes sacrifice vpon the Crosse: al Christian men vvel knowing that the host & oblation of those two, though they differ in maner and external forme, yet is in deede al one.

The Apostle then sheweth here plainly, that al the sinnes that euer were remitted since the beginning of the world, were no otherwise forgiuen, but by the force and in respect of Christes Passion. Yet it foloweth not therevpon, that the oblations of Abel, Abraham, Aaron, &c were no sacrifices, as by the Heretikes foolish deduction it should do: S. Paul not opposing Christes Passion to them, for the intent to proue them to haue been no sacrifices, but to proue, that they were not absolute sacrifices, nor the redeeming or consummating Sacrifice, vvhich could not be many, nor done by many Priests, but by one, and at one tyme, by a more excellent Priest than any of them, or any other mere mortal man.

And that you may see the blasphemous pride and ignorance of Caluin, and in him, of al his fellowes: read (so many as may read Heretical bookes) his commentarie vpon this place, and there you shall see him gather vpon this, that Christes death had force from the beginning & was the remedie for al sinnes since the creation of the world, therefore there must be no moe but that one sacrifice of Christes death. Vvhich must needs by his deduction hold (as it doth in deede) no lesse against the old sacrifices then the new sacrifice of the Church, and so take avay al, vvhich is against the Apostles meaning and al religion.

Caluin argu-
mēt against the
sacrifice of the
altar, maketh
no lesse against
the sacrifices of
the old Law.

The correspon-
dēce of vvordes
in dedicating
both Testaments
proueth the real
presence of the
bloud in the
Chalice.

20. *This is the bloud.*] Christes death was necessarie for the full confirmation, ratification, and accomplishment of the new Testament; though it was begonne to be dedicated in the sacrifice of his last supper, being also vvvithin the compasse of his Passion. Vvhich is euident by the vvordes pronounced by Christ ouer the holy chalice, vvhich be correspondent to the vvordes that were spoken (as the Apostle here declareth) in the first sacrifice of the dedication of the old law, hauing also expresse mention of remission of finnes thereby, as by the bloud of the new Testament. Vvheryby it is plaine, that the B. Chalice of the altar hath the very sacrificall bloud in it that was shed vpon the Crosse, in & by vvhich, the new Testament (vvhich is the law of spirit, grace, and remission) was dedicated, and doth consist. And therefore it is also cleere, that many euaine things, vvhich to the Heretikes or ignorant may seeme to be spoken onely of Christes sacrifice vpon the Crosse, be in deede verified & fulfilled also in the sacrifice of the altar. Vvhereof S. Paul for the causes aforesaid vvould not treat in plaine termes. See Ilychius li. 1. in *Louis. c. 4. paulo post inisium*, applying al these things to the immolation of Christ also in the Sacrament.

In the old Tes-
tament: were
figures of the
new: in the
new, is resem-
blance of the
heauenly state.

21. *The exemplars.*] Al the offices, places, vessels, and instruments of the old law, were but figures and resemblances of the state and sacraments of the new Testament, vvhich are here called *cellularia*, for that they are the liuely image of the heauenly state next ensuing: vvhich be therefore specially dedicated and sanctified in Christes bloud, sacrificed on the altar, and sprinkled vpon the faithful, as the old figures and people were cleansed by the bloud of beasts. And therefore by a transiunt vvvual in the holy Scriptures, the Apostle sodenly passeth in the sentence immediatly folowing, and turneth his talke to Christes entrance into heauen, the state vvhereof, both by the Sacraments of the old law, and also more specially by them of the new, is prefigured.

Christ once offered
in bloody
dy fort, but v-
bloudly offered,
namely in the
sacrifice of the
altar.

22. *Offerimus seipsum.*] As Christ neuer died but once, nor neuer shall die againe, so in that violent, painful, and bloody sort he can neuer be offered againe, neither needeth he so to be offered any more: hauing by that one action of sacrifice vpon the Crosse, made the full ransom, redeemed, and remedie for the sinnes of the vvhole world. Neuertheless, as Christ died and was offered after a sort in all the sacrifices of the Law and Nature, since the beginning of the world bloudly offered, (at vvhich were figures of this one oblation vpon the Crosse) so is he much rather offered in the sacrifice of the altar of the new Testament, incomparably more acereely, diuinely, and truly expressing his death, his body broken, his bloud shed, then did any figure of the old law, or other sacrifice that euer was: as being in deede (though in hiddea, sacramental, and mysticall, and vvvbloudly maner) the very self same B. body and bloud, the self same host, oblation and sacrifice, that was done vpon the Crosse.

The sacrifice of
the altar & that
of the Crosse,
both one.

And this truth is most euident by the very forme of vvordes used by our Saviour in the institution and consecration of the holy Sacrament, and by the profession of al the holy Doctōrs. Our Iustifier, saith S. Cyprian, *is correspondent to the Passion of Christ.* And, *The sacrifice that we offer, is the Passion of Christ.* ep. 63. no. 4. & no. 7. S. Augustine de fid. ad Pet. c. 19. *In those carnal sacrifices was the prefiguring of the flesh of Christ, vvhich he was to offer for sinnes, and of the blood, vvhich he was to shed, but in this Sacrifice is the commemoration of the flesh of Christ vvhich he hath vvvgiuen, and of the blood vvhich he hath shed: in illis prænuntiabatur occidendum, in hoc annuntiaris occisus. In them he was foretold as to be killed: in these he is foretold, as killed.* And S. Gregorie Nazianzene saith, *erat, in moribus, that the Priest in this sacrifice, immittit se magno Christi Passione.* S. Ambrose li. 1. *Offic. c. 48. Offeritur Christus in imagine quasi recipiens passionem.* Alexander the first, *ep. ad omnes Orthodoxos. nu. 4. no. 1. Cons. Cuius corpus et sanguis conficitur, passio etiam celebratur.* S. Gregorie, *bo. 37 in Evang. So often as we offer the host of the Passion, so often we renew the Passion.* And, *He justifieth for vs againe in mysterie.* And Ilychius, li. 2. c. 8. in *Louis. post mod.* *By the sacrifice of*

the onely-begotten many things: are given unto vs. so vvaite, the remission or pardoning of al mankinde, and the singular introduction or bringing in of the mysteries of the new Testament.

And the said fathers and others, by reason of the difference in the maner of Christes presence The fathers call Comment. and oblation in respect of that on the Crosse, called this the vnbloudy sacrifice, as Calum him self is the vnbloudy confesseth, but answereth them in the pride of hereticall spirit. vwith thete vvordes: *Nihil moror quod sic loquamur veteris scriptores.* that is, I passe not for it, that the ancient vvriters do so speake: calling the altar. the distinction of bloudy and vnbloudy sacrifice. scholasticall and frivolous, and diabolicum Calums contēpt: of the fathers. *commemurum, a diuclish deuoti.* V with such ignorant and blasphemous men vve haue to do, that thinke they vnderstand the Scriptures better then all the fathers.

CHAP. X.

Because in the yereely fast of Exiation vvas only a commemoration of sinne: therefore in place of al theire old sacrifices the Psalme telleth vs of the oblation of Christes body. 10 Vvhib he offered bloudly but once (i.e. Leuitical: i.e. offering so euery day) because that once vvas sufficient for euer. 15 In that it purchaed (as the prophet also vvaiteeth) remission of sinnes. 19 After al this he preicenteth and exhorteth them vnto perseuerance, partly vwith the opening of Heauen by our high-priest. 26 partly vwith the terror of damnation if they fall againe: 31 bidding them remember how much they had suffered already, and not lose their reward.

Leu. 16, 14.

Pf. 39, 7.

Pf. 109. Cor. 15. 25.



1 O R the law hauing a shadow of good things to come, not the very image of the things: euery yere vwith the self same hostes which they offer incessantly, can neuer make the commers thereto perfect: † otherwise they should haue ceased to be offered, because the vvorshippers once cleaned should haue no 3 conscience of sinne any longer. † but in them there is 4 made a cōmemoration of sinne euery yere. † for it is impossible that vwith the bloud of oxen and goates sinnes should 5 be taken avway. † Therefore comming into the vvord he saith: " Host and oblation thou vvouldest not: " but a body thou hast fitted to me: 6 † Holocaustes and c for sinne did not please thee. † Then said I, Behold I come: 7 in the head of the booke is written of me: That I may doe thy vvil o God. 8 † Saying before, because hostes and oblations, or holocaustes, or for sinne thou vvouldest not, " neither did they please thee, vvwhich are offered according to the law, † then said I, Behold I come that I may doe thy vvil o 9 God: he taketh avway the first, that he may establish that that solovveth. † In the vvwhich vvil, vve are sanctified by the 10 oblation of the body of I E S V S Christ once. † And euery 11 priest in deede is ready daily ministring, and often offering the same hostes, vvwhich can neuer take avway sinnes: † but 12 this man offering one host for sinnes, for euer * sitteth on

c For sinne, is the proper name of a certaine sacrifice called in Hebrew מנחה: as Holocaust is an other kinde. See the Annot. 2 Cor. 5. v. 21.

K k k k the

the right hand of God, † hence forth expecting, vntil his 13
 enemies be put the foote stooie of his fecte. † For by one 14
 oblation hath he consummated for euer them that are sancti-
 fied. † And the holy Ghost also doth testifye to vs. For after 15
 that he said: † *And this is the Testament which I will make to them after 16*
these daies, saith our Lord, giuing my lawes in their hartes, or in their mindes
which I will superscribe them: † and their sinnes and iniquities I will nowv remeber 17
no more. † But vvhether there is remission of these, nowv there 18
 is not an oblation for sinnes.

*This is partly fulfilled in
 & by the grace
 of the new te-
 stament, but it
 shall be per-
 fectly accom-
 plished in hea-
 uen.
 c To dedicat, is
 to be authour
 & beginner of a
 thing. The Pro-
 testants translate,
 he hath prepared,
 for their heretic
 that Christ vvas
 not the first ma
 that entered in-
 to mensura.*

† Hauing therefore brethren confidence in the entering of 19
 the holies in the blood of Christ: † vvhich he hath dedi- 20
 cated to vs a newv and liuing way by the vele, that is, his
 flesh, † and a high priest ouer the house of God, † let vs 21
 approche vwith a true hart in fulnesse of faith, hauing our 22
 hartes sprinkled from euil conscience, and our body vva-
 shed vwith cleane water, † let vs hold the confession of our 23
 hope vndeclining (for he is faithful that hath promised)
 † and let vs consider one an other vnto the prouocation of 24
 charitie and of good vworkes: † not forsaking our assem- 25
 blie as some are accustomed, but comforting, and so much
 the more as you see the day approaching. † * For "if vve 26
 sinne vwillingly after the knowvledge of the truth receiued,
 nowv there is not left an hoit for sinnes, † but a certaine 27
 terrible expectation of iudgement and rage of fire, vvhich
 shall consume the aduerfatics. † A man making the lawv of 28
 Moyses frustrate: vwithouth any mercie * dieth vnder two
 or three vvitnesfes. † :: hovv much more thinke you, doth 29
 he deserue vvorfe punishments vvhich hath troden the
 sonne of God vnder foote, and esteemed the blood of the te-
 stament polluted, vvherein he is sanctified, and hath done
 contumelie to the spirit of grace? † For vve knowv him that 30
 said, *Renenge to me, I will repay.* And againe, *That our Lord will iudge
 his people.* † " It is horrible to fal into the handes of the liuing 31
 God.

*in Heretic and
 Apostasie from
 the Catholike
 Faith, punish-
 hab by death.*

*The Epistle for
 many Martyrs.*

† But call to minde the old daies: vvherein being illu- 32
 minated, you sustained a great fight of passions. † and on the 33
 one part certes by reproches and tribulations made a specta-
 cle: and on the other part made companions of them that
 conuersed in such sort. † For, "you both had compassion 34
 on them that vvere in bondes: and the spoile of your ovvne
 goodes you tooke vwith ioy, knowvng that you haue a bet-
 ter

*Heb. 37,
 33, 34.
 Heb. 8, 8.*

*c inuenc-
 non*

Heb. 6, 4

*Dem. 19.
 15. Mar.
 18, 16.
 10, 8, 17.*

*Dem. 32,
 35. Rom.
 12, 19.
 Pf. 134,
 14.*

Abac. 2,
3. Ro. 1,
17. Gal.
3. 12.

35 ter and a permanent substāce. † Do not therefore leefe your
36 confidence, vvhich hath a great remuneration. † For pa-
37 tience is necessarie for you: that doing the vvill of God, you
38 may receiue the promise. † For* yet a litle and a very litle
39 vvhile, he that is to come, vvill come, and vvill not slacke.
† and my iust^l liueth of faith. † but if he vvithdravv him
self, he shal not please my soule. † But vve are not the chil-
dren of vvithdravving vnto perdition: but of faith to the
vvinning of the soule.

c Good vvorkes
make great cō-
fidence of sal-
uation, & haue
great reuward.

ANNOTATIONS
CHAP. X.

1. *As shadow.*] The sacrifices and ceremonies of the old law, vvere so far from the truth of Christs Sacraments, and from giuing spirit, grace, remission, redemption, and iustification, and therupon the entrance into heauen and ioyes celestiall, that they vvere but mere shadowes, vvaperfectly and obscurely representing the graces of the new Testamēt and of Christs death: vvhereas all the holy Churches rites and actions instituted by Christ in the Priesthood of the new law, contēine and giue grace, iustification, and life euerlasting to the faithful and vvorthy receivers: and therefore they be not shades or darke resemblances of Christs passion, vvhich is the fountaine of all grace and mercie, but perfect images and most liuely representations of the same, specially the sacrifice of: he altar, vvhich because it is the same oblation, the same host, and offered by the same Priest Christ Iesus: (though by the ministerie of man and in mysterie) is the most pure and nere image, character, and correspondence to the sacrifice of Christs passion, both in substance, force, and effect, that can be.

The old sacrifices obscurely shadowed, but the sacrifice of the altar most plainly representeth the sacrifice on the Crosse.

2. *They should haue ceased.*] If the hostes and offerings of the old law had been of them selues perfect to all effects of redemption and remission, as the Hebrues (against vvhom the Apostle dispureth) did thinke, and had had no relation to Christs sacrifice on the Crosse or any other absolute and vniuersal oblation or remedie for sinne, but by and of their owne efficacy could haue generally purged and cleaned man of all sinne and damnation: then they should neuer haue needed to be so often repeated and reiterated. For being both generally available for all, by their opinion, and particularly applied, (in as ample sort as they could be) to the feueral infirmities of euery offender, there had been no sinnes left. But sinnes did remaine, euen those sinnes for vvhich they had offered sacrifices before, notwithstanding their sacrifices vvere particularly applied vnto them. For, offering yerely they did not onely offer sacrifices for the new committed crimes, but euen for the old, for vvhich they had often sacrificed before: the sacrifices being rather records and attestations of their sinnes, then a redemption or full remission, as Christs death is. Vvvhich being once applied to man by Baptisme, vvipeth away all sinnes past, God neuer remembering them any more, nor euer any sacrifice or sacrament or ceremonie being made or done for them any more, though for new sinnes other remedies be daily requisite. Their sacrifices then could not of them selues remitte sinnes, much lesse make the general redemption vvithout relation to Christs Passion. And so you see it is plaine euery vvhere, that the Apostle prometh not by the often repetition of the lewiss sacrifices, that they vvere no sacrifices at all, but that they vvere not of that absolute force or efficacy, to make redemption or any remission, vvithout dependance of the one vniuersal redemption by Christ: his vvhole purpose being, to inculcate vnto them the necessitie of Christs death, and the oblation of the new Testamēt. As for the Churches holy sacrifice, it is cleane of another kinde then those of the lewes, and therefore he maketh no opposition betvvixt it, and Christs death or sacrifice on the Crosse, in all this Epistle: but rather as a sequelle of that one general oblation, covertly alwayes inferreth the same: as being in a different maner the very selfsame host and offering that vvvas done vpon the Crosse, and continually is vvrought by the selfsame Priest.

The lewes sacrifices vvere not absolute & independēt, because they vvere often repeated.

The Apostle proueth by the often repeating of the lewes sacrifices, not that they vvare none, but that they vvere not absolute & sufficient.

4. *impossible.*] The hostes and sacrifices of the old law, vvhich the carnal lewes made

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The old sacrifices remitted not finnes, but were only signes thereof.

God refuseth the Iewes sacrifices, not al sacrifice.

That Christ should haue a body, was necessarie for his Priesthod, and sacrifice.

The body of Christ is the sacrifice of the altar.

The Iewes sacrifices refused, not al sacrifice.

We must often note that the Apostles speake of many Priests and often sacrificing, concerning only the Iewes Priests and sacrifices, not the Priests and sacrifice of the new Testament.

The Calvinists against Christs body often offered, and in many places, answered by the fathers long agoe.

all the count of, without relation to Christs death, were not onely not perfect and absolute sufficient in them selues, but they did not, nor could not remit any finnes at all, being but onely signes thereof, referring the offenders for remission in dedde, to Christs Pardon. For the blood of bruite beastes could haue no other effect, nor any other element or creature, before Christs death. the fruite vwhereof, before it was extant, could be no otherwise properly applied vnto them, but by beleefe in him.

5. *Hoft and oblation.*) He meaneth not that God would no hofst nor sacrifice any more, as the Protestants falsely imagin: for that were to take away not onely the sacrifice of Christs body vpon the altar, but the sacrifice of the same body vpon the Crosse: also. Therefore the Prophet speaketh onely of the legal and carnal sacrifices of the Iewes, signifying that they did neuer of them selues please God, but in respect of Christ, by whose oblation of his owne body they should please.

5. *But a body.*) If Christ had not had a body, he could not haue had any worthy matter or any matter at all to sacrifice in visible maner, other then the hostes of the old law. Neither could he either haue made the general redemption by his one oblation vpon the Crosse, nor the daily sacrifice of the Church: for both vvhich, his body was fitted by the diuine wisdom. Which is an high conclusion, not vnderstood of Iewes, Pagans, nor the Heretikes of our time, that Christs humane nature was taken to make the Sonne of God (who in his diuine nature could not be either Priest or hofst) fite to be the sacrifice and Priest of his father, in a more worthy sort, then all the Priests or oblations of the old law. And that this body was given him, not onely to be the sacrifice vpon the Crosse, but also vpon the altar, S. Augustine affirmeth in these vvordes. *The sable vvhich the Priest of the new Testament doth exhibit, is of his body and blood: for that is the sacrifice vvhich succeeded al those sacrifices that were offered in shadow of that to come. For the vvhich also we acknowledge that voice of the same Mediator in the psalms, LY T A BODY THOU HAST FITTED TO ME, because in steede of all*

those sacrifices and oblations his body is offered, and is ministred to the partakers or receivers. Li. 17. Caus. De. c. 20. And againe li. 4. de Trim. c. 14. Who so iust and holy a Priest, as the onely Sonne of God? What might so conveniently be offered for men, of men, as mans flesh: and vvhats so fite for this immolation or offering, as mortal flesh? vvhats so cleane for clearing the vices of mortal man, as the flesh borne of the virgins wombe? and vvhats can be offered and receaued 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 haue place, it is euident, that all hostes and sacrifices be not taken away by Christ, as the Heretikes foolishly conceiue: but that the old hostes of brute beastes be abrogated to giue place to that vvhich is the proper hofst of the new law, that is, Christs owne body.

11. *Often offering the same hostes.*) As S. Paul is forced often to inculcate that one principle of the efficacy and sufficiency of Christs death, because of the Hebrews to much attributing to their legal sacrifices, and for that they did not referre them to Christs onely oblation: so we, through the intolerable ignorance and importunity of the Heretikes of this time (about the vvordes of the Apostle spoken in the deue defence and declaration of the valur and efficacy of Christs Passion about the sacrifices of the Law) are forced to repeat often, that the Apostles reason of many Priests and often repetition of the self same sacrifices, concerneth the sacrifices of the Law onely, vnto vvhich he opposeth Christs sacrifice and Priesthod: and speakech not vword of or against the Sacrifice of the new Testament, vvhich is the sacrifice of Christs owne Priesthod, Law, and institution, yea the same sacrifice done daily vnbloodily, that once was done bloodily: made by the same Priest Christ Iesus, though by his ministers hands: and not many hostes, as those of the old law were, but the very self same in number, euen Christs owne body that was crucified. And that you may see that this is the iudgement of all antiquity, and their exposition of these and the like vvordes of this Epistle, and that they seeing the very same arguments that the Protestants now make so much a doe vwithall among the simple and vnlearned, yet well perceiued that they made nothing against the daily oblation or sacrifice of the altar, and therefore answered them before the Protestants were extant, 1200 yeres: we will set downe some of their vvordes, vvhose authoritie and exposition of the Scriptures must preuaile in all that haue wisdom or the feare of God, about the false and vaine glofes of Caluin and his folowers.

Thus then first saith S. Ambrose: *Quid ergo nos? Quod vultis? do not we offer every day? we offer surely: but this sacrifice is an exemplar of that: for we offer alwayes the self same, and not new one lambe, to morrow an other, but alwayes the self same thing: therefore it is one sacrifice. at. v. v. v. 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 vvhole, and there vvhole, one body. But then vvhich you doe, is done for a commemoration of that vvhich was done. for we offer not an other sacrifice, as the high Priest of the old law, but alwayes the self same. etc. Primalius S. Augustinus scholer doth also preprocuate these Protestants objections thus: *What shall we say them? do not our Priests daily offer**

offer sacrifice? they offer surely, because we sinne daily, and daily hence needs to be cleansed: and because he can not die, he hath giuen vs the sacrament of his body and blood: thus as his Passion was the redemption and absolution of the world, so also this oblation may be redemption and cleansing to all that offer it in truth and veritie. So saith this holy father, to witte, that as the sacrifice of the Crosse was a general redemption, so this of the altar is, to all that vse it, a particular redemption or application of Christes redemption to them. In which sente also V. Bede calleth the holy Masse, *redemptionem corporis & anime sempiternam, the everlasting redemption of body and soul.* li. 4. c. 21. hitkor. Againe the same Primasius. *The divinity of the Word of God which is every where, maketh that there are not many sacrifices, but one, although it be offered of many, and that as it is one body which he took of the Virgins wombe, not many bodies, even so also one sacrifice, not diuers, as those of the Iewes were.*

The general redemption vpon the Crosse is particularly applied in the sacrifice of the altar.

Primas. l. 4. c. 21.

• h. 17 in ep. ad Heb.

• S. Chrysostom also, and after him Theophylact, and Occumenius, and of the Latines, Haimo, Paschasius, Remigius, and others, obiekt to them selues thus: *Do not we also offer every day? we offer surely. but this sacrifice is an exemplar of that, for we offer alwayes the self same: and not one lamb, to morrow an other. but the self same: therefore this is one sacrifice. Otherwise, because it is offered in many places, there should be many Christes.* And a litle after, *Not an other sacrifice, as the high Priest of the old Law, but the self same we do alwayes offer, rather working a remembrance or commemoration of the sacrifice.* See the Annotation Luke 22, 19. vpon these wordes, *A commemoration.* Thus did all the ancient fathers Greeke and Latin treat of these matters, and so they said Masse, and offered daily, and many of them made such formes of celebrating the diuine sacrifice, as the Greekes and Latines do vse in their Liturgies and Masses, and yet they saye these places of the Apostle and made commentaries vpon them, and vnderstood them (I trust) as well as the Protestants.

He that for his further confirmation or comfort list see what the ancient Councils and Doctors beleued, taught, and practised in this thing, let him read the first holy Council of Nice cap. 14: & in fine Conc. ex Graec. the Council of Ephesus Anathematiz. 21. the Chalcedon Council act. 1. pag. 112. Conc. Anagn. c. 1. 4. & 5. Neocesar. can. 19. Laodic. can. 19. Carthag. 2 cap. 8. Carthag. 3 cap. 24. & Carthag. 4 cap. 33. & c. 41. S. Denys cap. 3 Eed. li. v. S. Andreue in *historia Passioni.* S. Ignatius ep. ad Smyrnenses. S. Martialis ep. ad Burdigalenses. S. Iustine Diacon. cum Triplicone. S. Ireneus li. 4. cap. 32. 34. Tertullian *de cultu faminarum, & de corona militis.* Origen l. 1. omil. 13 in *Leuit.* S. Cyprian ep. ad Cestilian. nu. 2. & *de Cama Domini.* nu. 14. & Eusebius *demost.* Euang. li. 1 cap. 10. and the rest which vve haue cited by occasion before, & might cite but for tediousnes: a truth most knowen and agreed vpon in the Christian religion.

Councils and Fathers.

18. *Lawu stete is not.* Christes death can not be applied vnto vs in that full and ample sort as when the Apostle is in baptisme, but once: Christ appointing that large remission and application to be made but once in euery man, as Christ died but once. for it is not meant, that all sinne shal cease after Christes sacrifice vpon the Crosse, nor that there should be no oblation for sinnes committed after Baptisme, or that a man could not sinne at al after Baptisme, or that it be first need aftervard, he could haue no remedie or remission by Gods ordinance in the Church, which diuers falseholdes sundrie Heretikes gather of this and such like places: but only the Apostle telleth the Hebrews, that he did before chap. 6. and as he doth straight aftervard, that if they fall novv (wherevnto they seemed very prone) to their old law, and voluntarily after the knowledge and profession of the Christiann faith by Baptisme, commit this sinne of incredulitie and apostatie, they can neuer haue that abundant remission applied vnto them by Baptisme, which can neuer be ministred to them againe. And that general full pardon he calleth here, *oblation, and aftervard in the 16 verse, hostiam pro peccato, an host for sinne.*

When the Apostle seemeth to say, there is no remission or oblation for sinne, he alwayes meaneth that he will remission by Baptisme.

26. *Isarus sinne vvolingly.* As the Caluinists abuse other like places against the holy sacrifice of the Masse, to they abuse this as the Nouatians did before them, to proue that an Heretike, Apostata, or any that wilfully forsaketh the truth, can neuer be forgien. Which (as is before declared in the 6 chapter) is most wicked blasphemie: the meaning hereof being, as is there said, onely to terrifie the Hebrews, that falling from Christ they can not so easily haue the host of Christes death applied vnto them, because they cannot be baptized any more, but must passe by sacramental penance, and satisfaction, and other hard remedies which Christ hath prescribed after Baptisme in the Churches discipline. Therefore S. Cyril saith, li. 5 in *1o. cap. 17: Penance is not excluded by these wordes of Paul, but the reuerting by the lauer of regeneration. He doth not here take as the second or third remission of sinnes (for he is not such an enemy to our saluation) but the 1st which is Christ he denieth that it is to be offered againe vpon the Crosse.* So saith this holy Doctor. And by this place & the like you see, how perilous a thing it is for Heretikes & ignorant persons to read the Scriptures. Vvch by folowving their owne iustitie they peruent to their damnation.

The Caluinists heretie against remission of sinnes.

All sinnes may be remitted by penance, but not so fully as by Baptisme.

2. Pet. 3.

La. 6. 22.

29. *The blood of the Testament.* Vvhofocuer maketh no more account of the blood of Christes sacrifice, either as shed vpon the Crosse, or as in the holy Chalice of the altar (for our Saviour calleth that also the blood of the new Testament) then he doth of the blood of calues and goates, or of other common drinckes, is worthy death, and God vvill in the next lic, if it be not punished here, reuenge it vvvith greuous punishment.

Perilous reading of the Scriptures.

Contempt of Christs blood in the Sacrament.

Penance.

31. *It is horrible.*] Let al Christian people do satisfaction and penance for their finnes in this life. for the iudgements of God in the next life done by God him self, of vvhich sort souer, vvhether temporal as in Purgatorie, or eternal as in Hell, be exceeding greuous.

Mercie to the emprisoned for religion.

34. *You had compassion.*] To be mercifull to the afflicted for religion, & to be partakers of their miseries, is a very meritorious vvorke, and guesch great confidence before God in the day of repayment or remuneration for the same.

Loss of goods for religion.

34. *With joy.*] If all Christian men vvhould consider this, they vvhould not thinke it so great a matter to loie their land or goods for defense of the Catholike faith.

Faith is the comfort of the afflicted.

38. *Liues of faith.*] Faithful men afflicted in this life, haue their comfort in their assured faith and hope of Christes comming to deliuer them once from all these miseries & is by that faith and comfort they liue, vvhereas othervvise this miserable life vvete a death.

CHAP. XI.

He embrotheth them by the definition of faith, to shew that God, though they see not yet his reward: shewing that all the Saints aforesaid did the like, being all confirmed in faith, though not one of them received the promise, that is, the inheritance in heauen: but they and true new after the coming of Christ remaine together.

:: By this vword substance is meant, that faith is the ground of our hope.



ND "faith is, :: the substance of things to be hoped for, & the argument of things not appearing. † For in this the old men obtained testimonie.

† * By faith, vve vnderstand that the 3 vvorldes vvete framed by the vword of God: that of inuisible things visibill things might be made.

† * By faith, Abel offered a greater hoste to God the Cain: * by vvhich he obtained testimonie that he vvas iust, God giuing testimonie to his giftes, & by it, he being dead, yet speaketh. † * By faith :: Henoch vvas translated, that he should not see death, and he vvas not found: because God translated him. for before his translation he had testimonie that he had pleased God. † But vvithout faith it is impossible to please God. For he that commeth to God, must beleene that he is, and is a revvarder to them that seeke him.

:: Here it appeareth that Henoch yet liueth and is not dead: against the Caluinists. See the annot. Special. chap. 12.

:: Vve must beleene that God will reward all our good vvorkes: for he is a revvarder of true iustice, not an acceptor or imputer of that is not.

† * By faith, Noë having received an ansvver concerning those things vvhich as yet vvete not seen, fearing, framed the arke for the sauing of his house, by the vvhich he condemned the vvorld: and vvas instituted heire of the iustice vvhich is by faith.

† * By faith, he that is called, Abraham, obeyed to goe forth into the place vvhich he vvas to receiue for inheritance: and he vvvent forth, not knowing vvhicher he vvvent. † By faith, he abode in the land of promise, as in a strange lād, dwelling

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Gen. 1. 23

Gen. 4. 4

Mat. 23. 35.

Gen. 5. 24. Excl. 4. 16.

Gen. 6. 13. Excl. 4. 17.

Gen. 12. 4. 13. 12.

- ling in cottages vvith Isaac & Iacob the coheires of the same
 10 promise. † For he expected the citie that hath foundations:
 vvhose artificer and maker is God.
- 11 † * By faith, Sara also her self being barren, received ver-
 tue in conceauing of seeede, yea past the time of age: be-
 cause she beleued that he vvvas faithfull which had promised.
- 12 † For the vvwhich cause euen of one (and him quite dead)
 there rose as the starres of heauen in multitude, & as the sand
 that is by the sea shore innumerable.
- 13 † According to faith died al these, not hauing received
 the promises, but beholding them a farre of, and salating
 them, and cōfessing that they are pilgrimes & strangers vpon
 14 the earth. † for they that say these things, doe signifie that
 15 they seeke a countrie. † And in deede if they had been minde-
 full of the same from vvhence they came forth, they had
 16 time verely to returne. † but novv they desire a better, that is
 to say, a heauenly. Therefore God is not confounded to be
 called their God. for he hath prepared them a citie.
- 17 † * By faith, Abraham offered Isaac, vvhen he vvvas temp-
 red: and his onlie-begotten did he offer vvho had received
 18 the promises: († to vv whom it vvvas said, *That in Isaac shall see-
 19 de called to thee.*) † accounting that God is able to raise vp euen
 from the dead. wherevpō he received him also † for a parable. c That is, in
 figure and my-
 sterie of Christ
 dead, & aliue
 againe.
- 20 † * By faith, also of things to come, Isaac blessed Iacob
 and Esau.
- 21 † * By faith, Iacob dying, blessed euery one of the sonnes
 of Ioseph: * and † adored the toppe of his rodde.
- 22 † * By faith, Ioseph dying, made mention of the going
 forth of the children of Israel: and gaue commaundement
 :: concerning his bones.
- 23 † * By faith, Moyses being borne, vvvas hidde three mo-
 nethes by his parents: because they savv him a proper infant,
 and they feared not * the kings edict.
- 24 † * By faith, Moyses being made great, denied him self to
 25 be the sonne of Pharaos daughter: † rather chosing to be
 afflicted vvith the people of God, then to haue the pleasure
 26 of temporal sinne, † esteeming the reproche of Christ, grea-
 ter riches then the treasure of the Egyptians. for :: he
 27 looked vnto the remuneration. † * By faith, he left Ægypt:
 not fearing the fiercenes of the king, for him that is inuisible
 28 he susteined as if he had seen him. † By faith, he celebrated
 the
- :: The transla-
 tion of Reliques
 or Saints bod-
 dies, & the due
 regard and ho-
 nour vve ought
 to haue to
 the same, are
 proued hereby.
- :: The Proce-
 sants that deny
 vve may or
 ought to doe
 good in respect
 or for reuward
 in heauen, are
 hereby cōfuted.

the Pasche, & the shedding of the blood: that he vvhich destroyed the first-borne, might not touche them. † * By faith 29 they passed the redde sea as it vvere by the drie land: vvhich the Ægyptians assaying, vvere deuoured.

† * By faith the vvallas of Iericho fel dovvn, by the 30 circuiting of seuen daies.

† * By faith, Rahab the harlot perished not vvith the incredulous, receiuing the spies vvith peace.

† And vvhat shall I yet say? For the time vvil faile me 32 telling of Gedeon, Barac, Sampson, Iephthē, Dauid, Samuēl, & the prophets: † vvho by faith ouercame kingdōs, vvrought 33 iustice, obteined promises, stopped the mouthes of lions, † extinguished the force of fire, repelled the edge of the 34 svword, recouered of their infirmitie, vvere made strong in battel, turned avay the campe of forainers: † vvomen received of resurrection their dead. and others vvere racked, not accepting redemption, that they might finde a better resurrection. † And others had trial of mockeries and stripes, 36 moreouer also of bādes & prisons: † they vvere stoned, they 37 vvere heved, they vvere tempted, they died in the slaughter of the svword, they vvent about in sheep-skinnes, in goates skinnes, needy, in distresse, afflicted: † of vvhom the vvorld 38 vvvas not vvorthie. vvandering in desertes, in mountaines and dennes, and in caues of the earth. † And al these being approved by the testimonie of faith, -I received not the promise, † God for vs prouiding some better thing, that they 40 vvithout vs should not be consummate.

Gen. 14
22.

Iof. 6, 10

Iof. 6, 23
25, 23-

The Epistle
for many Martyrs.

ANNOTATIONS CHAP. XI.

1. *Faith is.*] By this description of faith: and by all the commendation thereof through the vvhoie chapter. you may vvell perceiue: that the Apostle knewe not the forged special faith of the Protestants, vvhereby euery one of these new Sectmasters & their folowers beleue their sinnes are remitted, and that them selues shall be saued, though their lēdes be cleane contrarie one to an other.

1. *Not appearing.]* *This is the praise of faith,* saith S. Augustine, *if that vvhich is belomed, be not seen. For vvhat great thing is it, if that be belomed, vvhich is seen? according to this sentence of our Lord vvhen he rebuked his disciple, saying: Because thou hast seen me Thomas, thou hast belomed: blessed are they that haue not, seen and haue belomed.* Aug. in euang. Jo. tract. 79. Vvwhich may be a rebuke also and a checke to al those faithes speaches, I vvould see him, tast him, touch him and seeie his very tiesh in the Sacrament, othervvise I vvil not beleue.

6. *He thus commeth.]* Faith is the foundation and ground of all other vertues and vvorship of God, vvithout vvhich no man can please God. Therefore if one be a Iewe, a heathen, or an heretike, that is to say, be vvithout the Catholike faith, al his vvorkes shall profit him no vvhat to saluation.

21. Adored

Gen. 47. *Adored the toppe of his rod.*] The learned may see here that the Apostle doth not tie him self to the Hebrue in the place of Genesis vñence it is alleaged, but folowveth the Septuaginta, though it differ from the Hebrue, as also th: other Apstles and Euangelists and our Saviour him self did: neither were they curious (as men novv a daies) to examine all by the Hebrue only, because they vñving and speaking by the holy Ghost, knewe very vvell that this translation * is the sense of the holy Ghost also, and as true, and as directly intended as the other: and therefore also that translation continued alwaies authentical in the Greeke Church, notwithstanding the diueritie thereof from the Hebrue. Euen so vve that be Catholikes, folovv vwith al the Latin rather the authentical Latin translation, though it be not alwaies agreeable to the Hebrue or Greeke that novv is. But Calum is not onely very saucie, but very ignorant, vwhen he saith that the Septuaginta were deceived, and yet that the Apottle vwithout curiositie vvas content to folovv them: because it is evident, that the Hebrue being the vwithout pointes, * might be translated the one vway as vvel as the other. Vvhich they vnderstood so vvel (and therefore vvere not deceived) that vwithin three lines after, in the beginning of the next chapter, they translate the same vword, as he vwould haue it in this place.

The citations in the new Testament, not only according to the Hebrue, but to the Septuaginta.

The vulgar latin translation.

† *fab. d. s. rod.*
* *ad. v. sed.*

Againe obserue in those vwordes, *He adored the toppe of his rod*, that adoration (as the Scripture vseth (his vword) may be done to creatures, or to God at and before a creature: as, at or * before the Arke of the Testament in old time, novv at or before the crucifixe, reliques, images: and in the Psalmes 9: 131. *Adore ye his feete stoole. Adore ye toward his holy mount. We will adore toward the place vvhether his feete stoode:* or (which by the Hebrue phrase is al one) *Adore ye his holy mount. We will adore the place vvhether his feete stoode.* as also * the Greeke fathers, S. Damascene li. 1. *de imaginibus*, and Leonius cited of him, yea S. Chrysostom also do handle these places, and namely that of the Apottle vvhich vve novv speake of, interpreting the Greeke as our Laun hath, and as vve do. He adored the rod or the toppe of his rod, that is, the scepter of Ioseph novv Prince of Egypt, so fulfilling Iosephs dream vvhich foretold the same Gen. 37: and vwithal signifying as it vvere by this propheticall dream, * the kingdom of Israel or of the ten tribes that vvas to come of Ioseph by Ephraim his younger soune in the first king Ieroboam. thus the Greeke fathers. Vvhicthernto may be added, that al this vvas done in type and figure of Chnites scepter and kingdom, vvhom he adored by and in his Croisse, as he did Ioseph by or in his rod and scepter: and therefore the Apottle saith, he did it by faith, as hauing respect toward things to come. By al vvhich it is evident, that it is false vvhich the Caluinists teach, that vve may not adore image, crucifixe, or any visible creature, that is, vve may not adore God at or by such creatures, nor kneele before them: and therefore their corrupt translation of this place for the same purpose is intolerable, saying thus. (LEAMING) *upon his staffe he adored (G. v. d.)* adding no lesse then two vwordes more then he is in the Greeke. Which though it might be the sense of the place, and S. Augustine so expoundeth it, yet they should not make his exposition the text of hol. Scripture, specially vvhereas he only or al the ancient fathers (as Beza confesseth) so expoundeth it.

Adoration of creatures, and namely of holy things.

Corrupt translation against Dusia.

31. *Wrought iustice.*] Men are not iust by beleefe onely, as the Protestants affirme, but by vworking iustice. And vve may note that in all this long commendation of faith in the fathers and holy persons, their good vworkes are also specially recounted, as Rahab harboursing the spies, Abrahams offering his sonne (vvhich their vworkes S. James doth inculcare): Npes making the Arke Gen. 6. Abels better oblation then Cains Gen. 4. & Hebr. 11. v. 4. and so forth: therefore S. Clement Alexandrinus saith, that the said persons and others vvere iust by faith and obedience by faith and hospitalitie, by faith and patience, by faith and humility.

Not faith onely.

The Apostles purpose then is nothing els, but to proue to the Hebrues (vvhom made so great account of their Patriarches and forefathers and their famous actes) that all these glonous performances and their vworkes vvere commendable and acceptable onely through the faith they had of Chnrit, vwithout vvhich faith none of all their liues and vworkes inould haue profited them any vvhith: the Gentles doing many noble actes (as Heretikes may also doe) vvhich are of no estimation before God: because they lacke faith. And that is the scope of S. Pauls Epistle to the Romanes, and of al other passages vvhether he commendeth faith: further prouing specially in this Epistle to the Hebrues, that all their sacrifices vvere nothing els but figures and attestations of the Christian faith in Chnrit and his death. Al vvhich high resolution & conclusion against the Iewes and Gentiles, that the Christian faith is the true faith & religion, the Heretikes of our time ignorantly and bruntly abute against Christian vworkes, sacrifice, and Sacraments, vvhich the Apottle meant specially to commend and establish by his high commendation of the faith in Chnrit.

No vworkes of the Patriarkes or any other profitable, but by their faith in Chnrit. Which is alwaies the Apostles meaning in commending faith.

40. *Whithout vs should see.*] The fathers before Chnrit could not be accomplished, that is, not admitted to the heauenly ioues, vision, and fruition of God, till the Apostles and order of the new law vvere associate to them, and the vway to euerrlasting glorie opened by our Lordes death and Ascension. Neither shal either they or vve be fully perfected in glorie both of body and soul, till the general resurrection: Gods providence being so, that vve should not one be continued vwithout an other, all being of one faith, and redeemed by one Lord Chnrit.

The Patriarkes and other iust not in heauen before Chnrit.

1as. 2.
2. i. 4. Stro. pag. 240.

* *Oramus in coelis.*

* *Reg. 11. 12.*

CHAP. XII.

By the foresaid examples he exhorteth them to patience, 2. and by example of Christ him self crucified, 5. and because this discipline is an argument that they be Gods children, 9. with whose rodde they should be much more content then with that of their carnal fathers: and because it bringeth iustification, 11. Exhorting them therefore to plucke vp their hartes, and to take safer footing: 12. considering that all being neuer so seruise, and not terrible as in the old Testament, their damnation, if they refuse to beare, will be so much the greater.



AND therefore vve also hauing so great a cloud 1
of vittneses put vpon vs: * laying avway al
vveight and sinne that compasseth vs, by pa-
tience let vs runne to the fight proposed vnto
vs, † looking on the author of faith, and the 2
consummator I E S V S, vvho, ioy being proposed vnto him,
sustained the crosse, contemning confusion, and sitteth on the
right hand of the seate of God.

† For, thinke diligently vpon him vvhich sustained of 3
sinners such contradiction against him self: that you be not
vvearied, fainting in your mindes. † For you haue not yet 4
resisted vnto bloud, repugning against sinne: † and you haue 5
forgotten the consolatiō, vvhich speaketh to you, as it vvere
to children, saying, *My sonne, neglect not the discipline of our Lord:*
neither be thou vvearied vvhiles thou art rebuked of him. † For vvhom our 6
Lord loueth, he challengeth: and ⁿ he scourgeth euery childe that he receiveth,

† Perseuere ye in discipline. As vnto children doth God 7
offer him self to you. for vvhat sonne is there, vvhom the fa-
ther doth not correct? † But if you be vvithout discipline, 8
vvhereof al be made partakers: then are you bastards, &
not children. † Moreouer the fathers in deede of our flesh 9
vve had for instructors, and vve did reuerence them: shal
vve not much more obey the Father of spirites, & liue: † And 10
they in deede for a time of fevv daies, according to their vvil
instructed vs: but he, to that vvhich is profitable in receiuing
of his sanctification. † And al discipline for the present cer- 11
tes seemeth not to be of ioy, but of sorovv: but aftervvard
it vvil render to them that are exercised by it, most peaceable
fruite of iustice.

† For the vvhich cause stretch vp the slacked handes and 12
the loose knees: † and make straight steppes to your feete: 13
that no man halting erre, but rather be healed. † * Folovv 14
peace vvith al men, and holinesse: vvithout vvhich no man
shal

Col. 2. 2.
1 Pet. 2.
1.

Prov. 3.
11.
Apo. 3.
19.

Rom. 12.
18.

- 15 I shal see God: † looking diligently lest any man :: be vvan-
 16 ting to the grace of God: lest any roote of bitternes spring-
 Gen. 25, 33. 17 be any fornicator or prophane person^c as Esau: * vvho for
 one dish of meate sold his first-birth-rightes. † For know
 ye that aftervvard also desiring to inherite the benediction,
 Gen. 27, 38. he vvas reprobated: * for^e he found not place of repétance,
 although vvith teares he had sought it.
- Exo. 19. 20. 18 † For you are not come to * a palpable mount, and an
 'accessible' fire, and vvhirlevvinde, and darkenes, and storme,
 19 † and the sou'd of trompet, & voice of vvordes, vvwhich they
 that heard, excused them selues, that the vvord might not be
 20 spoké to them, († for they did not beare that which was said,
 Exo. 19, 12. 21 *And if a beast shal touche the mount, it shal be stoned.* † And so terrible
 vvas it vvwhich vvas seen, Moyses said: *I am frighted and trem-
 22 ble.* † But :: you are come to mount Sion, and the citie of
 the liuing God, heauenly Hierusalem, and the assemblie of
 23 many thousand Angels, † & the Church of the first-borne,
 vvwhich are vvritten in the heauens, and the iudge of all, God:
 24 and the spirites of the iust^c made perfect, † and the media-
 tor of the nevv Testament I E S V S, and the sprinkling of
 Gen. 4, 10. bloud speaking better then * Abel.
- 25 † See that you refuse him not speaking. for if they escaped
 not, refusing him that spake vpon the earth: much more vve,
 26 † Vvhose voice moued the earth then: but novv he promi-
 seth, saying, *Yes once: and I vvill moue not only the earth, but heauen also.*
 27 † And in that he saith, *Yes once,* he declareth the transla-
 tion of moueable things as being made, that those things
 28 may remaine vvwhich are vnmoueable. † Therefore receiuing
 an vnmoueable kingdom, vve haue grace: by the vvwhich^c let
 29 vs ferue pleasing God, vvith feare & reuerence. † For * our
 God is a consuming fire.

^c That vve be not good, there is no lacke on Gods part, vvho offereth his grace to vs: but the defect is in our selues that are not ansvverable to Gods calling or vs and grace towards vs.

^c Such as forsake their saluation and religion to saue their lands and goods, are like Esau.

^c The faithfull are made seloues of Angels & of al the perfect soules departed since the beginning of the vvorld, and of Christ him self.

ANNOTATIONS
 CHAP. XII.

^c *He (saureth.)* By this vve proue that God often punisheth the sinnes euen of his louing children, though not vvith eternal damnation, yet vvith temporall chastisement and correction: & that he doth not alvvayes together vvith the remission of deadly sinnes & eternal punishment, exempt the offender receiued to his grace, from al fatherly correction either in this life or in the next. Neither haue the Heretikes of this time any reason or scripture in the vvorld, vvhy they should

should take avay Gods chastisement of his children in the next life, more then in this world.

17. *He found not.*] It is not meant, that Eſau could not find remission of his sinne at Gods hand: but that, having once sold and yielded vp the right of his first-birth to his younger brother, it was late to be forie for his vnadvised bargain.

CHAP. XIII.

He commendeth unto them mutual love, 2 hospitaliry, 3 compassion, 4 chastitie, 5 continention, 7 imitation of the faith of their Catholike Prelates and Martyrs (not harkening to the doctrines of Heretikes, nor fearing the casting out of the Ierusalem synagoge) 17 and obedience to their prejent pastors, 18 And so wisheth requesting their prayers, and praying for them, he endeth the Epistle.

εἰ φιλαδελφία



ET^c the charitie of the fraternitie abide in : you. † And¹ hospitalitie do not forget, for 2 by this, certaine being not avware,* haue receiued Angels to harbour. † Remember ; them in bondes, as if you vvere bou'd vvith them : and them that labour, as your selues also remaining in bodie. † " Marriage honorable in all, and 4 the bed vndefiled. For, fornicatours & adouerterers God vvil iudge. † Let your maners be vvithout auarice: contented 5 vvith things present. For he said, I vvil not leaue thee, neiiber vvil I forsake thee. † so that vve do confidently say : Our Lord is my hel- 6 per I vvil not feare vvhat mans hal doe to me.

The epistle for a Confessor that is a Bishop

11 New diuers, changelike, & strange doctrines to be avoided, & such be hereticall. Against vvich the best remedie or preteruatiue is, alwaies to looke backe to our first Apostles, & the holy fathers doctrine.

† " Remember your Prelates, vvich haue spoken the 7 vvord of God to you the end of vvhose conuertation beholding, imitate their faith. † I E S V S Christ yesterday, and 8 to day : the same also for euer. † Vvith 11 various & ltrage 9 doctrines be not led avway. For it is best that the hart be establisshed vvith grace, not vvith meares: vvich haue not profited those that vvalke in them.

† " Vve haue an altar: vvhereof they haue not pouer 10 to eate vvich serue the tabernacle. † For * the bodies of 11 those beastes, vvhose blood for sinne is caried into the holies by the high priest, are burned vvithout the campe. † For the 12 vvhich thing I E S V S also, that he might sanctifie the people by his ovvne blood, suffered vvithout the gate. † Let vs goe 13 forth therefore to him vvithout the campe: carying his re- proche. † For vve haue not here a petmanent citie: but vve 14 seeke that vvich is to come. † By him therefore let vs of- 15 ferⁿ the host of praise alwaies to God, that is to say, * the fruite of lippes confessing to his name.

† And

Rom. 12.
10.
1 Per. 4.
Gen. 18,
3. 19, 2.
3.

Deu. 31.
10j. 1.
Psal. 55,
12. 117,
6.

Leu. 16,
27.

Ofc. 14,
3.

- 16 † And beneficence and communication do not forget-
 17 for vvith such hostesⁿ God is promerited. †ⁿ Obey your
 Prelates, and be subiect to them. For they vvatch as being to
 render account for your soules: † that they may doe this
 vvith ioy, and not mourning. for this is not expedient for
 18 you. † Pray for vs. for vve haue confidence that vve haue a
 19 good conscience, vvilling to conuerse vvell in all. † And I
 beseeche you the more to doe this, that I may the more spe-
 20 dily be restored to you. † And the God of peace vvhich
 brought out from the dead the great Pastor of the sheepe,
 in the bloud of the ætternal testamēt, our Lord I x s v s Christ:
 21 † fitte you in al goodnes, that you may doe his vvill, doing in
 you that vvhich may please before him by I x s v s Christ: to
 vvhom is glorie for euer and euer. Amen. *c. n. u. l. a. p. 11. 12.*
that is, make
you perfect and
absolute in al
goodnes.
- 22 † And I desire you brethren that you suffer the vvord
 of consolation. For in very few vvordes haue I vvritten to
 23 you. † Knowv you our brother Timothee to be dismissed:
 24 vvith vvhom (if he come the sooner) I vvill see you. † Sa-
 lute al your prelates, and al the sainctes. The brethren of
 25 Italic salute you. † Grace be vvith you al. Amen.

*c. ap. 11.
705*

A N N O T A T I O N S

CHAP. XIII.

1. *Hospitality.*] Hospitality, that is, receiving and harbouring of poore pilgrimes, persecuted and desolate persons, is so acceptable to God and so honorable, that oftentimes it hath been mens good happe to harbour Angels in theede of poore folke vnawares. Vvchich must needs be euer a great benediction to them and their families, as vve see by Abraham and Lot *Gen. 18. & 19.* (and the like fell also to S. Gregorie, as lo. Diaconus vvriteth, to vvhose ordinarie table of poore men, not onely Angels but Christ also came in Pilgrimes vveede. *In vis. li. 1. s. 10. & li. 2. c. 12. 23.*) vvherof if vve had not example and vvarrant by S. I. aulers vvordes in this place, and many other expresse Scriptures of the old Testament, these scorneful miscreants of this time making so little account both of good vvorkes and such miraculous entrance of Christ and his Angels into holy mens harbour, vvould make this also iteme fabulous, as they do other like things.

Hospitalitie.
Angels harboured.

4. *Marriage honorable.*] *The Apostle* (saith a holy doctor) *saith, Marriage honorable in all, and the bed undefiled. And therefore the seruants of God in that they are not married, thinke not the good of marriage to be a fault, but yet they doubt not perpetual continencie to be better then good marriage, specially in this time when it is said of continencie, He that can take, let him take. De sid. ad Pet. c. 3. apud Aug. in fine.* Marke the doctrine of the fathers and of the Catholike Church concerning matrimonie, that it is honorable, and so honorable, that it is a holy sacrament, but yetⁿ inferior to virginity and perpetual continencie: honorable in all, that is, all such as may lawfully marie and are lawfully married: not in brother and sister, not in pertions that haue vowed the contrarie, to vvhom the same Apostle saith it is damnable. *1. Tim. 5. v. 11.* And this were the meaning of this place, if it were to be read thus, *Marriage is honorable.*

Howv marriage is honorable in al, if the Apostle did so say, as he doth not.

But to see how the Protestants in all their translations, to abuse the simple, do falsifie this sentence of the Apostle, to make it serue for the marriage of Votaries, it is notorious. First, they vse deceit in supplying the verbe substantiue that vvanted, making it the Iudicative moode thus, *Marriage is honorable &c.* as though the Apostle affirmed al marriage to be

One shert place manifoldly corrupted by the Protestants.

L 111 ii)

Testament, of the host of praise, it may be thought to be a prophetic of the new Sacrifice, & not of every vulgar thanks giuing. And so the old fathers in the primitive Church to hide the mysteries from the vvorthy or heathen, often speake. *What is* (saith S. Augustine) *a more holy sacrifice of praise, then that which consisteth in thanks giuing, all which the faithful do knowe in the sacrifices of the Church.* *L. 1. cont. aduers. leg. & propb. c. 18.* Again, *c. 20.* *The Church from the times of the Apostles by the most certaine successions of Bishops, offereth to God in the body of Christ the Sacrifice of praise.* And a little afterward, *Marv Israel according to the spirit, that is, the Church offereth a singular Sacrifice according to the spirit: of which I saie he wrot not take calues nor goats, but vnto take the Sacrifice of praise, not according to the order of Aaron, but according to the order of Melchisedec.* See *op. 120. c. 19. & op. 57. ad q. 1. in fine.* Thus you see, vwhen the holy fathers handle the Scrip- tures, they finde Masse and Sacrifice in many places, vwhere the ignorant heretikes or the simple might thinke they speake onely of a common thanks giuing.

16. *God is promerited.*] This latin vvord *promeretur*, cannot be expressed effectually in any oae English vvord. It signifieth, Gods fauour to be procured by the foresaid vvorkes of almes and charite, as by the deserts and merites of the doers. Which doctrine and vvord stands auoid the vvord *merite*. pretend. Which in deede maketh no more for them then the latin, vvhich is agreeable to most auient copies, as vve see by Primasius S. Augustines scholer. For if God be pleased vvith good vvorkes and the vv fauour for them, then are they meritorious, and then only meritorious.

17. *Obey your Prelates.*] There it nothing more inculcated in the holy Scriptures, then The Apostle obedience of the lay people to the Priests and Prelates of Gods Church, in matters of soule, doth inculcate conscience, and religion. V whereof the Apostle giueth this reason, because they haue the obedience charge of mens soules, and must answer for them: vvhich is an infinite premi- the Priests and nence and superiority, ioyned vvith burden, and requireth maruelous submission and Bishops of most obedient subiection of al that be vnder them and their gouernement. From this Gods Church obedience there is no exception nor exemption of kings nor Princes, be they neuer so great. If they haue soules, and be Christian men, they must be subiect to some Bishop, Priest, or No person ex- vpon him to prescribe and giue lawes of religion to the Bishops and Priests, vvhom he this obediēce, ought to obey and be subiect vnto in religion, he shal be damned vndoubtedly, except he in matters of repent, because he doth against the expresse vvord of God and law of nature. And by this religion. you may see the difference of an heretical and a disordered time, from other Catholike Christian daies. For heresie and the like damnable reuoltes from the Church of God, is no more but a rebellion and disobedience to the Priests of Gods Church, vwhen men re- fuse to be vnder their discipline, to heare their doctrine, and interpretation of Scriptures, to obey their lawes and counsels. This disobedience and rebellion from the Spiritual Gouernour, vnder pretence of obedience to the Temporal, is the bane of our daies, and spe- cially of our Countrie, vwhere these new Sectes are properly maintained by this false principle, That the Prince in matters of soule and religion may commaund the Prelate: vvhich is directly and euidently against this Scripture and all other, that commaund the sheepe of Christes fold to obey their spiritual Officers.



THE

THE ARGUMENT OF THE EPISTLE OF S. IAMES.



HIS Epistle (as the rest following) is directed specially, as S. Augustine saith, against the error of only faith, which some held at that time also, by misconstruing S. Pauls wordes. Yea not only that, but many other errors (which then also were annexed vnto it, as they are now) doth this Apostle here touch expressly.

He saith therefore, that not only faith, but also good workes are necessarie: that not only faith, but also good workes do iustifie: that they are actes of Religion, or seruise and worship of God: that to keepe al the commandments of God, and so to absteine from al mortal sinne, is not impossible, but necessarie: that God is not author of sinne, no nor so much as of tentation to sinne: that we must stay our selues from sinning, with feare of our death, of the Iudgement, of hel: and stirre our selues to doing of good, with our reward that we shall haue for it in heauen. These pointes of the Catholike faith he commendeth earnestly vnto vs, inuicibing vehemently against them that teach the contrary errors. Howbeit he doth wishal admonish nor to neglect such, but to seeke their conuersion, shewing them how meritorious a thing that is. Thus then he exhorteth generally to all good workes, & dehorteth from al sinne. but yet also namely to certaine, & from certaine: as, from acception of persons, from detraction and rash iudging, from concupiscence and love of this world, from swearing: and, to prayer, to almes, to humilitie, confession and penance: but most copiously to patience in persecution.

Which Iames wrote this epistle.

Now. vnto this Iames was: It is not he, whose feast the Church keepeth the 25 of Iulie, which was S. Iohns brother, and whose martyrdom we haue Act. 12. but he, whom the Church worshippeth the first of Maie, whose is called Frater Domini, our iordes brother, and brother to Inde, and which was the first Bishop of Hierusalem, of whom we reade Act. 15 & 21. and also Gal. 2. of whose wonderful austeritie and puritie of life, the Ecclesiasticall stories do report. Euseb. li. 2. c. 2. Hiero. in Catalogo.

Therefore as the old High-priest had power and charge ouer the Iewes, not only in Hierusalem and Iurie, but also dispersed in other Countries (as we see in Act. 9. v. 1. & 2.) so S. Iames likewise, being Bishop of Hierusalem, and having care not only of those Iewes with whom he was resident there in Iurie, but of al the rest also, writeth this Epistle, To the twelue tribes that are in dispersion, and in them, to all Christians vniuersally dispersed through the world.

THE



THE CATHOLIKE EPISTLE OF IAMES THE APOSTLE.

The Church readeth theſe Catholike or Canonical Epistles in order as Mattins, frō the 4 Sūday after Eaſter vntil Vvhitſunday.

The Proteſtants abhorre the vword Catholike.

Catholike Epistle. The vword Catholike though in the title of this Epistle & the rest folowing (called The Catholike Epistles) it be not vvholy in the ſame ſenſe, as it is in the Creede: yet the Proteſtants ſo feare and abhorre the vword altogether, that in ſome of their Bibles they leaue it cleane out, although it be in the Greeke, and in ſome they had rather tranſlate ridiculoſly thus, *The general Epistle &c.* vvhetheras theie are ſamouſly knowen and ſpecified in antiquitie, by the name of Catholike Epistles, for that they are vvritten to the vvhole Church, not to any peculiar

Euſeb. li. 2. hiſt. c. 6. people or perſon, as S. Paules are.
22.

CHAP. I.

Uve haue to reioyce in perfeſſion (but if vve be patient, and vviſhal abſteine from al mortal ſinne) 9. conſidering howe vve ſhal be exalted and exulted for it, vvhen the perſecutor (vvho curieth him ſelf vvith our ſpoiles) ſhal ſede away. 13. But if any be tempted to fall, or to any other euil, let him not ſay, God is the author of it, vvho is the author of al good onely. 19. Such points of the Cath. faith vve muſt be content to learne vvithout contradiction and anger, and to doe accordingly. 26. Becauſe othervvayſe vve may ſalke of Religion, but in deede it is no Religion.

1 **I**AMES the ſeruant of God and of our Lord I e s u s Chriſt, to the twelue tribes that are in diſperſion, greeting.

2 † Eſteeme it, my brethren, al ioy, The Epistle
for a Martyr.
3 vvhē you ſhal fall into diuers tentatiōs:
4 † knowing that * the probatiō of your
5 faith vvorketh patience. † And let pa-
6 tience haue a perfect vvorke: that you may be perfect & en-
7 tire, failing in nothing. † But if any of you lacke vvifed-
8 om, let him aſke of God vvho giueth to al men abundant-
9 ly, and vpbraideſh not: and it ſhal be giuen him. † But * let
10 him * aſke in faith nothing doubting. for he that doubteth,
11 is like to a vvaue of the ſea, vvhiſh is moued & caried about
12 by the vvinde. † therefore let not that man thinke that he ſhal

M m m m receive

Ro. 5, 3.

Mat. 23,
22.
Mar. 11,
24.

receiue any thing of our Lord. † A man double of minde 8
is inconstant in all his vvaies.

† But let the humble brother glorie, in his exaltration. 9
† and the riche, in his humilitie, because * as the floure of 10
grasse ſhal he paſſe: † for the ſunne roſe vvith heate, & par- 11
ched the grasse, and the floure of it ſel avvay, and the beautie
of the ſhape thereof periſhed: ſo the riche man alſo ſhal
vvither in his vvaies. † Blessed is the man that ſuffereth ten- 12
tation: for vvhen he hath been proued, he ſhal receiue the
crouvne of life, vvwhich God hath promiſed to them that
loue him. -†

The Epistle
for a Martyr
that is a Biſ-
hop.

11 The goodd
of tétation to
ſinne, is our
côcupiſcence,
& noi: God.

The Epistle on
the 4 Sunday
after Eaſter.

† 9 Let no man vvhen he is tempted, ſay that he is temp- 13
ted of God. for 9 God is not a tempter of euils, and he temp-
teth no man. † But 11 euery one is tempted of his ovvne cõ- 14
cupiſcence abstracted and allured. † Aftervvard 9 concupif- 15
cence vvhen it hath cõceiued, bringeth forth ſinne. but 9 ſinne
vvhen it is consummate, ingendreth death.

† Do not erre therfore my deereſt brethren. † Euery beſt 16
gift, and euery perfect gift, is from aboue, descending from 17
the Father of lightes, vvith vvhom is no tranſmutation, nor
ſhadovving of alteration. † Voluntarily hath he begotten 18
vs by the vvord of truth, that vve may be ſome beginning of
his creature. -† You knovv my deereſt brethren, And * let eue- 19
ry man be ſvvift to heare: but ſlovv to ſpeake, and ſlovv to
anger. † For the anger of man vvorketh not the iuſtice of 20
God.

The Epistle on
the 5 Sunday
after Eaſter.

† For the vvwhich thing caſting avvay al vncleannesse and 21
aboundance of malice, in meckenesse receive the engraffed
vvord, vvwhich is able to ſaue your ſoules. -† † But * be doers 22
of the vvord, and not hearers only, deceauing your ſelues.
† For if a man be a hearer of the vvord, and not a doer: he ſhal 23
be compared to a man beholding the countenance of his na-
tiuitie in a glaſſe. † For he conſidered him ſelf, and vvent 24
his vvay, and by and by forgat vvhat an one he vvvas. † But 25
he that hath looked in 9 the lavv of perfect libertie, and hath
remained in it, not made a forgetful hearer, but a doer of the
vvorke: this man ſhal be 11 bleſſed in his deede. † And if 26
any man thinke him ſelf to be religious, not bridling his
tong, but ſeducing his hart: this mans religion is vaine.
† 9 Religion cleane and vnſpotted vvith God and the Father, 27
is

9 Beatitude or
ſalvation con-
ſiſteth in vvell
vvorking.

Pſ. 102,
15. Eccl.
14. 18.
Ef. 4. 6.
1 Pet. 1.
24.
Iob 5, 17.

Proa. 17
27.

Mat. 7,
21.
Ro. 2. 13.

is this, to visite pupilles and vvidovves in their tribulation: & to keepe him self vnspotted from this vvorlde. -

ANNOTATIONS
CHAP. L.

6. *Aske in faith nothing doubting.*) The Protestants vwould proue by this, that no man ought to pray vwithout assurance that he shal obtaine that vvhich he asketh. Where the Apostle meaneth nothing els, but that the asker of lawfull things may not either mistrust Gods pover and habilitie, or be in diffidence and despaire of his mercie: but that our doubt be onely in our ovvne vnworthinesse or vvoidue asking.

Vvhat faith is required in praier.

13. *Let no man say that he is tempted of God.*) Vve see by this, that vvhben the Scriptures (as in the *Pater noster* and other places) seeme to say, that God doth sometimes tempt vs., or leade vs into tentation: they meane not, that God is any vvayes the author, causer, or mouer of any man to sinne, but onely by permission, and because by his gracious pover he keepeth not the offender from tentations. Therefore the blasphemie of Heretikes, making God the author of sinne, is intolerable. See S. *August. ser. 9 de diners. c. 9.*

God is not author of euil.

14. *God is not a tempter of euils.*) The Protestants as much as they may, to diminish the force of the Apostles conclusion against such as attribute their euil tentations to God (for other tentations God doth send to trie mens patience and proue their faith) take and translate the vword passiuely, in this sense, that God is not tempted by our euils. Vvhere more contumaciously (to the letter and circumstance of the vvordes before & after, & as agreeably to the Greeke, it should be taken adiuually as it is in the Latin, that God is no tempter to euil, for being taken passiuely, there is no coherence of sense to the other vvordes of the Apostle.

Partial and vvvilful translation.

15. *Concupiscence vvhen it hath concained.*) Concupiscence (vve see here) of it self is not sinne, as Heretikes falsely teach: but vvhen by any consent of the minde vve do obey or yeld to it, then is sinne ingendred and formed in vs.

Concupiscence of it self no sinne.

16. *Some consummate in yendredh death.*) Here vve see that not al sinne nor al consent vnto concupiscence is mortal or damnable, but vvhen it is consummate, that is, vvhen the consent of mans minde fully and perfectly yeldeth to the committing or liking of the site or motion vvherevnto concupiscence moueth or inciteth vs.

Not every sinne mortal.

17. *The lawe of perfect libertie.*) The lawe of the Gospel and grace of Christ, is called the lawe of libertie, in respect of the yoke and burden of the old carnal ceremonies, and because Christ hath by his blood of the newv Testament deliuered all that obey him, from the seruitude of sinne and the Diuel. But not as the Libertines and other Heretikes of this time vwould haue it, that in the newv Testament euery man may follow his ovvne liking and conscience, & may choosv vvwhether he vvil be vnder the lawes and ob-dience of Spiritual or Temporal Rulers, or no.

Vvhat is the lawe of libertie in the Newv Testament.

18. *Religion cleane.*) True religion standeth not onely in talking of the Scriptures, or onely faith, or Christs iustice: but in pursuit of life, and good vvorkes, specially of charitie and mercie done by the grace of Christ. This is the Apostolical doctrine, and far from the Heretical vanitie of this time.

Good vvorkes a part of mans iustice.

*Annota-
tio nes
num.

CHAP. II.

Against acception of persons. 10 From al and ..: my sinne vve must abstine, having in al our vvordes and dooeds, the iudgements before our eyes: vvheren vvorkes of mercie shal be required of vs, 14. and euery faith shal not asuaie vs. 18. And as the Catholike by his vvorkes sheweth that he hath faith: vvheren the Heretike hath no more faith then the Diuel, talketh he of faith neuer so much: and of iustificacion thereby onely, by the example of Abraham Re. 4. For Abraham in dooeds vvvas iustified by vvorkes also: 25. and likewise Rahab.

M m m m j j M Y



Y brethren, Haue not the faith of our 1
 Lord I E S V S Christ of glorie * in ac-
 ception of persons. † For if there 2
 ſhal enter into your aſſembly a man
 hauing a golden ring in goodly ap-
 pareil, and there ſhal enter in a poore
 man in homely attire, † & you haue 3
 reſpect to him that is clothed vvith
 the goodly appareil, and ſhal ſay to
 him, Sitte thou here vvell: but ſay to the poore man, Stand
 thou there: or ſitte vnder my foote-ſtoole: † do you not 4
 iudge vvith your ſelues, and are become iudges of vniuſt co-
 gitations? † Heare my deereſt brethren: hath not God cho- 5
 ſen the poore in this vvorld, riche in faith, and heires of the
 kingdom vvhich God hath promiſed to them that loue him? 6
 † But you haue diſhonoured the poore mā. Do not the riche
 oppreſſe you by might: and them ſelues dravv you to iudge- 7
 ments? † Doe not they blaſpheme the good name that is
 inuocated vpon you? † If not vvithſtanding you fulfil the 8
 roial lawv according to the ſcriptures, *I bouſhold loue thy neighbour*
as thy ſelf, you doe vvell: † but if you accept perſons, you 9
 vvorke ſinne, reprobued of the Lawv as tranſgreſſours. † And 10
 * vvhoſoeuer ſhal keepe the vvhole Lawv, but offendeth in
 one: * is made guilty of al. † For he that ſaid, Thou ſhalt 11
 not commit aduoutrie, ſaid alſo, Thou ſhalt not kil. And if
 thou doe not commit aduoutrie, but ſhalt kil: thou art made
 a tranſgreſſour of the Lawv. † So ſpeake ye, and ſo doe, as 12
 beginning to be iudged by the lawv of libertie. † For iudge- 13
 ment vvithout mercie to him that hath not done mercie.
 And mercie * exalreth it ſelf aboue iudgement.

† * Vvhat ſhal it profit my brethren, if a man ſay he hath 14
 faith: but hath not vvorkes? ſhal faith be able to ſaue him?
 † And * if a brother or ſiſter be naked, & lacke daily foode: 15
 † and one of you ſay to them, Goe in peace, be vvarmed & 16
 filled: but you giue them not the things that are neceſſarie
 for the bodie: vvhat ſhal it profit? † So faith alſo, if it haue 17
 not vvorkes, is dead in it ſelf. † But ſome man ſaith, Thou 18
 haſt faith, and I haue vvorkes: ſhevve me thy faith vvithout
 vvorkes: & I vvill ſhevve thee by vvorkes my faith. † Thou 19
 beleeueſt that there is one God. Thou doeſt vvell: the devils
 alſo

Len. 19,
 15. Den.
 1. 16.
 Pro. 24,
 23. Eccl.
 42, L

Len. 19,
 18. Mat.
 22. 39.
 Rom. 13.

Len. 19,
 37. Den.
 1, 18.

* *καὶ ἡ
 ἀρετὴ
 ἴσως*

Io. 3, 17

<p>dead</p> <p>Gen. 22, 10.</p> <p>Gen. 15, 5. Rg. 4, 3. Gal. 3</p> <p>Iof. 2, 1. 18. and 6, 22.</p>	<p>20 also beleuee and tremble. † But vvilt thou knowv :: ô vaine</p> <p>21 man, that faith vvithout vvorkes is 'idle? † " Abraham our</p> <p>22 father vvvas he not iustified by vvorkes, * offering Isaac his</p> <p>23 sonne vpon the altar? † Seest thou that " faith did vvorke</p> <p>24 vvith his vvorkes : and by the vvorkes the faith vvvas con-</p> <p>25 summate? † And the Scripture vvvas fulfilled, saying, <i>Abra-</i></p> <p>26 <i>ham beleued God, and it vvvas reputed him to iustice, and he vvvas called ' the</i></p> <p>† Do you see that by vvorkes a man is iustified :</p> <p>& " not by faith only? † And in like maner also * " Rahab the</p> <p>harlot, vvvas not s^t he iustified by vvorkes, receiuing the mes-</p> <p>sengers, and putting them forth an other vvay? † For euen</p> <p>as the bodie vvithout the spirit is dead : so also " faith vvith-</p> <p>out vvorkes is dead.</p>	<p>He speaketh toal heretikes that say, faith onely without vvorkes doth iustifie, calling them vaine men, and com- paring them to Diuels.</p>
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ANNOTATIONS
CHAP. II.

1. *In acception of persons.*] The Apostle meaneth not, as the Anabaptists and other seditious persons sometime gather hereof, that there should be no difference in Commonweales or assemblies, betwixt the Magistrate and the subiect, the free man and the bond, the riche and the poore, betwixt one degree and another. for, God and nature, and the necessitie of man, haue made such distinctions, and men are bound to obserue them. But it is meant onely, or specially, that in spiritual gifts and graces, in matters of faith, Sacraments, and saluation, and bestowing the spiritual functions and charge of soule, vve mult esteeme of a poore man or a bond man, no lesse then of the rich man and the free, then of the Prince or the Gentleman : because as Christ him self calleth all, and endueth al sorts vvith his graces: so in such and the like things vve must not be partial, but count al to be fellowes, brethren, and members of one head. And therefore the Apostle saith vvith a special clause, That vve should not hold or haue the Christiana faith vvith or in such differences or partialities.

Scripture should be by the Anabaptistes to make no distinction of persons. Vvhat the Apostle meaneth by acception of persons.

10. *Is made guilty of al.*] He meaneth not, that vvho soeuer is a theefe, is also a murderer, or that every murderer is an aduouterer also : or that al finnes be equal, according to the Stoikes and the Heretic of Louinian: much lesse, that he shal haue as great damnation that transgresseth one commandement, as if he had offended against euery precept. but the sense is, that it shal not auail him to saluation, that he seemeth to haue kept certaine and not broken al the commandements: seeing that any one transgression of the Lawv, proueth that he hath not obserued the vvhole, vvich he vvvas bound to do, so far as is required, and as is possible for a man in this life. S. Augustine disputing profoundly in his 29 Epistle to S. Hierom, of this place of S. Iames, expoundeth it thus: that he vvich offendeth in one, that is, against the general and great commandement of loue or charitie (because it is in maner al, as being the summe of al, the plenitude of the lawv, and the perfection of the rest) breaketh after a sort and transgresseth al, no sinne being committed but either against the loue of God, or of our neighbour.

How he that offendeth in one commandement, is guilty of al.

13. *Judgements vvithout mercie.*] Nothing giueth more hope of mercie in the next life, then the vvorkes of almes, charitie, and mercie, done to our neighbours in this life. Neither shal any be vvith vvith extreme rigour in the next vvorld, but such as vvied not mercie in this vvorld. *August. de pes. meris. li. 2 c. 3.* Vvich is true, not onely in respect of the iudgement to euerlasting damnation, but also of the temporal chastisement in Purgatorie, as S. Augustine signifieth, declaring that our venial finnes be vvashed away in this vvorld vvith daily vvorkes of mercie, vvich otherwise should be chastised in the next. See *epist. 29 aforesaid in fine.* and *li. 23 de Civ. Dei c. 17 in fine.*

Vvorkes of mercie exceeding grateful to God.

14. *What shal it profite, if a man say he hath faith?*] This vvhole passage of the Apostle is so cleere against iustificatiou or saluation by onely faith, damnably defended by the Protestants, and so euident for the necessitie, merite, & concurrence of good vvorkes, that their first author Luther and such as exactly follow him, boldly (after the maner of Heretikes) vvhen they can make no shift nor false gloie for the text, denie the booke to be Canonical Scripture. But Calvin and his companions disagreeing vvith their Masters, comitteth it to be holy Scripture. but their fluster and

The proud & impudent dealing of the heretikes against this Epistle, because it is so plaine against onely faith.

fond glosses for answer of so plaine places, be as impudent as the denying of the Epistle veras in the other. who would neuer have denied the booke, thereby to shew them selues Heretikes, if they had thought those vulgar euasions that the Zuinglians and Caluinists do vie (vvhoreof they were not ignorant) could haue serued. In both sortes the Christian Reader may see, that all the Heretikes wanting of expresse Scriptures & the vword of God, is no more but to delude the world. vvhereas in deede, be the Scriptures neuer so plaine against them, they must either be vttered to sound as they say, or els they must be no Scriptures at all. And to see Luther, Caluin, Beza, & their fellowes, sitte as it were in judgement of the Scriptures, to allow or disallow at their pleasures, it is the most notorious example of Heretical pride & miserie that can be. See their pretaces and censures vpon this Canonical Epistle, the Apocalypic, the Machabees, and others.

Only faith, an old heresie.

S. Iames & the rest inculcate good vworke against the error of only faith falsely gathered of S. Pauls vvorde.

S. Augustines whole disputation in this point very notable, & directedly against only faith.

21. *Abraham vvas he not iustified by vworke?* It is much to be noted that S. Augustine in his booke *de fide et operibus* c. 14. vvniteth, that the heresie of onely faith iustifying or sauing, vvas an old Heretic euen in the Apostles time, gathered by the false interpretation of some of S. Pauls profound disputation in the Epistle to the Romans, vvherein he commended so highly the faith in Christ, that they thought good vworke were not available: adding further, that the other three Apostles, Iames, Iohn, and Iude, did of purpose vwrite so much of good vworke, to correct the said error of onely faith, gathered by the misconstruction of S. Pauls vvorde. Yea vvhens S. Peter (*Ep. 2 c. 1.*) warneth the faithful that many things be hard in S. Pauls vwriting, and of light vnlearned men mistaken to their perdition: the said S. Augustine affirmeth, that he meant of his disputation concerning faith, vvhich so many Heretikes did mistake to condemne good vworke. And in the preface of his commentarie vpon the 31 Psalme, he vvarneth all men, that this deduction vpon S. Pauls speache, *Abraham vvas iustified by faith, therefore vworke be not necessarie to saluation* is the right vway to the gulfe of Hel and damnation.

And lastly (vvhich is in it self very plaine) that vve may see this Apostle did purposely thus commend vnto vs the necessitie of good vworke, and the inanity and insufficiency of onely faith, to correct the error of such as misconstrued S. Pauls vvorde for the same: the said holy Doctor noeth that of purpose he tooke the very same example of Abraham, vvhom S. Paul said to be iustified by faith, and declareth that he vvas iustified by good vworke, specifying the good vworke for vvhich he vvas iustified and blessed of God, to vvitte, his obedience and immolation of his onely sonne. But howe S. Paul faith that Abraham vvas iustified by faith, see the Annotations vpon that place. *Ro. 4. v. 1.*

loos ciuino.
* Li. 33 q.
q. 76.

Heresies against good vworke.

Worke cocurre vwith faith as caue of iustification.

Worke make vs iust in deede beiose God.

The Protestants say, by faim only: S. Iames cleaie contrarie, Not by faith only.

* See the annot. vpon the epistle to the Romans c. 2. v. 13.

The manifold meaning of certaine faim, vvhon they lay, Only faith.

22. *Faith did vworke vwith.* Some Heretikes hold, that good vworke are pernicious to saluation and iustification: other, that though they be not hurtful but required, yet they be no causes or vworke of saluation, much lesse meritorious, but are as effectes and fruites issuing necessarily out of faith. Both vvhich fictions, fall bods, and flightes from the plaine truth of Gods vword, are refuted by these vvorde, vvhens the Apostle faith, That faith vworketh together vwith good vworke: making faith to be a coadiutor or cooperater vwith vworke, and so both ioynntly concurring as causes and vworke of iustification: yea afterward he maketh vworke the more principal cause, vvhens he resemblith faith to the body, and vworke to the spirit or life of man.

23. *The friend of God.* By this also another false and frivulous euasion of the Heretikes is oueraken, vvhens they seine, that the Apostle here vvhens he faith, vworke do iustifie, meane, h that they shew vs iust before men, and auail not to our iustice before God. For the Apostle evidently declareth that Abraham by his vworke vvas made or truly called the friend of God, and therefore vvas not (as the Heretikes say) by his vworke approued iust before man onely.

24. *Not by faith onely.* This proposition or speache is directly opposite or contradictione to that vvhich the Heretikes hold. For the Apostle faith, Man is iustified by good vworke, and not by faith only. but the Heretikes say, Man is not iustified by good vworke, but by faith only. Neither can they pretend that there is the like contradiction or contrarietie betwixt S. Iames speache and S. Pauls. for though S. Paul say, man is iustified by faith, yet he neuer faith, by faith onely, nor euer meaneth by that faith vvhich is alone, but aluayes by that faith vvhich vworketh by charitie, * as he expoundeth him self. * *Gal. 5.*

Therefore concerning vworke also, there is a difference betwixt the first iustification, vvhoreof S. Paul specially speaketh: and the second iustification, vvhoreof S. Iames doth more specially treat. Of vvhich thing * els vvhens there is ynough said.

The faithers in deede vie sometimes this exclusive. *faim, onely*: but in a farther sense then the Protestants. For some of them thereby exciude onely the vworke of Moysees law, against the Iewes: some, the vworke of nature and moral vertues vwithout the grace or knowledge of Christ, against the Gentiles: some, the necessitie of external good vworke vvhens the parties lacke time and meanes to doe them, as in the case of the penitent thereto: some, the false opinions, sectes, and religions contrarie to the Catholike faith, against Heretikes and miscreants: some exciude reason, senie, and arguing in matters of faith and myteric, against such as vvil beieue nothing but that they see or vnderstand: some, the merite

merite of vvorkes done in sinne before the first iustification: some, the arrogant Pharisaical vaunting of mans ovvne proper vvorkes and iustice, against such as reierre not their actions and good deedes to Gods grace. To these purpoises the holy Doctors say sometimes, that only faith saueth and serueth: but neuer (as the Protestants vvould haue it) to exclude from iustification and saluation, the cooperation of mans free vvill, dispositions and preparations of our hartes by prayers, penance, and sacraments, the vertues of hope and charitie, the purpose of vvell-vvorking and of the obseruation of Gods commaundements: much lesse, the vvorkes and merites of the children of God, proceeding of grace and charitie, after they be iustified and are now in his fauour: vvhich are not only dispositions and preparations to iustice, but the meritorious cause of greater iustice, and of saluation.

15. *Rahab.* This Apottle allergeth the good vvorkes of Rahab by vvhich she vvas iustified, and S. Paul (11 Hebr.) saith she vvas iustified by faith. Vvwhich are not contrarie one to the other, for both is true, that she vvas saued by faith, as one saith: and that she vvas saued by her vvorkes, as the other saith. But it vvere vvtruelly said, that she vvas saued either by onely faith, or the Heretikes say: or by onely good vvorkes, as no Catholike man euer said. But because some Iewes and Gentil Philosophers did affirme: they, that they should be saued by the vvorkes of Moyses law: these, by their moral vvorkes: therefore S. Paul to the Romans disputed specially against both, proving that no vvorkes done vvithout or before the faith of Christ, can serue to iustification or saluation.

S. Paul nameth faith, & S. James vvorkes, causes of iustifications: but neither the one, faith only: nor the other, vvorkes only.

16. *Faith vvithout vvorkes is dead.* S. Iames (as the Protestants feine) saith that faith vvithout good vvorkes is no faith, and that therefore it iustifieth not, because it is no faith. For he saith that it is dead vvithout vvorkes, as the body is dead vvithout the soule, and therefore being dead hath no actiuitie or efficacie to iustifie or saue. But it is a great difference, to say that the body is dead, and to say that it is no body. euen so it is the like difference, to say that faith vvithout vvorkes is dead, and to say that faith vvithout vvorkes is no faith. And if a dead body be not vvithstanding a true body, then according to S. Iames comparision here, a dead faith is not vvithstanding a true faith, a true body, but yet not available to iustification, because it is dead, that is, because it is onely faith vvithout good vvorkes.

Faith vvithout vvorkes is a true faith, but not available: as the body vvithout the spirit is a true body, though it be dead.

And therefore it is a great impudencie in Heretikes, and a hard shift, to say that the faith of vvhich the Apottle disputeth al this vvhile, is no true or properly called faith at all. It is the same faith that S. Paul defined and commended in al the 11 chapter to the Hebrues, and the same vvhich is called the Catholike faith, and the same vvhich being formed & made alme by charitie, iustifieth. Mary true it is, that it is not that special faith vvhich the Heretikes feine onely to iustifie, to vvit, vvhen a man doth firmly beleuee as an article of his faith, that him self shall be saued. this special faith it is not vvhereof the Apottle here speaketh. for neither he, nor S. Paul, nor any other sacred vvriter in al the holy Scriptures euer speake or keevne of any such forged faith.

Vvhat faith the Apottle speaketh of: & that he knew no ipse cial faith,

CHA P. III.

Against proud Maisters and authors of Sottes. 5 Of the manifold finnes of the vmbredel tongue. 13 The difference betvvixt proud, contentious, and vvorldly vvijdom, and that vvijdsom vvhich is hoanely, peaceable, modest, and so forth.

Mat. 23,
8.

Eccle 14,
1. 5, 16.

1
2
3
4



Be yee notⁿ many maisters my brethren, knowving that you receiue the greater iudgement, † For in many things vve offend al.* If any man offend not in vvord: this is a perfect man. he is able also vvith bridle to turne about the whole body. † And if vve put bittes into the mouthes of horses that they may obey vs, vve turne about al their body also. † And behold, the shippes, vvhereas they be great, and are driuen of strong vvindes: yet are

are they turned about vwith a litle sterne whither the violēce
of the director vvil. † So the tongue also is certes a litle mē-
ber, & vvaunterh great things. Behold hovv much fire vwhat
a great vvood it kindleth † And the tongue, is fire, a vvhole
vworld of iniquitie. The tongue is set among our members,
vvhich defileth the vvhole bodie, & inflameth the vvheele of
our natiuitie, inflamed of hel. † For al nature of beastes & fou-
les and serpents & of the rest is tamed & hath been tamed by
the nature of man. † but the tongue no man can tame, an vn-
quiet euil, ful of deadly poison. † By it vve bleffe God & the
Father: & by it vve curse men vvhich are made after the simi-
litude of God. † Out of the self same mouth procedeth bles-
sing & cursing. These things must not be so done my brethre.
† Doth the fountaine giue forth out of one hole svveete &
soure water? † Can, my brethren, the figge tree yeld grapes:
or the vine, figges? So neither can the salt water yeld sweete.

† Vvho is vvise and hath knowledge among you? Let him
shew by good conuerfation his vvorking in mildenesse of
vvifedom. † But if you haue bitter zeale, and there be con-
tentions in your hartes: glorie not and be not liers against
the truth. † for this is not vvifedom descending from
aboue: but earthly, sensual, diuelish. † For vvhere zeale and
contention is: there is inconstancie, and euery peruerse
vvorke. † But the vvifedom that is from aboue, first certes is
chast: then peaceable, modest, suafible, cōsensing to the good,
ful of mercie and good fruites, not iudging, vvithout stimu-
lation. † And the fruite of iustice, in peace is sovvved, to them
that make peace.

∴ The differ-
ence betwixt
the humane
vvifedom, espe-
cially of here-
tiques: and the
vvifedom of
the Catholike
Church & her
children.

litle

*can it yeld
salt and
sweete
water.*

ANNOTATIONS CHAP. III.

1. *Many maisters.*] He meaneth principally Sect-maisters that make them selves feue-
ral Ringleaders in sundry sortes of new deuised doctrines: euery one arrogating to him
self to be maister, and none so humble as to be a scholer, either to Gods Church and true
Pastors, or to other guides and authors of the said sectes. So did Zuinglius disdain to
be Lutbers scholer, and Calua to be the folower of Zuinglius.

Many maisters
are many
proud Sect-
maisters.

CHAP. IIIII.

*By compassions and love of this vvorld, vvve are made enemies to God: but vvve should rather
humble vs to him, punishing our selves for our iniures. 11 Against destruction, and ray's
iudging. 13 To remember aduises the transience of our life.*

FROM



1 ROM vvhencc are vvarres & conten-
 2 tions among you? Are they not hereof?
 3 of your concupiscences vvhich vvarre
 4 in your members? † You couet: and
 5 haue not. you kil, & enuie: and can not
 6 obtaine. you contend and vvarre: and
 7 you haue not, because you aske not.
 8 † You aske, and receiue not: because
 9 you aske amisse: that you may consume it on your cōcupif-
 10 cences. † Aduouterers, know you not that the * frendi hip
 11 of this vvorld, is the enimie of God? Vvhofoeuer therfore
 12 vvil be a frende of this vvorld: is made an enimie of God.

*† The boldnes
 of Hæretikes
 adding here the
 vvord Scriptura
 to the text:
 thus, And the
 Scripture giueth
 greater grace.*

13 † Or do you thinke that the Scripture saith in vaine: *To en-
 14 nie doth the spirit couet vvhich dwelleth in you?* † And :: giueth greater
 15 grace. For the vvhich cause it saith, *God resisteth the proud, & giueth
 16 grace to the humble.*

17 † Be subiect therfore to God, but resist the Deuil, and he
 18 vvil flee from you. † Approche to God, & he vvil approche
 19 to you. Cleanse your handes, ye sinners: and purifie your
 20 hartes, ye double of minde. † Be miserable, and mourne, &
 21 vvcepe: let your laughter be turned into mourning: and ioy,
 22 into sorow. † Be humbled in the sight of our lord, and he
 23 vvil exalt you. † Detraete not one frō an other my brethrē.
 24 He that detraeteth from his brother, or he that iudgeth his
 25 brother, detraeteth from the Law, and iudgeth the Law. But if
 26 thou iudge the Law, thou art not a doer of the Law, but a
 27 iudge. † For there is one law-maker, and iudge that can de-
 28 stroy and deliuer. † But thou, * vvhat art thou that iudgeth
 29 thy neighbour?

*c Free vvil &
 mans owne
 endeavour ne-
 cessarie in
 comming to
 God.*

*c He forbid-
 deth detraetiō,
 euil speaking,
 flandering.*

30 Behold novv you that say, To day or to morovv vve
 31 vvil goe into that cite, and there certes vvil spend a yere, and
 32 vvil traficke, and make our gaine († vvho are ignorāt vvhat
 33 shal be on the morovv. For vvhat is your life? It is a vapour
 34 appearing for a litle vvhile, and aftervvard it shal vanish
 35 avvay) † for that you should say, :: If our Lord vvil: and,
 36 If vve shal liue, vve vvil doe this or that. † But novv you
 37 reioyce in your arrogancies. Al such reioycing, is vvicked.
 38 † To one therfore knowving to doe good, and not doing it:
 39 to him it is sinne.

*† Al promises
 and purposes
 of our worldly
 affaires are to
 be made vnder
 condition of
 Gods good
 liking & plea-
 sure: and it
 becommeth a
 Christian man
 to haue vsually
 this forme of
 speache in that
 case, If God
 vvil, if God
 othervvise dis-
 pose vs.*

1. Io. 2, 15.

Prou. 3, 35. 1 Pet. 5, 5.

1 Pet. 5, 6. *ε μὴ κα-
 τὰ σαρκὶ τῆς
 ἰουλαίας
 λυγ*

Ro. 14, 4.

ANNOTATION
CHAP. IIIII

8. Purifie your hartes.] Man (wee see here) maketh him self cleane and purgeth his owne hart. V which derogatech nothing to the grace of God being the principal cause of the same. Yet Protestants thinke wee derogate from Christs Passion, vwhen wee attribute such effects to our owne vworkes, or to other secundarie helpes and causes.

Mans vvor-king vvith Gods grace, is no derogation there- vato-

CHAP. V.

By the damnatio to come vpon the vmerciful riches, he exhorteth the persecuted to patience and by their vvrue reward, and by examples. 12. Not to svoure as all in common talke. 13. In affliction, to pray: in prosperitie, to sing: in sickness, to call for the Priest, and that they pray over them and anole them vwith oile: and that the sick performe confesse their finnes. 19. Finally, he vv meritorious is it, so comert she erring vnco the Catholike faith, or she sinner to amendments of life.

∴ A feareful description of the miseries that shal befall in the next life to the vmerciful couetous men.



OE to novv ye riche men, vveepe, ∴ hovvling 1
in your miseries vv which I hal come to you. † Your 2
riches are corrupt: and your garments are eaten
of mothes. † Your gold and siluer is rusted: and 3
their rust shal be for a testimonie to you, and shal eate your
flesh as fire. You haue stored to your selues vv wrath in the last
daies. † Behold^v the hire of the vvorkemen that haue rea- 4
ped your fields, vv which is defrauded of you, crieth: and their
crie hath entred into the eares of the Lord of Sabbath. † You 5
haue made merie vpon the earth: and in riotoutnes you haue
nourished your hartes in the day of slaughter. † You haue 6
presented, and slaine the iust one: and he resisted you not.

† Be patient therefore brethren, vntil the comming of our 7
Lord. Behold, the hus band man expecteth the precious fruite
of the earth: patiently bearing til he receiue^v the timely and
the larevard. † Be you also patient, and confirme your 8
hartes: because the comming of our Lord^v vvil approche.
† Grudge not brethren one against an other: that you be not 9
iudged. Behold, the iudge standeth before the gate. † Take 10
an example, brethren, of labour and patience, the prophetes:
vv which spake in the name of our Lord. † Behold we accout 11
them blessed that haue suffered. The sufferance of Iob
you haue heard, and the end of our Lord you haue seen, be-
cause our Lord is merciful and pitieful. † But before al things 12
my brethren, *^v sv care not, neither by heauen, nor by earth,
nor other othe^v whatfouer. But let your talke be, yea, yea: no,

no:

'condem-
ned

'is as
band.

Mt. 5, 34

* He meaneth
either fruite
or raine.

no : that you fall not vnder iudgement.

Mr. 6, 13

3 reg. 17.

Ecc. 4. 8.

Lu. 4. 25
3. reg. 18,
41.

13 † Is any of you in heauineſſe ? let him pray. Is he of a
14 cheereful hart ? let him ſing. † Is any man ſicke amōg you ?
let him bring in the prieſtes of the Church, and let them
15 pray ouer him, * anointing him with oile in the name of our
our Lord † ſhal liſt him vp ; and if he be in finnes, * they ſhal
16 be remitted him. † ^b Confeſſe therefore your finnes one to
an other : & pray one for an other that you may be ſaued. †
17 for the continual prair of a iuſt man auaieth much. † * Elias
vvas a man like vnto vs paſſible : and with prair he praied
that it might not raine vpon the earth , and it rained not for
18 three yeres and ſixe monethes. † And * he praied againe : and
the heauen gaue raine, and the earth yielded her fruite.
19 † My brethren, if any of you ſhal erre from the truth, &
20 a man conuert him : † he muſt know that he * vvhich maketh
a ſinner to be conuerted from the errour of his vvay, * ſhal
ſaue his ſoule from death, and :: couereth a multitude of
finnes. -†

The Epistle in
a vntue Maſſe
for the ſicke.

b The Epistle
in Maioribus
Litanis on S.
Markes day,
and in the Ro-
gation daies.

b the heretikes
translate, *no-
knowledget your
finnes. &c.* : o
little they can
abide the very
vvord of con-
feſſion.

:: He that bath
the zeale of
conuerting
ſinners , pro-
cureth thereby
mercie and re-
miſſion to him
ſelf : vvhich
is a ſingular
grace.

ANNOTATIONS
CHAP. V.

4. *The hire.*) To withhold from the poore or labourer the hire or vvages that is due or pro-
mised to him for his seruice or vvorke done, is a great iniquitie, and one of those ſine finnes vvvhich
in holy vvrite be ſaid to call for vengeance at Gods hand, as vve ſee here. They be called in the
Catechiſme, *Sinnes crying to heauen.* The other ſoure be, Murder, Gem. 18. v. 20. Vniurie, Exod. 22.
v. 27. The ſinne againſt nature, Gem. 18. v. 20. The oppreſſion and vexation of vviorves, pupilles,
ſtrangers, and ſuch like. *16. & Exod. 3. v. 9.*

The finnes
crying to hea-
uena.

12. *Strawre nos.*) He forbiddeth not al othes, as the Anabaptiſts falſely ſay. for in iuſtice and
iudgement vve may be by our lawfull Magiſtrate put to ſvveare, and may lawfully take an othe, as
alſo for the aduantage of any neceſſarie truth vvhen time and place require. but the cuſtom of
ſvvearing, and al vaine, light, and vnneceſſarie othes in our daily ſpeache do diſpleaſe God highly,
and are here forbidden by the Apoſtle, as alſo by our Saniour. *Mat. 5.*

Vvhat othes
are lawfull,
vvhich are not.

14. *Let him bring in the Prieſts.* The Proteſtants for their ſpecial hatred of the holy order of
Prieſthod, as els vvhere often, ſo here they corrupt the text euidently, tranſlating *Prieſtyeros*,
elders. As though the Apoſtle had meant men of age, and not ſuch as vvete by holy office,
Prieſts. S. Chryſoſtom vvho knew the ſenſe and ſignification of the Greeke vvord according
to the Eccleſiaſticall vſe and the vvhole Churches iudgement, better then any Proteſtant alie,
taketh it plainly for *Sacerdotus*, that is, Prieſts *li. 3. de Sacerdotio prope in iſum.* And if they confeſſe
that it is a vvord of office vvith them alſo, though they call them Elders, and not Prieſts: then vve
demau'd vvwhether the Apoſtle meane here men of that iunction vvvhich they in their nevv Church-
es call Elders. If they ſay no, as they muſt needs (for Elders vvith them are not deputed ſpecial-
ly to publike praying or adminiſtration of the Sacraments, ſuch as the Apoſtle here requirith to
be ſent for) then they muſt needs graunt, that their Elders anſwer not to the iunction of thoſe
vvhich in the nevv Teſtament are called *Prieſtyeros* in Greeke and Latin, and therefore both their
tranſlation to be falſe and iſtudulent, and alſo their naming of their nevv degrees or orders to be
fool and incongruous.

Heretical tranſ-
lation againſt
Prieſthod.

Neither their
Elders (ſo cal-
led) nor their
Ministers, can
be thoſe vvho
the Apoſtle
here callith,
Prieſtyeros.

If they ſay their Miniſters be correſpondent to ſuch as vvete called *Prieſtyeros* in holy vvrite and
in the Primitive Church, and that they are the men vvhom the Apoſtle vvillith to be called for to

Nnnn ij

They have no reason to call their Ministers by that name.

Their Deacons should rather be called Ministers.

They should keep the name Priest, as well as deacon.

The Sacrament of EXTREME UNCTION.

The hereticks objections against the said Sacrament, answered: and vvhith it is proved to be a Sacrament.

Remission of finnes annexed to creatures.

Holy water.

Holy oile blessed by the Bishop.

The peoples deuotion toward such hallowed creatures.

anointe the sicke & to pray for him, vvhv do they not then translate *Presbyteri*, Ministers (which they might doe vvhith as good reason, as call such as they haue taken in steede of our Catholike Priests, Ministers. Vvhich vvhord being in large acceptioun common to all that haue to doe about the celebration of diuine things, vvas neuer appropriated by the vsē either of Scripture or of the holy Church, to that higher function of publicke administration of the Sacraments and Service, vvhich is Priesthood: but to the order next vnder it, vvhich is Deaconship. And therefore if any should be called Ministers, their Deacons properly should be so termed. And the Protestants haue no more reason to keepe the aūcient Greeke vvhord of Deacon, appropriated to that office by the vsē of antiquity, then to keepe the vvhord Priest, being made no lesse peculiar to the state of such onely as minister the holy Sacraments, & offer the Sacrifice of the Altar. But these fellowes selouy neither Gods vvhord nor Ecclesiastical vsē, nor any reason, but mere phantasie, noueltie, and hatred of Gods Church. And hovv litle they selouy any good rule or reason in these things may appear by this, that here they auoid to translate *Priests*, and yet in their Cōmunion booke, in their order of vvhiting the sicke, they commonly name the Minister, *Priest*.

14. *Anointing vvhith oile.* Here is the Sacrament of extreme Vnction so plainly promulgated (for it vvas instituted, as all other Sacraments of the new Testament, by our Saviour Christ him self, and, as Venerable Bede thinketh and other aūcient vvhriters, the anointing of the sicke vvhith oile *Mar. 6.* pertaineth thereto) that some Heretikes, for the euidence of this place also (as of the other for good vvhorkes) deny the Epistle. Other (as the Caluinists) through their confidence of cunning suites and gloses, confessing that S. James is the author, yet condemne the Church of God for vsing and taking it for a Sacrament. But vvhvhat dishonour to God is it (vve pray vvhvater) that a Sacrament should be instituted in the matter of it, more then in the element of vvhater? Vvhv may not grace & remission of finnes be annexed to the one as well as to the other, vvhithout derogation to God?

But they say, Sacraments endure for euer in the Church, this but for a season in the Primitive Church. Vvhvhat Scripture telleth them that this general and absolute prescription of the Apostle in this case, should endure but for a season? vvhvhen vvas it taken avay, abrogated, or altered? They see the Church of God hath alwayes vsed it vpon this vvharrant of the Apostle, vvhvho knewe Christs meaning and institution of it better then theie deceiued men, vvhvho make more of their ovvne fond ghesse and cōiectures, grounded neither on Scripture nor vpon any circumstance of the text, nor any one authentical author that euer vvhrote, then of the expresse vvhord of God. It vvas (say they) a miraculous practise of healing the sicke, dūning onely in the Apostles time, and not long after. Vve aske them vvhvether Christ appointed any certaine creature or external element vvhvato the Apostles generally to vvhork miracles by. Him self vsed sometimes clay and spittle, sometimes he sent them that were diseased, to vvhvash them selues in vvhaters, but that he appointed any of those or the like things for a general medicine or miraculous healing onely, that vve reade not for in the beginning, for the better inducing of the people to faith and deuotion, Christ vvhould haue miracles to be vvhrought by sundry of the Sacraments also. Vvhvch miraculous vvhorkes ceasing, yet the Sacraments remaine still vvhvnto the vvhorldes end.

Againe vve demaund, vvhvwhether euer they read or heard that men were generally commaunded to seeke for their health by miraculous meanes. Thirdly, vvhvwhether al Priests, or (as they call them) Elders, had the gift of miracles in the primitive Church? No, it can not be, for though some had, yet all tose indifferently of vvhvhom the Apostle speaketh, had not the gift: and many that were no Priests, had it, both men and vvhomen, vvhvch yet could not be called for, as Priests were in this case. And though the Apostle and others could both cure men and reuiue them againe, yet there vvas no such general precept for sicke or dead men, as this, to call for the Apostles to heale or restore them to life againe. Lastly, had any external element or miraculous vvhvato it, vvhvies it were a Sacrament, the promise of remission of all kinde of actual finnes ioyned vvhvto it? or could S. James institute such a ceremonie him self, that could saue both body and soule, by giuing health to the one, and grace and remission to the other? At other times these contentious vvhvranglers raile at Gods Church, for annexing only the remission of venial finnes to the element of vvhater, made holy by the Priests blessing thereof in the name of Christ, and his vvhord: and loe here they are driuen to hold that S. James prescribed a miraculous oile or creature vvhvch had much more power and efficacy. Into these straites are such miscreants brought that vvhvll not beleue the expresse vvhord of God, interpreted by the practise of Gods vvhvniuersal Church.

Venerable Bede in 9 Luc. saith thus. *It is cleere that this custome was deliuered to the holy Church by the Apostles them selues, that the sicke should be anointed vvhith oile consecrated by the Bishops blessing.* See for this, and for the assertion & vsē of this Sacrament, S. Innocentius ep. 1 ad Decretum Engobinam cap. 8. to. 1. Conc. & Lib. 2. de vvhicisacione infirmorum in S. Augustine cap. 4. Concil. Cabillonense 2. cap. 48. Conc. Wormazienſe cap. 72. to. 3. Conc. Aquisgrā. c. 8. Florentinum, and other later Councils. S. Bernard in the life of Malachie in fine. This holy oile became the faithful say to haue such vertue in the primitive Church, diuers carried it home and occupied it in their infirmities, not vsing it in the Sacramental sort vvhvch the Apostle prescribeth, as the Aduersaries vvhvaledmedly obiekt

vvhvato



THE ARGUMENT OF BOTH THE EPISTLES OF S. PETER, THE FIRST, AND THE SECOND.



P S. Peter we reade at large, both in the Gospels, and in the Actes of the Apostles: and namely, that Christ designed him, and also made him his vicar (as S. Marbeck for that cause in the catalogue of the Apostles, calleth him Primus, the first, and all antiquitie, Princeps Apostolorum, the Prince of the Apostles) and that he accordingly executed that office after Christs departure, placing the Church first among the Iewes in Hierusalem and in all that country and coaste about, as Christ also him self, before had, preached to the Iewes alone.

But preaching at length to the Gentiles also, according to Christs commission (Mar. 28. 9. 19.) and being now come to Rome, the head citty of the Gentiles, from thence he writeth this Epistle to his Christian Iewes, having care of them in his absence, no lesse then when he was present: and not to the Iewes that were at home, (belike because they had S. James, or his successor S. Simon Cleophe, resident with them) but * to them that were dispersed in Pontus, Galatia, Cappadocia, and Bithynia.

* See the Annotation upon S. James epistle c. 2. v. 13.

And that he writeth it from Rome, him self signifieth saying: The Church that is in Babylon saluteth you. * Where by Babylon he meant Rome, as all antiquitie doth interpret him: not, that he so calleth the Church of Rome, but the heathen state of the Romane empire, which then, and 300 yeres after, unto the conversion of Constantinus the Emperour, did persecute the elect Church of Rome, in so much that the first 33 Bishops thereof unto S. Silvester, were all Martyrs.

For the matter whereof he writeth, him self doth signifie in these wordes: This loe the second Epistle I write to you, my dearest, in which (Epistles) I stirre vp by admonition, your sincere minde, that you may be mindeful of those wordes & c. So he saith there of both together. And againe of the first to the same purpose, in another place: I haue brecefully written, beseeching and testifying that this is the true grace of God, wherein you stand. For, there were at that time certaine Seducers (as * S. August. also hath said vs) who were about to teach Onely faith, as though good workes were not necessarie, nor meritorious, there were also great persecutions, to compel them with terror to denie Christ & al his religio. He therefore exhorteth the accordingly, neither for persecution, neither by seduction to forsake it: though in the first, his exhortation is more principally against persecution: and in the second, more principally against seduction. The first epistle is noted to be very like to S. Pauls epistle to the Ephesians, in wordes also, and so thicke of Scriptures, as though he spake nothing els.

The time when the first was written, is uncertaine: the second was writtē a litle before his death, as is gathered by his wordes in the same. c. 2. v. 14.

THE



THE FIRST EPISTLE OF PETER THE APOSTLE.

CHAP. I.

He comforteth them in their persecutions (being newly by Baptisme made the children of God) with the hope of their heavenly inheritance : 6 shewing how meritorious it is for them to be so constant in faith ; 10 and confirming them therein with the authoritie of the Prophets and of the Holy Ghost. 25 Exhorting them to live also accordingly in all holines , 25 considering the holines of God , the uprightnes of his iudgements , the price of their redemption by Christ , 25 and the vertues of the seeds in them . (Which is grace regenerate in Baptisme) foretold by the Prophets also .

1



ETER an Apostle of IESVS Christ,
to the electe strangers of the disper-
sion of Pontus, Galatia, Cappadocia,
Asia, and Bithynia, † according to
the prescience of God the Father,
into sanctification of the Spirit, vnto
the obedience and sprinkling of the
bloud of IESVS Christ : Grace to
you and peace be multiplied.

The Epistle
In Cathedra S.
Patri Romæ.
Iaa. 12.

2

3

† Blessed be God and the father of our Lord IESVS
Christ, vvho according to his great mercie hath regenerated
vs vnto a liuely hope, by the resurrection of IESVS Christ

The Epistle
for many mar-
tyrs.

4

from the dead, † vnto an inheritance incorruptible, and in-
contaminate, and that can not fade, conserued in the heauens

5

in you, † (vvho in the vertue of God are kept by faith

6

vnto saluatiō) ready to be reuealed in the last time. † wher-

7

in you shal reioyce, a litle now if you must be made heauy

8

in diuerse tentations : † that the probation of your faith

9

much more pretious then gold (vvhich is proued by the fire)

10

may be found vnto praise and glorie and honour in the re-

11

uelatiō of IESVS Christ: † † vvhom hauing not seen, you

12

loue: in vvhom now also not seing you belecue: and be-

13

leueing you reioyce vvith ioy vnspcakable and glorified,

14

† receiuing the end of your faith, the saluation of your
soules

2 Cor. 1,
3. Eph. 1,
3.

soules. † Of the vvhich saluation the Prophetes inquired & 10
 searched, vvhich prophesied of the grace to come in you,
 † searching vnto vvhich or vvhich maner of time the Spirit 11
 of Christ in them did signifie: foretelling those passions that
 are in Christ and the glories folovving: to vvhom it vvas re- 12
 uealed, that not to thē selues, but to you they ministred those
 things vvhich novv are told you by them that haue euange-
 lized to you, the holy Ghost being sent from heauen, on
 vvhom the Angels desire to looke.

Chastitie not
 onely of body
 but also of
 minde, is re-
 quired. *3. Bede*
upon iou. place.

God vvil
 iudge men ac-
 cording to
 euery ones
 vvorke, and
 not by iaike
 onely.
 He meaneth
 the errors of
 Gentilitie. or
 if he vwrite to
 the Iewes dis-
 peried, he mea-
 neth the yoke
 of the Law
 vvhich the Ioud
 and heauy ad-
 ditions of their
 later Maisters,
 called *Deme-
 ritus*. The *re-
 rētes*, to
 make it stand
 to the simple
 against the tra-
 ditions of the
 Church. cor-
 rupt the text
 thus. *Which you
 haue retained by
 tradition of the
 fathers.*

† For the vvhich cause hauing the loines of your minde 13
 girded, sober, trust perfectly in that grace vvhich is offered
 you, in the reuelation of I E S V S Christ, † as children of o- 14
 bedience, not configured to the former desires of your
 ignorance: † but according to him that hath called you, the 15
 Holy one, be you also in al conuersation holy: † because 16
 it is vvvritten: *You shall be holy, because I am holy.* † And if you in- 17
 uocate the Father, him vvhich * vvvithout acception of per-
 sons iudgeth according to euery ones vvorke: in feare con-
 uerſe ye the time of your peregrination. † Knowving that 18
 * not vvvith corruptible things, gold or siluer, you are redee-
 med from your vaine conuersation of your fathers traditi-
 on: † but vvvith the pretious blood as it vvere of an im- 19
 maculate and vnſpotted lambe, Christ, † * foreknovven 20
 in deede before the constitution of the vworld, but mani-
 fested in the last times for you, † vvhich by him are faithful 21
 in God vvhich raised him from the dead, and hath giuen him
 glorie, that your faith and hope might be in God. † Making 22
 your soules chaste in obedience of charitie, in the sincere
 loue of the fraternitie from the hart loue ye one an other 23
 earnestly: † borne againe not of corruptible seede, but in-
 corruptible by the vword of God vvhich liueth and remain-
 neth for euer. † For *al flesh is as grasse: and al the glorie thereof as the* 24
floure of grasse. the grasse is vvvithered, and the floure thereof is fallen away.
 † But the vword of our Lord remaineth for euer, and this 25
 is the vword that is euangelized among you.

*Leu. 11,
 19. 10. 7
 Deu. 10.
 Ro. 2.
 Gal. 2.
 1 Cor. 6,
 10. 7, 23*

*Ro. 16,
 25. Col. 1,
 26. Tit.
 1, 2.*

*Esa. 40,
 6.*

CHAP. II.

Novo

Now after their Baptisme, whas must be their meate: 4. and being come to Christ, how happy they be above their incredulous brethren, according to the Scriptures also. 11 Whereupon he beleeveth them to thine in good life among the Heathen, so to procure their conversion: 13 to be obedient subjects to their Masters (howsoever some misconjter Christian libertie) 14. and servants to obey their Masters. 19 And so, doing wvell, though they suffer for it, it is very meritorious. 21 wherewith Christ also not onely gave them example, 24 but also by his death hath made them able to live justly.



1 **B**AYING away therefore al malice, and al
2 guile, and simulations, and enuies, and al de-
3 tractions, † as infants euen novv borne,
4 reasonable, milke vvithout guile desire ye,
5 that in it you may grovv vnto saluatiō. † if
6 yet you haue tasted that our Lord is liuete.
7 † Vnto vvhom approaching, a liuing stone, of men in dedde
8 reprobat, but of God elect and made honorable: † be ye
9 also your selues superedified as it vvere liuing stones, 'spiritu-
10 al houses', a holy priesthod, to offer "spiritual hostes, ac-
11 ceptable to God by I E S V S Christ. † For the vvhich cause
12 the Scripture conteineth, *Behold I put in Sion a principal corner stone*
13 *elect, precious. and he that shal beleue in him, shal not be confounded.* † To
14 you therfore that beleue, honour: but to them that beleue
15 not, *the stone vvhich the builders reiected, the same is made into the head of*
16 *the corner:* † and * a stone of offense, and a rocke of scandal,
to them that stumble at the vvord, neither doe beleue wher-
in also they are put'. † But you are an * elect generation, a
kingly priesthod, a holy nation, a people of purchase: that
you may declare his vertues vvhich from darkeness hath
called you into his marvelous light. † *Vvwhich sometime was a people:*
but novv the people of God. Vvwhich not having obtained mercie: but novv having
obtained mercie.
† My deerest I beseeche you as strangers & pilgrimes, * to
refraine your selues from carnal desires vvhich vvarre against
the soule, † hauing your conversation good among the
Gentiles: that in that vvherein they misreport of you as of
malefactors, by the good vvorkes considering you, * they
may glorifie God in the day of visitation. † * Be subject
therfore to euery humane creature for God: vvwhether it
be "to king, as excellig: † or to rulers as sent by him to the
revenge of malefactors, but to the praise of the good: † for
so is the vvil of God, that doing wvell you may make the
ignorance of vvise men to be dumme: † as free, & "not

The Epistle
vpon Saturday
in Easter wee-
ke.

c The Prote-
stants can no
more gather
of this, that al
Christians be
priests: then,
that al be-
kings: as is
noit plaine
Apocaj. 1, 6,
and 7, 10. *Them
hath made vs a
kingdom (or
kings) & priests.*

vvhereto al-
so they are or-
dained.

The Epistle
vpo the 3rd Sun-
day after Eas-
ter.
: So is the
Greek, but the
Protee, in fa-
uour of tem-
poral lawes
made against
the Cath. reli-
gion, transla-
ce very faul-
tly thus, *to al maner*
ordinance of man:
the selues bo d
ly reiecting
Ecclesiastical
decrees as wth
as
ordinances.

a spi-
ritual
house,

Es. 28,
16.

Pf. 117.
Mt. 21.
Act. 4.
Ef. 8.
Ro. 9, 33.
Exo. 19.
Apoc. 1.

Ose. 2.
Ro. 9.
Gal. 5,
16.

Mt. 5, 16
Ro. 13, 1.
Gal. 5

O o o o

In this speache is often commended the vnitie of al Christians among them selues.

as hauing the freedom for a cloke of malice, but as the seruants of God. † Honour al men. Loue the fraternitie. Feare 17 God. Honour the king.

† Seruants be subiect in al feare to your maisters, not only 18 to the good & modest, but also to the vvaivvard. † For this 19 is thanke, if for cōscience of God a man sustaine sorowes, suffering vniustly. † For vvhath glorie is it: if sinning, and busfeted you suffer? but if doing vvel you sustaine patiently: this is thanke before God. † For vnto this are you called: 21 because Christ also suffred for vs, leauing you an example that you may folovv his steppes. † *vvo did no sinne, neither vvas 22 guile found in his mouth.* † vvhovvhen he vvas reuiled, did not 23 reuile: vvhensuffred, he threatened not: but deliuered himself to him that iudged him vniustly. † vvhohim self bare 24 our sinnes in his body vpon the tree: that dead to sinnes, we may liue to iustice. by vvhose stripes you are heaid. † For 25 you vvere as (heepe straying: but you be conuerted novv to the Pastor and Bisshop of your soules. -

The Epistle vpo the 2 Sunday after Easter.

you vs Ef. 53, 9. cōm. 27. 71. 202. 16. 100. Ef. 53, 4. Mt. 8, 17.

ANNOTATIONS
CHAP. II.

Spiritual hostes and Priests.

v. *Spiritual hostes.*] Here vve see, that as he speaketh of spiritual hostes, vvhich every Christian man offereth, so he speake:h not properly of priesthod, vvhens he maketh al Priest:, but of a spiritual priesthod. Which spiritual priesthod vvas also in al the Jewes: but the priesthod (properly so called) vvas onely in the sonnes of Aaron, and they offered the sacrifices (properly so called) vvhich a one beside might offer.

Obedience to temporal princes.

13. *To subiect.*] Not onely our Maister Christ, but the Apostles and al Christians vvere ever charged by such as thought to bring them in hatred with Princes, vvvith disobedience: o kings and temporal Magistrates. therefore both * S. Paul and this Apostle do specially vvarne the faithful, that they giue no occasiō by their idē demēsure to secular Priests, that the Heathen should committē aduobedient: or seditious vvvorkers against the States of the vvorlde.

Ro. 13.

God instituted the Spiritual gouernemēt in more excellent maner then the temporal.

11. *To every humane creature.*] So he calleth the temporal Magistrate elected by the people, or holding their Souerainy by birth & carnal propagation, ordained for the vvorlly vvealth, peace, and prosperitie of the subiects: to put a difference betvvixt that humane Superiorty, and the spiritual Rulers and regiment, guiding and gouerning the people to an higher end, and instituted by God him self immediatly. for Christ did expressly constitute the forme of regiment vviēd euer since in the Church. He made out the cheefe, placing Peter in the Supremacie: he called the Apostles and Disciples, giuing them their seueral authorities. Aftervvard * God guided the lot for choise of S. Martyn in Iudas place: and the Holy Ghost expressly and namely seuered and chose Paul and Barnabas vnto their Apostolical function: and generally the Apostle saith of al spiritual Rulers, *The holy Ghost hath placed you to rule the Church of God.*

Mt. 16.

Mt. 10.

And although al pouer be of God, and kings rule by him, yet that is no othervvise, but by his ordinarie concurrence, and providence, vvhertby he procureth the earthly cōmodity or vvealth of men, by maintaining of due superiority and subiectiō one tovvards another, and by giuing pouer to the people and Commonvvealth to choose to them selues some kinde or forme of Regiment, vnder vvhich they be content to liue for their preseruation in peace and tranquillity. But spiritual superiority is far more excellent: as in more excellent sort depending, no: of mans ordinance, election, or (as this Apostle speaketh) creation, but: of the Holy Ghost, vvhich is alvvayes resident in the Church (vvhich is Christs body mystical, and therefore an other manner of Commonwealth

more wealth then the earthly) concurring in singular sort to the creation of al necessarie Officers in the said Church, euen to the vvorlds end, as S. Paul vvriteth to the Ephesians.

Eph. 4.

Let therefore the people, being then in so precise sort alwaies vvarned of the excellencie of their Spiritual gouernours * and of their obedience rovvard them, might seele & their duties to Temporal Magistrats, specially being infidels, and many times tyrants and persecutors of the faith, as Nero and other vvere then : therefore S. Peter here vvarneth them to be subiect, for their bodies and goods and other temporal things, euen to the vvorldly Princes both infidels and Christians, vvhom he calleth humane creatures.

1 Petr. 13.

13. *To the king as exalting.* Some simple heretikes & others also not vvaled, as the beginging, for lacke of better places, vvould haue proued by this, that the king vvvas head of the Church, and about al Spiritual rulers : and to make it found better that vvay, they falsly translated it, *To the king as to the sheefe head.* in the Bible of the yere 1562. But it is euident that he calleth the king, the precellent or more excellent, in respect of his Vicegerens vvwhich he calleth Dukes or Gouernours that be at his appointment : and not in respect of Popes, Bishops, or Priests, as they haue the rule of mens soules : vvho could not in that charge be vnder such Kings or Emperours as the Apostle speaketh of : no more then the kings or Emperours then, could be heads of the Church, being Heathen men and no members thereof, much lesse the sheefe members. See a notable place in S. Ignatius ep. ad Smyrnetes, vvhere he exhorth them full to honour God, next the Bishop, & then the king.

Heret. translation.

The Kings excellencie of power is in respect of the nobilitie and lay magistrats vnder him.

This is an inuincible demostation, that this text maketh not for any spiritual claime of earthly kings, because it giueth no more to any Prince then may and ought to be done and graunted to a Heathen Magistrate. Neither is there any thing in al the newv Testament that proueth the Prince to be head or cheefe gouernour of the Church in spiritual or Ecclesiastical causes, more then it proueth any heathen Emperour of Rome to haue been, for they vvvere bound in temporal things to obey the heathen being lawfull kings, to be subiect to them euen for conscience, to keepe their temporal lawes, to pay them tribute, to pray for them, and to doe al other natural duties : and more no scriptures hinde vs to doe to Christian kings.

Christia Princes haue no more right to be supreme heads in spiritual causes, then the Heathen.

16. *Not as bowing.* There vvvere some Libertines in those daies, as there be now, that vnder pretence of libertie of the Gospel, sought to be free from subiection and lawes of men as now vnder the like vvicked pretence, Heretikes refuse to obey their spiritual rulers and to obserue their lawes.

Libertines.

18. *Not also the vniuersall.* The Vvickedistes and their folowers in these daies, sometimes to moue the people vnto sedition, held and teach that maisters and magistrats lose their authoritie ouer their seruants and subiects, if the be once in deadly sinne, and that the people in that case neede no : in conscience obey them. Vv which is a pernicious and false doctrine, as is plaine by this place, vvhere vve be expressely commaunded to obey euen the ill conditioned, vv which must be alwaies vnderstood, if they commaund nothing against God, for then this rule is euer to be followed. *Vvve must obey God rather then men.* Act. 5. 29.

Deadly sinnes of Princes or Superiors exempt not the subiectes fro obedience, as Vvickedistes held.

CHAP. III.

The duty of vvriuers and husbands to each other. 9. Howe to doe or speake euil by their persecutors. 15. how to answer them alwaies vvith modestie, and specially vvith innocencie, after the example of Christ vvith innocencie : vvithout body though they killed, yet he is vvouchsafed and praised aftervvard to the soules in Hel (namely to those) in the time of Noes flood bring a figure of our Baptisme) vvise againe, and a founded.

Eph. 5, 18. Col. 3, 18.

1 Tim. 2, 9.



1 N like maner also * let the vvomen be subiect to their husbands : that if any beleue not the vvord, by the conuersation of the vvomen vvithout the vvord they may be vvonne, † considering your chaste conuersation in feare. † Vv whose trimming let it not be outvvardly the plaiting of heare, or laying on gold round about, or of putting on vestures: † but the man of the hart that is hidden, in the incorruptibi-

How vvives should beue them selves toward their husbands.

Against the proud, curious and costly attire of vvome, vv wherein this is a time of our exaction.

O o o o ij. l i t t e

litie of a quiet and a modest spirit, vvhich isriche in the sight of God. † For so sometime the holy vvomen also that trusted in God, adorned them selues, subiect to their ovvne husbandes. † As * Sara obeyed Abraham, calling him lord: 6
 'vvhose daughters you are, doing vvel, and not feareing any perturbation. † Husbandes likewise, dwelling vvith them 7
 according to knowvledge, as vnto the vv weaker feminine vessel imparting honour, as it vv ere to the coheires also of the grace of life: that your praiers be not hindered.

How husbands should behave them selues toward their vvives.

† And' in fine' al of one minde, hauing compassion, louers 8 of the fraternitie, merciful, modest, humble. † * not rendering euil for euil, nor curse for curse: but contrariwise, blessing: for vnto this are you called, that you may by inheritance possesse a benediction. † For he that vv il loue life, and see good daies: 10
 let him refraine his tong from euil, and his lippes that they speake not guile. † Let 1
 him decline from euil, and doe good: let him enquire peace, and follow it: † be- 11
 cause the eyes of our Lord are vpon the iust, and his cares vnto their praiers: but 12
 the countenance of our Lord vpon them that doe euil things. † And vv ho is 13
 he that can hurt you, if you be emulators of good? † But * & 14
 if you suffer ought for iustice, blessed are ye. And the feare of them feare ye not, & be not troubled. † But sanctifie our 15
 Lord Christ in your hartes, ready alwaies to satisfie euery one that asketh you a reason of that hope vv hich is in you: † but 16
 vv ith modestie and feare, hauing a good conscience: that in that vv hich they speake il of you, they may be confounded vv hich calumniate your good conuerlation in Christ. † For 17
 it is better to suffer as doing vvel (if the vv il of God vv il haue it so) then doing il.

The Epistle vpon friday in Easter vv eeke.

† Because Christ also died once for our finnes, the iust for 18
 the vniust: that he might offer vs to God, mortified certes in fles h, but quickened in spirit. † In the vv hich spirit comming 19
 he preached "to" them' also that vv ere in prison: † vv hich 20
 had been * incredulous sometime, * vv hen they expected the patience of God in the daies of Noë, vv hen the aike vv as a building: in the vv hich, sevv, that is, * eight soules vv ere saued by vv ater. † Vv herevnto Baptisme being* of the like forme 21
 novv saueh `you' also: not the laying avvay of the filth of the fles h, but the examination of a good conscience toward God by the resurrection of I E S U S Christ. † vv ho is on the 22
 right hand of God, -I s v allouving death, that vv e might be made heires of life cuerlasting: being gone into heauen, Angels and Potentates and Povers subiected to him.

Gen. 18.

c 15

'in saith

Pro. 17.

13. Mat.

5. 44.

Pf. 33. 13

Mat. 5.

10.

those spirites

Gen. 6.

Mat. 24

Gen. 7. 7

' vs

AN

ANNOTATIONS
CHAP. III.

29. To them that were in prison.] S. Augustine in his 99 Epistle in principio, confesseth this place to be exceeding hard to understand, & to have many difficulties which he could never explicate to his owne satisfaction. Yet unto Heretikes this and al other textes be casie, not doubting but that is the sente which them selves imagin, vvhather soeuer other men deeme thereof. S. Augustine onely findeth him self sure of this, that Christs descending into Hel in soule after his death, is plainly proved hereby. Vvwhich thing he declareth there, to be conformable to diuers other expresse vvordes of holy Vvrite, and namely to this same Apostles sermon Act. 2. And at length he concludeth thus, *Quis ergo nisi infidelis negauerit fuisse apud inferos Christum?* that is, *Therefore vvhoe bus an infidel, vvhil deny that Christ was in Hel?* Caluin the (you see) vvith al his folowvers are infidels, vvho in steede of this descending of Christ in soule after his death, haue inuented an other deperate kinde of Christs being in Hel, vvhe he vvvas yet aliue on the Crosse. S. Athanasius also in his epistle cited by S. Epiphanius kar. 77 in principio, and in his booke de Incarnationis Verbi propriis initiis, S. Cyril de reſta fide ad Theodosium, Occumenius, and diuers others vvpon this place, proue Christs descending to Hel. As they likewise declare vvpon the vvordes folowing, that he preached to the spirits or ioules of me detened in Hel or in Prison.

Christ in soule descended vnto hel, vvholes his body lay in the graue.

The Calvinists denying the same, are (by S. Augustines iudgement) infidels.

But vvwhether this vvord Prison or Hel be meant of the inferiour place of the damned, or of Limbus patrum called Abrahams bosome, or some other place of temporal chastisement: and, to vvhom he preached there, and vvho by his preaching or presence there vvvere deliuered, and vvho they vvwere that are called, *Incredulous in the daies of Noe*: al these things S. Augustine calleth great profundities, confessing him self to be vnable to reach vnto it: onely holding fast and assured this article of our faith, that he deliuered none deputed to damnation in the lowest hel, and yet not doubting but that he released diuers out of places of paines there, vvwhich can not be out of any other place then Purgatorie. See the said Epistle, vvhere also be insinuateth other expostions for explication of the manifold difficulties of this hard text, vvwhich vvwere to long to rehearse, our special purpose being onely to note briefly the things that touche the constructiones of this time.

Certaine difficulties vvhereof S. Augustine doubteth.

Purgatorie.

30. *Incredulous some time.*] They that take the former vvordes, of Christs descending to Hel, and deliuering certaine there detened, do expound this, not of such as died in their infidelitie or vvithout al faith in God, for such vvwere not deliuered: but either of some that once vvwere incredulous, and afterward repented before their death: or rather and specially of such as otherwise vvwere faithful, but yet trusted not Noes preaching by his vvork and vvord, that God vvould destroy the vvorld by vvater. Vvbo yet being otherwise good men, vvhen the matter came to passe, vvwere forie for their error, and died by the flood corporally, but yet in state of saluation, and being chastised for their fault in the next life, vvwere deliuered by Christs descending thither, and not they onely, but al others in the like conditiō. For the Apostle giueth these of Noe time but for an example.

Vvhat vvwere the incredulous persons of vvhom the Apostle here speaketh.

31. *Of the like forme.*] The vvater bearing vp the Arke from sinking, and the persons in it from drowning, vvvas a figure of Baptisme, that likewise saueth the vvortie receiuers from euerming perishing. As Noe (saith S. Augustine) *vviuit bus, vvvas deliuered by the vvater and the vvood, so the familie of Christ by Baptisme signed vvith Christs Passiō on the Crosse.* Li. 12. *Cont. Faustum* c. 14. Againe he saith, that as the vvater saued none out of the Arke, but vvvas rather their destruction: so the Sacrament of Baptisme receiued out of the Catholike Church at Heretikes or Schismatikes hands, though it be the same vvater and Sacrament that the Catholike Church hath, yet profiteth none to saluation, but rather vvorketh their perdition. Vvwhich yet is not meant in case of extreme necessitie, vvhen the partie should die vvithout the said Sacrament, except he tooke it at an Heretikes or Schismatikes hand. Neither is it meant in the case of infants, to vvhom the Sacrament is cause of saluation, they being in no fault for receiuing it at the hands of the vsfaithful, though their parents and frendes that offer them vvato such to be baptized, be in no small fault. S. Hierom to Damasus Pope of Rome, compareth that See to the Arke, & them that communicate vvith it, to them that vvwere saued in the Arke: al other Schismatikes and Heretikes, to the rest that vvwere drowned.

Noes Arke & the vvater, a figure of Christs Crosse & Baptisme.

Baptisme receiued of Heretikes or Schismatikes vvhen damnable, vvhen not.

Ep. 57.

32. *The examination of a good conscience.*] The Apostle seemeth to allude here to the very forme of Catholike Baptisme, containing certaine interrogatories and solenne promises at his pompes and vvorkes vvwhich (no doubt) howvv soeuer the Calvinists esteeme of them, are the very Apostolike ceremonies vsed in the ministratiō of this Sacrament. See S. Doms in sua Ec. hierarchia. S. Cyril li. 12 in lo. c. 64. S. Augustine ep. 23. S. Basil de Sp. sancto c. 12 and 25. S. Ambrosi de 91 quæ mysterij initiatur c. 2. 3. 4.

The ceremonies of Baptisme, namely *Abrenunciatio*.

CHAP. IIII.

*That they arme them selves to sinne no more after Baptisme, against the tentations of the
 Meaneb, considering that the general and verry approcheth. & specially toward
 their own-Christians so foru their charitie, hospitalitie, and grace, doing al to
 the glorie of God. 11 And as for being persecuted because they are Christians,
 so verry considering the reward that they shal haue vwith Christ, and dam-
 nation that they stand thereby.*



HRIST therefore hauing suffered in the
 flesh, be you also armed vwith the same
 cogitation. because he that hath suffered
 in the flesh, hath ceased from sinnes:
 † that now not after the desires of men, 2
 but according to the vvil of God he liue
 the rest of his time in the flesh. † For the 3
 time past sufficeth (to accomplish the vvil of the Gentiles)
 them that haue vvalked in riotousnes, desires, excesse of wine,
 banquetings, potations, and vnlavvful seruices of Idols.

It hath the
 same difficulty
 and sense that
 the other like
 wordes haue
 before, Chap. 3.
 See the anno-
 tation there v.
 19. and 5 Aug.
 17. 69. & Occu-
 menius vpon
 this place.

The Epistle
 vpon Sunday
 next after the
 Ascension.

† Vvherein they maruel blaspheming, you not concurring 4
 into the same confusion of riotousnes. † vvho shal render 5
 account to him, vvich is ready to iudge the liuing and the
 dead. † For, for this cause also vvvas :: it euangelized to men, 6
 in the flesh: but may liue according to God in the Spirit.
 † And the end of al shal approche. 7

† Be vvise therefore: and vvatch in praier. † But before 8
 al things, hauing mutual charitie cōtinual among your selues:
 because* charitie couereth the multitude of sinnes. † * Vvsing 9
 hospitalitie one toward an other vvithout murmuring.
 † * Euery one as he hath receined grace, ministring the same 10
 one toward an other: as good dispensers of the manifold
 grace of God. † If any man speake, as the vvordes of God. 11
 if any man minister: as of the povver, vvich God admin-
 istrereth. that in al things God may be honoured by I E S V S
 Christ: ¶ to vvhom is glorie and empire for euet and euet.
 Amen.

† My decreet, thinke it not strange in the seruour vvich 12
 is to you for a tēration, as though some new thing happened
 to you: † but communicating vvith the passions of Christ, 13
 be glad, that in the reuelation also of his glorie you may be
 glad reioicing. † * If you be reuiled in the name of Christ, 14
 you shal be blessed: because that vvich is of the honour,
 glorie,

The Epistle
 for a biar: yr.

is at
 hand.

Prou. 10
 Re. 12.
 Heb. 13.
 Re. 12, 6.

Mt. 5, 12

Micr. 25,
29.

Prou. 11,
31.

glorie, and vertue of God, and the Spirit vvhich is his, ſhal
 15 reſt vpon you. † But let none of you ſuffer as a murderer,
 or a theefe, or a railer, or a coueter of other mens things.
 16 † But if as a Chriſtian, let him not be aſhamed, but let him
 17 glorifie God in this name. † for* the time is^h that iudgement
 ſhall begin of the houſe of God. And if firſt of vs: vvhath
 ſhall be the end of them that belecue not the Goſpel of God?
 18 † And *^h if the iuſt man ſhall ſcarſe be ſaued: where ſhall the
 19 impious and ſinner appeare? † Therefore they alſo that ſuſ-
 fer according to the vvill of God, let them commend their
 ſoules to the faithful creator, in good deedes. -j

ANNO TATIONS
 CHAP. IIIII.

9. *Charitie quærth.*] Faith onely cannot iuſtifie, ſeeing that charitie alſo doth cauſe remiſſion of ſinnes. And ſaying charitie, he meaneth loue and charitable vvorkes toward our neighbours, vnto vvhich vvorkes of mercie the Scriptures do ſpecially attribute the force to extinguiſh al ſinnes. See S. Auguſtine c. 69 *Enchiridij and traſt.* l. 1. in ep. 1. 10. c. 1. and venerable Bede *vpon this place.* And in the like ſenſe the holy Scriptures commonly commend vnto vs almes and deedes of mercie for redemption of our ſinnes. *Prouerb. c. 10. Eccleſiaſtici 12. v. 2. Daniellus c. 4. v. 14.*

Not onely
 faith.
 Vvorkes of
 mercie.

17. *Th. as iudgement begun.*] In this time of the new Teſtament, the faithful and al thoſe that meane to liue gooily (ſpecialiy of the Clergie) muſt firſt and principally be ſubiect to Gods chaſtiſemen: and temporal aſtictions, vvhich are here called iudgement. Vvchich the Apoſtle recorder:h for the comfort and confirmation of the Catholike Chriſtians, vvho vvere at the time of the vvriting hereof, exceedingly persecuted by the heathen Princes & people.

The betterme
 moſt afflicted
 in this life.

18. *If the iuſt.*] Not that a man dying iuſt and in the fauour of God, can afterward be in doubt of his ſaluation, or may be reiected of God: but that the iuſt being both in this life ſubiect to aſaults, tentations, troubles, and dangers of falling from God and loſing their ſtate of iuſtice, & alſo oftentimes to make a ſtraite counſel; & to be temporally chaſtiſed in the next life, cannot be ſaued vvithout great vvatch, feare, and trembling, and much labouring and chaſtiſement. And this is far contrarie to the Proteſtants doctrine, that putte:h no iuſtice but in faith alone, maketh none iuſt in deede and in truth, teacheth men to be ſo ſecure and aſſured of their ſaluation, that he thah hath liued vvickedly al his life, if he onely haue their faith at his death, that is, if he belecue ſtedfaſtly that he is one of the elect, he ſhall be as ſure of his ſaluation immediatly after his departure, as the beſt liuer in the vvorld.

The iuſt man
 him ſelf is
 hardly ſaued.

Againſt
 the vaine ſecuritie
 of onely faith.

CHAP. V.

He exhorteſt Priſts to ſaue their ſoules, onely for Gods ſake and reward of heauen, vvithout al lordſhip. 1 the laie to obey: al to be inuicible one to vvards an other. 8 to be conſtant in the Catho faith, conſidering it is not man, but that lion the Demel that perſeuteſh them, 9 as he doth the vviable Church alſo, & that God vvill after a vviable make them ſouers in heauen.

THE

The Epistle
for S. Apollina-
rius Iul. 23.



HE" seniors therefore that are among
you, I beseech, my self a fellow senior
with them and a witness of the pas-
sions of Christ, vvho am also partaker
of that glorie vvchich is to be revealed
in time to come: † feede the flocke of
God vvchich is among you † prouiding
not by constraint, but vvillingly ac-

:: Desire of
lucre, or to
exercise holy
functions for
gaine, is a fil-
thy fault in
the Clergie,
and therefore
much to be
auoided.

The Epistle
vpon the 3^d Su-
day after Pen-
tcost.

ording to God: :: neither for filthie lucre sake, but volun-
tarily: † neither as "ouerruling" the Clergie, but made exam-
ples of the flocke from the hart. † And vvhen the prince of
pastors shal appeare, you shal receiue the incorruptible
"crouvne of glorie.

† In like maner ye yong men be subiect to the seniors. 5
And do ye al insinuate humilitie one to an other, because
God resisteth the proude: and to the humble he giueth grace. † * Be ye 6
humbled therefore vnder the mightie hand of God, that he
may exalt you in the time of visitation: † * casting al your 7
carefulnes vpon him, because he hath care of you. † Be so- 8
ber and vvatch: because your aduersarie the Deuil as a roaring
lion goeth about, seeking vvhom he may deuoure. † vvhom 9
resist ye, strong in faith: knowvving that the self same afflic-
tion is made to that your fraternitie vvchich is in the vvorld.
† But the God of al grace, vvchich hath called vs vnto his e- 10
ternal glorie in Christ I E s v s, he vvil perseute you hauing suf-
fered a litle, and confirme, and stablsh you. † To him be 11
glorie and empire for euer and euer. Amen. ¶

† By Sylluanus a faithful brother to you, as I thinke, I 12
haue breesely vvritten: beseeching and testifying that this is
the true grace of God, vvherein you stand. † The Church 13
saluteth you, " that is in Babylon, coëlect: and Marke my
sonne. † * Salute one an other in a holy kisse. Grace beto 14
al you vvchich are in Christ I E s v s. Amen.

COPIES
MADE 15

Prou 3
Iac. 4.
Iac. 4.
Psa 54.
Mt. 6, 25

Ro. 16,
16. 1 Cor.
16, 20.
2 Cor. 13,
12.

ANNOTATIONS
CHAP. V.

Senior in the 1. Seniors. ¶ Though the Latin, Senior. be not appropriated to holy order by vse of
vulgar transla- speache, neither in the Latin nor in our language: yet it is plaine that the Greeke vvord
tion is often Presbyter, vvchich the Apostle here vseth, is here also (as commonly in other places of the
Priest or Fi- new Testament) a vvord of Ecclesiastical office, and not of age, and is as much oiaay as
shop. See Ad. Priest or Bishop. For the Apostle him self being of that order, speaketh (as by his vvordes
11. is plaine) to such as had charge of soules, saying, Feede the flocke of God vvchich is among you.
because

Because vve follow the vulgar latin translation, vve say *Seniors* and *Senow*: vvheteas other-
vvise vve might and I should say according to the Greeke, *The Priests therefore I beseech, my self a
followe-priest vvvith them.* So doth S. Hierom read (*Presbyteros comprej byter*) and expound ep. 5.
to translate: h Erasmus, and Bera him self.

3. *Overruling.*] Not superiority, preeminence, souerainity, or rule on the one side, nor obe-
dience, subiection, and inferiority on the other side, be forbidden in the Clergie: but tyrannic,
pride, and ambitious domination be forbidden. and humility, meekenes, moderation are com-
mended in Ecclesiastical Officers. the Greeke vvord here of ruling or ouerruing, being the same
that our Saviour vsith in the Gospel of the tyrannical rule of secular Heathen Princes, saying to
his Apostles, that it shal not be so among them: according as here the prince of the Apostles tea-
cheth his brethren the Ecclesiastical rulers.

Not Superi-
ority but ty-
rannic and
lordlines is
forbiden in
the Clergie.

παλαιον -
γενο. 115.
2Cor. 10.
v. 15.

3. *The Clergie.*] Some of the English new translations turne it corruptly, *Parishes*: others, *be-
rriages*: both, to auoid the most knowven, true, and common vvord in al Christian languages, to
vvit, *Clergie*, a vvord by vse of antiquity, & agreeable to the holy Scriptures, made proper to the
Spiritually or Clergie. though in an other more vulgar accepton it may agree to al Christs choien
heri age, as vvell of lay people as Priests. vvich the Protestants had rather folow, because they
vwill haue no difference betwene the laity & the Clergie. But the holy fathers far otherwise euen
from the beginning. Vvheteof see S. Cyprian ep. 4. 5. 6. &c. And S. Hierom ep. 2. to Nepotianus
c. 5. vvhere he interpreteth this vvord. *Therefore* (saith he) *Clericum*, that is, a *Clergie man*, vvith
seruall the *Cluero* of Chriff, let him first interprete his name, and the signification of the name being decla-
red, let him endeavour to be thus vvich he is called. If κληρος (Clerus) in Greeke, be called in Latin, *Sors*,
therefore are they called *Clerici*, that is, *Clergie men*, because they are of the lot of our Lord, or because our Lord
him self is the lot or portion of Clergie men &c.

Here: wan-
tation.

The name of
Clergie and
Cleric.

Vvch calling no doubt vvas taken out of the holy Scriptures, *Numer. 18.* and *Deuter. 18.*
vvhere God is called the inheritance, lot, and portion of the Priests and Leuites: and novv vvhen
men be made of the Clergie, they say, *Domini pars hereditatio mea.* that is, *Our Lord is the portion
of mine inheritance.* but specially out of the new Testament, *Act. 1. 17. 25.* and *8. 21.* Vvhere the lot
or cliche of the Ecclesiastical ministerie is called by this vvord κληρος, Clerus. See in Venerable
Bede the causes vvhy this holy state being seuered by name from the Laity, doth vveare also a
croune on their head for distinction. *Lib. 5. hist. Angl. c. 22.*

Priests crow-
nes.

κληρον-
μια.
κληρος.
μαρτ.

4. *Crowne of glorie.*] As life euertlasting shal be the reward of al the iust, so the preachers &
Pastors that doe vvell, for their doing this: haue that reward in a more excellit degree, exprest
here by these vvordes, *Crowne of glorie*, according to the saying of Daniel c. 12. *They that sleepe in
the dust of the earth, shal awake, one for to life euertlasting, others to euertlasting rebuke: but such as be
learned, shal shine as the brightnes of the firmament: and such as instruit many to iustice, shal be as stars,
during al eternitie.*

The heauenly
croune of
Doctores and
preachers.

31. *That is in Babylon.*] The Protestants shew them selues here(as in al places vvhere any con-
trouersie is, or that maketh against them) to be most vn honest and partial handlers of Gods vvord.
The ancient fathers, namely S. Hierom in *Catalogo de scriptoribus Ecclesiasticis*, vvord *Marcurus*: Eusebius
li. 2. c. 14. *hist. Occumanius* vpon .his place: and many moe agree, that Rome is meant by the vvord
Babylon, here also as in the 16 and 17 of the Apocalypse: saying plainly, that S. Peter vvrote
this Epistle at Rome, vvich is called Babylon for the resemblance it had to Babylon that great
cite in Chalazra (vvhere the leues vvere captiues) for magnificence, Monarchie, self and con-
fufion of al peoples and tongues, and for that it vvas betore Chriff and long after, the seat of al
Ethnik superstition & idolatrie, & the slaughter house of the Apostles & other Christian men, the
Heathen Emperours: the keeping their cheete residece there. See S. Leo *Ser. 1. in Nati. Petri & Pauli.*

S. Peter vvri-
teth from Ba-
bylon, that is,
Rome.

Vvby Rome
vvas called
Babylon.

This being most plaine, and cõonant to that vvich foloweth of S. Maize, vvhom al the Eccle-
siastical histones agree to haue been Peters scholer at Rome, and that he there vvrote his Gospel:
yet our Aduersaries fearing hereby the sequele of Peters or the Popes supremacie at Rome, deny
shat euer he vvas there, or that this Epistle vvas vvritten there, or that Babylon doth here signifie
Rome: but they say that Peter vvrote this Epistle at Babylon in Chaldaea, though they neuer read
either in Scriptures or other holy or profane histone, that this Apostle vvas euer in that towne.
but see their hames partialty. here Babylon (say they) is not taken for Rome, because it vvould
folow that Peter vvas at Rome & c. but in the Apocalypse vvhere al eue is spoken of Babylon,
there they vwill haue it signifie nothing els but Rome, and the Romane Church also, not (as the
fathers interprete it) the temporal state of the Heathen Empire there. So do they folow in euery
vvord no c. ac. but the aduantage of their ovne herelic. See the Annotation vpon the last
of the Romans v. 16. and vpon he 17 of the Apocalypse. v. 5.

The Prote-
stans vvil haue
Babylon to si-
gnifie it
in other places
but not here.

And as for their vvraugling vpon the supputation of the time of his going thither, and the
wambe of that ne vvas there, & the diuinitie that seemeth to be in the Ecclesiastical vvriters
concerning the same, read B. Filher and other that substantially answer al such caulis. And if
such content: us reasoning might take place, vve should hardly beleue the principal things re-
corded abh in Ecclesiastical histories, or in the Scriptures them selues. Concerning the time of
Pppp Chriffs

The Prote-
stans vvraigle
about the time
of Peters being
at Rome.

Christ being into Egypt, of the coming of the Sages to adore him, yea of the yeres of his age, & time of his death, al auncient vvriters do not agree. and concerning the day of his last supper and institution of the holy Sacrament, there is diuertite of opinions. Shal we therefore interre that he neuer died, and that the other things neuer vvere? Can the Heretikes accord al. be histories that seeme euen in holy Scripture to haue contradiction? Can they tel vs certainly, vvhén Dauid first came to Saul, and the like? doubt they vvhether the vvorlde euer vvas created, because the count of the yeres is diuers? Do they not beleue that Paradise euer vvas, because no man knowveth vvhether it is? and such other like things infinite to rehearse? Vvhich vvhén they vvere done, vvere plaine and knowen things in the vvorlde: and novv for vs to call them to an account, after so many yeres, ages, and vvorlde, is but sophistication and plaine infideliite. And his sect of the Protestants standing onely vpon destruction, and negatiues, & dealing vvith our religion euen as Iulian, Porphyne, and Lucian did, it is an easie thing for them to belovv their time in picking of quassels.

Many things most true (euen in the Scriptures) are not agreed vpon concerning the same.



THE SECOND EPISTLE OF PETER THE APOSTLE.

CHAP. I.

How much God hath done for them making them Christians: & that they againe must doe their part, not having onely faith, but as other vertues also and good vvorkes, that so they may haue the more assurance to enter into the kingdom of heauen. 13 And that he is so careful so admonish them, knowing that his death is at hand, knowing also most certainly the coming of Christ by the vvordes of the Father him self, as also by the Propets. Concerning vvom he vvarneth them that they followe not private spirits, but the holy Ghost (speaking now in the Church.)



SIMON PETER seruant and Apostle of Iesvs Christ, to them that haue obtained equal faith vvith vs in the iustice of our God and Sauour I E S V S Christ. † Grace to you and peace be accomplished in the knowledge of God and Christ I E S V S our Lord:

† as al things of his diuine pover 3 vvhich pertaine to life and godlines, are giuen vs by the knowledge of him vvhich hath called vs by his ovvne propre glorie and vertue, by vvhom he hath giuen vs most great and pretious promises: that by these you may be made

made partakers of the diuine nature, fleeing the corruption
 5 of that concupiscence vvhich is in the vvorld. † And you
 employing al care, minister ye in your faith, vertue: and in
 6 vertue, knowvledge: † and in knowvledge, abstinence: and in
 7 abstinence, patience: and in patience, pietie: † and in pietie,
 loue of the fraternitie: and in the loue of the fraternitie,
 8 charitie. † For if these things be present vwith you & abound:
 they shal make you not vacant, nor vwithour fruite in the
 9 knowvledge of our Lord I E S V S Christ. † For he that hath
 not these things ready, is blinde, and groping vwith his hād,
 hauing forgotten the purging of his old sinnes.

10 † Vvherfore, brethren, labour the more that ^a by good
 vvorkes you may make sure your vocation and election. for,
 11 doing these things, you shal not sinne at any time. † For so
 there shal be ministred to you abundantly an entrance into
 the euerlasting kingdom of our Lord and Sauour I E S V S
 12 Christ. † For the vvhich cause I wil begin to admonish you
 alwaies of these things: and you in deede knowving & be-
 13 ing confirmed in the present truth. † But I thinke it meete
 as long as I am in this tabernacle, to stirre you vp by admo-
 14 nition: † being certaine that the laying avvay of my taberna-
 cle is at hand, according as our Lord I E S V S Christ also signi-
 15 fied to me. † And I vvil doe my diligence, you to haue often
^a after my decease also, that you may keepe a memorie of
 these things.

16 † For, not hauing folovvèd vnlearned fables, haue vve
 made the povver and ^c presence of our Lord I E S V S Christ
 knowven to you: but ^c made beholders of his greatnesse.

17 † For, ^a he receiuing from God his father honour and glorie,
 this maner of voice comming dovne to him from the mag-
 nificall gl'orie, *This is my beloved sonne in vvhom I haue pleased my self,*
 18 *heare him.* † And this voice vve heard brought from heauen,
 19 vvhenn vve vvere vwith him in the [∴] holy mounre. † And we
 haue the propheticall vvord more sure: vvhich you doe vvel
 attending vnto, as to a candel shining in a darcke place, vntill
 the day davvne, and the day starre arise in your hartes: †

20 † vnderstanding this first that no prophecie of scripture is
 21 made by ^a vvariate interpretation. † For, ^a not by mans vvil
 vvvas prophecie brought at any time: but the holy men of
 God spake, inspired vwith the holy Ghost.

The Epistle in
 the Transfigu-
 ration of our
 Lord, *Mat. 6.*

^c By this it is
 plaine, that
 either Iohn,
 Iames, or Peter
 must be the au-
 thor of this epi-
 stle, for these
 three onely
 vvere present at
 the Transfigura-
 tion. *Mat. 17, 1.*

[∴] You see that
 places are made
 holy by Christs
 presence, & that
 al places be nos
 alike holy. See
 Annot. v. 7.
 15.

^a presen-
 ce
 Mt. 17, 5

2 Tim 3,
 17.

ANNOTATIONS
CHAP. I

10. *By good vvorke.*] Here vve see, that Gods eternal predestination and election consisteth vwith good vvorke: yea that the certainty and effect thereof is procured by mans free will and good vvorke, and that our vvel doing is a meane for vs to attaine to the effect of Gods predestination, that is, to life euerslasting, and therefore it is a desperate folly and a great signe of reprobate persons, to say, If I be predestinate, doe vvhath I vvil, I shal be saved. Nay, the Apostle saith, If thou hope to be one of the predestinate (for knowy it thou canst not) do vvel, that thou maist be the more assured to attaine to that thou hopest: or, make it sure by good vvorke. The Protestants in such cases not much liking these vvorces, by good vvorke, though the Latin haue it vnuerſally, and some Greeke copies also, as Beza coniectereth, leaue them out in their translations, by their vvorced pollicie.

15. *After my demerit also.*] These vvorces though they may be easily altered by construction into diuers senses not vntrue, yet the correspondēce of the partes of the sentence going before and following, giue most plaine this meaning, that, as during his life he vwould not omit to put them in memorie of the things he taught them, so after his death (vvhich he knew should be shortly) he vwould not faile to eodenour that they might be minded of the same, signifying that his care ouer them should not cease by death. & that by his intercession before God after his departure, he vwould doe the same thing for them, that he did before in his life by teaching and preaching. This is the sense that the Greeke Schoistes speake of, and this is most proper to the text, and consonant to the old vse of this Apostle and other Apostolike Saints and fathers of the primitive Church.

S. Clement in his Epistle to S. James our Lordes brother, vvitnesseth, that S. Peter encouraging him to take after his decease the charge of the Apostolike Romane see, promised that after his departure he vwould not cease to pray for him & his flock, thereby to ease him of his Pastoral burden. *To. 1. Comil. ep. 1. S. Clem. in initio.* And S. Leo the Great one of his successors in the said see, often attributeth the good administration and gouernement thereof to S. Peters prayers and assistance: name y in these goodly vvorces *Ser. 3 in anniuers. die assumpt. ad Pauli.* We are much bound (saith he) to giue thanks to our Lord and Redeemer Iesus Christ, that hath giuen so great power to him vvhom he made the Prince of the vvhole Church: as if in our time also any thing vvedone vvel or by rightly ordered by vs, it is to be imputed to his vvorke and his gouernement, to vvhom it is thus said, And thou being conuerced, conuerne thy brethren: and to vvhom our Lord after his resurrection said stirre y, I cede my sheepe. *Whicq; vvorci alio vvitout doubt are good, & after most exacte, confirming in vtruth his conuersion, and not ceasing to pray for vs, that vve be euersome vwith no temptation. &c.*

Yea it vvas a common thing in the primitive Church among the auncient Christians, and alwayes since among the faithful, to make couenant in their life time, that vvhether of them vvent to heauen before the other, he should pray for his friend and fellow yet aliue. See the Ecclesiastical historie of the holy vvirgin and Martyr Potamiana, promising at the house of her Martyrdom, that after her death she vwould procure mercie of God to Basilides one of the iouidians that ledde her to execution, and so she did. *Ench. li. c. 4.* Also S. Cyprian ep. 57 in fine. *Let vs, (saith he) pray mutually one for another, and vvhether of vs vvhich by Gods clemencie be first called for, let his loue continue, and his prayer not cease for his brethren also sisters in the vvhorld.* So said this holy Martyr at that time vvhē Chirilias vvere so far from Caluarnie (vvhich abhorreth the prayers of Saints & praying to them): that to be iure, they vvargained before vs to haue the martyrs & other Saints to pray for them. The same S. Cyprian also in his booke *De disciplina & habitus virginum, in fine.* after a godly exhortation made to the holy Virgins or Nonnes in his time, speaketh thus vnto them: *Tantum tunc memorate nostri, cum imples in vobis virginitas honores.* that is, Only then haue vs in remembrance, vvhē your virginitie shal be so to be honoured, that is, after their depature. Vvhere he intreateth the vie of the Catholike Church in keeping the festiual daies and other dueties toward the holy Virgins in heauen. S. Hierom also in the same manner speaketh to Heliodorus, saying, that vvhē he is once in heauen, then he vvil pray for him that exorted and incited him to the bledid state of the Monasticall life. *Ep. 1. c. 2.*

And so doth he speake to the vertuous matrone Paula after her death, desiring her to pray for him in his old age, assuming that the thal the more easily obtaine, the neerer she is now ioynd to Christ in heauen. *in Epist. b. Paula in fine.* It vvere to long to report, how S. Augustine desired to be holpen by S. Cyprians prayers (then and long before a Saint in heauen) to the vnderstanding of: be vwith concerning the peace and regiment of the Church. *li. 5. de Bapt. cont. Donatist. c. 17.* And in another place the same holy Doctor altogether the said S. Cyprian laying, that great num-

111
112
113

114
115

116
117

The heretikes (according to their custom) exclude this sentie altogether by their false translation.

S. Peters Pastoral care & protection of the Church after his death.

The Saints in heauen pray for the liuing.

Fastes of holy Virgins.

Invocation of Saints.

bers of our parents, brethren, children, frendes, and other, expect vs in great sollicitude and care-fulness of our saluation, being sure of their ovvne. *li. 1 de pradest. Sanctarum c. 14. S. Gregorie Nazanzene in his orations of the praise of S. Cyprian in fine, and of S. Basil also in fine, declarerth howe they pray for the people. vvhich (two) Saincts he there inuoceret, as al the sanctier fathers did, both generally al Saincts, and (as occasion ferued) particularly their special Patrones. Among the rest (see hovv holy Ephrem (in orat. de laud. S. Deipara) praised to our B. Ladie vvith the same termes of Advoocat, Hope, Reconciliatrix, that the faithfull yet vfe, and the Protestants can not abide. S. Basil bo. de 40 Martyribus in fine. S. Athanasius Ser. in Euang. de S. Deipara in fine. S. Hilarie in Psal. 124. S. Chrysoftom bo. 66 ad po. Anacothum in fine. Theodoret de curat. Graecorum affluum ii. b in fine. Finally al the fathers are ful of these things: vvho better knewv the meaning of the Scripture and the senie of the Holy Ghost, then these nev vnterpreters doe.*

10. *Private.* The Scriptures can not be rightly expounded of euery priuate spirit or phantasie of the vulgar reader: but by the same spirit vvherevvith they vvere vvritten, vvich is resident in the Church. Priuate phan-
tastical inter-
pretations.

CHAP. II.

As not onely Prophets, but also false-prophets vvrote in the old Testament, so neuer liker vvith there shal be Maisters of Heresie, so the damnation of them selues, and of their followers. 4. And of their damnation he pronounceth by examples (as we com-forteth the Vertuous Catholikes or true belouers vvith the example of Lot) because of their raising as their Superiors and Prelates, their blaspheming of Catholike doctrine, their voluptuous lining, their lecherie, their conuotines, their manner of seducing, and the perils seduced, so few vvobom is had been lesse dam-nable, if they had neuer been Christians.

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7



V T there vvere also false-prophets in the people, as also in you there * shal be lying maisters vvich shal bring in sectes of perdition, & denie him that hath bought them, c the Lord: bringing vpon them felus speedie perdition. † And :: many shal solovv their riotousnesses, by vvhom the vvay of truth shal be blasphemed. † and in auarice shal they c vvith feined vvordes make merchandise of you. vnto vvhom the iudgement novv long since ceaseth not: and their perdition slumbereth not. † For if God spared not Angels sinning: but vvith the ropes of Hel being dravven dovvne into Hel deliuered them to be tormented, that they should be referued vnto iudgemēt: † & he spared not the original vvorld, but * kept the eight, Noë, the preacher of iustice, bringing in the deluge vpon the vvorld of the impious. † And * bringing the cities of the Sodomites and of the Gomorrhites into ashes, he damned them vvith subuersion, putting an example of them that shal doe impiously: † and * deliuered iust Lot oppressed by the iniurie and luxurious conuersation of the
Pppp iij abominable

11 Heretikes (of vvhom he prophecieth here) do gaine scholers, by preaching libertie, and by their owne licentious life, vvich is specially ioyned to the heresie of these daies.

c Al the sweetes vvordes of heretikes, speaking much of the vvord of the Lord, & the Gospel, lasvs CHRIST &c. are but termes of art to bie and sel poore mens soules.

1 Tim. 4. Iude.
c Dewi-tine

Gen. 7. Gen. 19.

Gen. 19. 16.

abominable men. † for in sight and * hearing he vvvas iust: 8
dvvelling vvith them vvho from day to day vexed the iust
soule vvith vniust vvorkes.

The special
properties of
heretikes:

So heretikes
blasfeme the
highest myste-
ries of our
faith through
ignorance.

Who ever
promised more
libertie to
their folowen
then Luicr,
Caluin, & the
like, taking
away penance,
fasting, conti-
nencie or cha-
ritie, & ee-
ping of vvowes,
necessitie of
good vvorkes
in carnie faith
doth allotte
diene to Ec-
clesiasticall pa-
fours and Cou-
cels, and such
like:

† Our Lord knowveth to deliuer the godly from tenta- 9
tion, but to referue the vniust vnto the day of iudgement to
be tormented: † and especially them vvwhich vvvalke after 10
the flesh in concupiscent of vncleannesse, and cōtemne do-
minion, bold, self-pleasers: they * feare not to bring in sectes,
blaspheming. † Vvwhereas Angels being greater in strength 11
and pover, beare not the execrable iudgemēt * against them.
† But these men as vnreasonable beastes, naturally tending 12
to the inare and into destruction, :: in those things vvwhich
they know not, blaspheming, shal perish in their corruption,
† receiuing the revvard of iniustice, esteeming for a pleasure 13
the delightes of a day: b coinquinations and spottes, flovvng
in delicacies, in their feastings rioting vvith you, † hauing 14
eyes ful of adulteric and incessant sinne: alluring vnstable
soules, hauing their hart exercised vvith avarice, the children
of malediction: † leauing the right vvay they haue erred, 15
hauing folovved the vvay of Balaam of Bosor, vvwhich loued
the revvard of iniquitie, † but * had a checke of his mad- 16
nesse. the dumme beast vnder the yoke, speaking vvith mans
voice, prohibited the solifhnes of the prophet.

† These are fountaines vvithout vvater, and cloudes, tof- 17
fed vvith vvhirle vvindes, to vvhom the mist of darkenesse is
referued. † For, speaking the proud things of vanitie, they 18
allure in the desires of fleshly riotousnes, those that escape a
litle, vvwhich conuerse in errour, † :: promising them liber- 19
tie, vvwhereas them selues are the slaues of corruption. for
* vvherevvith a man is overcome: of that he is the slaue also.
† For if fleeing from the coinquinations of the vvorld in 20
the knowvledge of our Lord and Sauour I E S V S Christ, they
again intangled vvith the same be overcome: * the later
things are become vnto them vvorse then the former. † For 21
it vvvas better for them not to knowv the vvay of iustice,
then after the knowvledge, to turne backe from that holy cō-
mandement vvwhich vvvas deliuered to them. † For, that of 22
the true prouerbe is chaunced to them, * The dogge retur-
ned to his vomite: and, The soue vvashed c into her vvval-
lovvng in the mire.

* from
ONT Lord

b coinqui-
nations:
c ma-
nicid,

Nu. 22.
23.

Io. 8. 32.
Ro. 6. 16

Mt. 12.
45.

Pro. 26.
11.
c ut ni-
l ad me

CHAP. III.

These two Epistles he writteth to confound them in the Apostles doctrine, and to comfort them of comfort as at first came, and as the Demetrius.

e inquis
bus

2 Tim. 3,
1. Jude,
12.

Ps 89, 4

Exer. 33.
1 Tim. 2.
Mt. 24.
1 The. 5.
Apo. 3.

Esa. 65,
17. Apo.
21, 1.



H I S loe the second epistle I writte to you my deereft, in vvhich I stirre vp by admonition your sincere minde: that you may be mindeful of those vvordes vvhich I told you before from the holy Prophetes, and of your Apostles, of the preceptes of our Lord and Sauour.

1 Knowving this first, that * in the last daies shal come mockers in deceit, vvalking according to their ovvne concupifcences, † saying, Vvhere is his promise or his coming? For since the time that the fathers slept, al things do so persever from the beginning of creature. for they are vvilfully ignorant of this, that the heauens vv ere before, & the earth, out of vvater, and through vvater, consisting by the vvord of God: † by the vvhich, that vvorld then, being overflodded vvith vvater perished. † But the heauens vvhich novv are, & the earth, are by the same vvord kept in store, referued to fire vnto the day of iudgemēt & of the perdition of the impious men. † But this one thing be not ignorāt of, my deereft, that * one day with our Lord is as a thousand yeres, & a thousand yeres as one day. † Our Lord slacketh not his promis, as some do esteeme it: but he doth patiently for you, * nor vvilling that any perish, but that al returne to penance. † And * the day of our Lord shal come as a theefe in the vvhich the heauens shal passe vvith great violence, but the elementes shal be resolved vvith heate, and the earth and the vvorkes vvhich are in it, shal be burnt.

1 Therefore vvhereas al these thinges are to be dissolved: vvhat maner of men ought you to be in holy conuersations and godlineses, † expecting and hasting vnto the coming of the day of our Lord, by vvhich the heauens burning shal be resolved, and the elementes shal melt vvith the heate of fire? † But vv e expect * nev v heauens and a nev earth according

ording to his promises, in vvhich iustice inhabiteth.

† For the vvhich cause my deereſt, expecting theſe things, 14 labour earnestly to be found immaculate and vnſpotted to him in peace: † and * the longanimitie of our Lord, do ye 15 account ſaluation, as alſo our moſt deere brother Paul according to the vviſdom giuen him hath vvrithen to you: † as al- 16 ſo in al epiſtles, ſpeaking in them of theſe things, in the vvhich are * certaine things hard to be vnderſtoode, vvhich the vnlearned and vnſtable deprauce, as alſo the reſt of the Scriptures, ro their ovvne perdition. † You therefore brethré, 17 foreknowing, take heede leſt ledde aſide by the error of the vnwiſe you fal away from your owne ſtedfaſtneſs. † but 18 growv in grace and in knowvledge of our Lord and ſaviour I E S U S Chriſt. To him be glorie both novv and vnto the day of eternitie. Amen.

Ro. 2. 4.

ANNOTATIONS
CHAP. III.

The heretical proud ſpirit of priuate interpretation of Scriptures.

16. *Certaine things hard.*] This is a plaine text to conuince the Proteſtants, vvho (as al heretikes lightly doe and did from the beginning) ſay the Scriptures be eaſie to vnderſtand, and therefore may be not onely read ſafely, but alſo expounded boldly of al the people, as vvell vnlearned as learned: and conſequently euery one by him ſelf and his priuate ſpirit, vvithout reſpect of the expoſitions of the learned fathers, or expectation of the Churches, their Paſtors and Prelates iudgment, may determine and make choiſe of ſuch ſenſe as him ſelf liketh or thinke agreeable. For this is partly their ſaying, partly the neceſſarie ſequels of their ſolliſh opinion, vvich admitteth nothing but the bare Scriptures. And Luther ſaid that the Scriptures vvere more plaine then al the fathers commentaries: and ſo al to be ſuperfluous but the Bible. *Præſus agere aut damnare.*

The Scriptures be hard, namely S. Pauls epiſtles, ſpecially vvhere he ſpeaketh of iuſtification by faith.

Againſt al vvich Diueliſh & ſeditious arrogancie, tending to make the people eſteeme them ſeuers learned or ſufficient: vvithout their Paſtors and ſpiritual rulers helpe, to guide them ſeuers in al matters of doctrine & doubts in religion: the holy Apoſtle here telleth and forewarneth the faithfull, : has the Scriptures be ſul or difficultie, & ſpecially S. Pauls epiſtles of al other partes of holy vvrite, and that ignorant men ad vnſtable or phariſaticall fellowes puſhed to & fro vvith euery blaſt of doctrine and hæretic, a abuſe, peruert, and miſconſter them to their ovvne damnation. And * S. Auguſtine ſaith: that the ſpecial difficultie in S. Pauls epiſtles, vvich ignorant and euil men do ſo peruert and vvich S. Peter meaneth, is his hard ſpeache and much commendation of that faith vvich he ſaith doth iuſtifie. vvich the ignorant euen from the Apoſtles tyme, and much more novv, haue and do to miſconſter, as though he had meant that onely faith vvithout good vvorkes could iuſtifie or ſaue a man. Againſt vvich a vvicked collection and abuſe of S. Pauls vvordes, the ſaid father ſaith, al theſe Canonical or Catholike epiſtles vvere vvritten.

The Proteſtants idle diſtinctions betwene difficultie in the Epiſtles and difficultie in the ſayings.

Eut the Hæretikes here to ſhift of the matter, and to creepe out after their faſhion, anſwer, that S. Peter ſaith not, S. Pauls epiſtles be hard, but that many things in them are hard. Vvhich may be to the Catholikes an example of their ſophiſtical euasions from the euidence of Gods vvord. As though it vvete not al one to ſay, *Such an author or vvritor is hard:* and, *There be many things in this vvritor hard to be vnderſtood.* For, vvwhether it be that the argument and matter be high and paſt vulgar capacitie, as that of prædeſtination, reprobation, vocation of the Gentiles, and iuſtifying faith: or vvwhether his manner of ſtile and vvriting be obſcure: al prometh that his epiſtles be hard, and other Scriptures alſo: becauſe

* De ſol. 2. 4. 16

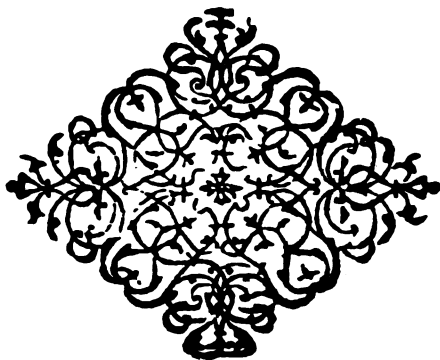
S. Peter here affirmeth that by reason of the difficulties in them, whether in the style, or in the depth of the matter, the ignorant and vnstable (such as Heretikes be) do peruse his writings, as also other Scriptures, to their owne damnation. Vvbereby it is plaine that it is a very dangerous thing for such as be ignorant, or for wilde vvitte fellowues, to reade the Scriptures. For such conditioned men be they that become Heretikes, and through ignorance, pride, and priuate phantatie, meeting vvith hard places of S. Pauls epistles or other Scriptures, breede Hæreticks.

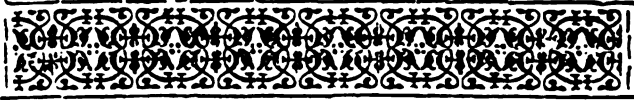
And that not onely the things treated of in the holy Scriptures, but also: that the very manner of vvriting and enditing thereof, is high and hard, and purposely by Gods prouidence appointed to be vvritten in such sort, see S. Augustine li. 2. de doct. Christi. c. 6. and ep. 119. S. Ambroic ep. 44 in principio. S. Hierom to Paulinus ep. 103 c. 5. 6. 7. vvho also (ep. 65. c. 1.) saith: that in ius old age vvhen he should rather haue taught then be taught, he vvent as far as Alexandria, onely to heare Didymus, and to haue his helpe for the vnderstanding of the Scriptures, and confessed vvith great thanks to the said Didymus, that he learned of him that vvich before he knewe not. David saith, *Give me vnderstanding, and I will search thy law.* The Eunuch in the Actes said, *How can I vnderstand vvith out an interpreter?* The Apostles, and Christ opened their sense to vnderstand the scriptures, could not vnderstand them. The holy Doctors by continual studie, vvatching, fasting, and praying, had much a doe to vnderstand them: that great clerke S. Augustine cōsuling in the fore said epistle 119. c. 21. that there vvete many moe things that he vnderstood not, then that he vnderstood. The Heretikes say the fathers did commonly erre, and how could such great vvise learned men be deceued in reading and expounding the Scriptures, if they vvete not hard: and if they vvete hard to them, how are they easie to theire new maisters the Hæretikes? finally, vvhy do they vvrite so many new glosses, icholies, commentaries, as a cart cannot carrie? Vvhy do Luther, Zuinglius, Calvin, and their Companions agree no better vvith the interpretation of the Scriptures, if they be not hard: vvhereat stumbled al the old heretikes & the new, Arius, Macedonius, Vigilantius, Nestorius, Eutvches, Berengarius, Vvicleffe, Protestants, Puritanes, Anabaptists, and the rest, but at the hardnes of the Scriptures? They be hard then to vnderstand, and Heretikes perseut them to their owne damnation.

The Greeke copies, haue both, some in this, in vvich things: some in this, in vvich epistles.

Not only the matter, but the style of the Scriptures is hard.

Ps. 119.
Ab. 3.
Luc. 24.
v. 45.





THE ARGUMENT OF S. IOHNS THREE EPISTLES.



F S. Iohn was said in the Argument before his Gospel. Nowv here followv his three Epistles: one to al Catholikes (thongh * some annuents do cal it, Ad Parthos:) the other two being very short, vnto a certaine Ladie, & to one Gaius. The effect of al is, to virtues vnto them the certaintie of the Catholike faith, and to exhort them to continue still in it: also to loue the Catholike Church, and so, neither to become heretikes, nor Schismatikes: but rather to auoid al such, as the forerunners of Antichrist, and to remember, that Catholikes neede not to goe to sebole to any such Masters, hauing as borne in the Catholike Church, the doctrine of the holy Ghost him self; vnto was given to the Church visibly in the beginning, so leade her into al truth, and to continue vntil her for ever. Therefore he saith:

* Higinus ep.
1. to. 1. Cōcil.
August. li. 2.
Euang. quæst.
9. 39.

1. Ioh. 2. v. 24.

That vvhich you haue heard from the beginning, let it abide in you. Likewyse a liule after. v. 27. and ep. 2. v. 6. This is the commaundement, that as you haue heard from the beginning, you vvalke in the same, because many seducers are gone out into the vworld. and v. 8. & 9.

And not only thus in general, but also in particular he expresseth the pointes vvhich the heretikes did then call in question. Some were about Christ him self. for they denied that Iesus is Christ, that he is the very sonne of God, that he is incarnate. Ep. 1. c. 2. v. 22. and Ep. 2. v. 7. And against such it was that he wrote his Gospel also, as he there signifieth. Ioh. 20. v. 31. Other pointes are about our iustification, against onely faith, and for good vvorkes, as also S. Aug. noted, *De fid. & vbojs vvordes were cited before. Hereupon he saith: If vve say vve haue societie vwith God, and vvalke in darkenes, vve lie. Ep. 1. c. 1. Againe, He that saith he knowveth God, and keepeth not his commaundements, is a liar. Againe, This is the charitie of God, that vve keepe his commaundements, and his commaundements are not heauie. Finally, Children let no man seduce you, he that doth iustice, is iust, euen as he is iust. Ep. 1. c. 3. v. 7. 8. 9. likewyse c. 2. v. 29. and in deece in all the three Epistles through out, he doth inculcate good vvorkes and keeping the commaundements, against the heresie of only faith.*

1. Ioh. 3 & 4.

THE



THE FIRST EPISTLE OF IOHN THE APOSTLE.

CHAP. I.

Good come there is to be come the Apostles preaching. And it is one point of their preaching, that so wee participacion wth God. vve must not onely be come, but also abstaine from al mortal sinne, & though vve al sinne venially.



1 **T**HAT vvhich vvas from the begin-
 2 ning, vvhich vve haue heard, vvhich
 3 vve haue seen vwith our eies, vvhich
 4 vve haue looked vpon, and our handes
 5 haue handled of the vvord of life:
 6 († and the life vvas manifested: and
 7 vve haue seen, and do testifie, and de-
 8 clare vnto you the life eternal vvhich
 9 vvas vwith the Father, and hath appeared to vs) † that
 vvhich vve haue seen and haue heard, vve declare vnto you,
 thatⁿ you also may haue societie vwith vs, and our societie
 may be vwith the Father and vwith his Sonne I E S V S Christi.
 † And these things vve vvrite to you, that you may reioyce,
 and your ioy may be ful.

† And this is the annuntiation vvhich vve haue heard of
 him, and declare vnto you, That * God is light, and in him
 there is no darkenesse. † If vve shal say that we haue societie
 vwith him, and vvalke in darkenesse: vve lie, and do not the
 truth. † But if we vvalke in the light, as he also is in the light:
 vve haue societie one to vvard an other, and * the bloud of
 I E S V S Christi his sonne cleanseth vsⁿ from al sinne. † * If
 vve shal sayⁿ that vve haue no sinne, vve seduce our selues,
 and the truth is not in vs. † If vve confesse our sinnes: he is
 faithful & iust, for to forgiue vs our sinnes, and to cleanse vs

Q 999 ij from

1 Io. 8. 11.

1 Heb. 9.

1 Pet. 1.

Apo. 1.

2 Reg.

8. 46.

2 Par. 6.

36.

from al iniquitie. † If vve shal say that vve haue not sinned: vve make him a lier, and his vvord is nor in vs.

ANNOTATIONS
CHAP. I.

No saluatiō but in the Societie of the Church. 3. You may haue societie.) S. Iohn sheweth manifestly, that vvhofoeuer desire to be partakers vvith God, must first be vvited to the Churches societie, learne that faith, and receive thioie Sacraments, vvich the Disciples received of the Truth it self, conueriant vvith them in fith. So Gaith Venerable Bede vpon this place. Vvhereby vve see there is no societie vvith God in sectes or schismes, nor any vvhere but in the vnitie, fellowshipp, and communion of that Church vvich can prouoc it self to deicend from the Apostles.

Many meanes & instruments of remitting sinne, but al by the force & merite of Christs blood applied by them. 7. The blood of Iesus.) Vvwhether sinnes be remitted by prayers, by fasting, by almes, by faith, by charitie, by sacriſice, by Sacraments, &c by the Priests, (as the holy scriptures do plainly attribute remission to euery of these) yet none of al these do othervvise remitt, but in the force. by the merite & vertue of Christs blood: these being but the appointed meanes & instruments by vvich Christs vvil haue his holy blood to vvork effectually in vs. vvich means vvholioeuer con emneth, deſpiueth him self of the comoditie of Christs ovrne blood, &c contraueth still in sinne and vvickednesse, vaunt he him self neuer so much of Christs death. Vvnicapoint: let the Protestants marke vv. 1, and cease to beguile their poore deceived follovvors, persuading them, that the Catholikes derogate from Christs blood, or seeke remission othervvise then by it, for that they vie humbly the meanes appointed by Christ to apply the ovrment of his holy blood vvnto them.

Al remission of sinnes is by the Passion of Christs through vvictidane meanes also. 7. From al sinne.) From original and actual, venial and mortal, a culpa & poma, that is, from the fault and the paine our for the same. V. Bede iain, that Christs Passion doth not onely remitt in Baptisme the sinnes before committed, but al other afterward also done by faultie: yet io, if vve vie for the remission of them, such meanes as be requisite and as Christ hath appointed, vvhereof he reckeneth some. Bede vpon i. iii place. See S. Augustine also vpon this place so. 9. and S. Hieroma i. a. con. Paug. c. 3.

Some sinnes venial. b. That vve haue no sinne.) Vve gather by these vvordes and the former, that there be vvvo sortes of sinnes: one mortal, excluding vs from light and the societie of God: an other venial, vvich is found euen in thioie that vvake in the light, and are in the societie of God. Also vve note against the Pelagians, that vve be truly called the ionns of God, and so iust in deede, though vve be not vvithout al sinnes, euery one of vs. as vvell iust as vvillitt, being taught and bound to confesse our offenses, and to al ke pardon of God, by this petition of the latter vvester, *Ecce ego sum* our Iohies. Nestore S. Augustine *l. de natura & grat. c. 36.* reckeneth vp al the holy Patriarches, Prophets, and renowned iust persons, to haue beene sinners, euen vvhen they vvete in grice and iustice: excepting alvvayes our B. Ladie, *aequa propter laudem Domini, nullam prorsus sum de peccatis agitur, habere voio questionem.* of vvhom, Iain he, for the honour of our Lord, vvhen vve talke of sinnes, *l. vvul haue no question.* And Pelagius asking vvhat sinnes Aocel & such iust men did commit, S. Augustine answereth, that they might vvell be some immoderate, or set to much, or couet some vvhat intemperately, or plucke sinne ouer greedily, or in eating take some vvhat more then afterward vvas vvell digested, or haue their intention in time of prayer some vvhat distracted, and such like thus in lease S. Augustine. Vvhereby vve may learne vvich be venial sinnes, that consist vvith true iustice & can not alvvayes be avoided euen of holy men in this lite. In the booke *de fide ad Ferrum c. 41.* are excepted from this common rule of sinners, the childe: a vvich be newly bapuzed and haue not yett vie of reason to sinne either mortally or venially.

* c. 38.

* de dono perseverant. c. 2.

CHAP. II.

If any sinne 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 promise, though a new life it is. 9 Therefore he that believeth must also love his brethren: 11 and that men must not love the world, but doe that vvich God vvillitteth. 18 Ok any are gone out of the Church: and become Seducers: al the ministers of Antichrist: but true Christians must continue in their old faith, considering the reward: and that they vvould not goe to fidele to any Heretike, the Holy Ghost himself being the schoolmaster of the Church. 20 Let doct earnestly moueas infirm and good vvorkes.

MY

ε παρα-
καλιτη



1 y litle children, these things I vwrite
to you, that you sinne not. But & if
any man shal sinne, vve haue an ad-
uocate vwith the Father, Iesus Christ
the iust: † and he is the propitiation
for our sinnes: and not for ours only,
but also for the vvhole vvorldes.
† And in this vve know that vve haue
2 knowven him, if vve obserue his commaundements. † He
3 that saith he knowveth him, and keepeth not his comaund-
4 ements: is a lier and the truth is not in him: † But he that
5 keepeth his vvord, in him in very deede the charitie of God is
6 perfited: in this vve knowv that vve be in him. † He that
saith he abideth in him: ought euen as he walked, him self al-
so to vvalke.
7 † My deereft, I vwrite not a nevv comaundement to you,
but an old comaundemēt vvhich you had from the begin-
ning. The old comaundement is the vvord vvhich you haue
8 heard. † Againe * a nevv commaundement vwrite I to you,
vvhich thing is true both in him and in you: because the
9 darkenesse is passed, and the true light novv shineth. † He
that saith he is in the light, and hateth his brother: is in the
10 darkenesse euen vntil novv. † * He that loueth his brother,
11 abideth in the light, and scandal is not in him. † But he that
hateth his brother: is in the darkenesse, and vvalketh in the
darkenesse, and knowveth not vvhither he goeth, because the
darkenes hath blinded his eies.
12 † I vwrite vnto you litle children, because your sinnes are
13 forgiuen you for his name. † I vwrite vnto you fathers, be-
cause you haue knowven him vvhich is from the beginning.
I vwrite vnto you yong men, because you haue overcome the
14 vvicked one. † I vwrite to you infantes, because you haue
knowven the Father. I vwrite vnto you yong men, because
15 you are strong, and the vvord of God abideth in you, & you
haue overcome the vvicked one. † Loue not the vvorld, nor
those things vvhich are in the vvorld. If any man loue the
16 vvorld, the charitie of the Father is not in him. † because † that is in the vvorld, is the concupiscence of the flesh, & the
concupiscence of the eies, and the pride of life, vvhich is not
17 of the Father, but is of the vvorld. † And the vvorld passeth

1o. 13, 34
15, 12.

1 Io. 3,
24.

¶ How al sin-
ne & tentation
procede of
these three, see
S. Thomas
Summe. 1. 2.
quæst. 77. art. 1.

¶¶¶ iij and

and the concupiscence thereof. But he that doeth the vvil of God, abideth for euer.

† Little children, it is the last houre, & as you have heard, 18

∴ They were of vs for the time, that is, of and in the Church: otherwise they could not haue gone out. but they were not of the cōstāt for, or of the elect & predestinat: for then they had taried within, or returned before their death.

that Antichrist commeth: now there are become many antichristes: vvhich we know, that it is the last houre.

† They went out from vs: but they were not of vs for 19 if they had been of vs, they would surely haue remained with vs: but that they may be manifest that they are not al

of vs. † But you haue the vnction from the Holy one, and 20 know al things. † I haue not vwritten to you as to them 21

that know not the truth, but as to them that know it: and that no lie is of the truth. † Vwho is a liar, but he vvhich 22

denieth that I esvs is not Christ? This is Antichrist vvhich denieth the Father and the Sonne. † Euery one that denieth 23

the Sonne, neither hath he the Father. He that confesseth the Sonne, hath the Father also. † You, that vvhich you haue 24

heard from the beginning, let it abide in you. If that abide in you vvhich you haue heard from the beginning, you also shall abide in the Sonne & the Father. † And this is the promise vvhich he promised vs, life euclasting.

∴ Keepe thā firmly & constantly vvhich you haue heard euen from the beginning, by the mouth of the Apostles: & not that only vvhich you haue receiued by vwriting.

† These things haue I vwritten to you concerning them 26 that seduce you. † And you, the vnction vvhich you haue 27

receiued from him, let it abide in you. And you haue no neede that any man teache you: but as his vnction teacheth 28

you of al things, and it is true, and it is no lie. And as it hath taught you, abide in him. † And now little children abide in 28

him: that vvhhen he shall appeare, we may haue confidence, and not be cōfounded of him in his cōming. † If you know 29

that he is iust, know ye that euery one also vvhich doeth iustice, is borne of him.

∴ Vve see it is Apostolical doctrine, that men may do or worke iustice, and that so doing they be iust by their workes proceeding of Gods grace, & not by faith or imputation onely.

c i' adji-
x:iv

c Xpistum
Christum.
vvhich
Christ
Christus

c or, in
it.

ANNOTATIONS CHAP. II.

1. *That you sinne not.*] S. Iohn (saith V. Pede vpon this place) is not contrarie to him self, in that he seeketh here to make them vvitout sinne, vvhom he said in the last chapter could not be vvitout al sinnes. but in the former place he warned vs only of our frailty, that we should not arrogate to our selues perfect innocencie: here he prouoketh vs to vvithefulness and diligence in resisting and auoiding sinnes, specially the greater, vvhich by Gods 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 euery condition more singularly and excellently agreeing to him then to any Angel, Saint, or creature liuing, though these also be rightly and truly so called, & that not onely vvitout al derogation, but much to the honour of Christs aduocation. To
him

How Christ
is our only
Advocate.

him soly and onely it agreeth to procure vs mercie before Gods face, by the general ransom price, & payment of his blood for our deliuerie, as is said in the sentence inuoluing, *And he is the propitiator for our finnes, and not for ours onely, but for the vvhole vvorld.* In vvich sort he is our onely aduocate, becaus he is our onely reacemer. and herevpon he alone immediatly, by and through him self, and vvithout the aide or assistance of any other, man or Angel, in his ovvne name, right, and merites, confidently dealeth in our causes before God our iudge, & to procureth our pardon, vvich is the highest degree of aduocation that can be.

Al vvich notwithstanding, yett the Angels, and Saints, and our fellowes aliue, may and do pray for vs, and in that they deale vvith God by intercession: o procure mercie for vs, may iustly be called our aduocates: not io as Chnist is, vvho demaundeth al things immediatly by his ovvne merites, but as secondary intercessors, vvho neuer aske nor obtaine any thing for vs, but *per Christum Dominum nostrum*, by and through Chriit our common Lord, Aduocate, and Redeemer of mankind. And behold hovv S. Auguline (*tracl. 1 in ep. 10.* vpon: here vvordes) presented the Heretikes cauations, *Sed dicite aliqui ego. But some man vvill say, Do not the Saints them pray for vs? do not Bishops them or Prelates and Pastors pray for the people? Yes,* saith he: *Marke the Scriptures, and you shall finde that the Apostles praised for the people, and againe desired the people to pray for them, and so the head praith for al, and the members one for another.* And likewise (lett the Heretikes should say, there is a difference betvvixt the liuing and the dead in this case) thus the same holy father writteth vpon the 81 Psalme in fine. *Our Lord Iesum Chriist doth yett make intercession for vs, al the Mercies that be vvith him, pray for vs: neither vvill their intercession cease, till vvwe make our growings.*

How Angels, Saints, & men aliue are our aduocates.

Saintes in heaven pray for vs.

In this sense therefore vvho soeuer praith for vs, either aliue or dead, is our aduocate, as S Auguline (*ep. 19 to Paulinus circa mod.*) calleth Bishops, the peoples aduocates, vvhen they give them this benediction or blessing. So doth the holy Church call our B. Lady our aduocate, by the vvordes of S. Irenaeus, that you may see such speeches be no new inventions of the later age, but Apoftrical. *The obedient Virgin M A R I A* (saith he) *is made the aduocate of the disobedient virgin Eua.* And to confound the Protestants plainly, in that they thinke or pretend that the aduocation or patronage of Saints should be inuious to Chriit, remeber that * our Sauiour acknowledgedgeth Angels to be deputed for the protection (vvch is nothing els but aduocation) of infants before the face of God, besides the plaine examples in the old Testament *Gen. 48. v. 16. Tob. 12. v. 17. & a. 12. v. 12. Dan. 10.* And this not onely the Catholike Church, but the very English Protestants them selues in their seruice booke and in the Collect of Michelmas day, professeth, and pray for the same protection or aduocation of Angels, and defend the same againtt their younger brethren the Puritantes.

The B. virgins is our aduocate.

Angels are our protectors.

Iren. 7. 1. c. 33. & li. 5 post med. D. Hieron Mas. c. 13.

1. For the vvhole vvorld; S. Auguline gathereth hereof against the Donatistes, and al other Heretikes, that vvould diuice the Church into corners or some certaine countries, from the vniuersalitie of al Nations (vvhereof it was named by the Apostles, Catholike) that the true religion, and Church, and consequently the effect of Christs propitiation, death, and aduocation, pertaineth not to one age, nation, or people, but to the vvhole vvorld. S. Auguline vpon this place: *2. tracl. 1 in ep. 10.*

The Catholike Church is the only true Church.

4. He that saith he knoweth. To know God here, signifieth (as it doth often in the Scriptures) to loue; that is, as in the last chapter, to be in societie vvith him, and to haue familiar and experimental knowiedge of his graces. If any vaunt them selues thus to know God, and yett keepe not his commaundments, he is a lye, as al Caluinistes and Lutherans, that professe them selues to be in the fauour of God by onely faith: affirming, that they neither keepe, nor possibly can keepe his commaundments.

Not only faith

18. Many antichristis. The holy Apostle S Iohn (saith S. Cyprian) did not put a difference betvvixt one heretic or schisme and another, nor means any ioynt that specially separated them selues, but generally called al vniuersall acceptors, antichristes, that vvore aduocaries to the Church, or vvore gone out from the same. And a little after, it is evident that al be here called antichristes, that haue severed them selues from the charitie and vnioe of the Catholike Church. So vvritteth he ep. 76. nu. 1 ad Magnimum. Vvheretby, we may learne, that al Heretikes, or rather Arch-heretikes be properly the precursors of that one and special Antichrist, vvich is to come at the last end of the vvorld, & vvich is called here immediately before, *ὁ ἀντιχριστός, that peculiar and singular Antichrist.*

All Heretikes are antichristis the foretellers of the great Antichrist.

19. They went out from vs. An euident note and maske, vvheretby to conuince al Heretikes and false teachers, that vvixt, that being once of the common Catholike Christian fellowshipp, they forooke it, and went out from the same. Simon Magus, Nicolas the Deacon, Hymenezus, Alexander, Philetus, Arius, Macedonius, Pelagius, Nestorius, Eutyches, Luther, Caluin, and the like, vvore of the common societie of al vs that be Christian Catholikes, they went out from vs vvhen they gavv to liue in vniuersalitie of faith and religion together, and made them selues new c. nuenientes, therefore they vvore (as the Apostle here shevveth) antichristes, and vve and al that abide in the ancient fellowshipp of Christian religion, that went not out of their fellowshipp, in vvich vve neuer vvore, nor out of any other societie of knowen Christians, can not be schismatikes or Heretikes, but must needs be true Christian Catholike men. Let our aduocates tel vs, out of vvhat Church

The marke of al heretikes is, their going out of the Catholike societie.

The Catholikes can not be proued to haue gonc out.

Church we euer departed, vhen, and vvhcre, and vnder vvhich persons it was that vve reuolted, as vve can tel them the vere, the places, the Ringleaders of their reuolt.

How Heretikes are of the Church, before they fall.

19. *They were not of us.* He meaneth not, that Heretikes were not, or could not be in or of the Church, before they went out of fel into their heretic or schisme: but partly that many of them vvhich afterward fall out, though the vere before vvhith the rest, and partakers of al the Sacraments with other their fellows, yet in deede were of naughtie life and conscience vvhith they were vvvithin, and so being rather as ill humors and superfluous excrements, then true and luelly partes of the body, after a sort may be said not to haue been of the body at al. So S. Augustine expoundeth this vvorde in his commentarie vpon this place. *scilicet*. i. but els vvhcre, more agreably as it seemeth, that the Apostlic meaneth, that such as vvil not tane in the Church, but finally forsake it to the end, in the prescience of God, and in respect of the small benefite they shal haue by their temporal final abode there, be not of or in the Church, though according to this present state, they are truly members thereof. *Li. de correct. & gr. c. 9. & de dono perseuer. c. 8.*

by heresies consist Catholikes are knowen

19. *That they may be manifest.* God permitteth heretic to be, that such as be permanent, constant, and chosen members and children of the Catholike Church, onely knowen of God before, may now also be made manifest to the world, by their constant remaining in th: C H U R C H, vvhith the vvwnde and blait of euery heretic or temptation driueth out, he onely light and vvvilaine persons.

Every good Catholike is sufficiently taught by the Church to saluation.

20. *Answer al things.* They that abide in the vvnite of Christes Church, haue the *unction*, that is, the Holy Ghost, vvhich teacheth al: rath not: that euery member or man hereof hath al knowledg in him self personally, but nat: euery one vvvithin is of: na: happie societie to vvhich Christ promissa and gaue the Holy Ghost, is partaker of al other mens gites and graces in the same holy Spirit, so his saluation Neither neede any to seeke truith at Heretikes handes or others that be gonc out: vvhith it is vvvithin them selues and onely vvvithin them selues in Gods Church. *If thou loue truith (saith S. Augustine) for thou also hast he, vvhosoener hath any thing in it, take away anme, it is like vvvil: ab I bone, et is mane vvvithin non habet.* *Ex. Tract. 32 in Euang. Ioan.*

CHA P. III.

It is not for the sonnes of God, to sinne mortally, but for the sonnes of the Diuel, vvhich by they are knowen one from an other, & not by onely faith. 11 True faith is, that vve also loue our brethren giuing both our life and substance for them. 12 Such vnfeined loue may haue great confidence before God. 13 because the keeping of his commandements doth much please him, vvhich consist in faith and charitie.

Not by nature, as Christ is: but by grace and adoption.



How we shal see God, & be like vnto him in the next life, see S. Augustine ep. 111. & li. 12. de ciuit. Dei c. 27.

This teacheth vvhich ma sanctifieth him self by his free wil working together with Gods grace, see Augustine vpon this place.

See vvhich manner of charitie the Father hath giuen vs, that vve shoulde be named and be the sonnes of God. For this cause the World doth not know vs, because it hath not knowen him. † My deereft, now vve are the sonnes of God: & it hath not yet appeared vvhich we shal be. Vve know that vvhich he shal appear, we shal be like to him: because vve shal see him as he is. † And euery one that hath this hope in him, sanctifieth him self, as he also is holy. † Euery one that committeth sinne, committeth also iniquitie: and sinne is iniquitie. † And you know that he appeared to take away our finnes: and sinne in him there is none. † Euery one that abideth in him, sinneth not: and euery one that sinneth, hath not seen him, nor knowen him. † Little children, let no man seduce you. He that doeth iustice, is iust: euen as he also is iust. † He that committeth sinne, is of

Es. 53, 4. 1 Pet. 2, 24.

Io. 8, 44

is of the deuill: because the deuill^u sinneth from the beginning. For this, appeared the Sonne of God, that he might dissolue the vvorkes of the deuill. † Euery one that is borne of God, committeth not sinne: because his seede abideth in him, and he can not sinne because he is borne of God. † In this are the children of God manifest, and the children of the deuill. Euery one that is not iust, is not of God, and he that loueth not his brother. † because this is the annuntiation, vvhich you haue heard from the beginning, * That you loue one another. † Not as * Cain, vvho vvvas of the vvicked, and killed his brother. And for vvhat cause killed he him? Because his vvorkes vvvere vvicked: but his brothers, iust.

† Maruel not brethren, if the vvorld hate you. † Vve knovv that vve are translated from death to life, because vve loue the brethren. He that loueth not, abideth in death. † Vvhosoeuer hateth his brother: is a murderer. And you knovv that no murderer hath life euerlasting abiding in him self. † * In this vve haue knovven the charitie of God, because he hath yelded his life for vs: and vve ought to yeld our liues for the brethren. † † * He that shal haue the substance of the vvorld, and shal see his brother haue neede, and shal shut his bovvels from him: hovv doth the charitie of God abide in him?

† My litle children, let vs not loue in vvord, nor in tongue, but in deede and truth. † † in this vve knovv that vve are of the truth: and in his sight vve shal persuade our hartes. † For if our hart do reprehend vs: God is greater then our hart, and knovveth al things. † My deereit, if our hart do not reprehend vs, vve haue confidence tovvard God. † and * vvhatsoever vve shal aske, vve shal receiue of him: because vve keepe his commaundementes, and doe those things vvwhich are pleasing before him. † And * this is his commaundement, that vve beleeu in the name of his sonne I E S V S Christ: and see loue one another, as he hath giuen cōmaundement vnto vs. † And * he that keepeth his commaundementes, abideth in him, and he in him. And in this vve knovv that he abideth in vs, by the Spirit vvwhich he hath giuen vs.

The Epistle for S. Polvcarpus, Ian. 26.

The Epistle vpon the 2 Sunday after Pentecost.

Every man is bound to give almes according to his abilitie, when he seeth his brother in great necessitie.

I If any man should thinke by the vvordes next before, onely faith in Christ to be commaunded or to please God, he addeth to faith the cōmaundemēt of charitie or loue of our neighbour.

Io. 13. 15
Gen. 4. 8

Io. 15. 13

Ia. 2. 15.

Mat. 21.

Io. 14.

1 Io. 5.

Io. 17. 3.

13-34.

Io. 14.

23.

ANNOTATIONS
CHAP. III.

Concupiscence remaining after Baptisme is no sinne, vvithout consent.

4. *Sinno iniquitate*] Iniquitie is not taken here for vvickednes, as it is commonly vsed both in Latin and in our language, as is plaie by the Greeke vvord *αἰσῆσις*, signifying nothing els but a vswarding or declining from the straight line of the lauy of God or nature. So that the Apostle meaneth, that euery sinne is an obliquitie or defect from the rule of the lauy: but not contrarie, that euery such vswarding from the lauy, should be properly a sinne, as the Heretikes do vvtracly gather, to proue that concupiscence remaining after Baptisme is a very sinne, though vve neuer giue our consent vnto it. And though in the 5 chapter follovvng vers. 17. the Apostle turne the speache, affirming euery iniquitie to be a sinne, yet there the Greeke vvord is not the same as before, *αἰσῆσις*, but *ἁμαρτία*. by vvich it is plaie that there he meaneth by *iniquitas*, mans actual and proper transgression vvich must needs be a sinne. See S. Augustines *ant. Iulian. li. 5 c. 3. S. Amb. li. de Apologeto David c. 13.*

Heretical exposition of Scriptures.

6. *Sinners not.*] Iouinian & Pelagius falsely (as Heretikes vs do) argued vpon these vvordes, and thofethat follovy vers. 9: the one, that the baptized could sinne no more: the other, that no man being or remaining iust could sinne. But among many good senses giuen of this place, this seemeth most agreeable, that the Apostle should say, that mortal sinne doth not consist together vvith the grace of God, & therefore can not be committed by a man continuing the sonne of God. and so is the like speache in the 9 verse follovvng to be taken. See S. Hierom *li. 2 ant. Iouinianum c. 1.*

No man in grace sinneth mortally.

7. *He that dwells in sin.*] He doth inculcate this often, that mans true iustice or righteousness consisteth in doing or vvorking iustice, and that so he is iust, and biddeth them no: to be seduced by Heretikes, in this point.

True iustice.

8. *Sinners from the beginning.*] The Diuel vvvas created holy and in grace, and not in sinne: but he fel of his owne free vvil from God. Therefore these vvordes, *from the beginning*, may be interpreted thus, from the beginning of sinne, and so the Apostle vvil say, The Diuel committed the first sinne. So S. Augustine *li. 11 de civ. Dei c. 15* expoundeth it. The most simple meaning seemeth to be, that he sinned from the beginning of the vvorld, not taking the beginning precisely for the first instant or moment of the creation, but straight vvpon the beginning, as it must needs also be taken in S. Iohns Gospel *c. 8. 44.*

Howv the Diuel sinned from the beginning.

Not only faith.

22. *Vvithal ransome, becom.*] Let the Protestants be ashamed to say, that vve obtaine al of God by onely faith, the Apostle here attributing it to the keeping of Gods commaundments. Note here also that Gods commaundments are not impossible to be kept, but vvete then, and are novv obserued of good men.

CHAP. IIII.

Vvve may not believe al that haue of the spirit, but trie them, vvwhether they teach Catholike articles of the faith. (namely the incarnation of Christ:) vvwhether their doctrine be not vvordly, and vvorn saluti diobediens boars of the Apostle. 7 Vvve must loue one another, considering the exceeding loue of God in sending his sonne to saue vs. 17 An arguments of perfect charites is, if vve haue mercy in our consciences to fauor in the day of Iudgement. 19 And an argument that vve loue God is, if vve loue our brethren.



Y dearest, " belecue not euery spirit, but 1 " proue the spirites if they be of God: because many false prophetes are gone out into the vvorld † In this is the spirit of God knowen. " euery spirit that confesseth I E S V S Christ to haue come in flesh, is of God: † and euery spirit 3 " that dissolueth I E S V S, is not of God: and this is antichrist, of vvhom you haue heard that he commeth, and novv he is in

ε τὸ πνεῦμα
ἁληθῆς
ἐστίν

- 4 in the vworld. † You are of God, litle children, and haue
 5 overcome him. because greater is he that is in you, then he
 6 that is in the vworld. † They are of the vworld: therfore of
 7 the vworld they speake, and the vworld beareth them. † Vve
 8 are of God. * He that knowveth God, heareth vs. he that is
 9 not of God, heareth vs not. in this vve knowv the spirit of
 10 truth, and the spirit of errour.
- 11 † My deereft, let vs loue one an other: because charitie is of
 12 God. And every one that loueth, is borne of God, & knowv-
 13 eth God. † He that loueth not, knowveth not God: because
 14 God is charitie. † * In this hath the charitie of God appeared
 15 in vs, because God hath sent his only-begotten sonne into the
 16 vworld, that vve may liue by him. † In this is charitie: not
 17 as though vve haue loued him, but because he hath loued
 18 vs, and sent his sonne a propitiation for our sinnes.
- 19 † My deereft, if God hath so loued vs: vve also ought to
 20 loue one an other. † * God: no man hath seen at any time.
 21 If vve loue one an other, God abideth in vs, and his charitie
 in vs is perfited. † In this vve knowv that vve abide in him,
 and he in vs: because he of his Spirit hath giuen to vs. † And
 vve haue seen, and doe testifie, that the Father hath sent his
 Sonne the Sauour of the vworld. † Vvhofoener shal con-
 fesse that I E S V S is the Sonne of God, God abideth in him,
 and he in God. † And vve haue knowven and haue beleued
 the charitie, vvich God hath in vs. God is charitie: and he
 that abideth in charitie, abideth in God, and God in him. † In
 this is charitie perfited vvith vs, that vve may haue confi-
 dence in the day of iudgement: because as he is, vve also are
 in the vworld. † * Feare is not in charitie: but perfect charitie
 casteth out feare, because feare hath painefulnes. and he that
 feareth, is not perfect in charitie. † Let vs therefore loue God,
 because God first hath loued vs. † If any man shal say, that
 I loue God: and hateth his brother, he is a lier. For he that
 loueth not his brother vvhom he seeth: God vvhom he seeth
 not, howv can he loue? † * And this commaundement vve
 haue from God: that he vvich loueth God, loue also his
 brother. †

The Epistle
 vpon the first
 Sunday after
 Pentecost.

No man in
 this life, nor
 vvith corporal
 eyes, ca see the
 proper euence
 or substance of
 the Deitie. See
 S. August. ad
 Paulm de vrbano
 Dec. 9. 112.

ANNOTATIONS
CHAP. III.

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, Heretikes, which shall goe out of the Church, and challenge the spirit, and vaunt of Gods word, Scripture, and Gospel, vvhich in deede be seducers.

The Church only, not euery priuate man, hath to proue and discern spirits.

1. *Proue the spirits.*] It is not meant by this place, as the Protestants would haue it, that euery particular person should of him self examine, trie, or iudge who is a true or false doctour, and which is true or false doctrine. But the Apostle here would euery one to diuerne these diuersities of spirits, by taking knowledge of them to vvhom God hath giuen the gift of discerning spirits and doctrines (vvhich S. Paul expressly saith is giuen but to some, and not to euery one, 1 Cor. 12.) and by obeying the Church of God, to whom Christ hath giuen the Spirit of truth. And this is onely the sure way to proue the spirits and doctrines of these daies. And al they that would bring vs from our Pastors and the Churches iudgement, to our owne priuate trial, seeke nothing els but to driue vs to miserable vncertainty in al our beleefe. As Caluin doth, who vpon this place saith, that priuate men may examine the general Couencels doctrines.

10. 14. 16.

Caluin.

To confesse or deny any article which the Cath. Church teacheth, is at al times a certayne marke of Catholike or heretike.

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, & maintained against certaine wicked Heretikes, Cerinthus, Ebion, and the like, that taught wickedly against the person and both natures of Christ Iesus: The Apostle therefore giueth the faithful people this token to know the true teachers of those daies from the false. Not that this marke would serue for al times, or in case of al other false doctrines, but that it was then a necessarie note. As if a good Catholike vvriter, Pastor, or parents would vvarne al theirs, now in these daies, to giue care onely to such teachers as acknowledge Christ our Sauour to be really present, and sacrificed in the E. Mass, & that al such are true preachers and of God, the rest to be of the Diuel, or to be counted the spirit of Antichrist. Vvhich spirit of Antichrist (he saith) was come euen then, and is no doubt much more now in al Heretikes, al being precursors of that great Antichrist which shall come towards the later end.

Many old heresies that dissolued Christ.

3. *That dissolue.*] To dissolue, loose, or separate Iesus a sunder, was properto al those old Heretikes that taught either against his Diuinitie, or Humanitie, or the vniue of his person, being of two natures, as Cerinthus, Ebion, Nestorius, Eutyches, Manes or Manichæus, Cerdon, Apelles, Apollinaris and the like. And this is one place by vvhich we may see that the common Greeke copies be not euer authentical, and that our old approved translation may not alwaies be examined by the Greeke that now is, vvhich the Protestants onely follow: but that it is to be presupposed, when our old Latin text differeth plainly from the Greeke, that in old time either al or the more approved Greeke reading was otherwise, and that often the said Greeke was corrupted then or since by Heretikes or otherwise. For of the Greekes, S. Irenæus li. 3. c. 18: among the Latin fathers, S. Augustine *tracl. 6. in fine*, S. Leo *ep. 10. c. 5*, and Venerable Bede did reade as we doe, and this reading maketh more against the said Heretikes, then that vvhich the common Greeke now hath, to vvizt. *Every spirit that confesseth not Christ to haue come in flesh, is not of God*, vvhich is also in effect said before vers. 2. And that therefore it was corrupted and altered by Heretikes, see the vvordes of Socrates also a Greeke vvriter, very agreeable to this purpose. Nestorius (saith he) *being eloquent by nature, vvhich is often in Heretikes, accounted him self therefore learned, & disdained to study the old interpreters, amounting him self better than them all: being ignorant that in S. Iohns Catholike epistle the old (Greeke) saying had, EVERY ONE THAT DISSOLVETH IESUS, IS NOT OF GOD*. So saith he, adding moreover that such as would separate the diuinitie from the dispensation of Christs humanitie,ooke out of the old copies this sense: for vvhich the old expositours noted that these vvhich would loose Iesus, had corrupted this Epistle. See also the Tripartite li. 12. c. 4.

li. 7. c. 30.

A sure marke of true or false teachers.

6. *In vbi vna queritur.*] This is the most iure & general marke to know the true spirits and prophets from the false: that those vvhich be of God, will heare and obey their Apostles and lawfull pastors succeeding the Apostles, and submit them selues to the Church of God: the other, that be not of God, will not heare either Apostle, pastor, or Church, but be their owne iudges.

Against the Protestants speeche 12th and

17. *That vna may haue confidence.*] Confidence called in Latin *Fiducia*, is neither al one with faith, nor a persuasion infallible that maketh a man no lesse secure and certaine of his saluation, then of the things that we are bound to beleefe, as the Protestants falsely teach.

teach: but it is onely a hope wel corroborated, confirmed, and strengthened vpon the promises and grace of God, and the parties merites. And the wordes both following & going before, proue also evidently against the Protestants, that our confidence and hope in the day of iudgement dependeth not onely vpon our apprehension of Christs merites by faith, or vpon his grace and mercie, but also vpon our conuersion to Christ in this life, in charitie and good worke. And that is the doctrine of S. Peter vwhen he said, *Labour, that by good worke you may make sure your vocation and election.* And S. Pauls meaning. vwhen he said, *I haue fought a good fight, there is laid up for me a crowne of iustice, which our Lord will render to me in that day, a iust iudge.*

presumptuous securitie of saluation.

2 Pet. 1.
20.
2 Tim. 4.
7.

18. *Fears is not in charitie.*] The Heretikes very falsly vnderstand this place so, that Christian godly men ought to haue no doubt, mistrust, or feare of hel and damnation. V which is most evidently against the Scriptures, commending euery where vnto vs the awe and feare of God and his iudgements. *Fear him* (saith our Sauour Mat. 10) *that can cast body and soule into hel.* And Psal. 113. *Fear is my flesh vnto thy feare.* V which feare of Gods iudgements caused S. Paul & al good men to chastise the bodies, lest they should be reprobate and damned. And the wise man for this cause asfirmeth him to be happie, *that is our fearful.* And holy Iob saith, *I feared at my workes.* And the Apostle, *Urbis feare and trembling vnto thy saluation.* V which kinde of feare is euen in the iustest men and most full of charitie, consisting wel with the same vertue, and is called *Filiatilis timor*, because it is such as the good child ought to haue toward his father.

The feare of God in iust men, consisteth with charitie.

1 Cor. 9.
Prou. 18.
Iob 1. 9.
Phil. 2.

But there is a kinde of feare which standeth not with charitie, and is cleane against hope also, that vvhich bringeth such perplexitie and anxietie of conscience, that it induceth a man to mistrust or despair of Gods mercies. That seruile feare also vvhich maketh a man often to leaue sinning and to doe the external workes of iustice, not for any loue or delight he hath in God or his lawes, but onely for feare of damnation, though it be not in it self, but very profitable, as that vvhich helpeth toward the loue of God, yet it standeth not with charitie neither, but is daily more and more lessened, and at length quite driue out by charitie. Of these kinde of feares then the Apostle speaketh, and (as some expound) of the feare of men also, of vvhich our Sauour saith, *Fears not them that kill the*

V what feare agreeth not with charitie.

Seruile feare is not it.

Mat. 10. body.

CHAP. V.

They that loue God, must loue his natural sonne I E S V S, and his sonnes by adoption, and keepe his commandements, vvhich to the regenerate are light. 4. But not, vnles they continue in the Catholike faith, namely of this article, that I E S V S is the sonne of God, and therefore able to giue vs life everlasting. 14. and al our petitions, 16. and our prayers for al our brethren that sinne not vnto death, dying in their mortal finnes by impietie. Last of al, he vnto whom we not so communicate vnto idols.

1 **W**HOSOEVER beleueth that I E S V S is Christ,
 2 is borne of God. And euery one that loueth him
 3 vvhich begat: loueth him also vvhich vvas borne
 4 of him. † In this vve knovv that vve loue the
 5 children of God: vwhen as vve loue God, and keepe his com-
 6 mandementes. † For this is the charitie of God, that vve
 7 keepe his commandementes: * and * his commandementes
 8 are not heauy. † Because al that is borne of God, ouercom-
 9 meth the vworld, and this is the victorie vvhich ouercom-
 10 meth the vworld, our faith. † Vvho is he* that ouercōmeth
 11 the vworld, but he that beleueth that I E S V S is the sonne of
 12 God? † This is he that came by vwater and bloud I E S V S
 13 Christ: not in vwater only, but in vwater and bloud. And it is

Mat. 11.
30.
1 Cor. 15,
57.

The Epistle vpon Dominion in albis or Low Sunday.

R r r iij the

the Spirit vvhich testifieth, that Christ is the truth.

† For there be three vvhich giue testimonie in heauen, the 7
 Father, and the Vvord, and the Holy Ghost. and these three be
 one. † And there be three vvhich giue testimonie in earth: 8
 the spirit, vwater, and blood. and these three be one. † If vve 9
 receiue the testimonie of men, the testimonie of God is greater.
 because this is the testimonie of God vvhich is greater,
 that he hath testified of his sonne. † * He that beleueth in 10
 the sonne of God, hath the testimonie of God in him self. †
 He that beleueth not the Sone, maketh him a lier: because he
 beleueth not in the testimonie vvhich God hath testified of
 his sonne. † And this is the testimonie, that God hath giuen 11
 vs life euerlasting. And this life is in his sonne. † He that 12
 hath the Sonne, hath life. he that hath not the sonne of
 God, hath not life.

† These things I vvrite to you, that you may knowv that 13
 you haue eternal life vvhich beleeue in the name of the sonne
 of God. † And this is the confidence vvhich vve haue toward 14
 him: that, * vvhathoeuer vve shal aske according to his vwill,
 he heareth vs. † And c vve knowv that he heareth vs vvhath 15
 focuer vve shal aske: vve knowv that vve haue the petitions
 vvhich vve request of him.

† He that knoweth his brother to sinne a sinne not to 16
 death, let him aske, and life shal be giuen him, sinning not to
 death. There is " a sinne to death: " for that I say not that any
 man aske. † Al^c iniquitie, is sinne. And there is a sinne to 17
 death'. † Vve knowv that euery one vvhich is borne of God, 18
 sinneth not: but the generation of God preferueth him, and
 the vvicked one toucheth him not. † Vve knowv that vve 19
 are of God, and the vvhole vvorld is set in vvickednesse.
 † And vve knowv that the sonne of God commeth: and he 20
 * hath giuen vs vnderstanding, that vve may knowv the true
 God, & may be in his true sonne. This is the true God, & life
 euerlasting. † My litle children, 'keepe your selues' from 21
 Idols. Amen.

1o. 3, 36.

Mt. 7. 7.
21, 22.
1 Io. 3,
22.c'admiria
'not to
death.Luc. 24,
45.
'απὸ τῶν
ἰδωλῶν.c or. if vve
knowv

A N N O T A T I O N S

CHAP. V.

The comma- 3. His commandments are not heavy. How can the Protestants say that Gods commande-
 ments possi- ments can not possibly be fulfilled or kept in this life, seeing the Apostle saith, they be not heavy:
 ble to be kept, and Christ saith, his yoke is sweet, and his burden light? See for the full vnderstanding of this place, Mat. 23.
 S. Aug. 2. 30.

A saying

5. Augustine *de perfectione in istis* c. 10. The Heretikes in fauour of their foresaid error, rather translate, *His commanements are not gruous*: then, *are not heauy*.

7. *Three vnto which gine testimony.*] An expresse place for the distinction of three perions, & the vnitie of nature and essence in the B. Trinitie: against the Arians and other like Heretikes, vvho haue in quiers ages found them selues too pressed vvith theie plaine Scriptures, that they haue (as it is enough) altered and corrupted the text both in Greeke and Latin many vvaies: euen as the Protestants handle thoeie textes that make against them. But because vve are not now troubled vvith Arianiſme ſo much as vvith Caluiniſme, vve neede not ſtand vpon the vanitie of readings or expoſitions of this paſſage. See S. Hierom in his epiſtle put before the 7 Canonical or Catoicke Epiſtles.

Heret translation. Three perions & one ſubſtance in the S. Trinitie. The Arians corrupt the text of Scripture.

16. *A ſinne to death.*] A ſinne to death is an other thing then a morall ſinne. for it is that morall ſinne onely, vvhereof a man is neuer penitent before his death, or in vvhich he continueth til death, and dieth in it. *Iaſirme* (ſaith S. Auguſtine de correſ. & grat. c. 12) *that a ſinne to death is ſo leaue ſaith vvhering by charite eum ſi ſiſtan.* ſo likewiſe in the vvordes before, *a ſinne not to death,* is mor that vvich vve call a venial ſinne, but any that a man committeth and continueth not therein til death.

Vvhat is a ſinne to death.

16. *For that I ſay not.*] If the ſinne to death vvhereof he ſpeaketh, be the ſinne vvherein a man dieth vvithout repentance, according to S. Auguſtines vvordes before renerced: then the prayer vvich he ſpeaketh of, muſt neede be prayer for the dead, becauſe he ſpeaketh of praying, or not praying, for them that died in deadly ſinne, exhorting vs to pray, and encouraging vs to doe it vvith confidence to be heard, if vve pray, for them that departed this life not in deadly ſinne: and contrariwſe in manner diſſuading & discouraging vs from praying for ſuch as continued in vvickednes euen til their liues end. And S. Auguſtine ſetteth downe the Churches praife agreeable to the Apoſtles meaning, li. 23 c. 24 de Ciuit. Dei. *If there be any (ſaith he) that periſh til death in impenitence of ſins, doth the Church not vv pray for them, that is, for the ſoules of them that ſo are departed?* So ſaith he. And this is the cauſe, that *Concilium Bracharum's primum* cap. 34. ſoſtendeth to pray for ſuch as die in deſperation, or kil them ſelues: and the reaſon, vvny the Church forbeareth to pray for Heretikes that die in their heretic, or mainteine heretic vnto 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 onely meant of praying for the departed, this conſidereth, that neither the Church nor any man is dehorred here from praying for any ſinner yet liuing, nor for the remiſſion of any ſinne in this life: al ſinnes (of vvhat 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 vvord. And vvie ſee that the Church prayeth, and is often heard, for Heretikes, Iewes, Turkes, Apoſtates, and vvhat other infidels or ill men ſoever, during their liues. And it is great blaſphemie that the Caluiniſts vter vpon this place: to vvit, that Apoſtacie and certaine other ſinnes of the reprobate, can not be forgiven at all in this life. Vvniche they hold, onely to auoid: the ſequele of praying for the dead vpon their vvordes of S. Iohn. beſides that they muſt take vpon them preſumptuouſly, to know and diſcerne of Gods ſecrets, vvho be reprobate, and vvho be not, and according to that, pray for ſome, and not for otherſome. al vvniche is moſt vvicked and abiurd presumption.

It is proued that the Apoſtle ſpeaketh of praying for the dead.

The Caluiniſts blaſphemie, to auoid this ſente of the Apoſtle.

As for their allegation, that S. Ieremie the Prophet vv as forbidden to pray for the Iewes, and vvvarned: that he ſhould not be heard, Chap. 7. 11. 14. there is great difference. firſt, he had a reuelation by the vvordes of God, that they vvould continue in their vvickednes, as vve haue not of any certaine perion, vvhereof S. Iohn here ſpeaketh. ſecondly, Ieremie vv as not forbidden to pray for the remiſſion of their ſinnes, nor had denial to be heard therein for any mans particular caſe, vvhereof the Apoſtle here ſpeaketh: but he vv as told that they ſhould not eſcape the temporal puniſhment and ſubſtition vvich he had deſigned for them, and that he vvould not heare him therein.

21. *From idols.*] It is ſo knowen a treacherie of Heretikes to traſſlate *idola* images (as here and in a number of places, ſpecially of the Engliſh Bible printed the yere 1562) that vve neede not much to ſtand vpon it. As this alſo is ſeen to al the vvorld, that they doe it of purpoſe to reduce the poore ignorant people, and to make them thinke, that vvhatſoever in the Scriptures is ſpoken againſt the idols of the Gentiles (vvich the Prophet calleth *Simulacra Gentium*) is meant of pictures, ſacred images, & holy memones of Chriſt and his Saincts. Againſt ſuch ſeducers the ſecond ſacred Council of Nice, called the ſeuen:th Synode, decreeth thus Act. 4. pag. 123. *Quicunque ſententias iacta ſcriptura de idolis, contra venerandos imagines adducunt, anathema. Qui venerandas imagines idola appellant, anathema. Qui dicunt qd Chriſtiani adorant imagines vs Deos, anathema.* that is, *Anathema* to al them that bring the ſentences of holy Scripture touching idols, againſt the venerable images, *Anathema* to them that call the venerable images, idols. *Anathema* to them that ſay, Chriſtians adore images as gods.

Heret. translation againſt ſacred images.

The 2 Council of Nice pronouced anathema, that is, a curſe againſt the Caluiniſts.

Pſal. 111. Edis. Colo. an. 1567.

Now in their later translations the Heretikes perceiuing that the vvorld ſeech their vvahoneſt dealing, corrected them ſelues in ſome places, and in this place haue put, *idols*, in the text: but to giue the people a vvachvvord that the Churches images are to be comprised in the vvord,

idols,

The great difference of idol & image.

idols, * they haue put, *images*, in the margent. But concerning this matter, it is most euident that neither eueri idol is an image, nor eueri image an idol: and that, howsoever the origine or etymologie of the vword, *idol*, may be taken in the Greeke, yet both the vwordes and the things be in truth and by the vie of al tonges, far differing. The great dragon that the Babvionians adored (*Dan. 14*) vvas an idol, but not an image: the Cherubins in Salomons temple vvere images, but not idols. and the face of the Queene in her couer or els vvhether, as Cæliars face vpon the coine that Christ called for, is an image, but not an idol. and the Heretikes dare not translate that text of Scripture thus, *Vvho is idol is this* (*supercription?*) nor call the Queenes image, the idol of the Queene: nor Christ, the idol of his father: nor vwoman, the idol of the man: nor man, the idol of God. al vvhich in Scripture be named images for al that, and be io in deede, and not idols. vvhich conuinceth, that the Heretike be false & corrupt translatoours in this place and other the like, confounding their tvvo vwordes as if they vvere al one.

* The Bible of the year 1597

Sacred images in Churches, by Gods ovrre vvarrant.

But as for the hauing of images or purtraites of holy things, not onely in private houses, but also in Churches, God him self doth vvarrant vs, vvhich * comanded euen the Iewes them selues (a people most prone to idolatrie, and that after he had giuen them a special precept of not hauing, making, or vvorshipping of idols) to make the images of Angels (the Cherubins) and that in the soueraine holiest place of adoration that vvas in the Temple, & about the Arke. yea and in respect of vvhich sacred images partly, they did (as S. Hierom saith *ep. 17 c. 3*) so great reuerence to the holy place called *Sancta sanctorum*. If they then vvere vvarranted and commaunded to make and haue in io great reuerence the images of mere spirites or Angels, vvhichs natural shape could not be expressed: how much more may vve Christians haue and reuerence the images of Christ, his B. mother, the Apostles, and other Saints, being men, vvhose shape may be expressed? So doth the said Nicene Council argue againt the Heretikes vvhich at that time vvere the Aduersaries of images.

Exod. 24.

The 1 Council of Nice vvas gathered againt Imagebreakers.

And note here, that eight hundred yeres agoe, they vvere straight counted Heretikes, that began to speake againt images, and that Council vvas called purposely for them, and condemned them for Heretikes, & confirmed the former auncient reuerence and vie of sacred images, vvhich began euen in our sauours times or litle after, when good reiligious folke for loue and reuerence made his image, namely the vwoman that he healed of the bloudy fluxe, vvhich image vvas also approved by miracles, as the Ecclesiastical historie telleth, and namei Eusebius *Eed. hist. li. 7 c. 14.* * vvhich also vvre telleth that the images of Peter and Paul vvere in his daies, as you may see also in S. Augustine (*li. 1. confesj. Euangelijs. c. 10*) that their pictures commonly stode together in Rome, euen as at this day. Of our Ladies image see S. Gregorie *li 7 ep. 8. indist. 2 ad Iannar. & ep. 53.* In vvhom also (*li. 7. ep. 109*) you may see the true vie of images, & that they are the bookes of the vnlearned, and that the people ought to be instructed and taught the right vie of them, euen as at this day good Catholike folke doe vie them to heipe & increate their deuotion, in al Catholike Churches: yea the Lutherans them selues reuene them still. S. Damascene vvrote three bookes in defenie of sacred images againt the foresaid Heretikes.

* loco citato.

The antiquitie of holy images.

The vie and fruite of holy images.

THE SECOND EPISTLE OF IOHN THE APOSTLE.

He commaundeth the lady and her sonnes for continuing in the old faith, bidding them so doe hereafter also, lest they lose the reward of their workes in the day of iudgement: and to loue the true seruants, but vvhich Heretikes he haue no iocunde: expressing also the points them in conuersione.



in truth, and charitie.

HE Senior to the lady Elect and her children, vvhom I loue in truth, and not I onely, but also al that haue known the truth, † for the truth vvhich abideth in vs, and shal be vwith vs for euer. † Grace be vwith you, mercie, † peace from God the Father, and from Christ I E S V S the sonne of the Father

† I vvas

To. 15, 12.
: Io. 3,
11.

Ro. 16,
17.

- 4 † I vvvas exceeding glad, because I haue found of thy children vvalking in truth, as vve haue receiued commaundement of the Father. † And novv I beseeche thee Lady, not as vvriting a nevv commaundement to thee, but that vvwhich vve haue had "from the beginning, * that vve loue one another. † And this is charitie, that vve vvalke according to his commaundements. For this is the commaundement, that as you haue heard from the beginning, you walke in the same:
- 5 † because many seducers are gone out into the vvorld, vvwhich do not confesse I E S V S Christ to haue come into flesh : this is a seducer and an antichrist.
- 6 † Looke to your selues, that you lose not the thinges vvwhich you haue vvrought : but that you may receiue a full
- 7 † reppard. † Euery one that ^c reuolteth, and persisteth not in the doctrine of Christ : hath not God. He that persisteth in the doctrine: the same hath both the Father, and the Sonne.
- 8 † If * any man come to you, and bring not " this doctrine: ^o receiue him not into the house, ^o nor say, *God saue you,* vnto
- 9 him. † For he that saith vnto him, *God saue you,* communicareth vvith his vvicked vvorkes.
- 10 † Hauing moe thinges to vvrite vnto you: I vvould not by paper and inke : for I hope that I shal be vvith you, and
- 11 speake mouth to mouth : that your ioy may be full. † The children of thy sister electe salute thee.

Reppard for keeping fast the Catholike faith.

To goe backe or reuolt from the receiued truth and doctrine Apostolical, is damnable.

A N N O T.

9. From the beginning.] This is the rule of a Christian Catholike man, to vvalke in that faith and vvorship of God vvwhich he hath receiued from the beginning Vvwhich is that vvwhich vve novv call according to the Scriptures, *the tradition of the Apostles*: that vvwhich is come to vs from man to man, from Bishop to Bishop, and so from the Apostles. So shal a faithful man auoid seducers that rise vp in euery age, teaching nevv doctrine.

To hold fast the old receiued faith.

10. This doctrine.] The Apostles, and true Pastors their lawfull successors, and the Church of God in holy Council, vse to set downe the true doctrine in those pointes vvwhich Heretikes call into controuersie. Vvwhich being once done and declared to the faithful, they neede no other marke or description to know an Heretike or false teacher by, but that he commeth vvith an other doctrine than that vvwhich is set downe to them. Neither can the Heretikes shift them selues, as novv a daies they vvould doe, laying, o let vs first be proued Heretikes by the Scriptures, let them define an Heretike. No, this is not the Apostles rule. Many a good honest shepheard knoweth a vvoolfe, that can not define him. but the Apostle saith, If he bring not this set doctrine, he is a seducer. So holy Church saith novv, Christ is really in the B. Sacrament, vnder forme of bread and vvine &c. If therefore he bring not this doctrine, he is a seducer, and an Heretike: and vve must auoid him, vvwhether in his owne definitions and censures he seeme to him self an Heretike or no.

To bring vvilfully an other doctrine then the Catholike Church sette. h downe, is alvvayes a marke of seducers and Heretikes.

10. Recusare litem nos.] Though in such times and places vvhere the communitie or most part be infected, necessitie often forceth the faithful to conuersie vvith such in vvorldly affaires, to salute them, to eate and speake vvith them, and the Church by decree of Council, for the more quiernes of timorous consciences prouideth, that they incurre not excommunication or other censures for communicating in vvorldly affaires vvith any in this kinde, except they be by name excommunicated

Vvhen & vvheren to couerse vvith Heretikes, is tolerable :

sssf. cated

when & wherein, it is damnable. cized or declared to be Heretike: yet euen in worldly conuersation and secular aQtes of our life, we must auoid them as much as we may, because their familiaritie is many wayes contagious and noisome to good men, namely to the simple: but in matter of religion, in praying, reading their bookes, hearing their sermons, presence at their seruice, partaking of their Sacraments, and al other communicating vvith them in spirital things, it is a great damnable sinne to deale vvith them.

5. Iohn vvould not be in one bath vvith Cerinthus the Heretike. 10. *Upe (vs. God (ms 70m.)* S. Irenæus (l. 3. c. 3) reporteth a notable stone of this holy Apostle touching this point, out of S. Polycarpus, vvich is this. *There be some* (saith he) *that haue heard Polycarpe say, that vvhen Iohn the disciple of our Lord vvvas going to Ephesus, vvhen hee, to vvash him self, and sawe Cerinthus the Heretike vvithin the same, he suddenly tips out, saying that he feared lest this bath should fall, because Cerinthus the enemy of truth vvvas vvithin.* So saith he of S. Iohn, and addeth also a like vvorthie example of S. Polycarpe him self: vvho on a time meeting Marcion the Heretike,

and the said Marcion calling vpon him, and asking him vvwhether he knew him not: *Yes,* quoth Polycarpe. *I knowe thee for Satans sonne and beire. So great feare* (saith S. Irenæus) *had the Apostles and their disciples in communicating in vvord onely, vvith such as vvvas adulterers or corruptors of the truth.* as S. Paul also vvwarned, vvhen he said, *A man that is an Heretike, after the first and second admonition auoid.* So saith Irenæus. If then, to speake vvith them or salure them, is so earnestly to be auoided according to this Apostles example & doctrine: vvhat a sinne is it to flatter them, to serue them, to marie vvith them, and so forth?



THE THIRD EPISTLE OF IOHN THE APOSTLE.

He commendeth Gaius, for continuing in the truth, and for sustaining or succouring true preachers; & naming Diotrephes for the contrary and grasping Demetrius.



HE Seniour to Gaius the deereft, whom I loue in truth.

† My deereft, concerning al things I make my praier that thou proceede prosperously, and fare vvell, as thy soule doth prosperously. † I vvvas exceeding glad; vvhen the brethren came, and gaue testimonie to thy truth, euen as thou vvalkest

in truth. † Greater thanke' haue I not of them, then that I may heare my children do vvalk in truth. † My deereft, † thou doest faithfully vvhatsoever thou vvorkest on the brethren, and that vpon strangers. † they haue rendred testimonie to thy charitie in the sight of the Church: vvho, thou shalt doe vvell, bringing on their vvay in maner vvorthie of God. † For, for his name did they depart, taking nothing of

† A great grace to be beneficial to strangers, specially to them that be of our Catholike faith and suffer for the same.

pleasure
κατα
κατα

8 of the Gentiles. † Vve therefore ought to receiue such : that vve may be coadiutors of the truth.

9 † I had vwritten perhaps to the Church : but he that loueth to beare ^b primacie among them, Diotrepes, doth not

10 receiue vs. † For this cause, if I come, ^c I vvil aduertise his vvorkes vvich he doeth : vvith malicious vvordes chattering

against vs. and as though these things suffise him not : neither him self doth receiue the brethren, and them that do

11 receiue, he prohibiteth, and casteth out of the Church: † My deereft, do not imitate euil, but that vvich is good. He that doeth vvel, is of God : he that doeth il, hath not seen God.

12 † To Demetrius testimonie is giuen of al, and of the truth ic self, yea and vve giue testimonie: and thou knowvest that our testimonie is true.

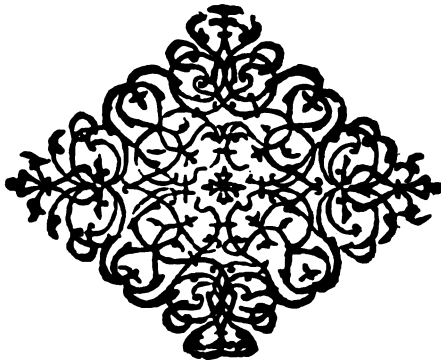
13 † I had many thinges to vwrite vnto thee : but I vvould

14 not by inke and penne vwrite to thee. † But I hope forthvvith to see thee, and vve vvil speake mouth to mouth. Peace be to thee. The freendes salute thee. Salute the freendes by name.

h It seemeth (saith S. Eede) he vvas an Arch-heretike or proud Sect-master.

c That is, I vvil rebuke them and make them knowne to be vvicked. Bede.

c кон-
монство.
ὁπωσού-
σιν





THE ARGUMENT OF THE EPISTLE OF S. IUDE.



In the Gospel these are called *Frates Iesu*, the brethren of Iesus: *Iames* and *Ioseph*, and *Simon*, and *Iude*. Their father is called *Alphæus*, where *Iames* is termed, *Iames* of *Alphæus*: and their mother, *Maria Iacobi minoris*. *Maria* the mother of *Iames* the yonger and of *Io. Ioseph*. Where *Maria* in another place being called *Maria Cleophæ*, we perceive their father was named both *Alphæus* and also *Cleophæ*. And that this *Cleophæ* was brother to *Ioseph* our *Ladie*'s hus band, * *Hegejippus* telleth vs. Therefore because *Ioseph* was called the father of *Christ*, his brothers children, were called the brethren, that is (according to the custome of the scripture also) the kinsmen of our Lord: and not because they were the children of *Ioseph* him self by another wife, much lesse (as *Heluidius*: the heretike did blaspheme) by our *B Ladie*: the perpetual virgin **M A R I A**. Howbeit some good authors say, that their mother *Maria* was the natural sister of our *Ladie*, and that therefore they are called, *Frates Domini*, the brethren of our Lord.

Mat. 13

Mat. 10

Mat. 13

Iob. 19.

* Euseb. hist.
li. 3. c. 20.

Howsoever that be, three of them are reckoned among the 12. Apostles, *Iames*, *Luce*. 6. and *Simon Cananæus* and *Iude*. Yea and that they were somewhat more then Apostles, though lesse then *Peter*, *S. Paul* signifieth, where he saith speaking of him self and *Barnabas*: As also the other Apostles, and the brethren of our Lord, and *Cephas*. 1. Cor. 9.

Mat. 10

And as *S. Luke* calleth this *Iude*, *Iude* of *Iames*, so he calleth him self in this Epistle of his, *Iude* the servant of *Iesus Christ*, and the brother of *Iames*. *S. Mat* hevv and *S. Marke* do call him *Thaddæus*, as *Lebbæus* also in the Greeke. His feast and his brother *Simons* together, the Church keepeth *Octob. 28.* called *Simon* and *Iude*'s day.

Mat. 10

Mat. 10

pag. 179. 646.

His Epistle is an Inuective against heretikes (as it were a Commentarie of 2 Pet. 2.) and namely (as * *S. Aug.* hath told vs) against those, which misconfessed *S. Paul*'s Epistles and held *Only* faith, whom he calleth therefore, Men that transference or pervert the grace of God into riotousnes, v. 4. exhorting *Catholikes* to be constant and unmoveable from their old faith, and so contend for the keeping thereof, v. 5. and v. 20. For heretikes (saith he) segregate them selves from the Church and from her faith. v. 19.

THE



THE CATHOLIKE EPISTLE OF IVD E THE APOSTLE.

He exhorteth them to stand to their old faith, shewing them by examples, that it is damnable not to continue and be constant: & inveigling against the lecherie, blasphemie, apostasie, banking of the heretikes, & as their damnation was long foretold. ¶ Catholikes therefore to be unmovable, to reprove the obstinate, to recover al not desperate, to confirme the weak, and to liue them selues innocently and without mortal sinne, which by Gods grace they may doe.

1 **I**VD E the seruant of I E S V S Christ, and
2 brother of Iames: to them that are in
3 God the Father beloued, and in I E S V S
4 Christ preferred, and called. † Mercie to
5 you, and peace and charitie be accom-
6 plished.



7 † My dearest, taking al care to vwrite vn-
8 to you of your common saluation, I thought it necessarīe to
9 vwrite vnto you: beseeching you to contend for the faith
10 once deliuered to the sainctes. † For there are certaine men
11 secretly entred in (vvhich vvere long ago prescribed vnto
12 this iudgement) impious, transferring the grace of our God
13 into riotousnes, and denying the onely Dominator, and
14 our Lord I E S V S Christ. † * But I vvil admonish you, that
15 once knovv al things, that ^c I E S V S, sauing the people out
16 of the land of Ægipt, * secondly destroyed them vvhich be-
17 lieued not. † But the Angels vvhich kept not their princi-
18 palitie, but forsooke their owne habitation, he hath reserved
19 vnder darkeness in eternal bondes vnto the iudgment of the
20 great day. † As * Sodom and Gomorrhē, and the cities ad-
21 ioyning in like maner hauing ^c fornicated, and going after
22 other flesh, vvere made an example, sustaining the paine of
23 eternal fire. † In like maner these also defile the flesh, and
24 despise dominion, & blaspheme maiestie. † Vvhen Michael
25 the Archangel, disputing vwith the Diuel, made alteration

¹¹ Diuers He-
retikes abuse
the libertie of
Christes grace
and Gospel, to
the fulfilling
of their car-
nal lustes and
cōcupiscēces.

¹⁹ This is our
Saviour, not
Iosue, as S.
Hierom no-
teth ep. 17. see
Abac. c. 3. v. 12.

²² Such be he-
retikes, that
wil not be sub-
iect to any su-
perior, or that

S fff iij for

2 Pet. 1.

Nu. 14,
37.

Gen. 19.
c. enfor-
māca,

refuse to obey
the lawes ei-
ther of Spiritu-
al or Tem-
poral rulers in
vvhich kinde
(specially in
blaspheming
the Supreme
Spiritual Ma-
gistrate) the
Protestants do
passe.

" for the body of Moyſes: he durſt not inferre iudgment of
blaſphemie, but ſaid, Our Lord ' commaund' thee. † But 10
theſe, vvhath things ſo euer certes they are ignorant of, " they
blaſpheme: and vvhath things ſo euer naturally, as dumme
beaſtes, they know, in thoſe they are corrupted.

† Vvo vnto them, 'vvhich' haue gone in the vway of 11
* Cain: and vwith the errour of * Balzam, haue for reppard
povvred out them ſelues, and haue periſhed in the contra-
diction of Corè. † Theſe are in their bankets, ſpottes, 12
feasting together vwithout feare, feeding them ſelues, cloudes
vwithout vwater vvhich are caried about of vwindes, trees of
autumne, vnſuiteful, rvviſe dead, plucked vp by the rootes,
† raging vvaues of the ſea, ſoming out their ovvne confu- 13
ſions; vvandering ſtarres: to vvhom the ſtorme of darkeneſſe
is referued for euer. † And of theſe prophecied Enoch, the ſe- 14
uenth from Adam, ſaying, Behold our Lord is come in his
holy thouſandes, † to doe iudgement againſt al, and to re- 15
proue at the impious, of al the vvorkes of their impietic
vvhetherby they haue done impiouſly, and of al the hard things
vvhich impious ſinners haue ſpoken againſt him. † Theſe 16
are murmurers, ful of complaintes, vvalking according to
their ovvne deſires, and their mouth ſpeaketh pride, admi-
ring perſons for gaine ſake.

† But you my deereſt, be mindeful of the vvordes vvhich 17
haue been ſpoken before by the Apoſtles of our Lord I E S V S
Chriſt, † vvhoh told you, * that in the laſt time ſhal come 18
mockers, according to their ovvne deſires vvalking in impie-
ties. † Theſe are they vvhich ſegregate them ſelues, ſen- 19
ſual, hauing not the Spirit. † But you my deereſt, building 20
your ſelues vpon 'our' moſt holy faith, in the holy Ghoſt,
praying, † keepe your ſelues in the loue of God, expecting the 21
mercie of our Lord I E S V S Chriſt vnto life euerlaſting.
† And theſe certes reprove being iudged: † but them ſaue, 22
pulling out of the fire. And on other haue mercie in feare: 23
haring alſo that: vvhich is carnal, the ſpotted cote.

† And to him that is able to preferue you vwithout ſinne, 24
and to ſette you immaculate before the ſight of his glorie in
exultation in the comming of our Lord I E S V S Chriſt, † to 25
the onely God our Sauour by I E S V S Chriſt our Lord be
glorie and magnificèce, empire and power before al worldes,
and novv and for al vvorldes euermore. Amen.

ANNO.

' rebuke

' because
they
Gen. 4. 8
Num. 22.
Num. 16.1 Tim. 4
2 Tim. 3.
2 Pet. 3.

' your

A N N O T.

9. *For the body of Moyses.*] Vhen, why, or how this alteration or combat was betwene S. Michael and the Diuel about Moyses body, no man can declare. only this vve see that many trutthes and stories vvere kept in the mouthes and hartes of the faithful, that vvere not written in Scriptures canonical, as this was among the Iewes.

10. *They blaspheme.*] He speaketh of Heretikes who being ignorant in Gods mysteries and the diuine doctrine of his Church, vwhen they can not reprove the things, then they fall to execrations, irrisions, and blasphemies against the Priests, Church, and Sacraments, and vvhatsouer is godly.

11. *Cain, Balaam, Core.*] The Apostle vwould haue Heretikes specially to be knownen by the resemblance they haue, first to Cain, in that for enuy that his brothers seruice and sacrifice was accepted and his reiected, slewe his said brother, and was a fugitiue from the face and citie of God, vvhich is the Church. Secondly, by their resemblance to Balaam, who for money was induced to curse Gods people, as couetousnes is commonly the cause that first maketh Heretikes and false Prophets. wherupon S. Augustine saith, *He is an Heretike that for temporal commodities sake either animeth or serueth new opinions.* S. August. *li. de Util. cred. cap. 1.* And lastly by the resemblance they haue vwith the ancient and notorious Schismaticke Core, and his companions, vwho forsooke the ordinarie Priesthod appointed by God, and would needes doe sacrifice them selues without lawfull calling.

Such in deece be al Heretikes, and suen be al their sacraments, seruice, and offices in their Church, as Cores vvere in his schismatical tabernacles. And as pride vvas the cause of his reuolting from the obedience of Moyses and Aaron his Priests and true Governours: so is intolerable pride the cause of al Heretikes forsaking their lawfull Pastors and Rulers, and namely of forsaking Christes owne Vicar in earth, our true Aaron, as S. Bernard calleth him. *De confid. li. 2. cap. 8.* To al such forsakers the Apostle here giueth the curse and *Ua* due to the said three, Cain, Balaam, and Core, and telleth them that the storme of darkenes and eternal damnation is provided for them: most liuely describing al Heretikes (as in some vve to our woe haue experience by their maners in our daies) in al this passage euen to the end of the epistle.

19. *These are they which segregate them selues.*] The conditions of Heretikes in the later daies, that is, euer since Christs time, not of these onely of our age. For there were many that forsooke Gods Church and *segregated them selues* from the fellowship of the faithful euen in the primitive Church: that vve may the lesse marvel at these mens segregating them selues, and going out from the rest into seueral sectes, which S. Augustine theriore calleth *segregations*.

Trutthes vnwritten, and knowen by tradition.

Ignorance maketh Heretikes blasphemous.

Heretikes resembled to Cain, Balaam, and Core.

Al Heretikes segregated them selues.



THE



THE ARGUMENT OF THE APOCALYPSE OF S. IOHN.

THAT which the old Testament foretold of Christ him self, the Apostles could report the fulfilling thereof in the new Testament, by way of an historie, euen from his Conception to his Glorification. But of his Church, they could not doe the like: because in their time it did but beginne: being to continue long after them, euen to the end of the world, and then at length to be glorified, as Christ her Spouse alreadie is. Hereupon God would haue S. Luke to report in the Actes of the Apostles, the storie of the Churches beginning, and for the rest of it to the end, (that we might receive this benefite also by the Apostles handes) he would S. Iohn to tell vs of it in this booke by way of a prophesie.

Hier. ad Pau-
lin.

Of which booke S. Hierome saith: The Apocalypse of S. Iohn hath as many Sacraments or mysteries, as wordes. *Tea more then that, In every word there are hid manifold and sundrie senses. Therefore it is very litle that can here be noted, in respect. Yet to giue the good Catholike (whose comfort is here) some litle helpe, the booke may be divided into five partes.*

Ca. 1. 2. 3.

The first (after the Proorme) containeth seven Epistles from Christ now in ¹ part. glorie, to seven Churches of Asia, or (for, these he maketh al one) to the seven Bishops of those Churches: meaning not to those only, but to al his Churches & Bishops throughout the world: saying therefore in every one of them, to al in general: He that hath an eare, let him heare what the Spirit saith to the Churches. As also in every one he exhorteth vs to fight manfully (in this spiritual warfare of ours against sinne) for the victorie, and in every one accordingly promisseth vs a reward in heauen. 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 al, saue only in two, which are the second & the sixth. In the beginning also of every one, he taketh some peeces out of the apparition going before, to frame thereof his style agreeably to the matter of eche Epistle.

Ca. 4. to the 8.

After this admonition to Pastors and their flockes: the second part followeth, wherein the Church and whole course thereof from the beginning to the end, is expressed in the opening of a booke in Gods hand, and the seven seales thereof, by Christ. for the which, he seeth praise sung now in heauen and earth, not onely 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 seale, signifying Domestday, he setteth that matter alone for a while, and to speake more fully yet of the said course of the Church, he bringeth in an other pageant (as it were) of seven Angels with seven Trumpets. The effect of both the Seales & Trumpets, is this: That the Church beginning and proceeding, there should be raised against the cruel persecutions, and pestilens heretics: and as length after at last, a certaine most blasphemous Apostasie, being the next preparatiue to the

Ca. 8. to the 12

coming

coming of Antichrist: After al which, Antichrist him self in person shal appeare in the time of the sixt seale, and sixt trumpet, persecuting and seducing (for the short time of his reigne) more then al before him. The Church nor viuisiding shal still continue, and vrade through al, because Christ her Spouse is stronger then al the aduersaries. vvhich also straight after the said sixt time, shal in the seuenth, come in maiestic and iudge al.

- 3 Of the which iudgement, differing yet a vvhile to speake at large, he doth first in the third part treat more fully of the Devils working by Antichrist and his companie against the Church. that the iustice of Christ afterward in iudging, may be more manifest.
- 4 At length therefore in the fourth part he cometh to the seuen last plagues, the seuenth of them containing the final damnation of the vvhole multitude, societie or corps of the wicked, from the beginning of the world to the end. Vvhich multitude, in the Gospel and first Epistle of this same S. Iohn (as also in the other Scriptures commonly) is often called Mundus, the world. and here he calleth it partly, Meretricem, a vvhore or harlot, because vvvith her concupiscence she enticeth the carnal and carshly men away from God: partly, Ciuitatem Babylon, the Citie of Babylon, because it maketh vvarre against Hierusalem the Citie of God. and laboureth to hold Gods people captiue in hime, as it was shadovred in Nabuchodonosor & his Babylonias, leading and holding the Ierues vvvith their Hierusalem, in captiuitie, vntil Cyrus (in figure of Christ) deliuered them. But vvvether al these seuen plagues should be vnderstood (as the seuenth) of Domesday it self, it is hard to define. More like it is, that the first sixe are so goe before Domesday: but vvvether corporally and literally, (so as Moyses plagued Egypt) or rather spiriually, it is more hard to define. Yet it seemeth more ealie, to vnderstand them corporally. as also the plagues vvhich vvhich Elias and his fellows shal be the same last plagues) vvhich vvhich we reade in this booke c. 11. v. 6. But not content to haue described thus the damnation of the vvhole adulterous & bloudy societie, he doth also expressly report of their three great Captaines damnation, vvhich are these, Antichrist, and his Falseprophet, and the Deuil him self the author of al this mischief.
- 5 Finally, on the other side, in the fifth part he reporteth the vspeakable and euerlasting glorie, that the Church after al this suffering, shal by Christ her glorious Spouse be assumed vnto. And so he concludeth the booke.

1 Io. 2.
Apo. 17.

C. 17-22.



Tttt THE



The Church readeth this booke at Martins frō the 3 Sūday after Easter vnto the 4.

THE APOCALYPSE OF IOHN THE APOSTLE.

CHAP. I.

The 1 part. Seuen epistles to the Churches.

9. *J. Iohn being banished in the ile Patmos, is commaunded to write to the seuen Churches of Asia (signified by the seuen candlestickes) that which he saw vpon a Sunday, round about the Sonne of man: 13. vnto the manner of apparition is described.*

The Epistle vpon Michellmas day Septemb. 29, & on the Apparition of S. Michael Mai. 8.



IH E^r Apocalypse of I E S V S Christ^r vvhich God gaue him, to make manifest to his seruants the thinges vvhich must be done quickly: and signified, sending by his Angel to his seruant Iohn, I vvhich hath giuen testimonie to the vword of God, and the testimonie of I E S V S Christ, vvhich things soeuer he hath seen. † Blessed is he that readeth and heareth the 3 wordes of this prophecie: and † keepeth those thinges vvhich be vvrithen in it. for the time is nigh.

† There be many (specially novv a daies) that be great readers, hearers and talkers of Scrippures. but that is not ynough to make them good or blessed before God, except they keepe the thinges prescribed and taught therein, according to our Sauours saying (Luce. 11.) Blessed are they that heare the vword of God, and keepe it.

† Iohn^r to the seuen churches vvhich are in Asia. Grace to you and peace from * him that is, and that vvas, and that shal come, and † from the seuen spirites vvhich are in the sight of his throne, † and from I E S V S Christ vvhich is the faithful vvitnes, the * first-borne of the dead, & the prince of the kings of the earth, vvhich hath loued vs, and * vvashed vs from our sinnes in his blood, - I † and hath made vs * a kingdom and 6 priestes to God and his father, to him be glorie and empire for euer and euer. Amen. † Behold he commeth vwith the 7 cloudes, and euery eie shal see him, and * they that pricked him. And al the tribes of the earth shal, be vvaile them selues vpon him. yea, Amen. † * I am Alpha and Omega, the be- 8 ginning and end, saith our Lord God, vvhich is, and vvhich vvas, and vvhich shal come, the omnipotent.

† I Iohn

Exo. 3,
14.

Col. 1.
Heb. 9.
1 Pet. 1.
1 Pet. 2.

Zach. 13.

Esa. 44.
Apo. 21.
12, 13.

9 † I Iohn your brother and partaker in tribulation, and the kingdom, and patience in Christ I E S V S, vv as in :: the Iland, vvhich is called Patmos, for the vvord of God and the
 10 testimonie of I E S V S. † I vv as ^c in spirit ^a on the Domini- cal day, and heard behind me a great voice as it vv ere of a
 11 trompet † saying, That vvhich thou seest, vvrite in a booke: and send to the seauen churches vvhich are in Asia, to Ephe- sus, and Smyrna, and Pergamus, and Thiatira, and Sardis, and
 12 Philadelpha, and Laodicia. † ^b And I turned, to see the voice that spake vvith me. And being turned I savv seuen candle-
 13 stickes of gold; † & in the middes of the seuen candlestickes of gold, one :: like to the Sonne of man, ^c vested in a priestly
 14 garment to the foote; and girded about neere to the pappes vvith a girde of gold: † and his head and heares vv ere
 15 vv hite, as vv hite vvool, & as snovv, and his eies as the flame
 16 of fire. † and his feete like to latten, as in a burning fornace. :: and his voice as the voice of many vvaters: † and he had
 17 in his right hand seuen starres. and from his mouth proceed- ed a sharpe tvv o edged vvord: and his face, as the sunne
 18 shineth in his vertue. † And vvhen I had seene him, I fel at his feete as dead. And he put his right hand vpon me, saying,
 19 Feare not. * I am the first and the last, † and aliue, and vv as dead, and behold I am liuing for cuer and cuer, and have the
 20 keyes of death and of hel. † Vvrite therefore the things vvhich thou hast seene, and that are, and that must be done
 after these. † The sacrament of the seuen starres, vvhich thou hast seene in my right hand, and the seuen candlestickes
 of Gold. ^a the seuen starres, are ^a the angels of the seuen churches. and :: the seuen candlestickes, are the seuen churches.

Vanished thither for religion by Nero, or rather by Domitian, almost 60 years after Christs Ascensio. c I had a visio, and not with my corporal eies, but in spirit I beheld the similitudes of the things following.

b The GENERAL VISION of the 7 according to S. Ambrose.

c It seemeth not to be Christ him self, but an Angel, bearing Christs person, & vsing diuers speeches proper to Christ.

d S. Irenaeus alluding to this faith, The Church on 7 vvords preacheth the truth, and this is the seuenfold candlestick, bearing the light of Christ &c. li. 5. 20. ver. 42.

c podere S. p. 18. 24.

Esa. 41. 4:44.6.

ANNOTATIONS
 CHAP. I.

1. APOCALYPSE.] Of the Apocalyptic thus vvriteth the auncient father Denys, Bishop of An admonition Corinth, as Eusebius allegeth him li. 7 c. 20 hist. Eccl. Of this booke (saith he) this is my opinion, to the readers concerning the difficulty of this booke. that the matter thereof is far more profound then my vvis can reache vnto, and I doubt not but almost in every sentence of it, there lieth hidden a certaine sense exceeding mystical and maruelous, vvich I though I vvnderstand not, yet I conuince that vvords there is a deepe meaning, and I mean just not the matter by reason, but attribute al to faith, taking it to be more high and diuine, then I can by cogitation comprise: not representing that vvich I vvnderstand not, but therefore I admire vvith reuerence, because my vvis can not attaine to it. Againe S. Augulline saith, that in the Apocalypse many things are obscurely spoken, so exercise the minde of the reader: and .at some few things left vnclear, st as through them a man may vvish labour; care: one the rest. specially for that the author so repeats the same things in diuers vvords, thus seeming to speake of sundry matters, in dominie is found but so vviter the same things diuers vvords. li. 20 de Ciuit. Dei c. 17.

T t t t j) Vvhich

Which we set downe here in the beginning, to warne the good Christian reader, to be humble and wise in the reading both of al other holy Scriptures, and namely of this divine and deepe prophetic: giving him further to understand, that we wd in our Annotations, according to our former trade and purpose, onely or chiefly note vnto the studious, such places as may be used by Catholikes, or abused by Heretikes, in the controversies of this time, and some other also: that name special matter of edification, and that as briefly as may be, for that the volume groweth great.

Numbers mystical.

The number of Seuen mystical, specially in this booke.

4. *To the 7 Churches.*] That certaine numbers may be obserued as significative and mystical, is plaine by many places of holy Scriptures, and by the auncient Doctors special noting of the same to many purposes. Vwhereby we see the reasones of our Adversaries, in condemning generally al religious respect of certaine numbers in our prayers, fastes, or actions. Namely the number of Seuen, is mystiall, and propheticall, perfect, and vvhich (as S. Augustine saith,) the Church knoweth by the Scriptures, to be specially dedicated to the Holy Ghost: and to appertaine to spiritall mundation, as in the Prophets appointing of Naaman to wash seuen times in Iordan: and the sprinkling of the blood seuen times against the tabernacle. *li. 4. quest. in numer. 9. 13. See li. 1. c. 5. de Gen. ad lit. c. li. quest. in Deuter. 9. 4. 2.* Al these visions stand vpon Seuens. Ieuen Churches, Ieuen Angels, Ieuen starres, Ieuen spirites, Ieuen candlestickes, Ieuen lampes, Ieuen trumpets, Ieuen viols, Ieuen homes of the Lambe, Ieuen hills, Ieuen thunders, Ieuen heads of the Dragon, signifying the Diuel: Ieuen of the beast that is Antichrist: Ieuen of the beast that he harlot rid vpon: finally the number also of the visions specially marked to be Ieuen, in this booke, and every image that this number is used in this prophetic, it hath a mysterie & a more large meaning, then the nature of that number is precisely and vulgarly taken for. As vvhich we writeth to Ieuen Churches, it is to be vnderstood of al the Churches in the world: as the Ieuen Angels, for al the Angels or gouernours of the whole Catholike Church: and so forth in the rest, because the number of Seuen, hath the perfection of vniuersalitie in it, as S. Augustine saith *li. 5. quest. in Deuter. c. 4. 2.*

Grace & peace from God & the holy Angels.

God and our Ladie Iesu vs, and the like.

How al Christians & Priests.

4. *From the 7 Spirites.*] The Holy Ghost may be here meant, and to called for his seuentold gifts and graces, as some Episcopous thinke. but it seemeth more probable that it speaketh of the holy Angels, by comparing this to the like in the 5. Chapter following: vvhich he bretheth to call theie, the seuen spirites sent into al the world, as S. Paul to the Hebrues (c. 1. 14.) I speaketh of Angels. and so the Protestants take it in their comentaries: vvhich we note, because therevpon they must needs confesse that the Apottle here speaketh of Ieuen Churches, not from God onely, but also from his Angels: though that benediction cometh to vs vvaie of God, and in other vvaie of his Angels or saintes, being but his creatures. And so they may learne, that the Iustitull often saying in one speache, *God and our Ladie, our Lord and any of his Saintes,* is: as helpe vs or blese vs, is not superfluous, but an Apostollicall speache, and so the Patriarch Iud (Gen. 48. v. 16.) *The Angel thus deliuereth me from all euils, blese these children.* See the Annot. *Act. 15. 18.*

6. *A kingdom and Priests.*] As al that truly Ieue God, and haue the communion and superiourie ouer their consciences and whatsoever would induce them to sinne, be kings: so al that employ their vvorke and them selues to Ieue God & offer al: their actions as an acceptable sacrifice to him, be priests. Nevertheless, as if any man would herevpon affirme that, there ought to be no other earthly powres or kings to gouerne in worldly affaires ouer Christians, he were a schismaticall Heretic, euen so are they that vpon this or the like places vvhich al Christians or called priests in a spiritual sort, would therefore inferre, that every one is in proper signification a Priest, or that al be Priests alike, or that there ought to be none: but such spiritual priests, for it is he: edictious voice of Core, saying to Moyses and Aaron, *Let us suffer you, that as one multitude is of holy men, and the Lord is in them. Vvhy are you extolled ouer the people of the Lord?* Num. 16.

Difference of holy daies and vvorke daies.

Sunday made holiday by the Apostles & the Churches authoritie. Other feastes ordained by the Church.

At Saturday was in memorie of the creation, so Sunday of Christs resurrection.

10. *On the Dominiical day.*] Many notable points may be marked here. first, that euen in the Apostles time there were daies deputed to the seruice of God, and so made holy and different, though not by nature, yet by vs and benediction, from other profane or (as we call them) vvorke daies.

Secondly, that the Apostles and faithful abrogated the Sabbath vvhich was the seuenth day, and made holy day for it, the next day following, being the eight day in count from the creation: and that without al Scriptures, or commaundment of Christ: that we reade of, *as (vvhich is more) not onely otherwise then was by the Law obserued, but plainly otherwise then was prescribed by God him self in the second commaundment, yea and otherwise then he ordained in the first creatio, vvhich he sanctified precisely the Sabbath day, & not the day following, and great power did Christ Ieue to his Church, and for such causes gaue he the holy Ghost to be reioyned in it, to guide it into al trutthes, euen such as in the Scriptures are not exprested, And if the Church had authoritie & inspiration from God, to make Sunday (being a vvorke-day before) an everlasting holy day: and the Saturday, that before was holy day, now a common vvorke-day: why may not the same Church prescribe & appoint the other holy feasts of Easter, Whitsuntide, Christmas, and the rest: for the same vvarrant it hath for the one, that it 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, then our first creatio, haue the holy day, vvhich was before the

the remembrance of Gods accomplishment of the creation of things, novv for the memorie of the accomplishment of our redemption. Vvhich therefore is kept vpon that day on vvhich our Lord rose from life to death, vvhich vvas the day after the Sabbath, being called by the Iewes, *vna or prima Sabbathi*, the first of ox after the Sabbath. *Mat 28. Mat. 20. 1 Cor. 16.* Fourthly, it is to be marked, that this holy day by the Apostles tradition also, vvas named *Dominicus dies*, our *Lords day*, or, the *Dominique*, vvhich is also an old Ecclesiastical vword in our language, for the name Sunday is a heathenish calling, as al other of the weeke daies 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 vvorship, & to vvhich they dedicated their daies before they vvere Christians. Vvhich names the Church vieth not, but hath appointed to call the first day, the *Dominique*, after the Apostle here: the other by the name of *Feris*, vntil the last of the vveeke, vvhich she calleth by the old name, *Sabbath*, because that vvas of God, and not by imposition of the heathen. See the marginal Annotation *L. m. 24. 1.*

The Church vvieth not the Heathenish names of daies but *Dies Dominicus*, *feris*, *Sabbatum*.

Lastly obserue, that God revealeth such great things to Prophets, rather vpon holy daies, and in times of contemplation, sacrifice, and praier, then on other profane daies. and therefore as god giueth grace to S. Peter (*Mat. 10*) had a reuelation at the six: houre of praier, and Zacharie (*Lus. 1*) at the houre of ofuenicme, and Cornelius (*Act. 10*) vwhen he vvas at his praier the ninth houre, so here S. Iohn praier & fasting, noteth that he had all these marvelous visions vpon a Sunday.

11. *Vested in a Priestly garment.*] He appeared in a long garment or vestment proper vnto Priests (for to the vword, *podres*, doth signifie, as *Sap. 18. 24*) and that vvas moit agreeable for him that represented the perion of Christ the high Priest. and appeared to Iohn being a most holy Priest. and vvhich is specially noted in the Ecclesiastical historie for his Priestly garment called, *pisalom* or *lamina*. *Euiob. li. 3. hist. Eccl. 6. 25. & li. 5. c. 25.* Priestly garments

12. *The seuen starres.*] The Bishops are the starres of the Church, as the Churches them selues are the golden candlestickes of the world: no doubt to signifie, that Christ preferreth the truth onely in and by the lauyall Bishops and Catholike Church, and that Christs truth is not to be sought for, in corners or conuenticles of Heretikes, but at the Bishops bandes, and * vpon the candlesticke vvhich shineth to all in the house. The true religion manifest as the light on a candlesticke.

Mat. 5. 11

13. *The Angels of the Churches.*] The vvhole Church of Christ hath S. Michael for her keeper and Protector, and therefore keepeth his holy day onely by uame, among all Angels. And as earthly kingdoms haue their special Angels Protectors, as vvee see in the 10 Chapter of Daniel: so much more the particular Churches of Christedome. See S. Hieron in 34 *Exe. 1.* But of those Angels it is not here meant, as is manifest. And therefore Angels here must needes signifie the Priests or Bishops specially of the Churches here, and in them, all the gouernours of the vvhole & of euery particular Church of Christedome. They are called Angels, for that they are Gods messengers to vs, interpreters of his will, our keepers and directors in religion, our intercessors, the carriers and offerers of our praies to him, and mediators vnto him vnder Christ, and for these causes and for these great dignitie they are here and in * other places of Scripture called Angels. Angels Prote-
ctors.
Bishops & Priests are called Angels.

Malach. 2. 7.

CHAP. II.

He is commaunded to vwrite diuers things to the churches of Ephesus, Smyrna, Pergamus, and Thyatira: praising them as had not admitted the doctrine of the Heretikes called Nicolaita, 22 and calling others by vnames vnto penances 26 and promising retriard to him that manfully ouercometh.

1 AND :: to the Angel of the Church of Ephesus vwrite, Thus saith he vvhich holdeth the seuen starres in his right hand, vvhich vwalketh in the middes of the seuen candlestickes of gold, † I know thy vorkes and labour, and thy patience: and that thou canst not beare euil men, and hast tried them which say them selues to be Apostles, and are not, and hast found 2 them liars: † and thou hast patience, and hast borne for my 3 name



† That vvhich before he vvil- led him to vwrite to the church, he now vvillets to be vwritten to the Angels or Bishops of the same onely. where vve see, it is al one, to the Church, and to the head or gouernour thereof.

T t t i i j name

name, and hast not fainted. † But I haue against thee a fevv 4
 things, bicause † thou hast left thy first charitie. † Be minde- 5
 ful therfore from vvhence thou art fallen : and doe pe-
 nance, and doe the first vvorke. But if not : I come to thee,
 and † vvil moue thy candlesticke out of his place , vnlesse 6
 thou doe penance. † but this thou hast, † because thou ha- 6
 test the factes † of the Nicolaïtes, vvhich I also hate. † He that 7
 hath an eare , let him heare vvhath the Spirit saith to the
 Churches, To him that ouercommeth , I vvil giue to eate of
 the tree of life, vvhich is in the Paradise of my God.

† And to the Angel of the Church of Smyrna vwrite, 8
 Thus saith * the first and the last, vvhov was dead, and liueth, 9
 † I know thy tribulation and thy † pouertie, but thou art 9
 riche : and thou art blasphemed of them that say them selues
 to be leues and are not , but are the synagogue of Satan.
 † Feare none of these things vvhich thou shalt suffer. 10
 Behold the Deuil vvil send some of you into prison that you
 may be tried: and you shalt haue tribulation ten daies. Be thou
 faithful vntil death: and I vvil giue thee † the crowne of life.
 † He that hath an eare, let him heare vvhath the Spirit saith 11
 to the Churches, He that shalt ouercome, shalt not be hurt of
 the † second death.

† And to the Angel of the Church of Pergamus vwrite, 12
 Thus saith he that hath the sharpe tivo edged svord, † I 13
 know vvhether thou dvvellest, vvhether the seate of Satan is :
 and thou holdest my name, and hast not denied my faith.
 And in those daies Antipas my faithful vvitnesse, vvhov was
 slaine among you, † vvhether Satan dvvelleth. † But I haue 14
 against thee a fevv things : because thou hast there, them
 that hold the doctrine of Balaam, vvhov taught Balac † to
 cast a scandal before the children of Israel, to eate and com-
 mit fornication : † so hast thou also them that hold the 15
 doctrine of the Nicolaïtes. † In like maner doe penance. if 16
 not: I vvil come to thee quickly, and vvil fight against them
 vwith the svord of my mouth. † He that hath an eare, let 17
 him heare vvhath the Spirit saith to the Churches, To him
 that ouercōmeth I vvil giue the hidden manna, and vvil giue
 him a vvhite † counter: and in the counter, a nevv name Writ-
 ten, vvhich no man knoweth, but he that receiueth it.

† And to the Angel of the Church of Thyatira vwrite, 18.
 Thus saith the Sonne of God, vvhich hath eies as a flame of
 fire,

By this vve see is plainly refused that vvhich some Heretikes hold, that a man once in grace or charitie can neuer fall from it.

This Church representeth the state of them that are spoiled of their goodes, emprisoned, & manifoldly afflicted for the eatholike faith.

The singular reuward of Martyrdom.

The death of the body is the first death: the death of the soule, the second. vvhich Martyrs are surest to escape of all men.

The special residence of Satan is vvhether the faithful are persecuted for Christes truth. vvhether not to deny the Cath. faith for feare, is much here commended.

Apoc. 17.

Num. 24
14.
15, 20

c. 4. super
calculū

- 19 fire, and his feete like to latten. † I know thy ³ vvorke, :: None of these
 and faith, and thy charitie, and ministerie, and thy patience are any thing
 20 and thy last vvorke moe then the former. † But I haue worth without
 against thee a few things: because thou permittest ^{the}
 the woman * Iezabel, vvhich calleth her self a propheteesse, to
 21 teache, and to seduce my seruantes, to fornicate, and to eate
 of things sacrificed to idols. † And I gaue her a time that
 she might do penance: and ¹ she vvil not repent from her
 22 fornication. † Behold I vvil cast her into a bedde: and ¹ they
 that commit aduourtie vwith her, shal be in very great tri-
 23 bulation, vnlesse they do penance from their vvorke: † and :: Vvho seeth
 her children I vvil kil vnto death, and al the Churches shal not here that
 know ¹ that I am he that searcheth the reines and hartes, good vvorke
 and I vvil giue to euery one of you ² according to his deserue slu-
 24 vvorke. † But I say to you the rest vvhich are at Thyatira, tiō, as it vvorke
 vvhosoeuer haue not this doctrine, vvhich haue not knowen damnation and
 the depth of Satan, as they say, I vvil not cast vpon you an that it is not
 25 other vveight. † Yet that vvhich you haue, hold til I come. faith alone that
 26 † And he that shal ouercome and keepe my vvorke vnto God rewarde
 the end: ¹ I vvil giue him pouer ouer the nations, † and but that faith
 * he shal rule them vwith a rod of yron, and as the vessel of a vvhich vvor-
 28 potter shal they be broken, † ² as I also haue receiued of keeth by chari-
 29 my father: and I vvil giue him the morning starre. † He that tie?
 hath an eare, let him heare vvhich the Spirit saith to the
 Churches.

A N N O T A T I O N S
C H A P. II.

1. *Holdeth the seuen.*] Much to be obserued, that Christ hath such care ouer the Church and the Bishops: thereof, that he is said here to beare them vp in his right hand, and to vualke in the middes of them: no doubt to vphold and preserue them and to giue them in al truth.
2. *Thy vvorke, laboure, patience &c.*] Things required in a Bishop. first, good vvorke, and great patience in tribulation. next, zeale and sharpe discipline toward offenders is here comended in them: thirdly, wisdom & diligence in trial of false Apostles and preachers comming in (heepe-skinne: vvhich is signified the watchful prouidence that ought to be in them, that Heretikes come not into their flockes.
3. *Vvil mane.*] Note: that the cause vvhich God taketh the truth from certaine countries, and remoueth their Bishops or Churches into captiuitie or desolation, is the sinne of the Prelates and people. And that is the cause (no doubt) that Christ hath taken avay our golden candlelicke, that is, our Church in England. God graunt vs to remember our fall, to doe penance and the former vvorke of chastie vvhich our first Bishops and Church vere notable and renoumed for.
4. *Because thou hatest.*] Vve see here that of al things, Christian people (specially Bishops) zeale against Heretikes should haue great zeale against Heretikes and hate them, that is, their vvhicked doctrine and conditions, euen as God hateth them. for vvhich onely zeale, our Lord saith here that he beareth vwith some Churches and Prelates, and saucth them from perishing.
- Christ's care of his Church.
Special vertues required in a Bishop.
Sinne is the cause that God taketh the Church from countries.

Nicolaites the first Heretikes so called, as a paterne of Arians, Lutherans, and the like peculiar callings.

Balaam overcomming Gods people by persuasion of lecherie and bellichere, was a type of Heretikes.

Zeale against Heretikes.

Achab and **Iezabel**.

Free will, God is not author of euil.

They that communicate with Heretikes, shal be damned with them.

Saincts also are Patrones, not only Angels.

6. *Of the Nicolaites.* Heretikes haue their callings of certaine persons, as is noted at large *Act. 11, 16.* These had their name of Nicolas, one of the 7 first Deacons that were chosen *Act. 6.* Vvho is thought to haue taught communie of vvomen or viues, and that it vvaz lawfull to ease of meate offered to idols. Vvvhich later point is such a thing, as if one should hold it lawfull to receiue the bread or vvine of the new Communion, vvvhich is a kinde of *Idolatry*, that is, *idolatrous meates*. For though such creatures be good by creation, yet they be made execrable by profane blessings of Heretikes or Idolaters. And concerning the name of Nicolaites giuen here by our Lord him self to those Heretikes, it is a very paterne and marke vnto the faithfull for euer, vvhat kinde of men they should be, that should be called after the like sort, Arians, Macedonians, Nestorians, Lutherans, Zuinglians, &c. See 5. Hierom *cons. I. usjer. in fine.*

14. *To cast a scandal.* Ioseph vvriteth that vvhen Balaam could not curse Gods people, nor othervvise anoy them, he taught Balaca vvay hovv to ouerthrow them: to vviv, by pretending vnto them their Heathen vvomen very beautiful, and delicate dishes of meate offered to Bel-phegor: that so being tempted they might fall to heathenish manners and displease God. To vvvhich crastie counsel of Balaam the Apoitle resembleth Heretikes fraude, vvno by offering of libertie of meate, vvomen, Church goodes, breache of vvoves, and such other licentious allurements, cause many moe to fall, then by their preaching.

20. *The woman Iezabel.* He vvarneth Bishops that be zealous and stout against false Prophets and Heretikes of vvhat sort soeuer, by alluding covertly to the example of holy Elias that in zeale killed 450 false prophets of Iezabel, and spared not Achab nor Iezabel them selues, but told them to their faces that they troubled Israel, that is, the faithfull people of God. And vvvhether these vvvere any such great vvoman then, a furtherer and promotour of the Nicolaites, vvvhom the Prophete should here meane, it is hard to say.

21. *She vvvil not repent.* See free vvvil here most plainly, and that God is not the proper cause of obduration or impenitence, but man him self onely. Our Lord giueth sinners so long liie, specially to expect their amendment: but Iezabel (to vvvhom the Apoitle here alludeth) vvould neuer repent.

22. *They that communicate vvith her.* Such as communicate vvith Heretikes, (shal be damned (alas) vvith them. For, not onely such as vvvere in their hates, of Iezabels religion, or inwardly beleueed in Baal, but such as externally for feare vvorihipped him (vvvhich the Scriptures call, bowving of their knees to Baal) are culpable. as nowv many bowv their knees to the Communion, that bowv not their hartes.

26. *I vvvil giue him power.* Observe that not onely Angels haue power and regiment ouer Countries vnder God, but nowv for the honour of Christs humane nature, and for his ministerie in the vvorld, the Saincts deceased also, being in heauen, haue gouernement ouer men and Princes, and therefore haue to doe vvith our affaires in the vvorld. Vvvhich is against the Heretikes of these daies, that to take avvay our praises to Saincts, vvould spoile them of many soueraine dignities, vvvherein the Scriptures make them equal vvith Angels.

li. 4. *Ad. tit. 2. 6.*

2 Pet. 2. 18 Iuda 2. 18

3 Reg. 18

3 Reg. 19 v. 18. *Ag.* 11.

CHAP. III.

He is commended to vvise to the Churches of Sardis, Philadelphia, and Laodicea: recalling them that erre to penance by threatening, but praising the rest, and promising reward to him that surmounteth: 15. deserveth also the cold indifferent Christian. 20. He saith that God vvouchsafeth at the doore of mens hartes by offering his grace, for to enter in to him that vvvil open vnto him by confesse of free vvill.



And to the Angel of the Church of Sardis, I write, Thus saith he that hath the seueⁿ Spi-rites of God, and the seuen starres, I know thy vvorkes, that thou hast the name that thou liuest, and thou art dead. † Be vigilant, and confirme the rest of the things vvvhich vvvere to die. For I finde not thy vvorkes ful before my God. † Haue in 3 minde therefore in vvhat maner thou hast receiued and heard: and

1 *1 Thes. 5,*
 2. *2 Pet.*
 3, 10.
Apoc. 16,
 15.

and keepe, and doe penance. If therefore thou vvatc not, * I
 4 vvil come to thee as a theefe, & thou shalt not knowv vvh
 5 hour I vvil come to thee. † But thou hast a fevv names in
 6 Sardis, ^c vvhich haue not defiled their garments: and they
 7 shal vvalke vvith me in vvhites, because they [∴] are vvorthy.

^c Such as have
 not comitted
 deadly sine af
 ter baptisme.
 ∴ Note that
 there is in mā
 a vvorthinesse
 of the ioyes of
 heauen, by ho-
 ly life. & this
 is a comē spea-
 che in holy
 scripiture, that
 man is vvorthy
 of God, of hea-
 ut, or saluatio.

Esa. 22,
 22.

† And to the Angel of the Church of Philadelphia
 vvrite, Thus saith the Holy one and the True one, he that
 hath the * key of Dauid: he that openeth, and no man shut-
 8 teth: shuteth, and no man openeth. † I know thy vvorkes.
 9 Behold I haue giuen before thee a doore opened vvich no
 10 man can shut: because thou hast a litle povver, and hast kept
 11 my vvord, and hast not denied my name. † Behold I vvil
 12 giue of the synagogue of Satan, vvich say they be Ievves,
 13 and are not, but doe lie. Behold I vvil make them come and
 14 adore before thy feete. and they shal knowv that I haue
 15 loued thee. † because thou hast kept the vvord of my pa-
 16 tience, and I vvil keepe thee from the hour of tentation,
 17 vvich shal come vpon the vvhole vvorld to tempt the inha-
 18 bitants on the earth. † Behold I come quickly: hold that
 vvich thou hast, [∴] that no man take thy crowne. † He
 that shal ouercome, I vvil make him a pillar in the temple of
 my God: and he shal goe out no more: and I vvil vvrite
 vpon him the name of my God, and the name of the citie of
 my God, nevv Hierusalem vvich descendeth out of heauen
 from my God, and my nevv name. † He that hath an eare,
 let him heare vvhat the Spirit saith to the Churches.

^c *Revelo*
Ecclesia-
stias 24,
 9. 14.
Col. 1, 15.

† And to the Angel of the Church of Laodicia vvrite,
 Thus saith ^c Amen, the faithful and true vvitnesse, * vvich is
 15 the beginning of the creature of God. † I know thy
 16 vvorkes, that thou art neither colde, nor hote. I vvould thou
 17 vvere colde, or hote. † But because thou art [∴] lukevvarme,
 18 and neither cold nor hote, I vvil begin to vomite thee out
 of my mouth. † Because thou saiest, That I am riche, and en-
 riched, and lacke nothing: and knowvest not that thou art a
 miser, and miserable, and poore, and blinde, and naked.
 † I counsel thee to bye of me gold fire-tried, that thou maiest

Vuuu be

be made riche: and maiest be clothed in vvhite garmentes, that the confusion of thy nakednes appeare not: and vwith eie-salue anoint thine eies, that thou maiest see. † I, * vvhom 19 I loue, do rebuke and chastise. Bg zelous therfore and doe penance. † Behold I stand at the doore and † knocke. if 20 any man shal heare my voice, and open the gate, I vvil enter in to him, and vvil suppe vwith him, and he vwith me. † He 21 that shal ouercome, I vvil giue vnto him to sitte vwith me in my throne: as I also haue ouercome, and haue sitten vwith my facher in his throne. † He that hath an eare, let him heare 22 vvhath the Spirit saith to the Churches.

∴ God first cal
leth vp 6 man
and knocketh
at the doore of
his hart: that is
to say, offereth
his grace, and
it is in man
to giue cōsent
by free wil hol
pen also by
his grace.

Pran. 3.
12. Hch.
12, 6.

ANNOTATIONS

CHAP. III.

Doing vvell in
respect of re-
ward.

5. *He that shal ouercome.*] In al these speeches to diuers Bis hops and their Churches, he continually encourageth them to constancie in faith and good life, by sitting before their eies the reward of the next life. And yet the Caluinists vvould haue no man do good in respect of such reward.

Adoration of
creatures, cal-
led Dulla.

9. *Adore before thy feete.*] You see this vvord of adoration is in Scriptures vsed for vvorship of creatures also, and that to fall before the feete of holy men or Angels for ducty and reuerence, is not idolatric, except the proper honour due to God, be giuen vnto them. See the Annotations vp6 the 19 & 22 Chapter concerning the Apostles prostration before the Angel. And the Adversaries reason, saying, that the adoration vvvas of God onely: and that, *before the feete of the pastie*, signifieth nothing els but, *in his presence*, is false and against the phraie of Scriptures. as 4 Reg. 4. vvhere the Sunamite adored Elisæus, falling downe before his feete. and 4 Reg. 2. the sonnes of the Prophets adored him in the same sort. and here this adoration can not be meant: but of the Bishop or Angel of Philadelphia, because he promieth this honour as a reward, and as an effecte of his loue towards him, saying, *And they shal know that I haue loued them*. And that vvich he saith in the 22 Chapter, *I shal desire to adore before the feete of the Angel*: the very same he expresseth thus in the 19 Chapter, *I shal before his feete to adore him*: making it al one, to adore before his feete, and to adore him.

Perseuerance
in good & con-
tinuing to the
end.

11. *That no man take vvvine.*] That is, his crowne of euerlasting life and glorie, if he perseuere not to the end in faith & good vvorkes: otherwise another shal enter into his place, as Matthias did both to the dignitie of the Apostleship, & to the heauenly crowne due for the vvell vvorking and executing of the same function: vvich Iudas might and should haue had, if he had perseuered to the end. and as the Gentiles came into the grace and place of the Iewes. Other difficultes concerning this kinde of speache are resolued in Schoolemen, and are not here to be blode vpon.

Neuters or
indifferents in
religion.

16. *Lake vvvarme.*] Zeale and feruour is commendable, specially in Gods cause: and the Neuters that be neither hore nor cold, are to Christ and his Church burdenous and Iornsome, as lake-vvarme vvater is to a mans stomake, prouoking him to vomite, and therfore he threatneth to void vp such Neuters out of his mouth.

CHAP. IIII.

The 3 part.
first, the booke
with 7 scales:
secodly, 7 An-
gels with
trumpets.

1. *A doore being open in heauen, he saw one sitting in a throne, 4 and round about him foure and twentie seuiors sitting, 6 and the foure beastes here describ-
ed, 9 vvich vvish the 24 ioynts continually glorified him that sae
in the throne.*

AFTER



AFTER these things I looked, and behold a
 doore open in heaven, and the first voice
 which I heard, vvas as it vvere of a trompet
 speaking vvith me, saying, Come vp hither,
 and I vvill shew thee the things vvwhich must
 be done quickly after these. † Immediately I vvas in spirit:
 and behold there vvas a seate sette in heaven, and vpon the
 seate one sitting. † And he that sat, vvas like in sight, to the
 lasper stone, and the Sardine: and there vvas a raine-bovv
 round about the seate, like to the sight of an Emeraud. † And
 round about the seate, foure and tventie seates: and vpon
 the thrones, foure and tventie seniors sitting, clothed about
 in vvwhite garmentes, and on their heades crowvnes of gold.
 † And from the throne proceeded lightnings, and voices,
 and thunders: and seuen lampes burning before the throne,
 vvwhich are the seuen Spirites of God. † And in the sight of
 the seate, as it vvere a sea of glasse like to crystall: and in the
 middes of the seate and round about the seate :: foure beastes
 ful of cies before and behind. † And the first beast, like to
 a lion: and the second beast, like to a calfe: and the third beast,
 hauing the face as it vvere of a man: and the fourth beast, like
 to an egle flying. † And the foure beastes, euery one of them
 had sixe vvings round about: and vvithin they are ful of
 cies. and they had no rest day and night, saying, *Holy, Holy,
 Holy, Lord God omnipotent*, vvwhich vvas, and vvwhich is, and vvwhich
 shal come. † And vvhen those beastes gaue glorie and hon-
 our and benediction to him that sitteth vpon the throne,
 that liueth for euer and euer: † the foure and tventie seni-
 ors fel dovne before him that sitteth in the throne, and
 adored him that liueth for euer and euer, and cast their
 crownes before the throne, saying, † Thou art vvortbie O
 Lord our God to receiue glorie and honour and pvvouer: be-
 cause thou hast created al thinges, and for thy vvil they vvere
 and haue been created.

THE A VV-
 SION.
 In vvwhich is re-
 presented vnto
 vs the glorie
 and maiestic
 of God in hea-
 ven, and the
 incessant hon-
 our & praise
 of al Angels
 and Saincts
 assisting him.
 Vvwhich is re-
 sembled in the
 daily honour
 done to him
 by al orders
 and sortes of
 holy men in
 the Church.
 militant also.

:: These foure
 beastes, and the
 like described
 Ezreb. 1. by the
 iudgement of
 the holy Do-
 ctors signifie
 the 4 Euange-
 listes, and in
 them al true
 preachers. the
 man, Maithew
 the lion, Marke
 the calfe, Luke
 the egle, Iohn:
 See the causes
 hercof in the
 summe of the
 4 Euangeli-
 pag. 1. J. Grigo-
 in 1 Ezreb.

Ef. 6. 3.

AN NOTATIONS
 CHAP. III.

3. *Holy, holy, holy.* This vvord is thrice repeated here, and *Esa. 6.* and to the imitation therof,
 in the seruice of the holy Church, at *Te Deum*, and at *Masse*, specially in the Preface next before
 the great mysteries, for: the hon-our of the three persons in the B. Trinite, and: ka: the Church
 militant may soyne vvith the triumphant, and vvith al the orders of Angels, vvho also are present

The *Sanctus*
 thrice repeated.

Vuuu ij

at the consecration, and doe stricke there to our common Lord and Maister, as S. Chrysostom writeth li. 6 de Sacerdotio. and ho. 2. de verb. Esai. 10. 1. The Greekes call it, the hymne *Trisagios*, that is, *Thrice holy*.

C H A P. V.

4. S. Iohn weeping, because no man could open the booke sealed with seven seales: & the Lambe that was slaine, opened it: which bringe downe, the foure beasts and foure and twentieth seniors, with an innumerable multitude of Angels & of creatures, did glorifie him exceedingly.

THESE ; VISION.
 S. Gregorie taketh it to be the booke of holy Scripture. li. 4. Dialog. c. 45^m



He speaketh not of the damned in Hel, of whom there could be no question but of the faithful in Abrahams bosome, & in Purgatorie.

So did Iacob (Gen. 49) call Christ, for his kingly fortitude in subduing the world vnto him.

The Epistle vpon al. Hallo. vnes cue.

So Christ is called for that he is the immaculate host or sacrifice for our sinnes.

This maketh against the Caluinites vwho are not content to say that vve merite not, but that Christ merited not for himself. Calu. Ftilip. 2. v. 9.

The Epistle in a vortue Maile of the holy An-

ND I sawv in the right hand of him that sat vpon the throne, a booke vwritten vwithin and vwithout, sealed vwith seven seales. † And I sawv a strong Angel, preaching vwith a loude voice, Vwho is vworthie to open the booke, & to loote the seales thereof? † And no man vvas able neither in heauen nor in earth, nor vnder the earth, to open the booke, nor looke on it. † And I vvept much because no man vvas found vworthie to open the booke, nor to see it. † And one of the seniors said to me, Vveepe not: behold, the lion of the tribe of Iuda, the roote of David, hath vwonne, to open the booke, and to loofe the seven seales thereof.

† And I sawv, and behold in the middes of the throne and of the foure beastes and in the middes of the seniors, a Lambe standing as it were slaine, hauing seven hornes & seven eyes: vvhich are the seven spirites of God, sent into al the earth. † And he came, and receiued the booke out of the right hand of him that sat in the throne. † And vwhen he had opened the booke, the foure beastes and the foure and twentieth seniors fel before the Lambe, hauing euery one harpes, and golden vials ful of oouours, vvhich are the praiers of sainctes: † and they sang a nevv canticle, saying, Thou art vworthie o Lord to take the booke, and to open the seales thereof: because thou vvas slaine, and hast redeemed vs to God in thy bloud out of euery tribe and tonge and people and nation, † and hast made vs to our God a kingdom and priestes, and vve shall reigne vpon the earth.

† And I looked, and heard the voice of many Angels round about the throne, and of the beastes & of the seniors: and the number of them vvas thousandes of thousandes, † saying

Gen. 49.
9.

1 Per. 2.
Kinges

Dan. 7.
10.

riches

Apoc. 4,
II.

12 † saying wvith a loud voice, The Lambe that vvvas slaine, is vvworthie to receiue povver, and diuinitie, and vvifeddom, & strength, and honour, and glorie, and benediction. ¶ 13 † And euey creature that is in heauen, and vpon the earth, and vnder the earth, and that are in the sea, and that are therein: al did I heare saying, * To him that sitteth in the throne, & † to the Lambe, benediction and honour and glorie and povver for euer and euer. † And the foure beastes said, Amen. And the foure and tventie seniors fel on their faces: and adored him that liueth for euer and euer. ¶

∴ Al the feld creatures are bound to giue honour, not onely to God, but to Christ as man, and our redeemer: & so they here doe

ANNO TATIONS
CHAP. V.

8. *The prayers of Saints.*] Hereby it is plaine that the Saints in heauen offer vp the prayers of faithful and holy persons in earth (called here saints, and in Scripture often) vnto Christ. And among to many diuine & vnsearchable mysteries set dovvne vvithout expolition, it pleased God yet, that the Apostle him self should open this one point vnto vs, that their odours be the laudes and prayers of the faithful, ascending and offered vp to God as incensie, by the Saints in heauen, that so the Protestants may haue no excuse of their error, That the Saints haue no knowledge of our affaires or desires.

The Saints in heauen offer our prayers to God.

10. *A kingdom and priests.*] To serue God and subdue vices and sinnes, is to reigne or to be a king spiritually, like vvith to offer vnto him the sacrifices of good vvorkes, is to be a priest after a sort: inough neither the one nor the other in proper spache. See the Annotation before Chap. I. v. 6.

Spiritual kings and Priests.

11. *Euery creature.*] He meaneth the creatures in heauen, as Angels and Saints, the holy persons in earth, and thoe that vvere in Limbo, or be in Purgatorie (for of the damned in hel he can not speake in his case): lastly, of the peoples in Islands (here called the sea) vvith the Propners vte oiten to name itcerally, vvhen they foretelt the spreading of Christs glorie through the vvorld, as Ela. C. 49. *Heare ye Islands and you people a far of. &c.*

Limbo Patrum and Purgatorie.

CHAP. VI.

1 *Four scales of the seuen being opened, there folow diuers effects against the earth.*
2 *vvhen the fifth scale vvvas opened, the soules of martyrs desire that the iudgements may be hastened: 12. and at the opening of the six, there are signes & bevvved of the iudgements to come.*



1 ND I savv that the Lambe had opened
2 one of the seuen scales, and I heard one of the foure beastes, saying, as it vvere the voice of thunder, Come, and see. † And I savv: And behold a vvwhite horse, and he that sate vpon him had a bovv, and there vvvas a crowne giuen him, and he vvvent forth conquering that he might conquer.

Vuuu iij † And

† And vwhen he had opened the second seale, I heard the 3
second beast, saying, Come, & see. † And there vvent forth an 4
other horse, redde: and he that sate thereon, to him it vvas gi-
uen that he should take peace from the earth, and that they
should kil one an other, and a great svword vvas giuen to
him.

† And vwhen he had opened the third seale, I heard the 5
third beast, saying, Come, and see. And behold a blacke horse,
and he that sate vpon him, had a balance in his hand. † And 6
I heard as it vvere a voice in the middes of the foure beastes
saying: Tvo poundes of vvheate for a penie, and thrife tvo
poundes of barley for a penie, and vvine and oile hurt thou
not.

† And vwhen he had opened the fourth seale, I heard a 7
voice of the fourth beast, saying, Come, & see. † And behold 8
a pale horse: and he that sate vpon him, his name vvas death,
and hel solovved him. and povver vvas giuen to him ouer
the foure partes of the earth, to kil vvith svword, vvith fa-
mine, and vvith death, and vvith beastes of the earth.

† And vwhen he had opened the fifth seale: I savv 9
the altar the soules of them that vvere slaine for the vvord of
God, and for the testimonie vvich they had. † 10 and they
cried vvith a loude voice, saying, How long Lord, holy &
true, iudgeth thou not and 11 reuengest thou not our blood
of them that dwell on the earth? † And vvwhite stoles vvere 12
giuen, to euery one of them: and it vvas said to them,
that they should rest yet a litle time, 13 til their fellowv-
seruantes be compleere, and their brethren, that are to be slaine euen as
they.

a This one stole
signifieth the
glorie or blisse
of the soule
onely, but at the
day of iudg-
ment they shal
haue it doubled
by adding the
glorie of their
body also.

c The tribula-
tion that shal
fall in the time
of Antichrist.

† And I savv, vwhen he had opened the sixth seale, and 12
hold there vvas made a great earth-quake, and the sunne be-
came blacke as it vwere sacke cloth of heare: and the vvhole
moone became as bloud: † and the starrs from heauen fel 13
vpō the earth, as the figge tree casteth her greene figges when
it is shaken of a great vvinde: † and heauen departed as a 14
booke folded together: and euery hil, and ilandes vvere
moued out of their places. † And the kinges of the earth, & 15
princes, and tribunes, and the riche, and the itrong, and euery
bond-man, and free-man 16 hid them selues in the dennes and
the rockes of mounraines. † And they say to the moun-
tains

Ofec. 10.
Lu. 23,
50.

17

raines and the rockes: * Fall vpon vs, and hide vs from the face of him that sitteth vpon the throne, and from the wrath of the Lamber: † because the great day of their wrath is come, and vvhich shall be able to stand?

ANNOTATIONS
CHAP. VI.

9. Under the altar.] Christ as man (no doubt) is this altar, vnder vvhich the soules of al Martyrs liue in heauen, expecting their bodies, as Christ their head hath his body there already. And for correspondance to their place or state in heauen, the Church laiceth commonly their bodies also or reliques neere or vnder the altar, vvhich our Saviours body is offered in the holy Masse: and hath a special prouiso that no altars be erected or consecrated vvitheout some part of a Saints body or reliques. *Cons. African. con. 50. Carthag. 1. con. 16. See S. Hierom con. vigilans c. 3. S. Augustine de ciuit. li. 8. c. 27. S. Gregorie li. 1. ep. 50. li. 1. ep. 12. li. 2. ep. 58.* Vvhich vnder the Prophet seemeth here to allude, making their soules able to haue their being in heauen, as it vvhere vnder the altar. But for this purpose nee vvell the vvordes of S. Augustine (or vvhich other auncient Writer iocuer vvast the author thereof) *Ser. 11 de Sanctis. Under the altar (saith he) of God I saw the soules of the staine. What is more reuerent or honorable, then to rest vnder it: as altar on vvhich sacrifice is done to God, and in vvhich our Lord is the Priest: as it is vvritten, Then art a Priest according to the order of Melchisedech Rightly do the soules of the iust rest vnder the altar, because vpon the altar our Lords body is offered, neither vvitheout cause do the iust there call for reuenge of their blood, vvhich also the blood of Christ is shed for sinners, and many other goodly vvordes to that purpose.*

Consecration
of altars vvitth
Saints reliques.

This place also the vvicked heretike Vigilantius (as S. Hierom vvriting against him vvitteth c. 2) abused to proue, that the soules of Martyrs and other Saints vvere included in some certaine place, that they could not be present at their bodies and-moiments (vvhich Christian people vsed in the primitive Church to pray vnto them, as Catholike men doe yet) nor be vvhere they list, or vvhich men pray vnto them. To vvhich the holy doctour answereth at large, that they be vvherefoeuer Christ is according to his humanitie: or vnder that altar they be. Part of his vvordes be these: you may see how this blessed father refuted in that Heretike the Caluinistes so long before they vvere borne. *Doest thou (saith he) prescribe lawes to God? Doest thou fetter the Apostles, that they may be kept in prison til the day of iudgement, and be kept from their Lord, of vvhom it is vvritten, They shall see the Lamb vvitheout ceasing. If the Lamb be in every place, then they that be vvitth the Lamb, must be every vvhere. And if the diuel and vvicked spirits gadding abroad in the vvorld vvitth passing celeritie, be present every vvhere: shall holy Martyrs after the shedding of their blood, be kept close vnder an altar, that they can not flurre one from thence? So answereth this learned doctour.*

Saints be present
at their
tombs and reliques.
The Caluinistes
heretic concerning
the Saints
counted by S.
Hierom long
agoe.

Apoec. 14.

Vvhich misliketh our Caluinistes so much, that they charge him of great errour, in that he saith, Christ according to his humanitie is every vvhere, as though he vvere an vvhiquearie Protestant. Vvhich, if they had any iudgement, they might perceiue that he meant not, that Christ or his Saints (should be personally present at once in every place alike, as God is: but that their motion, speede, and agilitie to be vvhere they list, is incomparable, and that their power and operation is accordingly. vvhich they may learne to be the holy doctours meaning, by the vvordes that follow of the Diuel and his ministres: vvhich he affirmeth to be every vvhere no othervvise but by their exceeding celeritie of being and vvorking mitchefe now in one place, now in an other, and that in a moment. For though they be spirites, yet are they not every vvhere at once according to their effience. And for our new Diuines it vvore a hard thing to determine, how long Satan (that told our Lord he had circuite the earth) vvast in his iourney, and in the particular consideration and tentation of Iob: and how many men he assaulted in that his one circuite. No, no. such curious companions know nothing, nor betwee nothing, but that they see vvith corporal eyes, and teace nothing but the vvay to iudicitee.

They vnlearnedly
accuse S.
Hierom as an
Vbiquitee.

How S. Hierom
saith, Christ &
his Saints are
every vvhere.

Iob. 7.

10. And they cried.] S. Hierom also against the said Vigilantius reporteth, that he vsed an argument against the prayers of Saints out of this place, for that these Martyrs That Saints cried for reuenge, and could not obtaine. But vve vvill report his vvordes, that you may see pray for vs, S. how like one heretike is to an other, these of our daies to those of old. *Then saith in thy Hierom booke (saith S. Hierom c. 3.) that vvhich vs be alive, one of vs may pray for an other: but after vs which against the be dead, no mans prayer shall be heard for an other: specially among the Martyrs: as of king reuenge of their blood, Heretike Vigilantius could not obtaine. So said the Heretike. Against vvhich the holy Doctour maketh a long resolution, prouing that they pray much more after they be in heauen, then they did here in earth:*

earth: and that they shal be much sooner heard of God, then when they were in the world.

But for the Heretikes argument framed out of these vvordes of the Apocalypse thus, *Those Martyrs did not obtaine, ergo Saints do not pray for us*: it vvvas so friuolous, and the antecedent so manifestly false, that he vouchsafed not to stand about it. For it is plaine that the Martyrs here vvvere heard, and that their petition shoud be fulfilled in time appointed by God (vvherevnto they did and do alvvvaies conforme them selves:) for it vvvas said vnto them, *That they should rest yet a litle time, til &c.* And that Martyrs prayers be heard in this case, our Sauour testifieth Luc 18 saying, *And vvvil not God reuenge his elect that Erie to him day and night? I say to you, he vvvil quickly reuenge them.* And if God do not heare the Saints sometime nor graunt their requestes, is it therfore consequent that they do not or may not pray? Then Christ him self shoud not haue praied his father to remoue the bitter cuppe of death from him, because that petition vvvas not graunted.

How Martyrs
erie for re-
uenge.

10. *Reuengest thou not?*) They do not desire reuenge vpon their enemies for hatred, but of charitie and zeale of Gods honour, praying that his enemies and the persecutors of his Church and Saints, that vvvil not repent, may be confounded: and that our Lord vvould accelerate his general iudgement, that so they might attaine the perfect crowne of glorie promised vnto them, both in body and soule: vvvhich is to desire the resurrection of their bodies, vvvhich then shal triumph perfectly and fully ouer the persecutors that so cruelly handled the bodies of the elect, vvvhich shal then appeare glorious to the enemies confusion.

11. *Til their fellow seruantes be complete.*) There is a certaine number that God hath ordained to die for the testimonie of truth and the Catholike faith, for conformitie of the members to the head **C H R I S T** our cheefe Martyr. and til that number be accomplish ed, the general condemnation of the vvicked persecutors shal not come, nor the general reward of the elect.

CHAP. VII.

The earth being to be punished, 3 they are commended to save them that are signed in their foreheads: 4 vvvhich are described and numbered both of the vvvives and Gentils, blessing God. 13 Of them that vvvere docted in vvvhich stoles or long robes.

AFTER these things I savv foure Angels stāding 1
vpon the foure corners of the earth, holding the
foure vvvindes of the earth that they shoud not
blow vpon the land, nor vpon the sea, nor on
any tree. † ^b And I savv an other Angel ascending from the 2
rising of the sunne, having the signe of the liuing God: & he
cried vvith a loud voice to the foure Angels, to vvvhom it
vvvas giuen to hurt the earth and the sea, † saying, Hurt not 3
the earth and the sea, nor the trees, til ^{vvve}ve signe the seruants
of our God in their foreheads.

† And I heard the number of them that vvvere signed, an 4
hundred fourtie foure thousand vvvere signed, ^c of every tribe
of the children of Israēl. † Of the tribe of Iuda, ^{vv}velue 5
thousand signed. Of the tribe of Ruben, ^{vv}velue thousand si-
gned. Of the tribe of Gad, ^{vv}velue thousand signed. † Of the 6
tribe of Aser, ^{vv}velue thousand signed. Of the tribe of Neph-
thali, ^{vv}velue thousand signed. Of the tribe of Manasses,
^{vv}velue

^b The Epistle
vpon Al hal-
lowes day.

^c It is an al-
lusion to the
signe of the
Crosse vvvhich
the faithful
beare in their
foreheads, to
shew they be
not as named
of Christ. 5.
August. traib.
43. in 10.

^d Of al the tri-
bes put toge-
ther, so many,
444000.

He signifieth by
these thousands
and the multi-
tude following

- 7 *twelve thousand signed. † Of the tribe of Simeon, twelve thousand signed. Of the tribe of Levi, twelve thousand signed.*
- 8 *Of the tribe of Issachar, twelve thousand signed. † 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, & tongues: standing before the throne, and in the sight of the Lambe, clothed in white robes, and † palmes in their hands:*
- 10 *† And they cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and to the Lambe.*
- 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, † saying, Amen. Benediction, and glorie, and wisdom, & thanksgiving, honour and power, and strength to our God for ever and ever. Amen. -†*
- 12 *† And one of the seniors answered, & said to me, These that are clothed in the white robes, who be they? & whence came they? † And I said to him, My Lord thou knowest. And he said to me, These are they which are come out of great tribulation, and have washed their robes, and made them white in the blood of the Lambe. † 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. † * they shall no more hunger nor thirst, neither shall the sunne fall upon them, nor any heate. † because the Lambe which is in the middes of the throne, shall rule them, and shall conduct them to the living fountains of waters, and * God will wipe away all teares from their eyes. -†*

al the elect: be t the elect of the Jewes, to be in a certain number: the elect of the Gentiles to be innumera- ble.

c The elect of the Gentiles.

† Boughes of the palme tree be tokens of triumph and vic-torie.

The Epistle for many Martyrs.

The glorie of Martyrs.

*Esa. 49.
30.*

*Ef. 25, 8.
Apo. 21,
4.*

CHAP. VIII.

1 The fourth seale being opened, there appeare Angels with trumpets: 5 and when an other Angel poured out fire taken from the altar, upon the earth, there folow divers tempestes. 7 In like maner, vnbile: foure Angels of the seuen found their trumpets, there fall sundrie plagues.

Xxxx AND

THE 4 VISION.



∴ The Priest standing at the altar praying & offering for the people in the time of the high mysteries, Christ him self also being present vpon the altar, is a figure of this thing, & thereunto beal-meth.

c If this be S. Michael or any Angel, and not Christ him self, as some take it, Angels offer vp the prayers of the faithful, as the 24 Elders did chap. 5. for this vword, *Saints*, is taken here for the holy persons on earth, as often in the Scripture: though it be not against the Scriptures, that the interior Saint or Angel in heauē should offer their prayers to God by their superiors there. But hereby we cōclude against the Protestants, ∴ that it derogatez not from Christ, that Angels or Saints offer our prayers to God. as also it is plaine of Raphael Tob. 12. 12.

ND vwhen he had opened the seuenth seale, there vvas made silence in heauen, as it vvere halfe an houre. † And I saw 2 seuen Angels standing in the sight of God : and there vvere giuen to them seuen trompets. † And an other Angel 3 came ; and stode ∴ before the altar, ha-ving a golden censar : and there vwere giuen to him many incen-ses, that he should giue of the prayers of al saintes vpon the altar of gold, vvhich is before the throne of God. † And 4 the smoke of the incēses of the prayers of the saintes ascen-ded from the hand of the Angel before God. † And the An- 5 gel rooke the censar, and filled it of the fire of the altar, and cast it on the earth, and there vwere made thunders & voices and lightnings, and a great earthquake. † And the seue 6 nges vvhich had the seuen trompets, prepared them selues to found vwith the trompet.

† And the first Angel sounded vwith the tromper , and 7 there vvas made haile and fire, mingled in bloud, and it vvas cast on the earth, & the third part of the earth was burnt, & the third part of trees vvas burnt, and al greene graisse vvas burnt.

† And the second Angel sounded vwith the tromper : and 8 as it vwere a great mountaine burning vwith fire, vvas cast into the sea, and the third part of the sea vvas made bloud: † and the third part of those creatures died, vvhich had liues 9 in the sea, and the third part of the shippes perished.

† And the third Angel sounded vwith the tromper , and a 10 great starre fel from heauen, burning as it vwere a torche, and it fel on the third part of the floudes , and on the fountaines of vvaters: † and the name of the starre is called vvormevod. 11 and the third part of the vvaters was made into Worme Vod: and many men died of the vvaters, because they vwere made bitter.

† And the fourth Angel sounded vwith the tromper, and 12 the third part of the sunne vvas smitten , and the third part of the moone, and the third part of the starres, so that the third part of them vvas darkened, and of the day there shined not the third part, and of the night in like maner. † And I looked, 13 and heard the voice of one egle flying through the middes of heauen, saying vwith a loud voice, Vvo, vvo, vvo to the in-habitors

habiters on the earth : becauſe of the reſt of the voices of the three Angels vvhich vvere to ſound vwith the trompet.

CHAP. IX.

The fifth Angel ſounding the trompet, a ſtarre falleth. 3 The iſſuing forth of locuſtes from the ſmoke of the deepe pitte to vnde men, 7 and the deſcription of them. 13 The fixt Angel ſounding, foure Angels are let looſe, 18 vvhich vwith a great troupe of horſemen do murder the third part of man.

1 **A**ND the fifth Angel ſounded vwith the trompet, and I ſaw :: a ſtarre fallen from heauen vpon the earth, and there vvas giuen to him the
 2 key of the pitte of bottomles depth. † And he opened the pitte of the bottomles depth : and the ſmoke of the pitte aſcended, as the ſmoke of a great furnace : and the ſunne vvas darkened & the aier vwith the ſmoke of the pitte.
 3 † And from the ſmoke of the pitte there iſſued forth locuſtes into the earth. and povver vvas giuen to them, as the ſcorpions of the earth haue povver : † and it vvas commaunded them that they ſhould not hurt the graſſe of the earth nor any greene thing, nor any tree : but onely men vvhich haue
 4 not the ſigne of God in their foreheads. † and it vvas giuen vnto them that they ſhould not kil them : but that they ſhould be tormented ſiue monethes : and their tormentes as the tormentes of a ſcorpion vwhen he ſtriketh a man. † And
 5 * in thoſe daies men ſhal ſeek for death, and ſhal not finde it : and they ſhal deſire to die, & death ſhal flee from them.
 6 † And the ſimilitudes of the locuſtes, like to horſes prepared into battel: and vpo their heades as it vvere crownes like
 7 to gold: & their faces as the faces of men. † And they had heare as the heare of vwomen: & their teeth vvere as of lions. † And they had habbergions as habbergions of yron, and the voice of their vvinges as the voice of the chariotes of many horſes
 8 running into battel. † and they had tailles like to ſcorpions, and ſtinges vvere in their tailles : and their povver vvas to hurt men ſiue monethes. † and they had ouer them a king,
 9 the Angel of the bottomles depth, vvhofe name in Hebreu is *Abaddon*, and in Greeke *Apollyon* : in Latin hauing the name
 10 *Extremians*. † One vvoce is gone, & behold two vvoes come yet after theſe.
 11 † And the fixt Angel ſounded vwith the trompet : and I
 12
 13

Moſt vnderſtand al this of Heretikes.

:: The fall of an Arch-heretike, as Arius, Luther, Caluin, out of the Church of God. Which haue the key of Hel to open & bring forth al the old condemned hereſies buried before in the depth.

cl Innumerable pety heretikes following their Maifters after the opening & the ſmoke of the bottomleſſe pit.

The cheefe Maifter of heretikes.

Apoc. 6. 26.

Ἐξέρμιαν
 or, In Engliſh, Deſtroier.

Xxxx ij. heard.

heard one voice from the foure hornes of the golden altar, which is before the eyes of God, † saying to the sixth Angel 14 which had the trôpet, Loose the foure Angels which are bound in the great riuer Euphrates. † And the foure Angels vvere 15 loosed, vvho vvere prepared for an houre, and a day and a moneth and a yere: that they might kil the third part of men. † And the number of the armie of horsemen vvas twentie 16 thousand times ten thousand. And I heard the nûber of them. † And so I saw the horses in the vision: & they that sate vpō 17 them, had habbergiôs of fire and of hyaciuth and brimstone. & the heades of the horses were as it were the heads of lions: & from their mouth procedeth fire, & smoke, and brimstone.

† And by these three plagues vvas slaine the third part of 18 men, of the fire and of the smoke and of the brimstone, vvch proceeded from their mouth. † For the povver of the 19 horses is in their mouth, and in their tails. for, their tails be like to serpents, hauing heads: and in these they hurt.

† And the rest of men vvch vvere not slaine vvith 20 these plagues, neither † have done penance from the vvorkes of their hands, not to adore Deuils and^d Idols of gold and siluer and brasse and stone and vvood, vvch neither can see, nor hêare, nor vvalke, † & haue not done penance 21 from their murders, nor from their sorceries, nor from their fornication, nor from their thestes.

c Pagans, Infidels, and sinful impenitent Catholikes must be condemned also.

:: This phrase being the like both in greeke and latin, signifieth such sorrowful & penitential repentance as causeth a man to forsake his former sinnes and depart from them.

ἰσχυρισμοῦ
ἐν τῷ ἔργῳ.
See the same phrase. c. 2, 22, 22. & *Act. 6, v. 22.*

Vvho are seduced by Heretikes.

The manifold hypocrisy of Heretikes.

Heret. translation.

ANNO TATIONS CHAP. IX.

4. *Not any graminging.* The Heretikes neuer hurt or seduce the Greene tree, that is, such as haue a liuing faith vvorking by charitic. but commonly they corrupt him in faith vvho should otherwise haue perished for il life, and him that is reprobate, that hath neither the signe of the Crosse (vvch is Gods marke) in the forehead of his body, nor the note of election in his soule.

7. *Prepared into battel.* Heretikes being euer ready to contend, do pretend vvictorie, and counterfeit gold: in shape as men, as smothe and delicate as vvomen, their tongues and penes full of gall and venim: their hartes obdurate: full of noise and shuffling: their doctrine as pestiferous and full of poison, as the taile and sting of a scorpion. but they endure for a litle season.

21. *Idols of gold.* Here againe the new Translatours abute the people, for idols lying inuague: the place being plainly against the portraites of the Heathen Gods, vvch are here and in the Psalme 95 called, *demonia, Dindis.*

CHAP. X.

An other strong Angel crying out, I seeu thunder do speake. 6 The Angel sworath that there shall be time no more, but as the voice of the seventh Angel the vvordes shall be fully accomplish'd. 9 He giueth Iohn a booke to deuoure.

AND



1 ND I saw an other Angel, strong, descending from heauen, clothed vvith a cloude, and a raine-bow vpon his head, and his face vvas as the sunne, and his feete as a pillar of fire. † and he had in his hand a litle booke opened:

CHRIST the vniuersall Angel is here described.

2 and he put his right foote vpon the sea, and his left vpon the
3 land. † and he cried vvith a loude voice, as vvhen a lion
4 roareth. And vvhen he had cried, the seuen thunders spake
5 their voices. † And vvhen the seuen thunders had spoken
6 their voices, I vvas about to vwrite: and I heard a voice from
7 heauen saying to me: Signe the things vvich the seuen thun-
8 ders haue spoken: and ¹¹ vwrite them not.

11 Many great mysteries and truthe are to be profecured in the Church, vvich for causes knowne to Gods prouidence are not to be vvritten in the booke of holy Scripture.

9 † And * the Angel vvich I saw standing vpon the sea
10 and vpon the land, ^c lifted vp his hand to heauen, † and he
11 svvare by him that liueth for euer and euer, that created hea-
12 uen and those things vvich are in it: and the earth, and
13 those things vvich are in it: and the sea, and those things
14 vvich are in it: That there shal be time no more: † but in
15 the daies of the voice of the seuenth Angel, vvhen the trom-
16 pet shal beginne to found, the mysterie of God shal be con-
17 summate, as he hath euangelized by his seruantes the Pro-
18 phetes.

c This vvas the maner of taking an othe by the true God. at Dent. 32.

19 † And I heard a voice from heauen againe speaking vvith
20 me, and saying: Goe, and take the booke that is opened, of the
21 hand of the Angel standing vpon the sea and vpon the land.
22 † And I vvent to the Angel, saying vnto him, that he shoulde
23 giue me the booke. And he said to me, * Take the booke, and
24 ^c deuoure it: and it shal make thy belly to be bitter, but in
25 thy mouth it shal be ¹¹ svveete as it vvere honie. † And I
26 tooke the booke of the hand of the Angel, and deuoured it:
27 & it vvas in my mouth as it vvere honie, svveete. and vvhen
28 I had deuoured it, my bellie vvas made bitter, † and he said
29 to me, Thou must againe prophecie to Nations, and peoples,
30 and tonges, and many kinges.

c Py earnest studie and meditation. 11 Svveete in the reading: but in fulfilling, somewhat bitter, because it cometh: h workes of penance and suffering of tribulations.

CHAP. XI.

S. Iohn measuring the Temple, 3 heareth of euill vnitnesse that shal preache: 7 vvhom the beast coming vp from the sea shal kill. 11 but they rising againe ascend into heauen, 13 and seven thousand persons are slaine vvith an earthquake: 15 and as the sound of the seventh Angel, the soure and vntuensie iudgements giue praise, and thanks to God.

Xxxx ii] AND



∴ Three yeres
and a halfe.
which is the
time of Anti-
christis reigne
and perfec-
tion.

ND there vvas giuen me a reede like vnto 1
a rodde: and it vvas said to me, Arise, and
measure the temple of God, and the altar,
and them that adore in it. † but the court 2
vvhich is vvithout the temple, cast forth, &
measure not that: because it is giuen to the
Gentiles, & they shal treade vnder foote the holy citie ∴ two
and fourtie monethes: † and I vvil giue to^r my t^vvo vvit- 3
nesses, and they shal prophecie a thousand t^vvo hundred
sixtie daies, clothed vvith sacke-clothes. † These are the two 4
oline trees and the t^vvo candlestickes that stand in the sight
of the Lord of the earth. † And if any man vvil hurt them, 5
fire shal come forth out of their mouthes, and shal deuoure
their enemies. and if any man vvil hurt them: so must he be
slaine. † These haue power to shut heauen, that it raine not 6
in the daies of their prophecie: and they haue power ouer
the vvaters to turne them into bloud, and to strike the earth
vvith al plague as often as they vvil.

∴ The great 7
Antichrist. ∴ beast vvhich ascended from the depth, shal make vvarre
against them, and shal ouercome them, and kil them. † And 8

e He meaneth
Hierusalem,
named Sodom
and Egypt for
the imitatio of
the wicked-
nes. So that we
see his cheefe
reigne shal be
there, though
his tyrannie
may extend to
al places of the
vworld.
∴ The wicked
reioyce, vvhen
holly men are
executed by
the tyrants of
the vworld, be-
cause: heis life
and doctrine
are hurdenous
vnto them.

their bodies shal lie in the streates of the^c great citie, vvhich
is called spirituallly Sodom and Egypt, vvhere their Lord
also vvas crucified. † And there shal of tribes, and peoples, 9
and tonges, and Gentiles, see their bodies for three daies and
a halfe: and they shal not suffer their bodies to be laid in mo-
numents. † and the inhabitants of the earth ∴ shal be glad 10
vpon them, and make merie: and shal send giftes one to an
other, because these t^vvo prophets tormented them that
dvvelt vpon the earth. † And after three daies and a halfe, 11
the spirit of life from God entred into them. And they stode
vpon their seete, and great feare fel vpon them that savv
them. † And they heard a loud voice from heauen saying 12
to them, Come vp hither. And they vvent vp into heauen in
a cloude: and their enemies savv them. † And in that houre 13
there vvas made a great earthquake: and the tenth part of the
citie fel: and there vvere slaine in the earthquake names of
men seuen thousand: and the rest vvere cast into a feare, and
gane glorie to the God of heauen.

† The second vvoc is gone: and behold the third vvoc 14
vvil coine quickly. † And the seuenth Angel sounded vvith 15
a trompet

a trumpet: and there were made loude voices in heauen saying: **∴** The kingdom of this world is made our Lords & his Christs, and he shal reigne for euer and euer. Amen.

16 † And the foure and tyventie seniours vvhich sitte on their seates in the sight of God, fel on their faces, and adored
17 God, † saying: Vve thanke thee Lord God omnipotent, vvhich art, and vvhich wast, and vvhich shalt come: because thou hast receiued thy great powver, and hast reigned.

18 † And the Gentiles were angrie, and thy vvrath is come, and the time of the dead, to be iudged, and **∴** to render reppard to thy seruants the prophets and sainctes, and to them that feare thy name, [∴] little and great, and to destroy them that haue corrupted the earth.

19 † And the temple of God was opened in heauen: and the arke of his testament was seen in his temple, and there were made lightnings, and voices, and an earthquake and greate haile.

∴ The kingdome of this world vsurped before by Saran & Antichrist, shal afterward be Christs for euer.

∴ To repay the hire or wages (for so both the Greeke vword and the latin signifie) due to holy men, proueth against the protestants, that they did truly merite the same in this life.

ANNOTATIONS

CHAP. XL

3. *Myrrum vniuersis* } Enoch and Elias, as it is commonly expounded. For, that Elias shal come againe before the later day, is a most notorious known thing (to vie S. Augustines vwordes) in the moneths and hartes of faithful men. See li. 20 de Ciuit. Dei c. 29. Tract. 4 in Ioan. and both of Enoch and Elias, Lib. 1 de pes. meris. c. 3. So the rest of the Latin Doctors. as S. Hierom ad Pamaob. ep. 61 c. 11. & in Psal. 20. S. Ambrose in Psal. 45. S. Hilarie 20 san. in Mar. Prosper li. vltimo de Promissionibus c. 13. S. Gregorie li. 14 Moral. c. 11. & bo. 12 in Exod. Beda in 2 Marci. The Greeke fathers also, as S. Chryostom bo. 18 in Mar. & bo. 4 in 1 Thessal. & bo. 21 in Genes. & bo. 22 in ep. ad Hebr. Theophylacte and Occumenius in 17 Mathai. S. Damascene li. 4 de Orthodoxa fide a. 27.

Enoch & Elias yet aliue. shal preach in the time of Antichrist.

Furthermore, that they liue also in Paradise, it is partly gathered out of the Scripture Ecclic 44.16. vvhether it is plainly said of Enoch, that he is translated into Paradise, as al our Latin exemplars do reade: and of Elias, that he was taken vp aliue, it is euident 4 Reg. 2. And S. Irenaeus saith, It is the tradition of the Apostles, that they be both there. li. 9 in iniso. Dicunt Presbyteri (quibz he) qui sunt Apostolorum Discipuli. So say the Priests or Ancestors that are the scholars of the Apostles. See S. Iustine q. 85 ad orthodoxos. Finally, that they shal returne into the companie of men in the end of the world, to preach against Antichrist, and to invite both Iewes and Gentiles to penance, and to be martyred, as this place of the Apocalyptic leaureth plain, so we haue in part other testimonies hereof. Malac. 4. Esai 44.16. 48.10. Mar. 17.11. See also Hippolytus booke of Antichrist and the end of the world. Al vvhich being well considered, the Heretikes are to contentious and ineredulous, to discredit the same, as they commonly doe.

CHAP. XII.

4. The great dragon (the Diuel) vvasching the woman that brought forth a man-child, so deuoure it. God took away the child to him self, and fed the woman in the desert. 7 Michael fighting vvasht the dragon ouercometh him. 13 Vvho being thrown downe to the earth, persecuteth the woman & her seed.

And

The Dragons
incredulous &
persecuting
multitude, and
Antichrist the
cheefe head
thereof.



∴ This is properly & principally spoken of the Church: and by allusion, of our B. Lady also. ∴ The spirites that fall from their first state into Apostasie vvith him and by his meanes.

∴ The Diuels endeouour against the Churches children, and specially our B. Ladies onely sonne the head of the rest.

∴ Vvhen the Angels or vve haue the victorie, vve must know it is by the blood of Christ, and so al is referred alwaies to him.

AND a great signe appeared in heauen: 1
∴ a vvoman clothed vvith the sunne, and
the moone vnder her feete, & on her head
a crowne of twelue starres: † & being 2
vvith childe, she cried also traueling, and is
in anguish to be deliuered. † And there 3
vvvas seen an other signe in heauen, and
behold ∴ a great red dragon hauing seue heades, & ten hornes:
and on his heades seuen diademes, † & his taile drevv ∴ the 4
third part of the starres of heauen, and cast them to the earth,
and the dragon stode before the vvoman which vvvas ready
to be deliuered: that vvhen she should be deliuered, he
might ∴ deuoure her sonne. † And she brought forth a man 5
childe, vvho vvvas ∴ to gouerne al nations in an yron rodde: &
her sonne vvvas taken vp to God and to his throne, † & ∴ the 6
vvoman fled into the vvildernesse where she had a place prepared
of God, that there they might feede her a thousand
two hundred sixtie daies.

† And there vvvas made ∴ a great battel in heauen, Michael 7
and his Angels fought vvith the dragon, and the dragon
fought and his Angels: † and they preuailed not, neither 8
vvvas their place found any more in heauen. † And that great 9
dragon vvvas cast forth, the old serpent, vvwhich is called the
Deuil and Satan, vvwhich seduceth the vvhole vvorld: and he
vvvas cast into the earth, & his Angels vvvere throwven downe
vvvith him. † And I heard a great voice in heauen saying: 10
Nowv is there made saluation and force, and the kingdom of
our God, and the povver of his Christ: because the accuser
of our brethren is cast forth, vvwho accused them before the
fight of our God day and night. † And ∴ they ouercame 11
him by the blood of the Lambe, and by the vvord of their
restimonie, and they loued not their liues euen vnto death.
† Therefore reioyce ∴ heauens, and you that dwell therein. 12
Vvo to the earth and to the sea, because the Diuel is descēded
to you, hauing great vvvrath, knowving that he hath a litle
time.

† And after the dragon sawv that he vvvas throwven into 13
the earth, he persecuted the vvomā vvwhich brought forth the
man-childe: † and there vvvere giuen to the vvoman two 14
vvvings of a great egle, that shee might flie into the desert.

vnto

c The
great Di-
uel Lucifer.

Pf 2, 9.
Apos. 2,
27.

vnto her place, vvhether she is nourished for a time & times, & halfe a time, from the face of the serpent. † And the serpent cast out of his mouth after the vvoman, vvhater as it vvore a floud: that he might make her to be caried avvay vvith the floud. † And the earth holpe the vvoman, and the earth opened her mouth, and swallowed vp the floud vvwhich the dragon cast out of his mouth. † And the dragon vvvas angrie against the vvoman: and vvvent to make battel vvith the rest of her seede, vvwhich keepe the commaundements of God, and haue the testimonie of Iesus Christ. † And he stood vpon the sand of the sea.

This often signifies that Antichrist's reigne shall be but three yeres & a halfe (Dan. 7. 25. Apoc. 11. 2. 3. & in this chap. v. 6. c. 13. c.) proueth that the heretikes be exceedingly blinded vvith malice, that hold the Pope to be Antichrist, who hath ruled so many ages.

ANNO TATIONS
CHAP. XII.

6. *The vvoman fled.* This great persecution that the Church shall flee from, is in the time of Antichrist, and shall endure but three yeres and a halfe, as is noted v. 14 in the margin. In vvwhich time for al that, she shall not vvant our Lordes protection, nor true Pastors, nor be so iccrete, but al faithful men shall know and solou her: much lesse shall she decay, erre in faith, or degenerate and solou Antichrist, as Heretikes do vvickedly feine. As the Church Catholike now in England in this time of persecution, because it hath no publike state of regiment nor open free exercise of holy functions, may be said to be fled into the desert, yet it is neither vvakened to the faithful that solou it, nor the enemies that persecute it: as the hidde company that the protestants talke of, vvvas for some vvorldes together, neither knowen to their frendes nor foes, because there vvvas in deede none such for many ages together. And this is true, if vve take this flight for a very corporal retiring into vvildernes. Vvhere in deede it may be, and is of most expounded, to be a spiritual flight, by forsaking the ioyes and solaces of the vvorld, and giuing her self to contemplation and penance, during the time of persecution vnder Antichrist. And by enlarging the sense, it may also very vvell signifie the desolation and affliction that the Church suffereth and hath suffered from time to time in this vvildernes of the vvorld, by al the forerunners and ministers of Antichrist, Tyrants and Heretikes.

7. *A great battel.* In the Church there is a perpetual combat betvvixt S. Michael (protector of the Church militant as he vvvas sometime of the Iewes Synagogue Dan. 10. 21) and his Angels, and the Deuil and his ministers. the pericell viclorie ouer vvhom, shall be at the Iudgement. Marke here also the cause vvhy S. Michael is commonly painted fighting vvith a dragon.

15. *To be caried avvay.* By great persecution he vvould dravv her, that is, her children from the true faith: but every one of the faithful elect, gladly bearing their part thereof, ouercome his tyranny. At vvwhose constancie he being the more offended, vvorketh malicious attempts in assailling the stailer sort, vvho are here signified by the rest of her seede: as keepo the commaundements, but faith, are not so pericell as the former.

CHAP. XIII.

1. *A beast rising up out of the sea, having seven heades and ten hornes & ten diademes, & blasphemeth God.* 7. *and vvorrest against the Saints & despoileth them.*
11. *And another beast rising out of the earth vvith vvwo hornes, vvvas altogether for the foresaid beast, vvconstraining men to vvake and adore the image thereof, and to vvake the character of his name.*

Yyyy AND

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and ſhould make, that vvhofoeuer ſhal not adore the image
 of the beaſt, be ſlaine. † And he ſhal make al, litle & great,
 and rich, and poore, and free-men, and bond-men, to haue a
 character in their right hand, or in their foreheads. † and
 that no man may bie or ſel, but he that hath " the character, or
 the name of the beaſt, or the number of his name. † Here
 is vviſdom. He that hath vnderſtanding, let him count the
 number of the beaſt. For " it is the number of a man: & " the
 number of him is fixe hundred ſixtie fixe.

ANNOTATIONS
 CHAP. XIII.

1. *A beaſt coming vp.*] This beaſt is the vniuerſal companie of the vicked, vvhofe head is
 Antichriſt: & the ſame is called (*Apo. 17*) the vvhore of Babylon. The 7 heades be expounded
 (*ſpec. 17*) ſeven kings: ſiue before Chriſt, one preſent, and one to come. The 10 hornes be alſo
 expounded to be 10 kings that ſhal reigne a ſhort vvhile after Antichriſt. This dragon is the
 ſeul, by vvhich power the vvhore or beaſt or Antichriſt vvorkeſh, for in the vvordes folloving
 (*3 & 4*) Antichriſt is called the beaſt, to vvhom the dragon, that is, the Deul giueth that power
 to ſeigne miracles, and as vve adore God for giuing power to Chriſt and his folowvers, ſo they
 ſhal adore the Deul for aſſiſting Antichriſt and giuing him power.

Many myſteries
 expounded.

7. *To make haſtel vvith the ſaincts.*] He ſhal kil the ſaincts then liuing, Elias and Enoah, and
 ſiue moe that profeſſe Chriſt, vvhereby vve muſt learne, not to maruel vvhen vve ſee the
 vicked perſecute and preuaile againſt the iuſt, in this life. Then ſhal his great perſecution and
 helie true the ſaincts patience, as his vvonderful means to ſeduce ſhal trie the ſtedfaſtneſſe of
 their faith, vvhich is ſigned by theſe vvordes folloving, *Here is the patience and the faith of ſaincts.*
 and vvhen it is ſaid, *They adored the beaſt, vvhoſe names are not vvritten in the booke of life of the Lambe,*
 giueth great ſolace and hope to al them that ſhal not yeld to ſuch perſecutuons, that they are of
 Gods elect, and their names vvritten in the booke of life.

Great perſe-
 cution by An-
 tichriſt and his
 miniſters.

Their bleſſe-
 nes that conti-
 nue coſtant.

14. *The image of the beaſt.*] They that novv reſuſe to vvorſhip Chriſts image, vvhould then
 vvorſhip Antichriſts. And vve may note here, that as the making or honouring of this image vvas
 ſet againſt the honour of Antichriſt, but vvholly for it, as alſo the image erected of Nabuchodo-
 nor, and the vvorſhip thereof vvas alſo together for the honour of him, ſo is the vvorſhip of
 Chriſts image, the honour of Chriſt him ſelf, and not againſt him, as Proteſtants madly imagin.

The honour of
 Chriſts image
 is for the hon-
 our of Chriſt.

17. *The character or the name.*] As belike for the peruerſe imitation of Chriſt, vvhote image
 ſpecially as on the Rood or crucifixe) he ſeeth honoured and exalted in every Church, he vvill
 ſure his image adored (for that is Antichriſt, in emulation of like honour, aduerſarie to Chriſt)
 for that he ſeeth al true Chriſtian men to beare the badge of his Croſſe in their foreheads, he
 kevvie vvil force al his to haue an other marke, to abolifh the ſigne of Chriſt. By the like emu-
 lation alſo and vicked oppoſition he vvill haue his name and the letters thereof to be ſacred, and
 to be vvorne in mens cappes, or vvritten in ſolemne places, and to be vvorſhipped, as the name of
 I E S V S is and ought to be among Chriſtian men. And as the ineffable name of God vvas among
 the Ievves expreſſed by a certaine number of 4 characters (therefore called *Tetragrammaton*) ſo is
 ſeemeth the Apoſtle alude in here to the number of Antichriſts name.

Antichriſts tri-
 ple honour a-
 gainſt the hon-
 our of Chriſt.

And here it is made to be noted, that the Proteſtants plucking downe the image of Chriſt
 out of all Churches, & his ſigne of the croſſe from mens foreheads, and taking away the honour
 and reverence of the name I E S V S, doe make roome for Antichriſts image, & marke, and name.
 And vvhen Chriſts images and enſignes or armes ſhal be abolifhed, and the Idol of Antichriſt
 ſet vp in ſteede thereof, as it is already begonne: then is the abomination of deſolauon vvhich vvas
 foretold by Daniel and our Sauour.

The Proteſtants
 by abolifhing
 of Chriſtes i-
 mage, & croſſe
 and reverence
 to the name

I E S V S, make
 a ready vway to
 the honour of
 Antichriſt.

Antichriſts
 name ſecretes.

18. *Let him count.*] Though God vvould not haue it manifeſt before hand to the vvorld, vvho
 in particular this Antichriſt ſhould be yet it pleaſed him to giue ſuch tokens of him, that vvhen
 he cometh, the faithful may eaſily take notice of him, according as it is vvritten of the euent of
 other prophecies concerning our Sauour, *That vvhen it is come to paſſe, you may believe.* In the
 meane tyme vve muſt take heed that vve iudge not ouer raſhly of Gods ſecretes, the holy vvriter,

Yyy y ij here



ND I sayv^v a beast comming vp from the sea, hauing seuen heades, and ten hornes, & vpon his hornes ten diademes, and vpon his heades names of blasphemie. † And the beast vvhich I sayv, vvas like to a libarde, and his feete as of a beare, and his mouth, as the mouth of a lion. And the

∴ They that now folow the simplest & profest heretikes that euer were without seeing miracles, vould then much more folow this great seducer working miracles.

dragon gaue him his ovvne force and great povver. † And I sayv one of his heades as it vvere slaine to death: and the vvound of his death vvas cured. And al the earth vvas in admiration after the beast. † And they adored the dragon vvhich gaue povver to the beast: and they adored the beast, saying, Vvho is like to the beast? and vvho shal be able to fight vvith it? † And there was giuen to it a mouth speaking great things and blasphemies: and povver vvas giuen to it to vvorke tivo and fourtie monethes. † And he opened his mouth vnto blasphemies to vvard God, ∴ to blasphemie his name, and his tabernacle, and those that dwell in heauen. † And it vvas giue vnto him to make battail vvith the sainctes, & to ouercome them. And povver vvas giuen him vpon euery tribe and people, and tongue, and nation, † and al that inhabite the earth, adored it, * vvwhose names be not written in the booke of life of the Lambe, vvvhich vvas slaine from the beginning of the vworld.

∴ No heretikes euer liker Antichrist, the these in our daies, specially in blasphemies against Gods Church, Sacraments, Sainctes, ministers, and al sacred things.

† If any man haue an eare, let him heare. † He that shal leade into captiuitie, goeth into captiuitie: * he that shal kil in the svword, he must be killed vvith the svword. here is the patience and the faith of sainctes.

∴ An other false prophet inferior to Antichrist, shal vvorke vvonders also, but al referred to the honour of his maister Antichrist. So doth Caluin & oerber Arch-heretikes peruert the world to the honour of Antichrist, and so do their scholers also for the honour of them.

† And I sayv ∴ an other beast coming vp from the earth: and he had tivo hornes, like to a lambe, & he spake as a dragon. † And al the povver of the former beast he did in his sight: and he made the earth and the inhabitants therein, to adore the first beast, vvwhose vvound of death vvas cured. † And he did many signes, so that he made also fire to come downe from heauen vnto the earth in the sight of men. † And he seduceth the inhabitants on the earth through the signes vvvhich vvere giue him to doe in the sight of the beast, saying to them that dwell on the earth, that they should make the image of the beast vvvhich hath the stroke of the sword, and liued. † And it vvas giuen him to giue spirit to the image of the beast, and that the image of the beast should speake: and

Apo. 13. 3

*Gen. 9. 6
Mt. 26,
52*

and should make, that vvhofoeuer shal not adore the image
 16 of the beast, be slaine. † And he shal make al, litle & great,
 and rich, and poore, and free-men, and bond-men, to haue a
 17 character in their right hand, or in their foreheads. † and
 that no man may bie or sel, but he that hathⁿ the character, or
 18 the name of the beast, or the number of his name. † Here
 is vvifdom. He that hath vnderstanding,ⁿ let him count the
 number of the beast. Forⁿ it is the number of a man: &ⁿ the
 number of him is fixe hundred sixtie fixe.

ANNO TATIONS
 CHAP. XIII.

1. *A beast coming up.*] This beast is the vntersal companie of the vvvicked, vvhofe head is Antichrist: & the same is called (*Apos. 17*) the vvhooze of Babylon. The 7 heades be expounded (*Apos. 17*) seuen kings: siue before Christ, one present, and one to come. The 10 hornes be also there expounded to be 10 kings that shal reigne a short vvhile after Antichrist. This dragon is the Diuel, by vvhote pover the vvhooze or beast or Antichrist vvorketh, for in the vvordes folloving (*v. 3 & 4*) Antichrist is called the beast, to vvhom the dragon, that is, the Deuil giueth that pover of feined miracles. and as vve adore God for giuing pover to Christ and his tolovvers, so they shal adore the Deuil for assisting Antichrist and giuing him pover.

Many mysteri-
 es expounded.

7. *To make basket vvvith the saincts.*] He shal kil the saincts then liuing, Elias and Enoch, and infinite moe that professe Christ, vvhereby vve mult learne, not to maruel vvhen vve see the vvvicked persecute and preuaile against the iust, in this life. Then shal his great persecution and crueltie trie the saincts patience, as his vvonderful meanes to seduce shal trie the steadfastnes of their faith, vvich is signified by these vvordes folloving, *Here is the patience and the faith of saincts.* And vvhen it is said, *They adored the beast, vvith whose names are not vvritten in the booke of life of the Lambe,* it giueth great solace and hope to al them that shal not yeld to such persecutuons, that they are of Gods elect, and their names vvritten in the booke of life.

Great persecu-
 tion by An-
 tichrist and his
 ministers.

Their blessed-
 nes that conti-
 nue cōstant.

14. *The image of the beast.*] They that novv refuse to vvorship Christs image, vvould then vvorship Antichrists. And vve may note here, that as the making or honouring of this image vvas wor against the honour of Antichrist, but vvholly for it, as also the image erected of Nabuchodonosior, and the vvorship thereof vvas altogether for the honour of him, so is the vvorship of Christs image, the honour of Christ him self, and not against him, as Protestants madly imagin.

The honour of
 Christs image
 is for the hon-
 our of Christ.

17. *The character or the name.*] As belike for the peruerse imitation of Christ, vvhose image (speciall, as on the Roode or crucifixe) he seeth honoured and exalted in euery Church, he vvil haue his image adored (for that is Antichrist, in emulation of like honour, aduersarie to Christ) so for that he teeth al true Christian men to beare the badge of his Crosse in their foreheads, he likewise vvil force al his to haue an other marke, to abolish the signe of Christ. By the like emulation also and vvvicked opposition he vvil haue his name and the letters thereof to be sacred, and to be vvorne in mens cappes, or vvritten in solemne places, and to be vvorshipped, as the name of I E S U S is and ought to be among Christian men. And as the ineffable name of God vvas among the Ievves expressed by a certaine number of 4 characters (therefore called *Tetragrammaton*) so it seemeth the Apostle alludeth here to the number of Antichrists name.

Antichrists tri-
 ple honour a-
 gainst the hon-
 our of Christ.

And here it is much to be noted, that the Protestants plucking downe the image of Christ out of al Churches, & his signe of the crosse from mens foreheads, and taking away the honour and reuerence of the name I E S U S. doe make room for Antichrists image, & marke, and name. And vvhen Christs images and enignes or armes shal be abolished, and the Idol of Antichrist set vp in steele thereof, as it is already begonne: then is the abominacion of desolacion vvich vvas foretold by Daniel and our Saviour.

The Protestāts
 by abolishing
 of Chriles i-
 mage, & crosse
 and irreverēce
 to the name
 IESVS, make
 a ready vvvay to
 the honour of
 Antichrist.

18. *Let him count.*] Though God vvould not haue it manifest before hand to the vvorld, vvho in particular this Antichrist should be: yet it pleased him to give such tokens of him, that vvhen he commeth, the faithful may easily take notice of him, according as it is vvritten of the euent of other prophecies concerning our Saviour. *That vvhen it is come to passe, you may believe.* In the meane tunc vve mult take heede that vvjudge not ouer rashly of Gods secretes, the holy vvrite;

Antichrists
 name secretes.

Y y y y ij here

Ro. 14. 19.

STMP

here signifying, that it is a point of high vnderstanding, illuminated extraordinarily by Gods spirit, to reckon right and discerner truly before hand, Antichrists name and person.

18 *It is the number of a man.*) A man he must be, and not a Diuel or spirit, as here it is cleere, Antichrist shall be one special person, & not a nuber, a succession, or vvhole order of any degree of men: because his proper name, and the particular number, and the characters thereof be (though obscurely) intimated. Vvchich reproouth the vvhicked vanitie of Heretikes, that vvhould haue Christs ovvne Vicars, the successors of his cheefe Apostle, yea the vvhole order of them for many ages together, to be this Antichrist.

Vvhoby his description here and in the said Epistle to the Thessalonians, must be one special man, and of a particular proper name, as our Lord I E S U S is. And vvhoevver he be, the Protestants vndoubtedly are his precursors. for as they make his vvhay by ridding away Christs images, crosse, and name, so they exceedingly promote the matter by taking away Christs cheefe ministers, that al may be plaine for Antichrist.

The Pope can not be Antichrist. If the Pope had been Antichrist, and had been revealed no vv a good many yeres since, as these fellowes say he is to them. then the number of this name vvhould agree to him, and the prophete being now fulfilled, it vvhould evidently appeare that he bare the name and number here noted. for (no doubt) vvhich he commeth, this count of the letters or number of his name vvhich before is so hard to know, will be eatie. for he will set vp his name in every place, eue as we faithful men do now aduance I E S U S. And vvhath name proper or appellatiue of al or any of the Popes do they finde to agree vvhith this number, notwithstanding they boast that they haue found the vvhole order and eury of them these thousand yeres to be Antichrist, and the rest before euen from S. Peter, forevvhorkes toward his kingdom?

18 *The number 666.* Forasmuch as the auocent expositors and other do thinke (for certaine knowledge thereof no mortal ma can haue vvhithout an expresse reuelatiō) that his name consisteth of so many, & such letters in Greeke, as according to their maner of nummoring by the Alphabete make 666, and forasmuch as the letters making that number, may be found in diuers names both proper & common: (as S. Irenzus findeth them in *Latinus* and *Titian*, Hippolytus in *apostolus*, from G. S. Areas in *Lamperti*, & some of this age in *Ludirius*, vvhich vvas Luthers name in the Alman togeue:) therefore vve see there can be no certaintie, and eury one steameth and applieth the letters to his ovvne purpose. and most absurd folly it is of the Heretikes, to applie the vvhord, *Latinus*, to the Pope: neither the vvhole order in common, nor euer any particular Pope being so called, and S. Irenzus the first that obserued it in that vvhord, applied it to the Empire and state of the Romane Emperour, vvhich then vvas Heathen, and not to the Pope of his daies or after him: and yet professed the vvhord, *Titian*, as more agreeable, vvhith this admonition, that it vvere a very perillous and presumptuous thing to define any certaintie before hand, of that number and name. And truly vvhath neuer the Protestants presume herein of the Pope, vve may boldly discharge Luther of that dignitie. He is vndoubtedly one of Antichrists precursors, but not Antichrist him self.

CHA P. XIII.

1 *Virgins follow the Lambe vvhithersoener, singing a newv canticle. 6 One Angel Emongizeth the Gospel: & an other Angel telleth the fall of Babylon: 9 the third desolatieth their ornaments that haue adored the beast. Moreover vvvv banishing sickle, 11 one of them is commaunded to rounce downe the corne, 12 the other to gather the grapes as in vintage, vvhich are troden in the lake of Gods vvrnage.*

The Epistle vvpō S. Innocents day in Christmas.



1: Christ, and the same number of elect that were signod chap. 7.

AND I looked, & behold: a Lābe stooode vpon 1 mount Sion, and vvhith him an hundred fourtie foure thousand having his name, and the name of his Father vvhritten in their foreheads.

† And I heard a voice from heauen, as the 2 voice of many vvaters, and as the voice of great thunder: and the voice vvhich I heard, as of harpers harping on their harpes. † And they sang as it vvere a newv song before the 3 seat and before the foure beastes, and the senyors, and no

man

> learn
μαθητῶν,

4 man could say the song, but those hundred fourtie four thousand, that were bought from the earth. † These are they which were not defiled with women. For they are virgins. These follow the Lambe whither soeuer he shall goe. These were bought from among men, & the first fruites to God and the Lambe: † and in their mouth there was found no lie. for they are without spot before the throne of God. †

5 † And I saw another Angel flying through the middes of heaven, hauing the eternal Gospel, to euangelize vnto them that sit vpon the earth, and vpon euery nation, and tribe, & tongue, & people: † saying with a loud voice, Feare our Lord, and giue him honour, because the houre of his iudgement is come: and adore ye him * that made heaven and earth, the sea and all things that are in them, and the fountaines of waters.

Pf. 145.
A. 14.

8 † And another Angel folowed, saying, * Fallen fallen is that great Babylon, which of the wine of the wrath of her fornication made all nations to drinke.

Esa. 21.
Ier. 51.
Apo. 18.

9 † And the third Angel folowed them, saying with a loud voice, If any man adore the beast and his image, and receiue the character in his forehead, or in his hand: † he also shall drinke of the wine of the wrath of God, which is mingled with pure wine in the cuppe of his wrath, and shall be tormented with fire & brimstone in the sight of the holy Angels and before the sight of the Lambe. † and the smoke of their tormentes shall ascend for euer & euer: neither haue they rest day and night, which haue adored the beast, and his image, and if any man take the character of his name.

12 † Here is the patience of saintes, which keepe the commandementes of God and the faith of I E S U S.

13 † And I heard a voice from heauen, saying to me, Vvrite, Blessed are the dead which die in our Lord. from hence forth novv, saith the Spirit, that they rest from their labours. for their vvorkes follow them.

14 † And I saw, and behold a vvhite cloude: and vpon the cloude one sitting like to the Sonne of man, hauing on his head a crowne of gold, and in his hand a sharpe sickle.

15 † And another Angel came forth from the temple, crying with a loud voice to him that sat vpon the cloude, * Thrust in thy sickle, and reape; because the houre is come to reape,

Ioel 3.
Mar. 13.

Y y y iij for

One state of life more excellent then another. and virgins for their puritie passing the rest, & alwaies accompanying Christ according to the Churches hymne out of this place. Quomodo perueniet sequuntur etc.

This the Church applich to the holy innocents that died first for Christ.

The cite of the diuel, which is the vniuersal societie of the wicked misbelieuers & il liners in the vvorld.

The great damnation that shall follow them that forsake Christ & the Church, & worship Antichrist or his image.

Faith is not ynough to saluation. without fulfilling of Gods commandementes.

The Epistle in a daily Masse for the dead.

for the harvest of the earth is drie. † And he that sat vpon 16
the cloude, thrust his sickle into the earth, and the earth vvas
reaped. † And an other Angel came forth from the temple 17
vvhich is in heauē, him self also hauing a sharpe sickle. † And 18
an other Angel came forth from the altar, vvhich had powver
ouer the fire: and he cried vwith a loud voice to him that
had the sharpe sickle, saying, Thrust in thy sharpe sickle, and
gather the clusters of the vineyard of the earth: because the
grapes thereof be ripe. † And the Angel thrust his sharpe 19
sickle into the earth, and gathered the vineyard of the earth,
& cast it into the great presse of the vvrath of God: † and 20
the presse vvas troden vwithout the citie, and bloud came
forth out of the presse, vp to the horse bridles, for a thou-
sand sixe hundred furlongs.

c. Admbr
lacu. fat.
strongh,
lake.

ANNOTATIONS
CHAP. XIII.

Praying for
the dead, and
vnto Saints,
at the altar.

19. *From hence forth nouo.*] This being specially spoken of Martyrs (as not onely S. Augustine seemeth to take it, but the Caluinists them selues, translating. *in dominis, for our Lords cause*) the Protestants haue no reason to vse the place against Purgatorie or prayer for the departed. seeing the Catholike Church and al her children confesse, that al Martyrs are straight after their death, in blisse, and neede no prayers. Vwhereof this is S. Augustines knowen sentence, *He doeth iniurie to the Martyr, that praiesh for the Martyr.* Ser. 17. de verb. *Apost.* c. 1. and againe to this purpose he writeth thus most excellently tra. 84. in Ioan. *We keepe not a memorie of Martyrs at our Lords table, as vve doe of other that rest in peace, that is, for the intent to pray for them, but rather that they may pray for vs &c.*

Beza.

The place a-
bused against
Purgatorie,
answered.

But if vve take the vvordes generally for al deceased in state of grace, as it may be also, then vve say that euen such, though they be in Purgatorie and Gods chastisement in the next life, and neede our prayers, yet (according to the foresaid vvordes of S. Augustine) *do rest in peace*, being discharged from the labours, afflictions, and persecutions of this vvorlde, and (vvhich is more) from the dally dangers of sinne and damnation, and put into infallible securitie of eternal ioy vwith vspeakable comfort of conscience, and such in deede are more happie and blessed then any liuing, vwho yet are vvisually in the Scriptures called blessed, euen in the middes of the tribulations of this life. Vwhereby vve see that these vvordes, *from hence forth they shal rest from their labours*, may truly agree to them also that are in Purgatorie, and so here is nothing proued against Purgatorie. Lastly, this aduerbe, *á modo*, in Latin, as in the Greeke *αυαίσι*, doth not properly signifie, *from this present time forward*, as though the Apostle had said, that after their death and to forward they are happie: but it noteth and ioyneth the time past together vwith the time present, in this sense, that such as haue died since Christs Ascension, vwhen he first entering into heauen opened it for others, goe not to *Lambus Paruum*, as they were wont before Christs time, but are in case to goe straight to blisse, except the impediment be in them selues. Therefore they are here called blessed, that die now in this state of grace & of the new Testaments, in comparison of the old faithfull and good persons.

á modo
αυαίσι
Pronom. in
Latin.

CHAP. XV.

THE 4 PART
Of the 7 last
plagues & fi-
nal damnatiō
of the vvicked.

2. *They that had not overcome the beast and his image and the number of his name, do glorifie God.* 6. *To seven Angels hauing the seven last plagues, are giuen seven cuppes full of the vvrath of God.*

AND

- 1 **A**ND I savv another signe in heauen great and
maruelous : seuen Angels hauing the seuen last
plagues. Because in them the wrath of God is con-
summate. † And I savv as it vvere a sea of glasse
2 mingled vwith fire, and them that overcame the beast and his
image and the number of his name, standing vpon the sea of
3 glasse, hauing the harpes of God: † and singing :: the song
of Moyse the seruant of God, and the song of the Lambe,
saying, Great and maruelous are thy vvorkes Lord God om-
nipotent : iust and true are thy vvaises King of the vvorldes'.
4 † Vvho shal not feare thee o Lord, and magnifie thy name?
because thou only art holy, because al nations shal come, &
adore in thy sight, because thy iudgements be manifest.
5 † And after these things I looked, and behold the temple
6 of the tabernacle of testimonie was opened in heauen: † and
there issued forth the seuen Angels, hauing the seuen plagues,
from the temple : reuested vwith cleane and vvwhite stone, &
7 girded about the breastes vwith girdles of gold. † And one of
the foure beastes, gane to the seuen Angels seuen vials of gold
ful of the vvraath of the God that lineth for euer and euer.
8 † And the temple vvas filled vwith smoke at the maiestic of
God, and at his povver : and no man could enter into the
temple, til the seuen plagues of the seuen Angels vvere con-
summate.

The tribulations about the day of iudgement.

c Baptisme.

:: The song of Moyse and Christ, is the new Testamēt and the old.

THE FIRST VISION.

Saints

listen
Xij
Xij

CHAP. XVI.

Upon the pouring out of the seven cuppes of Gods vvraath, on the land, the sea, the fountains, the fount of the beast, Euphrates and the aire: there arise sundrie plagues in the vvorld.

- 1 **A**ND I heard a great voice out of the tem-
ple, saying to the seuen Angels: Goe, and
poure out the seuen vials of the vvraath
2 of God vpon the earth. † And the first
vvent, and poured out his vial vpon
the earth, and there vvas made a cruel and
very sore vround vpon men that had the
character of the beast: and vpon them that adored the image
thereof.
3 † And the second Angel poured out his vial vpon the
sea, and there vvas made bloud as it vvere of one dead : and
cuery



every living soul died in the sea.

† And the third poured out his vial vpon the riuers & 4
the fountaines of vvaters: and there vvas made blood. † And 5
I heard the Angel of the vvaters, saying: Thou art iust o Lord,
vvhich art, and vvhich vvas, the holy one, because thou hast
iudged these things: † :: because they haue shed the blood 6
of the Sainctes and Prophets, & thou hast giuen them blood
to drinke. for they are vvorthie. † And I heard an other, 7
saying: Yea Lord God omnipotent, true and iust are thy
iudgements.

† And the fourth Angel poured out his vial vpon the 8
sunne, and it vvas giuen vnto him to afflict men vvith heare
and fire: † and men boiled vvith great heate, and :: blas- 9
phemed the name of God hauing povver ouer these plagues,
neither did they penance to giue him glorie.

† And the fift Angel pouted out his vial vpon the seate 10
of the beast: and his kingdome vvas made darke, and they to-
gether did eate their tongues for paine: † & they blasphemed 11
the God of heauen because of their paines and vvoundes, &
did not penance from their vvorkes.

† And the sixt Angel poured out his vial vpon that 12
great riuier Euphrates: and dried vp the vvater thereof that a
vvay might be prepared to the kings from the rising of the
sunne.

† And I saw from the mouth :: of the dragon, and from 13
the mouth of the beast, and from the mouth of the false-
prophet three vnclane spirites in maner of frogges. † For 14
they are the spirites of Deuils vvorking signes, and they goe
forth to the kings of the vvhole earth to gather them into
battel at the great day of the omnipotent God. † Behold 15
* I come as a theefe: Blessed is he that vvarcheth, & keepeth
his garments, that he* vvalke not naked, and they see his
turpirude. † And he shal gather them into a place vvhich 16
in Hebrevv is called *Armagedon*.

† And the seuenth Angel poured out his vial vpon the 17
aire, and there came forth a loud voice out of the temple
from the throne, saying: It is done. † And there vvere made 18
lightnings, and voices, and thunders, and a great earthquake
vvas made, such an one as neuer hath been since men vvere
vpon the earth, such an earthquake, so great. † And :: the 19
great citie vvas made into three partes: and the cities of the
Gentiles

:: The great
revenge that
God vvill doe
as the later
day vpon: the
persecutors of
his Sainctes.

:: The despe-
rate and dam-
ned persons-
shal blas-
pheme God
perpetually.
vvhich shal
be such onely
as do not re-
pent in this
life.

e See chap. 9. v.
20 in the mar-
gent.

:: The dragon,
is the Diuel:
the beast, An-
tichrist, or the
societie wher-
of he is head:
the false-pro-
phet, either
Antichrist him-
self, or the
companie of
Heretikes and
seducers that
solovv him.
c The hid of
aberm, by S.
Hieroms in-
terpretation.

:: The citie or
cōmonwealthe
of the vvicked
deuided into
three partes:
into infidels,
Heretikes, and
cuil Catho-

issue
forth
three


Apoc. 3.
2 Cor. 5.
3.

Ier. 25,
17.

Gentiles fel. And Babylon the great came into memorie before God,* to giue her the cuppe of vvine of the indignation of his vvrath. † And euery Iland fled, and mountaines vvhereof see the Annotat. vpon the next chapter v. 5.
 20 vvere not found. † And great haile like a ralent came downe from heauen vpon men : and men blasphemed God for the plague of the haile: because it vvvas made exceding great.

CHAP. XVII.

The harlot Babylon clothed vvith diuine ornaments, & drunken of the blood of Martyrs, sitteth vpon a beast that hath seven heades and ten hornes : 7 al which things the Angel expoundeth.

1  ND there came one of the seuē Angels :: The final
 vvwhich had the seuē vials, & spake vvith damnation of
 me, saying, Come, I vvil shevv thee :: the vvhole
 2 damnation of the great harlot, vvwhich companie of
 sitteth vpon c many vvaters, † vvwith the reprobate,
 vvwhom the kings of the earth haue forni- called here
 3 cated, and they vvwhich inhabit the earth the great
 haue beene drunke of the vvine of her vvwhoredom. † vvwith
 he tooke me avvay in spirit into the desert. And I savv a vvwoman
 4 sitting vpon a scarlet coloured beast, ful of names of blas-
 phemie, hauing seven heades, and ten hornes. † And the
 vvwoman vvvas clothed round about vvwith purple and scarlet,
 and gilted vvwith gold, and pretious stone, and pearles, hauing
 5 a golden cup in her hand, ful of the abomination & filthines
 of her fornication. † And in her forehead a name vvritten,
 6 "Mysterie:" Babylon the great, mother of the fornications and
 the abominations of the earth. † And I savv the vvwoman
 drunken of the blood of the Sainctes, and of the blood of
 the martyrs of I E S V S. And I marueled vvwhen I had seen her,
 7 vvwith great admiration. † And the Angel said to me, Vvwhy
 doest thou maruel? I vvil tel thee the mysterie of the vvwoman,
 and of the beast that caneth her, vvwhich hath the seuē heades
 and the ten hornes.
 8 † The beast vvwhich thou savvest, :: vvvas, and is not, and
 shal come vp out of the bottomeles depth, and goe into des-
 truction : and the inhabitants on the earth (vvwhose names
 are not vvritten in the booke of life from the making of the
 vvworld) shal maruel, seeing the beast that vvvas, and is
 not.

not. † And here is vnderstanding, that hath vvisedom. 9
The seuen heades : are ⁹ seuen hilles, vpon vvhich the
vwoman sitteth, and they are seuen kings. † Fiue are fallen, 10
one is, and an other is not yet come : & vvhhen he shal come,
he must taria a short time. † And the beast vvhich vvas, & 11
is not : ¹¹ the same also is the eight, and is of the seuen, & goeth
into destruction. † And the ten hornes vvhich thou sawest : 12
are ¹² ten kings, vvhich haue not yet receiued kingdom, but
shal' receiue pover as kings one houre after the beast.
† These haue one counsel and force : and their pover they 13
shal deliuer to the beast. † These shal fight vwith the Lambe, 14
and the Lambe shal ouercome them, because * he is Lord of
lordes, and King of kings, & they that are vwith him, called,
and elect, and faithful. † And he said to me, The vvaters 15
vvhich thou sawest vvhete the harlot sitteth : are peoples,
and nations, and ronges. † And the ten hornes vvhich thou 16
sawest in the beast : these shal hate the harlot, and shal make
her desolate and naked, and shal eate her flesch, and her they
shal burne vwith fire. † for ¹⁷ God hath giuen into their
hartes, to doe that vvhich pleaseth him : that they giue their
kingdom to the beast, til the vvordes of God be cōsummate.
† And the vwoman vvhich thou sawest : is ¹⁸ the great citie,
vvhich hath kingdom ouer the kings of the earth.

∴ Some expound it of ten smal kingdoms, - into which the Roman Empire shal be divided, vvhich shal al serue Antichrist both in his life and a litle after.

∴ Not forcing or mouing any to follow Antichrist, but by his iust iudgement, & for punishment of their finnes, permitting the to be true and cōsent to him.

∴ doe

1 Tim. 6,
15. Apo.
19, 16.

ANNOTATIONS CHAP. XVII.

The Protestants here vvill needs haue Babylon to be Rome, but not in S. Peters epistle.

By Babylon (according to all the fathers) is signified, partly the whole societie of the Wicked, partly the citie of Rome, only in respect of the terrenc &

§. *Babylon.*) In the end of S. Peters first Epistle, vvhete the Apostle dateth it at Babylon, vvhich the auncient vvriters (as vve there noted) affirme to be meant of Rome : the Protestants vvill not in any wise haue it so, because they vvould not be driuen to confesse that Peter euer vvas at Rome: but here for that they thinke it maketh for their opinion, that the Pope is Antichrist, and Rome the seat and citie of Antichrist, they vvill needs haue Rome to be this Babylon, this great vvhore, and this purple harlot, in the exposition of holy Scripture, be ledde onely by their preiudicate opinions and heresies, to vvhich they daue all things vwithout al indifferencie and sinceritie.

But S. Augustine, Aretas, and other vvriters, most commonly expound it, neither of Babylon it self a citie of Chaldaea or Egypt, nor of Rome, or any one citie, vvhich may be so called spirituallly, as Hierusalem before chap. 11 is named spirituall Sodom and Egypt : but of the general societie of the impious, & of those that preferre the terrene kingdō and cōmoditie of the vvorld, before God & eternal felicitie. The author of the Commentaries vpon the Apocalypic set forth in S. Ambrose name, vvriteth thus : *This great vvhore sometime signifieth Rome, specially vvhich at that time vvhete she Apostle vvrote this, did persecute the Church of God. but otherwise it signifieth the vvhole citie of the Diuel, that is, the vniuersal corps of the reprobate.* Tertullian also taketh it for Rome, *li. admo. thus, Babylon (saith he) in S. Iohn is a figure of the citie of Rome, being so great. so proud of the Empire, Iudaea, and the destroyer of the saints.* Vvhich is plainly spoken of that citie, vvhhen it vvas heathen, the head of the terrene dominion of the vvorld, the persecutor of the Apostles and their successors, the seat of Nero, Domitian, and the like, Christs special enemies, the funke of idolatzie, sinne, and false

false worship of the Pagan gods. Then was it Babylon, when S. Iohn wrote this, and then was Nero and the rest figures of Antichrist, and that citie the resemblance of the principal place (whersoever it be) that Antichrist shal reign in, about the later end of the world.

Nowv to apply that to the Romane Church and Apostolicke See, either nowv or then, which was spoken onely of the terrene state of that citie, as it was the seate of the Emperour, and not of Peter, when it did see about 30 Popes Christs Vicars, one after another, & endeavoured to destroy the whole Church: that is most blasphemous and foolish.

The Church in Rome was one thing, & Babylon in Rome another thing. Peter late in Rome, and Nero late in Rome. but Peter, as in the Church of Rome: Nero, as in the Babylon of Rome. Vvhich distinction the Heretikes might haue learned by S. Peter him self ep. 1. chap. 5. writing thus, *The Church salueth you, that is in Babylon, celestl.* So that the Church and the very chosen Church was in Rome, when Rome was Babylon. vvhich it is plaine that, vvhether Babylon or the great vvhore do here signifie Rome or no, yet it can not signifie the Church of Rome: which is nowv, and euer was, differing from the terrene Empire of the same. And if, as in the beginning of the Church, Nero and the rest of the periecuting Emperours (vvhich were figures of Antichrist) did principally sit in Rome, so also the great Antichrist shal haue his seate there, as it may well be (though others thinke that Hierusalem rather shal be his principal citie): yet euen then shal neither the Church of Rome, nor the Pope of Rome be Antichrist, but shal be periecuting by Antichrist, and driuen out of Rome, if it be possible. for, to Christs Vicar and the Romane Church he will beare as much good vvil as the Protestants nowv doe, and he shal haue more pover to periecute him and the Church, then they haue.

See how the state of Rome that periecuting the Church

The Church of Rome is neuer called Babylon.

5. Hierom *epist.* 17. c. 7. to Marcella, to dravv her out of the citie of Rome to the holy land, vsing her of the manifold allurements to sinne and ill life, that be in so great and populous a citie, alludeth at length to these vvordes of the Apocalypse, and maketh it to be Babylon, and the purple vvhore. but straight vvay, lest some naughtie person might thinke he meant that of the Church of Rome, vvhich he spake of the societie of the vvicked onely, he addeth: *There is there in deede the holy Church, there are the triumphant monuments of the Apostles and Martyrs. there is the true confession of Christ: there is the faith praised of the Apostle, and Gentilitie troden vnder foote, the name of Christian daily advancing is self on high.* Vvhich you see that vvhathsoeuer may be spoken or interpreted of Rome, out of this vvord Babylō, it is not meant of the Church of Rome, but of the terrene state, in so much that the said holy Doctor (*li. 2. aduers. Iouinian. c. 19.*) signifieth, that the holines of the Church there, hath vviped avvay the blasphemie vvritten in the forehead of her former iniquitie. But of the difference of the old state and dominion of the Hea:hen there, for vvich it is resembled to Antichrist, and the Priestly state vvich nowv it hath, reade a notable place in S. Leo *serm. 1. in natali Petri & Pauli.*

Fig. 1.

5. *Mysterie.*) S. Paul calleth this secreete and close vvorking of abomination, the mysterie of iniquitie. 2. *Theisal.* 2. and it is called a litle after in this chapter *verf. 7. the Sacrament* (or mysterie) of the vvoman, and it is also the marke of reprobation and damnation.

Mysterie.

6. *Drunkens of the blood.*) It is plaine that this vvoman signifieth the vvhole corps of al the persecutors that haue and shal shede so much blood of the iust: of the Prophets, Apoilles, and other Martyrs from the beginning of the vvorld to the end. The Protestants foliably expound it of Rome, for that there they put Heretikes to death, and allowv of their punishment in other countries: but their blood is not called: the blood of iaincts, no more then the blood of theetes, mankillers, and other malefactors: for the shedding of vvich by order of iustice, no Commonvvwealth shal answer.

This vvoman signifieth al persecutors of iaincts.

Putting heretikes to death, is not to shede the blood of iaincts.

9. *Seven hills.*) The Angel him self here expoundeth these 7 hills to be al one vvith the 7 heads and the 7 kings: & yet the Heretikes blinded exceedingly vvith malice against the Church of Rome, are so madde to take them for the seven hills literally, vpon vvich in old time Rome did stand: that so they might make the vvlearned beleue that Rome is the seate of Antichrist. But if they had any consideration, they might marke that the Prophets visions here are most of them by Sevens, vvwhether he talke of heads, hornes, candlestickes, Churches, kings, hills, or other things: and that he alluded not to the hills, because they vvore iust seven, but that *Seven* is a mytical number, as sometime *7* is, signifying vniuersally al of that sort vvhereof he speaketh. as, that the seven heads, hills, or kingdoms (which are here al one) should be al the kingdoms of the vvorld that persecute the Christians: being heads and mountaines for their height or dignitie above others. And some take it, that there vvore seven special Empires, kingdoms, or States, that vvore or shal be the greatest persecutors of Gods people. as of *Ægypt*, *Chanaan*, *Babylon*, the *Persians*, and *Greekes*, vvich be sine. sixty of the Romane Empire vvich once persecuted most of al other, and vvich (as the Apostle here saith) *yes is*, or standeth. but the seventh, then vvhich S. Iohn vvrote this, was not come, neither is yet come in our daies: vvich is Antichrists state, vvich shal not come so long as the Empire of Rome standeth, as S. Paul propheticke. 2. *Theisal.* 2.

The Protestants madnes in expounding the 7 hills, of Rome: the Angel himself expounding it otherwise.

11. *The same is the eight.*) The beast it self being the congregation of al these vvicked persecutors, though it consist of the foresaid seven, yet for that the malice of al is complee in it, may be

Vvhat is the eight beast.

222 ij called

called the eight. Or, Antichrist him self, though he be one of the seuen, yet for his extraordinarie wickednes he hal be counted the odde persecutor, or the accomplishment of al other, & therefore is named the eight. Some take this beast called the eight, to be the Diuel.

The double interpretation of Babylon.

18. *The great cite.*] If it be meant of any one cite, and not of the vniuersal societie of the reprobate (vvhich is the cite of the Diuel, as the Church & the vniuersal fellowshipp of the faithful is called the cite of God) it is most like to be old Rome, as some of the Greekes expound it, from the time of the first Emperour, til Constantines daies, vvhio made an end of the persecution, for by the authoritie of the old Romane Empire, Christ vvas put to death first, and afterwards the tivo cheefe Apostles, & the Popes their successors, and infinite Catholike men through out the vvorlde, by lesser kings vvhich then vvere subiect to Rome. Al vvhich Antichristian persecutions ceased, vvhon Constantine reigned, and yielded vp the cite to the Pope, vvhio holdeth not the kingdom or Empire ouer the vvorlde, as the Heathen did, but the fatherhod and spirital rule of the Church. Howbeit the more probable sense is the other, of the cite of the Diuel, as the author of the homilies vpon the Apocalypse in S. Augustine, declareth.

CHAP. XVIII.

The fall of Babylon, her iudgements, plagues and vengeance: for the vvhich, 9 the kings, 16 and marchants of the earth thus sometimes did cleane vnto her, shal mourne bitterly: 10 the houses and the Apostles and Prophets shal reioyce.

AN D after these things I sawe another Angel coming downe from heauen, hauing great power: & the earth vvas illuminated of his glorie. † And he cried out in force, saying, * Fallen fallen is Babylon the great: and it is become the habitation of Devils, and the custodie of euery vnclane spirit, and the custodie of euery vnclane and hateful bird: † because al nations haue drunke of the vvine of the vvrath of her fornication: and the kings of the earth haue fornicated vwith her: and the marchantes of the earth vvere made riche by the vertue of her delicacies.

† And I heard an other voice from heauen, saying, Goe out from her my people: that you be not partakers of her sinnes, and receiue not of her plagues. † Because her sinnes are come euen to heauen, and God hath remembered her iniquities. † Render to her as she also hath rendred to you: & double ye double according to her vvorke: In the cuppe vvherin she hath mingled, mingle ye double vnto her. † As much as she hath glorified her self, & hath been in delicacies, so much giue her torment and mourning: because she saith in her hatt, * I sit a queene, & Widow I am not, and mourning I shal not see. † Therefore in one day shal her plagues come, death, and mourning, and famine, and vwith fire she shal be burnt: because God is strong that shal iudge her.

† And

Apo. 14,
8.
φουλακι

Es. 47, 8

∴ The measure of paines & damnation, according to the wicked pleasures or vnlawful delictes of this life. Which is a sore sentence for such people as turne their whole life to vilit and ract.

9 † And :: the kings of the earth, vvhich haue fornicated
 vvith her, & haue liued in delicacies, shal vveepe, & be vvaile
 them selues vpon her, vvhenn they shal see the smoke of her
 10 burning: † standing farre of for the feare of her tormentes,
 saying, Vvo, vvo, that great citie Babylon, that strong citie:
 because in one houre is thy iudgement come.

Marchants are most encombered, dangered and drovned in the pleasures of this vvorlde: vvhose vvhole life & traficke is (if they be not exceeding vertuous) to finde varietie of earthly pleasures. Vvho seeing once the extreme end of their ioyes and of al. that made their heauen here. to be turned into paines & damnation eternal, then shal howle & vveepe to late.

11 † And the marchātes of the earth shal vveepe, & mourne
 vpon her: because no man shal bye their merchandise any
 12 more, † merchandise of gold and siluer and precious stone,
 and of pearle, and fine linnen, and purple, and silke, & scarlet,
 and al Thyne vwood, and al vessels of yuorie, and al vessels of
 13 precious stone and of brasse and yron and marble, † and cynamon,
 and of odours, and ointement, and frankeincense, and
 vvine, and oile, and floure, & vvheate, and beastes, & sheepe,
 14 and horses, and chariotes, & slaues, and soules of men. † And
 the apples of the desire of thy soul are departed from thee, &
 al fat and goodly thinges are perished from thee, and they
 15 shal no more finde them. † The marchantes of these things
 vvhich are made riche, shal stand farre from her for feare of
 16 her tormētes, vveeping and mourning, † & saying, Vvo, wo,
 that great citie, vvhich vvas clothed vvith silke, and purple,
 and scarlet, and vvas gilted vvith gold, and pretious stone, &
 17 pearles: † because in one houre are so great riches made desolate:
 and euery gouernour, and euery one that saileth into
 the lake, and the shipmen, and they that vvorke in the sea,
 18 stooede a farre of, † and cried seeing the place of her burning,
 saying, Vvhat other is like to this great citie? † And
 19 they threvv dust vpon their heades, and cried vveeping and
 mourning, saying: Vvo, vvo, that great citie, in the vvhich al
 vvere made riche that had shippes in the sea, of her prices:
 because in one houre she is desolate.

The Angels and al Saints shal ioyce and laude God to see the wicked confounded, and Gods iustice executed vpon their oppressors & persecutors. and this is that vvhich the Martyrs praised for, chap. 6.

20 † Reioyce ouer her, heauen, and ye holy Apostles and
 Prophetes: because God hath iudged your iudgement of her.
 21 † And one strong Angel tooke vp as it vvere a great mil-
 stone, and threvv it into the sea, saying, * Vvith this violence
 shal :: Babylon that great citie be throwen, and shal novv be
 22 found no more. † And the voice of harpers, & of Musicians,
 and of them that sing on shalme and tromper, shal no more
 be heard in thee, & euery artificer of euery art shal be found
 no more in thee, and the noise of the mill shal no more be
 23 heard in thee, † and the light of the lampe shal no more

:: By this it seemeth cleere that the Apostle meaueth noe any one citie, but the vniuersal companie of the reprobate, vvhich shal perish in the day of iudgement: the old prophets also naming the vvhole nūber of Gods enemies mytical-ly, Babylon. as

Z z z z iij shine

1er. 51.
63.

shine in thee, and the voice of the bridegrome and the bride shal no more be heard in thee: because thy marchantes were the princes of the earth, because al nations haue erred in thine inchauntments. † And in her is found the bloud of the Prophets and Sainctes, and of al that vvere slaine in the earth.

CHAP. XIX.

9 The Sainctes glorifying God for the iudgment pronounced upon the harlot, & the marriage of the Lambe is prepared. 10 The Angel refuseth to be adored of S. Iohn. 11 There appeareth one (vrho is the Word of God, and the King of kings and Lord of lords) sitting on a horse, vrith a great armie, and fighting against the beast and the kings of the earth) and their armie: 17 the burden of the arie being in the meane time called to denounce their flesb.

The Epistle
for many mar-
tyrs.

ALLELVIA

:: This often
repeating of
Alleluia in ti-
mes of reioy-
cing, the
Church doth
follow in her
Service.

:: At this day
shal the who-
le Church of
the elect be
finally & per-
fectly for euer
ioyned vnto
Christ in ma-
riage insepa-
rable.

:: That is the
feast of eter-
nal life prepa-
red for his
spouse the
Church.



AFTER thesē things I heard as it vvere the¹ voice of many multitudes in heauen saying, *Alleluia*. Praise, and glorie, and povver is to our God: † because true & iust are his iudge-² mentes which hath iudged of the great harlot, that hath corrupted the earth in her vvhoredom, and hath reuenged the bloud of his seruants, of her handes. † And ³ gaine they said, *Alleluia*. And her smoke ascendeth for euer and euer. † And the foure and tventie seniors fel⁴ downe, and the foure beastes, & adored God sitting vpon the throne, saying: "Amen, *Alleluia*. † And a voice came out from⁵ the throne, saying: Say praise to our God al ye his seruantes: and you that feare him, litle and great. † And I heard as it⁶ vvere the voice of a great multitude, and as the voice of many vvaters, & as the voice of great thunders, saying, *Alleluia*: because our Lord God the omnipotent hath reigned. † Let⁷ vs be glad and reioyce, and gine glorie to him: because :: the marriage of the Lambe is come, and his vvife hath prepared her self. † And it vvas giuen to her that she clothe her⁸ self vvith silke glittering and vvhite. For the silke are "the iustifications of Sainctes.

† And he said to me, Vvrite, * Blessed be they that are⁹ called to the :: supper of the marriage of the Lambe. -† And he said to me, These vvordes of God, be true. † " And* I fel¹⁰ before his feete, to adore him. And he saith to me, See thou doe not: I am thy fellowv-feruant, and of thy brethren that haue

Mat. 22.
Lk. 14.

Apoc. 22
9.

have the testimonie of I E S U S. Adore God. For the testimonie of I E S U S, is the spirit of prophetic.

- Ef. 63.1.* 11 † And I sawv heauen opened, and behold a vvhite horse; and he that sate vpon him, vvas called Faithful and True, and
 12 vwith iustice he iudgeth & fighteth. † And his eies as a flame of fire, and on his head many diademes. having a name vwritten, vvhich no man knovveth but him self. † * And he vvas
 13 clothed vwith a garment sprinkled vwith bloud: & his name is called, ° THE VVORD OF GOD. † And the hostes
 14 that are in heauen folovved him on vvhite horses clothed in vvhite and pure silke. † And out of his mouth procedeth a sharpe svord: that in it he may strike the Gentiles. And * he
 15 shal rule them in a rod of yron: and he treadeth the vvine presse of the furie of the vvraath of God omnipotent. † And he hath in his garment and in his thigh vwritten, *:: KING
 16 OF KINGS AND LORD OF LORDES. : Euen according to his humanitie also.

^a The second person in Trinitie, the Sonne or the Vvord of God, vvhich vvas made *flesh. Io. 1.*

- 17 † And I savv one Angel standing in the sunne, & he cried vwith a loud voice saying to al the birdes that did flie by the middes of heauen, Come and assemble together to the
 18 great supper of God: † that you may eate the flesh of kings, and the flesh of tribunes, and the flesh of valiants, and the flesh of hofses & of them that sit on them, & the flesh of al freemen and bondmen, and of litle and great.
 19 † And I savv the beast and the kings of the earth, & their armies gathered to make vvarre vwith him that sate vpon the
 20 horse and vwith his armie. † And the beast vvas appreheded, and vwith him the false-prophet: vvhich vvrought signes before him, vvherevwith he seduced them that tooke the character of the beast, and that adored his image. These tvvo were cast aliue into the pool of fire burning also vwith brimstone.
 21 † And the rest vvete slaine by the svord of him that sitteth vpon the horse, vvhich procedeth out of his mouth: and al the birdes vvete filled vwith their flesh.

ANNOTATIONS
 CHAP. XIX.

4. Amen, Alleluia.] These tvvo Hebrue vvordes (as other els vvhere) both in the Greeke & Latin text are kept religiously, & not translated, vnles it be once or tvvise in the Psalms. Yea and the Protestants them selves keep them in the text of their English Testaments in many places. *Amen, Alleluia,* and marvel it is vvhy they vse them not in al places, but sometimes turne, *Amen,* into, *verily,* non translated vvhereof see the Annotation *Isa. 6. v. 34:* and in their Service booke they translate, *Alleluia,* into,

into, *Praise ye the Lord.* as though *Alluia* had not as good a grace in the act of sensing God, (vvhete it is in deede properly vved) as it hath in the text of the Scripture.

Alluia often vved in the Church, (specially in Easter time.

The Church Catholike doth often and specially vse this sacred vword, to ioyne vvith the Church triumphant, consisting of Angels and Saincts, vvho here are said to laude and praise God vvith great reioycing, by this vword *Alluia*, and by often repetition thereof: as the Catholike Church also vseth, namely in Easter time euen til Vvhicfontide, for the ioy of Christs resurrection, vvich (as S. Augustine declareth *ep. ad Amarnarum*) vvas the general vse of the Primitive Church, making a greater mysterie and matter of it, then our Protestants norv do. At other times of the yere also he saith it vvas sung in some Churches, but not in al. and S. Hierom numbereth it among the heresies of Vigilantius, That *Alluia* could not be sung but at Easter. *Answer: Vigilant. c. 1.*

Epist. ad Ion. c. 17. & c. 11.

It signifieth more tinen (as the Protestants translate it) *praise ye the Lord.*

The truth is, by the vse of the Scriptures it hath more in it then, *Praise ye the Lord*, signifying vvith laude, glorifying, and praising of God, a great reioycing vvithal, mirth, and exultation of hart in the iungers thereof, and that is the caule vvhy the holy Church saith, *Laud tibi Domine, Praefo te thou o Lord*, in Lent and times of penance and mourning, but not *Alluia*. vvich (as S. Augustine also declareth) is a terme of signification and mysterie, ioyced vvith that time, and then vved specially in the Church of God, vvhen she representeth to vs in her Senice, the loyes and beatitude of the next liuerrvich is done specially at Easter, by the ioyful celebrating of Christs glorious Reurrection and Ascension, after the penal time of Lent vvich representeth the miserie of this life. See S. Augustine *Ser. 1. & c. 1. 2. 9. & 6. c. 9. de Diuersis. fo. 10.* and his enarration vpon the 148 Psalm. for in the titles and endes of diuerse holy Psalmes this *Alluia* is ful of mysterie & sacred signification. Vvhere vve must alke the Protestants, vvhy they haue left it out altogether, being in the Hebrue, saying neither *Alluia*, nor, *Praise ye the Lord*, in the Bible 1577: & that nine times in the fixe last Psalmes.

False translation.

Amen and *Alluia* should not be translated into vulgar tongue.

Moreouer the said holy Doctour (li. 2. de doct. Christ. c. 11) affirmeth that *Amen* & *Alluia* be not translated into any other language, *propter antiquorum auctoritatem*, for the more sacred authoritie of the vwordes fo remaining, and *ep. 178.* he saith that it is not lawfull to translate them. *Item sciendum est &c. for it is to be knownen* (saith he) *that al nations do sing Amen and Alluia in the Hebrue vwordes, vvich: neither the Latine man nor the Barbarous may translate into his owne language.* See S. Hierom *ep. 17. c. 7.* vvriteth, that the husbandmen at the plough sang *Alluia*, vvich vvas not then their vulgar speache. Yea he saith that in Monasteries the singing of *Alluia* vvas in steede of a bel to call them together ad *Collebam.* in *Epistoph. Paula. c. 10.*

All nations in the Primitive Church sang *Amen* and *Alluia*.

The Protestants profane this vword by translating it, and diminish the signification thereof.

This vword is a sacred, Christian, mystical, and Angelical song, and yet in the new seruaice booke it is turned into, *Praise ye the Lord*, and *Alluia* is quite gone, because they list neither to agree vvith the Church of God, nor vvith the vse of holy Scriptures, no uor vvith their owne translations, but no maruel, that they can not sing the song of our Lord, and of Angels in a strange countrie, that is, out of the Catholike Church, in the captiuitie of schisme & heretie. Laitly, vve might aske them vvether it be al one to say *Maria, & Sanctus vvus beatus &c.* vvithout the *Holiana*, vvich vvas not a bel to call them together ad *Collebam.* in *Epistoph. Paula. c. 10.*

Psalm. 136.

Justifications are good vwordes, not as the effectes of faith iustifying, but because them selues also vvith faith iustifie a man.

Justificationes of Saincts. Here the Heretikes in their translations could not alter the vword *Justificationes* into ordinances, or constitutions, as they did fallie in the first of S. Luke, vvherof see the Annotation there ver. 6, but they are forced to say in Latin, *Justificationes*, as Beza and in English, *righteousnes*, (for *Justificationes* they vvil not say in any case for feare of inconuenience,) yea and they can not deny but these iustifications be the good vwordes of saincts, but vvhere they make this gloie, that they be fo called, because they are the fruites or effect of faith and of the iustice vvich vve haue by onely faith, it is most euidently false, & against the very text, and nature of the vword, for these is no caule vvhy any thing should be called a mans iustification, but for that it maketh him iust. fo that, *Justificationes*, be the vertues of faith, hope, chautie, and good deedes, iustifying or making a man iust, and not effectes of iustification. neither faith onely, but they al together be the very ornaments and inward garmets, beauty, and iustice of the soule, as here it is euident.

Beza

S. Iohes adoring of the Angels, explicated against the Protestants abusing the same.

10. *Adol. 1. fol.* The Protestants abuse this place, and: he example of the Angels forbidding Iohn to adole him being but his fellow seruant, and appointing him to adole God, against al honour, reuerence, and adoration of Angels, Saincts, or other landified creatures, teaching that no religious vvorship ought to be done vnto them. But in truth it maketh for no such purpose, but only vvarneth vs that Diuine honour and the adoration due to God alone, may not be giuen to any Angel or other creature. S. *August. de vera relig. cap. vltimo.* And vvhen the Aduerfaries replie that fo great an Apostle, as Iohn vvas, could not be ignorant of that point, nor vvould haue giuen diuine honour vnto an Angel (for so he had been an Idolater) and therefore that he vvas not

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reprehended for that; but for doing any religious reverence or other honour whatsoever to his fellow-feruant: vve answer that by the like reason, S. Iohn being so great an Apostle, if this later kinde of reverence had been vnlawfull and to be reprehended, as the Protestants hold it is no lesse then the other, could not haue been ignorant thereof, nor would haue done it.

The Protestants are rebeld by their owne reason.

Therefore they might much better haue learned of S. Augustine (q. 61 in Genes) how this faete of S. Iohn vvas corrected by the Angel, and vvherein the error vvas. In effect it is thus, That the Angel being so glorious and full of maiestie, presenting Chrifts person, and in his name vving diuers vvordes proper to God, as, *I am the first and the last, and alive and vvas dead,* and such like, might vvel be taken of S. Iohn, by error of his person, to be Chrift him self, and that the Apostle presuming him to be so in deede, adored him vvith Diuine honour: vvich the Angel correcting, told him he vvas not God, but one of his fellowes, and therefore that he should not so adore him, but God. Thus then vve see, Iohn vvas neither so ignorant, to thinke that any vndue honour might be giuen to any creature: nor so ill, to commit idolatrie by doing vndue vvorship to any Angel in heauen: and therefore vvas not culpable at all in his faete, but onely erred materially (as the Scholem call it) that is, by mistaking one for an other, thinking that vvich vvas an Angel, to haue been our Lord: because he knewe that our Lord him self is also called an Angel, and hath often appeared in the visions of the faithfull.

S. Iohn erred only in the person, mistaking the Angel to be Chrift him self, and so adoring him as God.

Apoe. 2. 1.

Esa. 9 in Graec. Malac. 3.

And the like is to be thought of the Angel appearing in the 11. of the Apocalypic, vvwhether it were the same or an other: for that also did so appeare, that Iohn could not tell vvwhether it were Chrift him self or no, till the Angel told him. Once this is certain, that Iohn did not formally (as they say) commit idolatrie, nor sinne at all therein, knowing all duties of a Christian man, no lesse then an Angel of heauen, being also in as great honour vvith God, yea and in more then many Angels. Vvchich perhaps may be the cause (and consequently an other explication of this place) that the Angel knowing his great graces and merites before God, would not accept any vvorship or submission at his hands, though Iohn againe of like humilitie did it, as also immediatly afterward chap. 21. vvchich belike he would not haue done, if he had been precisely aduised by the Angel but a moment before, of errors & vnduefulness in the faete. How soeuer that be, this is euident, that this the Angels refusing of adoration, taken not away the due reverence and respect vve ought to haue to Angels or other sanctified persons and creatures. and to these vvordes, *See thou doe it not*, signifie rather an earnest refusal, then any signification of crime to be committed thereby.

S. Iohn sinned not in this adoration.

Another explication of this place.

And marvel it is that the Protestants making them selves so sure of the true sense of euery doubtful place by conference of other Scriptures, follow not here the conference and comparing of Scriptures that them selves so much or onely require. Vve vvil giue them occasion and a methode so to doe, thus. He that doubteth of this place, findeth out three things of question, vvchich must be tried by other Scriptures. The first, vvwhether there ought to be or may be any religious reverence or honour done to any creatures, taking the word religion or religious vvorship not for that special honour vvchich it properly and onely due to God, as S. Augustine sometimes vseth it, but for reverence due to any thing that is holy by sanctification or application to the seruite of God. The second thing is, vvwhether by vse of Scriptures, that honour be called adoration in latin, or by a vvord equiualent in other languages, Hebrue, Greeke, or English. Lastly, vvwhether vve may by the Scriptures fall downe prostrate before the things, or at the feete of the persons that vve so adore. I or of ciuill dutie done to our Superiors by capping, kneeling, or other courtesies, I thinke the Protestants vvill not stand vvith vs: though in deede, their arguments make as much against the one as the other.

The Protestants by conference of Scriptures might finde religious adoration of creatures.

Three points herein examined and proued by Scriptures.

Aug. 20 vna relig. 2. 55.

Hebrew words.

Pf. 5. 137. Dan. 6. 3 Reg. 8. Ios. 7. Pf. 98. 132.

But for religious vvorship of creatures (vvchich vve speake of): let them see in the Scriptures both old and newvvist, vvwhether the Temple, the tabernacle, the Arke, the propitiatorie, the Cherubins, the altar, the bread of proposition, the shabbath, and all their holies, vvere not reuerenced by all signes of deuotion and religion: vvwhether the Sacraments of Chrift, the Priestis of our Lord, the Prophets of God, the Gospell, Scriptures, the name of Iesus vs, such like (vvchich be by vse, signification, or sanctification made holy) are not now to be reuerenced: and they shall finde all these things to haue been reuerenced of all the faithfull, vvithout any dishonour of God, and much to his honour. Secondly, that his reuerence is named adoration in the Scriptures, (theie speeches do proue Pf. 98. *Adore ye his footstool, because it is holy,* and Hebr. 21. *He adored the toppe of his rod.* Thirdly, that the Scriptures also vvarrant vs (as the nature of the vvord adoration giueth in all three tonges) to bowe downe our bodies, to fall flat on the ground at the presence of such things, and at the feete of holy persons, specially Angels, as Iohn doth here, these examples proue. Abraham adored the Angels that appeared to him, Moyses also the Angel that showed him self out of the bush, vvho vvere creatures, though they represented Gods person, as this Angel here did, that i)ake to S. Iohn. Palaam adored the Angel that stood before him vvith a sword drawn. Num. 22. Iosef adored falling flat downe before

Religious vvorship of creatures.

The same is called adoration.

Falling prostrate before the persons or things adored.

Adoring of Angels.

Gen. 18. Euid. 3. Iosue 5.

A a a a

before the feete of the Angel, calling him his Lord, knowing by the Angels owne testimonie, that it was but an Angel. V who refused it not, but required yet more reverence, commanding him to plucke of his shoes, because the ground was holy, no doubt so made by the presence onely of the Angel.

Adoring of Prophets and holy persons.

Yea not onely to Angels, but euen to great Prophets this deuotion was done, as to Daniel by Nabuchodonosor, v who fell flat vpon his face before him, and did other great offices of religion, vvhich the Prophet refused not, because they were done to God rather then to him, as S. Hierom defendeth the same against I orphyric, v who charged Daniel vvvith intolerable pride therein. and the said holy doctour alleageath the fact of Alexander the great, that did the like to Ioiadas the high priest of the Iewes. Howsoever that be (for of the sacrifice there mentioned there may be some doubt, vvhich the Church doth alwayes immediatly to God, and to no creature) the fact of the prophets (4. k. eg. 2) to Elizeus, is plaine: vvhich they perceiuing that the double grace and spirit of Elias was giuen to him, fell flat doune at his feete and adored. So did the Sunamite, to omit that Achior adored Iudith, falling at her feete, as a vvoman blessed of God, and infinite other places.

All vvich thinges, by comparing the Scriptures, our vvvorshippers should haue found to be lawfully done to men, and Angels, and soveraine holy creatures. Vvhereby they might conuince them selues, & perceiue, that that thing could not be forbidden S. Iohn to doe to the Angel, vvich they pretend: though the Angel for causes might refuse euen that vvich S. Iohn did lawfully vvvto him, as S. Peter did refuse the honour giuen him by Cornelius, according to S. Chryostoms opinion. he. 23 in c. 10 A.B. yea euen in the third chapter of this booke: (1) our Adorers vvould looke no further they might see where this Angel propheticall & promitteth that the Iewes should fall doune before the feete of the Angel of Philadelphia and adore. See th. Annot. there.

CHAP. XX.

An Angel casteth the dragon (or diuel) bound, into the depth for a thousand yeres, in vvich the soules of martyrs in the first resurrection shall reigne vvith Christ. 7 After vvich yeres, Satan bring let loose, shall raise Gog and Magog, an innumerable armie, against the beheaded: 9 but a fire from heauen shall destroy them. 12 Three bookes are opened, and in that first vvpon the throne, is written al the dead according to their vvorkes.

See in S. Augustine (li. 20. de Ciuit. c. 7. 8. & seq.) the exposition of this chapter.



AND I saw an Angel descending from heauen, hauing the key of the bottomles depth, and a great chaine in his hand. † And he apprehended the dragon the old serpent, vvich is the Deuil and Satan, and bound him for a thousand yeres. † and he threw him into the depth, and shut him vp, and sealed ouer him, that he seduce no more the nations, til the thousand yeres be consummate. and after these thinges he must be loosed a litle time.

:: *Quid in millennio numero nisi ad proferendam nouam solem perfectam vniuersitatis profusa generationis exprimitur? hinc per 1000 annos dicitur, et regnabunt cum illo mille annis, omnia regnum sanctae Ecclesiae vniuersitatis perfectione solidatur. 11. Genes. li. 9. Moral. c. 1.*

† And I saw seates: and they sate vpon them, & iudgement was giuen them, and the soules of the beheaded for the testimonie of Iesvs, and for the vvord of God, and that adored not the beast, nor his image, nor receiued his character in their foreheades or in their handes, and haue liued, and reigned vvith Christ: a thousand yeres. † The rest of the dead liued not, til the thousand yeres be consummate. This is the

6 the first resurrection. † Blessed and holy is he that hath part in the first resurrection. in these the second death hath not power: but they shall be priestes of God and of Christ and shall reigne with him a thousand yeres.

7 † And when the thousand yeres shall be consummate, Satan shall be loosed out of his prison, and shall goe forth, and seduce the nations that are upon the foure corners of the earth, * Gog, and Magog, and shall gather them into battel, the number of whom is as the sand of the sea. † And they ascended upon the breadth of the earth, and compassed the campe of the Sainctes, and the beloued citie. † And there came downe fire from God out of heauen, and deuoured them: † and the Deuil which seduced them, was cast into the poole of fire and brimstone, vvhich both the beast and the false-prophet shall be tormented day and night for euer and euer.

11 † And I saw a great white throne, and one sitting upon it, from whose sight earth and heauen fled, and there was no place found for them. † And I saw the dead, great and litte, standing in the sight of the throne, and bookes were opened: and another booke was opened, vvhich is of life: and the dead were iudged of those things vvhich were vvvritten in the bookes according to their vvorke. † and the sea gaue the dead that were in it, and death and hel gaue their dead that were in them, and it was iudged of euery one according to their vvorke. † And hel and death were cast into the poole of fire. This is the second death. † And he that was not found vvvritten in the booke of life, was cast into the poole of fire.

Excc. 38, 24-32, 2.

Apoc. 3, 5-21, 27.

¶ S. Augustine thinketh that these do not signifie any certaine nation but al that shall then be ioyued with the Diuel and Antichrist against the Church. li. 20. de Ciuit. c. 11. See S. Hierom in Esab. li. 11.

THE 6 VISION.

1. They shall then be new, not the substance, but the shape changed. 2 Pet. 3. See S. August. de li. 20. de Ciuit. c.

14. c The bookes of mens consciences, where shall plainly be read what euery mans life hath been.

¶ Such as doe no good worles, if they haue age and time to doe them, are not found in the booke of life.

ANNOTATIONS
CHAP. XX.

2. Bound him.] Christ by his Passion hath abridged the power of the Deuil for a thousand yeres, that is, the vvhole time of the new Testament, vvaile Antichristis time, when he shall be loosed againe, that is, be permitted to deceiue the world, but for a short time only, to vvit, three yeres and a halfe.

4. I saw santes.] S. Augustine (li. 20 de Ciuit. Dei c. 9) taketh this to be spoken, not of the last iudgement, but of the Sees or Consiſteries of Bishops and Prelates, and of the Princes whom Iesus, by vvhom the Church is now governed. At the iudgement here giuen, can be taken no other vvhich is better, than of those which was said by our Saniour Mat. 18. Whosoever you binde in earth, shall be bound in heauen, and therefore the Apostle, saith, What haue I to doe to iudge of them that are vvit out?

Fishops' con- sistories & tri- dicial power.

4. And the soules.] He meaneth (saith S. Augustine in the place alleaged) the soules of the Martyrs, that they shall in the meane time, during these thousand yeres, vvhich is the time of the Church militant, be in heauen vvitout their bodies, and reigne with Christ. for, the soules (saith he) of the godly departed, are

During a thou- sand yeres (that is the time of

A a a a a } nes

1. Cor. 5.

this militant Church (saints reigne with Christ in soule only.

not separated from the Church, which is one with the kingdom of Christ, for els there should be kept no memorie of them as the altar of God in the communicating of the body of Christ: neither should it anale to hasten to Baptisme in the perils of death, for feare of ending our life vntuous is: nor to hasten to be reconciled, if vns fortune for penance or of ill conscience to be separated from the same body. And vtruy are al thes thinge done, but for that the faithful departed also be members of it: Church. And though for an example the 36. years be only named here, yet it is meane of others also that die in the state of grace.

The rest are dead and damned in soule, during the same time.

1. The rest liued not. The rest which are not of the happie number aforesaid, but liued and died in sinne, reigne not with Christ in their soules during this time of the new Teitament, but are dead in soule spirittually, and in body naturally, til the day of iudgement. S. August. ibidem.

The first resurrection, of the soule.

2. This is the first resurrection. As there be two regenerations, one by faith, which is now in Baptisme: and another according to the flesh, vvhich at the later day the body shal be made immortal and incorruptible: so there are two resurrections, the one now of the soules to glustion vvhich they die in grace, vvhich is called the first, the other of the bodies at the later day. S. August. li. 20 de Ciuit. c. 6.

Priests, some properly so called, some vnaproperly.

3. They shal be Priests. It is not spoken (saith S. Augustine li. 20 de Ciuit. c. 10) of Bishops and Priests only, vvhich are properly now in the Church called Priests: but as vvas call al Christians for the mystical Chrisme or sacrament, so al Priests, because they are the members of one Priest: vvhich the Apostle Peter saith, A holy people a kingd Priesthood. Vvhich vvordes be notable for their learning that thinke there be none properly called Priests now in the new Teitament, no otherwise then al Christian men and vvomen, and a confusion to them that therefore haue turned the name Priests into Ministers.

The binding and loosing of Satan, explained by S. Augustine.

7. Satan shal be loosed. In the vvhole 8 chapter of the said 10 booke de Ciuitate Dei in S. Augustine, is a notable commentarie of these vvordes. Vvhere first he declarer, that neither this binding nor loosing of Satan is in respect of reducing or not reducing the Church of God: prouing that vvhen he be bound or loose, he can neuer reduce the same. The same, saith he, shal be the state of the Church at that time vvhich the Diuel is to be loosed, euen as since it vvas instituted, the same hath been & shal be at al time in her children that succede aco after by birth & death. And a little after. This I thought vvas therefore to be mentioned, lest any man should t: inke, that during the little time vvhich the Diuel shal be loosed, the Church shal be vpon the earth, be either now finding is here vvhich shal be las loose, or consuming is vvhich shal be al meane performs the same. Secondly he declarer, that the Diuel to be bound, is nothing els but no to be permitted by God to exercise al his force or fraude in tentations: as to be loosed, is to be suffered by God for a small time, that is, for three yeres and a halfe, to practise and proue al his povver and artes of tentations against the Church and her children, and yet not to preuaile against them. Thirdly this Doctour I hevveth by vvhat great mercie our Lord hath tied Satan and abridged his povver during the vvhole millenarie or thousand yeres, vvhich is al the time of the new Teitament: vvi: il then: & vvith vvhat vvifedome he permitte him to breake looke that little time of three yeres and sixe monthes, toward the later day, vvhich shal be the reigne of Antichrist. Lastly he hevveth vvhat kinde of men shal be most subiect to the Diuels seductiōs, (euen such as now by tentation of Heselukes goe out of the Church) and vvho shal avoid it.

The short reigne of Antichrist.

Millemarij or Chilyasta.

By al vvhich we may confute diuers false expositions of old & late Heretikes. first, the ancient sect of the Millemaries, that grounded vpon these thousand yeres named by the Prophet, :his heresie, that there should be so many yeres after the resurrectiō of our bodies, in vvhich we should reigne vvith Christ in this vvorld, in our bodies, in al delires and pleasures corporal, of meates, drinks, and such like, vvhich they called the first resurrection, of vvhich heretike Cerintus vvas the author. Epiph. har. 77 in fine. Hiero. Comment. in c. 19 Mat. August. har. 3 ad Quodvntiū Drom. Eufebius also (li. 3 historia c. 13) sheweth that some principal men vvere in part (though after a more honest maner concerning those corporal delicacies) of the same opinion, by misconstruction of their vvordes of S. Iohn. Vvhereby vve learne and al the vvorld may perceiue, the holy Scriptures to be hard, vvhen so great clerkes did erre, and that there is no securitie but in that tenet vvhich the Church alloweth of.

The Scriptures hard.

By S. Augustines foretaid exposition, it evidently deduced against the Protestants, that the Churches can not erre, and that the Pope can nor possibly be Antichrist.

The late Heretikes also by the said S. Augustines vvordes are fully refuted, affirming not only that the Church may be reduced in that great pericution of the Diuels loosing, but that it hath been reduced euen a great peere of this time vvhich the Diuel is bound: holding that the very true Church may erre or fall from truth to error and idolatrie, yea (vvhich is more blasphemie) that the cheefe gouernour of the Church is Antichrist him self, and the very Church vnder him, the vvhoore of Babylon: and that this Antichrist, (vvhich the Scriptures in so many places, and here plainly by S. Augustines exposition, testifie, shal reigne but a small time, and that toward the last iudgement,) hath been revealed long tūce, to be the Pope him self, Christi vsurp Vicar, and that he hath pericuted the Saints of their sedes for these thousand yeres al the least. Vvhich is no more but to make the Diuel to be loose, and Antichrist to reigne the vvhole thousand yeres, or the most part thereof, that is, almost the vvhole time of the Churches state in the new Teitament: (vvhich is against this and other Scriptures evidently, appointing that to be the time of the Diuels binding:) Yea it is to make Antichrist and the Diuel weaker toward the day of iudgement than before

before, and the truth better to be knowen, and the faith more common, the nearer we come to the same judgement: which is exprefly * againſt the Goſpel. and this prophetic of S. Iohn.

An Inuincible demoftration.

Vve fee that the ſectes of Luther, Caluin, and other, be more ipred through the world then they were euer before, and conſequently the Pope and his religion leſſened, and his power of puniſhing (or, as they call it) perfecuting the ſaid ſectaries, through the multitude of his aduerſaries, diminiſhed. How then is the Pope Antichriſt, whoſe force ſhal be greater at the later end of the world, then before? or how can it be otherwiſe, but theſe ſect Maſters ſhould be Antichriſts were precuſors, that make Chriſts cheefe Miniſters & the Churches cheefe gouernours that have been theſe thouſand yeres and more, to be Antichriſtes: and them ſelues and their ſectes to be true, that come ſo nere the time of the Diuels looſing and ſeduction & of the perſonal reigne of Antichriſt

8. *The camps of the Saints.*] S. Auguſtine in the ſaid 20 booke de Ciuit. Dei cap. 11. It is not, ſaith he, to be taken that the perſecutors ſhal gather to any place, as though the camps of the ſaints or the beloved citie ſhould be but in one place, which in deeds are no other thing but the Church of Chriſt ſpred through the vvhole world. And therefore wherſoever the Church ſhal them be (vvhich ſhal be in al Nations euen them, for ſo much is impregnated by this latitude of the earth here ſpecified) there ſhal the tents of ſaints be, and the beloved citie of God, and there ſhal ſhe be ſieged by al her enemies, vvhich ſhal be in euery conuenty where ſhe is, in moſt cruel and forcible ſort. So writteth this profound holy Doctour. Vvhereby vve ſee, that, as now the particular Churches of England, Scotland, Flanders, and ſuch like, be perfecuted by their enemies in thoſe countieſ, ſo in the time of Antichriſt, the Churches of al Nations, as of Italic, Spaine, France, and al other vvhich now be quiet, ſhal be aſſaulted as now the forſaid are, and much more, for that the general perfecution of the vvhole, ſhal be greater then the particular perfecution of any Churches in the vvhorld.

The camps of Saints is the Catho. Church through the vvhorld.

As now Heretikes in particular countieſ, ſo Antichriſt ſhal perfecute the Churches of al nation.

Vvhat is meant by fire from heauen.

9. *There came downe a fire.*] It is not meant of the fire of Hel (ſaith S. Auguſtine ib. e. 12) into which the wicked ſhal be caſt after the reſurrection of their bodies, but of an extraordinary helpe that God vvil ſend from heauen, to giue ſuccour to the Saints of the Church that then ſhal fight againſt the wicked: or, the very feruent and burning zeale of religion and Gods honour, vvhich God vvil kindle in the hartes of the faithfull, to be couſtant againſt al the forces of that great perfecution.

11. *An other booke.*] This is the booke of Gods knowledge or predeſtination, vvherein that vvhich before vvas hid to the vvhorld, ſhal be opened, and vvherein the true record of euery mans workes ſhal be contained, and they haue their iudgement diuerſly according to their workes, and not according to faith only, or lacke of faith only. For, al infidels (as Turkes, obſtinat Iewes, and Heretikes) ſhal neuer come to that examination, being otherwiſe condemned.

The booke of euery mans Workes, opened in the day of iudgement.

CHAP. XXI.

THE 4 PART.

Heauen and earth being made new, S. Iohn ſaith the new citie Hieruſalem prepared and adorned for the ſpoſe of the Lambe. 6 The ruſt are glorified, 7 and the vvhicked thruſt into a poole of fire. 12 The vvall and gates and foundations of the citie are deſcribed and meaſured: 18 al vvhich are gold and cryſtal, precious ſtones and pearles.

The final glorification of the Church.

Eſa. 63, 17. 66, 21. 2 Pet. 3, 13.

Eſa. 25. 8. Apoc. 7, 17. because the

1
2
3
4



AND I ſaw a new heauen and a new earth. for * the firſt heauen, and the firſt earth vvas gone, & the ſea now is not. † And I Iohn ſaw the holy citie Hieruſalem new deſcending from heauen, prepared of God, as a bride adorned for her huſband. † And I heard a loud voice from the throne ſaying: Behold :: the tabernacle of God v with men, and he vvil dwell v with them. And they ſhal be his people: and he God v with them ſhal be their God. † and * God ſhal e vviſe away al teares from their eyes: and death ſhal be no more. nor mourning, nor crying, neither ſhal there be ſorrow any more, vvhich firſt things are gone.

The Epistle vpon the dedication of a Church. * The Church triumphant.

† This tabernacle is Chriſt according to his humane.

‡ This happy day ſhal make an end of al the miſeries of this mortallitie.

Aaaaa iij And

† And he that sat in the throne, said : * Behold I make 5
 all things new. † And he said to me : Vvrite, because these
 vvordes be most faithful and true. † And he said to me : It is 6
 done, * I am Alpha and Omega : the beginning and the end.
 To him that thirsteth I vvil giue of the fountaine of the wa-
 ter of life, gratis. † He that shall ouercome, ** shall possesse 7
 these things, and I vvil be his God : and he shall be my sonne.
 † But ^c to the feareful, and incredulous, and execrable, and 8
 murderers, and fornicators, and forcerers, and Idolaters, and
 al liers, their part shall be in the poole burning vvith fire and
 brimstone, vvhich is the second death.

† And there came one of the seuen Angels that had the 9
 vvials full of the seuen last plagues, and spake vvith me, saying:
 Come, & I vvil shew thee the bride, the vvife of the Lambe.
 † And he tooke me vp in spirit vnto a mountaine great and 10
 high : and he shewed me the holy citie Hierusalem descen-
 ding out of heauen from God, † ** hauing the glorie of God. 11
 and the light thereof like to a pretious stone, as it vvere to the
 iasper stone, euen as crystal. † And it had a vvall great and 12
 high, hauing twelue gates, and in the gates twelue Angels, &
 names vvritten thereon, vvhich are ^c the names of the twelue
 tribes of the children of Israëll. † On the East, three gates : 13
 and on the North, three gates : and on the South, three gates :
 and on the Vvest, three gates. † And the vvall of the citie 14
 hauing twelue foundations : and in them, twelue names, of
 the twelue Apostles of the Lambe.

† And he that spake vvith me, had a measure of a reede, of 15
 gold, to measure the citie and the gates thereof, and the vvall.
 † And ** the citie is situated quadrangle-vvise, and the length 16
 thereof is as great as also the bredth : and he measured the citie
 vvith the reede for twelue thousand furlonges, & the length
 and height and bredth thereof be equal. † And he measured 17
 the vvall thereof of an hundred fourtie soure cubites, the
 measure of a man vvhich is of an Angel. † And the building 18
 of the vvall therof vvvas of iasper stone : but the citie it self
 pure gold, like to pure glasse. † And the foundations of the 19
 vvall of the citie, vvvere adorned vvith al pretious stone. The
 first foundation, the iasper : the second, the saphire : the third,
 the calcedonius : the fourth, the emerauld : † the fifth, the sar- 20
 donix : the sixe, the sardius : the seuenth, the chrysolithus : the
 eight, the beryllus : the ninthe, the topazius : the tenth, the
 chryso-

† He that hath
 the victorie a-
 gainst sinne in
 the Church
 militant, shall
 haue his re-
 vvard in the
 triumphant.
^c As that com-
 mit mortal sin-
 nes and repent
 noe, shall be
 damned.

THE 7 AND
 LAST. VISION.

† The glorie
 of the Church
 triumphant.

^c The names
 of the Patri-
 arches and Ap-
 toles hono-
 rable and glo-
 rious in the
 triumphant
 Church.

** See S. Hiero-
 rom ep. 17.
 touching this
 description of
 the heauenly
 Hierusalem,
 vvhich is the
 Church tri-
 umphant, teaching
 that these
 things must be
 taken spiritu-
 ally, not car-
 nally.

Esai. 43.
 19.

Apoc. 1,
 8. 12, 13.

chryſopraſus : the cleuenth , the hyacinthe : the twelfth, the
 21 amethyſte. † And the twelue gates : there are twelue pearles,
 one to euery one : & euery gate vvas of one ſeueral pearle. &
 the ſtreate of the citie pure gold , as it vvere trãſpãrent glaſſe.
 22 † And :: temple I ſavv not therein. for our Lord the God om-
 nipotent is the temple thereof, and the Lambe. † And * the
 23 citie needeth not ſunne nor moone, to ſhine in it. for the glo-
 rie of God hath illuminated it, and the Lambe is the lampe
 thereof. † And * the Gentiles ſhal vvalke in the light of it :
 24 and the kings of the earth ſhal bring their glorie and ho-
 nour into it. † And * the gates thereof ſhal not be ſhut by
 25 day : for there ſhal be no night there. † And they ſhal bring
 26 the glorie and honour of nations into it. † There ſhal :: not
 enter into it any polluted thing, nor that doeth abomination
 and maketh lie, but * they that are vvritten in the booke of
 life of the Lambe.

:: All external
 ſacrifice which
 now is neces-
 ſarie dutie of
 the faithful ,
 ſhal then ceaſe
 and therefore
 there ſhal
 neede no ma-
 terial temple.
 :: None. not
 perfectly clea-
 ſed of their
 finnes, can en-
 ter into this
 heavenly Hie-
 ruſalem.

Eſa. 60,
 19,
 Eſa. 60, 3,
 Eſa. 60,
 11.
 Apo. 10,
 12.

ANNOTATION
 CHAP. XXI.

18. *Paragold.*] S. Gregorie (*li. 18. Moral. c. 23*) ſaith, the heavenly ſtate is reſembled to gold, pretious ſtone, cryſtal, glaſſe, and the like, for the puritie, claritie, glittering of the glorious bodies : vvhere one mans body, concience, and cogitations are repreſented to an other, as corporal things in this life are ſeen through cryſtal or glaſſe.

The ſtate of
 glorified bo-
 dies.

CHAP. XXII.

The tree of life being vruered vvith living vvater, yeldeth fruites euery moneth, 3 There is neither curſe nor night in the citie. 6 The Angel that ſerued Iohn at theſe things, reſuſeth to be adored of him. 14. He ſuſeth him that the juſt ſhal enter into the citie, but the reſt ſhal be caſt forth. 18 Laſtly, he profeſteth and threateneth againſt them that ſhal preſume to add to this prophecie, or take away from the ſame.

vwater
 of life,
 Apo. 21.
 Eſa. 60.



1 ND he ſhevvved me a riuert of ' living vvater',
 2 cleere as cryſtal, proceeding from the ſeate of
 God and of the Lambe. † In the middes of
 the ſtreate thereof, and on both ſides of the
 3 riuert, :: the tree of life, yielding vvvelue fruites,
 rendering his fruite euery moneth, and the leaues of the tree
 for the curing of the Gentiles. † And no curſe ſhal be any
 4 more : and the ſeate of God and of the Lambe ſhal be in it,
 and his ſeruantes ſhal ſerue him. † And they ſhal ſee his face:
 5 and his name in their foreheads. † And * night ſhal be

11 Chriſt is our
 tree of life : in
 the Church, by
 the B. Sacrament :
 & in heauen, by
 his viſible pre-
 ſence and influ-
 ence of liſe ever
 laſting both to
 our vodies and
 ſoules : of vvch
 Salomon ſaith,
 The tree of liſe is
 as that apperke id
 him. Prov. 3.

no

no more: and they shal not neede the light of lampe, nor the light of the sunne, because our Lord God doth illuminate them, and they shal reigne for euer and euer. † And he said 6
 to me, These vvordes are most faithful and true. And our Lord the God of the spirites of the prophetes, sent his Angel to shew his seruantes those thinges vvhich must be done quickly. † And behold I come quickly. Blessed is he that 7
 keepeth the vvordes of the prophecie of this booke.

THE CON-
 CLUSION.

∴ You see it is al one to adore before the feete of the angel, & to adore the Angel: though, to adore him, be not expressed as in the 19 chap. See the *ANALIS* above v. 10.

e Man by Gods grace & doing good workes, goth increase his iustice.

∴ Heauen is the reward, hire, & repayment for good workes, in al the Scriptures, yet the aduersaries wil not see it.

† And I Iohn vvhich haue heard, and seen these thinges. 8
 And * after I had heard and seen, I fel dovvne ∴ to adore before the feete of the Angel vvhich shewed me these thinges: † and he said to me, See thou doe not, for I am thy fellow-ser- 9
 uant, and of thy brethren the prophetes, and of them that keepe the vvordes of this booke. Adore God. † And he saith 10
 to me, Seale not the vvordes of the prophecie of this booke, for the time is neere. † * He that hurteth, let him hurt yet 11
 and he that is in filth, let him be filthie yet: and he that is iust, let him be iustified yet: and let the holy be sanctified yet. † Behold I come quickly, and my reppard is vvith me, 12
 * to render to euery man ∴ according to his vvorkes, † I am 13
 * Alpha and Omega, the first and the last, the beginning and the end. † Blessed are they that vvas h their stoles: that their 14
 povver may be in the tree of life, and they may enter by the gates into the citie. † Vvithour are dogges and sorcerers, and 15
 the vnchast, and murderers, and seruers of Idols, & euery one that loueth and makerh a lie.

† I I E S V S haue sent mine Angel, to testifie to you these 16
 thinges in the Churches. I am the roote and stocke of Dauid, the bright and morning starre. † And the Spirite & the bride 17
 say, Come. And he that heareth, let him say, Come. And * he that thirsteth, let him come: and he that vvil, let him take the vvater of life gratis.

† For I testifie to euery one hearing the vvordes of the 18
 prophecie of this booke, * If any mā shal adde to these thinges, God shal adde vpon him the plagues vvritten in this booke. † And if any man shal diminish of the vvordes of the booke 19
 of this prophecie: God shal take avway his part out of the booke of life, and out of the holy citie, and of these thinges that be vvritten in this booke. † saith he that giueth testi- 20
 monie of these thinges. Yea I come quickly: Amen. * Come Lord

Apo. 19,
 10.

Ro. 2, 6-
 Apo. 21,
 6-11, 2.

Es. 55, 7-

22 Lord I E S V S. † The grace of our Lord I E S V S Christ be
vwith you al. Amen.

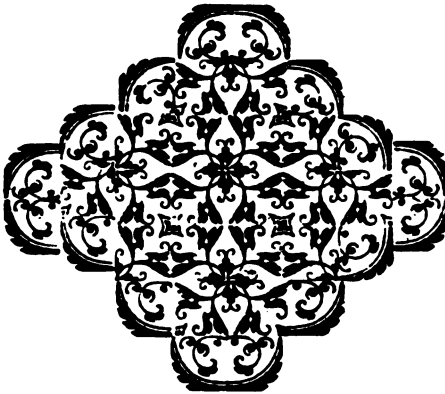
ANNOTATIONS
CHAP. XXII.

11. *He that harveth.*] It is not an exhortation, but a commination or threatening, that hevv
far foucer the vvicked increafe in moughtrines. God hath provided anſwerable puniſhment for
them.

18. *If any man ſhal add.*] The author of the commentaries vpon this booke, bearing the The curſe againſt
name of S. Ambroſe, ſaith thus of this point. *He maketh vs this prooſtation againſt the expoſitions of adding or dimi-*
his propheſie, but againſt Heretikes, for the expoſitors doth add or diminifh by noot ing, but openeth the obſcu-
ritie of the narration ; or ſherueth the moral or ſpiritual ſenſe. He cauſeth therfrom Heretikes, that vied to
add ſomewhat of their owne that vvras falſe, and to take away other things that vvore contrarie to their
heretikes. So ſaith this ancient vvriter. And this vvras the propertie of them in al ages, and ſo is it of
ours now. as vve haue noted through the vvhole Bible, and as vve haue in ſundrie places ſet forth
to the fight of al indifferent readers, in the nevv Teſtament, that al the vvorld may ſee that the
Apoſtles curſe is fallen vpon them. and may bevvare of them.

20. *Come Lord Ieſus.*] And now ð Lord Chriſt, moſt iuſt and merciful, vve eny poore crea- A breefe petitiõ
tures that are ſo afflicted for confuſion and deſenſe of the holy, Catholike, and Apoſtolike truth, vnto I E S V S
conceined in this thy ſacred booke, and in the infallible doctrine of thy deere ſpouſe our mother Chriſt, to come
the Church, vve cris alſo vnto thy Maieſtie vwith tenderneſſe of our hartes vnſpeakable. „C O M E quickly, as S.
L O R D I E S V S Q V I C K L Y, and iudge betvvixt vs and our Aduerſaries, and in the meane time Iohn here ſpea-
giue pauence, comfört, and conſtancie to al that liſſer for thy name, and truſt in thee. ð Lord God keth, and to
our onely helper and protector, take not long. A M E N. iudge the cauſe
of Catholikes
& Proteſtants.

B b b b





A TABLE OF THE EPISTLES AND GOSPELS, AFTER THE ROMANE VSE, VPON SVNDAIES, HO- LIDAIES, and other principal daies of the yere, for such as are desirous to knowv and reade them accor- ding to this translation. And therefore the Epistles taken out of the old Testament are omitted, till the edition thereof.

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 mans workes opened in the day of
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Z

Z *Zeale* against heretikes. See *Heretikes*.
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 651 marg. Zeale against sinne. 433 mar.
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THE EXPLICATION OF CERTAINE VVORDES

IN THIS TRANSLATION, NOT FAMILIAR
 to the vulgar reader, vvhich might not conue-
 niently be vttered other wise.

A
Abstracted, Drawven avvay. pag. 642.
Acquisition, Getting, purchasing. pag 514.
Aduent, The coming. pag 69.
Adulterating, Corrupting. See pag. 475. 477.
Agnition, knowlege or acknowledging. p. 600.
Allogorie, a Mystical speache, more then the bare
 letter. pag. 505. See the Annot. p. 508.
Ames, expounded pag. 244.
Anastherma, expounded p. 405.
Archisynagogue, expounded pag. 59.
Assist. pag. 135, signifieth the Angels standing and
 attending, alwaies readie to doe their minillie.
Assumption, p. 165, Christs departure out of this
 vvorld by his death and Ascension.
Azymes, Vvnicauen bread. p. 75

C
Calumniate, By this vvord is signified violent op-
 prellion by vvord or dedde. pag. 143.

Catechizeth, and, *Catechized*. p. 510. He catechizeth
 that teacheth the principles of the Christian
 faith: and they that heare and learne, are cate-
 chized, and are therefore called often in the
 Annotations, *Catechumens*.
Character, a marke or stampe. pag. 723.
Compassions, Immoderate bankets, and belly
 cheere, vvith vvanion riotousnes. p. 509.
Condigne, comparabile. p. 400.
Construite, This vvord signifieth to make heauie
 and sad. pag 519.
Cooperate, signifieth vvorking vvith others,
 likewise *Cooperation*, *Cooperatiuni*.
Corbana, expounded pag 80.

D

Depositum. p. 582. See the Annot. pag. 584. It may
 signifie also, Gods graces giuen vs to keepe, pa.
 587. v. 14. Also v. 12 101d. See the Annot.
Didraet. me, expounded pag. 49.
 Eecce ij *Domi*.

HARD VVORDES EXPLICATED.

Dominical day, Sunday. See Annot. p. 701. 702.
Donaries, gifts offered to God for his Temple,
 &c. 199.

E

Enamored from Christ, that is, Made voide and
 hauing no part vvith him. p. 508.
The scandal of the crosse enamored, that is, made
 voide, cleane taken avay. ibidem.
Euangelica, signifieth such preaching of good ti-
 dings, as concerneth the Gospel. See the *preface*,
Enuocatores, gelded men
Euro-aquila, A north-eastwinde. p. 368.
Exinanisid, abased exceedingly. p. 528.

G

Gratiis, an vidual vword to signifie, for nothing, free-
 ly, for Goddamerit, vvithout deserit.

H

Holocausse, a kinde of sacrifice vvhere *al vvas burnis*
 in the honour of God. p. 625.
Hosten, sacrifices. p. 445.

I

Inuocatores, called vpon, praiud vnto. p. 316. Hereof
 vve say, *inuoctation of saints*, and to inuocate.
Issua, good euent. pag. 445.
Iusticia, taken in the new Testament, not as it is co-
 traine to vvrong or iniurie, but for that qualitie
 vvhercof a man is iust and iustificid. p. 331.

N

Nephtys, expounded p. 569.

P

Paradoxe, expounded pag. 260.
Parascow, the leuues Sabbath-ewe, Good friday. p.
 130. v. 43. See the *Preface*.

Pasche, Easter, and the Paschal lambe. p. 202.
Penitentijs, vvithstantide, &c, the space of fiftie daies.
Proposition, A determination before. p. 517.
Propius, expounded pag. 387.
Prospicere, foreknowleidge. p. 294.
Pronunciator, tranfigressor: and *pronunciatio*, tras-
 greffion. p. 356. 357.
Loaues of Proposition, so called, because they vvere
 proposed and set vpon the table in the Temple,
 before God. pag. 31.

R

Repropitiare the sinnes. pag. 605. that is, make a re-
 concillation for them.
Resolucio, the separation of the body and the
 soule, the departing our of this life. p. 192.
Resuscitare the grace, that is, Raise, quicken, reuew
 and reuue the grace vvich othervvise languis-
 sheth and decaith. pag. 586.

S

Sabbatisme, A time of resting and ceasing from la-
 bour. pag. 607.
Sacramente, for mysterie. p. 513.
Sancta Sanctorum, The holies of holies, that is, the
 inmost and holiest place of the leuues Tem-
 ple, as it vvere the Chauncel. pag. 621.
Superedificad, builded vpon Christ the principal stone
 pag. 657.

T

Tetrarch, Gouverneur or Prince of the 4 part of
 a countrie. p. 330.
Tirones, an higher order of Angels. p. 537.

V

Vitima, Sacrifices. p. 302.

The faultes correcte thus.

Pag. 8	1 Cor. 7.	2 Cor. 7.
38	Tetrach,	Tetrarch.
42	fifth vveeke,	first vvecke.
78	If the Sacrament,	In the Sacrament.
148	Matth. 9.	Matth. 19.
188	Scandale,	Scandals.
204	Ignat. ep. 5.	ep. 7. Ibid. in 3 copies the Greece set amis.
		li. 3.
233	li. 39 de consens.	Eighth.
215	Eighteth yere,	Transubstantiation.
238	Transubstantion,	Catech. 18.
409	Cathec. 17.	Incontinencie.
440	Continencie,	δ ισ λογηθημην.
446	δ ισ λογηθημην	It is not novv.
449	Is it not novv,	Beguille vs.
552	Beguille v,	Theodorete.
576	Eusebins li. 5. c. 2.	

Reade

L A V S D E O.